

The background of the cover is a photograph of the interior of a large, ornate Catholic cathedral. The view is from the back of the nave, looking down the central aisle towards the altar. The floor is made of light-colored stone tiles. On either side of the aisle are rows of wooden pews with red upholstered seats. The walls are white with classical architectural details like columns and pilasters. At the far end, there is a large, ornate altar with a dark wood structure. Above the altar is a large, oval-shaped painting depicting a religious scene. The ceiling is a massive dome with a green and gold patterned interior. The overall atmosphere is one of grandeur and historical significance.

Haydock's Catholic Bible Commentary

Rev. George Leo Haydock

HAYDOCK'S CATHOLIC BIBLE COMMENTARY

BY THE REV. GEO. LEO HAYDOCK

Haurietis aquas in gaudio de fontibus Salvatoris.

you shall draw waters with joy from the saviour's fountains.—Isai. 12:3.

da mihi intellectum, & discam mandata tua.

Give me understanding, and I will learn thy commandments.—Ps. 118:78.

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HAYDOCK CATHOLIC BIBLE

COMMENTARY (Old Testament)

This Catholic commentary on the Old Testament, following the Douay-Rheims Bible text, was originally compiled by Catholic priest and biblical scholar Rev. George Leo Haydock (1774–1849). This transcription is based on Haydock's notes as they appear in the 1859 edition of *Haydock's Catholic Family Bible and Commentary* printed by Edward Dunigan and Brother, New York, New York.

THE OLD TESTAMENT OF THE HOLY CATHOLIC BIBLE

The books of the Old Testament:

GENESIS

EXODUS

LEVITICUS

NUMBERS

DEUTERONOMY

JOSUE

JUDGES

RUTH

1 KINGS

2 KINGS

3 KINGS

4 KINGS

1 PARALIPOMENON

2 PARALIPOMENON

1 ESDRAS

2 ESDRAS

TOBIAS

JUDITH

ESTHER

JOB

PSALMS

PROVERBS

ECCLESIASTES

CANTICLE OF CANTICLES

WISDOM

ECCLESIASTICUS

ISAIAS

JEREMIAS

LAMENTATIONS

BARUCH

EZECHIEL

DANIEL

OSEE

JOEL

AMOS

ABDIAS

JONAS

MICHEAS

NAHUM

HABACUC

SOPHONIAS

AGGEUS

ZACHARIAS

MALACHIAS

1 MACHABEES

2 MACHABEES

Commentators most frequently consulted, will be thus marked—B. Bristow, C. Calmet, Ch. Challoner, D. Du Hamel, E. Estius, M. Menochius, P. Pastorini or Walmesey, T. Tirinus, W. Worthington, Wi. Witham. The Rev. Fr. Haydock's original observations, or such, at least, as he could not easily trace to their real authors, either through forgetfulness, or because he adopted some alteration, or received them from some of his learned friends, whose names he was not at liberty to mention will be marked with the letter H.

GENESIS

THE BOOK OF GENESIS

INTRODUCTION

The Hebrews now entitle all the Five Books of Moses, from the initial words, which originally were written like one continued word or verse; but the Sept. have preferred to give the titles the most

memorable occurrences of each work. On this occasion, the Creation of all things out of nothing, strikes us with peculiar force. We find a refutation of all the heathenish mythology, and of the world's eternity, which Aristotle endeavoured to establish. We behold the short reign of innocence, and the origin of sin and misery, the dispersion of nations, and the providence of God watching over his chosen people, till the death of Joseph, about the year 2369 (Usher) 2399 (Sal. and Tirin) B.C. 1631. We shall witness the same care in the other Books of Scripture, and adore his wisdom and goodness in preserving to himself faithful witnesses, and a true Holy Catholic Church, in all ages, even when the greatest corruption seemed to overspread the land. H.

*This Book is so called from its treating of the **Generation**, that is, of the Creation and the beginning of the world. The Hebrews call it **Bereshith**, from the word with which it begins. It contains not only the History of the Creation of the World, but also an account of its progress during the space of 2369 years, that is, until the death of Joseph.*

GENESIS 1

Ver. 1. Beginning. As St. Matthew begins his Gospel with the same title as this work, *the Book of the Generation*, or Genesis, so St. John adopts the first words of Moses, *in the beginning*; but he considers a much higher order of things, even the consubstantial Son of God, *the same with God* from all eternity, forming the universe, in the beginning of time, in conjunction with the other two Divine Persons, *by the word of his power; for all things were made by Him*, the Undivided Deity. H.—*Elohim*, the Judges or Gods, denoting plurality, is joined with a verb singular, *he created*, whence many, after Peter Lombard, have inferred, that in this first verse of Genesis the adorable mystery of the Blessed Trinity is insinuated, as they also gather from various other passages of the Old Testament, though it was not clearly revealed till our Saviour came himself to be the *finisher of our faith*. C.—The Jews being a carnal people and prone to idolatry, might have been in danger of misapplying this great mystery, and therefore an explicit belief of it was not required of them in general. See Collet. &c. H.—The word **bara**, *created*, is here determined by tradition and by reason to mean a production out of nothing, though it be used also to signify the forming of a thing out of pre-existing matter. 21. 27. C.—The first cause of all things must be God, who, in a moment, spoke, and *heaven and earth* were made, heaven with all the Angels; and the whole mass of the elements, in a state of confusion, and blended together, out of

which the beautiful order, which was afterwards so admirable, arose in the space of six days: thus God was pleased to manifest his free choice in opposition to those Pagans who attributed all to blind chance or fate. *Heaven* is here placed first, and is not declared *empty* and dark like the earth; that we may learn to raise our minds and hearts above this land of trial, to that our true country, where we may enjoy God for ever. H.

Ver. 2. *Spirit of God*, giving life, vigour, and motion to things, and preparing the waters for the sacred office of baptism, in which, by the institution of J. C., we must be born again; and, like spiritual *fishes*, swim amid the tempestuous billows of this world. v. Tert. &c. W. H.—This Spirit is what the Pagan philosophers styled the Soul of the World. C.—If we compare their writings with the books of Moses and the prophets, we shall find that they agree in many points. See Grotius. H.

Ver. 3. *Light*. The sun was made on the fourth day, and placed in the firmament to distinguish the seasons, &c.; but the particles of fire were created on the first day, and by their, or the earth's motion, served to discriminate day from the preceding night, or *darkness*, which was *upon the face of the deep*. H.—Perhaps this body of light might resemble the bright cloud which accompanied the Israelites, Ex. 14:19, or the three first days might have a kind of imperfect sun, or be like one of our cloudy days. Nothing can be defined with certainty respecting the nature of this primeval light. C.

Ver. 4. *Good*; beautiful and convenient:—*he divided light* by giving it qualities incompatible with *darkness*, which is not any thing substantial, and therefore Moses does not say it was created. C.—While our hemisphere enjoys the day, the other half of the world is involved in darkness. S. Augustine supposes the fall and punishment of the apostate angels are here insinuated. L. *imp. de Gen.* H.

Ver. 6. *A firmament*. By this name is here understood the whole space between the earth and the highest stars. The lower part of which divideth the waters that are upon the earth, from those that are above in the clouds. Ch.—The Heb. *Rokia* is translated *stereoma*, solidity by the Sept., and expansion by most of the moderns. The heavens are often represented as a tent spread out, Ps. 103:3. C.

Ver. 7. *Above the firmament* and stars, according to some of the Fathers; or these waters were vapours and clouds arising from the earth, and really divided from the lower waters contained in the sea. C.

Ver. 11. *Seed in itself*, either in the fruit or leaves, or slips. M.—At the creation, trees were covered with fruit in Armenia, while in the more northern regions they would not even have leaves: Calmet hence justly observes, that the question concerning the season of the year when the world began, must be understood only with reference to that climate in which Adam dwelt. Scaliger asserts, that the first day corresponds with our 26th of October, while others, particularly the Greeks, fix it upon the 25th of March, on which day Christ was conceived; and, as some Greeks say, was born and nailed to the cross. The great part of respectable authors declare for the vernal equinox, when the year is in all its youth and beauty. H. See T. and Salien's Annals, B.C. Christ 4053.

Ver. 14. *For signs.* Not to countenance the delusive observations of astrologers, but to give notice of rain, of the proper seasons for sowing, &c. M.—If the sun was made on the first day, as some assert, there is nothing new created on this fourth day. By specifying the use and creation of these heavenly bodies, Moses shows the folly of the Gentiles, who adored them as gods, and the impiety of those who pretend that human affairs are under the fatal influence of the planets. See S. Aug. Confes. iv. 3. The Heb. term *mohadim*, which is here rendered *seasons*, may signify either *months*, or the *times for assembling* to worship God; (C.) a practice, no doubt, established from the beginning every week, and probably also the first day of the *new moon*, a day which the Jews afterwards religiously observed. Plato calls the sun and planets the *organs of time*, of which, independently of their stated revolutions, man could have formed no conception. The day is completed in twenty-four hours, during which space the earth moves round its axis, and express successively different parts of its surface to the sun. It goes at a rate of fifty-eight thousand miles an hour, and completes its orbit in the course of a year. H.

Ver. 16. *Two great lights.* God created on the first day *light*, which being moved from east to west, by its rising and setting made morning and evening. But on the fourth day he ordered and distributed this light, and made the sun, moon, and stars. The moon, though much less than the stars, is here called a *great light*, from its giving a far greater light to earth than any of them. Ch.—*To rule* and adorn, for nothing appears so glorious as the sun and moon. M.—Many have represented the stars, as well as the sun and moon, to be animated. Ecclesiasticus 16, speaking of the sun says, *the spirit goeth forward surveying all places*: and in Esdras 9:6, the Levites address God, *Thou hast made heaven and all the host thereof; and thou givest life to all these things, and the host of heaven adoreth thee*. S. Aug. Ench. and others, consider this question as not pertaining to faith. See Spen. in Orig. c.

Cels. v. C.—Whether the stars be the suns of other worlds, and whether the moon, &c. be inhabited, philosophers dispute, without being able to come to any certain conclusion: for *God has delivered the world to their consideration for dispute, so that man cannot find out the work which God hath made from the beginning to the end*, Eccles. 3:11. If we must frequently confess our ignorance concerning the things which surround us, how shall we pretend to dive into the designs of God, or subject the mysteries of faith to our feeble reason? If we think the Scriptures really contradict the systems of philosophers, ought we to pay greater deference to the latter, than to the unerring word of God? But we must remember, that the sacred writings were given to instruct us in the way to heaven, and not to unfold to us the systems of natural history; and hence God generally addresses us in a manner best suited to our conceptions, and speaks of nature as it appears to the generality of mankind. At the same time, we may confidently assert, that the Scriptures never assert what is false. If we judge, with the vulgar, that the sun, moon, and stars are no larger than they appear to our naked eye, we shall still have sufficient reason to admire the works of God; but, if we are enabled to discover that the sun's diameter, for example, is 763 thousand miles, and its distance from our earth about 95 million miles, and the fixed stars (as they are called, though probably all in motion) much more remote, what astonishment must fill our breast! Our understanding is bewildered in the unfathomable abyss, in the unbounded expanse, even of the visible creation.—Sirius, the nearest to us of all the fixed stars, is supposed to be 400,000 times the distance from the sun that our earth is, or 38 millions of millions of miles. Light, passing at the rate of twelve millions of miles every minute, would be nearly 3,000 years in coming to us from the remotest star in our stratum, beyond which are others immensely distant, which it would require about 40,000 years to reach, even with the same velocity. Who shall not then admire thy works and fear thee, O King of ages! Walker.—Geog. justly remarks, “we are lost in wonder when we attempt to comprehend either the vastness or minuteness of creation. Philosophers think it possible for the universe to be reduced to the smallest size, to an atom, merely by filling up the pores;” and the reason they allege is, “because we know not the real structure of bodies.” Shall any one then pretend to wisdom, and still call in question the mysteries of faith, transubstantiation, &c., when the most learned confess they cannot fully comprehend the nature even of a grain of sand? While on the one hand some assert, that all the world may be reduced to this compass; others say, a grain of sand may be divided *in infinitum*! H.

Ver. 20. *Creeping*: destitute of feet like fishes, which move on their bellies. M.—*Fowl*. Some assert that birds were formed of the earth, but

they seem to have the same origin as fishes, namely, water; and still they must not be eaten on days of abstinence, which some of the ancients thought lawful, *Socrates* v. 20. To conciliate the two opinions, perhaps we might say, that the birds were formed of mud, (C.) or that some of the nature of fish, like barnacles, might be made of water and others of earth, C. 11. 19.—*Under*: Heb. on the face of the firmament, or in the open air. H.

Ver. 22. *Blessed them*, or enabled them to produce others.—*Multiply*: the immense numbers and variety of fishes and fowls is truly astonishing.

Ver. 26. *Let us make man to our image*. This *image* of God in man, is not in the body, but in the soul; which is a *spiritual* substance, endued with understanding and free-will. God speaketh here in the plural number, to insinuate the plurality of *persons* in the Deity. Ch.—Some of the ancient Jews maintained that God here addressed his council, the Angels; but is it probable that he should communicate to them the title of Creator, and a perfect similitude with himself? C.—Man is possessed of many prerogatives above all other creatures of this visible world: his soul gives him a sort of equality with the Angels; and though his body be taken from the earth, like the brutes, yet even here the beautiful construction, the head erect and looking towards heaven, &c. makes S. Aug. observe, an air of majesty in the human body, which raises man above all terrestrial animals, and brings him in some measure near to the Divinity. As Jesus assumed our human nature, we may assert, that we bear a resemblance to God both in soul and body. Tertullian (*de Resur.* 5.) says, “Thus that slime, putting on already the image of Christ, who would come in the flesh, was not only the work of God, but also a pledge.” H. See S. Bern. on Ps. xcix. W.

Ver. 27. *Male and female*. Eve was taken from Adam’s side on this same day, though it be related in the following chapter. Adam was not an hermaphrodite as some have foolishly asserted. C.—*Adam* means *the likeness*, or *red earth*, that in one word we may behold our nobility and meanness. H.

Ver. 28. *Increase and multiply*. This is not a precept, as some protestant controvertists would have it, but a blessing, rendering them fruitful: for God had said the same words to the *fishes and birds*, (ver. 22) who were incapable of receiving a precept. Ch.—*Blessed them*, not only with fecundity as he had done to other creatures, but also with dominion over them, and much more with innocence and abundance of both natural and supernatural gifts.—*Increase*. The Hebrews understand this literally as a precept binding every man at twenty

years of age (C.); and some of the Reformers argued hence, that Priests, &c. were bound to marry: very prudently they have not determined how soon! But the Fathers in general agree that if this were a precept with respect to Adam, for the purpose of *filling the earth*, it is no longer so, that end being sufficiently accomplished. Does not St. Paul wish all men to be like himself, *unmarried*? 1 Cor. 7:1. 7. 8. H.

Ver. 29. *Every herb*, &c. As God does not here express leave to eat flesh-meat, which he did after the deluge, it is supposed that the more religious part of mankind, at least, abstained from it, and from wine, till after that event, when they became more necessary to support decayed nature. H. M.—In the golden age, spontaneous fruits were the food of happy mortals. C.

GENESIS 2

Ver. 1. *Furniture*, ornaments or militia, whether we understand the Angels, or the stars, which observe a regular order and obey God. M.

Ver. 2. *He rested*, &c. That is, he ceased to make any new kinds of things. Though, as our Lord tells us, John 5:17. *He still worketh*, viz. by conserving and governing all things, and creating souls. Ch.—*Seventh day*. This day was commanded, Ex. 20:8 to be kept holy by the Jews, as it had probably been from the beginning. Philo says, it is a the festival of the universe, and Josephus asserts, there is no town which does not acknowledge the religion of the sabbath. But this point is controverted, and whether the ancient patriarchs observed the seventh day, or some other, it is certain they would not fail, for any long time, to shew their respect for God's worship, and would hardly suffer a whole week to elapse without meeting to sound forth his praise. The setting aside of stated days for this purpose, is agreeable to reason, and to the practise of all civilized nations. As the Hebrews kept Saturday holy, in honour of God's rest, so we keep the first day of the week, by apostolic tradition, to thank God for the creation of the world on that day, and much more for the blessings which we derive from the Resurrection of J. C. and the sending down of the Holy Ghost, which have given it a title above all other days. H. *On the seventh day*, at the beginning of this verse, must be taken exclusively, as God finished his work on the 6th, whence the same Sept. and Syr. have here *on the 6th day*. H.—But the Heb. and all the other versions agree with the Vulgate. C.—The similarity of v. 6 and v. 7 in Heb.

may have given rise to this variation. H.

Ver. 4. Day. Not that all things were made in one day: but God formed in succession; first, heaven and earth, then the ornaments of both. *Every plant*, &c. which on the first day did not spring up, (as *water* covered the *surface of the earth*,) on the 3d, by the command of God, without having any man to plant, or rain to water them, pushed forth luxuriantly, and manifested the power of the Creator. H.—Thus Christ founded his Church by his own power, and still gives her increase; but requires of his ministers to co-operate with him, as a gardener must now take care of the plants which originally grew without man's aid. D.—By observing that all natural means were here wanting for the production of plants, God asserts his sole right to the work, and confounds the Egyptian system, which attributed plants, &c. to the general warmth of the earth alone. C.

Ver. 7. Breath of life or a soul, created out of nothing, and infused into the body to give it life. H.

Ver. 8. Of pleasure, Heb. *Eden*, which may be either the name of a country, as C. 4:16 or it may signify pleasure, in which sense Symmachus and S. Jerom have taken it.—*From the beginning*, or on the 3d day, when all plants were created, Heb. *mikedem*, may also mean *towards the east*, as the Sept. have understood it, though the other ancient interpreters agree with S. Jerom. Paradise lay probably to the east of Palestine, or of that country where Moses wrote. The precise situation cannot be ascertained. Calmet places it in Armenia, others near Babylon, &c. Some assert that this beautiful garden is still in being, the residence of Henoah and Elias. But God will not permit the curiosity of man to be gratified by the discovery of it. C. 3:24. How great might be its extent we do not know. If the sources of the Ganges, Nile, Tigris, and Euphrates, be not now changed, and if these be the rivers which sprung from the fountains of Paradise, (both which are points undecided) the garden must have comprised a great part of the world, H., as the Ganges rises in Judea, and the Nile about the middle of Africa. T.

Ver. 9. The tree of life. So called, because it had that quality, that by eating of the fruit of it, man would have been preserved in a constant state of health, vigour, and strength, and would not have died at all. *The tree of knowledge.* To which the deceitful serpent falsely attributed the power of imparting a superior kind of knowledge beyond that which God was pleased to give. Ch.—Of what species these two wonderful trees were, the learned are not agreed. The *tree of knowledge*, could not communicate any wisdom to man; but, by eating

of its forbidden fruit, Adam dearly purchased the knowledge of evil, to which he was before a stranger. Some say it was the fig-tree, others an apple-tree. Cant. 8:5. But it probably agreed with no species of trees with which we are acquainted, nor was there perhaps any of the same kind in paradise. T.

Ver. 10. *A river*, &c. Moses gives many characteristics of Paradise, inviting us, as it were, to search for it; and still we cannot certainly discover where it is, or whether it exist at all at present, in state of cultivation. We must therefore endeavour to find the mystic Paradise, Heaven and the true Church; the road to which, though more obvious, is too frequently mistaken. See S. Aug. C. D. xiii. 21. Prov. 3:18. H.

Ver. 15. *To dress it.* Behold God would not endure idleness even in Paradise. H.

Ver. 17. *The death* of the soul, and become obnoxious to that of the body; thou shalt become a mortal and lose all the privileges of innocence. Though Adam lived 930 years after this, he was dying daily; he carried along with him the seeds of death, as we do, from our very conception. He had leave to eat of any fruit in this delicious garden, one only excepted, and this one prohibition makes him more eager to taste of that tree than of all the rest. So we struggle constantly to attain what is forbidden, and covet what is denied, *cupimusque negata*. God laid this easy command upon Adam, to give him an opportunity of shewing his ready obedience, and to assert his own absolute dominion over him. Eve was already formed, and was apprised of this positive command, (C. 3:3) and therefore, transgressing, is justly punished with her husband. True obedience does not inquire *why* a thing is commanded, but submits without demur. Would a parent be satisfied with his child, if he should refuse to obey, because he could not discern the propriety of the restraint? If he should forbid him to touch some delicious fruits which he had reserved for strangers, and the child were to eat them, excusing himself very impertinently and blasphemously, with those much abused words of our Saviour, *It is not what enters into the mouth that defiles a man*, &c. would not even a Protestant parent be enraged and seize the rod, though he could not but see that he was thus condemning his own conduct, in disregarding, on the very same plea, the fasts and days of abstinence, prescribed by the Church and by God's authority? All meats are good, as that fruit most certainly was which Adam was forbidden to eat; though some have foolishly surmised that it was poisonous; but, the crime of disobedience draws on punishment. H.—Even when the sin is remitted, as it was to Adam, the penalty is not of course released, as some have pretended. This

also clearly appears in baptized infants, who suffer the penalties due to original sin, as much as those who have not been admitted to the laver of regeneration. S. Aug. W. T. &c.—If on this occasion, Eve had alone transgressed, as she was not the head, her sin would have hurt only herself. But with Adam, the representative of all his posterity, God made a sort of compact, (Ose. 6:7) giving him to understand, that if he continued faithful, his children should be born in the state of innocence like himself, happy and immortal, to be translated in due time to a happier Paradise, &c. but if he should refuse to obey, his sin should be communicated to all his race, who should be, *by nature, children of wrath*.—S. Aug. C. D. xvi. 27. Bede in Luc. xi. &c.—H. C.

Ver. 20. *Names*, probably in the Hebrew language, in which the names of things, frequently designate their nature and quality. See Bochart.—C.

Ver. 21. *A deep sleep*. Sept. “an ecstasy,” or mysterious sleep, in which Adam was apprised of the meaning of what was done, and how the Church would be taken from the side of Christ, expiring on the cross. M.

Ver. 23. *Of my flesh*. God did not, therefore, take a rib without flesh, nor perhaps did he replace flesh without a rib in Adam’s side, though S. Aug. thinks he did. These words of Adam are attributed to God, Matthew 19, because they were inspired by him.—*Woman*. As this word is derived from man, so in Hebrew Isha (or Asse) comes from Iish or Aiss; Latin *vira* woman, and *virago* comes from *vir*. H.—But we do not find this allusion so sensible in any of the Oriental languages, as in the Hebrew, whence another proof arises of this being the original language. C.

Ver. 24. *One flesh*, connected by the closest ties of union, producing children, the blood of both. S. Paul, Eph. 5:23 discloses to us the mystery of Christ’s union with his church for ever, prefigured by this indissoluble marriage of our first parents. C.

Ver. 25. *Not ashamed*, because they had not perverted the work of God. Inordinate concupiscence is the effect of sin. H.

GENESIS 3

Ver. 1. *Why hath God?* Heb. “Indeed hath God, &c.” as if the serpent had overheard Eve arguing with herself, about God’s prohibition, with

a sort of displeasure and presumption. S. Augustine thinks, she had given some entrance to these passions, and the *love of her own power*, and hence gave credit to the words of the serpent, de Gen. ad lit. xi. 30. She might not know or reflect that the serpent could not reason thus, naturally; and she had as yet, no idea or dread of the devil. Lombard, 2 Dist. 21. This old serpent entered into the most subtle of creatures, and either by very expressive signs, or by the motion of the serpent's tongue, held this delusive dialogue with Eve. Moses relates what happened exteriorly; but from many expressions, and the curse, v. 15, he sufficiently indicates, that an evil spirit was the latent actor. H.—*Of every tree*. Satan perverts the word of God, giving it an ambiguous turn: in doing which, he has set heretics a pattern, which they follow. M.

Ver. 3. *Not touch it*. She exaggerates, through dislike of restraint, S. Amb. Or through reverence, she thought it unlawful to touch what she must not eat, *lest perhaps*, as if there could be any doubt. “God asserts, the woman doubts, Satan denies.” S. Bern. Thus place, like Eve, between God and the devil, to whom shall we yield our assent? H.—*Perhaps we die*, Heb. “lest ye die.”

Ver. 5. *God*. The old serpent's aim is, to make us think God envies our happiness. H.—Or he would have Eve to suppose, she had not rightly understood her maker, who would surely never deprive her of a fruit which would give her such an increase of knowledge, as to make her conclude she was before comparatively blind. M.—*As gods*, Heb. *Elohim*, which means also princes, angels, or judges. It appears, that our first parents had flattered themselves with the hopes of attaining a divine knowledge of all things. C.

Ver. 6. *Woman saw*, or gazed on with desire and fond dalliance. M.—Consulting only her senses, which represented the fruit to her as very desirable, and caused her to give credit to the devil's insinuations, rather than to the express word of God. Do not unbelievers the like, when they refuse to admit the real presence and transubstantiation, thought they cannot be ignorant, that this way of proceeding always leads to ruin.—*Her husband*, who, instead of reproving her for her rashness, *did eat*, through excessive fondness, not being able to plead ignorance, or that he was deceived. “Earth trembled from her entails, sky loured, and muttering thunder, some sad drops wept at completing the mortal sin.”—Original, &c. Paradise Lost, ix. 1000. H.—Gen. 2:14. In what light soever we consider the fault of this unhappy pair, it is truly enormous: the precept was so easy and just, the attempt to be like God in knowledge so extravagant, that nothing but pride could have suggested such woeful disobedience. *By the*

disobedience of one man many were made sinners, Rom. 5:19. This ruin of himself, and of all his posterity, Adam could not hide from his own eyes. C. 2:17. C.

Ver. 7. *And the eyes*, &c. Not that they were blind before, (for the woman saw that the tree was fair to the eyes, ver. 6) nor yet that *their eyes were opened* to any more perfect knowledge of good; but only to the unhappy experience of having lost the *good* of original grace and innocence, and incurred the dreadful *evil* of sin. From whence followed a shame of their being naked; which they minded not before; because being now stript of original grace, they quickly began to be subject to the shameful rebellions of the flesh. Ch.—Behold the noble acquisition of experimental knowledge! This is supposed to have taken place about a week after they had enjoyed the sweets of innocence and of Paradise, that they might afterwards be moved to repentance, when they contrasted their subsequent misery with those few golden days. They saw that they had received a dreadful wound, even in their natural perfections, and that their soul was despoiled of grace, which, of themselves, they could never regain. O! what confusion must now have seized upon them! “Confounded long they say, as stricken mute.” Milton— H.

Aprons, or they interwove tender branches covered with leaves round their middle; a practice, which even the wild Indians and Americans observed, when they were discovered by Columbus. They will rise up in condemnation of those pretended civilized nations, who, like the Greeks, could wrestle or bathe quite naked, without any sense of shame. H.—*Adam’s fig-tree*, in Egypt, has leaves above a yard long, and two feet broad. C.

Ver. 8. *Afternoon air*. God’s presence has often been indicated by an unusual wind. 3 Kings 19:12. Act. 2:2. The sovereign judge will not suffer the day to pass over, without bringing our first parents to a sense of their fault. *They hid themselves*, loving *darkness* now, because *their works were evil*.

Ver. 9. *Where*. In what state have thy sins placed thee, that thou shouldst flee from thy God? S. Amb. C. 14. Some think it was the Son of God who appeared on this occasion, S. Aug. &c. or an Angel. C.

Ver. 10. *Afraid*. The just man is first to accuse himself: but Adam seeks for excuses in his sin: he throws the blame on his wife, and ultimately on God. M.—*Thou gavest me*. Heretics have since treated the Sovereign Good with the like insolence; saying plainly, that God is the author of sin, and that the crime of Judas is no less his work than the

conversion of S. Paul. See Calvin's works, and many of the first reformers, Luther, &c. cited. Ex. 8:15. H.

Ver. 13. *The serpent*, which thou hast made so cunning, and placed with us, *deceived me*. God deigns not to answer their frivolous excuses. M.

Ver. 14. *Cursed*. This curse falls upon the natural serpent, as the instrument of the devil; who is also cursed at the same time by the Holy Ghost. What was natural to the serpent and to man in a state of innocence, (as to creep, &c. to submit to the dominion of the husband, &c.) becomes a punishment after the fall. S. Chrys.—There was no enmity, before, between man and any of God's creatures; nor were they noxious to him. T.—The devil seems now to crawl, because he no longer aspires after God and heavenly things, but aims at wickedness and mean deceit. M.

Ver. 15. *She shall crush. Ipsa*, the woman: so divers of the fathers read this place, conformably to the Latin: others read it *ipsum*, viz. the seed. The sense is the same: for it is by her seed, *Jesus Christ*, that the woman crushes the serpent's head. Ch.—The Hebrew text, as Bellarmine observes, is ambiguous: He mentions one copy which had *ipsa* instead of *ipsum*; and so it is even printed in the Hebrew interlineary edition, 1572, by Plantin, under the inspection of Boderianus. Whether the Jewish editions ought to have more weight with Christians, or whether all the other MSS. conspire against this reading, let others inquire. The fathers who have cited the old Italic version, taken from the Sept. agree with the Vulgate, which is followed by almost all the Latins; and hence we may argue with probability, that the Sept. and the Hebrew formerly acknowledged *ipsa*, which now moves the indignation of Protestants so much, as if we intended by it to give any divine honour to the blessed Virgin. We believe, however, with S. Epiphanius, that "it is no less criminal to vilify the holy Virgin, than to glorify her above measure." We know that all the power of the mother of God is derived from the merits of her Son. We are no otherwise concerned about the retaining of *ipsa*, she, in this place, that in as much as we have yet no certain reason to suspect its being genuine. As some words have been corrected in the Vulgate since the Council of Trent by Sixtus V. and others, by Clement VIII. so, if, upon stricter search, it be found that *it*, and not *she*, is the true reading, we shall not hesitate to admit the correction: but we must wait in the mean time respectfully, till our superiors determine. H. Kemnitzius certainly advanced a step too far, when he said that all the ancient fathers read *ipsum*. Victor, Avitus, S. Aug. S. Greg. &c. mentioned in the Douay Bible, will convict him of falsehood. Christ

crushed the serpent's head by his death, suffering himself to be wounded in the heel. His blessed mother crushed him likewise, by her co-operation in the mystery of the Incarnation; and by rejecting, with horror, the very first suggestions of the enemy, to commit even the smallest sin. S. Bern. ser. 2, on *Missus est*. "We crush," says S. Greg. Mor. 1. 38, "the serpent's head, when we extirpate from our heart the beginnings of temptation, and then he lays snares for our heel, because he opposes the end of a good action with greater craft and power." The serpent may hiss and threaten; he cannot hurt, if we resist him. H.

Ver. 16. *And thy conceptions.* Sept. "thy groaning." The multifarious sorrows of childbearing, must remind all mothers (the blessed Virgin alone excepted) of what they have incurred by original sin. If that had not taken place, they would have conceived without concupiscence, and brought forth without sorrow. S. Aug. C. D. xiv. 26.—Conceptions are multiplied on account of the many *untimely* deaths, in our fallen state. *Power*, which will sometimes be exercised with rigor. H.—Moses here shews the original and natural subjection of wives to their husbands, in opposition to the Egyptians, who, to honour Isis, gave women the superiority by the marriage contract. Diod. i. 2. C.

Ver. 17. *Thy work, sin; thy perdition is from thyself:* this is all that man can challenge for his own. H.

Ver. 18. *Thorns, &c.* These were created at first, but they would have easily been kept under: now they grow with surprising luxuriancy, and the necessities of life can be procured only with much labour. All men here are commanded to work, each in his proper department. The Jews were careful to teach their children some trade or useful occupation. S. Paul made tents, and proclaims, *If any man will not work, neither let him eat.* 2 Thess. 3:10. C.

Ver. 19. *Dust*, as to the visible part; and thy soul created out of nothing. This might serve to correct that pride, by which Adam had fallen; and the same humbling truths are repeated to us by the Church every Ash-Wednesday, to guard us against the same contagion, the worm of pride, to which we are all so liable. Thus Adam was again assured that he should die the death, with which God had threatened him, and which the devil had told Eve would not be inflicted. V. 4. *God created man incorruptible, (inexterminabilem, immortal).* But by the envy of the devil, death came into the world. Wisdom 2:23. H.

Ver. 20. *The living.* Heb. *chai*, one who brings forth alive, (Symmachus) or one who imparts life, in which she was a figure of the blessed Virgin. C.—Adam gives his wife this new name, in gratitude

for not being cut off by death on the very day of his transgression, as he had every reason to expect and fear he would have been. C. 2:17. H.—The printed Hebrew reads here, and in many other place, *Eva, he*, instead of *Eja, she*; thus, *He was the mother*, v. 12. *he gave*, &c. an inaccuracy unknown to the Samar. and the best MS. copies. Kennicott.

Ver. 21. *Of skins*, which Adam took from the beasts which he offered in sacrifice to his merciful Judge, testifying thereby that he had forfeited his life, and uniting himself to that sacrifice of the woman's promised seed, by which alone he believed the sin of the world was to be expiated. H.

Ver. 22. *Behold Adam*, &c. This was spoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God. Ch.—“These are the words of God, not insulting over man, but deterring others from an imitation of his pride.” S. Aug. de Gen. xi. 39.—*For ever*. The sentence is left imperfect: (C.) but by driving man from Paradise, God sufficiently shewed how he would prevent from eating of the tree of life, (H.) which Adam had not yet found. As he was now condemned to be miserable on earth, God, in mercy, prevented him from tasting of that fruit, which would have rendered his misery perpetual. M.—He would suffer him to die, that, by death, he might come, after a life of 930 years, spent in sorrow and repentance, to the enjoyment of himself. H.—*Lest perhaps*. God does not exercise his absolute power, or destroy free-will, but makes use of ordinary means and precautions, to effect his designs. S. Aug. W.

Ver. 24. *Cherubims*. Angels of the highest order, and of a very complex figure, unlike any one living creature. Theodoret supposes that God forced Adam to retire from that once charming abode, by the apparition of hideous spectres. The devils were also hindered from coming hither, lest they should pluck the fruit of the tree of life, and by promising immortality, should attract men to their service. *The flaming sword*, might be a fire rising out of the earth, of which Grotius thinks the pits, near Babylon, are still vestiges. These dreadful indications of the divine wrath would probably disappear, when Paradise had lost its superior beauty, and become confounded with the surrounding countries—Thus we have seen how rapidly Moses describes the creation of all things, the fall of man, and the promised redemption. But in these few lines, we discover a solution of the many difficulties which have perplexed the learned, respecting these most important subjects. We know that the world is not the effect of chance, but created and governed by divine Providence. We are no longer at the loss to explain the surprising contrast of good and evil, observable in the same man. When we have attentively considered the

Old Adam and the New, we find a clue to lead us through all the labyrinths of our Holy Religion. We could wish, perhaps, for a greater detail in Moses, but he left the rest to be supplied by tradition. He has thrown light enough upon the subjects, to guide the well-disposed, and has left sufficient darkness to humble and to confound the self-conceited and wicked, who loved darkness rather than the light. C.—Concerning the transactions of these early times, parents would no doubt be careful to instruct their children, by word of mouth, before any of the Scriptures were written; and Moses might derive much information from the same source, as a very few persons formed the chain of tradition, when they lived so many hundred years. *Adam* would converse with *Mathusalem*, who knew *Sem*, as the latter lived in the days of *Abram*. *Isaac*, *Joseph*, and *Amram*, the father of *Moses*, were contemporaries: so that seven persons might keep up the memory of things which had happened 2500 years before. But to entitle these accounts to absolute authority, the inspiration of God intervenes; and thus we are convinced, that no word of sacred writers can be questioned. H.

GENESIS 4

Ver. 1. *Through God.* Heb. may signify also: “even God,” as if she thought this was the promised seed, who, as Onkelos paraphrases it, would serve the Lord. C.—So little could she foresee the future conduct of Cain, whose name may be derived either from *kone*, possession and acquisition, or from *kun*, lamentation. The latter interpretation would have been better verified by the event, and the name of Abel, *vanity*, or *sorrow*, for which his parents allege no reason, might also have been reversed, on account of his justice, for which he is canonized by Christ himself, and declared *the Just*. Pious and significant names were imposed by either parent. Cain was the second man. He was not conceived till after the fall, and was therefore the first born in original sin. H.

Ver. 4. *Had respect.* That is, shewed his acceptance of his sacrifice (as coming from a heart full of devotion): and that we may suppose, by some visible token, such as sending fire from heaven upon his offerings. Ch.—The offerings of Cain are mentioned without any approbation: those of Abel are the *firstlings* and *fat*, or the very best; by which he testified, that he acknowledged God for his first beginning. Sacrifice is due to God alone, and to Him it has always been offered in the Church. We have the happiness to offer that truly

eucharistic sacrifice to God, of which those of ancient times were only figures. What sacrifice can our erring brethren shew? W. C.

Ver. 7. *Over it.* This is a clear proof of free-will. To destroy its force, Protestants translate *over him*, as if Cain should still retain his privilege of the first-born, notwithstanding all his wickedness, and should rule over Abel, who would willingly submit, “unto thee his desire,” &c. But God had made no mention of Abel. The whole discourse is about doing well or ill; and Cain is encouraged to avoid the stings of conscience, by altering his conduct, as it was in his power, how strongly soever his passions might solicit him to evil. H.—The Hebrew is understood by Onkelos, and the Targum of Jerusalem, in the sense of the Vulgate. The latter reads, “If thou correct thy proceedings in this life, thou wilt receive pardon in the next world. But if thou do not penance for thy sin, it shall remain till the day of the great judgment, and it shall stay, lying at the door of thy heart. But I have given thee power to govern thy concupiscence: thou shalt sway it, either to embrace good or evil.” Calmet shews that the Hebrew perfectly admits of this sense. S. Augustine will not allow of the turn which the Manichees gave it. “Thou shalt have dominion over (*illius.*) What? thy brother! (*absit*) by no means: over what then, but sin? De C. xv. 7. Protestants formerly abandoned the translation of 1579, (which they have again resumed) and translated better, “unto thee shall be the desire thereof, and thou shalt rule over it,” which R. Abenezra explains also of sin. To which of these editions, all given by royal authority, will Protestants adhere? Luther wrote a book against free-will, and Calvin would not admit the very name. But we, with all antiquity, must cry out with S. Jerom, c. Jov. 2: “God made us with free-will, neither are we drawn by necessity to virtue or vice; else where there is necessity, there is neither damnation nor reward.” W. H.

Ver. 8. *Let us go forth abroad.* These words are now wanting in the Hebrew; being omitted, according to Kennicott, since the days of Aquila 130; they are found in the Samaritan copy and version, in the Sept. &c. H.—The Masorets place a mark, as if something were defective here, and in 27 other verses, or in 25 at least. H.—Abel’s violent death was a figure of that of Jesus Christ, inflicted for the like cause. See Heb. 12:2. C.—In consequence of these crimes, Cain separated from the Church, and the Jews became no longer God’s people: both Cain and the Jews became vagabonds. H.—The Targum of Jerusalem observes, that Cain talked against God’s providence and the future world, which Abel hearing with marked indignation, Cain took occasion to kill him. W.

Ver. 13. *My iniquity*, &c. Like Judas, Cain despairs. The Rabbins make him complain of the rigour of God's judgment, "My sin (or punishment) is too great to be borne." I must then be driven from the land of my nativity, from the society of my brethren and parents, from thy presence, for ever. Why do I then live? Let the first man I meet, kill me. Liran.

Ver. 14. *Every one that findeth me, shall kill me.* His guilty conscience made him fear his own brothers, and nephews; of whom, by this time, there might be a good number upon the earth: which had now endured near 130 years; as may be gathered from Gen. 5:3, compared with Chap. 4:25, though in the compendious account given in the Scripture, only Cain and Abel are mentioned. Ch.—Cain is little concerned about any thing but the loss of life. M.

Ver. 15. *Set a mark*, &c. The more common opinion of the interpreters of holy writ, supposes this mark to have been a trembling of the body; or a horror and consternation in his countenance. Ch.—God gave this first murderer a reprieve, allowing him time for repentance; but he neglected it, and died a reprobate; having been, during life, the head of an apostate church, and of the city of the devil, which has ever since opposed the city of God, and the society of the faithful. Though all his posterity were drowned in the deluge, some were soon found, even in the family of Noe, who stood up for the wretched pre-eminence in wickedness and rebellion, against the truth. See S. Aug. W. &c. H.

Ver. 16. *A fugitive*, according to his sentence. Heb. *nod*, which the Sept. have taken for a proper name. "In the land of Naid, over against Eden," (H.) or in the fields of *Nyse*, in Hyrcania, to the east of Eden and Armenia. C.

Ver. 17. *His wife.* She was a daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be propagated.—*He built a city*, viz. In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions. Ch.—The Hanuchta, which Ptolemy places in Susiana, (C.) may perhaps have been built after the flood, in the same place. Josephus says, Cain was the first who fortified a city; designing it for a retreat, where he might keep the fruits of his robberies. Ant. 1. 3. Peirere founds his ill-concerted system of *Preadamites*, or of men existing before Adam, on the history of Cain exercising husbandry, building a city, &c.; as if there were any difficulty in supposing, that the arts would have made some progress

in the lapse of above a century. H.

Ver. 19. *Two wives.* Lamech first transgressed the law of having only one wife at a time. C. 11:24. None before the deluge is mentioned as having followed his example, even among the abandoned sons of men. Abraham, the father of the faithful, and some others, after that event, when the age of man was shortened, and the number of the true servants of God very small, were dispensed with by God, who tolerated the custom of having many wives at the same time among the Jews, till our Saviour brought things back to the ancient standard. Mat. 19:4. And why do we excuse the patriarchs, while we condemn Lamech? Because the one being associated with the wicked, gives us reason to judge unfavourably of him, while Abraham is constantly mentioned in Scripture with terms of approbation and praise, and therefore we have no right to pass sentence of condemnation upon him, as some Protestants have done, after the Manichees. Hence the fathers defend the one, and reject the other with abhorrence. H.—Tert. (Monog. c. 5.) and S. Jerom, c. Jovin. 1. says, “Lamech, first of all, a bloody murderer, divided one flesh between two wives.” It was never lawful, says P. Innocent III. c. *Gaudemus*, for any one to have many wives at once, unless leave was given by divine revelation;” and S. Aug. joins with him in defending the patriarchs, by this reason, “When it was the custom, it was not a sin.”

Ver. 22. *Noema*, who is supposed to have invented the art of spinning. C.—All these worthy people were distinguished for their proficiency in the arts, while they neglected the study of religion and virtue. H.—The inventors of arts among the Greeks lived mostly after the siege of Troy. C.

Ver. 23. *Said.* This is the most ancient piece of poetry with which we are acquainted. Fleury.—Lamech may be considered as the father of poets. H.—*I have slain a man*, &c. It is the tradition of the Hebrews, that Lamech in hunting slew Cain, mistaking him for a wild beast: and that having discovered what he had done, he beat so unmercifully the youth, by whom he was led into that mistake, that he died of the blows. Ch.—S. Jerom, 9. 1. ad Dam. acknowledges the difficulty of this passage, on which Origen wrote two whole books. W.

Ver. 24. *Seventy times.* A similar expression occurs, Mat. 18:22 to denote a great but indefinite number. God had promised to revenge the murder of Cain seven fold, though he had sinned voluntarily; so Lamech hopes that, as he had acted by mistake, and blinded by passion, in striking the stripling, the son of Tubalcain, he would deserve to be protected still more from falling a prey to the fury of

any other. But many reject this tradition as fabulous, unknown to Philo, Josephus, &c. Moses nowhere mentions the death of Cain. Some, therefore, understand this passage with an interrogation; as if, to convince his wives that his sin was not so enormous as was supposed, he should say, Do not think of leaving me. What! have I killed a young man, as Cain did Abel, and still he is suffered to live unmolested; or have I beaten any one so that I should be punished? Onkelos, in effect, puts a negation to the same purport, "I have not killed, &c.:" (C.) others understand this passage, as if Lamech considered his crimes as much more grievous than even those of Cain.

Ver. 26. *Began to call upon*, &c. Not that Adam and Seth had not called upon God before the birth of Enos, but that Enos used more solemnity in the worship and invocation of God. Ch.—He directed all his thoughts towards heaven, being reminded by his own name, which signifies one afflicted, that he could look for no solid happiness on earth. Seth had brought him up, from his infancy, in these pious sentiments, and his children were so docile to his instructions, that they began to be known in the world for their extraordinary piety, and were even styled the *Sons of God*. C. 6:2. H.—Religion was not a human invention, but many ceremonies have been adopted, at different times, to make an impression on the minds of the people. Before Enos, the heads of families had officiated in their own houses; now, perhaps, they met together in places consecrated to the divine service, and sounded forth the praises of the Most High. Enos was probably most conspicuous for his zeal on these occasions: at least, a new degree of fervour manifested itself in his days. On the other hand, "the name of the Lord began to be profaned" about this time, as the Rabbin understand this passage, by the introduction of idolatry; which is a common effect of a dissolute life, which many began now to lead. Wis. 14:12. C.—*The beginning of fornication is the devising of idols*. We have, nevertheless, no certain proof of idols being introduced till many years after the deluge. H.

GENESIS 5

Ver. 2. *Adam*: the common name of mankind, made to *the likeness of God*. H.

Ver. 5. *He died*. Eccles. 14:12 says very justly, *the covenant of this world is, he shall surely die*. God prolonged the lives of the patriarchs to a more advanced age, that the world might be sooner filled. Their

constitution was then more excellent, the fruits of the earth more nourishing, &c. But the sole satisfactory reason for their living almost a thousand years, while we can hardly arrive at 70, is, because so it pleased God, in whose hands are all our lots. There is a great difference in the number of years assigned by the Hebrew and Vulgate, from that which the Samaritan copy mentions; and the Sept. differs from both. Whether the difference be real, or only apparent, we shall not pretend to determine. The Church has not decided which system of chronology is the most accurate. In the Martyrology, she adopts that of the Sept. and placed the birth of Christ in 5199, after Eusebius and Bede, though Riccioli calculates the Sept. at 5634 years. H.—Adam died penitent, as we are assured by the Holy Ghost. Wis. 10:2.; and tradition affirms the same of Eve, insomuch that the heresy of the Encratites, who condemned our first parents to hell, was exploded with horror. Epip. S. Aug. in hæres. T.

Ver. 24. Walked with God. Sept. “was pleasing to God,” by continual recollection and watchfulness over himself. Thus he became perfect.—*Was seen no more*; or, as S. Paul reads, after the Sept. *he was not found*. Heb. 11:5.—*God took him alive to some place unknown, which is commonly supposed to be Paradise, conformably to Ecclus. 44:16 though in Greek we do not read Paradise. Henoch pleased God, and was translated [into Paradise,] that he may give repentance to the nations.* To him, that of Wisdom 4:10 may be applied: *He ... was beloved, and living among sinners, he was translated.* He will come again, when the charity of many of his children, (for we all spring from him) shall have grown cold; and shall at last suffer death for opposing Antichrist. Apoc. 11. H.—“Though it be not an article of faith, whether Henoch be now in that Paradise, from which Adam and Eve were driven, or in some other delightful place; yet the holy Scriptures affirm, that God translated him alive, that he might not experience death,” S. Chrys. hom. 21. with whom the other fathers agree, cited in the Douay Bible; so that it is a matter of surprise, how any Protestant can call it in question. He is the other witness, who will come with Elias, before the great day of the Lord, to perform the same office to the nations, as the latter will to the Jews. Malac. 4. God preserves these two alive, perhaps to give us a striking proof how he could have treated Adam and his posterity, if they had not sinned; and also to confirm our hopes of immortality, when we shall have paid the debt of nature. W.

Ver. 29. Noe means consolation, or repose. After he had beheld the most dreadful catastrophe or disturbance that ever happened in the world, he settled mankind once more in the friendship of God, and merited a blessing both for himself and for the whole earth. He gave, likewise, comfort to all, by useful inventions in agriculture, and in the

art of making wine. He saw an end of the distractions caused by the wicked sons of Cain, and became the restorer of a new world: in a word, he was the progenitor of the Messias, who is the King of Peace, and our only solid comfort. M. H.

Ver. 31. *Old.* It is wonderful if Noe had no children before this time; but he might have had many, whom the Scripture does not mention, either because they were dead before the deluge, or taking evil courses with the daughters of men, deserved to perish with them. Noe kept the three, who were born after God had foretold the deluge, with the greatest care, under his own eyes. S. Augustine (C. D. xv. 20.) thinks, however, that many of the Patriarchs had no children till they were pretty far advanced in years. As Sem was born when Noe was 502, and Cham was the youngest, Japheth must have been the first-born. Comp. C. 10:21., with C. 9:24. There is no reason to suppose they were all born the same year. C.

GENESIS 6

Ver. 1. *Daughters.* These had borne equal proportion with the males from the beginning; but here they are particularized, because they were the chief instruments in corrupting the descendants of Seth. H.—Even the sons of these libidinous people were so effeminate, as to deserve to be called women. M.

Ver. 2. *The sons of God.* The descendants of Seth and Enos are here called *Sons of God*, from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter, ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in choice by their carnal passion, to the prejudice of virtue or religion. Ch.—See S. Chrys. hom. 22, &c. Some copies of the Sept. having *the angels of God*, induced some of the ancients to suppose, that these spiritual beings (to whom, by another mistake, they attributed a sort of aerial bodies) had commerce with women, as the pagans derived their heroes from a mortal and a god. But this notion, which is borrowed from the book of Henoch, is quite exploded. C.—The distinction of the true Church from the synagogue of satan, here established, has been ever since retained, as heretics are still distinguished from Catholics. W. S. Aug.

Ver. 3. *His days shall be,* &c. The meaning is, that man's days, which

before the flood were usually 900 years, should now be reduced to 120 years. Or rather, that God would allow men this term of 120 years, for their repentance and conversion, before he would send the deluge. Ch.—He spoke therefore to Noe in his 480th year. S. Aug.—Those who suppose, that he foretold this event 20 years later, think with S. Jerom, that God retrenched 20 years from the time first assigned for penance. The *Spirit* of the sovereign Judge was fired with *contending*; or, as others translate it, with remaining quiet as in a *scabbard*, and bearing with the repeated crimes of men. He resolved to punish them severely in this world, that he might shew mercy to some of them hereafter. S. Jer. 9. Heb. C.—If we suppose, that God here threatens to reduce the space of man's life to 120 years, we must say, at least, that he did it by degrees; for many lived several hundred years, even after the deluge. In the days of Moses, indeed, few exceeded that term. But we think the other interpretation is more literal, and that God bore with mankind the full time which he promised. W.

Ver. 4. Giants. It is likely the generality of men before the flood were of a gigantic stature, in comparison with what men now are. But these here spoken of, are called *giants*, as being not only tall in stature, but violent and savage in their dispositions, and mere monsters of cruelty and lust. Ch.—Yet we need not imagine, that they were such as the poets describe, tearing up mountains, and hurling them against heaven. Being offspring of men, who had lived hitherto with great temperance, but now gave full scope to their passions, and the love of the fair daughters whom *they chose*, we need not wonder that they should be amazingly strong and violent. *Nephilim*, *rushing on*, as Ag. translates. That there have been giants of an unusual size, all historians testify. Og, Goliath, &c. are mentioned in Scripture, and the sons of Enac are represented as much above the common size, as the Hebrews were greater than grasshoppers. Num. 13:33. If we should suppose they were four or five times our size, would that be more wonderful that they should live nine or ten times as long as we do? See S. Aug. C. D. xv. 9. 23. Calmet's Dissert. &c. Delrio affirms, that in 1572 he saw at Rouen, a native of Piedmont, above nine feet high. H.—*Of old*. The corruption of morals had commenced many ages ago, and some of the sons of Seth had given way to their lusts; so that we are not to suppose, that these giants were all born within a hundred years of the flood, as some might suppose from their being mentioned here, after specifying the age of Noe. C. 5:31. H.

Ver. 5. At all times. Hebrew: only evil continually. They had no relish for any thing else: as we may say of a glutton, he thinks of nothing but his belly. Yet some good thoughts would occur occasionally, and we

may grant that they did some things which were not sinful. M.—If we follow corrupt nature, and live among sinners, we find a law within us warring against the spirit; and a very powerful grace is necessary to rescue us from such a dangerous situation. C.—Though the expressions in this place seem general, they must be understood with some limitations. W.

Ver. 6. *It repented him*, &c. God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine their Creator to destroy these his creatures, whom before he had so much favoured. Ch.—God acted outwardly as a man would do who repented. H.

Ver. 8. *Grace.* Notwithstanding the general denunciation against all flesh, we see here that God will not confound the just with the guilty, in the same punishment. Noe pleased God, by observing the most perfect justice, in the midst of a corrupt generation. S. Chrys. &c. W.

Ver. 12. *Its way*, being abandoned to the most shameful and unnatural sins. Liran.

Ver. 13. *All flesh.* I will destroy all these carnal and wicked people, and, because all other creatures were made only for man's use, and will be useless, I will involve them in the common ruin, reserving only what will be necessary for the support of the few who shall be preserved, and for the repeopling of the earth. H.

Ver. 14. *Timber planks.* Heb. “gopher wood,” which is no where else mentioned in Scripture. It was probably a sort of wood full of rosin, and being besmeared with something like our pitch, was capable of resisting the fury of the ensuing tremendous storm, for a length of time. C. H.—*Rooms* to separate the birds, various animals, provisions, &c.—*Pitch*, lit. “besmear it with bitumen,” which has a very strong smell, able to counteract the disagreeable odours arising from beasts confined. M.—It might be mixed with some other ingredients, naphtha, pitch, &c. C.

Ver. 15. *Three hundred cubits*, &c. The ark, according to the dimensions here set down, contained four hundred and fifty thousand square cubits; which were more than enough to contain all the kinds of living creatures, with all necessary provisions: even supposing the cubits here spoken of to have been only a foot and a half each, which was the least kind of cubits. Ch.—It is therefore unnecessary for us to have recourse, with Cappel, to the sacred cubit, which was twice as large as the common one, but which seems not to have been in use

among the Jews before the Babylonian captivity. Still less need we adopt the geometrical cubit, which contains six ordinary ones, as we might be authorised to do by the great names of Origen and S. Aug. de C. D. xv. 27. q. in Gen. 1:4. These dimensions would make the ark as large as a city. Moses always speaks of the same sort of cubit, used probably in Egypt. Apelles and other heretics, with some modern infidels, have attempted to shew, that this account of Moses is fabulous. But they have been amply refuted by able calculators, John Buteo, Pelletier, &c. This amazing structure, for which God himself gave the plan, was divided with three stories, besides the lower part of the vessel, which might serve to keep fresh water. The different species of animals are not so numerous, as some imagine. Fishes, and such creatures as can live in water, would not need to come into the ark. Animals deprived of exercise, and allowed barely what may support nature, will live upon a very little. Even an ox, according to Columella, will live on 30 pounds of hay, or on a cubic foot, a whole day, so that 400 of these large creatures might be supported on 146,000 cubic feet. The middle story, for provisions, would alone contain 150,000 cubits. Noe's family, and the birds, would probably occupy the room above, in which was a window all around, of the height of a *cubit*, without glass or crystal, which were not yet invented, but defended with lattice work of wood, like our dairy rooms. H.

Ver. 16. *In a cubit.* This is understood by some, of the height of the window; by others, of the roof, which would be almost flat, like the top of a coach. Menoch supposes, that the whole ark was to be measured with the cubit in every part, from the bottom *to the top*; and the words of *it*, properly refer to the ark.—*Side*, or at the end, about the middle way, that the animals might be conveyed easily to their stalls. The door would open into the story allotted to the beasts, and all things might enter it by a sort of bridge, or by sloping planks. C.—Ordure might be thrown down into the lowest part of the ark, separated from the reservoir of fresh water, or might be brought up with ropes and buckets to the window at the top, which would easily open. T.

Ver. 18. *My covenant*, that thou shalt be saved, amid the general ruin. This is the second covenant of God with men: the first was with Adam, the third with Abraham, when circumcision was instituted, and the last with Moses. Ex. 19. All others were only ratifications of these; and even these were only figures of that which our Saviour entered into with men, when he undertook to make satisfaction for them to his Father. C.

Ver. 19. *Two*, intended for the propagation of their kind. God afterwards specifies what more Noe should preserve for food. C. 7:2. C.—Wild beasts forgot their savage nature, and became subject to the just Noe; and all came readily at his beck, in the same manner as domestic animals come when we offer them food. Yet, in all this we must acknowledge the work of God, and a sort of miracle. H.

GENESIS 7

Ver. 2. *Of all clean.* The distinction of clean and unclean beasts, appears to have been made before the law of Moses, which was not promulgated till the year of the world 2514. Ch.—*Clean*: not according to the law of Moses, which was not yet given, but such as tradition had described—fit for sacrifice; (M.) though they might be of the same species as were deemed clean in the law, which ratified the ancient institution.—*And seven*: (Heb.) simply *seven*, three couple and an odd female, for sacrifice after the deluge: one couple was to breed, the other two perhaps for food. H.—Some imagine, that there were fourteen unclean and four clean animals, of every species, in the ark, because the Sam., Sept., and Vulg. read, “seven and seven.” Origen, &c.—But our Saviour, sending the Disciples to preach *two and two*, did not appoint a company of four to go together, but only of two, as is generally allowed. Mark 6:7. C.

Ver. 11. *Seventeenth day.* On the tenth, God had given the last warning to the wretched and obstinate sinners, to whom Noe had been preaching, both by word and by building the ark, for 120 years; all in vain. This *second month* is, by some, supposed to be the month of May; by others, that of November. Usher makes Noe enter the ark on the 18th Dec. 1656. The waters decreased May 17, mountains appear July 31, he sends out the raven Sept. 8, and leaves the ark Dec. 29, after having remained in it a year and ten days, according to the antediluvian computation, or a full year of 365 days. The systems of those pretended philosophers, who would represent this flood as only partial, affecting the countries which were then inhabited, are all refuted by the plain narration of Moses. What part of the world could have been secure, when the waters prevailed fifteen cubits above the highest mountains? To give a natural cause only for this miraculous effect, would be nugatory: but as waters covered the earth at first, so they surely might again, by the power of God. H.—*Fountains and flood-gates.* These are the two natural causes which Moses assigns for the deluge, the waters below, and those above in the sky or firmament.

Heaven is said to be shut when it does not rain, (Luc. 4:25) so it is here *opened*, and flood-gates, or torrents of rain, pour down incessantly. But God attributes not the deluge to these causes alone; he sufficiently intimates that it would be miraculous, (v. 4. *I will rain*,) and still more emphatically, (C. 6:17.) *Behold I*. Heb. “I, even I myself, do bring on a flood of waters.” The idea which Moses give of the flood, corresponds with that which he before gave of chaos, when earth and water were undistinguished in one confusing mass. c. 1:6. The Hebrews look upon it as a continual miracle, that the earth is not always deluged, being founded, as they represent it, on the waters. Jer. 5:22. Calmet and others have proved, both from Scripture and from philosophical arguments, the universality of the deluge, against Isaac Vossius, &c. H.

Ver. 16. *The Lord shut him in*, by an angel besmearing the door with pitch, to prevent the waters from penetrating, while Noe did the like in the inside. C.—Thus God supplies our wants when we are not able to provide for ourselves, and though he could do all by himself, yet he requires us to co-operate with him, and often makes use of secondary causes. W.

Ver. 24. *Days: counting from the end of the forty days*, when the deluge was at its height. C.—In all the histories of past ages, there is nothing so terrible as this event. What became of all those myriads of human beings who perished on this occasion? We know not. Some have charitably supposed, that, although the far greater part perished everlastingly, a few *who had been incredulous* while Noe preached, opened their eyes at last, when it was too late to save their bodies, and by sincere repentance rescued their souls from the flames, and were consigned to do penance, for a time, in the other world. These heard the preaching of J. C., or believed in his redemption, while they were yet living, and so deserved to partake of his mercies, and joyfully beheld his sacred person when he came to visit them in their *prison* of purgatory. 1 Pet. 3:19. *He came and preached to those spirits that were in prison: which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is eight souls, were saved from drowning by water. Whereunto baptism, being of the like form, now saves you also*, &c. See F. S. Bellarmine, &c. In these last words of S. Peter, we may also notice, that the ark was a figure of baptism, which is so necessary, that without its reception, or desire of it at least, no man can be saved. It is also a figure of the cross, and of the one true Church, as the Fathers remark, with S. Aug. de C. D. xv. i. M. &c. S. Greg. hom. 12 in Ezech. &c.—This is so striking that it deserves to be seriously considered. It was only *one*, though God could have ordered many smaller vessels to

be made ready, perhaps with less inconvenience to Noe, that we might reflect, out of the Church the obstinate will surely perish. S. Jer. ep. ad Dam.: In this ark *all* that were truly *holy*, and some imperfect, like Cham, were contained, clean beasts and unclean dwelt together, that we need not wonder if some Catholics be a disgrace to their name. The ark had different partitions, to remind us of the various *orders* of Clergy and Laity in the Church, with one chief governor, the Pope, like Noe in the ark. It was strong, visible, &c. and pitched all over with the durable cement, *bitumen*, and riding triumphant amid the storms, the envy of all who were out of it, till at last it settled upon a *rock*. So the Church is built on a rock, against which the gates of hell shall not prevail: she is not less obvious to the sincere seeker, than a city built on the top of the highest mountain, &c. We might here take a retrospective view of the chief occurrences and personages of the former world; we should observe the same order of the things from the beginning,—the conflict of virtue and vice, the preservation of the true faith and worship of God among a few chosen souls, who preferred to be persecuted by worldlings, rather than to offend God. *They contended earnestly for the faith once delivered to the Saints*, to Adam and Eve, once innocent, and afterwards penitent. We behold original sin, and the promised remedy for mankind; while the rebel angels are abandoned, without redress. There was kept up a communion of saints: sacrifice to the one God was performed generally by the heads of families, who were priests in the law of nature. Even Cain, though a bad man, through hypocrisy, chose to offer sacrifice before he had quite broken off from the society of the faithful, and resolved to become the father of all excommunicated persons, and of all seceders. C. 4:16. He was admonished by God that he had free will, and might merit a reward by a different conduct. His sentence, as well as that pronounced upon Adam, and upon all mankind, before the flood, reminds us of the particular and general judgment; as the translation of Henoch sets before us the happy state of the blessed, and the immortality, of which it was an earnest. See Douay Bible, where the chief mysteries of faith are pointed out as the creed of the Antediluvians. Even the B. Trinity was insinuated, or shewn to them, at a distance, in various texts: the unity and indissolubility of marriage were clearly expressed; the true Church continued in Noe, while the chain of schismatics and heretics was broken, and Cain's progeny destroyed. In this period of time, we may discover what the ancients so often describe respecting the four ages:—the *golden* age is most perfectly found in Paradise; but only for a few days, or perhaps only a few hours, during which our first parents preserved their innocence. The *silver* age may have lasted rather longer, till the murder of Abel, or 128 years, when Cain began to

disturb the peace of the world. From that time, till the giants make their appearance, we may reckon the age of *brass*. But that of *iron* had continued for many years before the flood. The like deterioration of morals we may discover after the deluge, and again after the renovation of the world, by the preaching of the gospel. For some time after these two great events, things bore a pleasing aspect; Noe was busy in offering sacrifice to God, Christians were all one heart and one soul, enjoying all things in common, and God gave a blessing to the earth, and confirmed his covenant with men. Then Cham, Nemrod, and Babel appear, heresies in the new law break forth, and disturb the lovely harmony of mankind: but still a sufficient number preserve their integrity, till about the days of Abraham and Arius, in their respective periods, and may be said to have lived in the *silver* age, when compared with the *brazen* insolence of the great majority of those who came after. The *iron* age of these two periods, may be dated from the persecution of Epiphaneus against the Jews, when so many apostatized from the faith, and from that much more terrible persecution which will be raised against Christians by Antichrist, the man of sin, (of which the former was a type) when the charity of many shall grow cold, and Christ will hardly find faith upon the earth. To that age may just be applied, those strong expressions of disapprobation which God made use of before the flood. G. 6:3. 6. 12. He will punish the crimes of that age with a deluge of *fire*, and say, *The end of all flesh is come before me*, &c. v. 13. *Time shall be no longer*. Apoc. 10:6. H.

GENESIS 8

Ver. 1. *Remembered*; not as if God had ever forgotten Noe, but he now shews his remembrance of him by the effects. M.—A *wind*, literally a *spirit*, which S. Amb. and Theodoret understood of the Holy Ghost, that, as he moved over the waters at first, (C. 1:2) to give them fecundity, and to exercise his power in establishing order, so he may shew the same care and providence for this new world, emerging, like the former, from the waters. H.—Most interpreters, however, understand this of a violent wind, (Prov. 25:23. Ex. 14:21) a strong blast, such as was sent to divide the Red sea. M.

Ver. 3. *And the waters returned*, &c. S. Jerom on this passage remarks, “that all waters and torrents repair to the womb of the abyss, through the hidden veins of the earth,” and by the abyss understands the sea: according to that of Ecclesiastes, 1:7, *all the rivers run into the sea*. But

as the sea itself, on this occasion, exceeded its limits, (otherwise its waters would not have been higher than the land) the sense perhaps confined to this, that the waters by degrees were diminished; as we may say of the inundations of land, that the waters are gone off, not by the regular course of ditches, but from the effects of the sun and winds which dry them up. E.

Ver. 4. *And the ark rested on the mountains of Armenia.* The Hebrew word is *Ararat*, which also occurs in the 37th chap. of *Isaias*, and the 51st of *Jeremias*; for in these places our interpreter retained the Hebrew word, but in the 4th book of *Kings*, 19:37, where the same history is related, it is translated by *the land of the Armenians*. E.—*Seventh month*, of the year, not of the deluge, as appears from ver. 13, &c. M.—*Seven and twentieth*. So also the Sept., but the Heb. &c. have the 17th. It is not easy to decide which is right. On the seventeenth the waters only began to decrease, and some hence argue for the Vulgate, as they say it is not probable the ark would stop that very day. C.—This, however, might be the only mean by which Noe could discern that the waters were abating. H.—The ark being about fourteen cubits sunk in the water, might soon touch the summit of the highest mountains, such as M. Taurus, of which the *Ararat*, here mentioned in the Hebrew, a mountain of *Armenia*, forms a part, according to S. Jerom. The Armenians still boast that they have the remains of the ark. Berosus, the Pagan historian, says bitumen was taken from it as a preservative. Jos. Ant. 1. 3. Eus. præp. ix. 4. The Chaldee has Cordu for Ararat, whence some have supposed, that the ark rested on the Cordyeon or Gordiean mountains. The Armenians call the mountain near Erivan, *Mesesonsar*, or the mountain of the ark. C.

Ver. 7. *Did not return.* The negotiation *Not*, is not to be found in any Hebrew copy now extant; though it is still retained by the Septuagint, and several Latin manuscripts, according to the testimony of Liranus. If we add here, therefore, to the Hebrew text, we must translate it with S. Jerom, thus; *It went forth, going and returning, (Egrediebatur exiens et revertens,)* sometimes repairing to the mountains, where it found carcasses to feed on, and at other times returning not *unto* the ark, but to rest upon the *top* of it. E. Ch.—Or receded farther from it; as the Hebrew may be explained, agreeably to the Vulgate, Sept. Syr. &c. which admit the negation. C.—*Till*, as long as the waters covered the earth, not that it returned to the ark afterwards. M.

Ver. 9. *Whole earth*, excepting the mountains; so that the dove presently returned. H.

Ver. 11. *Green leaves.* The olive tree preserves its verdure and grows even at the bottom of the Red sea, and other seas in the East. Plin. xii. 25.—Many other trees and seeds will live for a long time under the waters. C.—This tender branch of the olive seems to agree better with the spring than autumn; whence Tirin infers, that the deluge began and ended in spring.

Ver. 13. *Year of Noe's age,* who, we may suppose, was born on the first day of the year. So that his 601st year corresponds with the 1657th of the world, B.C. 2343, on which day the deluge ended. Still Noe waited for God's order to leave the ark till the 27th of the ensuing month, when the earth was more perfectly dried. H.—*Covering.* Some think that the window was at the top, like a sky-light. C.

Ver. 17. *Increase.* Heb. "let them increase." This is spoken of the brute creation, the blessing is given to men. C. 9.—Neither Noe's family, nor any of the animals, had any young in the ark. C.

Ver. 20. *Holocausts,* or whole burnt offerings. In which the whole victim was consumed by fire upon God's altar, and no part was reserved for the use of priest or people. Ch.—This is the first time we read of an altar, though Abel had surely made use of one. M.—Noe delays not to shew his gratitude to God. S. Amb.

Ver. 21. *Smelled,* &c. A figurative expression, denoting that God was pleased with the sacrifices which his servant offered, (Ch.) and in this sense it is expressed in the Chaldee, "God received his offering gratefully." God requires sacrifices of us, to testify his dominion, and not for any advantage he derives from them; but rather to bless us, if we perform our duty with fervour.—*For the sake of,* or on account of men's sins. They are so prone to evil, that, if I were to punish them as often as they deserve, new deluges might be sent every day. I take pity on their weakness. I will punish the most criminal, but not as I have done, by cursing the earth. These words of God, are by some addressed to Noe, by others to God the Son. Heb. "he said to his heart;" Onkelos, "he said in his word;" Sept. "he said with reflection." C.—Noe was beloved by God, and therefore may be called his heart. To speak to the heart, often means to comfort. H.

Ver. 22. *Seed-time,* according to the Targum of Jonathan, is the equinox of September; *harvest,* that of March; winter and summer denote the solstice of December and of June. But the Hebrews probably divided the year into summer and winter; or perhaps they might also admit the season of spring, with the Egyptians and the ancient Greeks, who represented the seasons by the three hours, daughters of Jupiter. C.

GENESIS 9

Ver. 1. *Blessed*, with fecundity. Barrenness was deemed a curse. C.

Ver. 2. *Fear*, &c. God confirms the dominion of man over all the animals, though he must exercise it now by compulsion; they will not obey always without reluctance, as they would have done in the state of innocence. H.

Ver. 3. *Meat*. The more religious, at least, had hitherto abstained from flesh, being content with herbs, &c.: which had been expressly granted. Now, the salt waters of the deluge had vitiated the earth, its plants were no longer so nutritive. M.—God gives leave to eat flesh meat, but with some restriction, that we may still learn to obey. W.

Ver. 4. *With blood*. This was a matter of indifference in itself, like the forbidden fruit. But God gave the prohibition, to keep people at a greater distance from imbruing their hands in the blood of others, which nevertheless we know some have drunk! He would also assert his dominion over all things; the blood or life of animals being reserved to be offered in sacrifice to him, instead of the life of man. Lev. 17:11. Blood of brutes is gross and unwholesome. M.—The apostles required this law to be observed by the first Christians, that the Jews might not be disgusted: but, after a competent time had been allowed them, the Church thought proper to alter this discipline. S. Aug. c. Faust. xxxii. 13.

Ver. 5. *At the hand*; a Heb. idiom. God orders an ox to be stoned, which had slain a man. Ex. 21:28.—*Man*, (hominis) *every man*, (viri) *brother*. By these three terms, God inculcates a horror of bloodshed; because we are all of the same nature, ought to act like generous men, and to consider every individual as a brother, since we spring from the same stock. M.

Ver. 6. *Shed*. God had not subjected Cain to this law of retaliation, as he was the first murderer, and the earth was unpeopled. H.—Here he declares, that it is just to inflict such a punishment on the offender. M.—Judges are hence authorized to punish murderers with death. C.—The general law, *thou shalt not kill*, admits of exceptions, and forbids killing by private authority, or out of revenge. H.—*The blood of your lives*, may signify the blood on which your life depends; or, according to the Rabbin, it is a prohibition of suicide, which one would think is so contrary to the first law of nature, self-preservation, as to require no prohibition; and yet, to the scandal of philosophers, some have written in its defence! H.

Ver. 10. *Soul ... in birds*, &c. The covenant of God is made with animals, only in as much as they are subservient to man. D.—The Egyptians adored most of them; and many oriental nations, and even philosophers, pretended they had intelligent souls, and could speak a rational language, which some of them would have the people believe they could understand. C.—This was the case of those great impostors Apollonius of Tyena, Mahomet, &c. H.—Moses shews sufficiently that beasts were neither divinities nor rational. C.

Ver. 13. *My rain bow*. This had been from the beginning; but it was not before appointed for a sign that the earth should no more be destroyed by water. It is styled God's bow, on account of its beauty and grandeur. M. Ecclus 43:12.—“As the rain-bow, which makes its appearance in the clouds, borrows all its effulgence from the sun, so those only who acknowledge the glory of Christ in God's clouds, and do not seek their own glory, will escape destruction in the deluge.” S. Aug. c. Faust. ii. 21.

Ver. 16. *Remember*; or I shall cause men to reflect, when they see the rain-bow, of the horrors of the deluge, and of my gracious promises and covenant.

Ver. 18. *Chanaan*, who, it seems, is here mentioned to his shame, having first discovered and told his father that Noe was drunk. He was probably but young at the time, being born after the deluge.

Ver. 20. *A husbandman*. Heb. lit. “a man of the earth.” H.—*To till*, perhaps with a plough, which he is said to have invented. M.

Ver. 21. *Drunk*. Noe by the judgment of the fathers was not guilty of sin, in being overcome by wine; because he knew not the strength of it. Ch.—*Wine*, Though vines had grown from the beginning, the art of making wine seems not to have been discovered; and hence Noe's fault is much extenuated, and was at most only a venial sin. M.—His nakedness prefigured the desolate condition of Christ upon the cross, which was a scandal to the Jews, and foolishness to the Gentiles. But by this folly we are made wise; we are redeemed, and enjoy the name of Christians. Sem and Japheth represent the multitude of believers, Cham and Chanaan the audacity and impudence of all unbelievers. S. Aug. c. Faust. xii. 24. de C. D. xvi. 2. S. Cyp. ep. 63. ad Cæcil. W.—Like the Manichees, modern heretics are very free in condemning many innocent actions of the Patriarchs. H.

Ver. 23. Neither ought we to be so quick-sighted in discovering the faults of any: which we often represent as real, when they are only apparent. H.

Ver. 25. *Cursed be Chanaan.* The curses, as well as the *blessings*, of the patriarchs were *prophetical*: and this in particular is here recorded by Moses, for the children of Israel, who were to possess the land of Chanaan. But why should Chanaan be cursed for his father's fault? The Hebrews answer, that he, being then a boy, was the first that saw his grandfather's nakedness, and told his father Cham of it; and joined with him in laughing at it: which drew upon him, rather than the rest of the children of Cham, this prophetic curse. Ch.—Theodoret, q. 57. The children of Sem executed this sentence, in exterminating many of the Chanaanites under Josue. W.—They perished for their own wickedness, which God foresaw, and revealed to Noe. Cham was severely punished by this denunciation of his children's misery. See Milton, xi. 754. xii. 27. Deut. 9:4. H.

Ver. 27. *Enlarge Japheth.* His name signifies latitude or enlargement. W.—May *he*, God, according to some; but more probably Japheth, of whom the rest of the sentence speaks. H.—This was verified by the extensive dominion of the children of Japheth, both in the islands and on the continent; more particularly, when the Romans subdued the Jews, and posterity of Sem. M.—Referring all this to the Church, the Gentiles entered in, upon the refusal of the Jews, though preachers of that nation were the instruments of their conversion. Chanaan, in the mean time, cherished his slavery, and seeks not to obtain the liberty and glory of the sons of God, in which he is a figure of heretics, (H.) who serve to make Christians more upon their guard, and by persecuting them, exercise their patience and increase their crown. W.

Ver. 29. *He died,* having witnessed the attempt of his children to build the tower of Babel, (we may suppose with disapprobation) and having been concerned in the dispersing of nations. Some imagine he travelled eastward, and founded the empire of China, which is denied by others. H.—The fathers conclude that he had no children after the deluge, as the Scripture mentions the world was divided among his three sons and their offspring. Perhaps the fabulous account of Saturn is a perversion of Noe's history, as the three great pagan deities, Jupiter, Neptune, and Pluto, to whom Saturn gave the empire of heaven, seas and hell, may have been intended for the three sons of Noe. The Egyptians have attributed to their Osiris the erecting of altars, cultivating vines, teaching agriculture, &c. for which we have seen Noe was so famous. C.—This great and virtuous patriarch had only been dead two years, when the faithful Abraham was born, as it were to succeed him in maintaining the cause of God. H.—The Rabbins assert, that God gave some general laws to Noe, which were necessarily to be observed by all who would obtain salvation: 1. To obey the laws. 2. Not to curse God. 3. Nor admit of any false god, nor

of any superstition. 4. Not to marry one's mother, mother-in-law, sister by the same mother, or another person's wife, nor to commit sins against nature. 5. Not to shed blood, that of beasts must be buried. 6. Not to steal, or break one's word. 7. Not to eat the limb of a living creature. Maimonides thinks this last was given to Noe, the rest to Adam. C.

GENESIS 10

Ver. 2. *Japheth*. From his being placed first, some conclude that he was the eldest; and perhaps the famed Japetus of the Greeks is the same person. D.—Sem comes last, though elder than Cham, that the history of the true Church may be more connected. Though it would be a work of great labour to discover what nations sprung from the people here mentioned, yet some are sufficiently obvious; and the learned Bochart has given very plausible applications of the different names to the respective nations, in his *Phaleg*. or sacred Geography. *Gomer* is supposed to be the father of the Cimbri in Germany, from whom the French and English also probably sprung. H.—*Magog*, father of the Scythians, &c. Ezec. 26. *Madai* of the Medes, *Javan* of the Ionians in Greece, *Thubal* of the Iberians and Spaniards, *Mosoch* of the Muscovites, *Thiras* of the Thracians.

Ver. 3. Ascenez father of the Germans, Thogorma father of the Turks. M.

Ver. 5. *The islands*. So the Hebrews called all the remote countries, to which they went by ships to Judea, as Greece, Italy, Spain, &c. (Ch.) whether they were surrounded with water or not. Jer. 25:22. M.

Ver. 9. *A stout hunter*. Not of beasts, but of men; whom by violence and tyranny he brought under his dominion. And such he was, not only in the opinion of men, but *before the Lord*; that is, in his sight who cannot be deceived. Ch.—The Sept. call him *a giant*; that is, a *violent* man. According to Josephus, he stirred up men to rebel against the Lord, maintaining that all their happiness must come from themselves, &c. Ant. i. 4. Thus he broached the first heresy after the deluge. W.—He seems to have been the same as Bel, father of Ninus, and the author of idolatry. M.

Ver. 11. *That land*, of Sennaar, near the city of Babylon. *Assur*, or Ninus, who founded the Assyrian empire. M.—But many understand this of Nemrod, who, in his progress from Babylonia to conquer the

world, and oppress the rest of his brethren, *came forth into Assyria*, as if it were written *Assurah*; the *He* signifying motion towards, being often omitted in names of places. See 2 Kings, 6:10. Bochart. There he built Ninive, on the Tigris. But the exact situation of this vast city is not even known. C.—*And the streets*, &c. which were amazingly extensive. Jonas 3:3. It may also signify the city *Rohoboth*. Pagnin.—*Chale* perhaps of Halah. 4 Kings 17:6 on the banks, or near the source of the river Chaboras.

Ver. 12. *Resen*, perhaps Larissa, here written without the *La*; as 1 Par. 5:26. Hala has the preposition, and is written Lahela. Bochart.—*This*, &c. It is doubtful which of these three cities is meant: but as we know that Ninive was remarkable for size and magnificence, we may suppose this is designated. C. M.

Ver. 19. *To Lesa*, or Laisa, to the north, on the Jordan, as Sodom was on the southern extremity of that river. Sidon and Gaza were on the Mediterranean sea, north and south; so that these four cities are like four points, determining the extent of the promised land, which, as it was important for the Israelites to know, Moses descends to these particulars in speaking of the Chanaanites.

Ver. 21. *Of Heber*. That is, of the nations *beyond* the Euphrates. Hebrews, &c. C.—*The elder brother, fratre Japheth majore*, may be rendered as well “Japheth being his elder brother,” which, as we have already observed, was probably the case. By mentioning him alone, we may gather that Sem was elder than Cham, who is called the less or younger son. H.—The Hebrew may be translated either way. But the Chald. Liran. and many excellent interpreters, make Jepheth the eldest. C.

Ver. 24. *Begot Sale*; either his son, or his grandson, by Cainan. See Luke 3:36 where we shall examine this question; also C. 11:12. The copies of the Sept. now extant, all assert that Cainan was the son of Arphaxad, in all the places where they are mentioned, both in Gen. and Chronicles; and though some endeavour to prove that this is an interpolation, inserted by a later hand, it is certain it was found in the Sept. in the days of S. Luke, who confirms it by his authority, as all the copies both Greek and Latin, except a very faulty one which belonged to Beza, and is now at Cambridge, testify. Beza was so bold as to expunge the name. But before we allow of this freedom, we must be informed how S. Luke could adopt such an error, being, as he was, under the guidance of the Holy Ghost! See Salien, &c. H.—Mariana asserts, that the Hebrew copies have been vitiated.

Ver. 29. *Sons of Jectan*; though not perhaps all born before the

dispersion of nations, which may be said of some others, whom Moses here mentions, that he may not have to interrupt his narration. C.

GENESIS 11

Ver. 1. *Speech.* Probably Hebrew; in which language we have the most ancient book in the world, the work of Moses. This language has been preserved ever since, though with some alterations. Most of the oriental languages are but like dialects from it, as French, Italian, &c. are from Latin. The arguments which are brought to prove that other languages are more ancient, because the names of men, &c. have a proper significance in them as well as in Hebrew, do not invalidate the right of the latter. The most respectable authors have, therefore, always declared for it. H.

Ver. 2. *The East:* Armenia, which lies to the eastward of Babylonia, whither they directed their course in quest of provisions for themselves and cattle, being now grown pretty numerous. M.

Ver. 3. *Each one:* not that every individual joined in this undertaking, considered, at least, as a rash and presumptuous attempt to save themselves from a second deluge. Some might innocently give in to it, meaning only to leave a monument to their common origin and friendship, before they separated into distant countries. *Slime:* literally bitumen. H.—The Hebrew, *chomer*, means also slime, or mortar. Stone is very scarce in that country, but the earth is fat, and very proper to make brick; it also abounds in naphtha, bitumen, &c.: hence the ancients notice the brick walls of Babylon. C.

Ver. 4. *Famous before;* Heb. *lest*, &c.; as if they intended to prevent that event. H.—Their motive appears to have been pride, which raised the indignation of God. Nemrod, the chief instigator, might have designed the tower for a retreat, whence he might sally out and maintain his tyranny. M.

Ver. 6. *In deed.* This seems to be spoken ironically; though the effects of weak mortals, *the sons of Adam*, when pursued with vigour and unanimity, will produce great effects. These builders had conceived an idea of raising the tower as high as possible, hyperbolically, to touch heaven. H.

Ver. 7. *Come ye,* &c. As men seemed bent on taking heaven by storm, like the ancient giants, God turns their expressions, as it were, against

themselves, and shews them an example of humility, *let us go down*. He acts the part of a judge, and therefore will examine all with the utmost diligence, as he denotes by these expressions; being really incapable of moving from place to place, on account of his immensity. H.—He seems nearer to men, by the effects or punishments which he inflicted. The address which he here makes is directed, not to the angels, but to the other co-equal powers of the Blessed Trinity. M.

Ver. 9. *Babel*, that is, *confusion*. This is one of the greatest miracles recorded in the Old Testament; men forgot, in a moment, the language which they had hitherto spoken, and found themselves enabled to speak another, known only to a few of the same family (C.); for we must not suppose that there were as many new languages as there were men at Babel. M.—The precise number of languages which were then heard, cannot be determined. The learned commonly acknowledge the Hebrew, Greek, Latin, Teutonic, Slavonian, Tartarian, and Chinese languages, to be original. The rest are only dialects from these. English is chiefly taken from the Teutonic, (C.) with many words borrowed from the Greek and other languages. H.

Ver. 12. *Sale*, or *Cainan*. See C. 10:24. Chron. 1:18. in the Septuagint. The variation in the years of the Patriarchs, between this ancient version and the Hebrew, is here again very considerable, and perhaps inaccountable. H.

Ver. 20. *Sarug*: in whose days S. Epiphanius places the origin of idolatry; but Eusebius (Præp. i. v. & 9.) thinks it began in Egypt, among the posterity of Cham. C.

Ver. 27. *Abram*, the youngest of the three, being born only in the 130th year of Thare. v. 32, and G. 12:4. He is placed first, on account of his superior dignity in the church of God, in like manner as Sem, Moses, &c. In his youth, he is supposed to have followed the idolatrous worship of his fathers. S. Aug. de C. D. x. c. ult. Genebrard, A.M. 1949. C.—But being soon enlightened by God, he becomes a glorious witness of the truth, and, according to many, is preserved miraculously, when thrown into the fire *by the Chaldees*. v. 31. H.

Ver. 29. *Jescha*, whom many confound with Sarai, as if both Nacher and Abram had married the daughters of their brother Aran. But why then does Moses mention Sarai before, and then call her Jescha in the same verse? It seems as if he intended to designate two different women. H.—In effect, Abram himself says, Sarai was truly his *sister, born of the same father*. G. 12:13. See C. 20:12, where we shall give the reasons that seem to prove that she was the daughter of Thare, and not Aran. C.—Jescha does not accompany her grandfather, preferring,

perhaps, to stay with Nachor, or to marry in her own country; if she were not already dead when Thare departed from *Ur*, a city of the *Chaldees*. H.—This city is probably Ura, in Mesopotamia, not far from Nisibis, which the Scripture often mentions is a part of Chaldea. Acts. 7:2. &c. C.—It is not, however certain that the rest of Thare's family remained behind; if they did, they removed soon after into the country about Haran, or Charraë, on the Charboras. C. 29:4. Josep. Ant. 1. 6. H.

GENESIS 12

Ver. 1. *Said*: not after his father's death, but before he left Ur; (M.) unless, perhaps, Abram received a second admonition at Haran, which, from his dwelling there with his father, &c., is styled his country. He leaves his *kindred*, Nachor and his other relations, except Sarai and Lot, who go with him unto Chanaan; and even his *own house*, or many of his domestics and effects, and full of faith, goes in quest of an unknown habitation. Heb. 11:8. H.—S. Stephen clearly distinguishes these two calls of Abram. From the second, the 430 years of sojournment, mentioned Gal. 3. Ex. 12, must be dated. C.—This is the third grand epoch of the world, about 2083, when God chooses one family to maintain the one faith, which he had all along supported. See W. &c.

Ver. 3. *In thee*, &c. or in the Messias, who will be one of thy descendants, and the source of all the blessings to be conferred on any of the human race. Gal. 3:16. Many of the foregoing promises regarded a future world, and Abram was by no means incredulous, when he found himself afflicted here below, as if God had forgot his promises. C.—He was truly blessed, in knowing how to live poor in spirit, even amid riches and honours; faithful in all tribulations and trials; *following God* in all things. v. 1.

Ver. 5. *Gotten*, (*fecerant*): made or acquired, either by birth or purchase, &c. M.

Ver. 6. *Sichem*. At the foot of M. Garizim, where Abram offered his first sacrifice in the land. Deut. 11:30. Ken.—*Noble*; on account of the many tall and shady oaks, whence the Sept. have the high oak. Heb. *Elon more*, the plain of Moreh, or of ostension, because God shewed Abram from this place, situated about the middle of the promised land, what countries he would give to him in his posterity, after having exterminated the Chanaanites, who then occupied the land as

their own. The mentioning of these idolatrous nations here, gives us reason to admire the faith and constancy of Abram, who neither doubted of the fulfilling of this promise, nor hesitated to adore the true God publicly. v. 7. Hence there is no reason for accounting this an interpolation. H.

Ver. 8. *Bethel*, as it was called in the days of Moses, being the ancient Luza. C. 28. *On the west*, Hebrew, towards the sea or Mediterranean, which lay west of Palestine. *Bethel* signifies *the house of God*, being honoured with two altars. H.

Ver. 9. *Proceeding to the south*, Heb.: means also *the desert*, as the Sept. generally translate *negeb*: other interpreters agree with the Vulgate. C.

Ver. 10. *Down into Egypt*, which lies lower than Judea: here the famine did not rage. God would not allow him to go back to his friends. M.

Ver. 11. *Beautiful*: having yet had no children, though she must have been 65 years old. Abram acts with prudence, and does not tempt God: if he had made known that the woman was his wife, he would have exposed his life to imminent danger, amid a cruel and lascivious people; and being convinced of the chastity of Sarai, he did not, in the least, apprehend that she would consent to any violation of her conjugal engagements. He did not, therefore, expose her virtue as the Manichees pretended. S. Aug. c. Faust. xxii. 33. de C. D. xvi. 19. Ha. C. —The event proved the justice of Abram's suspicions, and God's interference shewed that he was not displeased with his concealing part of the truth. Who can be so simple as to suppose, that we are bound to explain all our concerns to a foe? Do not we every day act with the like caution as Abram did, when we have reason to fear danger? Do not we wish, when fleeing from an enemy's country, that he should conclude we were taking a walk of pleasure? H.

Ver. 13. *My sister*. This was no lie; because she was his niece, being daughter to his brother Aran, and therefore, in the style of the Hebrews, she might truly be called his *sister*; as Lot is called Abraham's *brother*. Gen. 14:14. See Gen. 20:12. Ch.—Others say, Sarai was the half-sister of Abraham, by another mother. H.

Ver. 15. *Pharao*: The usual title of the kings of Egypt, in Ezechiel's time. C. 32:2. Couriers are often too ready to flatter the passions of the prince: these are punished along with Pharao (v. 17); whence we may conclude, that they concurred with him, to take Sarai against her will.

Ver. 16. *Well*. Perhaps they made him some presents to gain his

favour; (M.) or, at least, they suffered him to remain quietly among them.

Ver. 17. *Scourged Pharaoh* with unusual pains, sterility, &c. that he might easily perceive that his taking Sarai was displeasing to God. H.—He did not intend to commit adultery indeed, but his conduct was tyrannical and oppressive to the *stranger*, whom God protects. Ps. 44. M.

Ver. 20. *Led him away*: perhaps without allowing him time to vindicate his conduct, and with a degree of contumely, to shew the king's displeasure; who durst not, however, injure Abraham in his effects, nor suffer any of his subjects to hurt him. The holy patriarch received his wife untouched, and departed with joy. H.

GENESIS 13

Ver. 1. *South.* With respect to Judea, which the sacred writers have always in view.

Ver. 2. *Rich in possession.* Heb. may be “heavy laden with cattle, gold,” &c. M.

Ver. 6. *To bear* or feed their flocks, as well as those of the Chanaanites. C.

Ver. 8. *Abram therefore*, for fear of raising a quarrel with the Pherezites also, who might complain that these strangers were eating up what they had before taken possession of, suggests to his nephew the propriety of their taking different courses. Being the older, he divides, and the younger chooses, according to an ancient and laudable custom. S. Aug. de C. D. xvi. 20.

Ver. 11. *From the east* of Pentapolis to Sodom, (M.) or to the east of the place where Abram was, as Onkelos has it. The Hebrew may signify either. Grotius.

Ver. 13. *Sinners before*, &c. That is, truly, without restraint or disguise. Lot might not have been acquainted with their dissolute morals, when he made this choice; in which however he consulted only his senses, and looked for temporal advantages, which ended in sorrow. This God permitted for a warning to us; and to restrain the Sodomites, by the example of Lot's justice, contrasted with the abominable lives. H.—Ezekiel 16:49, explains the causes of their wickedness.

Ver. 15. *And to:* This is by way of explanation to the former words: (Ha.) for Abram never possessed a foot of this land by inheritance. Acts 8:5. Even his posterity never enjoyed it, at least, for any long time. S. Augustine gives the reason; because the promise was conditional, and the Jews did not fulfil their part by obedience and fidelity. q. 3. in Gen. It is better, however, to understand these promises of another land, which the people, who imitate the faith of Abram, shall enjoy in the world to come. C. Rom. 4:16.

Ver. 16. *As the dust*, an hyperbole, to express a very numerous offspring, which is more exact, if we take in the spiritual children of Abram. M.

Ver. 17. *Through.* Lot has chosen a part, I give the whole to thee. Thou mayest take possession of it, and go wherever thou hast a mind. C.

Ver. 18. *Vale, or grove of oaks*, where there was a famous one which was called the oak of Mambre, either from the neighbouring city, or from a man of that name. C. 14:13. M.—Hebron was on the hill above. C.

GENESIS 14

Ver. 1. *Sennaar*, or Babylon.—*Pontus*, Heb. Ellasar, perhaps Thalassar, as Jonathan writes, not far from Eden.—*Elamites*, or Persians.—*Nations* in Galilee, east of the Jordan, whither the conquered kings directed their course. Josue 12:23 mentions the king of the nations (foreigners) at Galgal. C.

Ver. 3. *Now*, in the days of Moses.—*Salt sea*; called also the vale of salts, and the dead sea.

Ver. 4. *Served.* Thus Noe's prediction began to be fulfilled, as Elam was the eldest son of Sem, to whose posterity Chanaan should be slaves. C. 9:26.

Ver. 5. *Raphaim, Zuzim, and Emim*, were all of the gigantic race, robbers, like the Arabs. D.—These dwelt in the land of Basan, or of giants. Deut. 3:13.

Ver. 6. *Chorreans*, or Horreans, who dwelt in one part of that extensive range of mountains, which took their name from Seir; perhaps about mount Hor, where Aaron died. C.—These also were

auxiliaries of the five kings, and hence experienced the fury of the four confederates; who cut off all their opponents, before they made their grand attack upon Sodom. H.

Ver. 7. *Misphat*, or of judgment and contradiction, because there the Hebrews contended with Moses and Aaron: it was afterwards called Cadez. Num. 20:11.—*Amalecites*, that is which they afterwards possessed; for as yet Amelec was unborn. C. 36:16. M.—*Amorrheans*, to the west of Sodom. C.

Ver. 10. *Of slime. Bituminis*. This was a kind of pitch, which served for mortar in the building of Babel, Gen. 11:3 and was used by Noe in pitching the ark. Ch.—Moses does not make this remark without reason. This bitumen would easily take fire, and contribute to the conflagration of Sodom. C.—*Overthrown*, not all slain, for the king of Sodom escaped. v. 17.

Ver. 13. *The Hebrew*, or traveller who came from beyond the Euphrates, (C.) or who dwelt beyond the Jordan, with reference to the five kings. Diodorus.

Ver. 14. *Servants*, fit for war. Hence we may form some judgment of the power and dignity of Abram, who was considered as a great prince in that country. C. 23:6. He was assisted by Mambre, Escol, and Aner, with all the forces they could raise on such a short warning; and coming upon the four kings unawares, in four divisions, easily discomfits them, while they were busy plundering the cities, and pursues them *to Dan*; which is either the city that went by that name afterwards, or more probably one of the sources of the Jordan, (H.) which the people of the country call *Medan*. Neither did he suffer them to repose, before he had retaken all the plunder at *Hoba*, or *Abila*, north of the road leading to Damascus. C.

Ver. 18. *Melchisedech* was not Sem: for his genealogy is given in Scripture. Hebrew 12:6.; nor God the Son, for they are compared together; nor the Holy Ghost, as some have asserted; but a virtuous Gentile who adored the true God, and was *king of Salem*, or Jerusalem, and *Priest* of an order different from that of Aaron, offering in sacrifice *bread and wine*, a figure of Christ's sacrifice in the Mass; as the fathers constantly affirm. H.—See Pererius. S. Jerom ep. ad Evagrium, says, “Melchisedech offered not bloody victims, but dedicated the sacrament of Christ in bread and wine ... a pure sacrifice.” See S. Cyp. ep. 63, ad Cæcil. S. Aug. de C. D. xvi. 22. &c. Many Protestants confess, that this renowned prince of Chanaan, was also a priest; but they will not allow that his sacrifice consisted of bread and wine. In what then? for a true priest must offer some real sacrifice. If *Christ*,

therefore, be a *priest for ever according to the order of Melchisedech*, whose sacrifice was not bloody, as those of Aaron were, what other sacrifice does he now offer, but that of his own body and blood in the holy Mass, by the ministry of his priests? *for he was the priest*: this is plainly referred to *bringing forth*, &c. which shews that word to be sacrificial, as in Judges 6:18. The Hebrew may be ambiguous. But all know that *vau* means *for* as well as *and*. Thus the English Bible had it, 1552, “for he was the priest.” W.—If Josephus take notice only of Melchisedech, offering Abram and his men corporal refreshment, we need not wonder; he was a Jewish priest, to whom the order of Melchisedech might not be agreeable. It is not indeed improbable, but Abram might partake of the meat, which had been offered in thanksgiving by Melchisedech; and in this sense his words are true. But there would be no need of observing, that he was a priest on this account; as this was a piece of civility expected from princes on similar occasions. Deut. 23:4. 2 K. 17:27. H.

Ver. 19. *Blessed him*, as his inferior, and received tithes of him. Heb. 4:7. This shews the antiquity of the practice of supporting God’s priests by tithes.

Ver. 21. *The persons (animas)*, the souls subject to my dominion. H.

Ver. 22. *I lift up*. This is the posture of one swearing solemnly, by which we testify our belief, that God dwells in the heavens, and governs the world. C.

Ver. 23. *Woof-thread*. The first word is added by way of explanation. Abram declares he will not receive the smallest present for himself.

Ver. 24. *Their shares*, due to them on account of the danger to which they had exposed themselves. The king of Sodom could not but accept these conditions with gratitude. In a just war, whatever is taken by the enemy, cannot be reclaimed by the original proprietor, if it be retaken. Grotius, iii. 6. de Jure.

GENESIS 15

Ver. 1. *Fear not*. He might naturally be under some apprehensions, lest the four kings should attempt to be revenged upon him.—*Reward*, since thou hast so generously despised earthly riches. H.—Abram was not asleep, but saw a vision of exterior objects. v. 5.

Ver. 2. *I shall go*. To what purpose should I heap up riches, since I

have no son to inherit them? Abram knew that God had promised him a numerous posterity; but he was not apprized how this was to be verified, and whether he was to adopt some other for his son and heir. Therefore, he asks modestly, how he out to understand the promise.—*And the son*, &c. Heb. is differently rendered, “and the steward of my house, this Eliezer of Damascus.” We know not whether Eliezer or Damascus be the proper name. The Sept. have “the son of Mesech, my handmaid, this Eliezer of Damascus.” Most people suppose, that Damascus was the son of Eliezer, the steward. The sentence is left unfinished, and must be supplied from the following verse, *shall be my heir*. The son of the steward, *filius procurationis*, may mean the steward himself, as the son of perdition denotes the person lost. C.

Ver. 6. *Reputed* by God, who cannot judge wrong; so that Abram increased in justice by this act of faith, believing that his wife, now advanced in years, would have a child; from whom others should spring, more numerous than the stars of heaven. H.—This faith was accompanied and followed by many other acts of virtue. S. Jam. 2:22. W.

Ver. 8. *Whereby*, &c. Thus the blessed Virgin asked, how shall this be done? Lu. 1:34 without the smallest degree of unbelief. Abram wished to know, by what signs he should be declared the lawful owner of the land. H.

Ver. 9. *Three years*, when these animals have obtained a perfect age.

Ver. 12. *A deep sleep*, or ecstasy, like that of Adam. G. 2:21, wherein God revealed to him the oppression of his posterity in Egypt, which filled him with such *horror* (M.) as we experience when something frightful comes upon us suddenly in the dark. This *darkness* represents the dismal situation of Joseph, confined in a dungeon; and of the Hebrews condemned to hard labour, in making bricks, and obliged to hide their male children, for fear of their being discovered, and slain. Before these unhappy days commenced, the posterity of Abram were exposed to great oppression among the Chanaanites, nor could they in any sense be said to possess the land of promise, for above 400 years after this prophetic sleep. H.

Ver. 13. *Strangers, and under bondage*, &c. This prediction may be dated from the persecution of Isaac by Ismael, A. 2112, till the Jews left Egypt, 2513. In Exodus 12 and S. Paul, 430 years are mentioned; but they probably began when Abram went first into Egypt, 2084. Nicholas Abram and Tournemine say, the Hebrews remained in Egypt full 430 years. from the captivity of Joseph; and reject the addition of the Sept. which adds, “they and their fathers dwelt in Egypt, and in

Chanaan.” On these points, we may expect to find chronologists at variance.

Ver. 14. *Judge* and punish the Egyptians, overwhelming them in the Red sea, &c. H.

Ver. 16. *Fourth*, &c. after the 400 years are finished; during which period of time, God was pleased to bear with those wicked nations; whose iniquity chiefly consisted in idolatry, oppression of the poor and strangers, forbidden marriages of kindred, and abominable lusts. Levit. 18. Deut. 6 and 12. M.

Ver. 17. *A lamp*, or symbol of the Divinity, passing, as Abram also did, between the divided beasts, to ratify the covenant. See Jer. 34:18.

Ver. 18. *Of Egypt*, a branch of the Nile, not far from Pelusium. This was to be the southern limit, and the Euphrates the northern; the two other boundaries are given, Num. 34.—Perhaps Solomon’s empire extended so far. At least, the Jews would have enjoyed these territories, if they had been faithful. M.

Ver. 19. *Cineans*, in Arabia, of which nation was Jethro. They were permitted to dwell in the tribe of Juda, and served the Hebrews.—*Cenezites*, who probably inhabited the mountains of Juda.—*Cedmonites*, or *eastern* people, as their name shews. Cadmus was of this nation, of the race of the Heveans, dwelling in the environs of mount Hermon, whence his wife was called Hermione. He was, perhaps, one of those who fled at the approach of Josue; and was said to have sowed dragons’ teeth, to people his city of Thebes in Beotia, from an allusion to the name of the Hevites, which signifies serpents. C.—The eleven nations here mentioned were not all subdued; on account of the sins of the Hebrews. M.

GENESIS 16

Ver. 2. *May have*. Heb. “may be built up,” a metaphorical expression: so God is said to have built up houses for the Egyptian midwives. Ex. 1:21. M.

Ver. 3. *Ten years* after she was 65; which shews that she might reasonably conclude she would now have no children herself; and as she knew God had promised Abram a son, she thought he might follow the custom of those times, and have him by a second wife. Abram shewed no eagerness on this matter, but only yielded to his

wife's petition, *deprecanti*, being well aware of the inconveniences of polygamy, which Sarai had soon reason to observe. This is the first time we read of polygamy since the deluge; but it is not mentioned as any thing singular or unlawful. This was a matter in which God could dispense; but it was never left to the disposal of any man. Hence, when Luther and his associates ventured to dispense with the Landgrave of Hesse, to keep two wives at once, he required him to keep it a secret, being ashamed of his own conduct. He still maintained it was a thing indifferent, even in the law of grace, though Christ has so expressly condemned it. See præp 62, 65. The practice, so common of late in this country, of marrying again after a bill of divorce has been passed, is no less contrary to the Catholic doctrine, which allows only a separation of the parties from bed and board, in cases of adultery; but never of a second marriage, while both the parties are living. 1 Cor. 7. S. Aug. de adult. conj. i. de C. D. xvi. 25, 38. and other fathers. H.—It was never lawful for one woman to have two husbands. W.—*To wife*. Plurality of wives, though contrary to the primitive institution of marriage, Gen. 2:24 was by divine dispensation allowed to the patriarchs; which allowance seems to have continued during the time of the law of Moses. But Christ our Lord reduced marriage to its primitive institution. S. Matt. 19.

Ver. 5. *Despiseth*. Few bear prosperity in a proper manner!—*And thee*. Sarai things it is the duty of her husband to restrain the insolence of Agar. She commits her cause to God, and does not seek revenge. M.

Ver. 6. *Afflicted her*, as she now resented even a moderate correction. H.

Ver. 7. *In the desert*; omitted in Heb. being a repetition of *in the wilderness*. C.

Ver. 9. *Humble thyself*. The angel, in God's name, does not blame Sarai; but gives Agar to understand that the fault was wholly on her side. H.

Ver. 11. *Ismael*, means "God hath heard" the groans and distress of Agar. C.

Ver. 12. *Wild*. Heb. like a *wild ass*, not to be tamed or subdued. The Saracens or Arabs, have almost all along maintained their independence.—*Over against*, ready to fight, without any dread of any one. C.

Ver. 13. *Thou the God*. She had imagined before that she was talking to some man; but perceiving, at parting, that it was some superior

being, she invoked him thus.—*The hinder parts*, as Moses did afterwards. Ex. 33 to let us know, that we cannot fully comprehend the nature of an angel, much less of God. Hebrew may be: “what! have I seen (do I live) after He has seen me.” The Hebrews generally supposed, that death would presently overtake the person who had seen the Lord or his angel. Jud. 6:22. Ex. 32:20. C.

Ver. 15. *Agar* being returned home, and having obtained pardon.—*Ismael*, as the angel had foretold; an honour shewn to very few; such as Isaac, Solomon, Jesus, &c. H.

GENESIS 17

Ver. 1. *Walk*, &c. by assiduous meditation and advancement in virtue. This apparition was to inform Abram, that the promised seed should be born of Sarai. H.

Ver. 4. *I am* unchangeable, and faithful to my promises, the only God. D.—*Nations*. Jews, Saracens or Arabs, Idumeans, and, by faith, of all nations who shall believe in Christ, the King of kings. C.—The true Church will never then be reduced to a few unknown believers, as the Donatists and Protestants assert. W.

Ver. 5. *Abraham*. *Abram*, in the Hebrew, signifies *a high father*; but Abraham, the *father of the multitude*: *Sarai* signifies *my Lady*, but *Sara* absolutely *Lady*. Ch.—God thus receives them, as it were, into his own family. C.

Ver. 7. *Perpetual*; that shall last as long as they remain obedient. M. v. 9.

Ver. 11. *You shall*, either by yourselves, or by the ministry of others, with respect to infants. That part of the body was chosen, because the effects of sin first appeared there; and because a part of the Hebrews' creed was, that Christ should be born of the family of Abraham.—A *sign* that Abraham had agreed to the covenant with God, and to be a memorial of his faith and justice, Rom. 4:2.; to distinguish also the faithful from infidels; to purge away original sin in male children, eight days old; and to be a figure of baptism. M. T.—God always appoints some sign of his covenants, as Jesus Christ instituted the holy sacrament of his body and blood, under exterior appearances, to assure us of his new alliance with Christians. C.—The sacraments of the old law caused grace, only by means of faith in the Redeemer, of

which they were signs. S. Aug. de Nupt. ii. c. ult. In this sense, the holy fathers assert, that circumcision remitted original sin to those who could receive it; though some think, it was only a bare sign or distinctive mark of the Jews. C.—It is far beneath our baptism, which is more easy, general and efficacious; as the Christian sacraments are not like those of Moses, *weak and needy elements*. Gal. 4:9. S. Aug. ep. 158, ad Jan. Ps. 73, &c. W.

Ver. 12. *Days*, when he will be able to bear the pain without danger. This might be deferred for a just reason, as it was in the desert. Jos. 5:6. In this case people might be saved, as younger children and all females might, by the application of the remedies used in the law of nature, sacrifice, the faith of parents, &c. M.—*Of your stock*, and, being arrived at years of discretion, is desirous of enjoying your privileges. Some think, that slaves had no choice left; but servants, and people who had a mind to live in the country, were not bound to submit to this rite against their will. It is even more probable, that none were under this obligation, except Abraham and his posterity by Isaac. His other children adopted it in part, but not with the exactitude of the Jews. C.

Ver. 14. *Circumcised*. Sept. adds, “on the eighth day,” with the Sam. and many Latin copies. C.—*Destroyed*, &c. lose the privileges of the Hebrews, or be put to death, when he grows up and does not supply this defect. S. Aug. reading on the eighth day, concluded that as a child of that age, could not, with reason, be put to death for an offense, in which he could have no share, the destruction here threatened is that of the soul, for transgression, in Adam, the original covenant, and dying in that state unclean, must be excluded from heaven, as people are now who die unbaptized. This difficult passage may, however, be explained as if the threat regarded the negligent parents. “He who shall not circumcise ... shall be destroyed.” Syr. or, as the Heb. may be rendered, “the male that doth not,” &c.; in which case, he becomes guilty of a transgression, when he is arrived at the years sufficient to understand his duty, and does not fulfil it. W.

Ver. 15. *Sara*, princess of all the nations of the faithful, not simply of one family. M.

Ver. 16. *Bless*, and enable her to have *a son*, who shall also have many children.—*Whom*. This is referred to Sara, in Heb. and Chal.; but to Isaac, in the Syriac. The blessing, at any rate, reverts to the mother; who was a figure of the blessed Virgin, and of the Church; both persecuted with their children; both, in the end, triumphant. Gal. 4:23. C.

Ver. 17. *Laughed* for joy and admiration at such unexpected news. “He rejoiced,” says the Chal.: the faith of Abraham is never called into question. Rom. 4:19.

Ver. 18. *Before thee*, under thy protection, and in a virtuous manner. M.—He seems to be satisfied, though God should not bless him with any more children, provided this one may live worthy of God. H.

Ver. 19. *Isaac*, “laughter,” alluding to the exultation of Abraham, more than to the laughter of Sara, which deserved some reprehension. G. 21:6.

Ver. 20. *Nation* of Arabs, who are still divided into twelve tribes. See G. 25:13. C.

Ver. 23. *His house*. All were kept in such good order by their master, that none was found unwilling to submit, if indeed it was left to their choice. H.—Abraham loses no time in complying with God’s commands. M.

Ver. 25. *Full thirteen*, or beginning his fourteenth year, at which age the Arabs and Mahometans still generally circumcise; but without any order from God. C.

GENESIS 18

Ver. 1. *Sitting*, &c. that he might lose no opportunity of exercising hospitality.

Ver. 2. *Men* in outward appearance, but angels indeed. Heb. 13:2. S. Aug. de C. D. xvi. c. 29. Some have supposed, that one of them was the Son of God, whom Abraham adored, and who bears throughout the chief authority. *Tres vidit et unum adoravit*. He saw three and adored one, as we read in the Church office. In the former supposition, which is generally adopted, this adoration was only a civil ceremony, if Abraham considered them as mere men; or it might be mixed with a degree of religious, though inferior veneration, if he imagined they were angels; or in fine, he adored God in his representatives. H.

Ver. 4. *Wash ye*, or let your feet be washed by me, or by my servants, *lavatur*. M.

Ver. 5. *Therefore*, Providence has directed you hither. Abraham

promises but little, and gives much, in the true spirit of generous hospitality. C.

Ver. 6. *Measures*, or one epha; that is, three pecks and three pints, English corn measure.—*Flour*, of the finest quality, *similæ*.—*Hearth*, as being soonest ready.

Ver. 7. *Himself*. These rich and truly noble people, do not esteem it beneath them to wait on strangers. They provide abundance, but no dainties. H.

Ver. 9. *Eaten* apparently. Tob. 12:19 or perhaps they consumed the food, as fire may be said to eat. S. Justin's Dial.

Ver. 10. *Time*, or season of the year ensuing, if I be alive; which he says after the manner of men, as he had assumed also the human form. H.

Ver. 12. *Laughed*, as if the promise were incredible.—*My lord*, or husband, which title of respect, S. Peter i. C. 3:6, commends. D.

Ver. 13. *Indeed*. This was the import of Sara's words. By thus revealing what was secretly done in the tent, he shewed himself to be more than man.

Ver. 14. *Hard*. So Gabriel says to the blessed Virgin: *there is nothing impossible to God*.

Ver. 15. *Afraid*; which does not entirely clear her of sin: for though she might innocently laugh, if she thought the person who spoke was only a man, yet she ought not to have told an untruth; and if she reflected, that he had disclosed what she supposed no one knew, and thereby manifested his superiority over man, her denial was still more inexcusable. But she was taken, as it were, by surprise; and therefore the Lord reproves her very gently. H.

Ver. 21. *I will go down*, &c. The Lord here accommodates his discourse to the way of speaking and acting amongst men: for he knoweth all things, and needeth not to go any where for information.—Note here, that two of the three angels went away immediately for Sodom; whilst the third, who represented the Lord, remained with Abraham.

Ver. 25. *With the wicked*. God frequently suffers the just to be here the most afflicted; designing to reward them abundantly hereafter. But this was not so common in the days of Abraham and Job. C.

Ver. 32. *Ten*. Abraham's chief solicitude was for Lot; though, out of modesty, he does not mention him; trusting, however, in the divine

goodness the he would be preserved, unless he had forfeited his justice, he proceeds no farther. God thus challenges Jerusalem to produce *one virtuous man*, and the city shall be saved for his sake. Jer. 5:1. H.

GENESIS 19

Ver. 1. *Ground.* Thus shewing himself a true relation and imitator of Abraham.

Ver. 2. *My lords.* He took them to be men.—*No.* They refuse at first, that he may have the merit of pressing them to accept the invitation. H.

Ver. 4. *Together.* The whole city was corrupt; even the children were taught iniquity, as soon as they came to the years of discretion. M.

Ver. 5. *Know them.* They boldly proclaim their infamous design.

Ver. 7. *This evil,* so contrary to the rights of hospitality, and the law of nature.

Ver. 8. *Known man.* They were neglected, while men were inflamed with desires of each other. See Rom. 1. H.—*Abuse.* Lot tries by every means to divert them from their purpose; being well assured, that they would have nothing to do with his daughters, who were promised to some of the inhabitants. He endeavours to gain time, hoping perhaps that his guests would escape by some back way, while he is talking to the people. H.—Some allow that, under so great a perturbation of mind, he consented to an action which could never be allowed, though it was a less evil. M.

Ver. 9. *Thither;* from whence thou camest, or into the house. Dost thou pretend to tell us what is wrong? We will treat thee more shamefully. M. While they are beginning to offer violence.

Ver. 10. *Behold,* &c. the angels not only secure Lot, but strike the whole people with blindness, so that they could neither find Lot's door nor their own homes. Indeed, if they had been able to get back into their own houses, it would have been but a small consolation to them; since in a few minutes, the whole city was buried in sulphur and flame. Wisd. 19:16.

Ver. 14. *Sons-in-law.* Perhaps they also were among the crowd, (v. 4,) and therefore deserved to be abandoned to their incredulity; though, if they would have consented to follow Lot, the angels would have saved them for his sake.—*In jest.* So little did they suffer God's judgments to disturb them!

Ver. 16. *He lingered*, intreating the Lord to save the city; and loath, perhaps to lose all his property, for the sake of which he had chosen that abode.—*Spared him*, and his wife and two daughters, for his sake. These four were all that were even tolerably just: for we find them all soon giving signs of their weakness, and of the danger to which even the best are exposed by evil communications. H.

Ver. 17. *Look not back.* Flee with all expedition; let no marks of pity for the wretched Sodomites, nor of sorrow for the lose of your property, be seen.

Ver. 18. *My lord*, addressing himself to the angel, who led him and his wife. M.

Ver. 19. *The mountain* above Segor. He is faint-hearted, and does not comply with readiness and exactitude; though, when he had obtained leave to remain in Segor, he still fears, and flees to the mountain, v. 30, (H.) on the south-east of the dead sea. C.

Ver. 22. *Segor.* That is, *a little one*. Ch.—In allusion to Lot's words, v. 20. As it was small, fewer sinners would of course be contained in it. God had resolved to spare it, and therefore inspired Lot to pray for its preservation. M.—Hence we may learn, how great a treasure and safeguard the just man is. H.

Ver. 23. *Risen.* It was morning when he left Sodom; (v. 15) so this city must not have been very distant. It was before called Bala, or *swallowed up*, and afterwards Salissa. Theodoret supposes it was destroyed as soon as Lot had left it; and it seems Lot's daughters thought so, since they concluded all men, except their father, had perished.

Ver. 24. *The Lord rained ... from the Lord*, in a miraculous manner. Sodom and the other cities did not perish by earthquakes and other natural causes only, but by the divine wrath exerting itself in a visible manner. Here is an insinuation of a plurality of persons in God, as the C. of Sirmich declares, c. 14.—*And Gomorrha*, and the other towns which were not so large, nor perhaps so infamous.—*Brimstone and fire*; to denote the bad odour and violence of their disorders. M.

Ver. 25. *All the inhabitants*, both the body and soul, (Jude v. 7): even the infants would probably die in original sin, as their parents were unbelievers, and careless of applying the proper remedies. H.—The women imitated the men in pride and dissolute morals, so that all deserved to perish. M.—*All things*; so that even now the environs are barren, and the lake dark and smoking. T.

Ver. 26. *And his wife.* As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements. Ch.—*His, Lot's wife.* The two last verses might be within a parenthesis. —*Remember Lot's wife,* our Saviour admonishes us. Having begun a good work, let us not leave it imperfect, and lose our reward. Lu. 17. Mat. 24.—*A statue of durable metallic salt,* petrified as it were, to be an eternal monument of *an incredulous soul.* Wisd. 10:7. Some say it still exists. H.—God may have inflicted this temporal punishment on her, and saved her soul. M.—She looked back, as if she distrusted the words of the angel; but her fault was venial. T.

Ver. 29. *Lot.* Even he owed his safety to the merits of Abraham.

Ver. 31. *No man.* If this had been true, Lot might have had children by them, without any fault. But they ought to have consulted him. H.

Ver. 35. *Rose up;* being oppressed with grief and wine, which would not excuse him from sin, particularly this second time. M.

Ver. 37. *Elder.* She first proposes: she is not ashamed to call her child *Moab*, “from father.” The younger is rather more modest, and calls her son Ammon, “my people,” not born of the Sodomites. Many reasons might be alleged to extenuate, or even to excuse the conduct of Lot and his daughters, as many of the fathers have done. But the Scripture barely leaves it upon record, without either commendation or blame. H.

GENESIS 20

Ver. 1. *Gerara;* at a greater distance from the devoted country of Sodom. H.

Ver. 2. *He said* to the king, and to all others who made inquiry, as it was his custom, whenever he came into a strange land, v. 13. He was encouraged to do this, by the protection which God had shewn him in Egypt.—*Took her,* against her will, as Pharaoh had done. H.—Though she was ninety years old, and with child, her beauty was still extraordinary, the Rabbins think miraculous. At that time people lived above 120 years; so that at the age of ninety, she would only be about as near the end of her life as our women are at forty; and we often see people sufficiently attracting at that age. C.

Ver. 3. *Abimelech.* This was an usual title of kings in Chanaan, and a very good one, to remind them and their subjects, of their obligations,

(H.) as it means “my father the king.” The behaviour of the prince shews, that as yet all sense of duty and knowledge of the true God was not banished from the country. C.—*Shalt die*, unless thou restore the woman, whom thou hast taken by force; on whose account I have already afflicted thee, (v. 7. 17) and thus prevented thee from touching her. This testimony was more requisite, that there might be no doubt respecting Isaac’s legitimacy. H.

Ver. 5. *He say*, &c. The pronouns in Heb. are printed very incorrectly. —*He is my sister; and she, even he, said*. Ken.

Ver. 6. *Sincere heart*, abhorring adultery, but not altogether innocent. M.

Ver. 7. *A prophet*. One under my particular care, to whom I reveal many things.—*He shall pray for thee*. Behold, God will sometimes grant, at the request of his saints, what he would deny even such as Abimelech or the friends of Job. Is not this sufficient encouragement for us, to have recourse to the intercession of the saints? And can any one be so foolish as to pretend this is making gods of them, and shewing them an idolatrous worship? H.

Ver. 8. *In the night*, (*de nocte*) or “as soon as it began to dawn.” Sept.

Ver. 9. *Why*, &c. He expostulates with him in a friendly but earnest manner.—*A great sin*, or punishment, (M.) v. 18, and exposed me to the danger of committing adultery. Abraham might have answered, this would have been his own fault, as he could not have done it without offering violence to Sara, in whose chastity he could confide. Having an opportunity here to vindicate himself, Abraham speaks freely, which he was not allowed to do in Egypt. G. 12:20.

Ver. 12. *My sister*, or niece, according to those who say she was daughter of Aran, who thus must have had a different mother from Abraham; (M.) or, as we rather think, Sara was *truly* his *half-sister*, born of Thare by another wife. His adding *truly*, seems to restrain it to this sense; and we know that in those countries, marriages of such near relations were allowed, though not when both had the same parents. Why should we not, therefore, believe Abraham, who certainly knew the real state of the question, and who would not tell a lie, rather than seek for improbable and far-fetched solutions? Said, who lived eight hundred years ago, mentions the name of Jona, Abraham’s mother, as well as that of Tehevita, who bore Sara to Thare. The Hebrews, in general, give this explanation. C.—By calling Sara his sister without any addition, Abraham intended that the people should conclude he was not married; therefore he did not say

she was his half-sister, as this would have frustrated his design, if, as Clem. Alex. asserts, such might and did marry under the law of nature. H.—Philo observes, the Athenian legislator, Solon, sanctioned the same practice, which was followed also by the Phœnicians. C.

Ver. 14. *Gave*, by way of satisfaction, for having detained his wife; as also to shew his respect for him who was a prophet. 1 Kings 9:7. H.

Ver. 16. *Thy brother*, as thou hast agreed to call thy husband.—*Pieces*, or *sicles of silver*, worth a little above 2s. 3d. each; total £113 sterling. —*A covering*, or veil, to shew thou art married, and prevent thee from being *taken* by any one hereafter. It was to be so rich, that all might know her quality. S. Paul (1 Cor. 11:5. 15) orders women to be *covered*. C.

Ver. 17. *Healed*. It is not known how God afflicted Abimelech; but the women could not be delivered during the short time that Sara was detained: on her being set at liberty, *they bore children*. M.

GENESIS 21

Ver. 1. *Visited*, either by the angel, C. 18:10, or by enabling her to have what he had promised, at the return of the season.

Ver. 3. *Isaac*. This word signifies *laughter*; (Ch.) or “he shall laugh,” and be the occasion of joy to many, as S. John was. Luke 1:14; and thus Sara seems to explain it, v. 6.

Ver. 7. *Gave suck*; a certain proof that the child was born of her. M.—*His old age*, when both the parents were far advanced in years, v. 2. The mother being ninety at this time, would render the event most surprising. H.

Ver. 8. *Weaned*. S. Jerom says when he was five years old, though some said twelve. The age of men being prolonged, their infancy continued longer. One of the Machabees suckled her child three years. 2 Mac. 7:27. 2 Par. 31:16. C.—*Feast*. The life of the child being now considered in less danger. From the time of conception till this place, the husband kept at a distance from his wife. S. Clem. Strom. iii. Samuel’s mother made a feast or present when she weaned him. 1 K. 1:24. M.

Ver. 9. *Playing*, or persecuting, as S. Paul explains it. Gal. 4:29. The play tended to pervert the morals of the young Isaac, whether we

understand this term *metsachak*, as implying idolatry, or obscene actions, or fighting; in all which senses it is used in Scripture. See Ex. 32:6. G. 26:8. 2 K. 2:14. M.—Ismael was 13 years older than Isaac; and took occasion, perhaps, from the *feast*, and other signs of preference given by his parents to the latter, to hate and persecute him, which Sara soon perceiving, was forced to have recourse to the expedient apparently so harsh, of driving Ismael and his mother from the house, that they might have an establishment of their own, and not disturb Isaac in the inheritance after the death of Abraham. H.—In this she was guided by a divine light; (M.) and not by any female antipathy, v. 12. Many of the actions of worldlings, which at first sight may appear innocent, have a natural and fatal tendency to pervert the morals of the just; and therefore, we must keep as much as possible at a distance from their society.—*With Isaac her son*. Heb. has simply *mocking*, without mentioning what. But the sequel shews the true meaning; and this addition was found in some Bibles in the days of S. Jerom, as he testifies, and is expressed in the Sept. H.—Ismael was a figure of the synagogue, which persecuted the Church of Christ in her birth. D.

Ver. 11. *For his son*. He does not express any concern for Agar. But we cannot doubt but he would feel to part with her also. It was prudent to let both go together: and the mother had perhaps encouraged Ismael, at least by neglecting to punish or watch over him, and so deserved to share in his affliction.

Ver. 14. *Bread and water*. This seems a very slender allowance to be given by a man of Abraham's riches. But he might intend her to go only into the neighbourhood, where he would take care to provide for her. She lost herself in the wilderness, and thus fell into imminent danger of perishing. H.—This divorce of Agar, and ejection of Ismael, prefigured the reprobation of the Jews.

Ver. 17. *Of the boy*, who was 17 years old, and wept at the approach of death.—*Fear not*. Yare are under the protection of God, who will not abandon you, when all human succour fails; nor will he neglect his promises. G. 16. H.

Ver. 20. *Wilderness*, in Arabia Petrea.—*An archer*, living on plunder. C.

Ver. 22. *Abimelech*, king of Gerara, who knew that Abraham was a prophet, and a favourite of God. G. 20:7. H.

Ver. 23. *Hurt me*. Heb. “lie unto me,” or revolt and disturb the peace of my people.

Ver. 24. *I will swear.* The matter was of sufficient importance. Abraham binds himself, but not his posterity, who by God's order fought against the descendants of this king.

Ver. 27. *Gave them;* thus rendering good for evil. D.

Ver. 31. *Bersabee.* That is, *the well of oath;* (Ch.) or "the well of the seven;" meaning the seven ewe-lambs set apart. M.—This precaution of Abraham, in giving seven lambs as a testimony that the well was dug by him, was not without reason. See G. 26:15. C.

Ver. 33. *A grove:* in the midst of which was an altar, dedicated to the *Lord God eternal;* to testify that he alone was incapable of change. Thither Abraham frequently repaired, to thank God for all his favours. Temples were not probably as yet known in any part of the world. The ancient saints, Abraham, Isaac, Josue, &c. were pleased to shew their respect for God, and their love of retirement, by planting groves, and consecrating altars to the supreme Deity. If this laudable custom was afterwards perverted by the idolaters, and hence forbidden to God's people, we need not wonder. The best things may be abused; and when they become a source of scandal, we must avoid them. H. Jos. 24:26. Deut. 16:22. Jud. 6:25.

GENESIS 22

Ver. 1. *God tempted,* &c. *God tempteth no man to evil,* James 1:13. But by trial and experiment, maketh known to the world and to ourselves, what we are; as here by this trial the singular faith and obedience of Abraham was made manifest. Ch.

Ver. 2. *Thy only begotten,* or thy most beloved, as if he had been an only child; in which sense the word is often taken, 1 Par. 29:1. Ismael was still living; but Isaac was the only son of Sara, the most dignified wife.—*Lovest.* Heb. "hast loved" hitherto; now thou must consider him as dead. He has been to thee a source of joy, but now he will be one of tears and mourning.—*Of vision.* Sept. "high," being situated on Mount Moria, by which name it was afterwards distinguished, ver. 14. M.—Every word in this astonishing command, tended to cut Abraham to the heart; and thence we may the more admire his strength and disinterestedness of his faith. He could hope, in a manner, against hope, knowing in whom he had trusted, and convinced that God would not deceive him, though he was at a loss to explain in what manner Isaac should have children after he was sacrificed. H.

Ver. 3. *In the night: de nocte*, Heb. “very early in the morning.”—*His son*, 25 years old, without perhaps saying a word to Sara about the intended sacrifice; though some believe, he had too great an opinion of her faith and constancy, not to reveal to her the order of God. The Scripture is silent. C.

Ver. 5. *Will return*. He hoped, perhaps, that God would restore Isaac to life: (Heb. 11:19) and he could not well express himself otherwise to the men, who were not acquainted with the divine decree. C.

Ver. 7. *Holocaust*. These were probably the only sacrifices yet in use. C.—The conversation of Isaac could not fail to pierce the heart of his father. M.

Ver. 9. *The place*. Mount Moria, on part of which the temple was built afterwards; and on another part, called Calvary, our Saviour was crucified, having carried his cross, as Isaac did the wood for sacrifice. —*His son*: having first explained to him the will of God, to which Isaac gave his free consent; otherwise, being in the vigour of his youth, he might easily have hindered his aged father, who was 125 years old, from binding him. But in this willingness to die, as in many other particulars, he was a noble figure of Jesus Christ, who was *offered because it was His will*. H.

Ver. 10. *To sacrifice*; a thing hitherto unprecedented, and which God would never suffer to be done in his honour, though he was pleased to try the obedience of his servant so far. The pagans afterwards took occasion, perhaps, from this history, to suppose, that human victims would be the most agreeable to their false deities: (C.) but in this misconception they were inexcusable, since God prevented the sacrifice from being really offered to him, in the most earnest manner, *saying, Abraham, Abraham*, as if there were danger lest the holy man should not hear the first call. H.

Ver. 12. *Hast not spared*. Thus the intentions of the heart become worthy of praise, or of blame, even when no exterior effect is perceived. H.

Ver. 13. *He took*; God having given him the dominion over it. C.

Ver. 14. *Will see*. This became a proverbial expression, used by people in distress, who, remembering how Abraham had been relieved, endeavoured to comfort themselves with hopes of relief. Some translate *the Lord will be seen*, which was verified when Christ was crucified. M.—Or, he *will provide*, alluding to what was said, v. 8.

Ver. 16. *Own self*; *as he could not swear by any one greater*. Heb. 6:13.

Jer. 22:5.

Ver. 17. *Stars and dust*, comprising the just and sinners.—*Gates*, shall judge and rule. H.

Ver. 20. *Children*. These are mentioned here, to explain the marriage of Isaac with Rebecca, the grand-daughter of Nachor and Melcha.

Ver. 21. *Hus*, who peopled Ausitis in Arabia, the desert, where Job lived.—*Buz*, from whom sprung *Elihu the Busite*, the Balaam of the Jews. S. Jerom—*Syrians*, called Camiletes, to the west of the Euphrates; or father of the Cappadocians. C.

Ver. 24. *Concubine*, or wife, secondary in privileges, love, and dignity. Though Nachor did not, perhaps imitate the faith and virtue of his brother Abraham, but mixed various superstitions with the knowledge of the true God; yet we need not condemn him, for having more wives than one. H.

GENESIS 23

Ver. 1. *Sara*. She is the only woman whose age the Scripture specifies; a distinction which her exalted dignity and faith deserved. Gal. 4:23. Heb. 11:11. She was a figure of the Christian Church. C.

Ver. 2. *City*. Heb. Cariath *arbah*, Jos. 14:15.—*Which is Hebron*. Serarius thinks it took its name from the *society* (cherber) between Abraham and the princes of the city. Hebron the son of Caleb possessed it afterwards.—*Came* from Bersabee, (G. 22:19) or to the place where the corpse lay, at Arbee, which signifies *four*; as Adam, Abraham, Isaac, and Jacob, with their four wives, reposed there. C.—*And weep*. In the middle of this word, in the printed Hebrew, there is left a small c; whence the Rabbins ridiculously infer, that Abraham wept but a short time. But the retaining of *greater, less, suspended and inverted* letters in the Hebrew Bible, can be attributed to no other cause than a scrupulous veneration even for the faults of transcribers. Kennicott

Ver. 3. *Obsequies*, or solemn mourning, accompanied with prayer. Acts 8:2. Matt. 12. The Jews are still accustomed to say, when they bury their dead, “Ye fathers, who sleep in Hebron, open to him the gates of Eden;” herein agreeing with the Catholic doctrine, as they did in the days of Judas the Machabee. H.

Ver. 6. *Prince of God*, powerful and holy, and worthy of respect. H.—A great prince. See Acts 7:5 where S. Stephen says, that God did not give Abraham a foot of land, meaning as an inheritance; and that Abraham bought this double cave, for a sepulchre, of the sons of *Hemor*, the son of *Sichem*; (C.) from which latter he seems to derive the name of the place, which is here called Hebron. H.—Nothing is more common, than for men and places to have two names; though some think, the name of Abraham has been inserted in the Acts by a mistake of the copyists, when Jacob was meant. See G. 33:19. C.

Ver. 7. *Bowed down to the people. Adoravit*, literally, *adored*. But this word here, as well as in many other places in the Latin Scriptures, is used to signify only an inferior honour and reverence paid to men, expressed by a bowing down of the body.

Ver. 16. *Sicles*. About £50. H.—It was no simony to buy land for a sepulchre, as it was not blessed. M.—*Current money*, was such as passed among merchants, though probably not yet coined in any part of the world; and therefore we find, that Abraham and others weigh the pieces of silver or gold. In this manner were bargains concluded before witnesses, who in those days supplied the want of writings and lawyers. C.

GENESIS 24

Ver. 2. *Servant*. Eliezer, or Damascus, whom he had once intended for his heir. C. 15:2. H.—*Under*, &c. either to shew their subjection, (Sa.) or their faith in Christ, who should be born of Abraham, (S. Jer. ep. 140) or to testify that their oath shall be no less binding than the covenant of circumcision. For this last reason, the Jews still observe the custom of sitting upon the hand of the person who takes an oath. M. See C. 47:29 where Jacob imitates the action of his grand-father. These two patriarchs, progenitors of Christ are the only ones in Scripture whom we find practising it; whence S. Aug. and S. Ambrose conclude, that it had a reference to the mysterious birth of our Redeemer. Bonfrere.

Ver. 4. *Country*. Huran, where Abraham had dwelt with Thare, &c. There Nachor's family still resided, and had more respect for the true God than the Chanaanites, (H.) though they gave way to some sort of idolatry. M.—Hence Abraham was in hopes that a partner worthy of Isaac might be found among his relations, better than among those devoted nations; and thus he has left an instruction to all parents, to

be solicitous for the real welfare of their children; and to dissuade them earnestly from marrying with infidels; a thing which God forbade in the old law, as the Church still does in the new. H.

Ver. 5. *If the woman.* Thus he shews his religious respect for an oath; and will not depend on his own explanation of the sense of it. C.

Ver. 7. *He will send his angel before thee.* This shews that the Hebrews believed that God gave them guardian angels for their protection. Ch.—*Angel.* A proof of the antiquity of our belief respecting angel guardians. C.

Ver. 14. *By this.* He chose a mark which would manifest the kindness and humility of the maid, who would be a fit match for the pious Isaac. This was no vain observation. God heard his fervent prayer. S. Chrys. C.—It is sometimes lawful to ask a sign or miracle of God. Acts 1:24. 4:30. 1 K. 14. &c.; but we must carefully avoid whatever the Church disapproves. S. Aug. de Gen. ii. 17. xii. 22. W.

Ver. 21. *To know,* though he was now almost convinced, that this obliging virgin was the person of whom he was in quest; and hence he proceeds to make her presents of great value. H.

Ver. 27. *Mercy and truth:* or a real kindness, so often mentioned in the Psalms. C..

Ver. 41. *Curse,* which always attends the person who does not endeavour to comply with a lawful oath. H.—The Hebrews commonly added in this sense, *May God do these things to me, and still more,* if I prove false. M.—In this sense, Abraham's steward gives the meaning of his master, as he had hitherto repeated his very words at full length. This perfectly agrees with the style of the heroic ages; such as we find expressed in the poems of Homer, the most ancient work of any heathen author. The account which he gives of the noble simplicity of those ages, when the ladies went for water, and princes prepared the entertainments for their guests, cannot fail to strike us, when we compare the works of that admired author with the inspired writings. H.

Ver. 49. *Left,* in quest of some other lady of my master's kindred; as some of Bathuel's brothers might also have children. He was the youngest. H.

Ver. 50. *Laban* is placed before his father, having perhaps the administration of affairs in Bathuel's old age; and he had first introduced the stranger. M.

Ver. 53. *Present.* Thus ratifying what he had already done, (v. 22) and obtaining full consent, both of the virgin, and of her father and brother.

Ver. 54. *Morning.* He loses no time to afford comfort to his masters, and to give proof that he was not esteemed by them without reason.

Ver. 57. *Let us call the maid, and ask her will.* Not as to her marriage, as she had already consented, but of her quitting her parents and going to her husband. Ch.

Ver. 58. *I will go,* without delay, being well convinced that the good steward was directed by God. Hence she was guilty of no imprudence or levity, in yielding herself up to the divine will, and consenting so readily to the proposed marriage.

Ver. 62. *The well* of Agar, not far from Bersabee.

Ver. 63. *To meditate* on the obligations of the state on which he was about to enter, and on other pious subjects, free from noise and distraction. H.—In profane authors, the word used by the Sept. means to talk about trifles, &c. C.—But the known piety of Isaac, and the authority of that version, forbid that we should take it here in that sense. H.

Ver. 65. *Cloak,* or summer veil, covering the whole body, and having an opening only for the eyes; such as the Eastern ladies use. S. Jer. in Isai. iii. Rebecca does this out of modesty. H.—She prefigures the Gentiles, whom Jesus calls by his servants laden with his gifts, to become his spouse, or his Church, (C.) at the *fountain* of baptism. He adorns her with the *ear-rings* of obedience, and the *bracelets* of good works. D.

Ver. 67. *Mother's death,* which happened about three years before. M.—Isaac was now forty years old, and yet he does not pretend to take a wife for himself; leaving the choice to his good father, and to God. D.

GENESIS 25

Ver. 1. *Cetura,* his third wife; the former two being perhaps both dead. This Abraham did in his 137th year, that God might have witnesses also among the Gentiles. Cetura was before one of his handmaids. M.—God enabled him to have children at this advanced age; or perhaps, Moses may have related his marriage in this place,

though it had taken place several years before. S. Aug. c. Jul. iii. C. This learned father, de C. D. xvi. 34, supposes that the reason why Cetura is styled a concubine, though she was a lawful and only wife, is because her children prefigured heretics, who do not belong to the kingdom of Christ. W.

Ver. 6. Concubines. Agar and Cetura are here called *concubines*, (though they were lawful wives, and in other places are so called) because they were of an inferior degree: and such in Scripture are usually called concubines. Ch.—The solemnities of marriage were omitted on these occasions, and the children were not entitled to a share in the inheritance. Jacob's two wives consented that all his children, by their handmaids, should be placed on the same footing with their own. C.—Abraham contented himself with making suitable *presents* to the children, whom he had by these secondary wives, reserving the bulk of his property to Isaac. G. 24:36. He also provided for their establishment himself, that there might be no contest after his departure.

Ver. 8. Good old age. Because well spent: though he lived not so long as many of the wicked; *decaying* not by any violent disorder, but dropping off like a ripe apple.—*Being full.* The Heb. does not express of what; but the Sam. Chal. Sept. Syr. and Arab. agree with the Vulgate. See C. 35:29. H.—*Days*, not *years*, as Protestants wrongfully interpolate. Kennicott.—*His people*, the saints of ancient days, in limbo; while his body was placed near the remains of his wife, by the pious attention of his two chief sons, attended by their other brethren. H.—The life of Abraham was a pattern of all virtues, but particularly of faith; and it was an abridgment of the law. His equal was no where found. Eccli. 44:20. C.

Ver. 16. By their castles; or, the castles, towns, and tribes of principal note, received their names from these twelve princes, or phylarks, whose authority is still recognized among all the tribes of the Arabs. Thevenot. H.—The towns of these people were easily built, and more easily destroyed; for they consisted only of tents. Jer. 49:31. Their castles were perhaps only *sheep-folds*, as the original *Tiroth* may signify; or they were a sort of watch-towers, to prevent the sudden attack of an invading enemy, and to serve also for a retreat. C.

Ver. 18. In the presence, &c. As he was the eldest, so he died first; having lived unmolested and fearless among his father's children. G. 16:12. C.

Ver. 21. Barren. They had been married 20 years, (v. 26) during which time, S. Chrysostom says, Isaac had earnestly besought the

Lord, (M.) and obtained by prayer what God long before decreed. See S. Greg. Dial. i. 8. W.

Ver. 22. *To be so.* That is, if I must die, and my children also. She feared the worst; and immediately had recourse to the Lord, either in her oratory, or at one of his altars erected by Abraham; and received a gracious answer from him by means of an angel. H.—Others think she consulted Melchisedech at Mount Moria. M.

Ver. 23. *The younger.* The Idumeans shall be subdued by the arms of David: and the Jews themselves shall yield to the Christian Church. S. Aug. de C. D. xvi. 35.) S. Paul, Rom. 9 draws another very important truth from this history, shewing the mercy of God to be gratuitous in choosing his saints. W.

Ver. 25. *Red.* Hence he was called Edom, as well as from the red pottage, v. 30. H.—*Hairy like a skin.* On which account Rebecca afterwards clothed Jacob's hands and neck with the skins of kids, to make him resemble Esau. Furry robes were not unusual among the Jews. Some imagine that the name of *Sehar*, was given to Esau, on account of his being *hairy*: but *Esau* was the title by which he was commonly known, and it means *one made perfect*; because he came into the world, “covered with hair like a man.”—*Jacob*: “a supplanter, or wrestler.” C.—From the birth of these twins, S. Gregory shews the folly of astrologers, who pretend that our actions are under the influence of the planets; and that two, born at the same moment, will have the same fate. How different were the lives of Jacob and Esau! H.

Ver. 27. *A husbandman*: a rustic, both in profession and manners, like Cain; while Jacob was a shepherd, in imitation of Abel, plain and honest. H.

Ver. 28. *Loved Esau*, as his first-born, who shewed him all attention, and whom he would naturally have appointed his heir, if the will of God had not afterwards been revealed to him. Rebecca, to whom this was already known, gave the preference in her love to Jacob. H.

Ver. 29. *Pottage*, of Egyptian lentiles, the most excellent in the world. C.

Ver. 30. *Give me*, &c. Heb. “make me devour this red;” which denotes, the very red quality of the pottage, and the greediness of Esau. C.

Ver. 31. *Sell me.* He had been informed by his mother, that God had transferred the *birth-right* to him; and, therefore, he takes this opportunity to obtain the consent of Esau quietly. The latter, who knew nothing of God's decree, shewed his little regard for that

privilege. H.—He perhaps intended to assert his claim by force, notwithstanding this agreement. M.—It is not probable that he could plead in earnest, that he was famishing in the midst of his father's house. D.—The birth-right was a temporal honour; though some assert that the office of priesthood belonged also to it. This, however, does not seem to be certain; for we find Abel, Abraham, and other younger children offering sacrifice. The first-born were entitled to a double portion, Deut. 21:17. 1 Par. 5:2. 5 and to their father's peculiar blessing, Eccli. 3:12. To despise such advantages betrayed a bad disposition, for which Esau is condemned, Heb. 12:16. Rom. 9. C.—Jacob's conduct was perfectly innocent, whether we consider this transaction as serious or not. Isaac never ratified the bargain; nor do we find that Jacob rested his claim on it. H.—But it is recorded by Moses, to shew the disposition of these two young men. C.

Ver. 33. *Swore*; and still we find him enraged above measure, when Isaac had, by mistake, ratified the transfer of the birth-right to Jacob; (G. 27:41) whence we may gather, that he did not intend to perform what he promised, even with the solemnity of an oath; which renders him still more deserving of the title *profane*, which S. Paul gives him. H.

GENESIS 26

Ver. 5. *Ceremonies* of religion, observed under the law of nature. M.

Ver. 7. *Sister*, or niece. Though lawful at that time, it was not very common for people to marry such near relations; and therefore Isaac, by saying Rebecca was his sister, wished the people of Gerara to be ignorant of her being his wife; being under the like apprehension as his father had been twice before. He imitates his example, trusting in the protection of God, which had rescued Abraham from danger. C. 21. H.

Ver. 8. *His wife*; using greater familiarity than a grave and virtuous man, like Isaac, would offer to do with his sister, or with another person's wife.—*Sin*, or punishment, (M.) such as Abimelech's father had formerly experienced. H.

Ver. 11. *Touch*, or hurt, by offering to marry, &c. H.—Adultery was punished with death among these nations. C. 38:24, as it was by the law of Moses. C.

Ver. 12. *And the Lord.* This is not mentioned as a miracle; for Egypt and many other countries produced 100 fold. Pliny xviii. 10. says, some parts of Africa rendered 150 times as much as was sowed. The famine had now ceased. C.

Ver. 16. *Depart.* Instead of repressing the outrages of his subjects, the king enters into their jealousies, and banishes a wealthy person, (H.) as the Athenians so frequently did afterwards with respect to their best citizens. Arist. Polit. iii. 9.—And Pharao used the same pretext, when he persecuted the Hebrews. C.

Ver. 18. *Servants.* So the Sept. and Syr. versions, and the Sam. copy against the Heb. *in the days*, which is incorrect. Ken.

Ver. 19. *Torrent.* That is, a channel where sometimes a torrent, or violent stream had run. Ch.—In this vale of Gerara, a never-failing spring was found. H.

Ver. 22. *Latitude.* That is, wideness, or room. Ch.—Hebrew *Reheboth*, widely extended streams, *latitudines*. See C. 10:11.

Ver. 24. *Of Abraham,* who still lives before me, and for whom I always testified such affection, though I suffered him to be persecuted: hence, *fear not*. H.

Ver. 26. *Ochozath.* This name occurs in the Sept. as well as the other two; (C. 21:22) and means *a company of friends*. Phicol also signifies *the mouth* or *face of all*, being the general of the army, on whom the soldiers must be intent. These are, perhaps, therefore, the names of offices, not of persons; or if they be the same who lived with Abraham, they must have held their high command above 100 years. M. C.

Ver. 35. *Offended.* They were the daughters of princes of the Heathens, (Josephus) and being brought up in idolatry and pride, refused to give ear to the advice of Isaac, who never approved of the marriage of his son with them. Esau would not leave the choice of a wife to his father, as Isaac had done at the same age. H.

GENESIS 27

Ver. 1. *Old:* 137 years, when falling sickly and blind, at least for a time, he wished to bless Esau, who was 77 years old. T.

Ver. 4. *That, &c.* He does not mean, that the meat would induce him to give his blessing. Neither can we suppose, that he intended to pervert the order of God, in making the younger son subject to the elder, if he was informed by Rebecca, of that disposition of providence. C.—But of this he seems to have been ignorant, v. 29. 35. W.

Ver. 7. *In the sight of the Lord, answers to my soul, &c.* v. 4. I will bless thee with all earnestness and sincerity. H.

Ver. 12. *Mocked him,* taking advantage of his blindness and old age. M.

Ver. 13. *This curse.* Rebecca had too much confidence in God's promises, to think that he would suffer them to be ineffectual. Hence, Onkelos makes her say, "I have learnt by revelation, that thou wilt receive no curse, but only blessing." The sequel shewed, that she was directed by God in this delicate business. Theod. q. 78. C.

Ver. 15. *Very good.* Heb. *desirable*, kept among perfumes, v. 27. Such, the Hebrews say, were used by the first-born, when they offered sacrifice. S. Jerom, q. Heb.

Ver. 19. *I am Esau, thy first-born.* S. Augustine, (L. *Contra Mendacium*, c. x.) treating at large upon this place, excuseth Jacob from a lie, because this whole passage was mysterious, as relating to the preference which was afterwards to be given to the Gentiles before the carnal Jews, which Jacob by prophetic light might understand. So far is certain, that the first birth-right, both by divine election, and by Esau's free cession, belonged to Jacob: so that if there were any lie in the case, it could be no more than an officious and venial one. Ch.—Ignorance might also excuse them from any sin; as many good and learned men have thought an officious lie to be lawful. S. Chrys. hom. 52. Origen. Bonfrere. And even if we allow that they did wrong; the Scripture relates, but does not sanction what they did, *Let him that thinks himself to stand, take heed lest he fall.* 1 Cor. 10:12. C.—As our Saviour says of S. John, *He is Elias*, Matt. 11, so, Jacob says, *I am Esau*, not in person, but in right of the first-born. W.

Ver. 22. *Of Esau.* Thus, too often our voice contradicts our hands or actions! H.

Ver. 27. *Plentiful.* A word retained by the Sam. and Sept. though lost in the Hebrew copies. Grotius.—*Hath blessed* with abundance of fruit and odoriferous herbs; such as had probably been shut up in the drawers with Esau's robes. M.

Ver. 28. Wine. “By which Christ gathers together the multitude, in the Sacrament of his Body and Blood.” S. Aug.

Ver. 29. Worship thee, with civil respect, (H.) as the Idumeans, Philistines and Moabites did, with respect to David, Solomon, and the Machabees, acknowledging their dominion, though reluctantly.—*With blessing.* Thus Rebecca had not given her son a vain assurance. Isaac prays that God may ever by his protector, and avenge his cause. H.

Ver. 30. Fear. Sept. “Isaac was rapt into an ecstasy exceedingly great;” during which God explained to him the meaning of what had happened, that he might not think of revoking his blessing. S. Aug. q. 80. He permitted Isaac to be in darkness respecting this affair, that it might be more manifest, that the will of man had no part in preferring Jacob; (S. Chrys. hom. 53.) and that Esau might not direct his rage against his father. W.

Ver. 33. Be blessed. Thus he confirms what he had done; and shews that he bore no resentment towards his younger son, nor esteemed himself to be mocked, v. 12. H.

Ver. 34. Roared, through savage fury and envy of his brother. Euseb. M.

Ver. 35. Deceitfully. Heb. sily; directed by *wisdom*, as the Chal. has it. S. Chrysostom (de sacerd.) praises the address of Jacob on this occasion. C.

Ver. 36. Jacob. That is, a *supplanter*. Ch.—*My blessing.* Both Isaac and Esau speak of this blessing, according to the dictates of nature. But God had disposed of it otherwise. The profane and cruel manners of Esau rendered him unworthy of it; and he could not maintain his natural claim, after having freely resigned it even with an oath. He seems to distinguish the blessing from the birth-right, though one necessarily followed the other. H.

Ver. 37. Brethren, or relations; (M.) for Isaac had no other children but these two. He never married any other woman but the beautiful and virtuous Rebecca. H.

Ver. 39. Moved; yet not so as to repent of what he had done; for Esau *found no place of repentance* in his father’s breast, *although with tears he had sought it*, (Heb. 12:17) desiring to obtain the blessing of the first-born. H.—*In the fat*, &c. Idumea was a barren country; and hence some would translate the Heb. “far from the fat ... shall they dwelling be; but thou shalt live by the sword.” Thus *min* often means *from*, as well as for *in*: *my flesh is changed on account of the want of oil*, Ps. 109:24.

Heb. *a pinguedine*. C.—But all the ancient versions agree with the Vulg. So that we may say, the blessing of God made those barren regions supply the wants of the people abundantly; and so the Idumeans were to live by the sword, they would seize the rich habitations of their neighbours, (H.) and thus obtain a country rendered fertile without their labour. M.

Ver. 40. *Thy brother*, in the reign of David, 2 K. 8:14, and of the Machabees. Josep. Ant. xiii. 17.—*Yoke*. When the house of Juda shall rebel against the Lord, in the days of Joram, then the Idumeans shall regain their liberty for a time; (4 K. 8:20) to be subdued again after 800 years by John Hyrcan, the high priest. H.—All the blessing of Esau tends to confirm that already given to his brother; so that the apostle seems to have considered it unworthy of notice. C.—Jacob, in the mean time, never asserted his dominion; but still called Esau his lord, (C. 32:4) and behaved to him with the greatest deference. H.—Yet the Idumeans always hated the Jews, and assisted Titus to destroy Jerusalem. Joseph. T.

Ver. 41. *My father*. He has no regard for this mother. M.—Her love for Jacob filled him with greater indignation; and he resolved to murder him, in order, perhaps, to revenge himself on both. Though this cruel resolution was taken *in his heart*, with full deliberation, he was not so careful to conceal his intentions; but his watchful mother discovered it, and by her prudence, preserved him from committing the external sin: and Jacob from falling a prey to this second Cain.

Ver. 45. *Both my sons*. Esau would have forfeited his life for murder. C. 9:6. H.—Perhaps she might also fear that Jacob, in his own defence, should in the very agony of death, give the aggressor a mortal wound; or that Esau, at least, would be forced to flee his country. Indeed, she considered him already as a lost man, on account of his marriage with the two women of Chanaan, and his savage manners. C.

Ver. 46. *To live*. Life will be a burden to me. M.—She does not mention the principal reason of her desiring Jacob to go to Haran, for fear of grieving the tender heart of her husband; who, it seems, knew not the temper of Esau so well as she did. C.

GENESIS 28

Ver. 2. *Take*. Sept. “flee;” as if Isaac began at last to be apprized of

Esau's designs. Wisdom (10:10) *conducted the just when he fled from his brother's wrath*, &c.—*Thy uncle*. He points out the house, but leaves the woman to his choice.

Ver. 4. *Grandfather*. Isaac, out of modesty, does not mention that the same promises had been made to himself. He determines the right over Chanaan to belong solely to Jacob, and to his posterity. H.

Ver. 9. *To Ismael's family*; for he had been dead fourteen years. Esau asks no advice. It is doubtful whether he meant to appease or irritate his parents, (M.) by this marriage with the daughter of Ismael. She lived with her brother, the head of the Nabutheans, and is called Basemath. C. 36:3. C.

Ver. 11. *Head for a pillow*. Behold the austerity of the heir of all that country! H.—He departs from home in haste, with his staff only, that Esau might not know. W.

Ver. 12. *A ladder and angels*, &c. This mysterious vision tended to comfort the patriarch, with the assurance that God would now take him under his more particular protection, when he was destitute of human aid. H.—The angels *ascending*, foretold that his journey would be prosperous; and *descending*, shewed that he would return with safety. M.—Or rather, the ladder represented the incarnation of Jesus Christ, born of so many patriarchs from Adam, who was created by God, to the blessed Virgin. He is the *way* by which we must ascend, by observing the *truth*, till we obtain *life* eternal. H.—Mercy and truth are like the two sides; the virtues of Christ are signified by the steps. Angels descend to announce this joyful mystery to men; they ascend to convey the prayers and ardent desires of the ancient saints, to hasten their redemption. M.—Our Saviour seems to allude to this passage. Jo. 1:51. 14:6. The Providence of God, watching over all things, appears here very conspicuous.

Ver. 13. *Thy father*, or grandfather. God joins the dead with the living, to shew that all live to him, and that the soul is immortal. H.

Ver. 16. *Knew it not*. Jacob was not ignorant that God fills all places. But he thought that he would not manifest himself thus in a land given to idolatry. He begins to suspect that the place had been formerly consecrated to the worship of the true God, (C.) as it probably had by Abraham, who dwelt near Bethel, (C. 12:8,) and built an altar on Mount Moria, 22:14. Interpreters are not agreed on which of these places Jacob spent the night. S. Aug. q. 83, supposes it was on the latter, "where God appointed the tabernacle to remain." The Chaldee paraphrases it very well in this sense, v. 17, "How terrible is

this place! It is not an ordinary place, but a place beloved by God, and over against this place is the door of heaven.” H.

Ver. 18. *A title.* That is a pillar or monument. Ch.—Or an altar, consecrated by that rite to the service of the true God. This he did without any superstition; as the Catholic Church still pours oil or chrism upon her altars, in imitation of Jacob. Raban. Instit. i. 45. If pagans did the like, this is no reason why we should condemn the practice. They were blamable for designing thus to worship false gods. Clem. Strom. vii. Apul. Florid. i. &c. If Protestants pull down altars, under the plea of their being superstitious, we cannot but pity their ignorance or malice. W.

Ver. 19. *Bethel.* This name signifies the house of God. Ch.—Bethel was the name which Jacob gave to the place; and the town, which was built after his return, was called by the same name. Hence those famous animated stones or idols, received their title (*Bethules*, Eus. præp. i. 10.) being consecrated to Saturn, the Sun, &c. Till the days of Mahomet, the Arabs adored a rough stone, taken from the temple of Mecca, which they pretended was built by Abraham. Chardin.—*Luza*, so called from the number of nut or almond trees. Here the golden calf was afterwards set up, on the confines of the tribes of Benjamin and of Ephraim, (C.) the southern limits of the kingdom of Jeroboam. H.

Ver. 20. *A vow;* not simply that he would acknowledge one God, but that he would testify his peculiar veneration for him, by erecting an altar, at his return, and by giving voluntarily the tithes of all he had. W. C. 35:7. How he gave these tithes, we do not read. Perhaps he might hereby engage his posterity to give them under the law of Moses. C.

GENESIS 29

Ver. 1. *East.* Mesopotamia, where Laban dwelt. H.

Ver. 2. *Stone.* Not of such an immoderate size but that Jacob could remove it. In that country water was scarce, and preserved with care. C.

Ver. 3. *Sheep.* Instead of this, Kennicott would read *shepherds*; as also v. 2 and 8. In which last, the Sam. Arab. and Sept. agree with him; as the two former do likewise in this third verse. H.

Ver. 4. *Brethren.* Jacob understands and speaks their language, either

because it was not very different from his own, or he had learnt the Chaldee language from his mother. In the days of Ezechias, the Jews did not understand it. 4 K. 18:26. Jer. 5:15. C.

Ver. 5. *Of Nachor*, by Bathuel, who was not so well known. M.

Ver. 6. *Health*. Heb. “in peace;” by which name all good things are designated. D.

Ver. 7. *To feed*. He shews his knowledge of pastoral affairs, and his concern for them. M.

Ver. 9. *She*. Heb. *He, ipsa*. Eva is put for Eia, the letters being similar. C. 3:15. H.—Other copies agree with the Vulg. and the Sept. C.

Ver. 10. *Cousin-german*, and *uncle*, are put for brevity’s sake by S. Jerom, instead of the Heb. “the daughter of Laban, brother of Rebecca his mother,” and “his mother’s brother.” H.

Ver. 11. *Kissed her*, according to the custom of the country, (C. 24:26,) having told her who he was. He was not so young, that she could suspect him guilty of an unbecoming levity, being above 77 years old. C. 27:1. H.—In that age of simplicity, beautiful maids might converse with shepherds, without suspicion or danger. M.—*Wept*, through tenderness, and perhaps on account of his present inability to make her a suitable present. C.

Ver. 12. *Brother*, or nephew. The name of brother, in Scripture, almost corresponds with the *Consanguineus* of the Latins, or our *relation*.

Ver. 14. *My flesh*, entitled to my utmost protection and friendship. C.

Ver. 17. *Blar-eyed*. Heb. *racoth*. Watery and tender, unable to look steadfastly at any object, but at the same time very *beautiful*. Onkelos, &c.—The beauty of Rachel was perfect; not confined to one part. These two sisters represented the synagogue and the Church of Christ. Lia, though married first, never gains the entire affection of her husband. C.

Ver. 20. *For Rachel*. It was then the custom to buy or to pay a dowry for a wife. C. 34:12. Ose. 3:2. Herodotus says, i. 196, that the Babylonians sold their beautiful women as high as possible, and gave part of the price to help off the more deformed. The Turks do the like. C.—*A few*, &c. So highly did he esteem Rachel, that he thought he had obtained her for just nothing, though delays naturally seem long to lovers. T.—Calmet supposes that he was married to her the second month after he arrived at Haran; and on this account, easily explains

his words, as love made all labour tolerable, and even easy, in the enjoyment of the beautiful Rachel. Usher also places the birth of Ruben in the first year of Jacob's service. A. 2246. But Salien and the context decide, that he waited full seven years, and then obtained Lia, by fraud, of Laban; and seven days after, Rachel. H.—He was then 84 years old! D.

Ver. 21. *Go in*, &c. To consummate my marriage; (M.) as the time is expired. H.

Ver. 22. *Friends.* Heb. Sept. and Chal. say, “all the men of that place.” He was rich, and, though very greedy, could not well avoid conforming to the custom of making a splendid entertainment on such a joyful occasion. H.

Ver. 24. *A handmaid*, by way of dowry, as he did afterwards to Rachel. Both sisters considered it so small, as to say they had nothing. C. 31:14.—*Lia*, who committed a great sin of adultery, though she was more excusable than Laban; inasmuch as she obeyed his order. M.—Jacob might justly have refused to marry her; and then what a dishonour would have been entailed upon her for life! In consequence of this imposition, the legitimacy of Ruben's conception was rendered doubtful. We may suppose, that shame hindered Lia from opening her mouth; so that Jacob had no means of discovering the cheat till day-break, having gone into the nuptial chamber after it was dark, according to custom, and the woman being also covered with a veil. Tob. 8:1. Hence Jacob was guilty of no fault, as his mistake was involuntary. H.—He afterwards consented to marry her, (C.) probably on the second day of the feast. H.

Ver. 26. *Custom.* This appears to be a false pretext: for all the people saw that Rachel was adorned like the intended bride, (H.) and were invited to her wedding. M.

Ver. 28. *Week.* Seven days; not years, as Josephus would have it. The nuptial feast lasted a week. Jud. 14:15.

Ver. 30. *Latter.* Jacob is the figure of Jesus Christ; who rejected the synagogue, and treated his Church, gathered from all nations, with the utmost affection. C.—*Lia* means “painful or labourious;” and Rachel a *sheep*; denoting, that a quiet contemplative life must be united with an active one; and that the Church must suffer here, and be crowned in heaven. H. S. Greg. Mor. vi. 28.

Ver. 31. *Despised*, or loved less; so Christ orders us to *hate father*, &c. Matt. 10:17. C.

Ver. 32. *Ruben*. "See the son, or the son of vision;" alluding perhaps, distantly, to v. 24. *He saw Lia*. H.

Ver. 33. *Despised*, or *the hated wife*, Deut. 21:15.—*Simeon*, "hearing or obedient."

Ver. 34. *Levi*, "adhesion or union." My husband will now stick to me.

Ver. 35. *Juda*, "praise or confession." C.—*Left bearing* for a time. H.—In the imposition of these names, Lia testified her gratitude to God. T.

GENESIS 30

Ver. 1. *Envied*, or desired to have children like her. Thus we may envy the virtues of the saints. C.—*Give me*, &c. These words seem to indicate a degree of impatience, at which we need not be surprised, when we reflect, that Rachel had been educated among idolaters. M.—*Die* of grief and shame. "I shall be considered as one dead." Jun. S. Chrysostom thinks she threatened to lay violent hands on herself, and through jealousy, spoke in a foolish manner. This passion is capable of the basest actions, (H.) and is almost unavoidable where polygamy reigns. C.

Ver. 2. *Angry* at the rash and apparently blasphemous demand of Rachel. M.—*As God, pro Deo*. Am I to work a miracle in opposition to God, who has made thee barren? To him thou oughtest to address thyself. The Hebrews justly observe, that God has reserved to himself the four keys of nature: 1. Of generation; 2. Of sustenance, Ps. 144:16; 3. Of rain, Deut. 28:12. And, 4. Of the grave or resurrection, Ez. 37:12. T.

Ver. 3. *Servant*, like a maid of honour. Josephus says she was not a slave, no more than Zelpha.—*My knees*, whom I may nurse with pleasure. It was an ancient custom to place the new-born infants upon the knees of some near relation, who gave them a name, and thus in a manner adopted them. C. 50:22. Job 3:12. Ps. 21:11. Homer. C.

Ver. 4. *Marriage*. The Manichees condemned Jacob for having more than four wives at once. But S. Aug. replied, it was not then unusual or forbidden. He took the two last only at the pressing instigation of Rachel and Lia, and that only for the sake of children. Lia herself was forced upon him. c. Faust. xxii. 48.

Ver. 6. *Dan*, means judgment. From the same root as Adonis; *Adoni*,

my lord or judge, &c. Rachel's whole solicitude was for children. H.

Ver. 8. *Compared me*, &c. As Lia treacherously got my husband, so I have craftily surmounted the difficulties of barrenness; I have struggled earnestly, and have got the victory. *Patal*, means to act with cunning. Ps. 17:27. C.—*Nephtali*, “a crafty wrestler.” M.

Ver. 11. *Happily*, fortunately.—*Gad*, or Bonaventure. H.—“Good-fortune,” was acknowledge by the pagans for a divinity; (Is. 65:11) perhaps for the Sun, or Oromagdes, the *Gad of Aram*. He was opposed to the wicked Arimenes in the Chaldee theology, by Zoroaster, (C.) the inventor of the Two Principles. Whether Lia intended to attribute this child to the influence of the planet Jupiter, the Sun, or some other tool, we cannot determine. H.—Her naming my be simply; Behold I am now a mother of a troop, or little army, *Gad*; and to which (C. 49:19.) Jacob evidently alludes. C.

Ver. 13. *Aser*: happy. My servant has now had as many sons as my sister (M.) and I have given them both names, indicating my great felicity and joy. H.

Ver. 14. *Ruben*, now perhaps about four years old, playing in the fields, in the latter *harvest* time, (Ex. 9:32) *found mandrakes* of an extraordinary beauty and *flavour*, (Cant. 7:13) whether they were flowers, lilies, jasmine, &c. as some translate; or rather, fruits of the mandrake tree, according to all the ancient versions; or of the citron, lemon, or orange tree, if we believe Calmet. *Dudaim* designates two breasts, or something lovely and protuberant. The ancients have spoken with admiration, and have attributed wonderful effects to the mandrakes, which, though controverted by moderns, might suffice to make Rachel greatly desire to have them; at least, if she believed they would contribute to remove her sterility, as Pliny xxv. 15. Aristotle (de Gener. ii.) and other naturalists of eminence, have maintained they did. H.—The effect which she desired so much, was not, however, to be attributed to them, since she conceived only three years after, and that by the blessing of God. T.

Ver. 15. *From me*. Lia was aware that Jacob's affection lay entirely towards Rachel; particularly now, as she had ceased to bear children herself. H.—*This might*, when it is my turn to have him. To prevent any jealousy, the husband visited his wives one after another, as was the case with Smerdis, the king of Persia. Herod. iii. 79. Exod. 21:10. C.

Ver. 18. *Issachar*, “the reward of the man, or husband.” C.—She might allude also to the reward she had obtained for her mandrakes. H.

Ver. 20. *Zabulon*, “dwelling or cohabiting.” Zobad (which resembles the sound of Zobal) means to endow, (C.) to which she seems also to refer; as if her marriage was renewed, and God had given her more children for a dowry. M.

Ver. 21. *Dina*, “judgment,” like Dan. God hath done me justice. The Hebrews assert that Dina was married to holy Job. She was born the same year as Joseph, the 91st of Jacob. Lia brought forth seven children in seven years.

Ver. 24. *Joseph*. In imposing this name, Rachel looks both to the past and to the future; thanking God for *taking away* (asop) her reproach, and begging that He *would add* (isop or Joseph) the blessing of another son, as he really did, though it occasioned her death: so little do we know what we ask for! Joseph means one “adding or increasing.” C. 49:22. H.—He was born when the 14 years of *service* were over; being a most glorious figure of Jesus Christ, who came to redeem us from slavery. D.

Ver. 28. *Give thee*. He wishes to engage him to continue in his service; being convinced, that a faithful and pious servant is a great treasure. Laban promises every thing, and performs little according to his agreement. He never thinks of making Jacob any present for his extraordinary diligence.

Ver. 31. *Nothing*. I am willing to depart with my family towards my father. But if I must stay, these are my terms. H.—I require no certain wages, committing myself entirely to what Providence shall send. Salien.

Ver. 32. *Speckled*; from those which are all of one colour. Those which should be of the former description must belong to Jacob, while all the black and the white should be Laban’s.—*Brown*, or of a dull mixture of white and black.—*Spotted*, having large patches of either colour.—*Divers*, little spots variegating the fleece. M.—The original is extremely obscure. Jacob asks only for the worst; the speckled sheep and goats, also the black sheep and the white goats, v. 35. Bochart. C.

Ver. 33. *Of theft*, if they be found in my possession. I am so well convinced that God will reward my justice, that, even contrary to what might naturally be expected, he will enable me to have plenty of spotted sheep and goats, though their mothers be all of one colour. It is not certain, that Jacob agreed to have the flocks parted till the end of the year. M.

Ver. 35. *His sons*. These continued to observe the conduct of Jacob,

while Laban drove off all the flocks of divers colours to so great a distance, (v. 36) that there was no danger of the sheep under Jacob's care getting to them. Thus Laban first began to violate the agreement; and the angel of the Lord suggested to Jacob, the plan by which he was preserved from serving a cruel and avaricious man without wages. C. 31:12. M.

Ver. 40. *All the white*, &c. Notwithstanding Jacob's stratagem, some had lambs all of a colour. The force of fancy is very surprising on such occasions. Oppian, Aristotle, and others, recommend Jacob's plan as consonant to nature. H.

Ver. 42. *Later-coming*, in autumn, when the spring lambs were of an inferior value. These he was willing to abandon for the most part to Laban; and therefore did not use his rods. Pliny viii. 47. and Columella viii. 3. agree, that the lambs which are produced in spring do not thrive so well as those of autumn, at least in Italy, and in those countries where sheep lamb twice a year. *Bis gravidæ pecudes*. Virg. C. —Many who have tried the same experiment as Jacob, have not experienced the same success; whence S. Chrysostom, and most of the Greek fathers, suppose that it was miraculous. T.

GENESIS 31

Ver. 1. *After that* six years were expired, and calumnies and ill-will attended Jacob in Laban's family, God ordered him to retire, v. 3. H.

Ver. 7. *Ten times*. Very often, or perhaps this exact number of times, v. 41.

Ver. 8. *All*, or the far greatest part, so that I was exceedingly enriched. M.—The Sept. here agrees with the Vulg. But the Heb. and other versions, instead of *white ones*, read *of divers colours*, or *ring-streaked*, which takes away the intended opposition. C.

Ver. 12. *Are of divers colours*. Their fancy was strongly impressed with these various colours, in consequence of the pilled rods, which they beheld: and which Jacob was directed by the angel to place in the troughs.—*I have seen* with displeasure, the injustice of Laban; (H.) and therefore, I, the Lord of all things, authorize thee to act in this manner. By this vision, the justice of Jacob would appear; and the authority for removing, given in a second vision, would suffice to induce the two principal wives of Jacob to give their consent to leave

their father's house, and to begin a long journey. During the last six years, Providence had given no increase of family, that the little children might be no impediment to the removal. H.

Ver. 15. *Eaten up.* Laban kept for himself the dowry paid by Jacob for his wives, though he ought to have allotted it to them, with the addition of something more, in proportion to his immense wealth. M.

Ver. 18. *Gotten.* Heb. expresses over again, *the cattle of his getting*, &c. which is omitted in one MS. as well as in the Sept. Syr. and Arab. versions, though yet used in the Samarit. copy. Kennicott.—*To Isaac*, who was still living, though he had apprehended death was at hand 20 years before. He continued to live other 20 years after. Salien.—Jacob spent about 10 years at Sichem and at Bethel, before he went to dwell with Isaac. M.

Ver. 19. *Her father's idols.* By this it appears that Laban was an idolater: and some of the fathers are of opinion, that Rachel stole away these idols, to withdraw him from idolatry, by removing the occasion of his sin. Ch.—Others think she was herself infected with this superstition, until Jacob entirely banished it from his family in Chanaan. C. 35:2. T.—The Heb. *Teraphim*, is translated *images* by the Protestants in this place, though it certainly denotes idols. But Ose. 3:4, they leave it untranslated, lest they should be forced to allow that images pertain to religious service, as well as *sacrifice*, &c. which are mentioned together, (W.) though they now indeed have *images* in the same verse of Osee for what the Vulgate renders *altar*. These teraphims are consequently taken in a good as well as in a bad sense. They were, perhaps, made of rich metal, and taken by Rachel and Lia to indemnify them for the want of a dowry. This, however, was wrong, and done without the participation of their husband. H.

Ver. 20. *Away.* Heb. “Jacob stole the heart of Laban,” concealing his flight from him. M.

Ver. 21. *The river Euphrates.*—*Galaad*, as it was called afterwards, v. 48. M.

Ver. 22. *Third day.* He was gone to shear his sheep, distant three days' journey.

Ver. 24. *Speak not.* Laban did not comply exactly, but he used no violence. H.

Ver. 32. *Slain.* Homer says, “the father judges his children and wives;” and thus Jacob pronounces sentence. The Rabbins pretend it and its effect soon after in the death of Rachel. C. 35:18. C.

Ver. 35. *Vain.* For who would imagine, that a woman should treat in this manner the objects of her father's adoration? C.—It would hence appear, that she did not herself adore them, unless fear overcame her religion. H.

Ver. 36. *Angry.* He was extremely quiet. But patience abused, turns to fury. M.

Ver. 39. *Exact it.* Laban acted in opposition both to custom and to justice, (C.) while Jacob forebore to claim what he might have done, agreeably to both. H.

Ver. 42. *The fear of Isaac;* or of that God, whom Isaac fears, on account of the danger to which he is exposed of losing his friendship; a thing which, Abraham being now departed in peace, has not to dread. C.

Ver. 43. *Are mine,* or proceed from me originally; so that if I were to injure them, I should disregard the dictates of nature. M.

Ver. 47. *Testimony.* Heb. makes Laban give this etymology, *Jegar-sahadutha*; while *Galaad* means the hill or the witness. The Syrian language had now begun to deviate some little from the Hebrew of Jacob.—*Each*, &c. This is added by the Vulgate. C.

Ver. 49. *Behold.* Heb. “and Mitspah,” or “Hammitspah,” the watch-tower, whence God will see us. C.

Ver. 50. *Over them.* A wise precaution, which the rich Turks still observe when they give their daughters in marriage. Busbeq. ep. 3.

Ver. 51. *I have,* &c. One Sam. copy reads very properly, “thou hast set up,” (*yarithi*), v. 45. Kennicott.

Ver. 53. *God of Nachor.* Heb. uses Elohim, which is often applied to idols, such as Nachor worshipped along with the true God. C.—Jacob swears by the one only God, whom his father revered. M.—*The God of their father*, is omitted in the Sept. and is deemed an interpolation by Kennicott. The Sam. reads again *the God of Abraham*. H.

Ver. 55. *Night (de nocte)* when it was just at an end, and day-light appeared.—*His daughters*, with Dina, &c. Thus all ended well and in peace, by the divine interposition, after the most serious alarms. H.

Ver. 1. *Angels.* Guardians of Chanaan and Mesopotamia. Jarchi.—The latter escorted him as far as the torrent Jaboc. That angels guard different provinces, is well attested, Dan. 12:1. Acts 16:9. C.—Michael protected Chanaan and the people of God. Diodorus of Tarsus. M.

Ver. 2. *Mahanaim*, “two camps.” A town was afterwards built here.

Ver. 3. *Edom*; comprising the countries east, west, and south of the Dead sea. C.—Providentially, Esau had now left his father’s house open to his brother; who, on this occasion, addresses him with the utmost civility, and speaks of the riches which he had obtained; in order that Esau might neither be ashamed of him, nor suspect that he would impoverish his father. M.

Ver. 6. *Men.* Jonathan has *Polemarchoi*; officers or warriors, either to punish Jacob, (Wisd. 10:12) as the latter feared, v. 11; or to do him honour, as Esau protested. C. 33:15. C.

Ver. 9. *God of ... Isaac.* It is not true, therefore, that God never has the title of God of any man, while living, as some assert. C. 31:42. Jacob addresses him by those very titles which he had assumed at Bethel. C. 28:13. H.

Ver. 10. *Not worthy.* Chal. “my merits are beneath all thy kindnesses.” S. Aug. reads, with S. Cyril, *idoneus es*, &c. “thou art sufficient for me.”

Ver. 11. *The children*; sparing neither sex nor age, but destroying all. C.—Jacob insists on the promises of God; yet fears lest he should, by some offence, have deserved to forfeit his protection; particularly, as he had been living 20 years among idolaters. He acts with all prudence. W.

Ver. 15. *Camels.* The milk of these animals is most exquisite, being mixed with three parts water. Pliny xi. 41, who says, “They give milk till they be with young again.” The Arabs feed chiefly on their milk and flesh. S. Jer. c. Jor. ii. The value of all these presents, may give us some idea of the prodigious wealth which God had heaped upon Jacob in the space of six years! H.

Ver. 20. *He said*, &c. These words were not to be related to Esau; they are the words of the sacred historian. There were probably five droves of goats, sheep, camels, kine and asses; by the successive presenting of which, Esau might be appeased.

Ver. 22. *Sons*, with Dina his daughter, and all his household.

Ver. 23. *All things.* Grotius thinks this has been lost in the Heb. copies;

as it occurs in the Sam. Sept. and Syriac.

Ver. 24. *A man*, &c. This was an angel in human shape, as we learn from Osee 12:4. He is called *God*, v. 28 and 30, because he represented the person of the Son of God. This wrestling, in which Jacob, assisted by God, was a match for an angel, was so ordered, (v. 28) that he might learn by this experiment of the divine assistance, that neither Esau, nor any other man, should have power to hurt him. It was also spiritual, as appeareth by his earnest prayer, urging, and at last obtaining the angel's blessing. Ch.—The father will not refuse a good gift to those who ask him with fervour and humility. Jacob had before set us an excellent pattern how to pray, placing his confidence in God, and distrusting himself, v. 9. &c. H.—It is not certain, whether Jacob remained *alone* on the northern or on the southern banks of Jaboc. C.

Ver. 25. *Sinew*, near the coxendix, or huckel-bone. D. This was to convince Jacob, how easily he could have gained the victory over him; and to make him remember, that it was not simply a vision, but a real wrestling. T.

Ver. 28. *Israel*. This name was more honourable, and that by which his posterity were afterwards known; being called Israelites, and not Jacobites. God ratifies the title. C. 35:10. It means a prince of God. S. Jer. q. Heb. (C.) or one standing upright, and contending victoriously with God, *rectus Dei*, *yisrael*. H.—Many have expounded it, *a man seeing God*; aiss-rae-al. Philo, &c.

Ver. 29. *Why*, &c. He represses Jacob's curiosity, (H.) perhaps because God did not as yet choose to reveal his name. Ex. 6:3. Some Greek and Latin copies add, *which is wonderful*, taken from Jud. 13:6. 18. C.

Ver. 30. *Phanuel*. This word signifies *the face of God*, or *the sight*, or *seeing of God*. Ch.—Hebrew reads here Peni-el, though it has Phanuel in the next verse. Jacob thus returns thanks to God for the preservation of his life, after having seen God or his angel in a corporeal form, and not in a dream only. C.

Ver. 31. *Halted*, or was lame. Alulensis thinks the angel healed him very soon. M.

Ver. 32. *The sinew* in beasts of any kind, corresponding with that part of *Jacob's thigh*. H.—Some refrain from the whole quarter, others extract the sinew. This they do, without any command, in memory of this transaction. C.

GENESIS 33

Ver. 3. *Forward*, before his family; like a good father, exposing himself to the greatest danger. M.—*Seven times*, to testify his great humility and respect for his brother. How, then, can any one find fault with Catholics, if they bow down before the cross thrice on Good Friday, to testify their great veneration for their expiring Lord?

Ver. 8. *Favour*. Esau had already heard from the servants. But he asks again, meaning to excuse himself from receiving them. H.—This civil and unexpected behaviour, filled the breast of Jacob with such gratitude and love, that he made use of an hyperbole, *I have seen, &c. ... of God*. Chal. “of a prince,” Syr. “of an angel,” Elohim. See 2 K. 19:27. Est. 15:16. C.—*A little present*. Heb. *monee*, or *mincha*, calculated to shew the subjection of the giver. M.

Ver. 13. *Young, boves foetus*, giving milk, having calved lately, Sept. Bochart. C.

Ver. 14. *In Seir*; not immediately, but as soon as it might be convenient. This time perhaps never arrived. S. Aug. q. 106.

Ver. 18. *The town* of Salem, which was the first town of Chanaan that he came near after his return. It was afterwards called Sichem, and Sichar. J. 4:5 and Naplosa. *Salim*, mentioned John 3:23, was probably more to the east. Some translate, “He came quite *sound* to the city of Sichem;” where, Demetrius says, he dwelt ten years, Eus. præp. ix. 21, having stopped at Socoth six months. C.—This seems very probable, as Dina met with her misfortune a little before he left the country; and as she was six years old when she came from Haran, she would be about 15 when she began to go a visiting, &c. C. 34:1. H.

Ver. 19. *Lambs*. Heb. Kossite, or Kesita, a word which occurs also, Jos. 24:32, and Job 42:11; and may signify lambs, or a species of money, marked perhaps with their figure. It may also denote pearls, coral, a vessel, or purse of *good* money. S. Stephen, Acts 7:19 mentions the *price of money*. But he probably speaks of the bargain made by Abraham with Ephron, son of Heth, for which some have substituted Hemor, the son of Sichem. Kista in the Chal. means a vessel or measure; and we learn from Herodotus iii. 130, that the Persians were accustomed to keep their money in this manner. In the Chal. Syr. and Arabic languages, there are words derived from the same root as Kesita, which mean purity, perfection; and thus what Jacob gave was good current money; (C.) or such things as we received among merchants.

Ver. 20. *The most*, &c. El Elohe Yisrael. By this name he dignified the altar, consecrating his field and all his possessions to God, and acknowledging that all was his gift. H.

GENESIS 34

Ver. 1. *Country*, when a great festival was celebrated. Josep. Ant. i. 18.) Dina was urged by curiosity to see and to be seen. Let others take example from her, and beware of associating with infidels, and of opening their hearts to pleasure at fairs and nocturnal meetings.

Ver. 2. *Virgin*. Heb. and Sept. "He humbled *or* afflicted the virgin." It is well if she made all the resistance she was able, and resented the indignity; as she seems to have done, though Sichem tried all means to comfort her. H.

Ver. 5. *Heard this*, perhaps, from Dina's companion. M.

Ver. 7. *In Israel*, or against the honour and peace of their father and all his family.—*An unlawful act*, which some nevertheless commit without scruple, and even dare to represent as a matter of small consequence if they marry afterwards!

Ver. 10. *Command*, or you are at liberty to purchase and *till* it as you please. H.

Ver. 12. *Dowry* for Dina.—*Gifts* for her parents and brothers. G. 24:53. C.

Ver. 13. *Deceitfully*. The sons of Jacob, on this occasion, were guilty of a grievous sin, as well by falsely pretending religion, as by excess of their revenge. Though, otherwise their zeal against so foul a crime was commendable. Ch.—In this light it is viewed by Judith 9:2. Simeon and Levi spoke on this occasion. Sept. as they were afterwards the chief actors, v. 25. There were commissioned by their father to speak for him; but Jacob was ignorant of their deceit. H.

Ver. 14. *Abominable*. To be uncircumcised, was a reproach among the Hebrews. Yet there was no law forbidding to marry such. Laban was of this description, and the Chanaanites also; whose daughters the sons of Jacob themselves espoused, at least Juda and this very Simeon, as the Scripture assures us.

Ver. 17. Our daughter, the only one of our father; who, it would

hence appear, was detained by Hemor, v. 26. C.

Ver. 19. *The greatest man*, (inclytus) perhaps associated to his father in the government of the town. Yet he is willing to submit to this painful operation. H.

Ver. 20. *Gate*. Here judgment was given, the markets held, &c. They endeavoured to convince the *people*, that the conditions offered would be for their interest. M.

Ver. 23. *Ours*, by mutual commerce. The Rabbin pretend the Sichemite designed to circumvent Jacob and his family. But their conduct seems to screen them from any reproach of this kind, and Jacob throws the blame upon his own sons. C. 49:6. If Hemor said more than he was authorized by them to do, this will not palliate their injustice and sacrilegious perfidy. C. M.

Ver. 25. *Greatest*. On that day a fever and inflammation likewise often take place. See Hippocrates on fractures, Valesius sac. Phil. 12. M.—*Brothers of Dina* by Lia, and both of a fiery temper. They were assisted by some servants, (M.) and afterwards the other children helped to pillage the city. Theodot. ap. Eus. ix. 22.

Ver. 29. *Captive*. No doubt Jacob would force them to restore such ill-gotten goods. C.—They had acted without authority, and even contrary to the known disposition of their father. They rashly exposed him to destruction, which would inevitably have taken place, if God had not protected him. C. 35:5. H.

Ver. 31. *Should they*, &c. This answer, full of insolence, to a father who was as much hurt by the indignity offered to Dina as they could be, heightens their crime. Sichem was the only one among the citizens really guilty, unless perhaps some of his servants might have given him assistance; and Hemor, the king, might contract some stain by not causing a better police to be observed, and by not punishing his son with greater severity, and not sending Dina home, &c. But why are the harmless citizens to be involved in ruin? unless

Quicquid delirant Reges, plectuntur Achivi. H.

Procopius says Hemor also abused Dina; but the plural is here used for the singular, and this author builds upon a false supposition. C.

GENESIS 35

Ver. 1. *God* dissipates Jacob's well-grounded fears, and sends him to perform his vow. C. 18:13. H.

Ver. 2. *Strange gods*, which his servants had reserved in the plundering of Sichem; perhaps he had also been informed of Rachel's theft. D.—*Garments*; put on your cleanest and best attire, to testify the purity with which you ought to approach to the service of God. M.—See Exod. 19:10. Lev. 15:13.

Ver. 4. *And the ear-rings*. Hebrew, hanezamim; such as had been consecrated to some idol, and adorned the ears of those false but gaudy deities. M.—Men and women used them likewise, as phylacteries or talismans, to which many superstitious virtues were attributed. S. Aug. ep. 73, ad Posid. 9. iii. in Gen. Ezech. 16:12. Prov. 25. Ex. 35. Jud. 8. C.—*The turpentine tree*; or “an oak tree,” as the Hebrew *haela* means also. Sept. adds, “and he destroyed them till this present day;” which seems intended to refute the story of their being found and adored by the Samaritans, or employed by Solomon when he built the temple. Jacob buried them privately. C. See Deut. 7:5.

Ver. 5. *Terror of God*. A panic fear, which the pagans thought was sent by Pan. C.—God can easily make the most powerful flee before a few. S. Aug. q. 112.

Ver. 6. *Chanaan*, to distinguish it from another. Jud. 1:26, (M.) or because Moses wrote this in Arabia. C.

Ver. 7. *To him*. Heb. lit. “He called that place the God of Bethel, because there God (*or* the angels) appeared to him.” *Haelohim*, with a verb plural, generally refers to angels; when it is applied to God, the article is omitted, and the verb is singular. C.

Ver. 8. *Debora*. The Rabbin say she had been sent to urge Jacob's return. M.—Perhaps she was come to see him and the daughters of Laban, for whom she would naturally have a great regard, as she lived with Laban.—*Weeping*. This shews the great respect they had for this good old servant. H.

Ver. 10. *Israel*. This name signifies one that prevaieth with God; (Ch.) and is more honourable and expressive than that of Jacob. God confirms what had been declared by his angel. C. 32:28.

Ver. 12. *And to*, &c. *And* is often put by way of explanation. Chanaan was possessed by all the twelve sons of Jacob. Those of the handmaids are not excluded, as Ismael had been. W.

Ver. 14. *Set up* either a fresh altar, or restored the stone which he had

formerly used for sacrifice. S. Aug. q. 116.—*Drink*, wine.—*Oil*. Theophrastus, speaking of a man addicted to superstition, says, “he adores every anointed stone.” C.

Ver. 16. *Spring*. Heb. cibrath. Sept. leave it untranslated, Chalratha, though they render it horse-race, (v. 19) and join both together. C. 48:7. The word occurs again, 4 K. 5:19; and S. Jerom translates it the spring, or the finest time of the earth. Others suppose it signifies the high road, (v. 19) or horse-course, or a mile, &c. as if the place, where Rachel died, and not the season of the year, were designated. Calmet concludes, she died about the distance of an acre (*sillon*, furrow or ridge) from Ephrata. But there seems to be no reason why we should recede from the Vulgate. H.

Ver. 18. *That is*. These etymologies are given by S. Jerom. D.—*Right hand*, (*jemini*) as he is often styled in Scripture. *Jamin* has the same meaning; though it may also signify *of the south*, with respect to Bethel and Sichem; or *of days and old age*. C. 44:20. 1. C. Jacob chooses to give his son a more auspicious name; as the other would have reminded him too sensibly of his loss. H.

Ver. 20. *A pillar*; or sepulchral monument, about 500 paces north of Bethlehem, (H.) which was called Ephrata afterwards, from Caleb’s wife. C.

Ver. 21. *Tower*. Heb. Heder, about a mile to the east of Bethlehem, where the angels appeared to announce the birth of Christ. S. Helen built a temple there in honour of the angels. T.—Shepherds had such places to keep watch. C.—There was a tower of this name near Jerusalem. Mich. 4:8. S. Jerom, q. His.

Ver. 22. *The concubine*. She was his lawful wife; but according to the style of the Hebrews, is called *concubine*, because of her servile extraction. Ch.—*Ignorant of*; and therefore, to mark his displeasure, he deprived him of the birth-right. C. 49:4. Jacob approached no more to Bala, as David had no farther commerce with the wives whom Absalom had defiled, 2 K. 16:22. M.—The Sept. add, and it appeared evil in his sight; an omission which the Hebrew editions seem to acknowledge, by leaving a vacant space. Kennicott.

Ver. 26. *Syria*, all except Benjamin. C.—*All* frequently means the greatest part. H.

Ver. 29. *Spent*. He lived 42 years, after he had blessed Jacob.—*His people*, in the bosom of Abraham, in limbo.—*Full of days*, quite satisfied. *Cedat uti conviva satur*. Hor. Sat. i. 1. He was one of the

brighest figures of Jesus Christ, on account of him miraculous birth, name, willingness to be sacrificed, marriage with a woman sought at a great distance, &c. C.—*Esau*, who had always shewn a great regard for his father, joins his brother in rendering to him the last rites of burial. H.—Rebecca was probably dead. M.—The death of Isaac is mentioned out of its place, that the history of Joseph may not be interrupted, as it happened when Joseph was in prison, A. 2288. C.

GENESIS 36

Ver. 1. *Edom*. His genealogy extends as far as v. 20, where that of Seir, the Horrite, begins. The seven first verses specify Esau's sons, the twelve next his grandsons born in Seir. From the 15th to the 20th verse, we have the most ancient form of government in that nation under the *Aluphim*, or heads of families. To them succeed *kings*, (v. 31 to 40,) and then *dukes* to the end. Moses omits several generations of Oolibama's grand-children, as foreign to his purpose, which was to shew the Israelites whom they were not to molest. The *kings*, of whom he speaks, (v. 31,) might govern different parts of the country at the same time; and that before any form of government was established among the Hebrews, as it was under Moses, who is styled a king, (Deut. 33:5,) about 200 years after Esau had driven the Horrites from their mountains. C.—Among these nations several good men might exist, as Job, &c. But the true religion was preserved more fully among the 12 tribes. S. Aug. de C. D. xv. xvi. W.

Ver. 2. *Ada*. These wives of Esau are called by other names, Gen. 26. But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom. Ch.—*Ana, the daughter of Sebeon*. It is not certain that Ana was a woman. The Sam. and Sept. make him son of Sebeon, both here and v. 14, (H.) as well as some Latin copies; and he is mentioned as such, v. 24. The *daughter* of Sebeon may, therefore, designate his grand-daughter, which is not unusual. Sebeon is called *Hevite*, *Hethite*, and *Horrite*, on account of his dwelling in different countries; though some think they were different persons. C.—This, and innumerable other difficulties, may convince Protestants that the Scriptures are not easy. W.

Ver. 4. *Eliphaz*; perphas the Themanite, and friend of Job, (S. Jer.) or his grandfather, by Theman; as Job was the grandson of Esau, and the second king, v. 33. T.

Ver. 6. *Jacob*, by the divine Providence, as Chanaan was to be his

inheritance. M.—He had returned from Seir about the same time as Jacob came home. S. Aug. q. 119.

Ver. 9. *Of Edom*, or of all the nations who inhabited Idumea, sprung from Esau's grand-children. C.

Ver. 15. Heb. *Aluph*, prince of a tribe, or of a thousand; a Chiliarch. Zach. 5:2. The Rabbin assert they wore not a crown, as the kings did. C.—Both obtained their authority by election. An aristocracy prevailed under the dukes. M.

Ver. 16. *Duke Core*, being the son of Esau, is omitted in the Sam. though found in all the versions and Heb. Ken.

Ver. 24. *Hot waters*. Medicinal, (M.) like the springs at Bath, &c. H.—Heb. *hayemim*, a word which some translate *mules*; others, the nation of that name; or the giants, *Emeans*, with whom he had perhaps some engagement, as Adad (v. 35,) had with the Madianites, the particulars of which were then well known. The Sept. and ancient versions retain the original word. It is used for a body of water. C.

Ver. 30. *Seir*, contemporary with the princes of Esau, in another town or region. C.

Ver. 31. *A king*. See v. 1. Moses might also add this with reference to the times, when he knew the Hebrews would petition for a king, for whom he gave particular laws. M.—These kings were probably foreigners, who subdued the natives. They did not obtain the kingdom by succession. C.

Ver. 33. *Jobab*. Most people suppose this is Job, the model of patience. M.—*Bosra*, or *Bezer*, was the capital of Idumea, in the tribe of Ruben. C.

Ver. 37. *River Rohoboth*; or as it is expressed, 1 Par. 1:48, *of Rohoboth, which is near the river Euphrates*, below where the Chaboras empties itself.

Ver. 39. *Adar*. Many confound him with the king, whom David overcame.—*Daughter of Mezaab*, or perhaps her grand-daughter, or adopted child.

Ver. 40. *Callings*. They left their names to various places. They were in power when the Hebrews approached their respective territories, and threw them into dismay. Ex. 15:15.—*Alva*. Sept. gola. C.

Ver. 43. *The same Edom is Esau*. Moses seems particularly attentive to assert both titles for the same person, v. 8, &c. The time of Esau's

death cannot be ascertained. There is reason to hope that he died penitent; though in the early part of his life, he gave way to his ferocious temper, and became a figure of the reprobate. He lived on terms of friendship with his brother, assisted him to bury his father, &c. C.—He was a hunter, indeed; which S. Jerom looks upon as a bad sign: “nunquam venatorem in bonam partem legi,” in Mic. 5. But this was also in his younger days. H.—*I have hated Esau*, Matt. 1 refers to his irreligious posterity, and to his being deprived of temporal advantages, attending the birth-right. T. C.

GENESIS 37

Ver. 1. *Sojourned* at Hebron and the environs. H.

Ver. 2. *Generations.* This connects his history with C. 35. What happened to Jacob and his sons, and particularly to Joseph, forms the subject of the remaining part of Genesis. H.—*Old*; complete, or beginning “his 17th year,” as the Heb. Chal. and Sept. have it. “He was the son or boy of”—so many years always means the current year unfinished. Bochart 1. R. xiii. 1.—*The sons.* Perhaps these were not so much enraged against Joseph, till he told his father of their scandalous behaviour, in order that he might put a stop to it.—*He accused.* Some editions of the Sept. read, “they accused him,” &c.; but all others confirm the Vulgate and Hebrew. C.—*Crime*: perhaps of sodomy, or bestiality (S. Tho.); or of abusive language to Joseph himself. C.

Ver. 3. *Old age*, and therefore expected to have no more children; but he loved him still more, on account of his innocent and sweet behaviour (M.): in which sense the Sam. Chal. &c. have, “because he was a wise and prudent boy.”—*Colours.* The nations of the East delight in gaudy attire, “hanging down to the heels” as the original *passim* is sometimes expressed, *talaris & polymita*, v. 3. C.

Ver. 4. *Could not*, through envy, which caused them to notice every little distinction shewn to Joseph. They perceived he was the most beloved. His accusing them, and insinuating by his mysterious dreams that he would be their lord, heightened their rage. H.

Ver. 5. *A dream.* These dreams of Joseph were *prophetical*, and sent from God, as were also those which he interpreted, Gen. 40 and 41; otherwise, generally speaking, the observing of dreams is condemned in the Scripture, as superstitious and sinful. See Deut. 18:10 and Eccle. 34:2. 3.

Ver. 7. *Sheaf.* Joseph probably knew not what this portended, as the prophets were sometimes ignorant of the real purport of their visions. C.—But it admirably foreshewed the famine, which would bring his brethren to adore him in Egypt. M.

Ver. 9. *The sun.* This second dream confirmed the truth of the former. Joseph relates it with simplicity, not suspecting the ill will of his brethren: but his father easily perceives what effect the narration would have, and desires him to be more cautious. He even points out the apparent incoherence of the dream, as Rachel, who seemed intended by the *moon*, was already dead; unless this dream happened before that event. S. Aug. (q. 123) observes, this was never literally verified in Joseph, but it was in Jesus Christ, whom he prefigured. C.—Some think that Bala, the nurse of Joseph, was intended by the moon. T.

Ver. 10. *Worship.* This word is not used here to signify *divine worship*, but an *inferior veneration*, expressed by the bowing of the body, and that, according to the manner of the eastern nations, down to the ground.

Ver. 11. *With himself:* not doubting but it was prophetical. Thus acted the B. Virgin. C.

Ver. 13. *In Sichem.* About ninety miles off. The town had not probably been as yet rebuilt. Jacob had a field there, and the country was free for any one to feed their flocks. It was customary to drive them to a distance. C.

Ver. 14. *Bring me.* He was afraid of letting him remain with them, and retained him mostly at home for company, and to protect him from danger.

Ver. 16. *My brethren.* The man was acquainted with Jacob's family, as he had dwelt in those parts for a long time. H.

Ver. 17. *Dothain:* twelve miles to the north of Samaria. Euseb.

Ver. 19. *The dreamer.* Heb. *Bahal hachalomoth*, “the lord of dreams,” or the visionary lord (C.); or one who feigns dreams: so the Jews say of our Saviour, *this seducer*. H.

Ver. 20. *Pit:* walled around to contain water: Heb. *Bur. Bar* means a well that has no walls. M.—*Shall appear.* They resolve to tell a lie, and easily believe that Joseph had been as bad as themselves in telling one first. If they had believed the dreams were from God, they would hardly have supposed that they could prevent them from having their

effect. H.

Ver. 22. *His father.* Ruben wished to regain his father's favour. C. 35:22.

Ver. 25. *To eat bread.* How could they do this while their innocent brother was praying and lamenting! C. 42:21. H.—*Some:* a caravan of merchants. D.—*Balm*, or rosin; "That of Syria resembles attic honey." Plin.—*Myrrh*, (stacten); Heb. *Lot*: "drops of myrrh or laudanum, or of the Lotus tree." C.

Ver. 28. *Of silver.* Some have read, thirty pieces of gold or silver. S. Amb. c. 3.—The price was trifling; twenty sicles would be about £2 5s. 7½d. English. The Madianites and Ismaelites jointly purchased Joseph. H.

Ver. 29. *Ruben*, who, in the mean time had been absent while his brethren hearkened to the proposal of Juda only, and therefore consented to this evil. H.

Ver. 30. *I go to seek for him.* His brethren inform him of what they had done, and he consents to keep it a secret from his father. M.

Ver. 33. *A beast.* So he might reasonably conclude from the blood, and from the insinuations of the messengers sent by his ten sons, (H.) whom he would not suspect of so heinous a crime. Wild beasts infested that country. M.

Ver. 34. *Sack-cloth*, or hair-cloth, *cilicio*. These garments were made very close, like a sack, of the hair taken from the goats of Cilicia, which grew long, rough, and of a dark colour. The poorest people used them: *Usum in Castrorum & miseris velamina nautis*, (Virg. Geor. 3.); and the Ascetics, or monks, afterwards chose them for the sake of mortification and humility. C.—Jacob was the first, mentioned in Scripture, who put them on, and the Israelites imitated him in their mourning.—*Long time*; twenty-three years, till he heard of his son being still alive. M.

Ver. 35. *Into hell*; that is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave*, it cannot be so taken in this place; since Jacob did not believe his son to be in the *grave*, (whom he supposed to be devoured by a wild beast) and therefore could not mean to go down to him thither: but certainly meant the place of rest, where he believed his soul to be. Ch.—*Soal*, or sheol, *to crave*, denotes the receptacle of the dead, (Leigh) or a lower region; the grave for the body; *limbo*, or *hell*, when speaking of the

soul. See Delrio, Adag. in 2 Kings, p. 209. H.—Protestants here translate it, “the grave,” being unwilling to admit a third place in the other world for the soul. See the contrary in S. Aug. ep. 99. ad Evod. de C. D. xx. 15. W.

Ver. 36. *An eunuch.* This word sometimes signifies a *chamberlain*, *courtier*, or *officer* of the king: and so it is taken in this place. Ch.—*Soldiers*, cooks, or butchers. Hebrew *tabachim*, executioners, *mactantium*. He might also be chief sacrificer, governor of the prisons, &c. all these employments were anciently very honourable. Dan. 2:14. The providence of God never shines more brightly in any part of the Scripture, than in this history of Joseph, except in that of Jesus Christ, of whom Joseph was a beautiful figure. He was born when his father was grown old, as Jesus was in the last age of the world; he was *a son increasing*, as Jesus *waxed in age and grace before God and men*; both were beloved by their father, both comely, &c. C.

GENESIS 38

Ver. 1. *At that time Juda*, twenty years old, marries the daughter of Sue, and has three sons by her during the three following years. The first takes Tamar to wife, when he was seventeen. Onan marries her the next year; after which she remains a widow about three years, when she bears twins to Juda. Phares goes down with him into Egypt, and has children there during Jacob’s life. On this account, they are numbered among those who went down with Jacob, (C. 46:12) as the children of Benjamin seem to be likewise. Thus all these events might happen during the twenty-three years that Jacob dwelt in Chanaan, and the seventeen that he sojourned in Egypt. Some have thought the time too short, and have concluded that Juda had been married long before Joseph’s slavery. He was, however, only four years older. C.

Ver. 5. *Sela.* Juda gave the name of Her to his first-born, as the Heb. shews. His wife gave names to the two latter.—*Ceased*; Heb. *casbi*: “she died in bearing him,” as Aquila has it. Most commentators take the word for the name of a place mentioned, Jos. 15:44. “He (Juda) was at Casbi when she bare him.”

Ver. 7. *Wicked*; without shame or remorse, sinning against nature, in order, if we may believe the Jews, that the beauty of his wife might not be impaired by having children. Onan was actuated by envy. M.

Ver. 8. *Wife.* This was then customary among the Chanaanites, as

Philo insinuates. It also continued to be practiced in Egypt, till the year of Christ 491 at least, when the marriage had not been consummated. Moses established it as a law, when no issue had sprung from the deceased brother. C. Deut. 25:5. The eldest son bore his name; the rest were called after their own father. This law is now abrogated; and the prohibition, which has been issued by the Church, can be dispensed with only by herself, (W.) as was the case in the marriage of Henry VIII. with Catherine, the virgin relict of his brother Arthur. H.

Ver. 10. *Slew him*, perhaps by the hand of *evil angels*, Ps. 77:49. Asmodeus, &c. who slew the libidinous husbands of Sara. Tob. 3:7. M.—If an exemplary vengeance were oftener taken of the perpetrators of such a *detestable thing*, this abominable and unnatural vice would sooner perhaps be eradicated. H.

Ver. 11. *Till*. Juda had no design to give her to Sela, as the custom of that age required. C.—She waited patiently for a time; when, perceiving that she was neglected, she devised a wicked scheme to punish Juda, even at the hazard of her own life. H.

Ver. 14. *Veil*; (theristrum) a long robe, covering the whole body, except the eyes. Thus she was *disguised*; or, as it were, masked, as Aquila translates. Harlots herein imitated modest women, chap. 24:65.—*Cross way*. Heb. *Henayim*, which the Sept. and Syr. take for a proper name. Others translate “at the gate of the eyes,” which means two roads, where a person must open his eyes to judge which is the right one—or “at the gate of the two fountains leading to Thamnas.” Jud. 14:1. Prostitutes formerly infested the high roads. Jer. 3:2. Ezech. 16:25. Chrysippus says, “at first harlots remained out of the city, and covered their faces; but afterwards growing more hardened, they laid aside the mask,” &c.

Ver. 18. *Staff*. These were all marks of dignity. “Kings made use of spears, or sceptres, before they wore a diadem.” Trogus. 43. C.—Juda might blame himself for exposing these valuable things, and divesting himself of all his dignity, to gratify his unjustifiable passion. If some have excused both the parties concerned, the Scripture at least sufficiently shews in what light we ought to consider their conduct. Juda himself thought her worthy of death; though in some sense, she was *juster* than himself, v. 24. 26. H.—She was guilty of a sort of adultery, being engaged to Sela; and also of incest, &c.; whereas the fault of Juda, through ignorance of her person, was simply fornication; which is, however, always contrary to the law of nature, as the pagans themselves confessed. Grot. in Matt. v. C.—From Christ’s choosing to

be born of such progenitors, we may learn to adore his humility and tender regard for sinners. H.

Ver. 21. *Harlot.* Heb. Kedesha a person consecrated to good or evil. Many nations esteemed prostitution, in honour of Venus, as a laudable action. 2 K. 17:29. C.

Ver. 23. A lie. Heb. “lest we be exposed to shame,” by making any farther search. M.

Ver. 25. *Execution.* The Rabbin say she was to be marked with a hot iron. If she was to die, before she was delivered, God prevented the cruel sentence from taking effect. H.—Many nations have punished adultery with fire. Macrinus, the Roman emperor, ordered the culprits to be tied together and thrown into the flames. Capitulin.—Moses commanded the daughters of priests, who should be detected in this crime, to be given to the flames, (Lev. 21:9,) and others to be stoned; (Lev. 20:10,) whence the Rabbin have concluded, that Tamar was a priest’s daughter. C.

Ver. 26. *Juster.* For Juda had been guilty of injustice; and had thus exposed her to the danger of following a life of lewdness. H.—She remained a widow afterwards, as she was now rendered unfit to be married either to Juda or Sela. The latter married another woman. Num. 26:19. C.—While Juda was engaged in this unlawful commerce, and yielded to the temptation, Joseph was triumphing over a much greater temptation, in rejecting the solicitations of his master’s wife. H.

Ver. 29. *Partition;* the *secundinæ*. The midwife was apprehensive of danger. M.—*Phares.* That is, a breach or division. Ch.

Ver. 30. *Zara.* “Orient, or rising;” in whose hand the red ribband denoted, that the blood of Christ is the source of all our merits and happiness. These two brothers were a type of the vocation of the Gentiles, and of the reprobation of the Jews, who lost the privileges to which they thought themselves entitled. S. Iren. iv. 42. S. Chrys. &c. C.—Phares was the ancestor of Jesus Christ. S. Matt. 1:3.

GENESIS 39

Ver. 1. *Ismaelites.* They are called Madianites. C. 37:36. H.

Ver. 6. *Bread.* A proverbial expression, to shew how entirely he

reposed in Joseph's fidelity and prudence. M.—He was so rich, that he knew not the extent of his wealth. So Petronius says, *Nescit quid habeat, adeo Zaplutus est*. It may also be understood as a commendation of Joseph's disinterestedness.

Ver. 7. *Many days*. About 10 years; as Joseph was 30, three years after this. C.

Ver. 9. *His wife*, and such things as could not be touched without sin; such as his daughter, if the woman, whom Joseph afterwards married, was the daughter of this man. C. 41:45.—*My God*, Elohim; which might also be understood of his lord and master. The sin against the latter would be resented by God, who is offended by every transgression. H.

Ver. 10. *Both the woman was importunate*, &c. Heb. does not express this so fully. D.

Ver. 12. *Out*. He could easily have wrested it from her. But he would not do any thing that might seem disrespectful, nor claim what her impure hands had touched. M.

Ver. 16. *A proof of her fidelity, or an argument to gain credit, argumentum fidei*. Ch.—Love neglected, turns to fury. She wishes to take away Joseph's life, according to the laws of Egypt against adulterers. Diodorus says Sesostris burnt some women taken in the crime; and we must attribute it to divine Providence, that the enraged husband did not inflict instant death upon his slave. Perhaps he did not altogether believe him guilty. H.

Ver. 17. *Thou hast*, &c. As if her husband were guilty of an indiscretion. M.

Ver. 19. *Too much*. The proof was of an ambiguous nature. But Putiphar perhaps thought it unbecoming to distrust his wife, or to interrogate his slave. H.

Ver. 21. *Keeper*. Pererius thinks this was the same Putiphar, who, recognizing the innocence of Joseph, allows him every indulgence in prison; but does not liberate him, for fear of the dishonour and resentment of his wife. C.—He had before put him in *irons*. Ps. 104:18. Wis. 10:13. Joseph here exercises at once the four cardinal virtues. *Prudence*, in keeping out of the company of his mistress, as the Hebrew express it, v. 10. "He yielded not to lie with her, or to be in her company." H.—*Justice*, in regard to his master. *Fortitude*, in bearing with all sorts of hardships, loss of character, &c. And *Temperance*, by refusing to gratify the most violent of all passions, at

an age when it is the most insidious and ungovernable. This makes the fathers exclaim, We wonder more at the conduct of Joseph, than at the delivery of the three children from the Babylonian furnace. For, like them, Joseph continues unhurt, and more shining, in the midst of the flames. S. Chrys. T.—The stories of Hippolitus, Bellerophon, &c. seem to be copied from this. C.

GENESIS 40

Ver. 1. *Two eunuchs; chief officers*, and high in dignity, as the Hebrew expresses it, v. 2. H.—*Offended*, perhaps, by stealing, or by some treasonable conspiracy. M.

Ver. 2. *And, &c.* Heb. “Pharao was enraged against two of his officers; against the chief of the butlers,” &c. *Mashkim*. S. Jerom translates this word *procurator domus*, “steward of the house.” C. 15:2. No slave was entrusted with these high offices in the courts of Egypt and of Persia.

Ver. 3. *Commander*. Putiphar. C.—*Prisoner*, though his chains were struck off. M.

Ver. 5. *According to*, &c. foreshewing what would happen to them, as Joseph afterwards interpreted the dreams. T.

Ver. 8. *Doth not interpretation belong to God?* When dreams are from God, as these were, the interpretation of them is a gift of God. But the generality of dreams are not of this sort; but either proceed from the natural complexions and dispositions of persons, or the roving of their imaginations in the day on such objects as they are much affected with, or from their mind being disturbed with cares and troubles, and oppressed with bodily infirmities: or they are suggested by evil spirits, to flatter, or to terrify weak minds; in order to gain belief, and so draw them into error or superstition; or at least to trouble them in their sleep, whom they cannot move while they are awake: so that the general rule, with regard to dreams, is not to observe them, nor to give any credit to them. Ch.—Physicians indeed, sometimes from some judgment of the nature of a distemper from dreams; on which subject, Hippocrates and Galen have written. But to pretend to discover by them the future actions of free agents, would be superstitious. Deut. 18:10. T.—Justin (36:2,) says, “Joseph was the first interpreter of dreams, and often gave proofs of his knowledge,” &c.

Ver. 14. *Prison*, after examining into the justice of my cause.

Ver. 15. *Hebrews*. Chanaan, a *foreign* land with respect to Egypt, as was also Mesopotamia, where he was born. H.—Joseph only maintains his own innocence, without accusing any one. M.

Ver. 16. *Of meal*. Heb. may also mean “white, full of holes,” &c.

Ver. 19. *From thee*, by decapitation. This was customary, when a person’s body was to be hung on the cross or gibbet. Deut. 21:22. Jos. 10:26. Lament. 5:12. 1 K. 31:10.—*Birds*. So Horace says, *pasces in cruce corvos*.

Ver. 20. *Birth-day*. This was a common practice among the pagans. S. Matt. 14:6. 2 Mac. 6:7. C.

Ver. 22. That, &c. Thus was verified the prediction of Joseph. M.

Ver. 23. *Forgot*. A thing too common among those who enjoy prosperity! H.—God would not have his servants to trust in men. D.—The butler was a figure of the good thief, as the baker represented the impenitent one, between whom our Saviour hung on the cross. C.

GENESIS 41

Ver. 1. *River*; or the branch of the Nile which ran to Tanis, his capital. There were seven principal canals, and this was the most to the east, except that of Pelusium. C.

Ver. 2. *Marshy*. Heb. *Achu*; a word which the Sept. and Siracides (Eccli. 40:16,) retain. D.

Ver. 3. *Very bank*; to shew that the Nile had not inundated far, and that consequently a great famine would prevail, as the fertility of Egypt depends greatly on the overflowing of the Nile. “When the river rises 12 cubits, sterility pervades Egypt; when 13, famine is still felt. Fourteen cubits bring joy, 15 security, 16 delight. It has never yet been known to rise above 18 cubits.” Pliny v. 9.) This successive depression of the waters was an effect of God’s judgments, which no astrologers could foretel. T.

Ver. 5. *Another dream* of the same import, (v. 25,) to convince Pharaoh that the event would certainly take place, v. 32. Thus Daniel had a double vision, 7:2. 3.—*One stalk*. It was of the species which Pliny (xviii. 10,) calls *ramosum*, branchy. What would strike Pharaoh the

most was, that the last ears should devour the former ones. C.

Ver. 6. *Blasted* with the eastern wind, blowing from the deserts of Arabia. Ose. 13:15. M.

Ver. 7. *Rest.* Heb. adds, “and behold a dream” sent by God, like Solomon’s, 3 K 3:15. The king’s mind was quite full of what he had seen.

Ver. 8. *Interpreters:* *chartumim* is probably an Egyptian word; denoting magicians, priests, and interpreters of their sacred books, hieroglyphics, &c. K. Ptolemy consulted them. Tacit. Hist. iv.

Ver. 9. *My sin* against your majesty, and my ingratitude towards Joseph. C.

Ver. 12. *Servant.* C. 39:4. He waited also upon the prisoners of rank. C. 40:4. H.

Ver. 14. *Shaved him.* The Egyptians let their hair grow, and neglected their persons, when they were in mourning or prison. But on other occasions they cut their hair in their youth. Herod. ii. 36. iii. 12. It was not lawful to appear in court in mourning attire. Est. 4:2. Gen. 50:4. C.

Ver. 16. *Without,* &c. The interpretation does not proceed from any natural acquirement, but from God alone. Chal. T.—The Samaritan and Aquila read, “Without me God will not give,” &c. See Matt. 10:20.

Ver. 30. *The land* of Egypt, and the adjacent countries.

Ver. 34. *Fifth part.* This was a tax laid upon all the Egyptians, (C.) unless Pharaoh paid for what corn was laid up. H.—This quantity would be sufficient, as the people would be content with a smaller allowance during the famine; and the environs of the Nile would produce something, though not worth mentioning. C. 45:6. M.

Ver. 38. *God.* Heb. of the gods Elohim. Pharaoh was probably an idolater.

Ver. 40. *Obey.* Heb. *Yishak*; which may signify also “kiss” you, or their hand, in testimony of respect; or “shall be fed, governed, and led forth,” &c. *He made him master of his house, and ruler,* &c. Ps. 104:21. Wis. 10:14.

Ver. 42. *His ring,* the sign of power. Thus Alexander appointed Perdicas to be his successor. Curtius x. 5. Assuerus gave his authority to Aman and to Mardocheus. Est. 3. & 8.—*Silk,* or fine cotton; *shesh*

(or ssoos). See byssus. Ex. 25:4.—*Chain*, with which the president of the senate in Egypt, or the chief justice, was adorned. The three chief officers among the Chaldees wore chains. Dan. 5:7, 16. C.

Ver. 43. *Second chariot*. On public occasions the king was followed by an empty chariot, (2 Par. 35:24,) or the chariot here spoken of, was destined for the person who was next in dignity to the king. C.—*That all*, &c. Heb. “crying *Abroc*,” which Aquila explains in the same sense as the Vulgate. Others think it is an exclamation of joy, (Grot.) like huzza! (H.) or it may mean father of the king, or tender father. C. 45:8.

Ver. 44. *Pharao*, or the king. This is the preamble to the decree for the exaltation of Joseph, which subjected to him the armies and all the people of Egypt.

Ver. 45. *The saviour of the world*. Tsaphenath pahneach. Ch.—In the Coptic language, which is derived from the Egyptian, *Psotemphane* is said to mean the saviour of the world. S. Jerom supposed this word was not Hebrew; and therefore he added, *in the Egyptian tongue*, though he knew it might be interpreted in Hebrew “a revealer of secrets.” q. Heb.—*Putiphare*. Whether this person be the same with his old master, cannot easily be decided. Most people think he was not. See S. Chrys. 63. hom.—*Priest*. None were esteemed more noble in Egypt.—*Heliopolis*. Heb. *On*, “the city of the sun,” built on the banks of the Nile, about half a day’s journey to the north of Memphis.

Ver. 47. *Sheaves*. The straw would serve to feed the cattle, and would hinder the corn from spoiling for 50 years, if kept from the air. Varro. Plin. xviii. 30. C.

Ver. 51. *Manasses*. That is, *oblivion*, or *forgetting*. Ch.—*Father’s house*, or the injuries received from my brethren. H.

Ver. 52. *Ephraim*. That is, *fruitful*, or *growing*. Ch.—Being in the plural number, it means “productions.”—*Poverty*; where I have been poor and afflicted, though now advanced in honour. H.

Ver. 55. *World*. Round about Egypt; such as Chanaan, Syria, &c. M.—*There was*. The Syriac and some Latin copies, read *not*, &c.: there was a famine. We must adhere to the Vulgate and Hebrew.

Ver. 57. *All provinces* in the neighbourhood: for the stores laid up would not have supplied all mankind even for a few months. C.

GENESIS 42

Ver. 1. *Careless.* Heb. “gazing at one another,” like idle people.

Ver. 6. *To him.* Conformably to the prophetic dreams. C. 37:7. 9. M.—Joseph was like a prince or sultan, *shallit*, with sovereign authority. C.

Ver. 8. *By them.* Years and change of situation, had made such an alteration in him. God was pleased that Jacob should remain so long ignorant of his son’s fate, that, by sorrow, he might do penance, and purify himself from every stain; and that he might not attempt to redeem Joseph, whose slavery was to be the source of so much good to his family. M.—Joseph did not make himself known at first; in order to bring his brethren to a true sense of their duty, that they might obtain pardon for their sin. Thus pastors must sometimes treat their penitents with a degree of severity. S. Greg. hom. 22. Ezech. S. Aug. ser. 82. de Tem. W.

Ver. 9. *You are spies.* This he said by way of examining them, to see what they would answer. Ch.—Aquila translates “vagrants” going from place to place, as if to discover the weakest parts. Joseph was a person in authority. It was his duty to guard against invasion. He knew how his brethren had treated Sichem, and how they had behaved to himself; and though he might not suppose, that they had any evil design upon Egypt, yet he had a right to make them give an account of themselves. H.—He wished also to extort from them a true account respecting Jacob and Benjamin. M.

Ver. 15. *Health.* This oath implies, that he is willing that even Pharaoh, whom he so much revered, should perish, if he did not execute what he said: (H.) or, as Pharaoh is now in health, so true it is you should not *all* depart, till your youngest brother come. C.

Ver. 16. *Or else by the health of Pharaoh you are spies.* That is, if these things you say be proved false, you are *to be held for spies* for your lying, and shall be treated as such. Joseph dealt in this manner with his brethren, to bring them by means of affliction to a sense of their former sin, and a sincere repentance for it.

Ver. 18. *God.* I shall do nothing contrary to justice or good faith, as I know I have a superior in heaven, to whom I must give an account. M.

Ver. 21. *We deserve.* Conscience upbraids. “Punishment opens the mouth, which sin had shut.” S. Greg. M.—They had sold Joseph about 22 years before! C.

Ver. 22. *His blood.* Ruben supposed his brother was dead, (v. 13,) and judging that Jacob would not let Benjamin come, he thought they must all perish. H.

Ver. 23. *Interpreter,* to keep them at a greater distance. It does not appear that the sons of Jacob were ignorant of the language of the country. C.

Ver. 25. *Simeon.* If he had joined himself to Ruben and Juda, who seemed inclined to protect Joseph, they might easily have prevented the cruel act, by overawing their younger brothers. Hence he was most guilty. M.—*Presence.* That they might learn to condole with an afflicted brother.

Ver. 34. *And you may,* &c. Joseph had said, (v. 20,) *and you may not die,* which they thus interpret. H.

Ver. 35. *Astonished.* One had before made the discovery, v. 28. Now all find their *purses* among the corn, which renews their astonishment. C.

Ver. 36. *Without.* Through excess of grief, Jacob speaks with a degree of exaggeration; or he thought his children were now taken from him so fast, that he would soon have none left.

Ver. 37. *Kill,* &c. By this proposal, he meant to signify his utmost care and zeal to bring back young Benjamin safe to his father.

Ver. 38. *Alone:* the son of my beloved Rachel. H.—*To hell.* That is, to that place where the souls then remained, as above, chap. 37. ver. 35. (Ch.) though with respect to his *grey hairs*, and body, it may signify the grave. H.

GENESIS 43

Ver. 5. *My face*, in peace. Joseph had told them they should be considered as spies, if they did not produce their youngest brother. M.

Ver. 7. *Asked us*. This is perfectly consonant with what they say. C. 42:13 and C. 44:19. They mentioned their having a brother at home, without the smallest suspicion of doing wrong.

Ver. 8. *The boy*; now 24 years old, (C.) and the father of a family. C. 46:21. H.

Ver. 9. *For ever*. Always lay the blame on me, and punish me as you think fit. M.

Ver. 11. *Best fruits*: Heb. lit. “of the praise, *or* song of the earth;” or of those things for which the country is most renowned, and which are not found in Egypt. Origen.—*Balm*. Literally, *rosin*, *resinæ*; but here by that name is meant *balm*. Ch. See C. 37:25.—*Honey*, or all sorts of sweet fruit.—*Storax*: Sept. “incense,” or perfumes. It is like balm; thick, odoriferous, and medicinal.—*Myrrh*, (stactes); Heb. *Lot*. A liquor stamped from fresh myrrh pilled, with a little water. C.—Sometimes it is translated *Gutta*, a drop. Ps. 44:9. M.—*Turpentine*. S. Jer. and the Sept. seem to have read *Bothmin* instead of the present Heb. *Batenim*, which some translate, “nuts of the pistacium,” (Bochart); which hand in clusters, and are of an oblong shape. Vitellius first brought them out of Syria. Plin. xv. 22.—*Almonds*; Sept. *nuts*, of which almonds are one species. M.

Ver. 14. *Desolate*. Heb. and Sept. “Since I am deprived of my children, I am deprived of my children:” I must submit.

Ver. 16. *Victims*: the blood of which was first offered to God, as he had appointed, (C. 18:1. Lev. 17:5) and the flesh brought upon the table. If idolatry was then common in Egypt, as Calmet supposes, in opposition to Grotius, Joseph did not participate at least in that impiety.—*At noon*. This was the time for the chief meal in Egypt. The Hebrews generally took something at this time, and again in the evening. To eat before noon was esteemed a mark of intemperance. Eccles. 10:16. Acts 2:15. Plato thought the people of Italy, who eat two full meals in the day, would never be eminent for wisdom or for prudence. Athen. 4:10. C.

Ver. 21. *We opened.* C. 42:35. They seem to have discovered the whole of their money only when they were in the presence of Jacob; though they had already, perhaps, seen part of it at the inn, and left it in their sacks for the satisfaction of their father. H.

Ver. 23. *Your God.* To Him we must always refer what advantage we derive from men. He inspired Joseph to give such orders to his steward.—*I have for good.* I received it, and was satisfied that it was good: you need not be uneasy; you are not suspected of any fraud. H.—Heb. “Your money came into my hands.” M.

Ver. 28. *Living.* The Sam. and Sept. add, “Joseph replied, Blessed be he of God: and bowing themselves,” &c. Thus all Joseph’s brethren adore him. C. 37:7. H.

Ver. 32. *Hebrews.* “They had the same aversion for all who did not adopt their superstition.” Porphy. Abstin. iv. Herod. ii. 41. says, that would not use a knife which had been in the hands of a Greek, nor kiss him. This aversion arose, from their custom of abstaining from various meats which other nations eat. Chald. &c. They disliked the Hebrews, because they were also *shepherds*, C. 46:34 (C.); and because they knew they were accustomed to eat goats, oxen, and sheep, the objects of adoration in Egypt, (Exod. 8:26.): though they were not, probably, served upon Joseph’s table. T.—They who dwelt in the towns could not bear even the Egyptian shepherds, because they were of a more stirring and warlike temper. C. Cunnæus.

Ver. 33. *They sat.* This posture is more ancient than that of lying down at table. The Hebrews adopted the latter, from the Persians, during the captivity. Est. 1:6 and 7:8.—We have at least no earlier vestige of this custom in Scripture. C.—*Very much:* as they were placed in that order by the steward. They knew not how he could so exactly discover who was born first, as there was so short an interval between the births of many of them. H.

Ver. 34. *Of him.* Joseph, the master of the feast, sends a portion to each of his guests, according to the ancient custom. Plut. Sympos. ii.—*Five parts:* in order to distinguish Benjamin the more. So Hector reproaches Diomed for fleeing before him, though he was placed in the highest place at table among the Greeks, and had the largest portion both of meat and drink.—*Merry. Inebriati sunt,* sometimes means intoxicated: but it is not at all probably that Joseph’s brethren would indulge in any such excess, while they knew him not, (C.) and were under the impressions of fear and wonder. They took what was sufficient, and even decently abundant, with thankfulness for so unexpected an honour. H.—The word is often taken in this sense, as at

the feast of Cana, where Jesus would never have furnished such an abundance of wine for people already drunk. Jo. 2:10. Prov. 11:24. Homer's feasts consist in every man taking what he pleased. C.

GENESIS 44

Ver. 4. *Pursue*; escorted by a troop of horsemen, to prevent resistance. M.

Ver. 5. *To divine*. This was spoken by Joseph to his steward in jest; alluding to the notion of the people, who took him to be a diviner. Ch.—S. Tho. 2, 2, q. 95, a. 7. Heb. may be translated without attending to the points, “Is not this the cup, out of which my lord drinketh; and he has augured, *or* discovered, by it the evil which you have committed.” Pliny (xxx. 2.) mentions a method of divining, by means of water in a basin. C.—The Egyptians probably supposed that Joseph used some means to disclose what was hidden; and he alludes, in jest, to their foolish notion. H.—He had a right to afflict his guilty brethren; and as for Benjamin, who was innocent, he made him ample recompense for this transitory terror. Some think that the steward said, *in which he is wont to divine*, unauthorized by his master. M.

Ver. 10. *Sentence*. It is but just; yet I shall only insist on the detention of the culprit. C.—Joseph wished to see whether the marks of attention, which he had shewn to Benjamin, would have excited the envy of his brethren (M.); and whether they would be concerned for him: thus he would discover their present dispositions. He might wish also to keep his younger brother out of danger, in case they were inclined to persecute him. H.

Ver. 13. *The town*, with heavy hearts, of which their torn garments were signs (H.): yet they say not a word in condemnation of Benjamin. They are determined either to clear him, or never to return home. M.

Ver. 14. *Juda*, mindful of his engagement, (C. 43:9,) and perhaps more eloquent and bolder than the rest. M.

Ver. 15. *The science of divining*. He speaks of himself according to what he was esteemed in that kingdom. And, indeed, he being truly a prophet, knew more without comparison than any of the Egyptian sorcerers. Ch.—Heb. Sept. and Chal. “knew ye not that a man like me would divine with certainty,” and presently discover any fraud? C.

Ver. 16. *Iniquity.* He begins with the greatest humility, acknowledging that they were justly punished by God for some transgression, though they were, in his opinion, innocent of any theft. H.—Perhaps he might imagine that Benjamin had been guilty, (Bonfrere) and is willing to bear a part of the blame with the rest; or his conscience still presents before him the injustice done to Joseph so long before. H.

Ver. 18. *Boldly*, perceiving that he had to deal with an equitable judge.—*Thou art*; the second man in the kingdom. Heb. “even as Pharaoh.”

Ver. 20. *Is left of, (habet mater.)* Rachel had been dead about twenty-four years. H.

Ver. 31. *With us*, is not now found in Heb. But it is in the Sam. Sept. Syr. and Chaldee. C.—*His grey hairs.* That is, his person, now far advanced in years.—*With sorrow unto hell.* The Hebrew word for *hell* is here *Sheola*, the Greek *hades*: it is not taken for the *hell* of the damned; but for that place of souls below, where the servants of God were kept before the coming of Christ. Which place, both in the Scripture and in the creed, is named *hell*. Ch.—In this speech, we find many particulars not mentioned before; whence it appears, that the sacred historian does not always specify every circumstance. But, in relating the same speech, uses various expressions to the same purport. C.

Ver. 33. *The boy.* I am older, and more fit for service. M.

Ver. 34. *My father*; who will drop down dead, oppressed with grief. How eloquent and pathetic was this address! Joseph could bear no more.

GENESIS 45

Ver. 2. *Weeping*, with a loud cry, being unable to restrain himself. The servants, who were in the adjoining apartments, heard this cry and declaration of Joseph, acknowledging one common father with these men; and they presently conveyed the intelligence to the king. H.

Ver. 4. *Nearer*; that no one might hear what he was going to say respecting their fault. M.—It is thus we ought to treat those who have injured us. He excuses his brethren as much as possible. H. See C. 50:20.

Ver. 5. *Hard.* Heb. “Be not indignant in your eyes.” Perhaps he was

afraid, lest they should begin to accuse one another, as the authors of the deed, and thus disturb the harmony of this reconciliation. He perfectly understands the conduct of divine Providence, which can draw good out of evil, and cause even the malice of men to co-operate in the execution of his designs. C.—God did not sanction or *will* this malice, as Calvin, &c. impiously assert. T.

Ver. 6. *Reaping*, as in common years, thought he places near the Nile might produce some little; (M.) and hence the Egyptians ask Joseph for seed. C. 47:19. C.

Ver. 8. *Counsel*. Joseph's brethren had no design of elevating him to so high a dignity; but God's *will* directed Pharaoh to appoint him his counsellor or prime minister. His *father*. H.—So the Roman emperors styled the prefects of the Prætorium, and the Caliphs their chief minister. C.

Ver. 10. *Gessen*, to the north-east of Egypt, *near me*, at Tanis, in the Delta and near the promised land, being a part of Arabia. H.—Heliopolis, where many suppose Joseph resided, is situated in the same canton, and was one of the chief cities after Ramesse, the capital. C. 46:28. This country is often refreshed by showers of rain, (C.) which never falls in most parts of Egypt. It is intersected by many canals, and is very rich and proper for pasturage. H.

Ver. 11. *Perish*. Hebrew, be reduced to poverty. He fed them like the priests. C. 47:12. 22. C.

Ver. 12. *My mouth*. You now recognize my features and my speech; particularly you, my dear Benjamin. H.—I speak no longer by an interpreter. M.

Ver. 16. *Family*, and courtiers. They were all so enraptured with Joseph's conduct, that they rejoiced in whatever gave him pleasure. M.—They thought, perhaps, that his relations would resemble him, and be of service to Egypt. H.

Ver. 18. *Marrow*; which is an emphatical expression, to signify the *best things of Egypt*. Chal. Heb. “the fat, *or* the cream of the land.” C.

Ver. 20. *Leave nothing*. Heb. may have another meaning, which Calmet approves, “Let not your eye spare your furniture.” Be not concerned to leave what may be useless, as most of the husbandry utensils would be in Egypt, “for all,” &c.

Ver. 22. *Two robes (stolas)* hanging down to the feet. These properly belong to women. But they are worn by men in the East. It was

customary to make presents of such robes, as it is still among the great men and kings of that country. Lucullus kept 6000 cloaks in his wardrobe. Horat. 1. sat. 2. C.—*Of silver*, sicles. The Sept. has “of gold,” as also C. 37:28.

Ver. 23. *As much ... besides.* This is omitted in Heb. or at least is left ambiguous, “He sent in like manner to his father ten,” &c. But the Syr. and Sept. explain it like the Vulgate.—*She-asses.* Sept. “mules.”—*Bread.* Hebrew adds, “meat,” or provisions. C.—These presents might convince Jacob that Joseph was still alive. H.

Ver. 24. *Angry.* A prudent admonition at all times, but particularly now, to Joseph’s brethren; lest reflecting on his excessive kindness, they should each wish to remove from themselves the stigma of cruelty towards him, by throwing it upon others. H.—Heb. may be rendered, “fear not.” C.

Ver. 26. *He awaked,* &c. His heart was overpowered between hope and distrust. He seemed to himself to be dreaming. Sept. “in an ecstasy.” Such a sudden transition has oftentimes caused death. H.

Ver. 27. *Revived;* like a lamp, which was just going out, for want of oil, resumes fresh vigour when a new supply is poured in. S. Chrys.

GENESIS 46

Ver. 1. *The well of the oath.* Bersabee.

Ver. 3. *Fear not.* He might be apprehensive, lest his children should be depraved, living among idolaters, or prefer Egypt before the promised land. He was also afraid to undertake this journey without consulting God. M.

Ver. 4. *Thence;* in thy posterity. Sept. add *at last*, or after a long time. Jacob’s bones were brought back and buried in Chanaan. C.—*Eyes,* as he is the most dear to thee. Parents closed the eyes of their children in death. The Romans opened them again when the corpse was upon the funeral pile; thinking it a mark of disrespect for the eyes to be shut to heaven; “ut neque ab homine supremum eos spectari fas sit, & cœlo non ostendi, nefas.” Plin. xi. 37.

Ver. 7. *Daughters.* Dina, and grand-daughter Sara, (v. 17,) and his sons’ wives, &c. C.—We may observe, that all here mentioned were not born at the time when Jacob went down into Egypt, but they were

before he or Joseph died; that is, during the space of 17 or 71 years. See S. Aug. q. 151. 173. M.—The names of the Heb. and Sept. vary some little from the Vulgate, which may be attributed to the difference of pronunciation, or to the same person having many names. The number is also different in the Sept. as the authors of that version have, perhaps, inserted some names taken from other parts of Scripture, to remove any apparent contradiction. The genealogies of Juda, Joseph, and Benjamin, are carried farther than the rest, as those families were of greater consequence.

Ver. 9. *Hesron* and *Charmi* were probably born in Egypt, as Ruben had only two sons. C. 42:37. Philo.

Ver. 10. *Jamuel*. Num. 26:12, he is called Namuel.—*Jachin* is *Jarid*. 1 Par. 4:24. C.

Ver. 12. *Were born*, afterwards. M.

Ver. 15. *Syria*. This must be restrained to her seven children.—*Thirty-three*, comprising Lia, or Jacob; but without Her and Onan, who were dead. C.

Ver. 20. *Ephraim*. The Sept. take in here the children of both. Num. 26:29. 35.

Ver. 21. *Benjamin*. Ten in number; though the Sept. have only nine, and suppose that some of them were his grandchildren. He was 33 (or 24, M.) years old. C.—Grotius thinks three names have been made out of two; *Echi*, *Ros*, and *mophim*, out of *Ahiram* and *Supham*, as we read, Num. 26:38.

Ver. 23. *Sons*. The Arab. has *son*. *Husim* is Suham, (Num. 26:42,) by change and transposition of letters. Ken.

Ver. 26. *Sixty-six*; not including Jacob, Joseph, and his two children, who make up 70, v. 27. Deut. 10:22. The Sept. taking in Joseph's grandchildren, read 75; in which they are followed by S. Stephen. Acts. 7:14. See S. Jer. q. Heb. C.—S. Augustine cannot account for these grand-children and great grand-children of Joseph being mentioned as coming with Jacob into Egypt, since some of them were not born during his life-time. He suspects some hidden mystery. W. See v. 7.—Some think S. Stephen excludes Jacob, Joseph, and his sons; and included the 64 men, with 11 wives. D.

Ver. 34. *Abomination*. See C. 43:32. The source of this hatred against foreign shepherds, was probably because, about 100 years before Abraham, the shepherd-kings, *Hycussos*, had got possession of a great

part of Egypt, and were at last expelled by the kings of Thebais. See Manetho ap. Eus. præp. x. 13. Another reason why they hated foreigners was, because they slew and eat sheep, &c. which they themselves adored. The Egyptians kept sheep for this purpose, and for the benefits to be derived from their wool, &c. C. 47:17. C.—Joseph took advantage of this disposition of the inhabitants, to keep his brethren at a distance from them, that they might not be perverted. He does not introduce them at court, that no jealousy might be excited. He shews that he is not ashamed of his extraction. M.

GENESIS 47

Ver. 2. *The last. Extremos.* Some interpret this word of the *chiefest*, and *most sightly*: but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharaoh might not think of employing them at court, with danger of their morals and religion; (Ch). or in the army, where they might be distracted with many cares, and be too much separated from one another. H.—He took such of his brethren as came first at hand. Vatable.

Ver. 7. *Blessed him*, Pharaoh; saying, perhaps, *God save the king*; or, *O king live for ever*: thus wishing that he might enjoy all sorts of blessings. M.—It is generally taken in this sense, when men bless one another; but when they bless God, they mean to praise, supplicate, or thank him. C.

Ver. 9. *Pilgrimage.* He hardly deigns to style it *life*, as he was worn out with labour and sorrows, and was drawing fast to an end, so much sooner than his ancestors. Isaac had lived 180 years, and was only dead the year before Joseph was made ruler of Egypt. Some had lived above 900 years. H.

Ver. 13. *Chanaan.* The whole world that was inhabited, and known to the Hebrews, felt perhaps the effect of this raging famine; but the countries here mentioned were the most afflicted. H.

Ver. 14. *Treasure*, reserving nothing for himself. Philo.

Ver. 15. *Wanted.* Or “failed both in Egypt and Chanaan,” as the Hebrew insinuates. H.

Ver. 18. *Second*; or the next *year* after they had sold their cattle; the fourth of the famine, or perhaps the last, since they ask for seed, v. 19. In that year, Joseph gave back the cattle, &c. to the Egyptians, on

condition that they should ever after pay the fifth part of the products of the land to the king, the sole proprietor, who had thus full authority to send them to till any part of his dominions. C.

Ver. 19. *Servants.* A person may part with his liberty, to preserve life. M.

Ver. 21. *People,* “he transplanted” *from*, &c. as the Heb. Arab. &c. now read, by the change of one letter. Herodotus, ii. 108, says, the same person has never a field there two years together. Diodorus 1. also attests, that individuals have no property in Egypt, the land being divided among the priests, the king, and the military. Tradesmen always follow their father’s profession, which makes them very skilful.

Ver. 22. *Priests.* This was done by the king’s direction, as they were probably idolaters. M.—The immunities of the sacred ministers have been respected both by Pagans, Jews, and Christians; by all who have had any sentiments of religion. Reason dictates that they should live by the altar. They have to labour for the truest interests of the people, and consequently are worthy of their hire.—*Which had been given*, &c. Inasmuch as their wants were supplied, and the king forebore to claim their land. Heb. “only the land of the priests he, *Joseph*, bought not.” H.—If infidels did so much for their priests, ought we to do less for those of God? S. Chrys. hom. 65. W.

Ver. 26. *This day.* When Moses wrote, and long after, as we learn from Josephus. S. Clem. Alex. Diod. &c. C.

Ver. 29. *Thigh.* To swear, as the steward of Abraham did. C. 24:2.—*Kindness and truth.* This act of real mercy; or, shew me *mercy*, by promising freely to comply with my request; and *truth*, by fulfilling this oath. M.

Ver. 30. *Place.* Hebron, where Sara, Abraham, and Isaac reposed. C.—Thus he manifested his belief in a future resurrection with his Saviour, who should be born in that land; and he admonished his descendants never to lose sight of it, nor forfeit the promises by their wicked conduct. C. 23:17. M.—He teaches us likewise, to be solicitous to obtain Christian burial. W.

Ver. 31. *To the bed’s head.* S. Paul, (Heb. 11:21,) following the Greek translation of the Septuagint, reads *adored the top of his rod*. Where note, that the same word in the Hebrew, according to the different pointing of it, signifies both a *bed* and a *rod*. And to verify both these sentences, we must understand that Jacob, leaning on Joseph’s rod, adored, turning towards the head of his bed: which adoration,

inasmuch as it was referred to God, was an absolute, and sovereign worship: but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour. Ch.—S. Aug. proposes another very probable explanation. He adored God, supporting himself on the top of his staff, or of Joseph's sceptre, q. 162. The Sept. and Syriac intimate, that Jacob bowed down respectfully towards the sceptre of his son, and thus complied with the explication which he had given to his dream. C. 37:10. Others, who understand the Hebrew *Hamitta*, in the sense given to it by S. Jerom, Aquila, and Symmachus, suppose that after he had given his last instructions to Joseph in a sitting posture, growing weaker, he laid his head again upon his pillow. C.—God was pleased to have this recorded in a language subject to such various interpretations; as he, perhaps, would have us to understand, that Jacob literally bowed down both to the bed-head and to the top of the sceptre. For many believe, that the Scripture has often several literal meanings. T.—If the Massoretic points had been known to the Sept. we should not have had this variation. But the learned generally agree, that they are of human, and even of very modern invention.

GENESIS 48

Ver. 1. Sick. Worse than when he was with him before. H.

Ver. 2. Strengthened: with the thought of seeing this beloved son, and also with the prophetic spirit (M.) of God, which filled him with joy, &c. Gal. 5:22. H.

Ver. 4. Possession. He makes mention of this first vision of God to him, to shew that he had a right to Chanaan, and to adopt the two children of Joseph, who were each to have as much as his own children. H.—Jacob's posterity enjoyed that land till the Messias came, with some few interruptions. But his spiritual children inherit a much better country, (of which this was a figure) an eternal kingdom in heaven. C.

Ver. 5. Mine, by adoption; and shall be heads of their respective tribes. M.

Ver. 6. Thine. They shall not claim the same prerogative: they shall live among their brethren, Ephraim and Manasses. We read not that Joseph had any other children besides these two. C.—The double portion, or the birth-right, was thus transferred from Ruben to Joseph. D.

Ver. 7. *For when, &c.* Heb. “as for me.” Do not wonder that I should so earnestly desire to be laid in the tomb of Mambre, whereas your mother was buried at Ephrata. I was in a manner forced to bury her there, by the heat of the weather, (M.) and the confusion to which my family was then exposed, on account of the slaughter of the Sichemites. H.—That place was, moreover, to be honoured with the birth of the Messias. S. Aug. q. 165.

Ver. 11. *Deprived.* Heb. “I did not *expect*; or, I durst not *pray*” to God for a thing which I thought impossible; I mean, the happiness of *seeing thee*; and lo, God, &c.

Ver. 12. *Lap, (gremio, breast,)* after Jacob had embraced them; or from between his knees, where they knelt to receive his blessing.—*Bowed down*, out of reverence to his father, and to beg of God that he would put words of comfort into the mouth of his father, on this solemn and important occasion. Then, in order that his children might not lean upon, or incommode Jacob, he placed them, the elder at his right-hand, the other at his left. H.

Ver. 14. *Changing.* Heb. “making his hands intelligent;” or giving to understand, by forming a cross with his extended hands, that he had some particular reason for so doing. H.—By the preference given to Ephraim, he forshewed his royal dignity, in giving kings to the ten tribes, (Euseb.) and that his tribe would surpass that of his brother in glory and numbers; (v. 19,) and lastly, give birth to that great leader, Josue; who, as a figure of Christ, should introduce the Israelites into the promised land. M.—The custom of imposing hands on a person, is of high antiquity, and is still practiced in the Christian church in the ordination of her ministers. Num. 8:10. Acts 6:6. See Matt. 19:13. Num. 27:23. C.—The cross of Christ is the source of all our exaltation. A preference for the younger children is generally observable in Scripture; being intended to shew that the Church, though chosen later out of all nations, should obtain the preference over the synagogue. Theodoret. T.

Ver. 16. *The angel* guardian, who, by God’s ordinance, has ever protected me, continue his kind attention towards these my grandchildren. It is not probably that he, who was called God before, should now be styled an angel, as some Protestants would have us believe. H.—S. Basil c. Eunom. iii. and S. Chrysostom, with many others, allege this text, to prove that an angel is given to man for the direction of his life, and to protect him against the assaults of the rebel angels, as Calvin himself dares not deny.—*Let my, &c.* Let them partake of the blessings (promised by name to me, to Abraham, and to Isaac) among

the other tribes; or, may God bless them, in consideration of his servants. Moses obtained pardon for the Hebrews, by reminding God of these his chosen friends. Ex. 32. W.

Ver. 17. *Displeased; (graviter accepit,)* was grieved to see the elder son neglected; and, thinking it might possibly proceed from a mistake, as his father's eyes were so dim that he did not know them, (v. 8,) he ventured to suggest his sentiments to his father; but acquiesced in his decision. H.—The greatest prophets are not always under actual inspiration. C.

Ver. 19. *A people, (in populos.)* He shall be father of many peoples. The tribe of Manasses was divided, and had a large territory on either side of the Jordan, immediately north of that which fell to the lots of Ephraim and of Gad. H.—*Grow.* Heb. “shall be the fulness of nations;” or shall possess every thing that can make a nation great and enviable. The event justified this prediction. Ephraim was at the head of the ten tribes, most valiant and powerful. 3 K. 11:26. C.

Ver. 20. *In thee,* Joseph. Sept. “in you,” Ephraim and Manasses. The Israelites shall wish the same happiness to their greatest friends, as that which you have enjoyed. M.

Ver. 22. *Thee.* In thy posterity; and particularly in Ephraim, to whose lot it shall fall, *a portion.* Hebrew *shecem;* which the Sept. explain of the city, or field near it, which Jacob had formerly purchased; and which, being wrested from him after he had left that country, by the Amorrhites, he recovered by the sword. Masius.—The particulars of this transaction are not given in Scripture. M.—The children of Joseph buried their father in this field. Jos. 24:32. There also was Jacob's well. John 4:5. We have already observed, that Jacob restored whatever his sons had taken unjustly from the unhappy Sichemites. C. 34:30.—*Sword and bow,* is understood by S. Jerom and Onkelos in a spiritual sense, to denote his justice and earnest prayer, by which he merited the divine protection; (C.) or it may mean the money, which he had procured with hard labour. S. Jer. q. Heb.

GENESIS 49

Ver. 1. *Last.* Heb. “future days.” It was an ancient and commendable custom, for parents to assemble their children in their last moments, to give them salutary instructions. They often also foretold to them what should happen. See Deut. 31. Jos. ult. 1 K. 12. Tob. 4:3. 1 Mac.

2. Cyrus and Socrates both believed that they had then an insight into futurity. C.

Ver. 3. *My strength*, &c. He calls him his *strength*, as being born whilst his father was in his full strength and vigour; he calls him *the beginning of his sorrow*, because *cares* and *sorrows* usually come on with the birth of children.—*Excelling in gifts*, &c. because the first-born had a title to a *double portion*, and to have the command over his brethren, which Ruben forfeited by his sin; being *poured out as water*; that is, spilt and lost. Ch.—*In command*. He ought to have succeeded to his father in authority. But Joseph entered in upon his rejection, 1 Par. 5:1. The priesthood was given to Levi's descendants; and the regal power, partly to those of Joseph, who reigned over the ten tribes, for a long time; and partly to the posterity of Juda, who exercised dominion over all the people of Israel. Chaldee. W.

Ver. 4. *Grow thou not*. This was not meant by way of a curse or imprecation; but by way of a prophecy, foretelling that the tribe of Ruben should not inherit the pre-eminences usually annexed to the first birth-right, viz. the double portion, the being prince or lord over the other brethren, and the priesthood: of which the double portion was given to Joseph, the princely office to Juda, and the priesthood to Levi. Ch.—Thou hast abandoned thyself to thy brutal passion; do so no more, *ne adjicias*. S. Jer. q. Heb. *Let Ruben live, and die not; let him be small in number*. Deut. 33:6. His tribe never became very considerable. C.—*Couch*. See C. 35:22. Eternal infamy attends the name of Ruben. H.

Ver. 5. *Brethren*. Born of the same parents; similar in disposition.—*Vessels*; instruments. Sept. and Chal. “they have completed wickedness,” as they read *calu*, instead of the present Heb. *cele*, which is adopted by Aquila. C.

Ver. 6. *Slew a man*, viz. Sichem, the son of Hemor, with all his people, Gen. 34. Mystically and prophetically it alludes to Christ; whom their posterity, viz. the priests and the scribes, put to death. Ch.—*A wall*, Sichem, which they destroyed: or, according to the Sept. “they hamstrung” a *bull*, as the same Hebrew word signifies; both which may refer to the prince of the town, or to Joseph, (C.) in whose persecution these two were principally concerned. Jacob declares, he had no share in their attack upon the people of Sichem: his *soul*, or his *glory*, was not impaired by their misconduct. H.

Ver. 7. *Scatter them*. Levi had no division allotted to him, but only some cities among the other tribes; and Simeon had only a part of Juda's lot, which was so small, that his descendants were forced to

seek for a fresh establishment; some in Gader, others in Mount Seir, 1 Par. 4:39. Jos. 19:2. Simeon alone was not blessed by Moses. Deut. 33. D.—The Levites obtained a blessing, on account of their distinguished zeal; (Num. 25) while Zambri rivets, as it were, the curse upon the family of Simeon. M.

Ver. 8. Praise. He alludes to his name, his martial prowess, and dominion over all his *brethren*; who should be all called Jews, and submit to his sway. Some explain all this of Jesus Christ; others refer the first part of the prophecy to Juda. H.

Ver. 9. A lion's whelp, &c. This blessing of Juda foretelleth the strength of his tribe, the fertility of his inheritance, and principally that the sceptre, and legislative power, should not be utterly taken away from his race till about the time of the coming of Christ: as in effect it never was: which is a demonstration against the modern Jews, that the Messias is long since come; for the sceptre has long since been utterly taken away from Juda. Ch.—This none can deny. Juda is compared to a *lion*, which was the emblem of his royal dignity, and was borne in the standards of that tribe.—*To the prey.* Heb. “from the prey.” He proceeds from victory to victory. He *couches*, ready to fall upon his prey; and, retiring to the mountains, is still eager to renew the attack. C.—Read the history of David and of Solomon, who, both in peace and war, were a terror to the surrounding nations.

Ver. 10. The sceptre. Almost every word in this verse has been explained in a different manner. But all the ancient Jews agree with Christians, that it contains a prediction of the Messias, and points out the period of his coming. Whether this was verified when Herod, a foreigner, got possession of the throne, and was acknowledged by the Jews, just about the time of our Saviour's nativity, as most of the fathers suppose; or it only took its full effect when Agrippa II. lost all his power, the temple and the city were laid in ruins, and the whole nation dispersed for ever, it is not perhaps so easy to determine. In either supposition, the Messias has long since come. Jacob foretels, either that Christ would make his appearance as soon as the Jews should fall under a foreign yoke, and in this sense he was born about the 37th year of Herod the great—or he should come just before the kingdom of Juda should have an end, which took place in the 70th year of the Christian era, or about 37 years after the public appearance and death of our Saviour. *The sceptre shall not depart* irrevocably from the Jews; over whom the tribe of Juda had always the greatest authority in appointing the princes, when they were not selected from the tribe itself, or *from his thigh; till the Messias*, who has been expected so long, shall come and gather *all nations* into his

Church. Then the designs of Providence, in watching over the Jews, being accomplished, their republic shall be dissolved, because they have shed his *blood*, instead of acknowledging his celestial beauty, v. 12. The evident signs of decay in the kingdom of the Jews, were sufficient to excite the attention of all to look for the Messias; and we read, both in S. John 4:25, in Tacitus, and Suetonius, that his appearance was fully expected about that time. The *sceptre* is the emblem of sovereign, though not always independent, power. Juda and his posterity were always at the head of their brethren. They marched first in the wilderness; two of the judges were of this tribe. But their chief glory began with David, whose posterity the whole nation obeyed, till Jeroboam tore away the ten tribes. Still the tribe of Benjamin and the Levites adhered to Juda. During the captivity there were judges admitted to superintend over their brethren; and K. Joakim was raised to high authority. The rulers who came into power after the return of the Jews, were either of this tribe, at least by the mother's side, or were chosen and recognized by the tribe of Juda. Even Herod, in this sense, might be considered as a Jewish king, though a foreigner, as well as a Thracian might be counted a Roman emperor, without any diminution of the imperial authority of Rome. Perhaps, indeed, he was an usurper, till the nation acknowledged his authority two years after the birth of Christ. Philo de temp. ii. Josep. Ant. xvii. 3. "Herod was the first foreign king admitted by the Jews." S. Aug. de C. D. xviii. 45. If, therefore, no stranger was to be acknowledged by the nation, till He came, who was to establish a spiritual and everlasting kingdom, the moment was arrived, when the Jews submitted to Herod, and Christ had actually been born two years.—*From Juda*, or from that tribe; for Jacob gave peculiar blessings to each; (v. 28) and hence the fathers gather, that the Messias should spring from Juda.—*Ruler from his thigh*, lineally descended from him, or acknowledged at least by his posterity, as all the legal princes were till the coming of Christ.—*Mechokek* might also signify a teacher or scribe expounding the law of Moses, which subsisted for the same period; but this is more probably a farther explication of the *sceptre*, &c. C.—*Till had ci*, which words being joined together, are always taken in this sense. Helvicus.—*Sent. Schiloach* (or *Ssolue*) seems to have been in S. Jerom's copy, though we now read *Shiloh* (or *Ssole*) "to whom" the authority belongs; Sept. "to whom all things are reserved; or till the things arrive, which are laid up for him. C.—*Expectation*, or congregation of *nations*, as Aggeus afterwards foretold, 2:8. If we examine all the plausible explications which have been given to this verse, we shall find that they all tend to convey the same truth. "The sceptre (ssetbet, rod, crook, power or tribe) shall not depart (cease, be taken off) from Juda, (the tribe or the Jews) nor a

leader (scribe, lawyer, or legislator) from his thigh, (between his feet, or from his banners) till He, who shall be sent, (shio, the pacific, his son, to whom it is, or the things are, reserved) arrive; and Him shall the nations expect, (and obey) to Him they shall look up (and be gathered). Whom will the Jews point out to whom all these characters agree, except our divine Lord, whom they also must one day adore? H.

Ver. 11. Foal. The nations, which had not been subjected to the yoke of the old law.—*Vineyard*; the house of Israel, the *vineyard* of the Lord of hosts. Isai. 5:7. Christ broke down the wall of separation, and made *both one*. Eph. 2:14.—*His ass*, or the Jews.—*O my son*; Juda, the Saviour king, who shall be born of thee, shall tie both Jews and Gentiles to the *vine*, which is himself. Jo. 15. To the Jews he shall preach in person; but the Gentiles he shall call by his apostles, chosen out of the vineyard of the Jewish church. M.—*He shall wash his robe*, his flesh, and *his garment*, or all his disciples, in his own *blood*; adorning them with all graces by means of his death, which must be applied to their souls, in the holy sacraments devoutly received, and in the Mass, where his blood is offered under the appearance of *wine*. H. See S. Amb. &c. Tertullian, (ag. Marc. iv.) shewing that Christ fulfilled the figures of the old law, interprets the stole to mean his body, and wine his blood. W.—Jacob alludes also to fertility and abundance of vines, which should enrich the portion of Juda, particularly about Engaddi. Cant. 1:13. C.

Ver. 12. Beautiful. The eyes and teeth contribute much to the beauty of a face. Our Saviour, rising from the dead, filled the hearts of the beholders with joy, as wine exhilarates the heart of man. M.—The spouse in the Canticle (v. 12,) compares the eyes of the bridegroom to the shining reddish, or fiery ones of pigeons: *chaclili*, beautiful, means shining red, &c. Jesus Christ seems to allude to this prophecy of Jacob, (Matt. 21:43 and Jo. 10:16,) telling the Jews, that the *kingdom of God* should be taken from them, and *one fold* should be established for all. God would then cease to distinguish the Jews by any other marks than those of his wrath. He would no longer be their king and shepherd. His sceptre, or pastoral crook, should be taken off the tribe of Juda, and it should be confounded with the rest, as it is at this day. C.

Ver. 13. Road. The territory of Zabulon was famous for good harbours, being situated between the Mediterranean and the sea of Genezareth. M.—Jacob marks out the limits to be assigned his children, 200 years before Chanaan was conquered; and Moses wrote this before they possessed a foot of land in it. The reason why Zabulon is placed before his elder brother Issachar, is not known.—*Sidon*; not the city, but the territory of Sidon, or Phenicia. C.

Ver. 14. *Strong.* Heb. “bony ass.” Many of Jacob’s children are compared to animals, which was customary in the eastern style. Homer compares Ajax with the ass, for his strength and patience. Iliad xii. Jacob thus indicates the laborious disposition of Issachar’s tribe, which did not delight in war. Their country was the most fruitful of all Galilee. C.

Ver. 16. *Dan shall judge, &c.* This was verified in Samson, who was of the tribe of Dan, and began to deliver Israel. Judges 13:5. But as this deliverance was but temporal and very imperfect, the holy patriarch (v. 18,) aspires after another kind of deliverer, saying: *I will look for thy salvation, O Lord.* Ch.—Many have supposed, that Antichrist will be one of his descendants, which makes Jacob break out into this exclamation. H.—See S. Iren. v. 30, &c. Samson exercised his ingenuity in discomfiting the Philistines. But Antichrist will be far more subtle in deluding the faithful. M.—The Danites took Lais; afterwards called Cæsarea Philippi, by stratagem. Jud. 18. T.

Ver. 19. *Gad, being girded, &c.* It seems to allude to the tribe of Gad; when, after they had received for their lot the land of Galaad, they marched in arms before the rest of the Israelites, to the conquest of the land of Chanaan: from whence they afterwards returned loaded with spoils. See Josue 1 and 22. Ch.—He alludes continually to the name of Gad, which signifies one “girded, or a troop.” See Osee 6:8. Num. 32:17. C.

Ver. 20. *Fat, delicious.* This country was very luxuriant. Deut. 33:24. M.

Ver. 21. *A hart.* Barach was of this tribe, and seemed rather timid, till he was encouraged by Debora; and his victory gave occasion to that beautiful hymn, Jud. 5. C.

Ver. 22. *Run to and fro, &c.* To behold his beauty; whilst his envious brethren turned their darts against him, &c. Ch.—Joseph continued *increasing*, in spite of the envy of his brethren, and the calumny of Putiphar’s wife, who was too much enamoured of his beauty. H.

Ver. 24. *His bow rested upon the strong, &c.* That is, upon God, who was his strength: who also *loosed his bands*, and brought him out of prison to be the *pastor*, that is, the feeder and ruler of Egypt; and the *stone*, that is, the rock and support of Israel.

Ver. 25. *Blessings, &c.* 1. Of rain; 2. of springs; 3. of milk, (*uberum*); and 4. (*vulvæ*) of children and cattle.

Ver. 26. *The blessings of thy father, &c.* That is, thy father’s blessings

are made more prevalent and effectual in thy regard, by the additional strength they receive from his inheriting the blessings of his progenitors Abraham and Isaac.—*The desire of the everlasting hills*, &c. These blessings all looked forward towards Christ, called *the desire of the everlasting hills*, as being longed for, as it were, by the whole creation. Mystically, the patriarchs and prophets are called the *everlasting hills*, by reason of the eminence of their wisdom and holiness.—*The Nazarite*. This word signifies one *separated*; and agrees to Joseph, as being separated from, and more eminent than, his brethren. As the ancient *Nazarites* were so called from their being set aside for God, and vowed to him. Ch.—*Nazir* denotes also one chosen or *crowned*, and is a title of one of the chief courtiers or ministers of the Persian kings. Such was Joseph. C.—These blessings were perhaps forfeited by the misconduct of his posterity, when Jeroboam set up the worship of the golden calves; though probably many would subsist of the tribes of Ephraim and Manasses till the coming of the Messias. T.

Ver. 27. *Wolf*; alluding to the wars in the defence of the inhabitants of Gabaa, and those waged by Saul, Mardocheus, &c. M. Jud. 19 and 20. S. Paul was of this tribe; and, from a fiery zealot, became an eminent apostle. S. Aug. &c. T.

Ver. 28. *Proper blessings*, or predictions; for Ruben received no blessing. H.

Ver. 29. *To be gathered to my people*. That is, I am going to die, and so to follow my ancestors that are gone before me, and to join their company in another world. Ch.—Jacob's life was embittered with many afflictions, which he bore with admirable patience, and thus deserved to be considered as an excellent figure of Jesus Christ.—*The man of sorrows*. His faith in the promises of God, made him contemplate the land of Chanaan as his own, and parcel it out among his children. C.

GENESIS 50

Ver. 1. *Kissing him*, as it was then the custom, in testimony of an ardent affection. M.

Ver. 2. *Physicians*, whose business it was to embalm dead bodies, with a composition of myrrh, &c. in order to keep them from putrefaction, (M.) as the Egyptian mummies are treated. H.—The entrails are taken out, &c. by the embalmer during 30 days, and the body is left in salt

and various drugs, for other 40, in all 70 days, as Herodotus informs us, (B. xi. 86,) and as Moses here insinuates, v. 3. This was an honour peculiar to the kings. Before any person was buried, his praises were rehearsed; and it was lawful on this occasion to declare, what evil even the kings themselves had done; which sometimes caused them to be deprived of funeral honours. We have several funeral canticles preserved in Scripture, 2 K. 1:18. 3:33. 2 Par. 35:25. C.—The Lamentations of Jeremias were perhaps of this nature, on the death of K. Josias. The usual time for mourning among the Jews, was 30 days for people of eminence, (Num. 20. Deut. 34:8. Procopius) and seven for the rest. Eccli. 22:13. H.

Ver. 4. Expired. Before the corpse was interred, Joseph could not lay aside his mourning attire, in which it was not lawful to appear at court. C.

Ver. 5. Digged, in the sepulchre which Abraham had purchased. This circumstance, and the exact words here used by Joseph, are not mentioned elsewhere. H.

Ver. 7. Ancients; chief officers. C.—This is a name of dignity; like our aldermen. H.

Ver. 10. Atad, which was so called, from being encompassed with thorns. C.—*Beyond;* with relation to Moses, (H.) or on the west side of the Jordan. C.

Ver. 11. Mourning: Heb. “Ebel Mitsraim beyond the Jordan.” On this occasion they fasted till the evening: perhaps they also cut their flesh and plucked their hair, according to the manners of the Egyptians, which customs (Lev. 19:28. Deut. 14:1.) were prohibited to the Jews. T.

Ver. 16. A message; perhaps by Benjamin. M.—They hope thus to obtain pardon for the sake of their deceased father, and for the sake of their common God.

Ver. 17. Wept, that they should entertain no doubts respecting the reconciliation, which had taken place seventeen years before. H.

Ver. 19. Resist, &c. Heb. “Am I not subject to God; or, Am I a God,” to oppose his will. Sept. “I belong to the Lord.” You see that your designs against me have turned to our mutual advantage. Can I, therefore, think of punishing you? Repent, and obtain pardon of God: I certainly forgive you. H.—Thus God drew good out of the evil, in which he had no share.—S. Aug. de C. D. xiv. 27. S. Chrys. hom. 67.

Ver. 22. *And ten;* consequently he had been governor of all the land eighty years; God having made him abundant recompense, even in this world, for a transient disgrace! H.—*Knees.* Joseph adopted the only son of Machir. See C. 30:3.; or, according to the Samaritan, “in the days of Joseph” he was born. C.

Ver. 24. *Visit you with various persecutions;* or will fulfil his promises. —*Carry my bones.* He would have them to keep his bones till the time of their departure, as an earnest that they should certainly obtain the land of Chanaan; and thus his *bones were visited, and after death, they prophesied.* Eccli. 49:18. Perhaps the Egyptians would have been offended, (W.) if the corpse of Joseph had been removed out of the country immediately, as that of Jacob was; and they might have taken occasion hence to envy and persecute his brethren. H.

Ver. 25. *Embalmed,* like the Egyptian momies, or *mummies*, which is a Persian word, signifying a dried corpse. Some of them are very magnificent, adorned with golden letters and hieroglyphics, various bandages, &c. They are laid in coffins. Some pretend that Joseph was afterwards adored in Egypt, under the names of Serapis and Osiris: but the grounds of this supposition are only a few uncertain etymologies and emblems, which might agree with him as well as with those modern deities: (C.) at least it does not at all appear probable, that he was adored in Egypt before the departure of the Israelites, as the king who persecuted them did not know Joseph. Ex. 1:8. His greatest glory was, to have prefigured Jesus Christ in so wonderful a manner during the course of his life, and to have been replenished with all the graces which could form the character of a great man and a saint. Some think, that the history of Joseph has been imitated in the fable of Proteus, or Cetes, king of Egypt. See the True Hist. of Fabulous Times, by Juerin du Roche, a virtuous and learned ecclesiastic, who was put to death for his faith, at Paris, Sept. 8, 1792. See also Rollin’s Abridgment. H.

EXODUS

THE BOOK OF EXODUS

INTRODUCTION

The second Book of Moses is called **Exodus** from the Greek word Εξοδος, which signifies *going out*; because it contains the history of the *going out* of the children of Israel out of Egypt. The Hebrews, from the words with which it begins, call it **Veelle Shemoth**: These are the names. Ch.—It contains the space of 143 years, till the beginning of the second year after the liberation of the Israelites. T.—Their slavery is described in the first chapters; and is supposed to have continued ninety years. D.—The laws prescribed by God to his people, the sacrifices, tabernacle, &c. were all intended to prefigure the Christian dispensation. S. Aug. de C. D. vii. 31.—Moses himself was a type of Jesus Christ, who was rejected by the synagogue, and received by the Gentiles, as the Jewish Legislator was abandoned by his mother, and educated by the Egyptian princess. She delivers him back to his mother; and thus the Jews will, at last, acknowledge our Saviour. D.—God deigns to address his people in the character of a powerful Eastern monarch, and requires the like attention. He appoints his ministers, like guards, to attend before his tabernacle, &c. The laws which he enacts, are such as suited the Jewish people: they were not to rise all at once to perfection; but these laws guide them, as it were, on the road. They are infinitely more perfect than those of the surrounding nations. C.

EXODUS 1

Ver. 3. *And Benjamin.* He is mentioned here because he was the son of Rachel, as the preceding were the children of Lia. The offspring of the handmaids follow. H.

Ver. 5. *Seventy:* Sept. “75,” including the offspring of Joseph. See Gen. 46:26.

Ver. 6. *Generation,* or race of mortals who had seen his wonderful works. The tyrant, who knew not Joseph, began his reign about 58 years after that patriarch’s death. C.—His name was Pharaoh Amenophis, (Perer.) or Ramesses Miamum. Usher.

Ver. 9. *Numerous.* Calvisius observes, that from Ephraim alone might have sprung 4,112,323,729 people. See S. Aug. q. 43, &c. H.—In the space of 215 years, 70 people may produce an immense multitude, as Bonfrere shews by an accurate calculation. God also was pleased to

bless the Hebrews with fecundity, so that they *sprung up* (*ebullierunt*) like frogs or fishes, v. 7. In Egypt, the women had sometimes seven at a birth (Plin. vii. 3,) and Aristotle (Anim. vii. 4,) mentions one woman who had 20 children at four births. T.—*Stronger*. This might easily be true, if this king had only Thebais under his command. But if he was king of all Egypt, it seems an exaggeration. C.—Indeed, human policy often gives birth to all kinds of wickedness. The king justifies his cruelty on this pretext of self-defence. He wishes to keep the Hebrews under; yet he is not willing to let them depart, as he knew they intended, according to Joseph's prediction. H.—God permitted this disposition, in order to punish his people for their idolatry, (Ezec. 23:8,) to admonish them not to fix their abode in Egypt, and to manifest his power and glory in the destruction of the impious. M.

Ver. 11. Masters. Cruel like himself, who not only made them build without proper materials, (v. 14 and C. 5:10. H.) but oppressed them with heavy burdens of brick and tile. Hence Aristophanes calls the Hebrews in derision *Plinthophoroi*. This servitude is styled *the iron furnace of Egypt*, Deut. 4:20. Jer. 11:4.—*Of tabernacles*, or of storehouses. Ch.—To keep his treasures, Chal. or “fortresses,” Sept. It may also be the name of a city, Miscenoth. C. 12:37. *Phithom*, perhaps the same as the town of *Heroum*, where the Sept. say Joseph first met his father. Gen. 46:28. *Ramesses* was the capital, and situate in the Arabic nome. C.

Ver. 14. Service. They were forced to till the land, reap, &c. M.

Ver. 15. Midwives. Egyptian women, who assisted all of that district. Josephus xi. 5. There were others under them. Some think all these midwives were of Hebrew extraction, as their names are Hebrew, &c. C.

Ver. 16. The time, &c. Heb. “and you shall see them upon the two stones.” *Abenaim*. Jeremias (18:3,) uses the same expression, speaking of a potter hard at work. C.—A *woman*, from whom nothing could be feared, to be reserved for service and for pleasure. M.—We must not obey princes in their unjust commands. Acts 4 and 5. Matt. 10:28. W.

Ver. 19. Skilful, &c. Heb. Caioth means *midwives*: or they are full of *vigour*, or bring forth *alive*, like *brutes*. By this allusion they not only excuse themselves, but seem also to enter into the king's sentiments of hatred and scorn for the Hebrews. M.—Women in Egypt, and in the eastern regions, are easily delivered, and hardly stand in need of any assistance. Ludolf. 1 K. 4:19. Perhaps, therefore, the midwives spoke truth, with regard to the generality of the Hebrew women. But they gave way to a lie of excuse, with regard to some, (v. 17,) which S.

Augustine would not allow, even to save all the Hebrew children. c. Mend. 15. It was not so easy to discover this delusion, as women in that country seldom appear in public; and hence Jochabed was enabled to hide Moses so long. C.

Ver. 21. *Because the midwives feared God, &c.* The midwives were rewarded, not for their lie, which was a venial sin; but for their fear of God, and their humanity: but this reward was only temporal, in *building them houses*, that is, in establishing and enriching their families. Ch.—This alone the Scripture specifies, thought hey might also be filled with heavenly graces. W.—Some conclude from this verse, that the midwives embraced the true religion. The Hebrew refers *built them* to the Hebrews, as if they multiplied in consequence of the humanity of these women; (C.) and the Vulgate may be explained in the same sense. H.—De Muis supposes, that Pharao ordered houses to be built for the midwives, where the Hebrew women were forced to appear when they were to be delivered, in the presence of commissaries.

Ver. 22. *The river Nile*, where the persecuting successor of this king found his end. H.—It seems this inhuman decree was not published till after Aaron was born, and it was probably revoked soon after the birth of Moses; for if it had been rigorously put in execution, there would have been nothing but old men 80 years after, when Moses led the people out of Egypt. C.—But perhaps even the Egyptians abhorred and refused to execute this edict. M.

EXODUS 2

Ver. 1. *After this.* In process of time, without reference to what immediately precedes. The Heb. and Sept. omit these words. H.—The marriage of Amram, grandson of Levi, with his aunt or cousin, had taken place before the persecution. Tostat and others suppose, that people were not then forbidden to marry their aunts. But it is probable Jochabed was only the grand-daughter of Levi, and the daughter of one of Amram's brothers, as the Sept. insinuate. Otherwise their ages would have been very disproportionate. See C. 6:20. C.

Ver. 2. *Goodly.* Handsome, *elegant.* Heb. 11:23; *agreeable to God.* Acts 7:20. Josephus says, Amram had been assured by God that the child should be the deliverer of his people. Yet he neglects not to use every prudent precaution. W.—*Months.* Heb. *moons*; whence some erroneously infer, that the Hebrew year was not solar. C.

Ver. 3. *Bulrushes*, or paper plant, growing on the banks of the Nile. Such little vessels were used in Egypt in Lucan's time. *Conseritur bibula Memphitis cymba papyro*. M.—*Sedges*, to prevent it from being carried away by the stream. Cajetan thinks the Hebrews did not drown their children; but by thus exposing them, abandoned them to the king's use. Acts 7:19.

Ver. 4. *His sister*, Mary, who was born at the beginning of this persecution, and was therefore called *bitterness*. H.—She was about 12 years old. M.

Ver. 5. *Daughter*, and sole heiress. H.—She is called Thermut by Josephus, and Meris by Artapanus. She was going to bathe, or to purify herself, according to the custom of the country; or perhaps she was going to wash linen, as Nausicrae, the daughter of Alcinous, was doing, when she met Ulysses. C.

Ver. 6. *Hebrews*, against whom the persecution raged. She saw it had received circumcision. Theod. q. in Ex.

Ver. 10. *Moses*, or *Moyses*, in the Egyptian tongue, signifies one *taken or saved out of the water*. Ch.—*Mo*, signifies water in the Egyptian tongue; *Mosse*, “he drew out,” in Hebrew. Philo believes that the princess feigned him to be her own child. Moses denied that he was, and would not take advantage of this adoption, Heb. 11:24. He was grown up, and had been well instructed by his parents, ver. 9. He afterwards became well versed in all the sciences, (Acts 7:22,) rejecting what was idle and superstitious. Josephus assures us he became a great conqueror. C.

Ver. 12. *He slew the Egyptian*. This he did by a particular inspiration of God; as a prelude to his delivering the people from their oppression and bondage. *He thought*, says S. Stephen, (Acts 7:25,) *that his brethren understood that God by his hand would save them*. But such particular and extraordinary examples are not to be imitated. Ch.—He was inspired, on this occasion, to stand up in defence of the innocent. M. S. Tho. ii. 2, q. 60.—The laws of Egypt required every person to protect the oppressed; or, if unable to do it, he was to call in the aid of the magistrate. Diod. i. C.—Moses *looked round* to see if there was any help near. He was 40 years old when he was forced to flee.

Ver. 14. *Feared*. S. Paul, (Heb. 11:27,) is speaking of his leaving Egypt, at the head of the people, when he says, *not fearing the fierceness of the king*. Without being dismayed on this occasion, by the unexpected discovery of what he had done, (which was perhaps undesignedly made public by the Hebrew whom he had rescued,) he

resolves not to tempt God. H.

Ver. 15. *Madian*. A city and country of Arabia, which took its name from Madian the son of Abraham, by Cetura, and was peopled by his posterity. Ch.—There were, perhaps, some of the descendants of Cham, by his son Chus, intermixed with them; (H.) and hence Aaron reproaches the wife of Moses for being a Chusite. Num. 12:1. Jethro was a Cinean, descended from the same stock.

Ver. 16. *Priest*. Hebrew *cohen*, (or *cen*,) means also a prince, as the Chal. has it. When put in this manner, with the name of a place, it is generally taken in this sense. But formerly kings were also priests. Jethro served the true God, like Job, in the midst of a perverse generation, and offered sacrifice to him, when he joined the camp of the Israelites. Ex. 18:11. C.

Ver. 18. *Raguel*. He had two names, being also called *Jethro*, as appears from the first verse of the following chapter. Ch.—He is also called Hobab and Ceni. Num. 10:2. Jud. 1:16. Perhaps Raguel was father of Jethro. Drusius.

Ver. 21. *Swore*. Heb. *Goel* is rendered “was willing.”—Sym. has, “He conjured Moses;” and Theod. “Moses began to dwell.” The Sept. neglect the word entirely, “But Moses took up his abode.”

Ver. 22. *Gersam*, or *Gershon*. This name signifies, *a stranger there*: as *Eliezer* signifies *the help of God*. Ch.—*And she*, &c. is wanting both in Heb. and Chal. but found in the Complut. edit. of the Sept. It occurs (C. 18:4,) and we might naturally expect to find it in this place. C.

Ver. 23. *Died* in the year 2494. His successor, Amenophis, treading in his footsteps, was drowned 19 years afterwards. Usher.

Ver. 25. *Knew them*; that is, he had respect to them, he cast a merciful eye upon them. Ch.—Heb. “he had regard *for them*,” and, as some Latin copies read, *delivered them*. C.

EXODUS 3

Ver. 1. *Fed* for the space of forty years. During which time, he composed the books of Genesis and Job, for the consolation of his countrymen; (M.) though others believe he wrote all the Pentateuch in the desert. Theodor. &c.—*Of God*, on account of its height; or on account of God’s appearing to Moses.—*Horeb* is so close to Mount

Sinai, that the shadow of the latter reaches it when the sun rises. It is watered with three springs; and the summit is adorned with fruit trees. C.

Ver. 2. *The Lord appeared.* That is, an angel representing God, and speaking in his name. Ch. Acts 7:30. Gal. 3:19.—The apparitions of God to the patriarchs are generally understood in this sense. S. Aug. de Trin. iii. 11. W.—Yet many of the Fathers suppose, that this angel was no other than the Son of God, *the angel of the great council.* (Mal. 3:1,) and S. Aug. (q. 2, in Ex.) does not disapprove of this opinion. C.—*Not burnt.* Thus the Hebrews were afflicted, but not destroyed. M.—God is styled *a consuming fire.* Deut. 4:24. He appeared in fire again. C. 24:17. C.

Ver. 5. *Shoes.* Juvenal, sat. 6, takes notice of this custom. *Observant ubi festa mero pede sabbata reges.* D.—The Ethiopian Christians and the Turks never enter their churches, or mosques, without putting off their shoes. The priests did the like when they entered the temple of Jerusalem, and God ordered them moreover to wash their feet and hands. Ex. 30:19. C.—We observe the same ceremony, out of respect for Jesus Christ, when we go to kiss the cross. Pythagoras said, “Offer sacrifice and adoration barefoot.” Jamblic. 24. On such occasions, we ought to have our hearts disengaged from the world. H. See Lev. 2:15.

Ver. 6. *Hid,* out of respect, and perhaps fearing lest he should die. Gen. 16:13. C.—God takes the title of these three patriarchs, because he had promised Chanaan to each of them, and because they were eminent for virtue. God is repeated thrice, to insinuate the mystery of the blessed Trinity, and to shew that the Lord watches over each individual, as if that one alone existed. M.

Ver. 8. *Spacious,* compared with that of Gessen. Chanaan was not above 210 miles long, and 70 broad. Brocard. S. Jerom does not allow so much. Hecateus says that the Jews had three million acres of excellent land.—*Milk and honey* are still very plentiful in Palestine, (C.) though the country has lost much of its ancient beauty and luxuriance, for want of cultivation. The Sam. and Sept. number the *Gergesites* among the rest of the Chanaanites.

Ver. 12. *A sign.* Moses had modestly represented his own inability to perform so great a work, and such God generally selects. He encourages them therefore with a *sign*, to the *splendour* of which he was then a witness; and with another, which should appear in future, to convince him and all the world, that the undertaking was from God, when they should see him offering sacrifice in that place, out of the reach of Pharaoh. C. 24:3. Thus a future event is assigned to Achaz

and Ezechias, as a sign of something that was to happen first. Is. 7. 4 K. 19:29. Perhaps the sign here appointed is the *presence of God* enabling Moses to work miracles. M.

Ver. 13. *His name.* Many of them had embraced idolatry, and had forgotten God. Moses very properly begs to have his extraordinary mission sanctioned by miracles, without which he might well have been rejected, as heretics are. H.

Ver. 14. *I am who am.* That is, I am *being* itself, eternal, self-existent, independent, infinite; without beginning, end, or change; and the source of all other beings. Ch.—Heb. agrees with the Vulg. though it seems to read *aeje*, “I shall be,” &c. A. Lapide, &c.—No name can fully explain the divine perfections. As God is alone, he stands in need of no distinctive appellation, as Lactantius, and even the pagans have confessed. Orig. c. Cels. vi. C.—All other beings are just nothing, compared with God. He alone is self-existent and infinitely perfect. W.

Ver. 15. *Memorial.* By this title he is still known among Christians. M.—Hitherto God had generally been called Elohim. But now he assumes the incommunicable name (T.) consisting of four vowels, Jod, He, Vau, He, *Jehovah, the essence*, or OΩN, a word which the Greek Scriptures leave undeclined, to denote the unchangeable nature of the Deity. The word has been pronounced Jehovah by the moderns, and by the ancients Jevo, Jao, Jave, &c. H.

Ver. 16. *Ancients.* Perhaps there might be 72 magistrates already among the Hebrews, as there were afterwards in the desert (Grotius); or more probably they were only the chiefs of families, and leading men among their brethren, though without any public authority derived from the king of Egypt.—*Visiting.* So Joseph had foretold, Gen. 50:23. God examines before he punishes, Gen. 18:21. C.

Ver. 18. *Called.* Sam. and Sept. “hath been invoked upon us.” Heb. “hath occurred, or appeared to us.” H.—*Journey*, to Sinai, which was about this distance, to go straight. But the Israelites spent 48 days in arriving at it by a circuitous road. C.—In Heb. they ask, “Let us go, we beseech thee.” They do not tell a lie, but withhold the truth. M.

Ver. 21. *Egyptians*, among whom the Hebrews were forced to live, not being now allowed to enjoy the fertile country of Gessen alone, according to Joseph’s disposition. The subsequent kings altered that wise regulation. H.

Ver. 22. *Shall spoil*, &c. That is, you shall strip, and take away the goods of the Egyptians. This was not authorizing theft or injustice: but

was a just disposal made by him, who is the great Lord and Master of all things; in order to pay the children of Israel some part of what was due to them from the Egyptians for their labours. Ch.—Wisdom (10:17) *rendered to the just the wages of their labours*; and (v. 19,) *the just took the spoils of the wicked*, in a just war. It is an ancient tradition of the Jews, that the Egyptians appealed to Alexander the Great for the recovery of these spoils; but when the Jews demanded their wages, they were willing to desist from their claims. Selden, de Ture vii. 8. Tert. c. Marcion ii. 20. C.—God had a mind to punish the extravagance of the Egyptians, while he enabled his people to appear with suitable presents before him. It was on this last plea that the Hebrews borrowed precious garments, gold, &c. H. See Clem. Strom. 1. S. Aug. q. 23.

EXODUS 4

Ver. 1. *They*, &c. Many of the common people, not of the ancients. C. 3:18. M.—He knew that all ought to bring credentials from God, when they come in his name to institute a new order of things. This Moses, Jesus Christ, and the apostles did. Nothing less than a miracle can suffice to guard against imposters, who will never be able to stand this test throughout, in such a manner, but that God will evidently confound their delusive designs, if they should even attempt to work miracles. H.—*Believe the works*. S. Jo. 10:15. Mar. 16. W.

Ver. 4. *A rod*. This alluded to the three states in which the Hebrews had lived in Egypt: 1. As holding the sceptre; 2. as persecuted in a crafty and cruel manner; and 3. as liberated by Moses. M.—The dragon was so terrible as to make even Moses flee. Philo.

Ver. 7. *Again*. When Moses first appeared in defence of his brethren, Pharaoh afflicted them more grievously; but at last he was forced to let them go. M.

Ver. 9. *Blood*. This third sign had the same tendency as the former. It showed the cruel persecution inflicted upon the Hebrews, particularly in drowning their male infants; a cruelty which God would shortly revenge, by turning the waters of Egypt into blood, and by slaying the first-born and the army of the Egyptians. T.

Ver. 10. *Of tongue*, being impressed with awe, at the divine presence. He feared, therefore, that he should not be able to deliver himself intelligently at the court of Pharaoh, and might rather excite the disgust

of that haughty tyrant. H.—He had been 40 years absent in the land of Madian, and might have forgotten both the Egyptian and Hebrew languages in some degree; in which sense *slowness* or *heaviness of tongue* is taken, (Ezec. 3:5) to express an unknown language. C.—God was thus pleased to shew, that all the glory arising from this enterprize belonged to himself; and he thus also gave occasion to Moses to humble himself, while he wrought miracles. M.

Ver. 13. *Send.* Many of the fathers think Moses here prays for the coming of the Messias, who was to be the deliverer of his people; (S. Justin, &c.) or he begs at least that one more proper than himself may be selected; in which some discover marks of pusillanimity, others of great and laudable modesty; so that the anger of God here only means an earnest expression of his will, that Moses should make no further demur. Lyran supposes that Aaron was the person pointed at by Moses; and God grants his request. C.

Ver. 16. *To God.* Heb. “thou shalt be to him in the place of God.” He shall hear and obey thee, explaining to the people the instructions thou shalt give him. I have established thee the god of Pharaoh, and Aaron shall be *thy prophet*. C. 7:1. C.—I will address myself immediately to thee. T.

Ver. 17. *Rod.* So the devil taught Mercury and Bacchus to mimic Moses, and to carry a wand. *Tum virgam capit, hac animas ille evocat orco.* Virg. iv. C.

Ver. 19. *Life.* “After those many days were elapsed, the king of Egypt died,” who had obliged Moses to flee, as the Sept. Jos. and Philo add at the end of v. 18. Upon which God, who had already commissioned him to go, and saw him willing, gives him this further assurance that he has nothing to fear for his own person. H.

Ver. 21. *I shall harden,* &c. Not by being the efficient cause of his sin; but by withdrawing from him, for his just punishment, the dew of grace, that might have softened his heart; and so suffering him to grow harder and harder. Ch.—*Non impertiendo misericordiam.* S. Aug. ep. 194, ad Sixt. Thus God permitted the false miracles of the magicians, and did not suffer the scourges to continue long, so that the tyrant soon relapsed and forgot his promises. Orig. Philos. xx. Theod. in Rom. ix. 16. C.

Ver. 22. *First-born,* heir to my promises, and the object of my complacency.

Ver. 23. *Thy son.* This was the tenth and last scourge, which forced

the king to relent. M.

Ver. 24. *The Lord met him, and would have killed him.* This was an angel representing the Lord, who treated Moses in this manner, for having neglected the circumcision of his younger son: which his wife understanding, circumcised her child upon the spot, upon which the angel let Moses go. Ch.—Both his children were born about this time. But Eliezer, the younger, had not been circumcised; and therefore remained under the power of the destroying angel. Orig. c. Cels. v. Others think the angel was going to kill Moses. C.

Ver. 25. *Stone*, like a flint. Such stones are very common in Egypt, and are used by the embalmers to open the side of the deceased. The Galli priests make themselves eunuchs without danger, by means of sharp stones. Plin. xxxv. 12. Josue 5 circumcises with the like. But any instrument will suffice. C.—Sephora seized the first thing that came in her way, to save the life of her husband, with whom God was displeased for this neglect of complying with the law, whatever might be his pretext. It was not fit that he should be a legislator, who was not a pattern of obedience. T.—*Spouse.* I have redeemed thee from destruction, by shedding the blood of my son; therefore I will deem this a ratification of our marriage. Never forget our union, which costs me so much, and which has placed you in such imminent danger. The Hebrew mothers style their newly circumcised infants bloody spouses, in imitation of Sephora, who on this occasion perhaps addresses the words to Eliezer. The Sept. read, “Sephora ... fell at his feet, and said, the blood of my son’s circumcision has ceased to flow,” &c. which is not very easy to understand.

Ver. 27. *Of God.* Horeb, where both brothers met, after Sephora was returned to her father.

Ver. 30. *The three signs*, prescribed above, in proof of their mission. C.

EXODUS 5

Ver. 1. *Went in alone.* Aaron was substituted instead of the ancients, chap. 3:16.—*Pharao* Amasis, Cenchres, or *Amenophis*. Usher.—*Sacrifice*, which is the principal part of a religious festival. M.

Ver. 2. *The Lord.* Is there anyone above me?

Ver. 3. *Upon us.* They include themselves in the common danger, in case of disobedience; and they admonish the king respectfully, that

there is no resisting the God of the Hebrews with impunity.

Ver. 4. *Get you.* He knew not that Moses had been so long absent; and if he had known, he would not probably have treated him more mildly. H.

Ver. 5. *Increased,* the edict against children being abrogated. M.—He insists upon their labour being so intense and toilsome, as to thin their ranks.

Ver. 6. *Overseers,* natives of Egypt, who had under them some Hebrews for *task-masters*, as *the people* were more willing to obey them, v. 14.

Ver. 7. *Straw,* beaten small and mixed with clay, to make brick and mortar. See Ezech. 13:11. 15. Chardin, Perse ii. p. 76.

Ver. 8. *Idle.* Thus the impious speak of those who consecrate any part of their time to the service of God: and thus Protestants often condemn the holy-days prescribed by the Catholic Church!

Ver. 9. *Lying words,* alluding to the proposals of Moses. H.—Let them not spend their time in idle conversation. C.

Ver. 12. *Straw.* While some continued at the works, (M.) others went about the fields to gather up every grain of chaff and piece of straw which they could find.

Ver. 14. *And they,* the officers of the children of Israel, established over their brethren, as the Heb. more clearly insinuates, *were scourged*, or bastinadoed on the soles of the feet, as smaller faults are commonly punished in the East; (C.) or they were beaten also with rods, v. 16. H.

Ver. 16. *Withal.* Heb. “the fault is in thy own people,” who require impossibilities. C.—They throw the blame upon the king’s officers, (M.) though it was his own. H.

Ver. 21. *Kill us.* You are the occasion of our more cruel treatment. You have made the king have a bad opinion of us. Heb. “you have made our savour to be abhorred in the eyes of Pharaoh.” So Jacob said, (Gen. 34:30,) you have made me stink or become odious. Those who attempt to do a kindness, unsuccessfully, often experience a similar ingratitude. C. 14:11. M. It does not appear from the original, whether the officers or Moses was coming from the king’s presence. They met in some appointed place. C.

Ver. 22. *Wherefore.* These are not words of anger, but of earnest

prayer. S. Aug. q. 14. Moses does not attempt to satisfy the exasperated officers, but commits the whole to God. M.—In great undertakings, there are commonly many difficulties; which ought not to discourage us. T.

EXODUS 6

Ver. 1. *Said*, in answer to his prayer.—*Cast out*, so eager he will be to have you dismissed, after he has repeatedly felt my *hand*. C. 3:19. H.

Ver. 3. *My name Adonai*. The name which is in the Hebrew text, is that most proper name of God, which signifieth his *eternal self-existent being*, (Exod. 3:14,) which the Jews, out of reverence, never pronounce; but instead of it, whenever it occurs in the Bible, they read *Adonai*, which signifies *the Lord*; and therefore they put the points or vowels, which belong to the name *Adonai*, to the four letters of that other ineffable name, Jod, He, Vau, He. Hence some moderns have framed the name *Jehovah*: unknown to all the ancients, whether Jews or Christians: for the true pronounciation of the name, which is in the Hebrew text, by long disuse, is now quite lost. Ch.—This name was first clearly revealed to Moses, that he might have confidence in his special protection and love. M.—To know one by his name is to treat him with familiarity and distinction. Ex. 33:17. The pronounciation of the name of God might be known to Abraham, &c. but it was not so fully explained, nor the power and excellence of it declared in such a stupendous manner, as it was to Moses. D.—Or perhaps Moses made use of this name in the history of the patriarchs, because he wrote his account of them after this revelation. C.—The Sept. always put *Kurios*, “the Lord,” instead of the ineffable name; and our Saviour and his apostles, citing text where it occurs, follow their example. Mat. 4:7, 10. Rom. 15:11. W.—Philo informs us, that it was death to pronounce it out of the temple, and since that was destroyed, it has never been heard. C.—Galatinus, who wrote in 1518, is supposed to have invented the word *Jehovah*, (see *Amama Antib.* p. 319,) the year after the pretended reformation began. H.—S. Jerom (ep. 136 ad Marc.) explains the ten names of God, but never reads *Jehovah*. T.

Ver. 7. *God*, *Elohim*, who will pass sentence in your favour, as a just judge. M.

Ver. 8. *Hand*; swearing. C. 14:22. 2 Esd. 9:15.

Ver. 9. *Anguish*: Sept. “pusillanimity.” They would not even hope for a

change. M.—The Samaritan copy records the speech which they made to Moses. Kennicott, p. 313.

Ver. 12. *Uncircumcised lips*. So he calls the defect he had in his words, or utterance. Ch.—The Hebrews call the heart, &c. *uncircumcised*, when it has any natural or moral defect. Acts 7:15. T.—“I do not speak the language in its purity.” Sym. “I express my sentiments with difficulty.” C. 4:10. Onkelos.

Ver. 14. *These*. From this place to v. 26, is written in a kind of parentheses: the remainder of the chapter is a recapitulation of what had been said. C.—Moses intends to give his own genealogy, and the state of affairs when he began to afflict Egypt. H.—He mentions three tribes, which Jacob had rebuked, lest any one might think they had forfeited their title to some distinctive tribes. M.

Ver. 16. *Levi* died the last of his brethren, and Joseph the first. W.

Ver. 20. *Aunt*: Heb. *Doda* is applied to various degrees of kindred. The Chaldee says, Jochabed was daughter of Amram's *sister*, the Sept. assert of his *brother*, and consequently his own cousin. But she might be his aunt. C. 2:1. C.

Ver. 23. *Nahason*, prince of the tribe of Juda. Num. 1:7. Observe the modesty of Moses, who passes over his own family almost in silence. M.

Ver. 26. *Aaron* is sometimes placed first, as the elder; sometimes last, as inferior in dignity, v. 27.—*Companies*, or bands, in order of battle. C. 13:18. C.

EXODUS 7

Ver. 1. The God of Pharaoh, viz. to be his *Judge*; and to exercise a *divine power*, as God's instrument, over him and people. Ch.—Artapanus says, Moses was afterwards adored by the Egyptians.—*Prophet*, or interpreter. Thou shalt reveal my orders to him. C.—Moses participated in the divine nature, as judge, priest, prophet, &c. W.

Ver. 3. *I shall harden*, &c.; not by being the efficient cause of his hardness of heart, but by permitting it; and by withdrawing grace from him, in punishment of his malice; which alone was the proper cause of his being hardened. Ch.—He took occasion even from the miracles to become more obdurate. H.—Yet Pharaoh was less impious

than Calvin, for he takes the *sin* to himself. C. 9:27. T.

Ver. 10. *Took*, or “threw down,” as the Heb. and Sept. read.

Ver. 11. *Magicians.* *Jannes* and *Mambres*, or *Jambres*. 2 Tim. 3:8. Ch.—The pagans represented Moses as the greatest of magicians. (Plin. xxx. 1. Justin xxxvi.—*They also*, &c. Heb. has three terms, “wise men, diviners, and magicians;” but the two last seem to be of the same import. “The enchanters did the like by their secret practices,” either by words or by actions. Some say these operations were real; others affirm they were only apparent, and mere delusions. C.—“Whoever believes that any thing can be made, or any creature changed or transmuted into another species or appearance, except by the Creator himself, is undoubtedly an infidel, and worse than a pagan.” Coun. of Orange. See S. Aug. q. 21, de Trin. iii. 7.; S. Tho. ii. 2. q. 17. a 2.—The devil deceived the senses of the beholders; or brought real serpents, &c. thither. M.

Ver. 12. *Devoured.* Thus the superiority remained with Aaron. The rod was then restored to its pristine form, v. 15. H.

Ver. 17. *My hand.* The rod was in the hand of Moses, but he was God’s agent. M.

Ver. 18. *River.* The Samaritan copy repeats here the very words of God to Pharaoh, as the other *speeches* are also twice put at length. “Moses and Aaron went to meet Pharaoh, and said to him, ‘The Lord,’ ” &c. as v. 16, 18. See C. 11:7. C.—This is very agreeable to the style of Homer; and Kennicott believes that the repetitions have been omitted in the Hebrew for brevity’s sake, (Diss. 1 Chron. p. 383,) and that before the Greek version had been made. H.

Ver. 21. *All the land*, even in that of Gessen, which belonged to the Egyptians; while the Hebrews had good water. M.

Ver. 22. *Like.* They got a small quantity of water, either from the sea, from Gessen, (Wisd. 11:5,) or by digging wells, v. 24. C.—This plague lasted a full week, v. 25. The water which they found in the mean time in the wells was mixed with blood, Philo. S. Aug. in Ps. lxxvii. Wisdom 11:7, *thou gavest human blood to the unjust*.

EXODUS 8

Ver. 3. *Frogs*, not by a new creation; but the spawn was miraculously

brought to maturity. C.—Angels, or a divine instinct, brought them to infest all places; and thus they became a more grievous plague than that of blood. M.

Ver. 4. *Servants.* The Abderites and Dardanians were formerly obliged to abandon their country by such a plague. Orosius iii. 23. Plin. viii. 29. C.—Here the Samaritan copy adds, that Moses delivered this message to Pharaoh. H.

Ver. 7. *Frogs,* few in number, and brought by the ministry of devils. M.

Ver. 8. *Pray ye to the Lord,* &c. By this it appears, that though the magicians, by the help of the devil, could bring frogs, yet they could not take these away: God being pleased to abridge in this the power of Satan. So we see they could not afterwards produce the lesser insects; and in this restraint of the power of the devil, were forced to acknowledge *the finger of God.*

Ver. 9. *A time.* Moses thus prevents the king from attributing their departure to natural causes. Pharaoh was perhaps inclined to suspect this would be the case, and therefore had a mind to wait till the *morrow.* M.

Ver. 14. *Corrupted.* This helped to produce the ensuing plague of flies, &c. C.—The Egyptians might then recollect the putrid carcasses of the children, whom they had drowned. H.

Ver. 15. *Pharaoh hardened his own heart.* By this we see that Pharaoh was himself the efficient cause of his heart being hardened, and not God. See the same repeated in ver. 32. *Pharaoh hardened his heart at this time also;* likewise chap. 9:7, 35, and chap. 13:15. Ch.—This is the constant doctrine of the holy fathers. S. Aug. ser. 88. de temp. q. 18. 28. 36. S. Basil, orat. “that god is not the author of evil.” S. Chrys. hom. 67. in Jo. &c. Hence Origen, periar. 3. says, “The Scripture sheweth manifestly that Pharaoh was hardened by his own will; for God said to him, *thou wouldst not: if thou wilt not dismiss Israel.*” Even the priests of the Philistines were so well convinced of this, that they said, (1 K. 6:6,) *Why do you harden your hearts?* God therefore hardened them only by not absolutely hindering their wickedness, and by punishing them with less severity, as they did not deserve to be corrected like dear children, Hebrews 12.—*Perdition is from thyself.* Ose. 12:9. Thus God *cast Pharaoh into the sea,* by permitting, not by forcing, him to enter. Ex. 15:4. How shocking must then the blasphemous doctrine of Zuinglius, (ser. de provid. 5.) Calvin, (Instit. 8. 17,) &c. appear, who attribute every wicked deed to God, though

they pretend at the same time that he is not unjust, even when he commands and impels a man to commit murder or adultery! *Idem facinus puta adulterium ... quantum Dei est auctoris, motoris, impulsoris opus est, crimen non est; quantum hominis est, crimen ac scelus est.* Zuing. sup. The light of reason may suffice to confute such absurdity. W.

Ver. 16. *Sciniphs*, or *Cinifs*, Hebrew *Cinnim*, small flying insects, very troublesome both to men and beasts. Ch.—Like midges. Origen, hom. 4. Others think they were lice. Bochart. Pharaon is not forewarned of this plague.

Ver. 18. *Practiced, fecerunt*; the same expression as v. 7: whence some argue, that the former were delusions, not real changes. H.—God was pleased to shew here the vanity of their attempts, and the imbecility of the devil, who could not even bring a single animalcule or insect, though he had before appeared to work great wonders. T.

Ver. 19. *Finger*, the spirit, (Lu. 11:20 comp. Matt. 12:28,) or power of God. Is. 40:12. The magicians here confess, that Moses is something more than themselves. C.—Thus God interferes, whenever a contest of miracles, real or apparent, might lead any sincere seeker astray. He caused the priests of Baal to be confounded; (3 K. 19,) and Simon Magus, flying in the air, was hurled down at the prayer of S. Peter. Hegesip. Cyrola, the Arian patriarch, attempting to deceive the people, by giving sight to a man whom he bribed to feign himself blind; and Calvin, who wished to have the honour of raising a man to life, at Geneva, by the like imposition, were both deservedly covered with confusion; while, of those unhappy men who joined in the collusion, one lost his sight, and the other his life. Greg. of Tours ii. Hist. 3. Bolsec. On such occasions, we are admonished to be on our guard, and to adhere to the old religion. Deut. 13. Matt. 24. W.—The magicians, though fully convinced, were not still converted.

Ver. 21. *Flies*. Heb. *earob*. Sept. “dog-flies.” Some include under this plague all sorts of wild beasts. Josep. ii. 13. Wisd. 11:9, 16, 18. Insects are very troublesome, and the pagans honoured Jupiter with the title of Apomuioi, because he delivered them from flies. Beelzebub, “the god-fly,” got his name for the same reason. 4 K. 1:1. C.

Ver. 22. *Gessen*, where the Hebrews dwelt. The Egyptians who lived among them would not, however, escape this plague.

Ver. 23. *Be*. Here again the Sam. copy observes, that Moses told this to Pharaoh. H.

Ver. 24. *The Lord*, without the intervention of the rod, lest any

inherent power might be supposed to rest in it. M.—*Corrupted*, ravaged; men and beasts being destroyed by their bite or sting. Ps. 77:45. Wisd. 16:9.

Ver. 26. *The abominations*, &c. That is, the things they worship for gods: oxen, rams, &c. It is the usual style of the Scriptures to call all idols and false gods, *abominations*; to signify how much the people of God ought to detest and abhor them. Ch.—The Egyptians adored the stars, and even the vilest creatures, on account of some advantage which they derived from them. Cicero, N. Deor. i. They sometimes sacrificed animals; though, at first, “they offered only prayer and incense.” Macrobian. Satur. i. 7. Gen. 43:16. Their belief in the transmigration of souls, perhaps, induced them to abstain from the immolation of beasts. C.

Ver. 32. *Hardened*. Heb. and Sept. “Pharao hardened his heart for this time also.” M.

EXODUS 9

Ver. 3. *My hand*. God inflicts the fourth, fifth, and tenth plagues without Moses.

Ver. 5. *Land*. Moses related all this to the king, according to the Samaritan copy.

Ver. 6. *All the beasts*. That is, many of *all* kinds. Ch.—So it is said, (Jer. 9:26,) *all the nations are uncircumcised*, though some few observed the rite of circumcision with the Jews. H.

Ver. 7. *Hardened*. He did not beg for a deliverance, as the beasts were dead. M.

Ver. 9. *Blains*. Pestiferous buboes or burning swellings. C.—Thus were the pride and luxury of the Egyptians punished by Moses; and they who had kept the Hebrews in an iron furnace, were themselves scorched with fiery ashes and ulcers. M.

Ver. 11. *Stand before* to oppose Moses. They could not screen themselves. H.

Ver. 12. *Hardened*, &c. See the annotations above, chap. 5:21, chap. 7:3, and chap. 8:15. Ch.—*The wicked man, when he is come into the depth of sins, condemneth: but ignominy and reproach follow him.* Prov.

18:3.

Ver. 14. *Plagues* of fire and hail, that thy *heart* may relent. But as all my chastisements will not produce this effect, I will be glorified in thy fall. H.—I could now strike thee dead; (v. 15,) but I reserve thee for a more dreadful punishment, (v. 17,) in the waters of the Red Sea. C.

Ver. 15. *Pestilence*, or various evils which now came fast upon Pharaoh. M.

Ver. 16. *Raised thee* to the throne, or preserved thee hitherto from the former plagues. God disposes of things in such a manner, as to draw good out of the evil designs of men. S. Aug. de C. D. xi. 17. Rom. 9:17. C.

Ver. 19. *Cattle*. Some had escaped the former plague, or the Egyptians had purchased more from their neighbours, and in the land of Gessen. H.—God tempers justice with mercy. S. Aug. q. 33.—*Die*. This message was accordingly delivered to Pharaoh. Sam. copy. H.

Ver. 24. *In all the land of*. So the Heb.: but the Sam. and some Heb. MSS. have simply in Egypt. Ken.—*Founded*, about 627 years before. Hence it appears, that the rain falls in some parts of Egypt, (M.) particularly about Tanis, v. 18, 34. C. Wisd. 16:17.

Ver. 32. *Lateward*. The hail fell in February. Bonfrere Aristophanes (in Avibus) says, the Egyptians and Phenicians have their harvest when the cuckoo begins to sing. The month *Nisan*, which answers to part of March and April, was honoured with the first fruits. C. 13:4. M.

Ver. 35. *Hard*. Heb. “and he hardened his heart.” W.

EXODUS 10

Ver. 1. *Servants*. They took occasion, from God’s withdrawing his chastisements, to become more obdurate. S. Aug. q. 30. and 36.

Ver. 7. *Scandal*, or source of repeated misery; whether they meant their own resistance to God’s orders, or Moses, with the Hebrew nation. C.

Ver. 9. *Herd*s. Out of which the Lord may choose what victims he requires. M.—The people of Egypt kept solemnities of this description. Herod. ii. 58, 59.

Ver. 10. *So be.* A form of imprecation mixed with scorn: as, I shall not let you go, so may God abandon you. C.

Ver. 11. *Desired.* Moses had requested that all might go. He had not specified the men only, as the king boldly asserts. M.—A partial obedience will not rescue him from the threatened plague. H.

Ver. 13. *Wind* from “the south,” (Sept.) or “east,” (*Kadim*) or perhaps blowing from the south-east. Bonfrere. The locusts would come from Ethiopia, or from Arabia, in both which countries they abound. Ludolf, &c. They lay their eggs in autumn, and hatch in spring. Frequently they devastate one country after another. They are very large in the East, and sometimes will fasten upon the heads of serpents, and destroy them, as they did on this occasion the Egyptians. Wisd. 16:9.—In Cyrene, bordering upon Egypt, it is requisite to encounter these creatures thrice in the year. C. See Lev. 11:22.

Ver. 14. *Hereafter.* Joel 1:2, speaking of locusts which infested Judea, uses the same expressions to denote a very heavy judgment. Two events never perfectly agree. C.

Ver. 17. *Also.* Heb. “only,” and I will amend.—*Death*, or plague. M.

Ver. 18. *Moses.* The printed Heb. and Chal. do not read his name; but some MSS. have it agreeably to the Sept. and Syr. versions. Ken.

Ver. 19. *West.* Heb. *sea*, (Mediterranean) to the north and west of Egypt.—*Red sea.* Heb. “of suph,” or green herbs, which abound there. It has also a reddish appearance in some places, from the coral branches of a saffron colour. It probably was called red from Edom, or Erythros, the son of Isaac. C.—God drowned the locusts in this sea, by means of the wind, which often proves the destruction of those animals. Plin. xi. 29.

Ver. 21. *Darkness upon the land of Egypt so thick that it may be felt.* By means of the gross exhalations, which were to cause and accompany the darkness. Ch.—Thus were the Egyptians punished for keeping the Hebrews in dark prisons. M.—Philo says, even a lighted lamp or fire was extinguished. The Egyptians were affrighted with hideous spectres and evil angels. Ps. 77:49. Wisd. 17:4.

Ver. 29. *More.* Of my own accord. M.—Thou wilt send for me. C.

EXODUS 11

Ver. 1. *To Moses*, before he was gone out from Pharaoh. M.—This revelation had been made at Mount Horeb. Calmet places the three first verses within a parenthesis; and the fourth, &c. he supposes that Moses addressed to the king at the last interview. C. 10:29. Kennicott maintains, that the Samaritan copy preserves the unity of this awful transaction *almost* in its original perfection, by preserving the speech of God to Moses, part of which the Hebrew seems to address to Pharaoh.

Ver. 2. *Ask*; “not borrow,” as the Protestants translate; nor “jewels of silver,” but *vessels*, such as the princes offered at the dedication of the tabernacle, Num. 7. The Sam. and Sept. add “and raiment,” which they also asked for, (C. 12:35,) according to God’s command. C. 3:22. Kenn. 1. Dis. p. 391.

Ver. 3. *The Lord.* The Sam. makes this a continuation of God’s speech, “and I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.—4. For, about midnight, I will go forth into the midst of the land of Egypt.—5. And every first-born in the land of Egypt shall die, &c. (as in our fifth verse.—6. And there, &c.—7. But against any of the children of Israel shall not a dog move his tongue against man, nor even against beast, that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.—8. And thou also shall be greatly honoured in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.—9. Then said Moses unto Pharaoh, Thus sayeth Jehovah: Israel is my son, my first-born; and I said unto thee, Let my son go, that he may serve me.—10. But thou hast refused to let him go; behold! therefore Jehovah slayeth thy son, thy first-born.”—5. And Moses said, (as above, v. 4, 5, 6, 7, 8, 9, 10.) The Jews have retained the parts of the 3d and 8th verses, which were honourable to their nation, but they have given them as an historical narration. The 9th and 10th verses in the Sam. copy, record what God had before commanded Moses to declare. C. 4:22, 31. As, therefore, all had been once written in the Heb. text, the transcribers might probably think themselves dispensed from repeating the same things; and thus they might change some passages, and still repel the accusation of any wilful corruption, which seems to be the meaning of Ben Chaim’s preface to Bromberg’s Heb. Bible; where he acknowledges 13 such alterations made in the copies which were presented to King Ptolemy, and translated by the Sept. Ken. Dis. 2. p. 310.—*Moses.* This exaltation of Moses and the people took place only after the slaughter of the first-born. C. 12:36. Hence the Sept. observes here, the *Egyptians* gave or lent to them (echresan) all. H.—The greatness and dignity of Moses, impressed the king with awe, and made the people more willing to

assist the Hebrews. M.

Ver. 4. *I will enter*, by means of a good angel, (Wisd. 18:14. S. Chrys.) or by evil angels. Ps. 77:49. S. Aug. *ibid.* C.—Moses spoke this on the morning of the 14th Nisan; and that same night, after the paschal lamb had been eaten, the dreadful carnage commenced. M.

Ver. 5. *Mill.* The vilest slaves were thus employed in a sort of *prison*. C. 12:21. God makes no distinction between the king and the beggar. Death levels all.

Ver. 7. *Dog.* They shall enjoy a profound peace, (Judith 11:5,) while Egypt is in tears. Calmet here inserts the speech from the Samaritan copy, “And the man Moses;” &c. (v. 3 and seq.) deeming it essential to the context, and very agreeable to the spirit of Moses, who has many repetitions. H.

Ver. 9. *Angry*, at such obstinacy. M.

Ver. 10. *The Lord hardened*, &c. See the annotations above, chap. 4:21 and chap. 7:3.

EXODUS 12

Ver. 1. *Said*, some time before. Moses mentions all the plagues together. M.

Ver. 2. *Year*, sacred or ecclesiastical, which is most commonly used in Scripture. The civil year commenced with Tisri, in September, and regulated the jubilee, contracts, &c. Lapidé—January was the first month to determine the age of trees, and August to decide when cattle became liable to be tithed. C. 22:29. Levit. 19:23. C.—Before the captivity, the months were not styled Nisan, &c. but *abib*, (C. 13:4,) the first ... *Bul* the 11th, (1 K. 6.), &c. *Sa*.

Ver. 3. *Children*; a word which has been dropped in the printed Heb. and in the Chaldee, which has been assimilated to it, though found still in some MSS. and in the Sam. Sept. Syr. and Arab. versions. Ken.—*Day*. This regarded only the present occasion. Jonathan.—The Jews no longer eat the paschal lamb, as they are banished from Chanaan. C.—*Man*, who has a family sufficient to eat a *lamb*; Heb. *se*, which means also a *kid*, (as either was lawful, v. 13,) and perhaps also a calf. Deut. 16:2.

Ver. 4. *Less.* Moses does not specify the number. But in never comprised fewer than ten, nor more than twenty, in which number Menoch does not think women or children are comprised. The Jews satisfied the inquiry of Cestius, concerning the multitude which might be assembled at the paschal solemnity, by allowing ten for every victim; and finding that 250,600 victims had been sacrificed in the space of two hours, they concluded 2,700,000 people were collected at Jerusalem. Josep. Bel. vii. 16.

Ver. 5. *Lamb.* Heb. *se*, which denotes the young of either sheep or goats. Kimchi. He who had not a lamb, was to sacrifice a kid. Theodoret.—*A kid.* The *Phase* might be performed, either with a lamb or with a kid; and all the same rites and ceremonies were to be used with the one as with the other. Ch.—Many have asserted, that both were to be sacrificed. But custom decides against them. All was to be perfect, *Momim*, as even the pagans required; (Grotius) and God (Lev. 22:22,) orders the victims in general must have no fault. The Egyptians rejected them, if they were even spotted, or twins.—*A male*, as all holocausts were to be. Pagans gave the preference to females. C.—*One year*, not older, though it would do if above eight days old. M.—The paschal lamb prefigured Jesus Christ, who has redeemed us by his death, being holy, set apart, and condescending to feed us with his sacred person, in the blessed Eucharist. Here we eat the lamb without breaking a bone, though we take the whole victim. Jo. 19:36. 1 Cor. 5:7. C.—To fulfil this figure, Christ substituted his own body, and, making his apostles priests, ordered them to continue this sacrifice for ever. He came to Jerusalem on the 10th day of Nisan, on Sunday. He gave himself to his disciples on the evening of the 14th, and died at noon on the 15th. The unleavened bread, and the cup, (Lu. 22:17,) clearly denoted the blessed Sacrament, which was ordered to be eaten in the house or church of God. S. Cyp. Unit. See S. Greg. hom. 22. in Evang. Tert. c. Marc. iv. “The bread he made his own body.” If, therefore, the truth must surpass the figure, surely the blessed Sacrament must be more than bread and wine; otherwise it would yield in excellence and signification to the paschal lamb. W.

Ver. 6. *Sacrifice*, not simply *kill*, as the Protestants would have it. W.—*Evening.* Heb. “between the two evenings,” or “suns,” according to the Chaldee, alluding to the sun when it declines and when it sets, including about the space of two hours. This time belonged to the evening of the 14th, at which time the lamb was to be sacrificed, though it was to be eaten in the night, which pertained to the 15th. M.—The Jews began the day at sun-set, and some began the first evening soon after mid-day. Matt. 14:15 and seq. C.

Ver. 7. Houses. Those who joined their neighbours to eat the paschal lamb, were therefore to continue with them that night, if they would escape destruction, v. 23. M.

Ver. 8. Unleavened, in testimony of innocence, 1 Cor. 5:7. The priests of Jupiter did the like. Servius.—Lettuce, or some “bitter herbs.” Heb. and Sept. The Jews allow of five sorts.

Ver. 9. Raw. Some nations delighted in *raw flesh*, in the feasts of Bacchus, who hence received the title of *Omados*. Porphy. de Abstin. 3. The Heb. term *na* occurs no where else, and may perhaps signify half-roasted or boiled, *semicoctum*. It cannot be inferred from this prohibition, that the Hebrews commonly lived on such food.—*In water*, as the other victims usually were, 1 K. 2:13. 2 Par. 35:13.—*You shall eat*, is not in the original, nor in the Sept. We may supply it, however, or “you shall roast all, head,” &c. but in eating, you shall avoid breaking any bone, as the Sept. and Syr. express it, (v. 10,) and as we read, v. 46, and Num. 9:12. These were to be burnt, that they might not be profaned. C.

Ver. 11. Haste, as all the aforesaid prescriptions intimate. M.—Many of them regarded only this occasion, and were not required afterwards.—*Phase*, which the Chaldee writes Pascha, signifies the *passing over* (C.) of the destroying angel, when he spared those houses only which were marked with blood, to insinuate the necessity of faith in Christ’s death. Some have derived the word from the Greek *Pascho*, “to suffer,” on account of the similarity of sound. H.

Ver. 12. First-born, often denotes the most beloved; or, when spoken of those under oppression, the most miserable. Is. 14:30. Ps. 88:27. Moses observes, (v. 30,) that every house had *one dead*, which would not probably be true of the first-born, taken in a literal sense; but where there was no child, there the most dear and honourable person was cut off. Hab. 3:13, 14.—*Gods*, idols, whose statues some assert were overthrown (S. Jer. ep. ad Fabiol. Euseb. præp. ix. ult.); or sacred animals, which were adored by the Egyptians; (Origen) or the word may imply that the princes and judges of the land would be mostly destroyed. C.—Forbes observes, that by the destruction of the first-born, all the proper sacrifices, and priests of Egypt, were destroyed.

Ver. 14. This day. The Jews assert, that as their fathers were delivered out of Egypt on the 15th of Nisan, so Israel will be redeemed on that day by the Messias; which has been literally verified in Jesus Christ.—*Everlasting*. This is what will be done with respect to our Christian passover, (C.) of which the Jewish was a figure, designed to subsist as long as their republic. M.

Ver. 15. *Perish*, either by sudden death, or by forfeiting all the prerogatives of God's people; (v. 19) or, his offense shall be deemed mortal. See Gen. 17:14. The punishment of *Kerith*, *separation*, among the Jews, bore some resemblance to our excommunication. These menaces presuppose, that the law is possible, and that the land of Chanaan be in the possession of the Jews. Thus, the people who were not circumcised during the 40 years' sojournment in the desert, were not liable to this punishment of separation, as they knew not when the cloud would move, and they would have to march.

Ver. 16. *Eating*. On the sabbath, meat was not even to be prepared. C. 16:23. During the five intermediate days, any work might be done.

Ver. 17. *Bread*. Heb. *matsoth*. But the Sam. and Sept. read *Motsue*, precept, or ordinance. C.

Ver. 18. *Unleavened bread*. By this it appears, that our Saviour made use of unleavened bread, in the institution of the blessed Sacrament, which was on the evening of the paschal solemnity, at which time there was no unleavened bread to be found in Israel.

Ver. 19. *Stranger*. Heb. *ger*, signifies also a proselyte. M. See v. 43.—Only those men who had been circumcised were allowed to eat the Phase. Women, belonging to the Hebrews, might partake of it. The unclean were excluded. C.

Ver. 22. *Hyssop*; Heb. *ezob*: which some translate rosemary. M.—*Sprinkle*, &c. This sprinkling the doors of the Israelites with the blood of the paschal lamb, in order to their being delivered from the sword of the destroying angel, was a lively figure of our redemption by the blood of Christ. Ch.—S. Jerom, in Is. lxvi. says the doors were to be sprinkled in the form of a cross.

Ver. 24. *Children*; twelve years old. Lu. 2:42. M.—*Ever*. Sam. adds, “in this month.”

Ver. 27. *Victim*, sacrificed upon the altar, in honour of the passage, &c. It was a true “sacrifice of propitiation,” as the Arab. translates, and of thanksgiving. C.

Ver. 30. *Pharao*, who it seems was not the eldest son. Where the first-born of a family had a son, both were consigned to destruction. M.

Ver. 32. *Bless me*, by exposing me to no further danger by your stay.

Ver. 34. *Leavened*; which dough afterwards made unleavened ember-cakes. Heb. “and *misharoth* (a word which the Vulg. does not

translate) provisions” of flour, &c. v. 39. Josep. ii. 6.—This flour might be tied up in their cloaks, as they were only square pieces of cloth. Ruth 3:15. C.

Ver. 36. *The Egyptians*, who afterwards, pursuing them unjustly, put it out of their power to restore, if they had not been otherwise dispensed with by God. H.

Ver. 37. *Ramesse*. The first of the 42 stations or encampments of the Hebrews. M.—*Socoth*, or *tents*, perhaps the *scenæ* of Antoninus, or the *Mischenot*, mentioned C. 1:11.—*About*. Moses does not speak with such precision, as after the people had been numbered, and were found, 13 months after, to be 603,550 men, without the Levites, or those under 20 years. C.—Women and old men, and Egyptians, who joined their company, might make them amount to three millions. M.

Ver. 40. *Egypt*. Sam. and Sept. add, “and in the land of Chanaan, they and their fathers,” dating from the departure of Abraham from Haran in his 75th year; from which period, till Jacob’s going into Egypt, 215 years elapsed. Kennicott produces this instance, as a proof that the Hebrew text is defective: Dis. 1. p. 399. Josephus ii. 15. S. Aug. q. 47. and others, admit this addition as genuine; which, however we have observed on Genesis, is rejected by Ayrolus, Tournemine, &c. H.

Ver. 42. *Observable*, in which the Lord has been our sentinel and preserver. Vatab.

Ver. 48. *Dwell*, or become a proselyte, by circumcision, if a male; or by baptism, if a female; receiving a sort of new-birth. Jo. 3:10. The Jews would not suffer any to dwell among them, who would not observe the seven precepts given to Noe. Gen. 9. But the *proselytes of justice* embraced the Jewish religion. C.

EXODUS 13

Ver. 2. *Sanctify unto me every first-born*. Sanctification in this place means, that the first-born males of the Hebrews should be deputed to the ministry in the divine worship: and the first-born of beasts to be given for a sacrifice. Ch.—*Sanctify*, set apart. M.—*Openeth*, the first male fruit of the womb. If a female was born the first, none of the children were to be redeemed. Lu. 2:23. Jesus Christ submitted to this law; though many of the fathers have asserted that, on account of his miraculous conception and birth, he was not subjected to it; while

others maintain the contrary.

Ver. 4. *Corn.* Heb. *Abib*; which was styled Nisan after the Babylonian captivity. At this time, peculiar names were not yet given to the months, by the Hebrews or Egyptians. C.—They were distinguished by their respective order, productions, or appearances. H.

Ver. 5. *When.* These regulations did not therefore take place in the desert. M.

Ver. 9. *And it, &c.* The festivals appointed by God and his Church, naturally remind us of the favours which we have received, and help us to meditate on the law. H.—The Jews, understanding the precept literally, write verses taken from this chapter, and Deut. 6 and 11 upon parchment, and bind these *tephilins*, or phylacteries, on their forehead. But if these scrolls were requisite, why do they not also put them in their mouth and in their heart? Jesus Christ condemns the vanity of the Pharisees, who wore these bandages extremely large. Matt. 23:5. The Mahometans teach their scholars, by writing the Coran upon a tablet, and exposing it to their view: (C.) a plan lately introduced in England with great success by Mr. Lancaster.

Ver. 13. *Price.* No other option is given, as the Levites were selected for the ministry. H.—The first offspring of impure animals, were to be redeemed or killed; those of the pure were to be offered in sacrifice. Num. 18:15. Philo. Dogs, cats, poultry, &c. were to be slain. Deut. 23:18. C.

Ver. 14. *To-morrow.* At any future period. Matt. 6:2. M.

Ver. 15. *Hardened.* Heb. “by himself,” or by his own malice. W.

Ver. 16. *It.* This ordinance shall cause thee never to forget the goodness of God. H.

Ver. 17. *Lest.* God maketh use of precautions, to shew the free-will of man. W.—The Philistines had before made a great slaughter of the Ephraimites, 1 Par. 7:21. The Chanaanites would also be ready to oppose the Hebrews, if they had attempted to enter by the road of Pelusium, and perhaps the Idumeans and Amalecites also would have met them in front, while the Egyptians attacked their rear. C.—This journey, Philo says, would not have taken up above three days. The battle with Amalec took place only 40 days afterwards, and God protected his people. M.

Ver. 18. *Armed,* in order of battle. Heb. *chamushim*, “by fives,” or in five battalions. Jos. 1:14. Jud. 8:11. C.—Calvin asks where the

Hebrews could procure arms, as if to cavil with this translation. But surely they might get them in the same manner as the vessels of gold; and they undoubtedly were not destitute of arms when they encountered the Amalecites, v. 17. H.

Ver. 19. *Joseph's*. This attention to the dead is commended. Heb. 11. W.—S. Stephen assures us, that the bones of the other patriarchs were deposited at Sichen; and we may conclude, that they were transported on this occasion by their respective families. Acts 7:16.

Ver. 20. *Etham*. A city on the banks of the Red Sea, giving its name to one of the gulphs, which the Greeks called after the city of Heropolis. Plin. vi. 29. The Sept. translate, “They encamped at Othon, which is near the desert;” and (Num. 32:6,) the Hebrews marched three days in the desert of Buthan, before they arrived at Mara.

Ver. 22. *Never*. From the station of Etham; or, if we follow S. Jerom, from that of Socoth, or even from Ramesses, according to Bonfrere, till the passage of the Jordan, when the ark supplied its want. Jos. 3:11. This cloud assumed different appearances, as the exigencies of the Hebrews required. It was a figure of baptism; (1 Cor. 10:1) the fire designated Jesus Christ, and the cloud the Holy Ghost. S. Amb. de sac. 6. C.

EXODUS 14

Ver. 1. *Beelsephon*, means “the lord of the watch-tower.” Some think an idol was thus denominated, whose office it was to prevent people from quitting the country. How vain were his efforts against God’s people!

Ver. 3. *In*. Between craggy mountains and the Red Sea. H.

Ver. 4. *And he will*. Protestants falsely translate, “that he may,” &c. contrary to the Heb. and other versions. W.

Ver. 6. *People*, fit for war, who could be got ready on such short warning. Ezechiel (ap. Eus.) makes the number amount to a million.

Ver. 7. *Captains*. Sept. “Tristatas.” Three men rode on every chariot, which was armed with scythes, to cut down all that came within contact, the chief warrior, with his armour bearer and charioteer. S. Greg. Nys. H.—Or these three captains may very probably be the three chief officers of state, (C.) or the generals of cavalry, and of infantry,

and the chief treasurer, or receiver of taxes, *principes equitum peditumque erant, & tributorum*. S. Jer.

Ver. 8. *Hand*. Without any dread. Num. 15:30. C.—All the army of Egypt could do nothing against them. Yet presently, at their approach, the Hebrews were suffered to fall into dismay, that they might learn not to confide in their multitudes, and might pray with greater earnestness for protection, v. 10.

Ver. 12. *Wilderness*. This is the language of dastardly souls. They had begun to be almost in love with their chains. Every difficulty gives them occasion to repine at the gracious purposes of God, and the exertions of his servant Moses. But God bears patiently with the defects of a carnal and long-oppressed nation. H. v. 13.—The wiser sort pray to God, while others thus upbraid Moses.

Ver. 13. *Ever*. They saw their floating carcasses the following morning. Heb. “you shall not see the Egyptians any more as you see them at present.” They were not in the same condition.

Ver. 14. *Peace*. You will not have to draw a sword. The Syriac subjoins, “Therefore Moses cried unto the Lord,” which connects this with the following verse. C.

Ver. 15. *Criest*.—“A vehement desire is a cry, which reaches the ears of the Lord.” S. Bern.

Ver. 17. *To pursue*. God did not restrain the perverse will of the Egyptians; but suffered them to be guided by their blind passions, and to rush presumptuously into the bed of the sea. If the retiring of its waters had been owing to any natural cause, this wise nation could not be ignorant but that, at the stated time, the ebbing would cease, and consequently that they would be overtaken by the waters. But the waters stood up like walls on both sides, and they were so infatuated as to suppose that the miracle would be continued for their protection. H.

Ver. 20. *A dark cloud, and enlightening the night*. It was a *dark cloud* to the Egyptians; but enlightened the night to the Israelites, by giving them a great light.

Ver. 21. *Wind*. This served to dry up the sandy channel of the Red Sea, which was mixed with mud and weeds. It blew from the east, Kodim, or from Arabia.—*Divided*, some say into 12 parts or *divisions*, Ps. 135:13. But the words of the psalmist may be verified by the sea opening a spacious passage, such as was requisite for so many millions to travel through, (H.) e.g. a distance of perhaps 18 miles, in so short

a space of time. Silara Adrichomius thinks the breadth of the division would not be less than nine miles.

Ver. 24. *Watch.* About four o'clock. The Hebrews divided the night into three equal parts, (C.) or four, consisting each of three hours, (M.) which varied in length as the night was longer. H.—*Slew* many by his thunderbolts, as Artapanus relates, and the Scripture elsewhere insinuates. C. 15:6, 12. Ps. 76:16, 18. Josep. ii. 7.

Ver. 25. *Lord.* thus they reluctantly confess his might, and are forced to glory Him in their destruction. Their change is only the effect of fear and temporal danger, v. 18. H.

Ver. 31. *Sea-shore.* The Hebrews would thus again be enriched by their spoils. C.—*Servant.* Those who believe God, submit to the directions of his ambassadors. S. Jerom in Philem. 5. In this merited catastrophe of the Egyptians, which fixed the last seal to the mission of Moses, the fathers contemplate how God's servants are rescued by baptism, and by the merits of Jesus Christ, from Satan and from all sin. 1 Cor. 10:1, 4. Orig. hom. 5. H.

EXODUS 15

Ver. 1. *Canticle.* Origen reckons this to be the most ancient piece of poetry. It is truly sublime, and calculated to fill the souls of those, who say their late cruel masters, now prostrate at their feet in death, with sentiments of the greatest gratitude and piety towards their almighty benefactor. H.—God miraculously gave utterance to the dumb on this occasion, (Widsom 10:21.) and taught the whole congregation of Israel to join in harmonious concert. (De Mirab. S. S. inter. op. S. Aug.) This mode of perpetuating the memory of past benefits by canticles, is very common in Scripture. C.—*Let us sing.* So the Sept. The Heb. has “I will sing ... for he hath triumphed gloriously.” This canticle was composed by Moses, about 1491 years B.C. H.

Ver. 2. *Praise.* The printed Heb. is here irregular, but some MSS. agree with the Vulg. Chal. and Arab. Ken. i. p. 400.—To him *my praise* is due on all titles. H.—*God.* Hebrew *el*, “the strong one.” M.

Ver. 3. *The Lord.* Sept. “breaking wars in pieces,” **a man of war**, a conqueror. C.—*Almighty.* Jehova, *I am.* This is the most awful and incommunicable name. H.

Ver. 4. *Captains.* Lit. Princes. Heb. *shalishim*, chiefs. The three great officers. C. 14:7. We find three were entrusted with the highest power in the empire of Chaldea, (Ezec. 23:15. Dan. 5:7) as well as at the court of David. 2 K. 23:8. 1 Par. 11:10. *Hadino, Eleazar, and Semma*, had various other princes under them. C.

Ver. 7. *Wrath.* A tempest of lightning. See Isai. 63:11. Habac. 3:15.

Ver. 8. *Together.* “Congealed on either side,” as the Chal. and Sept. express it. C.

Ver. 9. *Enemy.* Miracles make but small impression upon the wicked. They pursue their schemes of destruction, which end in their own ruin!—*Slay.* Heb. “despoil.” Sept. “bring them into subjection.” H.

Ver. 10. *Wind.* Sept. “spirit,” which S. Amb. and S. Aug. understand as the Holy Ghost. C.

Ver. 11. *Who ... Lord.* The initials of these four Hebrew letters, which the Maccabees placed on their banners, (*m c b i*) probably gave that title to those stout heroes, who rose up in defence of their religion. H.

—*Strong*, may be applied either to men, or to the pretended gods of the Gentiles, which seems to agree best with the sequel. Sept. “among the gods ... wonderful in praises.”—*Terrible and*. Heb. “terrible to praise,” requiring that we should perform that duty with awe. C.

Ver. 12. *Earth*. When their carcasses were corrupted, such as were not eaten by fishes, mixed with the earth at the bottom, or on the shore of the sea.

Ver. 13. *Hast been*. This is a prophecy of what should happen to the Hebrews till they should be put in quiet possession of Chanaan, (C.) of which they had an earnest, in the protection which they had already experienced. H.—*Holy*, on account of the temple, and of the patriarchs, and Jesus Christ, who dwelt there. M.

Ver. 15. *Stiff*, with consternation. See Jos. 9:9. The nations of Chanaan found auxiliaries even among the near relations of the Hebrews, the children of Esau, (who were not governed by *princes*, Alphim, as Gen. 36) and of Lot. We easily forget our relations, when our interest is at stake! Heb. instead of being stiff, says, they “melted away.” Both words insinuate, that their heart was under such a violent struggle, that they could perform no duty.

Ver. 16. *In the*, &c. When they shall behold thy wonders, wrought in our defence.—*Let them* cease to make opposition. Heb. “let them be silent as a stone.” H.

Ver. 17. *Mountain*. Chanaan was very mountainous, and different from Egypt. C.—Sion was the peculiar mountain of God, consecrated to his worship. M.

Ver. 18. *And ever*. Lit. *et ultra*, “and beyond;” *holam*, which denotes a long duration, is often used to mean a time that will have an end. To add the greater emphasis to it, the latter term is sometimes used when eternity is meant. The Sept. “*The Lord shall reign over this generation*, or age of the Mosaic law, *and over an age* lasting from Christ to the end, *and still*.” His kingdom shall extend over all eternity. C.

Ver. 19. *For*, &c. He is not tired with repeating this wonderful judgment, which gave him reason to hope that God would complete his work; and at the same time, give a sanction to his mission. If the most potent of the monarchs of the earth could so little withstand his power, what had he to fear from a few jarring clans of barbarians and shepherds? H.

Ver. 20. *Mary*, or Mariam, as it was formerly pronounced, though the Masorets now read Miriam: may signify one “exalted, lady, star,

bitterness of the sea.”—*Prophets*; having revelations from God, (Num. 12:1,) and singing his praises.—*Of Aaron*. Moses passes over himself out of modesty. She is known by this title, whence it is supposed she never married. S. Amb. C.—*Timbrels*, which were already used in solemn worship.—*And dances*. *Choris* may mean companies of women, singing and dancing in honour of God. The men repeated what Moses had entoned, and the women did the same after Mary; unless, perhaps, the multitude of both sexes, respectively, repeated only the first verse by way of chorus; or Mary and her band took up each verse “in answer” to the men, as the Heb. insinuates. This divine canticle will afford joy even to the elect. Apoc. 15:3.

Ver. 22. *Sur*, which is called Etham, “*Pough*,” (Num. 33:7,) on which account both sides of the Red Sea are described by the same name; hence some have groundlessly asserted that the Hebrews came out of the Red Sea by the same way they entered it. H.

Ver. 23. *Mara*, about halfway between Suez and M. Sinai. The waters are said to be still potable, though of a disagreeable nitrous taste. C.

Ver. 25. *A tree*; (lignum) or piece of wood, which had the natural property here ascribed to it. Eccli. 38:4. C.—Though we can hardly suppose, that all the collection of waters would be thus rendered sweet, unless God had given it a miraculous efficacy. H.—It foreshewed the virtue of the cross. Theodoret ix. 26.—*Him*, Moses, and the people of Israel, of which he was now the sole head or king. H.—God *proved* on this occasion the disposition of the Hebrews to enter into the alliance, of which he proposes to them the heads, v. seq. Josue 24:25, makes use of nearly the same words. God begins to take upon himself the administration of the republic, appointing the forms of judicature. Jer. 7:22. What regarded sacrifices, was given upon occasion of their idolatry. D.

Ver. 26. *Healer*. God delivered his people from every infirmity, which might prevent any one from joining the rest of their tribes on the night of the exit. Ps. 104:37.

Ver. 27. *Elim*, to the north-west of Sinai. Shaw says there are now only nine fountains. H.—Strabo mentions a place of this description, five days’ journey from Jericho, which was consecrated to the gods. B. xvi. p. 511. C.—We might here, (at the conclusion of the third age, according to those who call the deluge the first, and Abraham’s call, the second,) pause, with Dr. Worthington, to take a view of the progress of the Church, and of the true doctrine, which has at all times been believed. But the attentive reader of the sacred text, and of these notes, will find this to his hand almost every page. *Meditate upon these*

things ... Take heed to thyself and to doctrine, be earnest in them. 1 Tim. 4:15. The holy Job probably lived about this time, so that his book may serve to corroborate those truths, which were the objects of faith to some good men living among the Gentiles, as well as to the more favoured nation of the Jews. H.

EXODUS 16

Ver. 1. Sin, after they had encamped on the Red Sea. Num. 33:10. The 33d station was also in the desert of Sin, or Cades. But that is far remote from this desert. Num. 20:1. C.—*Month* of May, Jiar. Their provisions lasted a whole month. On their failure, they presently have recourse to murmurs.

Ver. 3. *Over*, greedily feasting on the most nutritive meats. H.

Ver. 4. *Prove*. Show by experience. Therefore he orders the Hebrews to gather manna only for one day, except on Friday. Many suppose that this bread of angels began to fall on Sunday, (v. 22. Origen. hom. 7.) or on Friday. C.

Ver. 5. *Provide*. Hence, this day was called Parasceve, or the day of preparation.

Ver. 7. *Morning*, when manna fell, as quails were brought the former evening, v. 12 and 13. These fresh instances of protection might, convince them that they had not been imposed upon by Moses in leaving Egypt. M.

Ver. 8. *Lord*. All rebellion against lawful authority is resented by God. D.

Ver. 9. *Before*, to the place appointed for public worship. C. 32:7. C.

Ver. 12. *Say*. Similar promises are often repeated, to appease the seditious mob. H.

Ver. 13. *Quails*. All the Oriental languages express these birds by *solaem*, though some have asserted, that pheasants or locusts are here meant. Josephus (Ant. 3. 1) informs us, that great flocks of quails are found about the gulph of Arabia. They return to Europe from the warmer regions, about the beginning of May, at which time God directed the course of vast multitudes to the camp of Israel. Hesychius says, the chennion, a smaller species of quails, was salted and dried, as

the Hebrews did theirs. Num. 11:32. See Ps. 77:26. C.—*Dew*, upon which lay the miraculous bread, around the camp. None fell within, as the place was not sufficiently clean. M.

Ver. 15. *Manhu*. S. Jerom adds the explanation, (D.) which is almost universally adopted, though some pretend that *man*, even in Chaldee, means *who*, and not *what*? Calmet refers them to Ps. 60:7 for a proof of the contrary. Manna is found in various parts of the world, the best in Arabia. But this was of a different nature, and wholly miraculous, falling every day, except Saturday, throughout the 40 years that the Hebrews dwelt in the desert. It melted with the heat of the sun, (v. 21,) though it would bear the fire, and might be made into cakes, which cannot be done with the Arabian manna. It filled the mouth of God's servants with the most delightful tastes, (Wisd. 16:20,) while the wicked were disgusted with it. Num. 11:6.—*Our soul is dry*, &c. It is called the bread of angels, being made or brought by their ministry, and of such a quality, that they would desire nothing better, if they stood in need of food. C.—Whatever a man gathered, he had only a gomor full, and this sufficed for young and old, sick and healthy; if any was kept over the night it became corrupt, except that which was reserved for Saturday, and that which was preserved in the ark for a memorial for several hundred years. W.—Yet this wonderful bread was only a figure of that which Jesus Christ promised to give, (S. John 6) and as the figure must come beneath the reality, (Col. 2) what we receive in the blessed Eucharist, must undoubtedly be something better than manna. Would Zuinglius and Calvin attempt then to persuade us, that Christ appointed their mere sacramental *bread*, to supersede and excel the favour of manna granted to the fathers, who are dead? Mere bread cannot stand in competition with this miraculous food. But the truth which it foreshewed, according to all the doctors of the Church, I mean the body and blood, soul and divinity of Jesus Christ, in the blessed sacrament, under the appearances of bread and wine, are surely more excellent than manna itself. It is miraculously brought upon our altars by the words of Jesus Christ, spoken by his priests at Mass, and dispensed to infinite multitudes, in the most distant places from each other, and even in the smallest particle. H.—It giveth grace in this life, and glory in the next, and this in proportion to each one's disposition. To the wicked it may appear contemptible, but to the servants of God it is the most delightful and *supersubstantial*. W.—Button allows that the Protestant version of this verse “seems to make Moses guilty of a contradiction. *It is manna, for they wist not what it was*. But the Sept. (he might add the Vulg. also) translate it according to the original.” H.

Ver. 18. *Eat*. Each one's provision was just enough to fill a gomor; (

M.) or those who had collected more, gave to those who wanted. 2 Cor. 8:15. Any one might take less.

Ver. 20. *Putrified.* So God was pleased to punish their diffidence in Providence. H.

Ver. 21. *Morning.* Wisd. 16:28, we find the reason of this ordinance, which enforces diligence, and was a constant admonition to bless God without delay. H.—*It melted*, that it might not be trodden under foot by the profane. M.

Ver. 22. *Told Moses*, wishing to know why God had given this injunction.

Ver. 29. *Place.* Onkelos allows a person to travel 2000 cubits on the sabbath. Some heretics understand this literally, and would not alter the posture in which they were found by the festival. Orig. Philos. 1.

Ver. 31. *Manna.* This miraculous food, with which the children of Israel were nourished and supported during their sojourning in the wilderness, was a figure of the bread of life, which we receive in the blessed sacrament, for the food and nourishment of our souls, during the time of our mortal pilgrimage, till we come to our eternal home, the true land of promise: where we shall keep an everlasting sabbath: and have no further need of sacraments. Ch.—*Seed* in size, but *white*; whereas the seed of coriander is black. M.—Sam. “like a grain of rice.”—*Honey*, or oil. Num. 11:8. C.—This was the usual taste. But if any one liked another better, the manna assumed it. Wisd. 16:20. M.

Ver. 33. *A vessel*, “a golden urn,” as the Sept. and S. Paul (Heb. 9:4,) express it. This was placed in the tabernacle, where the Hebrews met to pray, till the ark was made. C.

Ver. 35. *Land.* Manna was withdrawn as soon as usual food could be easily procured. H.—In this desert of the world, we are supported by the sacraments. As manna fell in the night, so the mysteries of faith are concealed from the curious researches of men. It melted with the sunbeams; so mysteries confound the idle attempts of those who would fathom their impenetrable depth. Those who ate manna died, but the worthy receiver of the blessed sacrament will live for ever. C.

EXODUS 17

Ver. 1. *Mansions*, at Daphca, (Num. 33:12,) and perhaps at Aluz. C.—

Raphidim, the 11th station mentioned by Moses, which was afterwards called *Massa*, “temptation,” because the people murmured in this place. M.

Ver. 2. *Chode*, quarrelled and murmured. H.—*Tempt*, requiring a miracle, v. 7.

Ver. 6. *Before thee*, ready to grant thy request at Horeb, a *rock* to the west of Sinai, and a figure of Jesus Christ, according to S. Paul; who says, (1 Cor. 10:4,) that the spiritual *rock* followed the Hebrews. Some say a part of the real rock was carried in a chariot. S. Chrys. Others, that the rivulet of waters accompanied them till it fell into the sea near Asiengaber. Usher.—The Rabbins say, that these waters never failed the Israelites till the death of Mary, for whose sake they were given, and that the bright cloud disappeared with Aaron, and manna at the decease of Moses.

Ver. 7. *Temptation*. *Massa* and *Meriba* “quarrel,” as the Heb. reads.

Ver. 8. *Amalec*. The descendants of Esau by his grandson, living about the Red Sea.

Ver. 9. *Josue*, who was before called Osee, or Ausem, was the son of Nun. From the victory obtained over the Amalecites, he was ever after called Josue, Jehosuah, or Jesus, “Saviour.” He attached himself to Moses, and is styled his *servant*, as Patroclus and Merione are called servants of Achilles and of Idomen, by Homer; though they were men of high birth.—*Hand*, to defend the cause of the Hebrews by a miracle, if it be requisite.

Ver. 10. *Hur*, grandfather of Beseleel, (1 Par. 2:19,) grandson of Esron by Caleb.

Ver. 11. *And when Moses lifted up his hands*. Here Moses was a figure of Christ on the cross, by whose power and mediation we overcome our spiritual enemies. Ch.—*Hands*, forming the sign of the cross, as the fathers observe, in the posture of a suppliant. S. Jerom says, the people fasted also till the evening, c. Jos. ii. C.—If heretics deride the priests of God, standing with their hands extended at the altar, let them reflect on Moses, and on Jesus Christ, who, *lifting up his hands*, *blessed* his disciples; and hence learn, that such ceremonies are not vain. W.

Ver. 14. *Of Josue*, and of all who shall govern after him, that they may remember to execute my decree of extermination, against these cruel Amalecites, who have first dared to oppose the progress of my dejected people. H.—Moses mentions, that they particularly attacked

the feeble and stragglers, (Deut. 25:18,) though their army was very formidable. Judith 4:13. Saul received an express order to destroy this nation; and he made such havoc among them, that they never rose again to any importance, and were confounded with the Idumeans. 1 K. 15:3. C.

Ver. 15. Exaltation. He has given me the victory. He has supported my hands on high, holding the rod as a standard. H.

Ver. 16. Hand of the throne. The Lord hath lifted up his hand, and sworn on his throne, that war, &c. (Chald.) or the hand of Amalec hath attacked the throne (Israel, the inheritance) of the Lord; therefore shall he pursue them for ever. The Sept. have followed a different reading, "because with a secret hand the Lord will fight; and some suggest, that instead of *ces*, *throne*, we should read *nos*, *signal*, or *standard*." Since the hand has attacked the standard of the Lord, the war of the Lord is against Amalec. Le Clerc.—Or "the Lord has taken his standard into his hand to destroy the Amalecites for ever." Chateillon. C.

EXODUS 18

Ver. 1. Jethro. See C. 2:18.—*Priest.* Hebrew Cohen means also a prince. Both offices were performed by the heads of families, in the law of nature. W.—It is supposed that this interview took place later, and should be placed. Num. 10:10. C.

Ver. 2. Back, with her consent, when he was going to the court of Pharaoh. M.—Since he had the vision of God, S. Epiphanius says, he lived in continence with her. Hoer. 78.

Ver. 5. Mountain. Horeb, (C. 3:1,) or Sinai. M.

Ver. 6. Word. Heb. "And he said unto Moses, I, &c. 7. And Moses went out to meet," &c. which seems very strange, after he had been just talking with him. The authors of the Sept. and Syr. read *behold*, instead of *I*. "It was told Moses. Behold thy," &c. Kennicott observes, that five Samaritan copies retain *ene*, "behold," instead of *ani*, "I," and thus obviate the *nonsense* which disturbs the reader of the present Hebrew.

Ver. 7. Worshipped, bending to the ground, according to the custom of the country. H.—*Tent* of the Lord, if it were then erected, and afterwards into that of Moses. C.

Ver. 9. *Rejoiced.* Sept. “was in an ecstasy,” of admiration, mixed with joy. M.

Ver. 11. *I know.* I am now more convinced of this truth. Jethro instructed his family in these principles. The Rechabites were his descendants. 1 Par. 2:55. Jer. 35. M.—*Proudly.* Heb. “because in the thing in which they did proudly, *he was* against, or above them.” Something must be supplied. God turned the wisdom and arms of the Egyptians to their own confusion. C.

Ver. 12. *Sacrifices.* Peace-offerings, of which he might partake with the *ancients*. H.—Jethro being a stranger, and a servant of the true God, might perform this duty in person, even though we allow that the priesthood was restrained to the family of Aaron before this time with regard to the Hebrews. C.—*Before God.* S. Aug. who supposes that the tabernacle was not yet erected, explains this *in honour of God*: but others, who believe this happened at the close of the year, say that the feast was made before the tabernacle, the house of God. M.

Ver. 17. *Good,* or convenient, either for yourself, or for the people. H.

Ver. 18. *Foolish.* Sept. “intolerable.”—*Labour.* Heb. “thou wilt surely sink, or be wasted away.”

Ver. 20. *To do.* Be a mediator between God and the people: explain their wants, and bring back his decision: but let inferior officers see them executed. H.

Ver. 21. *Avarice.* That they may not be bribed against their better knowledge. The wise, rich, and disinterested, must be appointed magistrates; such as may not be under any undue influence. Aristotle blames the Lacedemonians for entrusting such offices to people who had nothing. See Isai. 3:7.

Ver. 23. *Thou shalt.* Heb. “and God shall order thee.” Jethro does not wish his advice should be followed, till God had been consulted. C.—By his plan, he thought Moses would have time to confer more with God, and promote his own welfare, and the convenient dispatch of business. M.

Ver. 25. *Tens.* The Samaritan copy here inserts, from Deut. 1:9 to 19, where this is related at greater length. The Sept. also add to the other officers, the Grammatoeisagogeis, or *Shoterim*, mentioned in the same place, as lectors or scribes, whose business it perhaps was to present written requests.

Ver. 26. *To him.* Whether they regarded religious or civil matters. No

appeal was made from an inferior or any other tribunal, but that of the supreme magistrate. C.

Ver. 27. *Depart*, upon his consenting to leave his son Hobab, for a guide, (Bonfrere on Num. x. 29,) or perhaps he departed for a time, and returned again. C.—Moses shews by his example, that superiors ought not to disdain receiving prudent admonitions from any one. S. Chrys. W.

EXODUS 19

Ver. 1. *This day.* The same on which they departed from the Raphidim, or on the third day of the third month; though S. Aug. understands the first of the month; (C.) on which last supposition, allowing 16 days of the month Nisan, 30 of Jiar, and 4 of Sivan, the law was given 50 days after the liberation of the Jews, as the new law was promulgated on Whit-Sunday, on the day of Pentecost. S. Aug. ep. 119. 16. W.

Ver. 3. *And Moses went up to God.* Moses went up to Mount Sinai, where God spoke to him.

Ver. 4. *Eagles.* Out of the reach of danger. As eagles carry their young upon their wings, so I have protected you from all your enemies. Deut. 32:11. C.

Ver. 5. *Possession, (peculium.)* Heb. *segula*, “a chosen portion or treasure.” M.—*Mine.* I could have made choice of others. We cannot but admire the goodness of God, who asks for the free consent of the people. Hence they can have no pretence for breaking this solemn covenant. C. Theod. 9. 35.

Ver. 6. *Priestly kingdom.* “Priests and kings.” Chal. You shall rule over the Chanaanites, &c. and you shall offer sacrifice to me, at least, by slaying the paschal lamb. This kingdom shall not be merely of a civil nature; it shall be also sacred. The whole nation shall be *holy*, separated from the pagans, and consecrated to me. M.

Ver. 8. *Related*, as a mediator acting between two parties, (H.) though God knew all before. Thus his servants cease not to lay before him their own and our wants. W.

Ver. 9. *Cloud*, to veil his majesty, while he spoke to Moses in the hearing of all. H.—Then they began to place an entire confidence in

their leader. Maimonides.

Ver. 10. *Garments*, with their bodies, as the Jews understand by this expression. They were also to abstain from their wives, &c. By which exterior practices, they were admonished of the interior purity which God required. All nations seem to have adopted similar observances of continence, washing themselves, and putting on their best attire, when they appeared before God. See Herod. &c. C.

Ver. 13. *Him*. In detestation of his impiety, which has made him unclean. H.—*Go up into* the precincts of the *mountain*, to which Moses conducted them; (v. 17, 21,) or they might ascend after the trumpet ceased, and the law was given. For some understand *shall begin*, in a contrary sense with the Roman Sept. “when the voices of thunder, and the trumpets, and the cloud shall be no more;” (*apelthe*) so also the Chal. Syr. Vatable. The sound which was heard, resembled that of a horn. (Jobel.) See Levit. 25:10. C.

Ver. 15. *Wives*. S. Paul recommends continence when people have to pray. 1 Cor. 7. On the pagan temple of Epidaurus, this inscription was placed, “Let those be chaste who enter here.” Clem. Strom. 5.

Ver. 18. *Terrible*, by the display of so many instruments of God’s power; lightning, fire, a thick cloud, and various peals of thunder, and the sound of a trumpet; besides rain, and the company of millions of angels. Ps. 67:9, 18. How different was the appearance of Sion, when Jesus proclaimed his gospel! Heb. 12:18.

Ver. 19. *Answered him*, “in a speech,” articulated and heard by all the people, as the Heb. Sept. Syr. &c. intimate. Many legislators have pretended that their laws came from heaven. But they had no witnesses. Moses does all openly. His laws are preceded, accompanied, and followed by prodigies.

Ver. 22. *Sanctified*, in an extraordinary manner, above the rest. These priests, according to S. Aug. are the children of Aaron, and the whole race of Levi, who would shortly be selected by God. But others think, they are those who, by the law of nature, were accustomed to officiate. Or, as God had declared that they were all a *priestly kingdom*, some of the most comely and irreproachable youths of each family, had been chosen to present victims, when the covenant with God was to be ratified. C. 24:15. C.

Ver. 23. *The people*. Glassius understands this with an interrogation, “Can no one?” God exempts Aaron from the common law, v. 24. H.

Ver. 24. *Pass*. Sept. “contend violently to pass.” *The kingdom of heaven*

suffereth violence, Matt. 11:12. M.—Moses was the mediator of this covenant, and Aaron his interpreter, to explain to the people the orders of Moses. C.—Thus we have seen the dreadful apparatus of the law of fear, with the preface to it, and the approbation of the people.

EXODUS 20

Ver. 1. *The Lord* now, by his angel, delivers in an intelligible manner the ten *words*, or commandments, which contain the sum of all the natural law, and may be reduced to two precepts of charity, Matt. 22:40. Mar. 12:31. How these commandments are to be divided into ten, the ancients are not perfectly agreed. We follow the authority of S. Augustine, (9. 71,) Clement, (strom. 6,) and others, in referring three of the precepts to God, and seven to our neighbour. Protestants adopt the Jewish method, of making four commandments of the first table, and six of the second; as they divide our first into two, and unite the 9th and 10th; though it surely must appear rational to admit a distinct precept, for an internal as well as for an external object; and the desires of committing adultery or theft require a distinct prohibition no less than the external actions. Whereas the forbidding to have strange gods, or to worship images, or creatures of any description, is exactly of the same tendency. For no one can worship an idol, without admitting a strange god. The latter part, therefore, of the first commandment, or the second of Protestants, is only a farther explanation of what had gone before, as Moses himself clearly insinuates, v. 23. *You shall not make gods of silver*, &c.

Ver. 2. *Thy God*. By this endearing title, we are all required to consecrate our whole hearts and souls to our only Maker and Redeemer; and therefore we must love God sincerely, and comply with all his commandments. This preface to the Decalogue, enforces the acts of faith, hope, charity, religion, &c. H.

Ver. 3. *Before me*, or in my presence. I shall not be content to be adored with idols. C.

Ver. 4. *A graven thing, nor the likeness of any thing*, &c. All such images or likenesses, are forbidden by this commandment, as are made to be *adored* and *served*; according to that which immediately follows, *thou shalt not adore them, nor serve them*. That is, all such as are designed for *idols* or *image gods*, or are worshipped with *divine honour*. But otherwise images, pictures, or representations, even in the house of God, and in the very sanctuary, so far from being forbidden are

expressly authorized by the word of God. See Exodus 25:15, &c. chap. 38:7. Num. 21:8, 9. 1 Chron. 28:18, 19. 2 Chron. 3:10. Ch.—

Protestants insidiously translate “any graven image,” though *pesel*, *eidolon*, *glupton*, and *sculptile*, in the Heb. Gr. and Lat. denote a graven thing or idol. They will, however, hardly condemn his majesty for having his representation stamped upon the coin of the nation, nor so many of our wealthy noblemen, who adorn their rooms with the choicest efforts of painting and of sculpture. They know that the object of prohibition is the making and adoring of *idols*. But they probably wish to keep the ignorant under the stupid delusion of supposing, that Catholics are idolaters, because they have images, and that they themselves are not, though they have them likewise at home; and even in their churches admit the absurd figures of the lion and the unicorn, stretching their paws over the tables of the law, instead of the pious representations of Jesus expiring on the cross, &c. which were set up by their Catholic ancestors. Let them read, and adopt herein *just weights and measures*, proposed to them by Thorndike, one of their most discerning and moderate teachers. In the mean time, we will assure them, that we abhor all idols; both those made with hands, and those which are formed by the head of heretics, who set up their own fancies and delusions, to be adored instead of the true God. Our general councils of Nice and of Trent define what we ought to believe on this head; and the matter is so fully explained in our catechisms and books of instruction, as well as from our pulpits, that no person can well remain in ignorance. If we perform various actions of respect before pictures, which are also done in honour of God, can any man of sense infer, that we look upon both with equal respect? Do we not read of the people falling down to shew respect to the king, and supreme worship to God, by the same act of the body? H.—Altars and sacrifice we reserve solely for God, as S. Aug. (c. Faust. xx. 21) well observes. Other indifferent practices must be determined by the intention.—*Latria*, or supreme worship, can be given to none but the Deity. But we shew our respect and veneration for his servants in glory, by an inferior service called *Dulia*, giving *honour to whom honour* is due. How profane and impious must the words of the first reformers appear, who, after saying most falsely, that “papists make the Virgin Mary a god, (Luther. postil.) and worship images in heathenish manner,” (Melanct. Loc. com.) attribute various fictitious crimes to the blessed Virgin and other saints! Cent. Magd. Calvin, &c.) They knew that all the saints abhorred their impiety; and therefore, in revenge, they vilify the saints, and condemn all the doctors and fathers of the Church, since the death of the apostles, as guilty of superstition and idolatry. H.—“By this occasion, dead creatures, and bloodless half worm-eaten bones, began to be honoured, invoked,

and worshipped with divine honour. All which the doctors of the Church not only winked at, but also set forward." Cent. Magd. C. vi.) What is then become of the promises of God, to teach all the *truth* by the mouths of his pastors? Matt. 28, &c. Let others judge, whether we ought to pay greater deference to Saints Jerome, Aug. Greg. &c. or to Luther, Calvin, and the Centuriators of Magdeburg. But some will even admit that images were commanded by God. C. 25:18, &c. Hence they lay great stress upon the words *to thyself*; as if all images were forbidden that man should make, without the express sanction of God. So Parkhurst Lexic. But those who are conversant in Hebrew, know that these words have no such import; and if things were inseparable from idolatry, they could not be sanctioned by God. H.—No creature must be represented as a deity. But sovereign worship, both internal and external, must be given to the great Author of all good, while we abstain from every superstitious act, and from all dealings with the devil and false religions. C.—Protestants, therefore, who only forbid *images*, diminish God's law. Were not the idols of Chanaan, Chamos, &c. which represented nothing in nature, also condemned?

Ver. 5. Adore. Protestants translate again, with the same view, as in the preceding verse, "thou shalt not bow down thyself to them," in condemnation of Catholics, who kneel before the cross. But do not they kneel, when they receive their sacramental bread, or when they ask for their parents' blessing? Did not S. John, and other saints, bow down out of respect to angels? And were these all idolaters! We are forbidden, therefore, to shew any respect to strange gods. But we must honour the true God in his saints, referring all the glory to him. H.—*Hate me.* Those who do not imitate their wicked ancestors, need not fear being involved in their punishment. M. S. Aug. q. 42. S. Greg. mor. 15. 22. S. Jer. in Ezec. xviii.—Sometimes, indeed, God takes away the lives of children and of subjects, to punish the sins of parents and of kings; but this may be no real detriment to the deceased. H.—Grotius thinks, that this menace is directed against idolaters. Others believe, it may be placed at the conclusion of each of the commandments. C.

Ver. 7. In vain. On trifling occasions, rashly, or falsely. "Those who swear often, diminish their credit among the wise." Philo.

Ver. 8. Sabbath day, on which rest from servile work is prescribed, that we may worship God with greater fervour. Saturday was kept holy by the Jews, in honour of God's resting. The apostles have authorized us to keep Sunday instead, to commemorate the mysteries of Christ's resurrection, &c.

Ver. 9. Six, &c. This must be understood if no festival of obligation occurred. For many were in force in the old law; such as the Passover, Encenia, Purim, &c. as there are still in the Church. H.

Ver. 10. *Stranger.* Of some other nation. Good policy required that all should conform to this regulation, whatever their religion might be. Grotius.—Maimonides says, without any probability, that “a Gentile observing the law, was guilty of death.” C.

Ver. 12. *Honour.* Love, respect, feed, if requisite; support the infirmities of parents. See Num. 24:1. 1 Tim. 5:3, 17. They are ministers of God in the production of children; and those who offer an affront to his minister, irritate God. Philo.—*Land of Chanaan.* The promises are of a temporal nature; but they should bring to our reflection the eternal rewards which attend the virtuous. The duties of parents are not specified, as nature would shew their extent, and as the obligations of parents and children are reciprocal. C.

Ver. 13. *Kill.* These precepts are to be taken in their full extent, as prohibiting not only the ultimate act, but every thing which leads to it. Magistrates are authorized to inflict capital punishment. We are allowed also to defend ourselves against an unjust aggressor. But we must never *intend* to kill him. C.—The laws will not condemn us, perhaps, if we do; but God sees the heart, and judges. A night thief may be slain, because we know not how far our own lives may be endangered. C. 22:2. H.

Ver. 14. *Adultery.* This precept is placed before the former one, in the Sept. S. Mark 10:19, and S. Luke 18:20. Adultery was punished with death, Lev. 20:10. All civilized nations have held it in abhorrence, as destructive of all peace. Job 31:11. All other impure actions are forbidden, under different penalties.

Ver. 15. *Steal;* by which name fraud of every description is condemned. Some have erroneously restrained this prohibition to the stealing of men for slaves. C. 21:16. C.

Ver. 16. *False.* Calumniators were subjected to the law of retaliation, and were forced, by the Egyptians and others, to undergo the same punishment, which they would have inflicted upon others. This law is the guardian of good faith and honesty in all our dealings. It is explained more in detail. C. 23:1. Lev. 19:11.

Ver. 17. *House.* Sept. places *wife* first, as all do. Deut. 5:21. The express prohibition of lustful and unjust desires, might suffice to have obviated the mistake of Josephus, and of the Jews, in our Saviour's

time, who looked upon them as indifferent, provided they were not carried into effect. They render us guilty in the sight of God, (Matt. 5:28,) whenever we give consent to them, as even Ovid and the pagan philosophers acknowledged. Grotius.—At the conclusion of this 10th commandment, we find five verses in the Samaritan copy and version, as well as in the Arabic, and a sufficient vacant space is left in an ancient Syriac MS. translated from the Hebrew, which induce Kennicott (D. 2. p. 97,) to conclude that they are genuine; particularly as they explain what law was to be engraven on the two stones set up by Josue, which the Hebrew leaves ambiguous. They are as follows, repeated, for the most part, Deut. 27:2. “And it shall come to pass, when the Lord thy God shall bring thee into the land of the Chanaanites, whither thou goest to possess it, then thou shalt set thee up great stones; and thou shalt plaster them with plaster, and shalt write upon the stones all the words of this law.—And it shall come to pass, when ye are passed over the Jordan, ye shall put these stones, which I command you this day, upon Mount Gerizim.—And thou shalt build there an altar to the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them.—Thou shalt build the altar of the Lord thy God, and shalt sacrifice peace-offerings; and thou shalt eat there, and rejoice before the Lord thy God.—That mountain is on the other side Jordan, by the way where the sun goeth down, in the land of the Chanaanites, which dwell in the flat country over-against Gilgal, beside the plain of Moreh, near Sichem.” This particular designation of *Gerizim*, makes Calmet suspect, that it is an interpolation of the Samaritans. But Kennicott hesitates not to lay the blame of omission upon the Jews; as he endeavours to shew, that they have corrupted Deut. 27:4, substituting *Hebal*, instead of *Gerizim*. “Certainly the Jews *might omit*, as easily as the Samaritans *might insert*.” p. 100. H.

Ver. 18. Saw. The Hebrews often substitute one organ of sense for another. S. Aug. 9. 72. Jer. 2:30.—The Samaritan reads, “the people heard the thunders, and the sound of the trumpet, and beheld the lightning.” Henceforward till C. 24. Moses and Aaron alone heard the voice of God; and the laws delivered. C. 25 to 31 were revealed to Moses only.

Ver. 19. Die. The Sam. copy inserts here what we read, Deut. 5:24, 5, 6, 7.

Ver. 22. Seen: no visible form; (C.) but *I have spoken* from the top of Sinai. H.

Ver. 23. Make. Heb. adds, “with me.” v. 3. This people was prone to

idolatry, and stood in need of having the first commandment often inculcated. M.

Ver. 24. *Earth*, which may be destroyed with ease, to prevent any profanation.—*Place*. Where the tabernacle shall be fixed, you shall offer sacrifice, and I will hear you. The ark was afterwards deposited in the temple, where alone the Jews were, consequently, allowed to sacrifice. H.—Samuel offered victims at Mespha and Ramatha, by the dispensation of God. 1 K. 7:9, 17. M.

Ver. 25. *Defiled*; because done in opposition to God's order, who required, on this occasion, the utmost simplicity, to prevent any undue veneration. Iron was not used about the tabernacle or temple, as brass was more common. Altars raised in haste, like that, Deut. 27. Jos. 8:30, and that which was designed for the ratification of the covenant, (C. 24:4,) were required to be of this construction, unpolished and simple, as was the altar erected, 1 Mac. 4:47. But other altars were not built after this model. C.

Ver. 26. *Steps*. These were afterwards allowed in the temple. Ezech. 43:17. The Egyptians made use of their pyramids for altars; and some suppose, that the high places of Juda were of a similar nature, and exposed the priests, who wore long robes without breeches, to the danger of being seen. C. 28:42. The steps allowed by God were therefore very low, and enclosed with boards, after the Greek fashion. Such were used by the priest and priestess of Jupiter. Serv. in Æneid iv. 646. Linen breeches, or girdles, were afterwards required. Lev. 19:27. and Ex. 28:42. C.

EXODUS 21

Ver. 1. *Judgments*, or laws directing the civil conduct of the Israelites. M.

Ver. 2. *Servant*, or slave. A man might sell himself and his children. But if they were females, under age, God prescribes how they are to be treated, v. 7.—*Six years*: in case he were brought immediately after the expiration of the Sabbatic law: none could be detained for a longer period. If a person lost his liberty in the fourth year after the general release, he would recover it in the space of two or three years at latest. H. Bonfrere.

Ver. 3. *Raiment*. Hebrew *Gaph* may signify also the *body*. "If he come

(with his body) alone, let him so depart." Sept. C.

Ver. 6. *To the gods:* Elohim. That is, to the judges, or magistrates, authorized by God. Ch.—In a matter of such consequence, great deliberation was requisite.—*Posts*, of his own house. This ceremony tended to punish the slave for neglecting his liberty, and shewed, that he should not pass the threshold any more without his master's leave. —*For ever*; till the year of Jubilee, when all the Hebrews were to be set free. Lev. 25:40. M.

Ver. 7. *Go out*, to work in the fields, according to Grotius; or rather, to enjoy her liberty. A father who sold his daughter, always expected that she should be the wife of the purchaser, or of his son. If this did not take place, she was free after six years, or before, if her master died. Constantine sanctioned the power of the Romans to sell their children. The Phrygians and Thebans had the like custom. C.

Ver. 9. *Daughters.* When she is old enough to be married, he shall give her a dowry like his own daughter, or like a free woman. H.

Ver. 10. *Marriage.* This seems to insinuate that she was divorced: but the best commentators suppose, that the introduction of the second wife was not to infringe the rights of the first. Heb. "he shall not diminish her food, raiment, and dwelling," but treat her as his wife. The Athenians required husbands to visit their wives thrice a month. —*Price*, &c. A sufficient dowry, or the rights of marriage; "her company," (omilian.) Sept.

Ver. 12. *With a will.* The Heb. and Sept. do not express this, but the context shews it to be necessary.—*Death*, by the sword, as people soliciting idolatry to others were also. Eighteen crimes were punished with lapidation, ten with fire, or melting lead poured down their throats, and six with strangling. The royal tribunals always commanded the criminal's head to be struck off. C.—When the punishment is not defined, stoning must be understood; (Rabbins and Selden, Syned ii. 13.) at least when it is said, *his blood be upon him*. But when it is only determined that he shall die, Grotius understands he must be *strangled*, with towels put round the malefactor's neck, while he stands up to the knees in a dunghill; (Drusius) as he does also when he is to be killed with melted lead. Murder was punished by the ancient Greeks with exile. Plato, &c. "At that time it was deemed unlawful to inflict a capital punishment upon any, who, however criminal, were still men." Lartant 2. But as these crimes became more frequent, God enacts this law of retaliation, *blood for blood*. Gen. 9:6. Ten paces from the place of execution, the criminal Hebrew had to confess his sin. Maimon. C.

Ver. 13. *God.* When a person was slain undesignedly, the Providence of God was to be adored in silence, as nothing happens without his permission. H. See Num. 25:6.

Ver. 14. *Altar,* if he should flee thither for safety. No asylum was allowed to such murderers. Thus Joab was slain by Solomon. 3 K. 2:31. M.

Ver. 15. *Striketh,* even though death should not ensue. But some require a grievous wound, and that the son should be twice admonished. Deut. 21:18. Parricide seemed a crime so shocking and unnatural, that neither Moses nor Solon made any express law against it.

Ver. 17. *Curseth,* or speaking injuriously. The Athenians put such in prison.

Ver. 19. *Staff,* as people in health do, or even as a convalescent. In the mean time the other person was confined, and subjected to the law of retaliation, if the sick man lost either limb or life, v. 24. C.

Ver. 21. *Money,* which purchased the slave. Hence, as he will be punished in some degree, and it is not absolutely certain that the slave died of his wounds, his master shall not be put to death. "They are slaves, (says Seneca, ep. 47,) but they are *our fellow-slaves.*" We have one common origin, and one master over us all. Job 31:13. H.—Many nations tolerated the murder of slaves by their masters. But this was contrary to reason and humanity, (C.) and condemned by many of the Roman laws. Christen.

Ver. 22. *But live herself.* So Josephus also reads, Ant. iv. 8. But Philo and the Sept. have, "of a child unformed;" and v. 23, "But if the child be formed, (*exeikonismenon*, animated and organized) he shall give soul for soul;" as if all were referred to the child, which the Vulg. explains of the mother. To destroy the life of either was punished with death. "She who first taught the art of expelling the tender foetus, deserved to perish by his own malice." Ovid. C.—The precise time when the soul begins to animate the body is so very uncertain, that, after conception, the person who should cause a miscarriage wilfully, would expose himself to incur the guilt of murder. Josephus, c. Ap. ii. shews how the Jews abhorred such wickedness. The Romans punished it with death. H.—*Homicidii festinatio est prohibere nasci.* Tert. apol. Onkelos says, that "if the mother should not die of the stroke, the offender was to satisfy the husband by paying a fine, to be awarded by the husband, or by the judges: but in case the mother died, he should render life for life:" (C.) in which decision he agrees with the Vulg. H.

—The Heb. is ambiguous, “If death ensue not.” C.

Ver. 24. Eye. “This law tended to restrain, not to encourage, fury and revenge.” S. Aug. c. Faust. xix. 25. Some explain it, as if a sum of money could only be required, equivalent to the ransom of an eye, in case a person should be under a necessity of losing or of redeeming it. Muis. Jonathan.—Retaliation was not left to the injured party’s discretion. The judge was to decide. Christ enjoins what is more perfect, ordering us to turn the left cheek, when we have received a blow on the right. The canon law inflicts the punishment of retaliation upon the calumniator. C.

Ver. 28. Stoned, that he may do no more harm, and that the owner may be punished at least by this loss. H.—Sentence was passed by the 23 judges. By the Roman law, the animal which struck a man was forfeited to him (C.); and its master had to make good all damages. Justinian iv. 9.

Ver. 32. Bond man, &c. of any of those uncircumcised nations, (Jonathan) whom it was lawful to put to death; and hence their life was esteemed of less value. H.—*Sicles*. Sept. “didrachmas.” This was the price of a slave, for which our Saviour was sold: that of a free-man was double. C.

EXODUS 22

Ver. 1. Five oxen; because they are of greater value than *sheep*. Theodor.—As these things may easily be stolen, a heavier fine is imposed than on those who steal money. The Scythians punish theft with the utmost severity. Grot.—All these punishments, till the 25th chapter, were inflicted by the judge. T.

Ver. 2. Blood. The reason is, because it could not easily be known whether the thief had not a design upon the life of the people in the house; and therefore, the law gave them authority to defend themselves. But they were not authorized to kill the thief designedly. the laws of Athens and of Rome, permitted nocturnal robbers to be slain, at least when they came armed. Plato de leg. ix. &c. To defend our goods or honour, by killing the aggressor, is contrary to justice and reason. C.

Ver. 4. Double. This is an exception from the general law, v. 1, (C.) because he can more easily make restitution, as he has not sold or

destroyed the thing. D.

Ver. 8. Gods. “In the presence of the Lord.” Sept.

Ver. 9. Damage. Heb. “thing lost, which another challengeth.... and whom the judges condemn, he,” &c. If the person who had deposited a thing, pretended that the one produced was not the same, or not equally good, and failed in proving the charge, he was liable to pay double its value. C.

Ver. 12. Stealth, of the person to whom it was entrusted, or by his connivance, as the Hebrew *mamu*, (*de cum eo*) “from with him,” intimates. M.

Ver. 13. Slain. Or any part of its mangled remains, in proof of his assertion. Syr.

Ver. 14. Restitution. It is to be presumed he was guilty of some negligence. C.

Ver. 15. Especially, &c. This is a third case, in which the person who lends, suffers all the loss, in consideration of the money which he had received. Others explain, “If he be a hired servant, he shall pay out of his wages.” Syr. Grotius.

Ver. 17. Money. Fifty sicles, as it is expressed, Deut. 22:29. If the maid were of high birth, the magistrates might inflict other punishments on the seducer.

Ver. 18. Wizards. Heb. “a witch.” Women are more given to such delusions, which imply an apostacy from God to serve the devil, and disturb the republic.

Ver. 20. Death. Heb. “shall be anathema,” (*erom*) which denotes utter destruction both of the person and of his goods. Jonat. 1 K. 15:3.

Ver. 21. Were strangers. The Celtes punished with death the murderer of a stranger, which they only banished him who murdered a citizen. C.

Ver. 24. Fatherless. Thus God will retaliate upon the oppressors of the poor. H.

Ver. 25. Poor. Such are often most in want. Usury is not lawful, even with respect to the rich. The Heb. terms it *a bite*. M.—“What is usury, said Cato, but to kill a man.” The Romans required thieves to restore double, but usurers were to render four times as much as they had taken. Varro Rustic. i.—Restitution is prescribed, 2 Esd. 5:11. Some

Calvinists have stood up in its defence, in opposition to the Scriptures, fathers, and Councils of the Catholic Church. *Lend, hoping to gain nothing by it.* Lu. 6:35. "Let him who loves money, ... lend (in the persons of the poor) to Him who says, *Give, and it shall be given to you.*" S. Leo ser. The Jews themselves have reprobated usury in any use. C.

Ver. 28. *Gods.* Judges, priests, &c. Josephus and Philo say, we must not speak ill of strange gods, lest the Gentiles should take occasion to blaspheme the true God, and that we may be farther removed from the danger of taking the name of God in vain, and losing that respect which we owe to it.

Ver. 29. *Tithes.* Heb. "thy plentitude, (first-fruits and tithes) and thy tears;" (or liquors distilled from odoriferous trees) in a word, all that is most excellent. Censorinus (de die nat.) says, excellently well: "They who acknowledged that they had received food, a country, light, and even their very persons, from the bounty of the gods, failed not to consecrate a part of all to the gods, ... to the temples and chapels, where they worshipped them." C.

Ver. 31. *Beasts.* "Wild beasts." Sept.—This was to encourage humanity. Theodoret.

EXODUS 23

Ver. 1. *Lie,* by countenancing calumny. Judges must never do any thing which they know to be unjust, whatever the witnesses may assert. The person who speaks against his neighbour, would injure him, if he had an opportunity. Quintel.—Heb. "Thou shalt not raise a false report." H.

Ver. 3. *Favour.* Mercy would then be contrary to justice. Ps. 71:2. S. Aug. q. 88.

Ver. 8. *Bribes,* which naturally induce the receiver to shew favour, and therefore cannot be too carefully avoided. The Athenians put to death those who bribed the judges, and required the latter to restore ten-fold. C.

Ver. 9. *The hearts.* You have experienced what sorrow and misery they feel. M.

Ver. 11. *Year.* Thus God was pleased to teach them to place entire

confidence in him, and to compassionate the distress of the poor. Most people suppose, that the sabbatic year commenced in autumn; as otherwise the land would have remained without any harvest two years. This law began to be observed the 7th year after Josue crossed the Jordan. Jerusalem was thrice besieged during the sabbatic years. Jer. 34:8 1 Mac. 6:51. See Josep. Ant. xii. 14. xiv. 28. God blessed the 6th year, so that it produced as much as *three*. Lev. 25:21 C.—On the feast of tabernacles, (in September) at the beginning of the 7th year, Deuteronomy was to be read aloud to all the people, the Hebrew slaves might obtain their liberty, and if a person could not restore what he had borrowed, it was to be remitted for ever. Deut. 15 and 31:10. T.

Ver. 13. Name. Hence it is supposed, the Jews had given abusive titles to the idols; as they call Beelzebub the god-fly, &c. No respect was to be shewn to them. C.

Ver. 14. Three. Women are not here mentioned; but they are, Deut. 31:12. Children under 13 were exempted from the obligation, according to the Caraites. Men from 20 to 60, not lawfully hindered, were bound to appear. Levit. 27:3.

Ver. 15. Empty. But shalt offer something in sacrifice, and for the support of the Levites, *freely*. Deut. 16:10. At the Passover, the first-fruits of barley were to be offered, as those of wheat would be ready at Pentecost. The third feast was that of tabernacles, at the conclusion of the civil year. Presents were to be made to God, in testimony of their submission to him; as they were to the kings of the east, by their subjects. Tavernier, Perse. iv. 16. See 1 K. 10:27. 1 Par. 18:2.—A sixtieth part of the fruits, at least, was carried to the temple. They consisted of wheat, barley, grapes, figs, apricots, olives, and dates. The king himself carried his basket, and when the solemn procession arrived at the temple, the Levites began to sing Ps. 29. *I will extol thee, O Lord*, &c. After which, the people repeated the words of Deut. 26:3.; and having given their baskets to the priests, (v. 4,) recited parts of the 5th, 6th, 7th, 8th, 9th, and 10th verses. C.—*God*. Here the Sept. add, “For when I shall have cast the Gentiles from before thy face, and extended thy limits.”

Ver. 18. Thou, &c. This has a reference to the feast of the Passover, v. 15, (Onkelos) as well as the following verse. C.

Ver. 19. Dam. The paschal victim must not be so young as to be still suckled. The Sam. subjoins, “Because that would be like immolating an animal found dead, and the God of Jacob hates it.” C.—Some imagine that this law alludes to a superstitious custom of the pagans,

(Spencer Rit. ii. 8,) or it forbids eating animals while they are, as it were, *all milk*, not eight days old. Rivet.

Ver. 20. *Angel*; my only son. Philo.—S. Paul says, they tempted Jesus Christ, (1 Cor. 10:9,) who is styled, the *angel of the covenant*. Mal. 3:1. Some apply this to Josue, others to S. Michael, who, from the cloud, conducted the army of Israel. C.

Ver. 21. *Forgive. Dimittet*, as well as the Heb. and Sept., may signify, “he will not abandon.” H.—*My name*. Moses, Josue, and still more our Saviour, acted in the name and by the authority of God the Father.

Ver. 25. *Waters*, or all things necessary for your sustenance.

Ver. 26. *Fruitless*. Heb. may also be, “miscarrying.”—*Days*. An untimely death was a judgment of God on the wicked, though sometimes he chooses to draw his elect quickly out of this dangerous world. Wisd. 4:11.

Ver. 27. *Destroy*. Heb. “fill with consternation.”

Ver. 28. *Hornets*, or wasps. Wisd. 12:8. Josue (24:12,) assures us this was verified. Thus scorpions forced the Ethiopians to abandon their country, and flies and wasps drove away the Mysians and Phaselides. See Bochart iv. 13. The latter people were of Phœnician extraction, and probably fled before Josue. Most of the Chanaanites withdrew into Africa; some perhaps into America. C.

Ver. 29. *Beasts*. Herod the great killed many in hunting. Josep. Bel. i. 16. Two bears rushed upon the children, 4 K. 2:24. How much would they have increased in all the countries from the Euphrates to the Nile, had they been destitute of any other inhabitants but the Hebrews, (C.) many of whom perished in the desert!

Ver. 33. *Scandal*. If you have any society with these nations, it will turn to your ruin, which was but too literally manifested afterwards.

EXODUS 24

Ver. 1. *You, Aaron, &c.* The people had heard the voice of the Lord, as it were the sound of thunder, giving the foregoing commands; which Moses explains to them distinctly (v. 3,) by the mouth of Aaron; and afterwards draws up a memorial of their solemn ratification. H.

Ver. 4. *Titles*. That is, pillars; (Ch.) or altars, round that made of turf;

(C. 20:24); which represented God. Part of the blood was poured upon this altar, and the rest upon the Hebrews, to remind them, that if they proved rebellious, their blood should be spilt. C.

Ver. 5. *Holocausts*: whole burnt-offerings: in which the whole sacrifice was consumed with fire, upon the altar. Ch.—It is not said that these young men were to officiate as priests. Moses acted alone in this capacity, pouring the blood.—*Calves*, and he-goats also. Heb. 9:19. The book was also sprinkled with the blood (C.) mixed with water; for which purpose scarlet wool and hyssop were employed, as S. Paul learnt from tradition, or by inspiration. H.

Ver. 8. *Covenant*. Thus Christ confirmed the new covenant, by the effusion of his blood. T.—This is daily renewed upon our altars for ever. C.—Our Saviour alludes to this transaction in the consecration of the chalice. D.—If wine alone had been substituted instead of blood, the figure would have surpassed the reality. Isichius. W.

Ver. 11. *Saw God*, under the appearance of a *burning fire*, v. 17. They beheld some rays of his glory, but not distinct similitude, (Deut. 4:15,) though Cajetan thinks that God appeared in a human form. C.—*Drink*. They made a feast of thanksgiving for so great a favour, and for the preservation of their lives, after beholding such a glorious apparition. Vat.

Ver. 14. *Wait ye*. They returned soon to the camp; and the people not perceiving Moses with them, and supposing he was dead, made the golden calf.

Ver. 16. *Called him*, to come up still higher, while Josue remained there.

Ver. 18. *Forty*, including the six mentioned before, v. 16. The Rabbins pretend that Moses received the written law during the days, and their traditions during the nights. R. Bechai ap. Buxt. syn. 1. C.

EXODUS 25

Ver. 2. *First-fruits*: offerings, of some of the best and choicest of their goods. Ch.—This was the first time such a *voluntary offering* was made by the Hebrews. M.—It is a lesson for Christians to be liberal for God's service. W.

Ver. 4. *Scarlet twice dyed*. Aq. and Sym. have *transparent*. This colour

is often confounded with purple, as our Saviour's robe is styled scarlet by S. Matt. 27:28; and purple by S. John 19:2. It was dyed with a worm called shani in Heb. S. Jer. ep. ad Fabiol.—*Fine linen*, byssus. Heb. *shesh*, "or six folds," or it may mean *cotton*, which was highly esteemed by the ancients; (Arab. version. Herod.) and it is not probable that Moses would have passed over it unnoticed. C.

Ver. 5. *Setim-wood*. The wood of a tree that grows in the wilderness, which is said to be incorruptible, (Ch.) as the Sept. intimate. It is perhaps the Acacia, which is very black and hard. S. Jer. in Joel iii. 18, says it resembles our white thorn.

Ver. 7. *Onyx*, emeralds. C.—*The ephod and the rational*. The *ephod* was the high priests upper vestment; and the *rational* his breast-plate, in which were twelve gems, &c. Ch.—Ephod means a kind of girdle or stole, peculiar to priests, or used by others only of the highest distinction, (C.) and in religious solemnities. S. Jer. ad Marcel. Josephus (Ant. ii. 8) describes it as different from what it was in the days of Moses. Many other alterations had then taken place; the Urim and Thummim were disused, &c. The *Pallium* is in imitation of the high priest's ephod. The *rational* is so called, because by it the high priest was enabled to give his oracles. C. 28:15. C.—The precise import of the Heb. *cheshen*, which Protestants render *breast plate*, is not known. It was certainly fastened on the ephod over the breast, and consisted of 12 stones, on which the names of the 12 patriarchs were engraven. H.

Ver. 8. *Sanctuary*, or tabernacle, to serve as a portable temple. Such alone were probably used at that time. The high priest entered into this holy place once a year. C.

Ver. 10. *Ark*, to contain the tables of the law, as a constant memorial of the alliance made between God and his people, ver. 16. In, or on the side of it, were also placed the rod of Aaron, (Num. 17:10) and the golden urn, containing manna. Heb. 9:3. Hence the pagans perhaps took occasion to keep their secret mysteries in an ark, *cista secretorum*. Apul. Met. 2. C.—The ark was three feet nine inches long, two feet three inches high, and as much in breadth. H.

Ver. 11. *Gold* (deaurabis). Our method of gilding was not yet discovered.—*Crown*, or border, resembling "waves," (kumatia) Sept.

Ver. 14. *Carried on them*, when exposed in solemn processions. These were covered along with the ark: and other bars were used to remove the ark during the journeys in the desert. Num. 4:6. C.

Ver. 16. *Testimony*, the law which testifies the will of God to us. M.—An authentic record. Jeremias (32:11,) uses *præceptum* in the same sense. C.

Ver. 17. *A propitiatory*: a covering for the ark; called a *propitiatory*, or *mercy-seat*, because the Lord, who was supposed to sit there upon the wings of the cherubims, with the ark for his footstool, from thence shewed mercy. It is also called the *oracle*, ver. 18 and 20, because from thence, God gave his orders and his answers. Ch.—It was the lid or covering of the ark, from *kapha*, “to cover, efface,” &c. C.—Here the *hanan*, or cloud representing God, rested, (Lev. 16:2) and the divine oracles were audibly given: for which reason, God is said to sit upon the *cherubims*, the mercy-seat being his *footstool*. Ps. 79:2.

Ver. 18. *Cherubims*, symbolic figures, which Moses does not perfectly describe, and therefore we cannot pretend to know their exact form. Some represent them as young men, with their wings joined over the propitiatory, in a contrary direction to those of birds, in order to form a throne for God, and bending towards Him, with profound respect. Others only admit their heads, with six wings: while many suppose that they resembled those compounded figures mentioned, Ezech. 1:5. 10:20. They denote some extraordinary figure not found in nature, 3 K. 7:29. An order of angels is known by this name. Yet the four *animals*, or cherubims, represent the saints. Apoc. 5:8, 10. The different forms under which they appear, set before us their various perfections. Their wings denote agility, &c. The Egyptians adored Anubis, under the form of a man, with a dog’s head. Isis had the head of a cow, Apis that of a bull. They placed a sphinx at the entrance of their temples, to shew that their theology was enigmatical. God condescended perhaps to satisfy the inclinations of his people, by representing the mysteries of religion under similar forms. Wisd. 18:24. C.—Would he have allowed such things, if they were so dangerous, as to be inseparable from idolatry! H.

Ver. 23. *A table*: on which were to be placed the twelve *loaves of proposition*; or, as they are called in the Hebrew, the *face bread*; because they were always to stand before the *face* of the Lord in his temple: as a figure of the eucharistic sacrifice and sacrament, in the church of Christ; (Ch.) which shews that Christ must be present in the eucharist. W.—By this bread, renewed at the public expense every sabbath-day, the Israelites made profession that they were indebted for their food to God’s providence; and in gratitude, offered him this sacrifice, with incense and wine, v. 29. The priests alone were to eat these loaves (1 K. 21) at the expiration of the week. T.

Ver. 25. *Polished*, (*interrasilem*, sculptured and plain, at equal distances). Heb. "Thou shalt make all round at the top, a ledge (border) of a hand's breadth," &c. The tabernacle was the tent of God, the king of Israel: and food and lights were on that account placed before him, (C.) though he stood not in need of them. The idolatrous priests set all sorts of meats before Bel. Dan. 14. H.

Ver. 29. *Dishes*. (*acetabulum*.) Properly, a vessel to hold vinegar, but used for various purposes.—*Bowls*, or vials full of wine. Tostat.—*Censers*, to contain incense, &c. C. 37:16. The first term, *karuth*, might also mean vessels to contain the flour and oil of which these loaves were made. Num. 7:13. The Levites made the bread themselves, (1 Par. 22:19,) and even sowed the corn, and did every thing about it. S. Jer. in Mal. i. 7. The second term, *coputh*, may denote vessels to keep incense; the third, *monkiuth*, instruments to clean either the floor or the table, &c. All these vessels seem mended to accompany the table of shew-bread.—*Cups*, used for *libations* (C. 37:16. Num. 4:7,) of wine, on the sabbath. *Kossuth* signifies a porringer or dish, like the ancient *patera*. Whether wine was placed on this table, we cannot determine. But we read of salt, (C.) which was to accompany all God's sacrifices. Lev. 2:13.

Ver. 30. *Loaves*. There were 12, containing each six pints of flour, made up in a square form, without leaven. They were placed in two rows, one above the other, and were kept separate by plates of gold. C. See Levit. 24:5.

Ver. 31. *A candlestick*. This candlestick, with its seven lamps, which was always to give light in the house of God, was a figure of the light of the Holy Ghost, and his seven-fold grace, in the sanctuary of the church of Christ. Ch.—It contained a talent of gold, or above 113 lb.; worth £5475 sterling, including the snuffers, &c. (v. 39,) and had seven branches, adorned alternately with cups, bowls, or knobs, and lilies; (H.) or with cups, pomegranates, and lilies. All was of massive gold, *moksse*.—*Bowls*, *sphærules*, globes, apples, &c. C.—*Thou shalt make*. The Heb. *thiasse*, has evidently the letter *i* redundant, and rejected by the best MSS. Ken. Dis. i. Houbigant.

Ver. 33. *Cups*. Heb. "cups which produce almonds or nuts;" that is three buds of flowers, out of which comes the stalk, as fruit does from the flower. The Heb. Gr. and Lat. languages use the word *chalice*, or cup, for a flower full-blown. The height of this candlestick is undetermined; but it would not exceed five feet.

Ver. 37. *Against*. The table of proposition on the north, and that of perfumes in the middle, before the veil. T.—The lamps might be

detached from the rest, (C.) and were trimmed every evening to burn all night; but in the day four were extinguished. Bonfrere.

Ver. 38. *Put out*, with the oil, &c. Nothing was to be treated with disrespect that had been dedicated to God's service. H.—Alexander adorned the temple of Apollo with a grand candlestick, resembling a tree laden with fruit; (Plin. xxxiv. 8,) and Dionysius the younger made a present of one to the prytaneum of Athens, which had 365 lamps upon it. They stood on the ground, and burnt oil, being the more necessary, as the ancient temples had generally no windows. The Egyptians, according to S. Clem. (strom. 1,) were the first who introduced them into their temples. C.—Solomon set up ten candlesticks, five on the north, and five on the south of the holy place. 3 K. 7:49.

EXODUS 26

Ver. 1. *Twisted*, for greater strength, with double threads. D.—*Diversified*, &c. Heb. “cherubim wrought by a skilful workman.” A cherubic work is one extremely diversified, and wonderful; representing birds, flowers, monsters; either in gold, wood, painting, or tapestry. When it is done with a needle, it is styled *rokom*, “feathers,” (*plumarium opus*.) But when the variety of colours is done with the loom, being more ingenious, the Heb. call it *essob* “of an inventor.” Such were these curtains.

Ver. 3. *Five curtains*, which would cover half the tabernacle, or 20 cubits. C.—Being *joined together*, they remind us of fraternal charity and union; which ought to adorn the members of the church. W.

Ver. 6. *Rings*. Hooks or taches, v. 11.

Ver. 13. *A cubit*. As these curtains were two cubits longer, and four broader, than those more precious ones below, they hung down to the ground. Josep. iii. 5.

Ver. 14. *Skins*. These two were probably as large as the last, to keep out rain; (M.) though the text only specifies the *roof*.

Ver. 17. *Mortises*, (incastraturæ). Heb. “tenons,” which corresponded with the former. C.

Ver. 19. *Corners*. Hebrew tenons, lit. “hands,” which has the same meaning as the Vulg. Some think, the sockets or bases rested on the

ground, and had a point which entered into the boards, to keep them in their places. Lyran.—The ornaments on the north and south were the same.

Ver. 22. *Six*, at the western end, with two other strong boards, or pillars, to connect the whole, as they were placed at the two corners, and were half a cubit each. M.

Ver. 26. *Bars*, 30 cubits long, on two sides, and ten on the western end, to fasten the boards.

Ver. 31. *A veil*, to hang before the entrance of the tabernacle, at the east side, which had no boards. Within was the ark, v. 33. H.

Ver. 32. *Heads*. Chaptrels of setim-wood, overlaid with gold,—(*Vovim*), not little hooks for curtains. C.

Ver. 33. *The sanctuary*, &c. That part of the tabernacle, which was without the veil, into which the priests daily entered, is here called *the sanctuary*, or holy place; that part which was within the veil, into which no one but the high priest ever went in, and he but once a year, is called *the holy of holies*, (literally, *the sanctuaries of the sanctuary*,) as being the most holy of all holy places. Ch.—It occupied only one-third of the tabernacle. M.

Ver. 36. *Hanging*, or veil, suspended on five pillars, before the sanctuary. H.—It was the other veil, which was rent at the death of Christ. Baronius observes, that Christian temples were formerly built in imitation of the Jewish tabernacle. It was a figure of the Catholic church. 1 Tim. 3:15.

EXODUS 27

Ver. 1. *Altar*, of holocausts, in the open air, before the tabernacle. T. —*Four square*, or five cubits in length and breadth, and three in height, which the Rabbins measure from the grate, (v. 5,) or middle of the altar's height. So high the altar was sunk in the earth, (C.) or was built of unhewn stone, on which the wood of the altar rested, being secured by plates of brass above, from the heat of the fire. It was hollow within, and had neither top nor bottom fixed to it. M.

Ver. 2. *It*. The altar, wood. The horns were for ornament, and were made of brass. Upon them also they might hang the grate, and instruments for sacrifice. C.—Some of the pagan altars consisted of the

horns of animals, (Ovid) and were designed to shew what a number of victims had been offered in their temples. Their gods had frequently horns on their heads. Spencer Rit. iii. 4.

Ver. 3. *Pans*, &c. The Sept. have, “a crown or border, for the altar, and its covering, and its cups, and flesh-hooks, and fire-place, or pan.” Heb. also has five terms; which Calmet renders: 1. a small kettle to receive the ashes under the grate; 2. fire-shovels; 3. bowls to receive blood (*mozrokoth*, which term the Vulg. does not perhaps notice); 4. flesh-hooks; 5. chafing-dishes. The Protestant version has also the basins or broad cups, *phialas*, of the Sept. H.

Ver. 5. *Midst*. Hanging down half way. On this, the wood designed to consume the victim, was placed. The Sept. and Vulg. refer *which* to the rings, and the present Heb. refers to the grate, or net. But it seems to be inaccurate. The rings were fixed about the middle of the altar’s height, to the same holes, through which the bars intended for its removal were put. The altar stood upon feet, which took up half the height, and let in air below the grate, to fan the fire, and to prevent the brass from melting. All the altars described in the table of Isis, are of this nature. C.—The Sept. do not distinguish the grate from the hearth, or little altar, (*arula*) as they use the word hearth, *escharaboth*, (v. 4 and 5,) and place it about the middle of the altar, or where the feet supported the box or frame of the altar, which was almost a yard high. The hearth may therefore denote the bottom of the frame, where the grate was suspended by four rings.

Ver. 9. *Court*. This inclosed the tabernacle, and the altar of holocausts, being 50 yards long and 25 broad. At the bottom, or western end, there were ten pillars, and on the north and south 20, ornamented in the same manner, and supporting curtains of cotton. But on the eastern side, 10 yards were left, with four pillars in the middle, for an entrance, supporting a richer veil, and on either side three pillars of brass, adorned with *circles* of silver, as all the rest were. H.

Ver. 10. *Engraving*. Heb. and Chal. “circles,” adorning the chaptrels, (M. v. 17,) or rather the body of the pillars. The chaptrels were covered with plates of silver.

Ver. 19. *Tabernacle*, with respect to this court; for surely the utensils prescribed in the former chapter, were to be of gold. The Sept. do not mention the tabernacle. C.

Ver. 20. *Pestle*. That it may be as free from dregs as possible; *quasi luxurians defluxerit*. Colum. xii. 20. The Heb. and Sept. are silent about the pestle. The olives must, however, be a little bruised, before they

will yield their oil. H.—*Always*: four of the seven lamps were extinguished every morning. Josep. iii. 9. 1 K. 3:3. Hecateus (ap. Eus. præp. ix. 4,) assures us, that a light was kept always burning in the tabernacle. The temple of Hercules, at the Straits, its priests and ceremonies, bore some resemblance with the tabernacle and usages prescribed by Moses. It was probably erected by the Phenicians. C.—“The wood seemed to be incorruptible. Women and swine are kept at a distance. White linen covers the priests at the altar; that which adorns their head is most beautiful, and brought from Pelusium. *Et Pelusiaco præfulget stamine vertex*. They offer incense in long ungirded robes, but the vestment in which they sacrifice, is distinguished with a *Latus clavus*, or with broad studs of purple, (like the Roman senators.) They go barefoot, their heads shaved, and they observe continence, *castumque cubile*. They keep a perpetual fire burning on the altars. But no images or statues of the gods have filled the place with majesty and sacred fear.”

*Sed nulla effigies, simulacraque nota Deorum,
Majestate locum & sacro implevere timore.* Sil. Italic. iii.

Ver. 21. Aaron. Here God declares that the sons of Aaron are chosen by him to perform this office. They were not anointed priests till C. 29. H.—*Light*. Thus God admonishes us to let our good works always shine before men. Bede Taber. iii. 1.

EXODUS 28

Ver. 1. Take, &c. Priests must be called by God, as Aaron was. Heb. 5. W.

Ver. 2. And beauty, that all may be filled with awe, and adore the majesty of God. C.—Our priestly vestments, which are objects of derision to the ignorant, are made so rich and beautiful for the same purpose. They have the sanction of God, by a parity of reason; and the authority of his church. H.

Ver. 3. Heart. The Hebrews generally attributed to the heart, what we give to the head.—*Wisdom*. All good, both in the order of grace and of nature, proceeds from God.—*Consecrated*, as if they imparted a sort of virtue. C.

Ver. 4. Rational and ephod. See C. 25:7.—*Tunic*, long robe or cloak of blue wool.—*Garment*, next the body, and woven very close and thick.

—*Mitre*, like a tiara or turban of linen, or rather of byssus, or fine cotton. This was never laid aside in the temple; as, to appear uncovered was then esteemed a mark of insolence. Eneas introduced the Phrygian custom into Italy, of sacrificing with a cap on the head. —*Girdle*, for his under-garment, besides that which formed a part of the ephod. C.—By these vestments, we are admonished to exercise the virtues of discretion, &c. S. Jer. ep. ad Fab.

Ver. 6. *Ephod*, (*superhumerales*.) That of the other priests was made of linen; and such were worn by Samuel, and by David, when he danced before the ark. M.

Ver. 7. *Together*, by the hooks, under the two precious stones. Josep. iii. 8.

Ver. 8. *Work*. Heb. “all the work, and the girdle, shall be of the same” materials, and net sewed on afterwards. C.

Ver. 9. *Onyx*. Sept. emeralds. C.—Heb. *shoham*, which the Protestants render onyx-stone. H.

Ver. 10. *Birth*. On the right shoulder were engraven Ruben, Simeon, Juda, Dan, Nephtali, and Gad. On the left, Aser, Issachar, Zabulon, Ephraim, Manasses, and Benjamin. The high priest himself represented the tribe of Levi. M.

Ver. 12. *Remembrance*, for both, v. 29. The sins or burdens of the people, were thus to be borne by the high priest, and he was to make intercession for them. T.

Ver. 13. *Hooks*. Sept. *aspidiscas*, “imitating the form or biting of an asp.” C.—*Gold*, on the ephod, by which the rational was suspended from the shoulders. H.

Ver. 14. *Linked*, &c. The present Heb. has “at the ends,” *migbaloth*. But the Vulg. seems to have read more properly *k* instead of *g*, as in C. 26:4. C.

Ver. 15. *The rational of judgment*. This part of the high priest's attire, which he wore at his breast, was called *the rational of judgment*; partly because it admonished both priest and people of their duty to God; by carrying the names of all their tribes in his presence; and by the *Urim* and *Thummim*, that is, *doctrine* and *truth*, which were written upon it: and partly because it gave divine answers and oracles, as if it were *rational* and endowed with judgment.

Ver. 16. *Span*, or half a cubit, (Ezec. 43:13, 17,) formed like a purse,

in which the Rabbins say the Urim and Thummim, were placed. C.

Ver. 17. Stones. It is difficult to ascertain the true names of these stones, interpreters are so much at variance; as they are also respecting the name of the 12 patriarchs, which were engraven upon each. They probably stood according to the order of their birth, v. 10, 21. Thus Ruben, Simeon, and Levi, would occupy the first places, upon the *sardius*, *topaz*, and *emerald*. See on these stones, Plin. xxvii. 5. xxxviii. 8.

Ver. 18. The *carbuncle*, (ruby) *sapphire*, and *jasper*, (or diamond) had on them Juda, Dan, and Nephtali.

Ver. 19. *Ligurius*, *agate*, and *amethyst*, (or eumeces; Plin. xxxvii. 7,) had Gad, Aser, and Issachar.

Ver. 20. *Chrysolite*, (beryl and opale,) *onyx*, (Sept. beryl; Chal. or emerald, C.) *beryl*, (Heb. jasper; Sept. &c. onyx) were inscribed with the names of Zabulon, Joseph, and Benjamin. In Ezech. 28:13, the jasper stone comes in the sixth place, as it does in the Vulg. here. C.—The mystical interpretation of these stones, may be seen in A. Lapide. S. Epiphanius has written a learned work on the 12 precious stones. H.

Ver. 28. Another. Hence the ephod, rational, urim, &c. are used to denote the same thing. See 1 K. 30:7. C.

Ver. 30. Doctrine and truth. Heb. *Urim* and *Thummim*: *illuminations* and *perfections*. These words, written on the *rational*, seem to signify the light of doctrine, and the integrity of life, with which the priests of God ought to approach to him. Ch.—*Aurim* means things *brilliant*, “declarations,” Sept. and *thomim*, “perfections,” or “truths.” Some imagine, that God required the stones of the rational to be of the utmost brilliancy and perfection; Oleaster and Josephus (Ant. iii. 8,) say, it was by the appearance of those stones that the high priest was enlightened, when he consulted God. If God approved of what was in agitation, they assumed a surprising brightness, as well as those on the high priest’s shoulders. But this had not happened for 200 years before he began his history. The Urim and Thummim were not in the second temple, 1 Esd. 2:63. Some think these words were engraven on the stones in the rational. Whether God explained his will by articulate sounds, as (Matt. 3:17,) *this is my beloved son*, or internally instructed the high priest, when he was consulted, cannot be determined. C.—S. Chrysostom is of the former opinion. “If any thing was to be known, a voice came from between the cherubim, from the propitiatory, to declare what would happen.” As the Jews lost the propitiatory, when they were led captives to Babylon, it seems they never afterwards

obtained this privilege of having an oracle. God sometimes instructed them by his prophets. But, for a long time, none had appeared; and all might attend more earnestly to the voice of the Messiah. T.—*Judgment*. He shall be the supreme judge in religious matters, and must strive to pass sentence according to the dictates of my law, with truth. H.—The chief judge in Egypt wore a golden chain, hanging from the neck on the breast, to which was attached the image of Truth, on a sapphire stone. Olian (Var. Hist. xxxiv. 14,) also observes, that this office was always held by a venerable and honest priest.

Ver. 33. *Bells*, to denote the harmony of the universe, (Philo) and that all the actions of a priest ought to give edification. S. Jerom.

Ver. 35. *Die*, for coming in disrespectfully, without giving notice. See Judith 14:8.

Ver. 36. *Plate*; reaching from ear to ear, two fingers' breadth, tied behind like a *diadem*. Wisd. 18:24.—*Holy*, or "sanctity, belongeth to the Lord," and all who approach to Him, ought to be holy. C.—Josephus represents the ornaments of the high priest's head, like the triple crown of the pope. Ant. iii. 8.

Ver. 38. *Iniquities*. This means, perhaps, that he shall wear these grand vestments and crown only on the solemn day of expiation, when he makes atonement for all the sins of the people, as a figure of Jesus Christ. Josephus tells us, that on other occasions, he wore a less costly attire. De Bel. v. 6. or 15. C.—By bearing on his forehead *kodesh la Yehovah*, "Holiness to the Lord," he confessed that all mankind were sinners, and stood in need of pardon. H.

Ver. 40. *Linen*. In Ezechiel (44:17,) woollen garments are forbidden to be worn by priests. Many of the pagans required their priests to be clothed in white linen. All these prescriptions of God, which seem to us so minute, had a more sublime and mysterious meaning. *For in the priestly robe ... was the whole world*, by the colours denoting the air, light, earth, and water: the two stones on his shoulders, signified the sun and moon, as the 12 did the signs of the zodiac, or *the glory of the fathers; and thy majesty was written upon the diadem of his head*. Wisd. 18:24. Thus the priest was a mediator between God and his people, and was to be solicitous for the welfare of all. S. Tho. 1. 2. q. 102. a. 5. S. Aug. S. Jer. &c.

Ver. 41. *Consecrate*. Heb. and Sept. "thou shalt anoint and fill their hands" with oil, and the instruments of their office.

Ver. 42. *Linen breeches*, descending as far as the knees. S. Jer. In the C.

39:29, they seem to have been made of byssus, or cotton. But as linen is prescribed in all other places, perhaps a word has crept in there, by mistake of the transcribers. They were intended to remind the priests of superior modesty, as they were not commonly worn. Homer never mentions them. Virgil only specifies the cloak and tunic of Evander. Augustus wore breeches and stockings in winter. Sueton.—But the ancient breeches were not like ours, but resembled rather an apron or girdle, enveloping both thighs, and hanging from the waist. C.

EXODUS 29

Ver. 2. *Wafers, (lagana.)* They knead them with water, and afterwards fry or bake them with oil. S. Isid. Such wafers are very common in Italy. C.

Ver. 4. *Washed.* The pagans never approached their mysteries, without divers purifications and washing. S. Clem. Strom. 5. Exterior cleanliness was designed to signify the purity of the heart, with which we must appear before God. C.—It is for this reason we take holy-water, when we go into our chapels, and we wash our fingers before and during Mass. H.

Ver. 5. *Vestments.* No mention is made of breeches, because they had them on, while they were washing. V. Bede.—*Belt.* Sept. have read *esson*, instead of *chesheb*. “Thou shalt tie the rational to the ephod.” C.

Ver. 7. *Pour,* in the form of a cross or T, according to many of the Rabbin, &c. The inferior priests were anointed only on the *hands*. The Levites were sprinkled with oil, mixed with the blood of the victims. The custom of anointing prophets, priests, and kings, was peculiar to the Jews; as if to foreshow Christ, the great anointed of the Lord. S. Aug. Ps. 44. Dan. 9:24.

Ver. 10. *Head.* Confessing that they are sinners, and deserve to die. Thus they shall substitute the victim instead of themselves, and obtain pardon. In the holocaust, (v. 15,) and the peace-offering, (v. 19,) they impose their hands, having first washed them) and pronounce some prayer. C.

Ver. 11. *Beside. Al,* is now wanting in the printed Heb. and Sam. though expressed by the Protestant translators, (who often help their text) and by all the ancient versions. Kennicott mentions one MS. which retains it very properly. H.—The victim was offered on the altar

of holocausts, before the tabernacle, the seat of God's majesty. C.—Moses was the priest on this occasion. M. Ps. 98:6.

Ver. 12. Horns. This was done in all the sacrifices of expiation. After Aaron was ordained, he carried the blood into the sanctuary, for the sins of all. C.

Ver. 13. Burnt-offering, (*incensum*.) To evaporate like incense. M.—God requires what is most fat and delicious. C.—The Persians never reserved any of the victims for their idols, except the caul. Strabo xv.

Ver. 14. Sin of the high priest and people. In the other sin-offerings, this was not done. M.

Ver. 16. About, upon the altar, and at the foot of it. So the pagans did. Euseb. præp. iv. 9.

Ver. 18. Victim. Heb. *ishe*, means a whole burnt-offering.

Ver. 20. Tip, or “softer part” Sept. This ceremony insinuated, that the priests ought to be all attentive, and perform their office with diligence. Philo. Vit. Mos. 3.

Ver. 22. Rump, or tail, for which the sheep of Arabia were famed; some having tails three yards long, others a yard thick. Herodot. iii. 113. They weighed from 12 to 30 pounds, and were almost all fat. C.

Ver. 23. Roll. (*torta*) Heb. *kikkar*, “a loaf.” Sept. “a loaf *or* cake of oil.” H.

Ver. 24. Elevating, and then letting them descend towards the earth. After which, Moses lifted the victims towards the east and west, and from north to south, to shew that God is the Sovereign of the world. R. Solomon.—Cato (Rustic. 34,) mentions a similar custom, of agitating or waving bread, in honour of Janus and of Jupiter. C.

Ver. 28. Israel. As these parts have been offered by Aaron to the Lord, so the Israelites shall present them to him and his sons, when they offer sacrifice. M.—All the different kinds of victims were immolated on this occasion, because the priests were consecrated to offer them all. D.

Ver. 29. Vesture. A new one was not made for every high priest. C.—One of the other priests had to perform the ceremony of consecration. M.

Ver. 30. Days. During which he could not leave the sanctuary. Levit. 8:33. On each day, the aforesaid ceremonies were to be repeated, v.

Ver. 31. *Holy place.* The court of the tabernacle, where a constant fire was kept, to prepare the food of the priests, and sometimes of others, who wished to eat their share of the victims in the presence of the Lord.

Ver. 33. *Stranger.* The Levites themselves could not partake of these things.

Ver. 37. *Seven.* This number is frequently prescribed in Scripture. Balaam required seven altars, (Num. 23) and the Egyptians never spent less than seven days in their expiations. Porphy. Abstin. 4. C.—*Shall be holy*, consecrated according to this rite, (M.) or defiled; for sacred things purify those who approach in a proper manner, while they defile or increase the guilt of the unworthy. C.—By the unleavened bread, (v. 23,) we are reminded of the blessed eucharist; and by oil, of the grace of the spirit. D.

Ver. 39. *Morning.* About sun-rise.—*Evening*, or between the two vespers. Ex. 12:6. The lambs were provided by the people; flour, wine, and oil, by the priests. Philo.—The wine was poured at the foot of the altar, the flour and oil were burnt upon it, and not placed on the head of the victim, as was customary among the pagans, *frontique invergit vina sacerdos*. Virg. vi. Maimon. By these sacrifices, God was to be adored as the author both of day and night; (M.) and we are admonished of our duty of praying to him, particularly at those times. H.—All the sacrifices prefigured that of Christ, (S. Aug. c. advers. i. 18,) but none more than these of lambs. Orig. in Jo. W.

Ver. 40. *Part* of an epha, half of which was used in each sacrifice.

Ver. 43. *Glory*, or presence, or by the flame which shall come down from heaven to consume the victim. Lev. 9:24.

EXODUS 30

Ver. 1. *An altar to burn incense.* This burning of incense was an emblem of prayer, ascending to God from an inflamed heart. See Ps. 140:2. Apoc. 5:8 and 8:4. Ch.—Nothing but incense was daily offered by the high priest upon this altar. On the day of expiation he touched the four corners with blood. It stood over-against the bread of proposition.

Ver. 2. *Height.* Ezechiel (41:22,) describes his altar of incense, a cubit higher.

Ver. 3. *Grate*, or covering. Some think the fire and incense were placed on this grate, and the ashes fell under the altar. But fire was taken hence, and put in the thuribles; (Num. 16:17. C.) *or* a brazen thurible was placed on the fire. Lev. 10:1. M.—*Walls*, or sides, of setim-wood.—*Crown*, cornice or moulding. See C. 25:25.

Ver. 6. *Where*, &c. Hence some infer, that its situation was in the most holy place. But God spoke also to Moses at the door of the sanctuary (C. 29:42. H.); and most people suppose, that it was placed out of the holy of holies, beside the veil. The golden censer, which S. Paul (Heb. 9:4,) tells us was within, might be that of Aaron, which was placed there after the sedition of Core, (Num. 16) or one that might be left smoking before the ark, on the day of expiation. C.—S. Augustine, &c. believe, however, that it was in the holy of holies. q. 133. Orig. hom. 19. S. Greg. 1 K. 14. &c.

Ver. 7. *Aaron*, or some other priest. They did it by turns, and were bound to observe continence during the time of their ministry. Lev. 15:16. Luc. 1:9. C.

Ver. 9. *Composition*, than what is prescribed, v. 34. M.

Ver. 10. *It*. This altar, or this rite; all deserve a singular respect.

Ver. 12. *Sum*. David perhaps neglected this injunction. 2 K. 24. Josep. Ant. vii. 10. Yet we do not read that Moses took the half sicle when he numbered the people. Num. 1. Whence others gather, that this sum was to be paid every year, as it was done in our Saviour's time, for the support of the temple. Matt. 17:23. Vespasian ordered the Jews to pay the same money for the capitol. Josep. Bel. vii. 13.) After the captivity, the third part of a sicle was demanded. 2 Esd. 10:32. C.

Ver. 13. *Half a sicle*. A *sicle* or *shekel* of silver, (which was also called a *stater*) according to the standard or weight of the sanctuary, which was the most just and exact, was half an ounce of silver; that is, about half a crown of English money. The *obol*, or *gerah*, was about three halfpence. Ch.—A priest kept the weights and measures. 1 Par. 23:29. The Egyptians and Romans took the like precaution to prevent any fraud; and Justinian required that such things should be kept in churches. Some have supposed, that the royal or common sicle was less than that of the sanctuary. But Moses admits of no distinction. Lev. 27:25. Ezech. 14:12. Perhaps the weights of the Egyptians, &c. might differ from this, which Moses therefore particularizes so well. C.

—Arbutnot makes the weight of the sicle equal to 9 dwt. 2,57 gr. English Troy weight; and he values that of silver at 2s. 3,375d. sterling. H.

Ver. 15. *Rich.* The life of every man is equal in the sight of God, and He will not give the rich occasion to despise his poor neighbour. Thus also the number of people would be ascertained. M.

Ver. 18. *Its foot* also of brass, made of mirrors which the women gave. C. 38:8. It was double; one vessel being shallower, to wash the feet &c. and the other containing a quantity of water, which was let out by pipes. The pagans had lavers also; and our holy-water vessels should remind us of that purity and *holiness* which became the *house of God*. H.

Ver. 19. *Feet.* The priests went barefoot in the tabernacle. In the Misna we find the same law binds laymen. None were allowed to enter the temple of Diana, in Crete, with shoes on; and the Roman ladies followed the same custom, when they came down to the temple of Vesta. *Huc pede matronam nudo descendere vidi.* Ovid. Fast. 6. C.—The priest is ordered to put off his shoes on Good Friday, out of respect for Jesus Christ, who suffered on the cross. H.

Ver. 23. *Spices.* Perfumes were probably first invented in Arabia and Egypt. Ovid makes Bacchus the author of bloody sacrifices, and of incense offered to Jupiter. Fast. 3.—*Myrrh.* Heb. “the head of the myrrh of liberty,” or such as flowed freely and was most excellent, free from any mixture. *Sudant sponte ... stacten dictam.* Plin. xii. 15. C.—Stacte takes its name from distilling. M.—*Sicles*; this is not expressed in the Heb., as this measure is commonly meant.—*Cinnamon*, a plant extremely rare. Matthcole assures us, that it is not now to be found in Arabia, no more than balm in Judea.—*Calamus.* Heb. adds the epithet sweet-smelling both to cinnamon and calamus, or cane, the latter of which grows in the Indies. Dioscor. i. 17. That which druggists sell, under this name, is not a proper ingredient for ointments.

Ver. 24. *Cassia*, not the common sort, which would spoil the perfumes, but the essence of iris, (Hebrew, kode) mentioned in the Sept. Ezec. 28:19. Joseph. &c. C.

Ver. 29. *Sanctified.* But if he ought not to touch it, he shall be defiled the more: (Deut. 22:9,) a double effect, which we perceive in the Christian sacraments. C.

Ver. 31. *Holy* unto me, or set apart for the persons and things employed in my service. H.

Ver. 32. *Of man.* Some except the king of Juda, till the reign of Josias. Rabbins.—But they were anointed with common oil. M.

Ver. 33. *Cut off.* Excommunicated, and deprived of all the privileges of the Israelites; (C.) or even put to death for his presumption. M.

Ver. 34. *Onycha.* An aromatic root, shining like “the nail,” or perhaps the *bdellium* of Arabia, which is clearer than that of the Indies. Dioscor. Gallen Medic. It distills from a tree. Others affirm, that it is the shell of a fish which feeds on spikenard (*spica nardi*) in the watery places of India.—*Galbanum*, an unctuous gum, of a strong but not very agreeable smell when alone.—*Frankincense*, is a juice proceeding by incision from the trees of Saba.—*Weight.* The Rabbins say 70 or 74 pounds of each.

Ver. 35. *Together.* Heb. lit. “salted,” (Chald.) as salt was to accompany all the sacrifices. Lev. 2:13. But it was not, perhaps, to be mixed with this perfume, no more than with the wine of libations. The word may signify “a thing used in embalming, pure and holy.”

Ver. 36. *Place.* On the table of perfumes, to be burnt morning and evening. C.

EXODUS 31

Ver. 2. *By name.* I have fixed upon and taken into my service, as Is. 43:1.

Ver. 3. *Spirit.* “God, our master, causeth our genius to shew itself.” Senec. Ben. iv. 4.

Ver. 4. *Brass.* Sept. add, “and violet, and purple, and scarlet spun, and byssus twisted.”

Ver. 5. *Marble and (or) precious stones.* Marble was not used in the tabernacle. C.

Ver. 6. *Wisdom.* Good artists deserve this title, provided they make things of real use. Orig. hom. 22. Num.

Ver. 7. *Vessels.* Tables, curtains, &c. C.

Ver. 8. *Table and (all) the.* The Sam. copy retains the word *col*, “all,” as well as the Sam. Sept. Syr. and Arab. versions, and one Heb. MS. though the printed editions have rejected it. In a Chaldaic MS. it is

also found. The omission, probably was occasioned by the custom of the Jews, who always fill up their lines with the initial letters of the next line; and as *coliu* followed, the transcriber supposed that *col* was in that predicament. Ken. dis. 2.—*Most pure* gold, always giving light, or kept clean. C. 39:37.

Ver. 13. Sabbath. Let not the workmen do any thing for the tabernacle on that day. M.—God reiterates and insists particularly on this commandment, which begins with the word *remember*; because men are so apt to forget, or to transgress a precept, which seems to interfere with those worldly concerns and profits, which they love more than God and their own souls. H.

Ver. 18. Testimony, to inform men of their duty.—*Written*, not by Moses, or by any man, but by God himself, or by an angel. C. 34:1. Gal. 3:19. C.

EXODUS 32

Ver. 1. Delayed. They waited perhaps about a month, with some patience; and then, becoming seditious, assembled *against* Aaron, and extorted from him a compliance with their impious request. He was thus guilty of a grievous crime, though the violence might extenuate it in some degree. Salien.—He was not yet ordained high priest. C. 40:12. H.—*Gods.* Aaron gratified their request by the golden calf. They had the pillar to conduct them, but they wanted something new. They speak with contempt of Moses. M.

Ver. 2. And your sons. The Sept. omit this. But in the East, it was fashionable for men also to wear ear-rings. Plin. xi. 37. Judg. 8:24. Ezech. 7:20. Aaron hoped the people would relent at this proposal. S. Aug. q. 141.

Ver. 4. Received them, “in a purse, (as Gideon did afterwards, Judg. 8:25,) he made a molten calf.” Jonath.—Perhaps he engraved on it the peculiar marks of the Egyptian idol, Apis; a square white spot on the forehead, and a crescent upon the side. For it is generally believed, that this calf was designed to imitate that object of worship, to which the Hebrews had been too much accustomed. Acts 7:39, 41. S. Jer. in Ose. iv. The Egyptians adored not only the living ox, but also its image, which they kept in their temple. Porphy. Abst. ii. Mela. i. 8. Some of the fathers think, that the head of a calf only appeared. S. Amb. Lactant. &c. The rest of the figure was perhaps human, as Osiris

was represented with the head of an ox, as well as Astarte and Serapis. Monceau pretends that Aaron represented the true God, under the form of a cherub, in which he falsely asserts he had appeared on Mount Sinai, and that his fault consisted only in giving occasion of superstition to the people. But his opinion (though adopted by many Protestants, who excuse all from the guilt of idolatry, but papists. H.) has been condemned at Rome, and refuted by Visorius, &c.—*Thy gods, &c.* Thus spoke the infatuated ringleaders. C.—*And they changed their glory, the true God, into the likeness of a calf that eateth grass.* Ps. 105:19.—*They forgot God, who saved them, ib. (v. 21,) and forsook Him, (Deut. 32:18,) to adore the calf.* W.

Ver. 5. *The Lord.* The most sacred name of God is prostituted, (Judg. 17 and 18. Wisd. 14:21,) and an altar is erected to this idol; though some pretend, that Aaron meant God to be adored under this similitude. His weakness was unaccountable, and God would have slain him, had not Moses interceded. Deut. 9:20. Those who undertake to justify him, enter not into the sentiments of God; and the offender himself pleads no excuse, but the violence of the people, v. 23. Salien.—*To-morrow*, when the 40 days expired, and Moses returned arrayed in terrors. H.

Ver. 6. *They offered,* by the hands of Aaron, to whom the Sept. refer all this. “He offered,” &c. appearing at the head of the idolaters. A Lapidé insinuates, that he wished to supplant his brother in the supreme command; and after a faint resistance, became the promoter of idolatry, to ingratiate himself with the people. The Scripture lays not this, however, to his charge. C.—*To eat* of the victims.—*To play*, dancing and singing in honour of their idol, probably with many indecent gestures, as was customary on such occasions among the nations of Chanaan. H.—Tertullian (de jejuniis) understands impure play. The word means also to dance, and to play on instruments of music. *Ludere quæ vellem calamo permisit agresti.* Virg. Ec. i. C.—Sulpitius says, the people abandoned themselves to drunkenness and gluttony, or debauchery, *vinoque se & ventri dedisset.* H.—They might get wine from Madian. Salien.—Foolish mirth is the daughter of gluttony, and the mother of idolatry. S. Greg. Mor. xxxi. 31. W.

Ver. 7. *Thy people.* They are not worthy to be styled my people; and thou didst ratify the covenant with me, in their name, and as their interpreter. They have *sinned*, giving way to idolatry in thought, word, and deed.

Ver. 9. *And again.* The Sept. omit this verse. Moses, at the first intimation of the people’s sin, fell prostrate before the Lord, to sue for

pardon, and pleaded the natural weakness of an ungovernable multitude, in order to extenuate their fault. This God admits.—*I see*, &c. But while he seems bent on punishing them, to try his servant, he encourages him inwardly to pray with fervour. Salien.

Ver. 10. *Alone*. One fully determined on revenge will bear with no expostulation; whence S. Greg. (Mor. ix. 11,) and Theodoret (q. 67,) look upon this as an incitement to pray more earnestly, seeing God's servants have such influence over Him. The mercy of God struggled with his justice, and stopped its effects.—*Nation*, as I promised to Abraham; or I will make thee ruler over a nation greater than this, as Moses explains it, (Deut. 9:14,) and as the like offer is made, Num. 14:12. The Sam. subjoins here, "And God was likewise much irritated against Aaron, and would have destroyed him; but Moses prayed for him:" which we are assured was the case. Deut. 9:20. C.

Ver. 11. *Why*, &c. Calvin here accuses Moses of arrogance, in prescribing laws to God's justice. But S. Jerom (ep. ad Gaud.) commends his charity and "prayer, which hindered God's power." W.

Ver. 12. *Craftily*. Heb. "with a malicious design." Moses insinuates, that the glory of God is interested not to punish the Hebrews, lest the Gentiles should blaspheme, particularly as the land of Chanaan seemed to be promised unconditionally to the posterity of Abraham, who were now, all but one, to be exterminated. H.

Ver. 13. *Thy servants*. Thus God honours his friends, and rewards their merits, which are the effects of his grace. W.

Ver. 14. *Appeased*. Yet of this Moses was not fully assured, and in effect only those who were less guilty, were reprieved to be punished afterwards, v. 30, 35. H.

Ver. 15. *Both sides*. The ten commandments were written twice over, or on both sides, that all who stood round Moses, might be able to read them. M.—On one side, appeared the laws regarding God; on the other, those which relate to man. H.—They were like two originals. The common way of writing was only on one side. C.

Ver. 17. *Josue*, who was waiting for Moses lower down on the mountain. C. 24:13.

Ver. 18. *Cry*, &c. Heb. "the cry answering strength ... or ... weakness," which the Vulgate elucidates.—*Singers*. Sept. "I hear the cry of those who contend for pre-eminence in wine," or over their cups. H.

Ver. 19. *Mount.* “Finding the people abandoned to luxury and sacrilege, he broke the tables, deeming it a nation unworthy to be entrusted with the law of God.” Sulpit. i. 33. By this action, Moses foreshewed the dissolution of the covenant with the Jews, that the new covenant might take place. S. Aug. q. 144. The Jews kept the 17th of the fourth month as a fast, in memory of this event. S. Jer. in Zac. viii.

Ver. 20. *Calf.* Having manifested his disapprobation of the people’s conduct, in the most signal manner, by breaking the two tables; Moses proceeds to convince them of their stupidity, in adoring what he, in a few minutes, reduces to *powder*. H.—He breaks the calf in pieces, after burning it, and then grinds it to dust in a mill, with files; as the Heb. Chal. and Sept. intimate. He throws it, with contempt, into the torrent, which supplied the camp with *water*, and thus caused the idolaters to swallow their god. T.—Sa assures us, that he saw an alchymist pulverize gold, which Abenezra says is done by means of some herbs, which turn the gold quite black, when it is melted. C.—Some use aquafortis for this purpose. T.—But from the account of Moses, (Deut. 9:21,) it seems fire, and the *mille*, or file, reduced the gold into the smallest particles, so as to be even potable. Josephus (viii. 2,) mentions the gold dust used by the courtiers of Solomon. C.

Ver. 22. *Evil.* Aaron answers his younger brother with humility, being now touched with repentance; on which account, God still grants him the high priesthood. H.

Ver. 24. *Came out.* The Rabbins pretend alive, and able to walk. Hence they say Aaron was filled with astonishment, and induced to erect the altar in its honour. R. Salomo and Burgens. But these are Jewish fables, injurious to God, and invented to hide, in some degree, the shame of their ancestors. For the same reason, Josephus passes over the whole in silence, and Philo throws the blame on a few Egyptian converts. They might very probably be the ringleaders, as Num. 11:4. But the Hebrews in general readily gave in to the delusion. 1 Cor. 10:7. H.

Ver. 25. *Naked.* Having lost not only their gold, and their honour, but what was worst of all, being stripped also of the grace of God, and having lost him.—*The shame of the filth.* That is, of the idol, which they had taken for their god. It is the usual phrase of the Scripture to call idols *filth*, and *abominations*. Ch.—*Of the filth*, is not in Heb. But it serves to explain how the Hebrews came to be so unprotected and disconcerted. See 2 Par. 28:19.

Ver. 26. *All the sons;* that is, the great majority of them; for some were

probably slain, v. 29.

Ver. 28. *About*, &c. The Heb. letter *c* means about, and stands also for *twenty*. All the versions, and some copies of the Vulg. retain the first signification; but our edition gives also the second. Sixtus V. and the Louvain Bible have about 33,000. H.—S. Paul (1 Cor. 10:7, 8,) mentions, that *three and twenty thousand* perished, in punishment of their fornication (with the Moabites), which some explain of the adoration of the calf, and say that Moses only specifies those slain by the Levites; while S. Paul gives the number of all those who perished by the hand of God on this occasion, v. 35. C.—S. Cyril, Alex. glap. 2, Sulpit. and many other fathers, agree with the Vulgate. The fornication with the Moabites, was followed by the death of 24,000. Num. 25:9. So that S. Paul cannot refer to it, unless he only mention those who perished *in one day*; and Moses expresses the total amount of the slain during the whole affair. H.

Ver. 29. *To you*. Thus they merited the priesthood, and a blessing; (Deut. 33:9. M.) having been the ministers of God's just indignation, without sparing any of the most guilty. With these they could not be unacquainted. No external signs on their bodies were requisite to make the delinquents known. They had appeared to publicly. H.—The Levites acted with due authority and order, which their father, Levi, had neglected. Gen. 34. W.

Ver. 30. *You*. Many who had not been slain, had followed the bad example, and Aaron, in particular, had brought *upon them a most heinous sin*. v. 21. Yet on account of their repentance, they were not subjected to immediate punishment; but they were visited afterwards, v. 34. Though God was appeased, (v. 14,) so as not to destroy the whole multitude, Moses thought it a very arduous task to obtain a full reconciliation, notwithstanding the exemplary vengeance he had taken of the ringleaders. Hence he addresses himself to God with the greatest humility, and with such earnestness as scarcely seems justifiable, if we understand that he put his own eternal salvation at stake. But he makes an impossible supposition, or proposal, which he knew God would not admit, to extort as it were the requested favour. As he is willing to die for his people, God pardons them for his sake. S. Aug. q. 147, &c. H.

Ver. 32. *The book* of predestinate. S. Paul uses a similar expression, Rom. 9:3. Neither could he really desire or consent to be accursed, even for a time. Hence their words can be understood only as an hyperbole, to denote the excess of their love for their brethren, as if a child should say to his father, pardon my brother, or kill me. T.—

Some explain this *book*, of the *law or covenant*, by which Moses was appointed the prince of the Hebrews, which title he is willing to forego, with pleasure, to obtain their pardon. C.—Others understand the *book*, or register of the living. He is willing to die for his people. See Num. 11:15. S. Greg. Mor. x. 7. S. Jer. ad Algas.—This sense is very good, and sufficiently expresses the fervour of Moses. *Greater live than this no man hath.* Jo. 15:13.

Ver. 33. *Book:* him will I slay; and, if he die impenitent, I will punish him for ever. H.

Ver. 35. *Struck*, with some judgment, not specified; (Lyr.) or perhaps, the various punishments which were inflicted on the Hebrews in the wilderness, were all partly designed to chastise this first act of idolatry. Calmet explains this of the devastation caused by the Levites, as he supposes the narration of Moses does not deserve the order of time. He thinks Moses expostulated with the people, and was then sent by God to punish them; and while they were unarmed, (C. 33:5,) the Levites fell upon them. Then Moses removed the tabernacle out of the camp, and obtained of God that he would go before them, and not an angel only, v. 34. C. 33:17. Moses continued full forty days, standing or lying prostrate on the mount, before the Lord, to obtain the pardon of his people. Deut. 9:25, 10:10. At the expiration of which term he returned, with an order to prepare two other tables of stone, on which, after a supplication of the same length of time, he obtained the law to be again engraven. C. 34:28. The favour cost him therefore 120 days' earnest prayer; and yet how little are we touched with God's mercy, in giving us his law! H.

EXODUS 33

Ver. 1. *This place.* Mount Sinai, (M.) or the tabernacle, v. 7. C.

Ver. 3. *I will not go:* “in majesty” (Chal.) and “brightness,” Arab. The angel shall go in his own name, and shall not perform such great miracles. My tabernacle shall be removed to a respectful distance, lest, not being able to endure the barefaced impiety of the people, I slay you in my fury. God addresses Moses, as the representative of the nation, (M.) and adopts the language of men, appearing as a king, who cannot bear to be insulted to his face. H.

Ver. 4. *Ornaments.* Chal. and Syr. “arms.” They had brought jewels, &c. out of Egypt. M.

Ver. 5. *Once*, &c. "In a moment." Pagnin.—*Shall destroy*, if you prove rebellious any more, as I foresee you will.—*Lay aside*, as you have done.—*To thee*, according to the measure of your repentance or negligence. M.

Ver. 6. *By Horeb*, or at the foot of the mount. Some think they put them on no more in the wilderness; (C.) or at least till they had obtained the tables of the law again, in testimony of God's reconciliation with them. Salien.

Ver. 7. *Tabernacle*: not that which God had described, which was set up later, (C. 40) but one destined for public and private prayer. M.—*Afar*, a thousand yards. Thalmud and Villet.—*Covenant*; or alliance, which God had entered into with the people. T.—The Heb. may signify, "of the assembly *or* congregation," because there the people met to hear the divine doctrine explained, and to offer up their prayers.—*Camp*. Thus were the people reminded of their excommunication, or separation, from the God whom they had so wantonly abandoned, and whose protection and presence were their only support and comfort. H.—The record of the covenant was also probably torn, as Moses was ordered to write it again. C. 34:27. T.

Ver. 8. *Rose up*, out of respect to their prince, who was not their mediator also. H.

Ver. 9. *He spoke*. The angel, conducting the pillar, spoke in God's name. M.

Ver. 10. *And worshipped*. This the Samaritan copy omits. The people bowed towards Moses and the angel. C.

Ver. 11. *Face to face*. That is, in a most familiar manner. Though, as we learn from this very chapter, Moses could not see *the face of the Lord*. Ch.—The angel assumed a human form, (M.) which Moses knew could not fully display the majesty of God; and hence he begs to see his face, or his glory, (v. 13, 18,) which God declares is impossible for any mortal to do, v. 20. H.—He addresses him, however, with unusual condescension, and speaks to him without any ambiguity, "without any medium," as the Arab. expresses it. Other prophets were instructed by visions, and were filled with terror. Dan. 10:8.—*Young man*, though 50 years old, and the general who defeated the Amalecites. C. 17:13. *Puer* means a servant also, in which capacity Josue waited on Moses, and was alone allowed to be present with him in the tabernacle. He did not sleep there, (C.) but guarded it from all profanation. Some say he was still called young, because he was unmarried; in which sense the Chal. styles him *hullema*, which

corresponds with the Heb. *halma*, a virgin. Serarius. T.

Ver. 12. *To the Lord.* This conversation probably took place on Mount Horeb, (v. 22,) after God had threatened that he would not go up with the people. C. 32:34. And here (v. 3,) Moses, considering that God would thus withdraw his special providence from his people, begins to expostulate with him; and first, having mentioned with gratitude, the repeated kindnesses of God towards himself, he begs to be informed what angel shall accompany him, and then proceeds to beg that God would still shew his wonted favour to the penitent Hebrews, and conduct them himself, as he had done before the transgression. We do not read before, that God said to Moses, *I know thee by name*; (S. Aug. q. 193,) but he had used that expression in some conversation with him, as he did afterwards, v. 17. H.

Ver. 13. *Face.* Heb. “way.” Be thou our guide.—*Thy people.* Acknowledge them again. Moses begs not for any special favour for himself, but only for the Hebrews. Salien.

Ver. 14. *Face.* Arab. “light.” Syr. “walk in my presence,” and fear not. The Messiah is called *the angel of his face*. Isai. 63:9.—*Rest.* I will grant thy request. C.

Ver. 15. *Thyself.* Moses desires a farther explanation, or a positive assurance that God would conduct them.—*By all, ab omnibus*, distinguished in glory from all others. Chal.

Ver. 18. *Glory*, or face, v. 13, 20. The angel was robed in darkness, which Moses begs may be removed. Tertullian supposes, he wished to behold the Messiah. Many think he desired to contemplate the divine essence. S. Aug. q. 161. Philo, &c. But, could he be ignorant that such a request could not be granted? C.—God promised to shew him *all good*, or the beatific vision after death. H.

Ver. 19. *All good*, that could reasonably be desired. “I will pass before thee in all my glory,” (Sept.) and principally in my beneficence. C. 34:6, 7. C.—I will shew thee what great favours I have in reserve for Israel. Divines dispute whether Moses saw the divine essence. S. Tho. 1, p. q. 12, a. 11. M.—If he requested to do so now, it seems to be denied, v. 20. Jo. 1:17. T.—*Proclaim*, &c. When I pass, I will repeat some of my glorious titles, and particularly that I am merciful. M.—Yet I will shew mercy with discretion, and will punish some of you. C.

Ver. 20. *My face*, even in my assumed form. M.—The effulgence would cause death, as was commonly believed. Gen. 13:16. To behold the divine essence, we must be divested of our mortal body. 1 Cor.

2:9. S. Greg. Naz. or. 49. H.—Moses, therefore, did not see it on earth, though he had greater favours shewn to him than the other prophets. Num. 12:6. Theod. q. 68. S. Chrys. &c. W.

Ver. 23. *See my back parts.* The Lord, by his angel, usually spoke to Moses in the pillar of the cloud, so that he could not see the glory of Him that spoke familiarly with him. In the vision here mentioned, he was allowed to see something of Him, in an assumed corporeal form: not in the face, the rays of which were too bright for mortal eye to bear, but to view Him as it were behind, when his face was turned from him. Ch.—Thus our curiosity is repressed. D.—Servius observes, on Virgil, that the “gods mostly declare themselves by suddenly disappearing. They will shew their faces.” Iliad. N. Grotius.—The *rock* was Christ, (D.) in whose sacred humanity we discern, at a distance, the majesty of God. S. Aug. q. 154. Moses saw the *hinder parts* of God, or what should happen to Jesus Christ in the latter days of the synagogue. Orig. hom. 12. By this wonderful vision, God was pleased to declare that he was appeased. H.

EXODUS 34

Ver. 1. *Former.* Deut. 10:1, adds, *and come up to me into the mount, and I,* &c. *Here.*

Ver. 2. *Go up.* From these expressions we might infer, that God gave the order first on Mount Sinai, and repeated it to Moses in the tabernacle, the night before he commenced his third fast and supplication of 40 days. H.—After the first tables were broken, others were given; so after baptism we may obtain remission of sin by penance. S. Jer. ad Dem. W.

Ver. 3. *Let no,* &c. This was to impress all with sentiments of reverence.

Ver. 6. *He said.* Some refer this to Moses; others, more probably, to God, who had promised, by this signal of the name of the Lord, to testify his presence. C.—The angel addresses God in this manner, while Moses lies concealed in the rock, covered with the hand or cloud of God’s representative. H.—Of the eleven attributes here claimed by God, three regard his essence, six his mercy, and the last two his justice. C.

Ver. 7. *Keepest.* So the Targum of Jerusalem reads. Heb. and Sept.

have, “keepeth.”—*No man, &c. All have sinned.* Rom. 3:23. Heb. “who will not clear the guilty,” which is followed by the Chal. and Sept. God is a just judge, who will assuredly punish the impenitent. Yet even in justice, he will remember mercy, and will stop at the third and fourth generation, (C.) when the influence of the progenitors’ example can have but small influence upon their descendants. If, however, they prove guilty, they must expect chastisement. Ex. 20:5.

Ver. 9. (*For it, &c.*) If thou do not support me, I shall not be able to govern. H.—*Possess us.* Take us for thy peculiar inheritance. M.

Ver. 10. *Covenant.* The first had been made void by idolatry. C.—Notwithstanding the former threats, (C. 33:3,) God here promises new benefits. W.

Ver. 11. *Observe,* O my people, (M.) you who shall serve under Josue, when these promises shall be fulfilled. H.—The Sept. add the *Gergesite* to the list of people who should be expelled. But Lyran. thinks they are omitted in Hebrew, because they had already retired before the approach of the Hebrews. C.

Ver. 13. *Statues.* Sept. have “pillars,” and subjoin after *groves*, (unless it be another translation, as Grabe insinuates) “you shall burn with fire the graven things of their gods.”

Ver. 14. *Jealous.* Like a husband, He will watch all your motions.

Ver. 15. *Covenant.* The same word occurs here, as (v. 12,) in Heb. and Sept. H.—It relates chiefly to contracts of marriage, which God forbids the faithful to enter into with the Chanaanites, and with other idolatrous nations, lest they should follow their example. Solomon is reprehended for transgressing this law, (3 K. 11:1,) and such marriages are called abominations. 1 Esd. 9:1 10:2, 10. Joseph. But if any of those people became converts, the reason of the prohibition ceased. Hence a captive woman might be married, (Deut. 21:11,) and Salmon took Rahab to wife. If Samson and Esther married with heathens, it might be done by God’s dispensation, for weighty reasons. T.—*Fornication.* On account of the dissolute behaviour of those idolater, their worship is often condemned under this name, Jer. 2 and 3. Ezec. 16. C.—*Sacrificed*, and thus thou be drawn into a participation in his guilt. The other laws are here repeated from C. 23. M.

Ver. 16. *Son.* The Chal. and Sept. add, “nor give any of thy daughters to their sons;” or, joining this verse with the 15th, the Sept. say, “make no covenant ... lest they commit fornication after their gods ... and call thee and thou eat ... and thou take of their daughters wives

for thy sons, and thou wilt give some of thy daughters to their sons, and thy daughters shall go fornicating after their gods.” The most imminent dangers attend those *women*, who have infidel husbands. H.—The intention of Moses, and the custom of the Hebrews, justly reprobated such marriages. C.

Ver. 18. *New corn.* Heb. *Abib*; the name of the month Nisan, which corresponds with our March and April.

Ver. 21. *Reap*; when the most urgent necessity might seem to authorize labour. H.

Ver. 22. *Harvest.* Pentecost.—*Laid in*, at the feast of tabernacles, in September. M.—The Sept. have “the feast of gathering, in the middle of the (sacred) year.” The greatest solemnity of the Passover is mentioned, v. 18. H.

Ver. 24. *In wait.* Heb. and Sept. “shall desire.” C.—God engages to protect their land. M.

Ver. 25. *Sacrifice* of the paschal lamb, to which the Chaldee properly restrains this verse. C.

Ver. 26. *Dam.* Chal. “thou shalt not eat flesh with milk.” See C. 23:19.

Ver. 28. *Wrote.* God wrote on the tables, as he had promised, v. 1. C.—Moses recorded all in this book, as he was ordered, v. 27. S. Cyprian (de Sp. S.) and S. Augustine (q. 186,) infer, however, from this text, that the second tables had not the same honour as the first. The contrary appears from Deut. 10:4, *He (God) wrote ... as before.* Estius, Calmet, and Menoch. think the forty days here mentioned, were those which Moses spent with God to obtain the people’s pardon, and the law, at the same time. See C. 32:35. He continued all that time without meat or sleep, by the power of God, who supports Enoch and Elias in the vigour of health without corporal sustenance. Salien. A. 2544, in which year of the world he fixes the death of Job, the great prophet of the Gentiles.

Ver. 29. *Horned.* That is, shining, and sending forth rays of light like horns. Ch.—Sept. “encircled with glory.” S. Paul (2 Cor. 3:7,) says, the Hebrews could not look steadfastly at the face of Moses, on account of the glory of his countenance. Hence, he was forced to have a veil, which, the apostle observes, was not taken off from the old law till Christ appeared. The Jews and heretics still read the law and the gospel with a veil over their eyes and heart, without understanding them, as they are *hidden to those who perish*, 2 Cor. 4:3. The Jews are much enraged at some Christians, who have represented Moses with

horns, as if, they say, he were a devil, or his wife an adulteress. Stacchus and Drusius.—Heb. “his skin was radiant” all over his face. These rays commanded respect and awe from the people, who had before said contemptuously, *Moses—the man*, (C. 32:1,) as they shewed that God was with him. They had not appeared before, though he had often conversed with the Lord: but now, having seen the glorious vision, they adhered to him during the remainder of his life, particularly when he enforced the obligations of the law to the people. H.—The Arabs make their hair stand up like little horns, when they are about 40 years old. Patric. ii. 4. Navig. Homer mentions the like custom, and Diomed laughs at Paris calling him *the pretty-horned*. Iliad xi. Many of the ancient heroes and gods are represented with horns, particularly Bacchus, whose history reminds us of many particulars, which belong to Moses. He was born or educated in the confines of Egypt, was exposed on the waters, in a box; had two mothers, and very beautiful. While his army enjoyed the light, the Indians were in darkness. He was preceded by a pillar, had women in his train, dried up rivers with his *thyrsus* or wand, which had crawled, like a serpent, &c. Huet. &c. S. Epiphanius (her. 55,) says the Idumeans adored Moses. Their idol is called Choze by Josephus, (Ant. xviii. 11,) which may be derived from Chus, the ancestor of Sephora, as Bacchus and Iacchus may denote “the son *Bar*, or the god Chus,” *Jah-Chus*, who was adored in Arabia; so that Moses, Choze, and Bacchus, probably mean the same person. Chus peopled that part of Arabia where the Hebrews sojourned. Num. 12:1. C.

Ver. 33. *And having*, &c. At first, he spoke uncovered. M.—The Protestants insert the word *till* in Italics, to insinuate that Moses spoke with a veil on, as S. Paul mentions; (H.) and Calmet would translate, “for Moses had ceased to address the people, and had put a veil upon his face,” as soon as he perceived that they could not bear the blaze of his countenance. This he did out of modesty, that they might not be afraid of coming to speak freely to him, (Jansenius) though it was also mysterious, as S. Paul remarks. *For even until this day, when Moses is read, the veil is upon their heart*, (2 Cor. 3:15,) as it is upon that of heretics, who cannot see the church. S. Aug. in Ps. 30. W.

EXODUS 35

Ver. 2. *Sabbath*. The frequent repetition of this precept, cannot escape the notice of the attentive reader. The sabbath was a distinctive mark of the Jews, and was generally observed by them with the utmost

care, and even with scrupulosity. H.—They were not allowed to do on it any thing that had the appearance of servility, if it could be avoided without serious inconveniences. But in any urgent necessity of the sick, &c. they might provide meat, and do other work, that could not be done before. They might also repel an enemy, water cattle, &c. Though a mere rest be positively ordered, the design of it shewed that the day was to be spent in religious duties, reading the Bible, &c. Josephus assures us, many were so diligent herein, as to know almost the whole law by heart. T.

Ver. 3. *No fire*, to dress meat. The Rabbins say it is lawful to light a fire, to warm oneself, or for light. But they generally employ some other to do it for them. The Samaritans and Caraites look upon this as an evasion. C.—It was customary to light candles and dress meat before sun-set on Friday. On other festivals, even the greatest, this was not required, as they were not instituted chiefly in memory of God's rest, as the sabbath was. C. 12:16. H.

Ver. 19. *Vestments*, in which the vessels of the tabernacle were folded up. Vatable.

Ver. 22. *And women*, by the hands of their husbands, as the Heb. and Sept. intimate.—*Tablets*, (*dextralia*) ornaments worn on the right hand or arm.

Ver. 25. *Spun*. The wool, it seems, was dyed first, unless it were naturally of these colours. See Ex. 25:5. C.

EXODUS 36

Ver. 3. *Vows*, or voluntary oblations to *Moses*, according to the Heb. C.—These donations are called first-fruits, because they were the best of all things, and the first offerings that were made by the people, in the desert. T.—They shew great alacrity in performing this action, as it was to make some atonement for their liberality in honour of the golden calf. H.—But as matter alone will not suffice, unless it be properly managed, so neither will the letter of the Scripture instruct us, unless God teaches us, by his pastors. Ephes. 4:11. W.—From this place to the end, the Roman edition of the Sept. is very confused. That of Alcala agrees better with the Vulgate than the Alexandrian or Aldine. See Grabe. Almost all the three following chapters might be comprised of these words. The workmen did all according to God's prescription. Moses perhaps gave them plans of what each was to

execute; and hence Calmet accounts for these repetitions. H.

Ver. 33. *Bar*, not mentioned, (C. 26:28,) but specified by Josephus (iii. 5,) at the west end of the tabernacle, going across the breadth of the planks. Tostat.

Ver. 38. *Which* heads, according to the Heb. and Sept. On some parts of the pillars the wood appeared.

EXODUS 37

Ver. 1. *Half*, duos semis cubitos, v. 6, and C. 25:10. T.

Ver. 9. Covering ... This indicated that the Scriptures were to be studied with diligence, as they have a literal and a mystical sense. S. Greg. Nys.

Ver. 14. *Over-against*, or under. C. 25:27. T.

Ver. 16. *Censers*. Heb. *Kapoth*, means broad deep dishes or bowls. C.—*Wherein*, meaning the golden vessels aforesaid. H.

EXODUS 38

Ver. 8. Mirrors. Formerly all sorts of metal, silver, copper, tin, &c. were used for mirrors, till the Europeans began to make them of glass. The best were made of a mixture of copper and tin. Plin. xxxiii. 9.—*Watched.* Hebrew, served like soldiers: fasting and praying, according to the Sept. and Chal. These devout women came thither with great alacrity, to shew their affection towards God, and to consecrate to his service what had hitherto served to nourish vanity. Such were the virgins, mentioned 2 Machabees 3:19, and those who were abused by the sons of Heli. 1 K. 2:22. Ann, the prophetess, and our blessed Lady, were thus also employed in the temple. Luke 2:37. Women kept watch, singing and dancing before the palace of the Persian kings. C.—When the tabernacle was fixed at Silo, small apartments were probably built for the convenience of these pious women. T.

Ver. 10. Brass. The Heb. does not say the pillars were of brass, but only the *bases*. The body was of wood, encircled with silver, v. 12. See C. 27:10. C.

Ver. 17. The, &c. Some render the Heb. “The bases of the pillars were of brass, the hooks of the pillars and circles were of silver, their chaptrels were covered with silver.” Bonfrere supposes that the pillars were of the Ionic order, and that the chaptrels here designate the summit or abacus; while the hooks (*vuim*) mean the *voluta*, (M.) or bolster, representing the head-dress of virgins in their long hair. Vitruvius. H.

Ver. 21. Ithamar, some time after this, (Num. 1:50,) was appointed to deliver the necessary vessels to the Levites; part of whose duty it was to take down the tabernacle and set it up again, and to keep an account of all things. M.

Ver. 24. Gifts, voluntarily. The following verse mentions what arose from the tax of half a sicle per head. C. 30:13.

Ver. 25. And it, &c. Heb. is rather more express, “And the silver given by those who were numbered, was a hundred talents, 1775 sicles of the weight of the sanctuary, v. 26. They gave each half a sicle, paid by all those who were 20 years old and upwards, amounting to 603,550 men.” Hence the talent would weigh exactly 3000 sicles, (C.) or 12,000 drachmas. Some say that the common talent weighed 100

pounds, and that of the sanctuary 120, each pound containing 25 sicles. D.

Ver. 29. *Seventy.* Heb. confines the number of talents to 70, and allows “two thousand and four hundred sicles.” The Greek interpreters vary.

EXODUS 39

Ver. 1. *Vestments.* Heb. distinguishes “the clothes of service” destined to fold up the tabernacle and vessels, from “the holy garments of Aaron.”

Ver. 3. *Threads.* Heb. “wires to work it in the blue ... with cunning work.” The ancients had the art of beating gold into thin plates, with which they adorned the horns of their victims, &c. *Æneid* iv. See Num. 16:48. C.

Ver. 19. *Fastened to the girdle.* This is not specified in the Heb. The Vulgate has abridged some verses, in these chapters, to avoid repetitions.

Ver. 24. *Pomegranate*, alternately. C. 28. Clement of Alexandria observes, that the 366 bells denote the leap year, in which Christ began to preach. T.

Ver. 27. *Of fine linen*, or cotton, and of common linen, as Pollux describes it. The Samaritan copy adds, “Breeches of linen, of byssus, of violet, of scarlet, of purple, of embroidery work, according to the command of the Lord.”

Ver. 29. *Veneration*, of which it was deserving. Heb. “the crown of holiness.” It reminded the high priest of his consecration to the Lord, and of the sanctity with which he ought to appear before him.

Ver. 43. *Finished*, exactly according to God’s prescriptions.—*Blessed them*, the people, who had contributed so liberally; and the workmen, who had performed their task so much to his satisfaction. C.—He also blessed the sacred vessels, as they were destined for the worship of God. H.

EXODUS 40

Ver. 2. *Month* of the second year, v. 15. The first day of every month was kept with some degree of solemnity, though it was not a day of rest. Num. 33:11. 1 K. 20:5. &c. C.

Ver. 13. *Priesthood.* Heb. "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may serve me in the priest's office: (14) and thou shalt bring his sons, and put on them their tunics; (15) and thou shalt anoint them, as thou didst anoint their father, that they may perform the office of priests to me for ever, in their generations." As the priesthood was hereditary in Aaron's family, this first unction might suffice for all. Yet, the new high priests were always anointed till the days of our Saviour. C. 29:7.

Ver. 17. *Cover* of purple, goat skins, &c.

Ver. 18. *Testimony*, or tables of the law. The pagans enclosed various symbolical figures, cakes, &c. in their mystic arks. Clem. Alex. But how different were they from the sacred records of religion! C.

Ver. 24. *Roof*, covering both the holy of holies and the sanctuary. M.

Ver. 28. *Laver.* This is a repetition of v. 7, (C.) shewing that the command was fulfilled. H.

Ver. 32. *Glory.* The cloud which had rested over the tent, appointed for prayer, came now to the grand tabernacle, in the midst of the camp. C.—By its superior lustre, it signified that the glory of God was there. S. Aug. q. 173.

Ver. 33. *Moses*, out of respect, abstained from entering that day. C.—The cloud of legal observances, though designed to prefigure Christ and the gospel, seems however to hinder the Jews from recognizing them. S. Aug. T.

Ver. 36. *A fire.* The same cloud overshadowed the camp by day, and enlightened it by night. Chal. C. 13:22.

LEVITICUS

INTRODUCTION

The Book is called **Leviticus**: because it treats of the offices, ministries, rites and ceremonies of the Priests and Levites. The Hebrews call it **Vayyicra**, from the word with which it begins; (Ch.) “and (the Lord) called.” The *a* at the end of this word is printed in a smaller size, to insinuate that little children should begin to read this Book first, if we may give any credit to those who attempt to account for all the irregularities sanctioned by the great Massora! But such irregular letters are the faults of some transcribers, and are of no authority. Kennicott Dis. 1.—This Book is styled also, “The Priests’ Law.” H.—The seven first chapters explain the sacrifices; the sixteen next, the offices and ordination of the Priests and Levites. From the 23d chapter to the end, the feasts are designated, and some regulations respecting vows are interspersed. All these rites and sacrifices foreshewed the eucharistic sacrifice of Jesus Christ, (S. Leo. ser. 8. de pas. Trid. sef. 22. c. 1.) and tended to keep the Hebrews employed, and at a greater distance from idolatry. S. Jer. on Isai. i. &c.—These prescriptions were given during the month of Nisan, in the second year after the exit, while the Hebrews remained at the foot of Mount Sinai. God spoke from the New Tabernacle. T.—In the Book of Deuteronomy we find but few regulations respecting sacrifices, as Moses had sufficiently explained them in this book. D.—If we confine ourselves to the letter, we may say these precepts are *not good*, and carnal; (Ezec. 20:25. Heb. 7:16) but if we consider the spirit, we shall confess that they are excellent, and *spiritual*. Rom. 7:14. 2 Cor. 3:6. Orig. c. Cels. vii. C.

LEVITICUS 1

Ver. 2. *Offer*, voluntarily, without any command. Some sacrifices were of precept. Ex. 22:29. M.—These first chapters are addressed to the people; the 6th from v. 9, to the priests. Oxen, goats, and sheep, pigeons, and turtles, were to be offered in sacrifice, and small birds also, in the purification of lepers, (C. 14:4,) as they might easily be procured. C.—By sacrifice, we testify the dominion of God over all. They were offered by the patriarchs, and by all nations. God requireth that the victim should be without blemish, and slain with certain ceremonies wisely ordained. Ps. 103:24. W.—*A sacrifice*. Hebrew *korban*, a present of any sort. Mark 7.—*Sheep and goats*, v. 10. The same term, *tson*, signifies both. M.

Ver. 3. *A holocaust*. That is, a whole burnt-offering; (olocauston) so called, because the whole victim was consumed with fire; and given in

such manner to God as wholly to evaporate, as it were, for his *honour and glory*; without having any part of it reserved for the use of man. The other sacrifices of the Old Testament were either *offerings for sin*, or *peace-offerings*: and these latter again were either offered in *thanksgiving* for blessing received, or by way of *prayer* for new favours or graces. So that sacrifices were then offered to God for four different ends or intentions, answerable to the different obligations which man has to God: 1. By way of adoration, homage, praise, and glory, due to his divine Majesty. 2. By way of thanksgiving for all benefits received from him. 3. By way of confessing and craving pardon for sins. 4. By way of prayer and petition for grace and relief in all necessities. In the New Law we have but one sacrifice, viz. that of the body and blood of Christ: but this one sacrifice of the New Testament perfectly answers all these four ends; and both priests and people, as often as it is celebrated, ought to join in offering it up for these four ends. Ch. S. Aug. de C. D. viii. 17. S. Chrys. in Ps. 95.—*We have an altar*, (Heb. 13:10,) on which the unbloody sacrifice is offered, (Matt. 26:25,) as the blood of Christ was on the cross. Heb. 9:25. W.

Ver. 4. Victim. To transfer all the curses due to him upon it, (Eus. Demon. i. 10,) and to testify that he gives it up entirely for the honour of God. Lyran.—The Egyptians cut off the head of the victim, and vented upon it imprecations, begging that the gods would discharge upon it all the evils which they had deserved. Then they sold it to some foreigner, or threw it into the Nile. Herod. ii. 39. All nations seem to have acknowledged, that life would be given for life. *Hanc animam vobis pro veliore damus*: (Ovid Fast. i.) and they had holocausts, in imitation of the Hebrews. Bochart.—*Expiation*. Heb. “it shall be accepted for him to make atonement for him,” provided he be in proper dispositions. M.—The primary intention of the holocaust was to honour God: but this insured his favour also, and pardon. D.

Ver. 5. He, by the hands of the priests, (C. 10:1,) as the Sept. express it, “they shall immolate;” (M.) though we might infer from this text, that the person who offered the victim, had to slay it; (C.) while the priests alone could pour the blood upon and around the altar. *Without the effusion of blood remission is not made*. Heb. 9:22. H.

Ver. 6. They. Regularly the Levites performed this office. The skin belonged to the priest. C. 7:8. C.

Ver. 7. Fire. Heb. and Sept. place the fire first, then the wood. It was the sacred fire which was never extinguished, but removed from the altar in marches, (C. 4:13,) perhaps in a censer or pan. H.

Ver. 8. All things, &c. Heb. *pador*, may signify the *fat*, or the *trunk* of

the animal. C.

Ver. 9. Sweet. Not that the Deity can take delight in sweet odours; but he is pleased with the devotion of men. For their advancement in piety, he required these sacrifices; 1. to keep the people from idolatry; 2. to teach them to consecrate their body and effects to him, as well as their souls, *to serve justice unto sanctification*; (Rom. 6:19. Jo. 4:24,) as without the help of exterior observances, the mind will hardly rise to the contemplation of truth; 3. to prefigure the greater mysteries of the Christian religion, of which the law was only a shadow, incapable of conferring justifying *grace*. Jo. 1:17. Gal. 3:11. W.—*The law was our pedagogue, in Christ, that we might be justified by faith*, v. 24.

Ver. 10. Male. Lyranus seems to have read “a year old,” in the Vulg. But it is not found in the Heb. or in any version. It may have been taken from Exod. 12:5, where the paschal *lamb* must be *a male of one year*.—*Blemish*. The Sept. add, “and he shall put his hand upon its head.” H.

Ver. 14. Pigeons. Heb. and Sept. say nothing about the age; though the Rabbins assure us, that old turtles and young pigeons were to be immolated, as being more excellent. God requires only what each person may easily procure. This third species of holocaust was chiefly intended for the poor. C. 12:8. But if they could not afford even this, they might offer flour. C. 2.

Ver. 15. The neck. Some say, without pulling the head off (Grotius); which the Rabbins deny. C.

Ver. 16. Throat. Heb. *mierath*, is rendered “the crop and its contents,” by the Chal. Syr. and Sam.

Ver. 17. Pinions, as if it were to be roasted. Eusebius remarks, that the pagans plunged their birds into the sea, then poured the blood round the altar, and afterwards burnt them. Abram did not divide the birds. Gen. 15:10. C.—*Oblation*. Heb. “made by fire;” or which must be all consumed, except the crop and feathers. H.

LEVITICUS 2

Ver. 1. One, (anima). The *soul* is put to denote the whole person.—*Of sacrifice*. Heb. *mincha*, which is applied to inanimate things, particularly to flour, “a present of wheat.” Vatable.—As the other sacrifices have peculiar names, this is barely called sacrifice by the

Vulg. It was instituted, 1. for the poor; 2. to support the ministers of religion; 3. to shew that God was to be honoured with the fruits of the earth; 4. sacrifice being intended as a sort of feast, bread, salt, wine, and oil accompany it; and also incense, which was almost solely reserved for God. M.—The person who offered the sacrifice, had to furnish all things belonging to it. The Sam. and Sept. add at the end of this verse, “Behold what is the offering of the Lord.” Similar words occur, (v. 6 and 16,) in Heb. Sacrifices of flour were the most ancient of all. Ovid (Fast. ii.) says, *Farra tamen veteres jaciebant, farra metebant*, &c. “Numa taught the people to worship the gods with fruits and flour, and to make supplication with a salted cake.” (Plin. xviii. 2.) *Frugē deos colere, & molâ salsâ supplicare.* C.

Ver. 2. Memorial. “To worship and celebrate the name of God.” Louis de Dieu.

Ver. 3. Holy of holies. That is, *most holy*; as being dedicated to God, and set aside by his ordinance for the use of his priests. Ch.—All was to be eaten or consumed in the tabernacle. The high priest offered a gomor full of flour and oil, rather baked, every day. C. 6:20. C.

Ver. 9. Out of. The handful, which shall be burnt, shall cause God to remember and grant the request of the offerer, equally as if the whole were consumed. M.

Ver. 11. Without leaven or honey. No *leaven* or *honey* was to be used in the sacrifice offered to God: to signify that we are to exclude from the pure worship of the gospel, all double-dealing and affection to carnal pleasures. Ch.—The prohibition of leaven regarded these sacrifices. It was offered with the first-fruits, (C. 23:17,) and perhaps also in peace-offerings. C. 7:13. Honey is here rejected, as incompatible with the other ingredients, to admonish us to lead a penitential life, and to keep at a greater distance from the customs of the pagans, who generally accompanied their oblations with honey. Ezech. 16:18. Herodotus (B. ii.) says, the Egyptians used honey in sacrifice. C.—By unleavened bread, the Hebrews were reminded of their flight out of Egypt; and by refraining from honey, they were taught to act like men. M.

Ver. 12. First-fruits, &c. to be voluntarily given to the priest, in honour of God. The honey arising from the dates might also be offered.—It was little inferior to that of bees. Josep. Bel. v. 3. See Num. 15:19.

Ver. 13. Salt. In every sacrifice salt was to be used, which is an emblem of *wisdom* and *discretion*, without which none of our performances are agreeable to God. Ch.—Salt is not prescribed in the

sacrifices of animals. But it was to be used in them, as we learn from the Jews, and from S. Mark 9:48. *Every victim shall be salted*. The ancient poets never specify salt in their descriptions of sacrifices. But Pliny assures us, that in his time it was of the greatest authority, and always used in sacrifice, with cakes. *Maxime in sacris intelligebatur salis auctoritas, quando nulla conficiuntur sine molâ salsâ*. B. xxxi. 7.—*Covenant*. It is so called, because it was a symbol of the durable condition of the alliance with God, which was renewed in every sacrifice; (C.) or it may signify “the salt prescribed” by God: for the law and covenant are often used synonymously. M.—*Let your speech be always in grace, seasoned with salt*. Col. 4:6. See Num. 18:19.

Ver. 14. *And break*, &c. Heb. has simply, “corn beaten out (or ready to be beaten out) of full ears.” H.—These were to be offered at the Passover. D.

LEVITICUS 3

Ver. 1. *Peace-offerings*. *Peace*, in the Scripture language, signifies happiness, welfare, or prosperity; in a word, all kinds of blessings. Such sacrifices, therefore, as were offered either on occasion of blessings received, or to obtain new favours, were called *pacific* or *peace-offerings*. In these some part of the victim was consumed with fire on the altar of God: other parts were eaten by the priests, and the persons for whom the sacrifice was offered. Ch.—Female beasts might here be sacrificed, but not birds. The victims were either offered to praise God for past favours, or to comply with some vow, or were perfectly free. C. 7:12. Three sorts of victims, the ox, the sheep, and the goat, denoted all those who *served* God in innocence, or in the state of penance. D. Of these sacrifices “of the perfect,” none of the unclean could taste. C. 7:20. When only flour or bread was given, the donor received no part again.

Ver. 2. *Which shall*. Heb. “which he gives, he shall slay it ... the priests shall pour,” &c. Yet some assert, that laymen were not allowed to approach the altar.

Ver. 3. *Fat*. All the fat was carefully presented to the Lord. The Persians offered this alone. *Omentum in flamma pingue liquefaciens*. Catul. Epig. de Magis.

Ver. 4. *Flanks*. S. Jerom sometimes translates the Heb. *loins*, as the Sept. and Sym. do; (Ps. 37:7) and this Bochart believes is the most

proper signification. C.—*Two* is not specified in the Latin, nor *little* in the Hebrew.

Ver. 5. *For a.* Some translate, “upon the,” others “after the burnt-sacrifice;” as if that were always to be offered first, every day. C.—But it seems that the peace-offering was an imitation of the holocaust, with respect to the fat, caul, and kidneys, which were to be entirely consumed. H.

Ver. 8. *It.* Heb. and Sept. “he shall slay,” v. 2, 13. C.

Ver. 9. *Whole rump.* Sept. “the loin without blemish.” The tail of the Arabian sheep is extremely large and fat, weighing eight or ten pounds; so that it is necessary to support it on a vehicle. Busbecq. ep. 3. The tail was not sacrificed in any other species. M.

Ver. 10. *With, &c.* Heb. “and the two kidneys with their fat by the flanks, and the great lobe of the liver, above the kidneys, shall they take.” H.—All our affections must be consecrated to God, and our passions kept under. D.

Ver. 11. *Food,* destined for the honour of God, and to be consumed by *fire*. In other places, God calls these sacrifices *his food*, and the altar *his table*. C. 21:21. Mal. 1:7. 12.

Ver. 17. *Fat.* It is meant of the fat, which by the prescription of the law was to be offered on God’s altar: not of the fat of meat, such as we commonly eat. Ch.—This distinction is sufficiently insinuated; (C. 7:25,) whence it also appears that the fat, here forbidden, is only that, which, in all sacrifices, appertains to the Lord, v. 9, 10. The fat which was intermingled with the flesh might be eaten, and even the rest if the animal was not sacrificed. God repeatedly forbade the use of *blood*. C. 17:13. Yet the Jews abstain from the *fat* also of all oxen, sheep, and goats; (Josep. iii. 10,) and some, adhering to the words of this text, forbid the use of fat indiscriminately. C.—A Lapidé condemns it, if the animal might be offered in sacrifice, though it were slain at home.

LEVITICUS 4

Ver. 2. *Ignorance.* To be ignorant of what we are bound to know is sinful: and for such culpable ignorance, these sacrifices, prescribed in this and the following chapter, were appointed. Ch.—*Not to be done.* Hence the Rabbins admit sins of ignorance, only against the negative precepts. But when God forbids one thing, he commands the contrary;

and we may sin by ignorance against any of his ordinances. If the ignorance be voluntary, it enhances the crime; and Aristotle well observes that drunkards, who do an injury, are to be doubly punished, because their fault is voluntary in its cause, (ad Nicom. iii. 7). But if the ignorance were perfectly involuntary, and inculpable, no sacrifice was required; so that God here speaks only of that sort of ignorance which involved some degree of negligence. This fault could not be forgiven without interior good dispositions. The sacrifice only reached to *the cleansing of the flesh*, (Heb. 9:13,) or to screen the culprit from the severity of the law and of the magistrates; (C.) though they might help the inward dispositions of the heart, and thus contribute to obtain God's pardon. Orig. S. Aug. q. 20. The difference between *peccatum* and *delictum*, is not perfectly ascertained. Some think the former word denotes sins of malice, and the latter those of ignorance. Tirinus maintains the contrary, as a more costly sacrifice, he says, is required for the latter. H.

Ver. 3. Anointed. That is, "the high priest." Sept. Inferior priests were not anointed, except the sons of Aaron, at the beginning. C.—Ignorance in such a one is greatly to be avoided, as it tends to scandalize the people. H.—The same ceremonies are prescribed, as on the day of expiation; only the priest did not enter the most holy place. —*Offend*, in some smaller matter. If he engaged his brethren in the crime of idolatry, he should die. Deut. 13:15. C.—Before the solemn unction, he might be expiated, like one of the princes. M.

Ver. 3. Calf. Heb. *par*, does not specify the age. C.

Ver. 5. The blood. As the figure of the *blood* of Christ shed for the remission of our sins; and carried by him into the sanctuary of heaven.

Ver. 6. Seven. A number consecrated in Scripture, (C.) and not superstitious. W.—Apuleius (Met. xi.) mentions it. *Septies submerso fluctibus capite*. C.—*Sanctuary*, or most holy place. M.

Ver. 12. Ashes of the victims. They were first laid beside the altar of holocausts. By this ceremony, the priest begged that his sins might be removed from the sight of God, (M.) by virtue of Christ's sacrifice, who suffered out of the gate of Jerusalem. Heb. 13:13. The high priest was obliged to offer this sacrifice himself, to expiate his own sin, as well as that of the people. Heb. 9:7.

Ver. 13. Multitude assembled. Sept. add, "be involuntarily ignorant, and no one of the congregation perceive the truth, (*or* word,) and shall transgress, by commission or omission, one of all the precepts of the Lord." Such was the offence of Saul and the people. 1 K. 14:33. On

these occasions, the elders were to put their hands on the victim, to acknowledge the general offence, if it were not of too heinous a nature to be expiated by sacrifice. See Deut. 13:12.

Ver. 22. *A prince.* King, magistrate, general, chief of a tribe, or great family; in a word, one *elevated* above the rest (*Nasi*); as appears, Num. 1:4. 7:2.

Ver. 24. *He.* Sam. and Sept. read, “they shall have,” referring it to the priests.

Ver. 26. *Him.* Moses does not here specify what was to be done with the flesh. But (C. 6:26,) he commands it to be given to the priests. C.—In the sacrifices for the sins of the multitude, or of the priest, all was consumed; to express a greater detestation of such offences, (T.) and that the priests might derive no benefit from them. Theod. q. 3. S. Tho. i. 2. q. 102. a. 3. W.—Those who offered these victims received no part of them again, nor were oil or incense used; as all delicacies must be rejected by penitents. T.

Ver. 27. *The land.* A rustic or plebeian. M.—The offences of such might be expiated by the sacrifice of a goat, ewe, lamb, ram, two pigeons, or flour. C. 5:7. 11:15. C.

Ver. 29. *Of, &c.* One Heb. MS. the Sept. and Syriac read, “in the place in which he shall slay the holocaust.” The Sam. has *they slay*, both here and v. 24 and 33, which seems the truer reading. Kennicott.

Ver. 35. *For a.* Heb. may be “according to, like (H.) upon, besides, after the holocausts.” C. See C. 3:5.

LEVITICUS 5

Ver. 1. *Swearing.* We are accountable for the sins of others, to which we are accessory, as appears from this and part of the following chapter. No distinction of persons is here noticed. If any one, therefore, be witness to another’s promise, confirmed by oath, and, being cited to the bar, refuse to speak, he shall be guilty of sin, and offer the sacrifice proscribed (v. 6,) for all the preceding cases. Restitution must also be made to the injured person. M.—But others suppose that no sacrifice was allowed for such an obstinate wretch as when not answered when the judge *swore* or adjured him. He was liable to be put to death. The associate of the thief fell under the like punishment as the thief himself, when he would not reveal the theft to

the judge. Prov. 29:24. Others again understand this *swearing* to mean blaspheming God. If the hearer do not reprehend him, he shall suffer as his accomplice. Orig. Philo.—Junius thinks that the neglect of fraternal correction, was to be expiated by the sacrifice prescribed for the sins of ignorance, concerning which Moses is treating. But it seems that the person here mentioned was to die, as the words *he shall bear his iniquity*, commonly denote. C. 19:8. &c. C.—When perjury prejudiceth another's cause, we are bound to reveal what we know to the judge, if it can be done so as to avoid scandal. W.—*Not*. Hebrew editions read *loa*, instead of *la*, both here and in 34 other places; an irregularity unknown in some MSS. and to the Samaritan copy. Perhaps it may have been occasioned by *lu*, “to him,” being of the same sound with *la*. Kennic.

Ver. 2. *Beast*. All wild beasts were deemed unclean; but domestic clean cattle, though slain, did not defile; (C.) while some of the unclean did, even alive. C. 11:26. 31. H.—Fishes are comprised under the name *reptiles*; yet some were not unclean. C. 11:9. The Sept. neglect *reptiles*, and put “the carcasses of impure abominations;” by which they probably mean dogs, and such things as the Egyptians adored. This verse does not regard those who had only touched something unclean, as such were to be purified at night, by washing their garments; but it refers to those who, having neglected that ordinance, had still ventured to touch something sacred, and were therefore required to offer the sacrifice, *assom*, (C.) as for an irreligious behaviour towards God. T.

Ver. 3. *Of man*, who may be in a state of legal uncleanness. If he neglect or forget to purify himself, he must offer a sacrifice, either such as he may choose, (S. Aug. q. 2.) or such as the priest may require. Lyran. C.

Ver. 4. *Lips*. This is necessary before he can be punished by men; but every secret promise binds before God. Tostat.—*Evil or good*: any thing whatsoever, whether favour or punishment, whether the completion of it be difficult or easy. C.—Thus parents sometimes foolishly swear that they will chastise their children unmercifully; libertines that they will live in luxuries as long as they have any money; ill-natured people that they will never speak to such a one, that they will murder, &c. To execute such promises, even confirmed by an oath, would be a double crime. Let them ask pardon of God for their rash oath. Philo.—Herod made his oath a pretext for killing the Baptist, deluding himself, perhaps, with a false interpretation of this law. H.—As such hasty oaths are easily forgotten, when the guilty person recollected himself, he was bound to confess his fault to the priest in the following

manner, according to the Rabbins: Placing his hands between the horns of his victim, he shall say, "I beseech you, Lord, I have sinned; I have committed iniquity and prevarication; I have committed such a fault. I repent, I am filled with sorrow and confusion for having done so; I will relapse no more." These doctors teach, that without confession and sorrow no sacrifice will remit sin. C.—To preserve the *secret* of confession, the priests were ordered to eat the victims *alone*. Philo. &c. T.

Ver. 5. *Let*, &c. Heb. "and surely when he is guilty in one of these things, he shall confess that he hath sinned therein; (6) and he shall bring his sin-offering unto the Lord, for his transgression," &c. Confession to the priest was requisite, before all the other sacrifices for sin. See Josep. iii. 10. H.

Ver. 9. *Sin*. The flesh belonged to the priest. C. 6:26.

Ver. 11. *Ephi*, or a gomor, which is the tenth part of three pecks and three pints, English. Arbuthnot.—*For sin*, and therefore to shew how odious sin is to God, he will not allow any frankincense to be offered. M.

Ver. 12. *Memorial*. See C. 2:2. At the end, the Heb. and Sept. add, "It is a sin-offering;" *peccatum*. C.—Hence the priests are said to eat the *sins* of the people, Osee 4:8.

Ver. 15. *The ceremonies*: omitted in Heb. and Sept.—*Sanctified*, neglecting to pay the first-fruits; or, by mistake, eating any of the victims reserved for God, or for the priests.—*Two sicles*. S. Jerom seems to have read in the dual number, whereas the Hebrew pointed copies have sicles indefinitely; and the Rabbins understand two, when the word is plural and undetermined. Theodoret reads fifty, which some maintain is the ancient translation of the Sept. though it is not found in any of our copies. Hebrew may be rendered "a ram (or) according to thy estimation, sicles of silver." The particle *or* is sometimes understood. It is probable that when the fault was considerable, a ram was to be sacrificed, and restitution made of what was due with the fifth part besides; but if the fault was small, the priest determined how many sicles were to be presented for sacred purposes.—*Sanctuary*. See Ex. 30:13.

Ver. 17. *Through ignorance*. These words are not found in the Heb. or Sept.; but the context shews, that they must be understood. Some pretend that the ignorance here spoken of, is that by which a person *doubts* whether the thing which he touched was unclean or not. But we may explain these last verses as a recapitulation of what had been

already ordered. C.

Ver. 18. *Sin.* If it were grievous, the priest required a more valuable victim, 5:15.

Ver. 19. *Lord.* Heb. "It is a victim for the sin which he has committed against the Lord." From this chapter, as well as from Num. 5:7, it is obvious that a special confession was necessary, not only for those who had fallen into the disorder of leprosy, which was a figure of sin, and often inflicted by God in punishment of it; but also, when they had given way to the smallest transgression against the commands and ceremonies of the Lord. H.—This custom is still observed by the Jews. Galatinus x. 3.

LEVITICUS 6

Ver. 2. *Despising:* interpretatively; not formally, as Num. 15. Estius.—*The Lord*, who knows the truth, and is an avenger of all injustice, even the most secret. H.—The law inflicts indeed a smaller punishment, as these offences are supposed to be secret, and the offender is thus invited to repent, and to repair the injury done. When the crime is public, the law is more severe. C.—Heb. "if a soul transgress and sin against the Lord." Sept. "If any one wilfully despise the commands," &c. H.—*Trust.* Heb. and Sept. "or a sum given for traffic for their common benefit."—*Oppression*, by any means whatsoever, detaining the wages of the labourer, &c.

Ver. 3. *Lost.* We acquire no title to the thing by finding it. The Roman law, as well as divines, condemn those who appropriate the thing found to their own use, as guilty of theft, whether they knew to whom it belonged or not; and Plato greatly commends the law of Solon, "*Take not what thou didst not put down*," a rule which the Dyrbeans and the people of Biblos rigorously observed. We may, however, take up what is lost, (C.) and endeavour to find the owner, who must indemnify us for our trouble; and, if we never find him, we are directed to give the price to the poor, for the owner's welfare. H.

Ver. 4. *Convicted*, by his own conscience, and by the judgment of the priest to whom he has confessed his sin. The Heb. expresses the different sorts of sins specified above, which the Vulgate denotes by the word *offence*.

Ver. 5. *Wronged.* Heb. and Chaldee add, "in the day of his sin-

offering;" and the Sept. "in which he has convicted." No unnecessary delay in making restitution can be allowed to the sincere penitent, who wishes to make his peace with God.

Ver. 6. *The.* Heb. "thy estimation for a sin-offering." H.—Wilful sins require a more noble victim than those of ignorance, which were expiated by the sacrifice of a goat. M.

Ver. 9. *Holocaust.* The regulations respecting it, as they regard the priests, are here given, as C. 1 directions were given to those who represent the victims.—*Morning.* All the parts of the victim were not laid on at the same time. The like was observed during the day also, when no other sacrifices were to be offered on this altar.—*Of the same,* not strange, unhallowed fire, but such as was kept continually burning on the altar of holocausts, as the Heb. intimates; "the fire of the altar shall be burning in it." During the marches in the desert, it is not written how this fire was preserved. The Persians believed that their eternal fire came down from heaven, and the vestal virgins kept their sacred fire at Rome, with superstitious care. Theophrastus (ap. Euseb. præp. i. 9,) mentions the keeping of fire in the temples, as one of the most ancient rites of religion.

Ver. 11. *Others;* such as were worn on common occasions, out of the tabernacle.—*And shall,* &c. Heb. has only, "unto a clean place," as the other versions and some Latin copies read. The meaning of the addition is, that all the bones, &c. must be perfectly reduced to dust, before they be carried out of the camp. C.

Ver. 12. *Fat,* along with the whole burnt-offering. M.

Ver. 13. *The perpetual fire.* This fire came from heaven, (*infra* chap. 9:24,) and was always kept burning on the altar: as a figure of the heavenly fire of divine love, which ought to be always burning in the heart of a Christian. Ch.—It must be fed by assiduous meditation on the Scripture and holy things. D.

Ver. 14. *Sacrifice of flour, monee.* C. 2:1.—*And libations.* These words are added, to shew that oil and wine accompanied this sacrifice.

Ver. 16. *He.* Only the priests, who were actually officiating, could partake of it. C.

Ver. 18. Lord. As long as this law shall be enforced. M.—*Sanctified.* Theodoret (q. 5,) seems to assert, that all such were obliged to serve the altar in some function or other. If any unclean person touched the victims wilfully, he was slain; if, by mistake, the blood sprinkled a garment, it was to be washed, v. 27.

Ver. 20. Evening. And this shall continue as long as they are high priests, from the day of their consecration, (Josep. iii. 20.; Cajetan,) *a perpetual sacrifice*. C.

Ver. 22. Rightfully. According to the law, which decides that, if the first-born be deformed, the next shall succeed. C. 21:18. Heb. “the priest, of his sons, who is anointed in his stead, shall offer it.” No mention is made of its being *hot*, either here or in the Sept. H.

Ver. 23. Sacrifice of flour, not of animals. Ex. 29:28.

Ver. 25. Sin of individuals. The victims offered by the priest, or by the whole people, were to be burnt. C. 4:7.

Ver. 26. Tabernacle. No part shall be given to those who are not of the sacerdotal race. C.

Ver. 27. Place, in the court, that so it may be worn again. M.

Ver. 28. Sodden, or boiled. Such vessels, of private people, as had been used to boil part of the victim, (1 K 2:13,) were either to be abandoned to the service of the altar, or *broken*, &c. C.—Earthen vessels might imbibe some part of the consecrated juice. M.

Ver. 30. Fire. As they are the victims for the sins of the priest and of the people. C. 4:6. 18. M.

LEVITICUS 7

Ver. 1. Trespass. Trespasses, for which these offerings were to be made, were less offences, than those for which the sin-offerings were appointed. Ch.—*Delictum*, *trespass*, answers to the Heb. *asham*, and the Gr. *plemmeleia*; (H.) being of a more extensive signification than the Hebrew *chete*, *sin*, as it comprises even sins against knowledge. Parkhurst. See C. 4:2.—No particular ceremonies are enjoined, (v. 7,) only a he-goat or a ram was to be offered; if the former, the rump, &c. were to be given (v. 3); if the latter, the fat of the intestines and the reins were to be offered, and the blood poured out at the foot of the altar.—*Victim*. Sept. “ram.”—*Holy*. To be eaten by priests, and in the court of the tabernacle, v. 6. C.—Sins of commission, *peccata*, and of omission, *delicta*, are equally offensive to God. S. Aug. q. 20. W.

Ver. 8. Skin. Of these skins a great profit was made. Philo de præm. sacerd.

Ver. 9. *Priest's*; to be divided among his brethren, v. 10. They officiated a week by turns. C.—Each, therefore, claimed the parts allotted by God to the priest on duty. But it is not certain what part they could retain for their own use. Some think that the unbaked flour alone was to be distributed equally, v. 10. Bonfrere.

Ver. 11. *This.* Here the Roman, Sept., Junius, &c. commence the 7th chapter.

Ver. 12. *Oil.* Any of these sorts of bread would suffice. Jacob and Jethro had formerly offered sacrifices of praise, and the Greeks had some which they termed *Soteria*. C.

Ver. 13. *Bread,* for the use of the priests. C. 2:11.

Ver. 14. *Of which* leavened bread, *one*, representing all the rest, *shall be offered for first-fruits*. Heb. “a heave-offering,” not as a sacrifice. M.—Others maintain that a loaf, without leaven, was laid upon the altar; and all the rest given to the priest. C.

Ver. 15. *Morning.* Thus were they admonished to let the poor share of the bounty which God had bestowed upon them. Theod. and Philo.

Ver. 16. *It.* The victim of thanksgiving was more worthy, as it proceeded from a more disinterested motive. M.—Such victims as were perfectly voluntary might be received, though they had some defect C. 22:23.

Ver. 17. *Fire.* No part must be reserved so long, as to become offensive and putrid. C.

Ver. 18. *Yea rather.* Heb. “it is an abomination to be thrown away,” and the soul, &c. Thus by neglecting to comply exactly with God's commands, we lose the fruits of our former piety. H.—The flesh of these victims might be eaten in any clean place, by all those who were not defiled. C. 10:14. Joseph. T.

Ver. 19. *Shall eat of it.* That is, of the flesh of the thanks-offering. Ch.—People might eat the flesh of animals which had been touched by something unclean. Deut. 12:15. 22. But victims, defiled by any accident, were to be burnt. The others were to be eaten only by such as were clean. M.

Ver. 20. *People* excommunicated, or even slain, either by God, or by the judge. C.

Ver. 21. *Uncleanness of man,* means a person defiled, or his excrements. A Lapide.

Ver. 23. *Eat*, when they have been once immolated. See C. 3:17.

Ver. 24. *Uses.* Heb. “for any other use: but you shall not eat it.” Origen (hom. 5,) seems to reject this fat entirely.

Ver. 26. *Beasts.* Hence the Rabbins except the blood of fishes, as it is not specified. C.

Ver. 29. *Sacrifice* ... Libations, flour, wine, and oil. Lyran.

Ver. 30. *Hands*, upon a silver dish. The priest shall direct his hands to form a triple cross. Cajet. T.

Ver. 31. *The breast*, and other parts mentioned, Deut. 18:3.

Ver. 34. *Separated* from the breast for the Lord, and *waved* before Him, as the Heb. intimates.

Ver. 35. *Anointing.* Le Clerc translates *the food*. On this Aaron shall be maintained. This shall be his salary or portion, in quality of God’s anointed.

Ver. 36. *Israel.* Heb. adds, “in the day of his anointing,” or consecration. C.

Ver. 37. *Law.* Six sorts of sacrifices are here specified, holocausts, flour-offerings, sin and trespass-offerings, those for the consecration of priests, and the peace-offerings.

Ver. 38. *In*, or at the foot of Mount Sinai. H.

LEVITICUS 8

Ver. 2. *Bread.* This basket stood near the altar of holocausts, in the court. Most part of this chapter has been already explained. Exod. 29.

Ver. 7. *Garment, subucula*, which is styled a strait tunic. Ex. 28. This was girded close, while the upper garment (*máil*) was fastened by the ephod, contrary to what Josephus and others have asserted. C.—*Truth.* When the ephod and rational were joined together, God gave his oracles, 1 K. 23:9. No woman could wear the ornaments, which were made by divine wisdom. S. Cyril in Lev. xiii. 6. W.

Ver. 9. *Sanctification.* Having these words engraven on it, *Holiness to the Lord.*

Ver. 12. Head. To shew that he was the fountain of the priesthood, and that power was derived from him.

Ver. 13. Linen. Aquila translates “inward.” It was next to the skin.—*Mitres*, caps. Ex. 28:4. These were the garments of priests. Those of the Levites are not particularized. About six years before the destruction of the temple by Titus, the Levites obtained of Agrippa leave to wear the linen tunic, which was deemed a great innovation, seldom left unpunished. Joseph. Ant. xx. 8.

Ver. 14. Calf. This ceremony was repeated for seven days, v. 33. C.—At the same time, Moses consecrated the altars and all the furniture of the tabernacle, v. 10.

Ver. 23. Foot. The whole person was thus sensibly consecrated to God’s service. H.—The pagan high priest, among the Romans, was adorned in silk and ribbands, with a crown of gold. Being conducted under ground, the blood of an ox, which had been sacrificed, came upon his head, ears, and other parts of his body, through little holes, made in a board; and thus besmeared, he was recognized by the people. Prudent. hym. S. Romani, Saumaise. &c.

Ver. 27. Who having. Moses supported and directed the hands of the priest.

Ver. 30. Vestments. It is a maxim among the Rabbins, that a priest without his vestments, is not considered as such; and he is put to death, if he should dare to approach the altar in that condition. When the priests lay aside their sacred robes, they are looked upon as laymen. C.—The high priest was consecrated by the unction on the head; (v. 12,) those of an inferior condition, were sprinkled with ointment mixed with blood, &c. M.

Ver. 33. Finished. During this time, some say they were allowed to go out for a short time, to satisfy the calls of nature; while others say they were to continue always in the tabernacle, or in the court. Afterwards the priests on duty continued all the time in the temple, adorned with their sacred robes. The high priest could not wear his on other occasions, except some very urgent affair require it, as was the case when Jaddus went to meet Alexander. C.

Ver. 34. Done ... so. The Heb. adds, “the Lord hath commanded to do, to make atonement for you.” H.

Ver. 35. Watches. They might be permitted to take a little sleep during part of this week. T.—*In*: Heb. “at the door of the tabernacle of the assembly, attentive to the ordinances of the Lord.” H.—*Die*, as Nadab

did afterwards. Moses officiated as the consecrating priest. One of the most venerable of the order, consecrated the successors of Aaron. Some assert, that they only invested him with the pontifical robes. Num. 20:25. 1 Mac. 10:21. C.—The power of Moses was extraordinary; that of Aaron was ordinary, designed to continue in after ages. S. Aug. q. 23. None must presume to take this office of priest, but such as are called by God. Heb. 5. Those of the old law, were initiated by sacred rites or sacraments, which signified the grace of God, requisite to perform their duties well. They were chosen from among men, to be more holy; of which their washing was a sign, as their splendid robes were to remind them of their sublime dignity and authority over the people. The high priest had seven special ornaments: 1. white linen, to denote purity; 2. a curious girdle, intimating that he must use discretion in all things; 3. the long tunic of various colours, with bells, &c. signifying heavenly conversation upon earth, union and harmony in faith and morals; 4. an ephod, with two precious stones on the shoulders, teaching him to support the failings of the multitude; 5. the rational, with its ornaments, shew that the pontiff should be solicitous to teach sound and profitable doctrine; 6. the mitre indicates, that all his actions should be referred to God above; and lastly, the plate of gold denotes that he should have God always in view, and never forget that consummate holiness which He requireth. See S. Jerom ep. ad Fabiol.—The three ornaments of the priests, put them in mind of purity, discretion, and a right intention, to be observed in all their conduct. On this occasion, a change was introduced in the priesthood, as the law was new; the first-born being obliged to give place to Aaron's family. Thus, when these were deprived of the exclusive privilege, and people from any family were chosen by Christ, the law of Moses ceased to exist. Heb. 7. The ordination of the former was a figure of that sacrament, by which Christian priests still receive grace and power. 2 Tim. 1. Theod. q. 48. Num. S. Aug. de bono conj. 24. W.

LEVITICUS 9

Ver. 1. *Come.* From the consecration of the tabernacle, (M.) and of Aaron.—*Israel.* The princes of the tribes. C.—They were to offer sacrifice by the hands of their new priests.

Ver. 2. *Calf.* As they had formerly adored a calf, so now they sacrifice one to God. S. Jer. in Jer. vii.

Ver. 3. *Children.* Sam. and Sept. “the ancients,” or princes of the people, for whom a *he-goat* is sacrificed.—*Old.* Not above, though they might be younger.

Ver. 4. *Offering*, &c. Heb. simply, “and a flour-offering tempered with oil; for,” &c. H.—All these sacrifices were accompanied with an offering of this nature, as they were in imitation of a dinner presented to God. M.—*You.* By the cloud, resting upon the tabernacle, or by fire proceeding thence. God will manifest his presence by miracles, v. 24.

Ver. 7. *Thy sin.* Christ *needed not daily (as the other priests) to offer sacrifices, first for his own sins, and then for the people’s.* Heb. 7:27.

Ver. 9. *The altar* of holocausts; as he is yet considered only as a private person; afterwards he touches the altar of perfumes. C.

Ver. 10. *Burnt*, or placed in order to be burnt by the fire sent by God, v. 24. M.

Ver. 11. *Camp.* According to the prescriptions given. C. 4:12.

Ver. 14. *Water.* Heb. adds, “he burnt them upon the holocaust, upon the altar.”

Ver. 15. *And expiating the altar.* Heb. “he offered it (the goat) for sin, as the first,” for himself, placing the parts of the victim upon his own holocaust. H.—The Chaldee says, “he expiated the altar with the blood of the he-goat, as he did before.”

Ver. 17. *Holocaust.* Which were religiously observed every day. The law respecting the libations was given already, though it be related, Num. 15:4. M.

Ver. 21. *Elevating them.* After which they were used by the priest, C. 7:31. C.—As. Samar. and some Heb. MSS. read, “as the Lord had commanded Moses.” Kennic.

Ver. 22. *Hands.* Thus representing the form of a cross, on which Christ redeemed us; in memory of which we still make the same sign. W.—*Them.* The blessing is recorded, Num. 6:24. *And the Lord bless thee*, &c. M.—In blessing an individual, the priest laid his hands upon him; but he stretched them out towards the multitude, as a mark of superiority.

Ver. 23. *Testimony.* To offer incense, which always preceded the morning holocaust.—*Glory*; or fire, probably issuing from the tabernacle, and consuming the victims in a moment. Thus God was pleased to shew his approbation of the priests and victims, (C.) and at the same time, to impress a religious awe upon the minds of the

spectators. H.—This fire was carefully preserved and nourished by the priests with wood; though the Rabbins say, this was done only to conceal the miracle of its perpetual continuance. A fire of the same nature, came down upon the victims, when Solomon dedicated his temple, (2 Par. 7:1,) and was kept burning till the captivity, when it was hidden in a cistern. Being found afterwards, like a muddy water, God rekindled it again, (2 Macc. 1:18. 2:10,) and it was not lost till the persecution of Epiphanes.

Ver. 24. *The Lord:* 2 Mac. 2:10, explains this text. *Fire came down from heaven*, appearing like a flash of lightning, in the midst of the victims. Jos. Ant. iii. 9. C.

LEVITICUS 10

Ver. 1. *The eldest sons*, as they are mentioned first. Ex. 6:23.—*Censers.* On the same evening of their consecration.—*Fire.* Not taken from the altar of holocausts. C. 6:9. Whether they neglected to do so out of respect for the miraculous fire, or out of thoughtlessness and inattention, their fault was severely punished, however venial in itself; (T.) that all might learn to comply exactly with God's commands, and not dare to explain them away. Thus we must carefully avoid the mixing of falsehood with the word of God. Theod. q. 9. W.—Those in power, like priests, if they be negligent, shall suffer great torments. Wisd. 6:7. They must expect to be treated with rigour. S. Aug. q. 21. Estius infers, from the command to abstain from wine being given, (v. 8,) that these priests had been rather intoxicated. Josephus says, they had not offered proper victims; and the Rabbins assert, that they were not clothed with the sacred garments: but the Scripture only condemns them for taking strange fire. Some imagine, that no formal precept had yet been given. But had not God commanded (C. 6:9. 12,) that the victims should be burnt with the *perpetual fire on the altar*, and were not these young priest guilty of rashness in doing any thing of their own head, without positive instructions? Hence some infer that their offence was mortal, and that their punishment a prelude of eternal torments; while others piously hope that their sin was only venial, and that it was expiated by their repentance and violent death, in which sense Philo explains *they died before the Lord*. Hence they were buried honourably.

Ver. 2. *Lord.* Near the altar of incense, being stricken, as it were with lightning, so that their garments were not injured. C.

Ver. 3. *Spoken*, by this exemplary judgment. H.—We do not find the exact words recorded before: but there are some equivalent, shewing that God requires a particular sanctity in his ministers. C. 8:35. Ex. 19:22. *The altar shall be sanctified by my glory*; (Ex. 29:43,) may be considered as a prediction of what happened on this melancholy occasion.—*Peace*. Excessive grief requires silence; *curæ graviores silent*. “He was filled with grief.” Sept. adoring the judgments of God. The fortitude of Mino and Xenophon, who, upon hearing of the death of their sons, did not desist from sacrificing, is greatly admired. C.

Ver. 4. *Brethren*; cousins. These were ordered to bury the priests, as Aaron and his family were employed about the altar, (H.) and could not perform the office without contracting a legal uncleanness. Josephus. T.

Ver. 6. *Uncover not*. Take not off your mitres; (Sept.) let not your hair grow long, (Chal) as the Egyptians do in mourning, nor, yet shave your heads, like the priests of Isis. This God forbids. C. 21:5. And Ezechiel, (44:20,) probably with reference to this law, says, *Neither shall they shave their heads, nor wear long hair ... and no priest shall drink wine when*, &c.—*Garments*, sacred vestments, which were worn only in the tabernacle or temple. C.—The high priests are forbidden to tear their garments at funerals, (C. 21:10,) as this would betray a want of fortitude.—*Perhaps*. This does not imply any doubt. M. See Gen. 3:3.—*Indignation* of God, punishing the people, while there is none to entreat for them.—*Burning* of the two priests.

Ver. 7. *On you*. So that you cannot now join in the funeral, as there are so few anointed. H.—On other occasions, priests are allowed to mourn. C. 21.

Ver. 9. *Drunk*. Hebrew *shekar*; which the Sept. and Vulg. commonly translate by *sicera*, any strong liquor, (S. Jerom) particularly palm-wine. S. Chrys. in Isai. v. 11.) Jonathan says old wine. Hecateus assures us, that the Jews drink no wine at all in the temple. But the Rabbins admit of some exceptions. This abstinence was prescribed by any other nations to their priests and magistrates in office. C.—The intent of the law, is to prevent any mistake arising from the fumes of wine, (v. 10,) as likewise all drowsiness or foolish mirth. As mourning and excessive grief are prohibited on the one hand; so are intoxicating liquors, on the other. H.

Ver. 12. *Sacrifice*, of flour or bread. A tent was undoubtedly erected, where the priests might take the necessary refreshments of meat and sleep, during the days of their service.

Ver. 14. *Place*, at home. The Sept. translate, “in the holy place;” understanding that these sacrifices for sin were to be eaten in the court of the tabernacle. Malvenda allows, that the children of the priests, and their wives, might come thither to eat the parts of the peace-offerings allotted to them. But of this there is no proof.

Ver. 15. *Sons*. Sam. and Sept. add, “and thy daughters.” The male children were allowed to partake of the sin-offerings: those of *peace*, were given also to females.

Ver. 16. *While*, &c. Heb. “and Moses sought diligently for,” &c. This goat had been offered the same day, for the sins of the priest and of the people. C. 9:15. Aaron had not taken the parts allotted to his family, being too much grieved, and perhaps thinking that they could not eat all. C.—Therefore, he judged it conformable to God’s command to consume the whole. C. 7:17. Moses fearing lest the thing had been done through negligence, finds fault with this two *sons*; but on hearing the remonstrance of Aaron, is satisfied. H.

Ver. 17. *People*. Offering the sacrifices of expiation, as mediators between them and God.

Ver. 18. *Places*. This is not a victim, the blood of which is to be poured out in the holy place, and the flesh consumed with fire. C.—*You ought*, or might lawfully *have eaten it*. C. 6:25.

Ver. 19. *How*, &c. My children are slain. Heb. “and if I had eaten the sin-offering to-day, would it have been agreeable to the Lord?” H.

LEVITICUS 11

Ver. 1. *Aaron*. God shews him this honour after his consecration, though not always. See C. 12 and 17. &c. W.

Ver. 2. *Animals which you are to eat*, &c. The prohibition of so many kinds of beasts, birds, and fishes, in the law, was ordered, 1. to exercise the people in obedience and temperance; 2. to restrain them from the vices of which these animals were symbols; 3. because the things here forbidden were for the most part unwholesome, and not proper to be eaten; 4. that the people of God, by being obliged to abstain from things *corporally unclean*, might be trained up to seek a *spiritual cleanness*. Ch.—These animals had no natural uncleanness: for *all things are clean to the clean*. Tit. 1:15. But they were looked upon as such by the prejudice of the people, and many of them possessed

noxious qualities. If they had been the most excellent, the will of God is a sufficient reason to enforce the duty of abstinence; (C.) as it was in the case of Adam and Eve. As some animals were adored, and others were deemed unclean by the Gentiles, the Hebrews were commanded to sacrifice some of the former description, and to abhor also the latter, that they might never be so foolish, as to imitate the perversity of the nations, in looking upon any animal as a god. Theod. q. 11. S. Thomas (i. 2. q. 102. a. 6,) explains at large, out of the holy fathers, the different vices, which the unclean animals represent. W.—By the distinction of these creatures, God would have his people known., C. 20:24. 26. Those who chose to die rather than transgress in this point, are justly honoured by the Church as martyrs, 2 Macc. 6 and 7. S. Greg. or. 20. H.

Ver. 3. *Hoof divided, and cheweth the cud.* The dividing the hoof, and chewing the cud, signify discretion between good and evil, and meditating on the law of God: and where either of these is wanting, a man is unclean. In like manner, fishes were reputed unclean that had not fins and scales: that is, souls that did not raise themselves up by prayer, and cover themselves with the scales of virtues, (Ch.) particularly of mortification and penance. W.

Ver. 4. *Camel,* which hath a hard skin connecting its hoof below. The Arabs and Persians eat its flesh. God will have his people keep at a distance from imitating them; and that is one of the reasons for this and similar precepts. C.

Ver. 5. *The cherogrillus.* Some suppose it to be the *rabbit*, others the hedge-hog: S. Jerom intimates that it is another kind of animal common in Palestine, which lives in the holes of rocks, or in the earth. We choose here, as also in the names of several other creatures that follow, (which are little known in this part of the world) to keep the Greek or Latin names. Ch. Bochart (Hiero zoicon) may be consulted on this subject. He supposes, that the Hebrew *shaphan*, denotes the Arabian rat called aliarbuho. But the Jews themselves are ignorant of many of these animals. C.—Both *choiros* and *grullos*, signify swine. The porcupine, or the bear-mouse of Palestine, may be meant. M.

Ver. 6. *Cheweth.* Some copies of the Sept. add *not*, which agrees with the nature of the hare; though the people to whom Moses addresses himself were of a different persuasion. Its hoof is not divided into two parts only, and therefore it is accounted unclean.

Ver. 7. *Swine.* This animal was abhorred by many other nations. If an Egyptian happened to touch one, he plunged into the Nile. Herod. ii. 47. Few are to be seen in the East. Yet the people of Crete and of

Samos held swine in veneration; and they were offered in sacrifice to Venus, by the Cyprians. They seem designed for slaughter, as they are good for nothing alive. They are very subject to leprosy. C.—The Jews would hardly name them, but called them “the beast.” Old Eleazer was strongly instigated to pretend at least to eat swine’s flesh, but preferred a painful death before the transgression of God’s law, 2 Mac. 6:18. H.

Ver. 8. Carcasses. They might be touched while alive, v. 24.

Ver. 9. Eat. The Egyptians, and the priests of the Syrian goddess, abstained from fish.—*Pools.* Heb. and Sept. *torrents.* C.—Eels are prohibited, &c. M.

Ver. 10. Scales. Numa forbade fish without scales to be used in the sacred feasts. Plin. xxxii. 2.

Ver. 13. The griffon. Not the monster which the painters represent, which hath no being upon earth; but a bird of the eagle kind, larger than the common. Ch.—*Osprey.* The sea or black eagle, which is very clear-sighted, and expert at catching fish. Pliny relates, (B. x. 3,) that it tries its young by making them look at the sun, and hurls them down if they refuse. But this seems fabulous.

Ver. 16. Ostrich; which was served up at the tables of the Persian kings. Heb. “the daughter of the hiena;” (*both êiâne*) or the swan. Isai. 13:21.—*Owl*, or perhaps the male ostrich, which cruelly abandons its young.—*Larus*, the water-hen. C.—Some have the cuckow. H.

Ver. 17. Owl, or the onocrotalus, which makes a hideous noise like *an assibis*, a bird adored in Egypt. Bochart takes the Hebrew to mean an owl, as well as the following term, *swan*, (C.) which is not probable.

Ver. 18. Bittern, onocrotalum. See v. 17. Protestant version has “pelican and the gier-eagle,” for *porphyron*. H.—Its beak and long legs are *red*. Plin. x. 46. Bochart understands the vulture, and the Samaritan version the pelican; both of which are remarkable for the care they take of their young. *Reme* may be derived from *rem*, “mercy.”

Ver. 19. Heron, or “stork,” noted for the same quality: *chasida*, means “piety.”—*Charadriion*, a kind of heron, (C.) mentioned by Aristot. 8:3. It is found in deep holes and rocks. M.—Some translate parrot, peacock, kite, &c. *Anapha*, may denote a bird easily vexed. C.—*Houp*, or lapwing. H.—*Bat*. Strabo (xvii) speaks of some very large, which were salted and eaten at Borsippe.

Ver. 20. Feet. Such as bees, (C.) and other insects of which he speaks. M.

Ver. 21. Walketh. Heb. adds *lo*, “not.” But the Massorets read *lu*, “to it,” agreeably to the Vulg. C.—Prot. version, “Yet these may ye eat, of every flying creeping thing that goeth upon *all four*, which have legs above their feet, to leap withal upon the earth.”

Ver. 22. Locust. The three former are species of the same kind. The *bruchus* is a young locust, without wings, (S. Aug. in Ps. civ.,) and the *attachus* the least of all. Plin. xxix. 5. The *ophiomachus* is large, “encounters serpents,” and is destitute of wings. The nations called *Acridophagi*, received their name from their feeding upon locusts, which are the food of the common people in Syria and Africa. See Plin. xi. 29, &c. Clenard, in 1541, wrote from Fez, that he had seen the sky darkened with clouds of locusts, which the people endeavoured presently to destroy, and filled wagons with their bodies, for food. Kirsten says, they are very delicious. Arnulph assures us, that they are a finger’s breadth, and are fried in oil by the poor. Raban. in Matt. iii. 4. See Joel 2. C.—There is no need, therefore, of having recourse to crab fish and wild pears, for the Baptist’s food, as Beza has done. T.

Ver. 24. Evening. If he were guilty of sin in so doing, contrition would be necessary to regain God’s favour. W.—But the legal uncleanness would not be removed till the evening; as the one might subsist while the other was remitted. H.

Ver. 25. Necessary. To prevent the obstruction of the road, or the infection of the air. M.—When any person touched these carcasses, he was obliged to wash his clothes immediately, and still to refrain from touching any thing sacred *till sun-set*. Estius.—If a dog chanced to die in the house of an Egyptian, all the family shaved their hair and began to mourn. The food and wine in the house could no longer be used. Euseb. præp. ii. 1. They adored the dog. But other nations, which did not adore animals, esteemed those unworthy of sacred things who had touched a carcass, though they invoked their gods by *slaying beasts*, as Porphyrius remarks, ib. v. 10. They put off their *shoes* when they enter certain temples, for the same reason. *Scorteæ non ulli fas est inferre sacello—ne violenti puros exanimata Deos.*

Ver. 26. It. When dead. It was lawful to ride on a camel, but not to eat its flesh.

Ver. 27. Hands. Like a monkey, frog, &c. the fore-feet of which rather resemble hands.

Ver. 29. Weasel. Bochart understands the mole, in opposition to all the versions: *choled*, means indeed “to root up the earth.” C.

Ver. 30. Chameleon, feeds upon air, and assumes various colours. Plin. viii. 33. It resembles a lizard, as does the *stellio*, ib. xxix. 4.—*Lizard*. Prot. “snail.” H.

Ver. 33. Broken. See C. 6:28, where a similar injunction is given. M.—And (v. 35,) ovens and pots, made of earthenware, according to Pollux are to be destroyed. T.

Ver. 34. Water, unclean, or in a polluted vessel.

Ver. 36. Clean. They would be so difficult to purify, and water is so necessary.

Ver. 38. Defiled, and given to the beasts. M.

Ver. 39. Beast die a natural death, or be suffocated, or be slain by a wild beast. C.

Ver. 40. Clothes, and his whole body, either together or separate, as the Rabbins explain the law. Selden syn. i. 3. If any one eat or touch these things, on purpose, he was liable to a more severe punishment, (M.) and his *soul was defiled* by disobedience, v. 43. C.

Ver. 42. Abominable. Serpents, worms, and reptiles are proscribed. M.

Ver. 44. Holy, and detest the uncleanness of the Gentiles, in their sacrifices and feasts. S. Aug. de C. D. vi. 7.

Ver. 45. Your God. By these laws, the Jews were to be distinguished from other nations. H.—They were also to be reminded, that God was very jealous of their interior sanctity, since he required so great a legal purity. Without the former, they might easily conclude that the latter would not please him. C.

LEVITICUS 12

Ver. 2. Child. By this manner of expressing himself, Moses excludes the blessed Virgin, as the ancient fathers and the moderns generally remark. She conceived without concupiscence, and was subject to none of the usual inconveniences of child-birth. Suarez.—So that whether this law was instituted to expiate the former, or to purify the latter, she was not included. All other mothers were separated, at least

seven days, and longer if their state required it; (C.) during which time, they were treated like those mentioned, C. 15:19. After that period they were allowed to manage their affairs, as usual, but not to touch any thing sacred, nor suffer their husbands to approach them, till the expiration of 33 days more, v. 4. M.—Euripides blames Diana for keeping such women at a distance from her altar, while she delighted in human sacrifices. Iphigen. v. 380. Censorinus says, “Prægnan ante diem quadragesimum non prodit in Fanum; & post partum pleræque graviores sunt, nec sanguinem interdum continent.” Grotius.

Ver. 3. Eighth. Nothing but the child's health could retard the day, (C.) unless the parents were under the necessity of taking a journey, as they were in the desert, &c. H.

Ver. 4. Sanctuary, or court of the tabernacle, where the women had probably a place apart. C.

Ver. 5. Days. In all 80, double the time required for a male child, as they infirmities of women continue so much longer when they bear a female. Vales. sac. Philos. c. xviii. Hippocrates allows forty-two days for the one, and thirty for the other.—*Purification.* Some copies of the Sept. read, *in her pure*, others, *in her impure blood*; which Origen attempts to reconcile by observing, that she is deemed less impure during the last thirty-three or sixty-six days, than in the preceding ones. C.—During these, she was treated almost like those who were under the greatest legal uncleanness, C. 15. Numbers 5. Those who were under the *less*, might enter the court of the Gentiles, and did not infect others by their touch. Josep. c. Apion 2. T.

Ver. 6. Lamb, to thank God for her happy delivery.—*Sin*, or uncleanness, which was esteemed a legal offence. Perhaps this sacrifice was also designed to expiate the sins she might have fallen into, (M.) since she was last able to offer one; and likewise the original sin of her female offspring. That of males was effaced by circumcision. H.

Ver. 7. Blood, which has caused her legal uncleanness.

Ver. 8. Lamb. This was the case of the blessed Virgin: (Luc. 2:24,); so poor was she! M.—It seems difficult to conceive, how all the women of Palestine could present themselves before the tabernacle, 40 or 80 days after the childbirth. Perhaps the law regarded those only who lived in the neighbourhood. The priests explained to the rest what they had to do, whether they might defer bringing their offering till the next great festival, or they might send it by another hand. We read

that Anna came to the temple after she had weaned Samuel, 1 K. 1:21. C.

LEVITICUS 13

Ver. 2. *Colour*, &c. Heb. “a tumour, abscess, or white spot,” which are the three marks of leprosy. C.—*Leprosy*. The leprosy was a figure of sin: and the observances prescribed in this and the following chapter, intimate what ought spiritually to be done, in order to be delivered from so great an evil, or preserved from it. Ch.—The authority of the priests in the new law to bind or loose sins, was hereby prefigured. S. Chrys. de Sacerd. 3. W.

Ver. 3. *Flesh*. These two signs indicated the species of leprosy called volatile, or *impetigo*, (M.) resembling a scab, which did not penetrate the flesh or bones, as our leprosy or elephantiasis does. Vales. C. 19.—*Separated* from society. Heb. he shall contaminate him. See v. 11. H.—Some assert, that the physician was first to be consulted. But none but the priests could declare them unclean, or set them at liberty. After they had pronounced sentence, the lepers might apply for medicines to others.

Ver. 6. *Obscure*. Some translate the Heb. “retired,” with the Syr. and Arab. versions.—*Scab*, “an ebullition,” or pustule. Theod. S. Jer. in Nah. ii.—*Clothes*, and himself. See C. 11:40.

Ver. 8. *Uncleanness*, or permanent leprosy.

Ver. 10. *Living flesh*. The leprosy is caused by immense numbers of worms, which crawl between the skin and the flesh, and sometimes infect the latter, and they very bones, garments, &c. Hence the flesh seems all in motion, and living. H.—The different spots in the skin represent heretical opinions obscuring the true faith, of which priests are the judges. Deut. 17. S. Aug. q. Evang. ii. 40. W.

Ver. 11. *Inveterate*. Celsus says, this sort of leprosy is hardly ever cured.—*Up*. But, as the Rom. Sept. reads, “shall separate him,” from the people.

Ver. 13. *Clean*. The white leprosy causeth no itching. Gorrheus. Cels. v. 28. Theodoret (q. 16,) says, it is incurable; and therefore, the person infected is not shut up, out of pity. So S. Paul (1 Cor. 5:11,) forbids us to eat with a dissolute Christian, while he allows us to have commerce with infidels, though they be wholly corrupt. But others assert, it is

not so difficult to cure as that which is partial, v. 14. The hand of Moses was stricken with this white leprosy. Ex. 4:6. C.—This species is not so contagious. M.

Ver. 14. *Live flesh*, raw, the skin being consumed in various parts.

Ver. 16. *Whiteness*, after the red flesh is covered with skin as usual.

Ver. 20. *Ulcer*, as before, v. 3.

Ver. 23. *Place*, which is contrary to the nature of leprosy.

Ver. 24. *Scar*. If it had proceeded from burning it would have been black. M.

Ver. 26. *Obscure*. Heb. may be, “stopped,” as it is opposed to v. 22, *if it spread*. See v. 55–6.

Ver. 27. *Unclean*. Heb. adds, “it is the stroke of leprosy,” and the Sept. “it has spread in the ulcer.”

Ver. 30. *Leprosy*, or scurf. C.—This species causes the hair to be yellow, and not white. M.

Ver. 31. *Black*. The Heb. Sam. &c. prefix “not,” which ought probably to be away, as the natural colour of the hair, in that country, is black; while yellow, or white hair, give reason to suspect leprosy; and (v. 32,) the Heb. says, “if there be no yellow hair in it,” which insinuates that it was black before. The Sept. have explained both verses in the same sense, as they found the negation also. If we admit it, we may distinguish black hair from that which approaches to brown, or light-coloured hair. When therefore a person, who had before black hair, has experienced some *change*, he must be shut up seven days; after which, if his hair be not become yellow or reddish, he must be shaved, &c. C.

Ver. 39. *Blemish*, or scab, of which Celsus speaks, B. 5.

Ver. 42. *Colour*, indicating some bad humours, which had caused the hair to fall off.

Ver. 45. *Loose*, both for the benefit of the leper, and that others may beware of him. M.—*Bare*, letting the hair grow, (C. 21:5. 10,) in testimony of mourning. The leper behaved like one in mourning, tearing his garments, neglecting his hair and beard, or cutting them, and, through shame, covering his face. Ezech. 24:22. The Persians would not allow any lepers to enter their cities. Herod. ii. 138. C.

Ver. 46. *Camp*, or city, unless some great man, like king Ozias, might be permitted to dwell there in a house, secluded from all society. 4 K. 15:5.—2 Par. 26:21.

Ver. 47. *Garment that shall have the leprosy.* These prescriptions, with relation to garments and houses infected with the leprosy, are to teach us to fly all such company and places as are apt to be the occasion of sin.

Ver. 49. *White.* Heb. and Sept. “greenish.”

Ver. 51. *Grown.* Heb. adds here, (and v. 53–6–7–9,) “in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of a skin.”

Ver. 55. *Returned*, which it had before it was infected, and, consequently, as the Heb. reads, “behold the plague has not changed its colour.” H.

Ver. 56. *Dark*, or “at a stand.” See v. 6. Heb. *keha*, means to sink, like the eyes of an old man, &c.

Ver. 57. *Flying*, as that in man, v. 12. Heb. it is a leprosy, which returns and is rooted. Chal. “it spreads.” C. See Calmet’s Diss. on the Leprosy.—This dreadful disorder is very common in Arabia and Palestine. During the holy wars many of the Europeans were infected with it. The Jews believe, that the leprosy of garments and of houses was restrained to Judea, and attacked them only when the people rebelled against God. Oleaster.—The providence of God often visited those, who would not obey his ministers, with this disorder. Deut. 24:8. Num. 12. Theod. q. 18. T.

Ver. 59. *Pronounced.* This word should refer to both; *mundari vel contaminari*, how it ought to be pronounced clean or unclean; as the law regards the declaration of the priests, and not the medicines to be used for the leprosy. H.

LEVITICUS 14

Ver. 3. *Camp.* The leper was not left to his own judgment to mix with society, as soon as he perceived himself cleansed. He had to send for a priest; and one of the most discerning among those who made it their employment to study in the court of the tabernacle, was commissioned to examine him. Grotius.—The sacrifice was offered without the camp,

(C.) if it may be called a sacrifice. M.—That of Christ's body was not yet instituted, which supplies all the rest. S. Aug. c. adv. i. 19. W.

Ver. 4. Sparrows. Heb. *tsipporim*. Sept. "little birds," which the law only determines must be clean; such probably as might be procured most easily. The leper was to present them, and kill one. But the priest sprinkled with its blood the other bird, which was tied with a scarlet ribband to the cedar-wood and hyssop, in such a manner that its head and wings were not much wet, as it as to fly away. C.—The cedar prevents putrefaction, the hyssop is very odoriferous, the scarlet and the bird denote beauty and life, which qualities the leper must acquire. So the penitent regains the virtues he had lost, with interest. T.

Ver. 5. Living waters. That is, waters taken from a spring, brook, or river: (Ch.) not stagnant or rain water.

Ver. 7. Rightly. According to law. H.—The number seven is used to denote perfection, v. 15, &c. M.—*Field.* An emblem of the liberty which the leper would soon enjoy. H.—The pagans cast over their head the things which had been used for their purification. Virg. Ec. viii. 102. *Fer cineres, Amarilli, foras, rivoque fluenti—Transque caput jace, ne respexeris.*—There were afraid to trample upon them. Gell. x. 15. Metam. xiii. 954. There were also accustomed to set birds at liberty in honour of their gods. Demosthenes accuses Conon of having eaten those which had been used in his purification. Bonfrere believes that Moses does not here prescribe any sacrifice. Why then is a priest employed to make these aspersions? C.

Ver. 8. Body, even to the feet. Isai. 7:20. H.—Probably with a pair of scissors. C.—The Egyptians priests did so every third day, that nothing impure might be concealed. Herod. ii. 37. The greatest caution was requisite to prevent the return of the leprosy; and therefore, after the first purification, (v. 4,) the leper is not allowed to go home, till a sufficient time has elapsed to ascertain whether he be radically healed, and then he must offer a sacrifice, v. 10. H.—But why so many prescriptions for a disease so involuntary, (C.) which must have caused the unhappy sufferer so much pain? H.—The Rabbins assert, that the leprosy was sent to punish some secret transgression, particularly some pride or detraction; as they maintain, that every illness is in punishment of some offence. Abarbanel. Grotius.—If was often the effect of intemperance or negligence; and the sacrifices were exacted, to make some reparation to God for remaining in the camp and near the tabernacle, at the commencement of the disorder. C.—This foul cutaneous disease was also very infectious, and the law was

designed to impress people with a horror of it, and to teach them to prevent its ravages as much as possible. H.—A sparrow is slain, and the hair shaved, to indicate that all sinful affections must be cut off by the true penitent, while the sparrow, which is sent away into the desert, reminds him that he must live a stranger to pleasure, and perfectly mortified. D.—*Days*; without having any communication with his wife. Lyran.

Ver. 10. *A sextary*; Heb. *log*: a measure of liquids, which was the twelfth part of a *hin*; and held about as much as six eggs. Ch.—For each of the victims a sacrifice of flour and oil was required. H.

Ver. 12. *Offered*. Heb. “elevated, or waved,” as Ex. 29:24.

Ver. 13. *Place*; on the left hand of the altar of holocausts. C. 1:11. This sacrifice is different from that for sin, v. 19. C.

Ver. 14. *Taking of the blood*, &c. These ceremonies, used in the cleansing of a leper, were mysterious and very significative. The sprinkling seven times with the blood of the little bird, the washing himself and his clothes, the shaving his hair and his beard, signify the means which are to be used in the reconciliation of a sinner, and the steps by which he is to return to God, viz. by the repeated application of the blood of Christ; the washing his conscience with the waters of compunction; and retrenching all vanities and superfluities, by employing all that is over and above what is necessary in alms deeds. The sin-offering, and the holocaust or burnt-offering, which he was to offer at his cleansing, signify the sacrifice of a contrite and humble heart, and that of adoration in spirit and truth, with gratitude and thankfulness, for the forgiveness of sins, with which we are ever to appear before the Almighty. The touching the right ear, the thumb of the right hand, and the great toe of the right foot, first with the blood of the victim, and then with the remainder of the oil, which had been sprinkled seven times before the Lord, signify the application of the blood of Christ, and the unction of the sevenfold grace of the Holy Ghost to the sinner’s right ear, that he may duly hearken to and obey the law of God; and to his right hand and foot, that the works of his hands, and all the steps or affections of his soul, signified by the feet, may be rightly directed to God. Ch. See C. 8:23.—These ceremonies might serve to call to the leper’s recollection the benefit which he had received, and to distinguish him from others. C.

Ver. 17. *Blood*. Sept. and Syr. “upon the place of the blood,” on the person’s ear, thumb, and toe.

Ver. 21. *Offering*. Heb. “a trespass-offering to be waved,” v. 12. 24.—

Oil. The same quantity of oil is required as v. 10. The rest is diminished two-thirds; only instead of the ewe and one lamb, two turtles or pigeons are substituted. H.

Ver. 31. *Trespass.* Heb. “sin,” v. 19. The Chal. and Sept. agree with the original text. M.

Ver. 34. *If there.* Heb. “and I send the plague;” whence some infer, that this *leprosy* was an effect of God’s special indignation against the owners of the house. Muis, &c.

Ver. 36. *Become.* If any thing was left in the house, it was deemed unclean, as soon as the priest had declared that the house was infected; and therefore, all was to be removed before he came, (C.) and might be used without scruple, unless some marks of leprosy appeared afterwards on the *garments*. C. 13:47.

Ver. 37. *Paleness.* Heb. “greenish.” H.—Such spots are often observable in damp churches and cloisters, and cause the plaster to fall off. It is probable that little worms produce this effect. To prevent these vermin from spreading, Moses orders the whole house to be demolished and carried away, if it cannot be otherwise purified. C.—Thus the plague is communicated not only by persons, but also by all the things which they have touched. The same signs of leprosy are found both in men and in houses. M.

Ver. 41. *Scraped.* Heb. “he shall scrape.” But the Sam. copy has, more properly, “they shall scrape.” Houbig.

Ver. 53. *For the house,* that it may be no more infected; and for the people, to whom it belongs, that they may carefully avoid offending God, the avenger of all sin. Heb. “you shall make an atonement for the house,” or for the sins of its inhabitants. H.

Ver. 54. *Stroke.* Heb. “scurf,” ulcers, wounds, &c. C.—“The leprosy of the head or beard.” Chal. Montan. T.

Ver. 57. *Be known when.* Heb. “to teach in what day, &c.... This is the law of leprosy.” H.

LEVITICUS 15

Ver. 2. *Issue of seed, shall be unclean.* These legal uncleannesses were instituted in order to give the people a horror of carnal impurities. Ch.

—If the gonorrhœa, and the lawful act of marriage, (v. 16,) and nocturnal delusions, (Deut. 23:10,) induce a kind of uncleanness—surely to imitate Onan is most detestable, Gen. 28:9. T.—The Jews rank the latter crime with murder, and so does Tertullian. See Ex. 21:22.

Ver. 3. *At every moment*, is not in Heb., but something like it occurs in the Sam. and Sept. According to the Heb. the uncleanness subsists for some time after the issue has ceased. Grotius pretends that these disorders were contagious; but the reason why God requires such purity in his people, is given v. 31. He dwelt among them, and would not allow of any disrespectful behaviour. There were to live like priests in his temple. The pagans in Egypt, Greece, and Italy, required the like attention to cleanliness in their priests. Herod. ii.—*Noctem flumine purgas*. Persius ii. C.

Ver. 11. *Such a one*; the person under the disorder, unless he have washed his hands.

Ver. 12. *Broken*, after he is perfectly healed. C.

Ver. 15. *Offer*, (faciet) “shall sacrifice.” D.—*For sin*. Legal, or any other that he may have incurred.

Ver. 16. *Evening*, whether the action were lawful or not. M.—Some explain this verse, of nocturnal inconveniences; and v. 18, of the act of marriage. The latter rendered unclean only in as much as it hindered a person from partaking of any thing sacred, though he might perform the duties of life. C.—This law was to lay some restraint on the too frequent use of marriage. Theodoret. D.

Ver. 19. *At ... month*. The Heb. and other versions omit this. C.—But “*her issue in her flesh*,” implies as much. H.—Naturalists anciently deemed this very contagious. Solin c. i. Plin. ix. 15. C.—*Days*, not out of the camp, but from the company of men.

Ver. 20. *One*, except infants, &c.

Ver. 24. *Days*, supposing the case was not brought before the judge, and the man did it through ignorance: otherwise it was death. C. 20:18.

Ver. 25. *Blood*, hæmorrhoids. M.—*Flowers*. Heb. “all the days of the issue of her uncleanness shall be as the days of her separation. She shall be unclean.”

Ver. 28. *Run*. Then she might act as usual, without defiling what she

touched. It seems from v. 13, that this law regarded only the time while the tabernacle was in the camp. It would have been very difficult to observe it, when the people were dispersed throughout the land of Chanaan. C.

Ver. 31. Teach. So the Sept. also read. Heb. "Thus you shall remove ... from their filth." Houbig.—*Filth.* God threatens to kill them, if they approach unclean. M.—S. Jerom (in Gal. v.) understands this of those abominable sins, which ought not to be mentioned. W.

LEVITICUS 16

Ver. 1. Fire. It was upon this occasion that the feast of expiation (*kippurim*) was instituted, to enforce the reverence due to holy things, and particularly to the tabernacle. Heb. adds, "before the Lord," (H.) and does not specify *strange fire*; but the Chaldee and the Syriac do. C.

Ver. 2. Enter not. No one but the high priest, and he but once a year, could enter into the sanctuary: to signify that no one could enter into the sanctuary of heaven till Christ our high priest opened it by his passion, Heb. 10:8. Ch.—When the tabernacle was to be removed, and when he had to consult the Lord, he might also enter, arrayed in his pontifical attire. If the high priest was prevented by any legal uncleanness, the next priest was substituted to perform his office. Josep. xvii. 8. *Adjutor vicarius propter cognationem ei datus est.*

Ver. 4. Washed. On this day the high priest appeared in linen clothes, like one of the inferior priests, without the jewels; thought Josephus (de Bel. v. 15,) asserts the contrary. C.—This was a feast of sorrow and of penance. T.—Perhaps he put on his more costly attire before he entered the holy of holies, v. 23, 4. H.

Ver. 6. Calf, or young bull, which Aaron offered for himself and all the family of Levi, to expiate the sins which they might have committed during the year. If their sins were voluntary, they were obliged also to have perfect charity and contrition. The ram was offered for the sins of the people. Moses speaks of the red heifer, (Num. 19) which was also offered, out of the camp, for the people. This solemn day was to be kept by all as a rigid "fast from meat, drink, washing, anointing, wearing shoes, or using marriage." This is the idea which the Oriental nations generally have of a fast. They commence at midnight, and end with the following sun-set; after which they eat what they think proper. C.—On the day of expiation,

the Jews made a tenfold confession of their sins. Morin. poenit. ii. 22.

Ver. 8. *The emissary-goat: caper emissarius*; in Greek, *apompaios*; in Hebrew, *Hazazel*. *The goat to go off*, or as some translate it, the *scape-goat*. This goat, on whose head the high priest was ordered to pour forth prayers, and to make a general confession of the sins of the people, laying them all, as it were, on his head; and after that to send him away into the wilderness, to be devoured by wild beasts, was a figure of our Saviour, charged with all our sins, in his passion.

Ver. 11. *After ... celebrated.* These words are not in the Hebrew.

Ver. 12. *Censer*, which resembled one of our chalices; without any chains, &c. Apoc. 5:8. C.

Ver. 13, 14. *The cloud.—The blood*, &c. This is to teach us, that if we would go into the sanctuary of God, we must take with us the incense of prayer, and the blood, that is, the passion of Christ. Where also note, that the high priest, before he went into the holy of holies, was to wash his whole body; and then to put on white linen garments; to signify the purity and chastity with which we are to approach to God. Ch.—The Sept. call this goat *apompaiou*, “the averter of evils, or the one sent away.” *Hazazel* is taken by Spencer Julian, the apostate, (ap. S. Cyr. 9. and ep. 39,) to mean the devil; as if the goat was sent or sacrificed to him, which is very foolish. C.—*East*. That is, the forepart of the mercy-seat, which was not to be touched with the blood, (M.) no more than the veil. Rabbins.

Ver. 15. *Oracle*. He probably took this blood at the same time with that of the calf. Heb. 9:7. M.—Though some Rabbins assert, the high priest entered the holy of holies four times on that day. Drusius. Pausanias tells us, that the temples of Dindymenes and Orcus were opened only once a year. C.

Ver. 16. *Filth*. God deigned to have his tabernacle in the midst of the camp, where so many sins, and marks of disrespect, as well as legal uncleannesses, were found. H.—Sin so defileth the soul, that the most holy place is contaminated thereby. Theod. q. 22.

Ver. 17. *Out*. Even the other priests were excluded from the tabernacle. The high priest placed incense on the censer as soon as he entered within the veil, and prayed for all blessings, in few words, that the people might not be uneasy, fearing lest something had befallen him. This was the form: “Be pleased to grant, O Lord our God, that this year may be warm and rainy, that the sovereign power may abide in the house of Juda, that thy people may not be deprived of

any of the necessities of life; and hear not the petitions of travellers," (which are commonly vain and selfish) of "of sinners," as others translate. C.—Those who were forbidden to be present this occasion, might have made the same objections as Protestants do against the law of the Church which prescribes a language not commonly understood by all, in the administration of her sacraments. Have either any reason to be offended? H.

Ver. 18. *Let him pray for himself.* Heb. "he shall expiate or purify it," the altar of incense. Josephus says he also sprinkled with blood the great altar of holocausts, v. 20. Ant. iii. 10.

Ver. 22. *Desert,* to be devoured by wild beasts, (M.) or hurled down a precipice.

Ver. 24. *Flesh,* which was, in some sort, defiled by touching the goat. —*Garments,* belonging to his office.—*Come out* of the holy of holies. C. —The remainder of the day was spent in joy. The priest washed himself, as a sign that he had obtained pardon. M.

Ver. 26. *Camp.* This was always required of those who had burnt the bodies of the victims out of the camp, as v. 28, and Num. 19:7. Outram.—In some of the sacrifices for sin, the priests might eat part of the flesh. But here all was consumed, as the victim was offered for the sins of all.

Ver. 29. *Tenth.* Beginning on the evening of the ninth Tisri, which corresponds with part of our September and October, and is the first month of the civil year. C. 23:32. *Afflict,* by a rigid abstinence from all that might give delight to the body. Children of seven years old begin to join in this mortification. Boys of 13, and girls of 11 years old complete, were obliged to fast. See v. 6. The Samaritans pray all the day, and give no food even to infants during the 24 hours. C.—Moses was the first who shewed them the example; and this was the only day which he prescribed to be kept as a fast. The Jews afterwards appointed many more. H.—Maimonides says, this festival was instituted in memory of the descent of Moses from Mount Sinai the third time, when he came to announce to the people that God had pardoned their idolatry. Usher thinks it was in memory of Adam's fall. The Jews still observe it in some degree. As they are not allowed to sacrifice, they kill a white cock, and the women a hen, on the 9th at evening. Those with child kill both. They confess their sins, receive 93 lashes, ask pardon of those whom they have offended, and generally spend the fore part of this month in acts of piety and of penance. Buxtorf. Syn. 20.—*Stranger;* a proselyte of justice, such as were bound to observe the law.

Ver. 31. *Of rest.* Heb. “of sabbaths;” that is, a day of most perfect rest; so that even meat is not allowed to be dressed on it, as it is on other festivals. C. 23:27. C.—*Religion.* Fasting is therefore an act of religion. D.

LEVITICUS 17

Ver. 3. *If he kill, &c.* That is, in order to sacrifice. The law of God forbids sacrifices to be offered in any other place but at the tabernacle or temple of the Lord: to signify that no sacrifice would be acceptable to God, out of his true temple, the one, holy, Catholic Apostolic Church. Ch.—On other occasions, many believe that the blood of oxen, sheep, and goats, was to be poured out in honour of God by the priest, who received a part of each. Deut. 18:3. 12:15, 22. Theod. q. 23. Perhaps this law regards the time when the Hebrews sojourned in the desert; and that of Deuteronomy has a reference to those times when they should obtain possession of Chanaan. C.—We read of some private people like Manue and Elias, who offered sacrifice at a distance from the tabernacle. But this was done by a particular inspiration of God, who dispensed with his own law. S. Aug. q. 56. 3 K. 18:23. Judg. 13:19. M. See Jos. 8:31.

Ver. 5. *They.* The Egyptians and other nations, *kill in the field*, as the Hebrews had also done, till it was now prohibited. Some were, perhaps, still much inclined to adore, (C.) and to offer sacrifices privately to devils; (v. 7,) and therefore God forbids any sacrifice, but such as was performed by his priests at the tabernacle. H.

Ver. 7. *Devils.* Heb. *schirim*: which some translate goats, (the hairy ones,) satyrs, &c. The Egyptians adored the goat, (which they represented like the god Pan) particularly in the territory of Mendes, near which the Hebrews had dwelt. Its worship was very abominable and obscene. Strabo xvii. C.—Ezekiel (16:22) intimates that the Hebrews were given to idolatry in Egypt. They had also recently adored the calf. H.

Ver. 10. *Eat blood.* To eat *blood*, was forbidden in the law; partly because God reserved it to himself to be offered in sacrifices on the altar, as to the Lord of life and death; and as a figure of the blood of Christ; and partly to give men a horror of shedding blood. Gen. 9:4, 5, 6. Ch.—Some barbarians feast on human blood. The Massagetes drunk the blood of horses, and the Gelonians of Pontus mixed it with milk. Georg. iii. 463. If the Hebrews did any such thing, and it became

public, they were put to death. But if it remained private, God threatens to take vengeance himself of their cruelty and disobedience. The *face* often denotes anger.

Ver. 11. *Life, (anima).* The sensitive soul depends on the blood. The soul and the blood are often used in the same sense. Deut. 12:23. Ps 29:10. *Sanguine quærendi reditus animaque litandum—Argolica.* Æneid ii. C.—If any one think that blood is the soul of cattle, we need not examine this question very nicely. S. Aug. q. 57. D.

Ver. 13. *Hunting*, with nets, or with bow and arrow. If a dog had killed the prey, it would have rendered it unclean. Tostat. But perhaps dogs were not employed in hunting by the Hebrews. The Persians use lions, &c. Chardin. C.—*Earth*, to prevent any abusive custom, such as that of the magicians, who pretended to raise spirits by blood. Tiresias would not disclose the truth to Ulysses, till he had drunk some blood. Odys. xxii. The Jews abhorred things strangled, and the apostles forbade the primitive Christians to use them. Acts 15. Phocilides, the pagan, says, “abandon such remains to dogs; beasts eat the leavings of beasts.” Euseb. C.

Ver. 15. *Stranger.* Perhaps the proselyte of justice, not simply of the gate, for the latter were allowed to eat and purchase what had died of itself. Deut. 14:21.—*Clean*, having offered the sacrifice. C. 4:27. But if he eat such things knowingly, or neglected these regulations, he was more severely punished. H.

LEVITICUS 18

Ver. 2. *God*, to whom the right of giving laws belongs. D.

Ver. 3. *Ordinances* respecting marriages, divine worship, &c. H.

Ver. 5. *Live in them*, a long and happy life, (Chal.) attended with grace and glory. Lyran.—Jesus Christ and S. Paul explain it of eternal life. Matt. 19:17. Rom. 10:5. C.

Ver. 6. *Approach* to marry, much less to gratify his sensual appetite. H.—*To him.* Heb. “None shall approach to any of their descendants;” *ad omnes reliquias carnis suæ*; to any of those who spring from the same stock. The Jews assert, that all are bound by the law of nature to abstain from their own mother and sister, from another’s wife, and from unnatural conjunctions. Seld. Jur. v. 11. C.—*Nakedness*, or turpitude, which title the body deserves, when it is used in a manner

contrary to the law of God.

Ver. 7. *Father*, with whom the daughters must not have any connexion, as Myrrha had with Cymoras. Metam. x. H.—All relations in a right line are excluded for ever, according to the emperor Justinian. The reason of these various impediments is, 1. That God's people may not resemble infidels, who permitted such things, v. 3. The Persians married their own mothers, daughters and sisters. S. Clem. strom. 3. Semiramis married her son Justin. Cleopatra was both mother and wife of the two Ptolemies, Philometor and Euergetes, or Physcon. T.—The Egyptians took their sisters to wife for a long time, by the authority of their laws, and in imitation of Isis. Diod. 1. Clem. recogn. 9. Solon permitted people to marry their step-sisters by the same father, and Lycurgus only those by the same mother. Philo ad 6. præc. 2. By this law, the bands of society are strengthened, and families become connected. S. Aug. C. D. xv. 16. 3. Disorders which would easily take place under the same roof, on the prospect of a future marriage, are prevented. 4. The contrary practice would often prove contrary to order and decency, as the son would be raised above his mother. These regulations seem to have been made from the beginning, or at least from the time of the deluge; since the nations not subject to the law of Moses, are condemned for the transgression of them, v. 24. See Gen. 19:33. C.

Ver. 8. *Father*. He hath known her; and to him she belongs, as being one flesh. H.—If he were even dead, it would shew a want of respect to marry his widow, though she were not your own mother. C.—This law, Ruben and the incestuous Corinthian transgressed. T.

Ver. 9. *Abroad*; being born of your mother, while she was married to another. The marriages of brothers and sisters at the beginning, were authorized by necessity; but now they are the more to be condemned, as religion forbids them. S. Aug. de C. xv. 16. Some Rabbins assert, that such connexions were lawful till the time of Moses. But S. Epiphanius (hær. 39,) maintains, they had been condemned long before. Seneca (S. Aug. de C. D. vi. 10,) acknowledges that such marriages of the pagan gods were not right; *ne pie quidem*: and Plato says, they are *hateful to God*. The Romans punished them with death. Many barbarians do not, however, make any scruple to contract marriage with their children, or with their mothers. S. Jerom c. Jov. ii. 2. Eurip. Hermione. C.

Ver. 11. *Sister*, by thy step-mother.

Ver. 12. *Father*. Nearly related, and springing from the same source. M.

Ver. 14. *Who ... affinity.* Heb. “she is thy aunt.” Some say that, in the old law, a person might marry his niece, but not his aunt; as the order of nature would be inverted if the aunt were subject to her nephew. But others assert that the law was reciprocal, and excluded the marriage of both. The emperor Claudius married his niece Agrippina, and authorized others to do the like. But only one imitated him at Rome; (Sueton.) though Tacitus (An. xii.) says, other nations did it with solemnity, as they had no law to the contrary. *Aliis gentibus solemnia*, &c. C.

Ver. 16. *Brother*; though she may be even divorced from him. S. Aug. q. 61. If the brother were dead without offspring, the next relation was bound to marry her; (Deut. 25:5) and the kinsman of Booz was accounted infamous for neglecting this duty. Ruth 4:6.

Ver. 17. *Daughter*, together, or successively; even if she were the child of another husband.—*Incest*. Heb. “a crime.” Aquila, “an abomination.” Sept. “an impiety.”

Ver. 18. *Rival her, (in pellicatum).* Heb. Chal. “to trouble her.” After the death of one sister, it seems, another might be taken. Jacob had two at once. Some think that polygamy is here forbidden. But the law seems to have tolerated it; and only condemns *many*, or too great a number, with respect to the king. Deut. 17:17. The impediments specified in this chapter may be comprised in these four verses:

*Nata, soror, neptis, matertera, fratris et uxor,
Et patruī conjux, mater, privigna, noverca,
Uxorisque soror, privigni nata, nurusque,
Atque soror patris, conjungi lege vetantur.* C.

Ver. 19. *Thus*, &c. The refractory were to be slain. C. 20:18. It was thought that the infant would be in danger; and hence the Jews punished with death the man whose child was born lame. S. Augustine (q. 64,) believes that this law is still in force; and some accuse the person who neglects it, as guilty of a venial sin. Bonfrere.

Ver. 20. *Wife*. This crime is to be punished like the rest, v. 29.

Ver. 21. *Consecrated*. Heb. “to pass through *the fire* to Moloch.” Sept. “to serve the ruler.” Syr. “to marry strange women;” as also C. 20:2. One of the sons of Achaz was offered to this idol of the Ammonites; and yet, perhaps, succeeded his father; (4 K. 16:3. 18:1,) which shews that the children were not always burnt to death, but only lustrated, or made to pass over or between two fires. Yet many assert that the children were frequently consumed in the flames, and God condemns

the cruel parents to be punished with death. C. 20:2. The brazen idol was heated red hot, and the unhappy victim was placed in its arms, or the priests dragged the child over or between the fires. The surrounding nations delighted in human victims. The Carthaginians offered them till the time of Iphicrates. Adrian abolished several such cruel customs among the Greeks. See Porphy. de Abst. ii. Jerem. 7:31. —*God*; by causing any to suppose that he is cruel, like the idols. We must mention his name with the utmost respect. “The mouth, which utters the sacred name of God, ought never to pronounce a shameful word.” Philo de 10. præc. Some think, that the idolaters honoured their god by committing an abominable action in his presence. See Malvenda. But most people understand that human sacrifices are here forbidden. C.—The nations of Carolina very lately observed the same custom as the ancient idolaters, in sacrificing their children to the devil, by burying them to death in a brazen statue. Vives in Civ. Dic. vii. 19. Moloch was represented as a king, in all his ornaments, with the head of a calf. He was, perhaps, the idol adored by other nations, under the name of Saturn, who devoured his own children. Bonfrere. T.

Ver. 22. Abomination, punished so severely in the Sodomites. Gen. 19. Yet, even the philosophers of Greece were not at all ashamed of it. Bardesanes assures us, that the eastern nations punished it with death, and would not allow the guilty the honours of burial. Those beyond the Euphrates were so shocked at it, that they would kill themselves if they were only accused of such a crime. Ap. Eus. præp. vi. 10.

Ver. 23. Crime. Heb. “confusion.” The Egyptians did so with goats, as part of their religion. See C. 20:16 and An. Univ. Hist. We need not, however, infer from this law, that the crime was common among the Jews, as Voltaire would insinuate. H.—Nothing but monsters can proceed from such wickedness. M.

Ver. 28. Vomited. Moses speaks of what would shortly happen, as if it had already come to pass, which is familiar with the prophets. C.—He represents the earth as sick and disgusted with the crimes of its inhabitants, in the same manner as the Book of Wisdom (v. 23,) says, *the water of the sea shall rage* (or foam, *excandescet*) *against them*. The strong expression used by Moses, shews to what a length the Chanaanites had carried their abominations; so that God, justly irritated, orders them all to be exterminated.

Ver. 29. People. Heb. *hammam*. The same temporal punishment is inflicted upon all the aforesaid crimes, though they were not all equally grievous. The smallest of them deserved to be treated with

such severity, to prevent the spreading of such contagious vices. H.—The regulations respecting marriage, were not immutable, or all determined by the law of nature, which admits of no dispensation. Only those relations in a right line, and the first in the collateral line, can be esteemed of this description. D.—If Protestants maintain, that all these regulations of Moses are part of the natural law, and bind Christians, they must also allow that a person must marry the widow of his deceased brother, if he has left no children. Deut. 25. God would never have established this general rule for his people, if it were in opposition to the *natural law*; which is clear and obvious to all people by the light of reason, according to Aristotle. Polit. 2. Neither would so many holy men have violated this law without reproof, if it had prohibited the marriages of two sisters, of aunts, &c. See Gen. 29. Exod. 6:20. God never dispensed in the right line; (1 Cor. 5:1) and such relations, or even people in the first collateral degree of consanguinity, marrying, are punished with death. C. 20. Whereas those in the second degree, or in the first of affinity, undergo a smaller punishment; which shews that the transgression, in both cases, is not against the law of nature. No man ever undertook to dispense with the marriage of brothers and sisters; though Beza lays this to the charge of Pope Martin V. But the person alluded to, only obtained leave to retain the sister of her whom he had privately dishonoured, when his marriage could not be dissolved without great scandal. S. Antonin. 3. p. tit. i. 11. As, therefore, some of these impediments were introduced by the positive ceremonial law of the Jews, which was abrogated by Jesus Christ, they have no other force at present than what they derive from the authority of Christian republics, which have adopted some and changed others, appointing, in some countries, death for the punishment of theft, and not of adultery, though the old law enjoined the reverse. See C. 20:10, and Gen. 38:24. Ex. 22:1. The Church may, therefore, surely dispense with those laws which she has enacted. W. Trid. Ses. xxiv. 3.—She has indeed restricted marriage between relations to the fourth degree included, both of consanguinity and of affinity. See the C. of Lateran, under Inn. III. But she will not allow people to marry their aunts, brothers' widows, or sisters of their deceased wife, as the Jews do. T.

LEVITICUS 19

Ver. 3. Sabbaths. Both those which occur every week, and extraordinary ones, v. 30.

Ver. 4. *Idols.* Heb. “vain things.” C.—*Molten*, or any other sort of workmanship. M.

Ver. 7. *Profane.* Heb. “it shall be defiled.” Sept. “improper for sacrifice.” Aquila, “It shall be rejected.” C.—So that the person who had offered it, shall become more guilty. M.

Ver. 9. *Ground.* Heb. and Sept. “the extremity of thy field.” The Rabbins say, a sixtieth part of all the products of the earth, was to be left for the poor. Seld. Jur. vi. 6. Thus God teaches his people to exercise themselves in the acts of mercy. D.

Ver. 10. *Strangers.* Sept. and Syr. “proselytes,” who might dwell in the country. As the soil did not belong to them, great compassion was requisite: otherwise they must have perished, or become slaves.—*Lord*; the sole proprietor. C.

Ver. 11. *Lie.* “When no injury is done to another, it is a great question whether a lie can ever be justified. The case would perhaps be easily decided, if we considered the commandments alone, and not the examples,” of those holy men who seem to have sometimes thought it lawful. S. Aug. q. 68. But is it not better to allow that these were under an inculpable mistake, than to defend one fault, because it is not attended with the guilt of another, by hurting others? Even lies of jest and of excuse, are contrary to the gravity and open-dealing of a Christian; and God never speaks of lying without marks of disapprobation. H.—Heb. “you shall not deny, *or* refuse” to restore, what has been entrusted to you; (Grotius) “nor deal falsely, *or* extenuate yourselves,” pretending that you cannot give alms. Oleaster.

Ver. 12. *Profane.* No greater indignity can be offered to God, than to solicit Him, as it were, to assist us in doing evil, by attesting falsehood. Philo.

Ver. 13. *Morning.* Pay what is due to the labourer, immediately, if he desire it. H.—It was customary among the Jews to pay their workmen in the evening. Matt. 20:8.

Ver. 14. *Deaf.* The word *Kophos*, used by the Sept. means also the dumb, as these defects are generally found in the same person. Nothing can be more base, than to attack those who are unable to defend themselves. Solon forbids anyone “to speak ill of the dead,” though he may receive an injury from his children. Those who undermine and ruin the reputation of the absent, are no less to be condemned.

Ver. 16. *Detracter, whisperer.* Heb. *rakil*, stands for both these terms.

Some translate a parasite, a merchant, vilifying the goods of others to enhance the price of his own; or a spy, seeking to discover and laugh at others' faults.—*Neighbour*; accusing him wrongfully, to the danger of his life; or lying in wait for him like an assassin. But strive rather to rescue those who are attacked. Those who neglect this duty, are responsible for the consequences, according to the Jews, (Seld. Jur. iv. 3,) and the laws of the Egyptians. Diodor. 1.

Ver. 17. *Openly*, is not in the Heb. or other versions. Instead of bearing malice at the heart, we are authorized to demand our right in a legal manner, or to correct in a fraternal matter, the person who may have injured us, lest we *incur sin* for our neglect, and the offender continue impenitent. Jesus Christ instructs us to do this with as little disturbance as possible. Matt. 18:15. Yet public sins must undergo a public correction. 1 Tim. 5:20. S. Aug. ser. 82. Love should regulate our complaints. Id. q. 70.

Ver. 18. *Revenge*, by private authority, or out of passion, which the pagans themselves acknowledged was more becoming a brute than a man, *feræ est*. Muson. Sen. de ira ii. 32.—*Citizens*. Heb. "observe or lie not in wait." Sept. "act not with fury against the son of thy people." C.—Heb. *notor*, means to upbraid when doing a kindness.—*Thy friend*. Heb. *rehaka*, may denote thy neighbour, or any one with whom we have any thing to do. Thus God orders us to love strangers as ourselves, (v. 34,) and to help our enemy. Ex. 23:4. The false insinuations of the Jews are fully exploded by Jesus Christ. Matt. 22:39. We must love the offender, but detest the offence. S. Aug. c. Faust. xix. 24. If God required his people to exterminate the Chanaanites, he did not authorized them to entertain any personal animosity against their persons, but they were to act as ministers of his justice. "O Lord, (said Philo very justly) we do not rejoice at the misfortune of our enemy, (Flaccus) having learnt from thy holy laws to compassionate the distress of others. But we thank thee for ... delivering us from our afflictions." C.

Ver. 19. Kind. Mules were therefore either brought from other countries, (3 K. 10:28,) or they were produced by some of the same species, as, good authors assert, is frequently the case in Syria, Cappadocia, &c. Plin. viii. 44. Pineda. T.—Spencer (Leg. ii. 20,) says, without any proof, that this law had a reference to the impure conjunctions of animals, in honour of Venus and of Priapus.—*Different seeds*, &c. This law tends to recommend simplicity and plain-dealing in all things; and to teach the people not to join any false worship or heresy with the worship of the true God. Ch.—*Draw not the yoke with infidels*. 2 Cor. 6. Theod. q. 27. These different colours were not in

themselves evil, since they were used in the priests' vestments. They insinuate, that we must avoid schisms. W.—The sowing of different seeds tends to impoverish the soil. Plin. xviii. 10. The Egyptians sowed various seeds on a board, covered with fine mould; and, observing which sort was destroyed by the heat of the sun in the dog-days, superstitiously refrained, that year, from sowing any of it, lest it should produce no crop. Palladius.—*Sorts*. The Rabbins say of linen and wool, as Deut. 22:11. They allow other sorts. Josephus (iv. 8,) supposes, that garments of the former description were thus reserved for the priests alone. The *Flamen*, among the Romans, could not wear a woollen garment sewed with thread, without committing a sin; *piaculum erat*, says Servius. These precepts were to be literally observed, though they concealed a moral instruction of the greatest consequence, importing that all unnatural intercourse was to be avoided. Pythagoras conveyed his instructions under similar enigmatical expressions, saying, “we must not stir up the fire with a sword,” as Solomon does likewise. Prov. 30:15. Eccles. 12:3. 6. C.

Ver. 20. Marriageable. Heb. “promised, or given in marriage.” Sept. “reserved for another ... she shall,” &c. Onkelos and the Arabic version suppose also, that the woman alone was to be scourged with leather thongs; a punishment to which the Samaritan copy condemns only the man. The Rabbins agree with the Sept. Others translate, “there shall be an enquiry made, or they shall be set free, and shall not die.”

Ver. 22. Pray. Heb. and Sept. “shall atone for him with the ram of the sin-offering, before the Lord, for his sin.”

Ver. 23. The first-fruits. *Præputia*, literally their fore-skins: it alludes to circumcision, and signifies that for the first three years the trees were to be as uncircumcised, and their fruit unclean; till the fourth year their increase was sanctified and given to the Lord, that is, to the priests. Ch.—In some countries, people take off the buds to strengthen the tree. C.—The fruit, during the three first years, is not esteemed so good or wholesome; and therefore, it could not with propriety be presented to God. Philo de Creatione.—*Unclean*. Heb. “three years shall it be as uncircumcised unto you; it shall not be eaten.” H.

Ver. 24. Lord. It was to be brought to the holy city, and offered with the other tithes, out of which a feast was made for the poor, &c. Joseph. iv. 8. Besides the first-fruits for the priests, and the tithes for the Levites, out of which they again paid tithes to the priests, there was an annual tithe prescribed, (Deut. 12:12,) to supply a feast for the indigent, &c. at Jerusalem, along with this fruit; and another, every

third year, designed for the poor alone (Deut. 14:28,) at the place of each one's abode. T.

Ver. 26. Blood. The flesh of any animal. The blood must belong to God. The members of the Sanhedrim eat nothing on the day that a criminal is executed, supposing that this is the meaning of the precept. The Sept. read *erim*, "on the mountains;" and another version has, "on the roof," as if the worship of idols on high places were forbidden. H.—*Divine*. Perhaps by means of "serpents," or "plates of brass," as the Heb. *ness*, may insinuate. These methods were known to the ancients. Horace, Ode iii. 37. Plin. xxx. 2. C.—*Dreams*. Heb. times. See Gal. 4:10. H.

Ver. 27. Cut your hair, &c. This, and other such like things, of themselves indifferent, were forbidden by God, that they might not imitate the Egyptians or other infidels, who practised these things out of superstition, in honour of their false deities. Ch.—The pagans consecrated locks of hair, and their beard, when it was first cut, to Apollo, the river gods, the hours, Esculapius, &c. Some, at Rome, hung the hair on a tree. T.—The Arabians and Macæ left only a tuft of hair at the top of their head, in imitation of Bacchus. Herod. iii. 8. iv. 175. This tuft is called *sisoe* by the Sept. who seem to have alluded to the Heb. term *tsitsith*. See Ezech. 8:3. The ancient scholiast says, this was left in honour of Saturn. It resembles a crown. The same custom was observed by the Syrians, (Lucian) Idumeans, &c. Jer. 9:25.—*Beard*. Heb. "the angle, or extremity of your beard." These regulations would seem beneath the attention of a lawgiver. But they were made in opposition to some profane customs of the surrounding nations. The Jews still observe this direction, and leave the beard from the ear to the chin, (where they let it grow pretty long) and also two mustaches, or whiskers, on the top lip. The Egyptian mummies have only the beard on the chin. The eyebrows and other hair of the gods and inhabitants of Egypt, were entirely cut off. In mourning the chin was also shaved. God forbids his people to imitate them. C.—But heretics need not hence infer, that the tonsure of priests and monks is reprehensible. Randulph.—Superstition and affected delicacy in curling, &c. are to be avoided. T.

Ver. 28. Dead. Adonis or Osiris; as if you were mourning for them, in which sense the former verse may be explained. At funerals it was customary to cut off the hair. Achilles and his soldiers did so at the death of Patroclus. Homer.—The Persians also cut the manes of their horses, to shew their grief for the loss of Masistius, (Herod. ix. 24,) as Alexander did when Hephæstion died. Plutarch.—The Egyptians, Assyrians, &c. cut their hair on the like occasions, and the Hebrews

did so too; whether they neglected this law, or it was rather designed only to hinder them from joining in a superstitious lamentation for some idol. They also cut their bodies, Gen. 50. Jer. 41:5. The pagans did so, intending thereby to appease the anger of the infernal deities: *ut sanguine ... inferis satisfaciant*, (Varro, Servius): or to please the deceased. Plutarch, de consol. Thus Virgil represents Anna, Æn. iv.: *Unguibus ora soror fœdans & pectora pugnīs*. The Roman and Athenian laws restrained this cruelty of women towards themselves. But in Persia, the children and servants of great men still make an incision upon their arms, when their father or master dies. The women in Greece also observe a solemn mourning, with loud lamentations, tearing their cheeks and hair, and reciting the memorable actions of the deceased. The Christians and Jews of Syria inflict still more serious wounds upon themselves. The latter have always esteemed it lawful to adopt the customs of the nations with whom they lived, provided they were not attended with superstition; which makes us conclude, that what Moses here forbids was done in honour of some idol.—*Marks*, made with a hot iron, representing false gods, as if to declare that they would serve them forever. Philo.—The Assyrians had generally such characters upon their bodies. Philopator ordered the converts from the Jewish religion to be marked with ivy, in honour of Bacchus. 3 Macc. Theodoret (q. 18) mentions, that the pagans were accustomed to cut their cheeks, and to prick themselves with needles, infusing some black matter, out of respect for the dead, and for demons. Allusion is made to these customs, Apoc. 13:16, and Isai. 49:15. Christians have sometimes marked their arms with the cross, or name of Jesus. Procop. in Isai. xliv. 5. C.—As S. Jane Frances de Chantal did her breast. Brev. Aug. 21. *Nomen pectori insculpsit*. S. Paul says, *I bear the marks of the Lord Jesus in my body*. Gal. 6:17. The Church historians relate, that S. Francis and S. Catharine received miraculously the prints of his wounds. H.

Ver. 29. *Strumpet*, which was done formerly in the honour of idols. “They gave to Venus the prostitution of their daughters.” S. Aug. de C. xviii. 5. “In Cyprus they lead the unmarried women to the sea-shore, in order to acquire a dowry by these means on certain stated days, as a libation to Venus.” Justin.—Such things were common in the East. See Lucian de dea Syr. Strabo xvi.—Joel (3:3,) reproaches the Jews with prostituting their sons and daughters for bread; for there were also *effeminate* men among them. 3 K. 14:24. 4 K. 23:7. See Bar. ult. 42. Ose. 4:14. C.

Ver. 31. *Wizards*. Heb. *oboth*, denotes familiar spirits, (1 K. 8:7,) which gave answers from the belly or breast, as from *a bottle*; whence such wizards are called by the Greeks, *engastrimuthoi*; and by

Sophocles, *sternomanteis*. C.—*Soothsayers*, are properly those who will judge what will happen by inspecting victims. M.—Heb. *yiddehonim*, means connoisseurs, intelligent people, *gnostics*, or those who pretend that they can penetrate the secrets naturally impenetrable to the mind of man. Sept. *epaoidoi*, “enchanters,” who undertake to keep off all misfortunes. “Surely, (says Pliny, xxx. 1,) to learn this art, (of magic) Pythagoras ... and Plato undertook long voyages by sea, or rather went into banishment. This they extolled at their return; this they kept as a secret. *Hanc in arcanis habuere.*”

Ver. 32. Aged man. Such are supposed to be possessed of wisdom and experience. The Egyptians and Lacedemonians rose up out of respect to an old man. Herod. ii. 80. The Rabbins pretend that a person ought to rise up when the old man is four cubits distant, provided he be, as he ought, a man of wisdom; for otherwise he is entitled to no honour. But this would be making inferior judges of their merit. The Chaldee, Philo, &c. comprise those “learned in the law,” under the name of old men.

Ver. 35. Rule; Heb. “taking dimensions” with a yard, tape, &c.

Ver. 36. Weights. Heb. “stones of justice,” for stone weights were formerly used. Prov. 16:11.—*Bushel*, &c. Heb. “a just epha, and a just hin.” C.

LEVITICUS 20

Ver. 2. *Moloch.* See C. 18:21.

Ver. 3. *I will* thus execute vengeance upon him by the hands of his people; and, in case they neglect it, or the crime be secret, I will surely punish the guilty person, and all who may have consented to his wickedness, v. 5. H.—*Face:* Chal. “wrath,” which manifests itself on the countenance. D.

Ver. 4. *My commandment:* Heb. “If the people hide their face not to see.” (C.) or Sept. “look over on purpose, and neglect the man who has given of his seed to the ruler.”

Ver. 6. *Them.* To have recourse to them, is to deal with the devil and commit idolatry. See C. 19:31.

Ver. 8. *Sanctify you,* and order you to keep at a distance from the impure worship of other nations. H.

Ver. 9. *Die.* The Rabbins say, by being strangled, when nothing farther is added: but if the following addition be made, stoning is understood. But their authority is not of much weight, and is contradicted, v. 2. Stoning was the most usual method of putting to death in the days of Moses, and is commonly meant; or perhaps the judges might determine the mode of execution.—*Upon him.* He deserves to die. He can blame no other. See Matt. 17:25. C.—For greater infamy, the person to be stoned or hung, was stripped of his clothes. T.—The punishment of lapidation (v. 2) seems to be designed for the following times, as it was for adultery. Deut. 22:24. M. John. 8:5.

Ver. 10. *Adulteress.* Philo (de Joseph.) says, whoever discovered a man in the very act, might kill him; and the Roman law allowed the same liberty, *impune necato*. But God requires a juridical process, and witnesses, as we see in the case of Susanna, (Dan. 13) and in that of the woman who was brought to our Saviour. One witness might authorize a person to put his wife away, and if he then retained her, he was esteemed a *fool*. Prov. 18:23. But more witnesses were requisite before she could be put to death. They put their hands on the heads of the guilty, thus taking their blood upon themselves, if they accused them wrongfully. Solon allowed the husband to kill the adulterer. The woman was not permitted to wear any ornaments, or to enter any temple afterwards. If she did, any one might tear her

clothes, and beat, but not kill her.

Ver. 11. *Father.* See C. 18:8. It is supposed that the father was dead, otherwise the punishment would probably be greater than for adultery. The Sam. “with the wife of his father’s brother.” C.

Ver. 12. *Crime.* Heb. *tebel*, “confusion,” the same term which is used in speaking of bestiality, (C. 18:23,) though the latter crime be more enormous. H.

Ver. 14. *Alive,* is not in the original; but must be understood. The Rabbins say melted lead was to be poured down the throats of the guilty. The words of Moses seem rather to refer to external fire. C.—*With them*, if they both gave their consent to the crime. M.

Ver. 15. *The beast also ye shall kill.* The killing of the beast was for the greater horror of the crime, and to prevent the remembrance of such abomination. Ch.—The beast was to be killed with clubs; the man was stoned to death. Jonathan.

Ver. 16. *Them.* This monstrous abomination, *teras*, as Herodotus, an eye-witness calls it, was not unknown to the Egyptians. *Gunaiki tragos emisgeto*; (B. ii. 46,) nor to other nations. Apul. Met. 10.

Ver. 17. *A crime.* Heb. *chesed*, commonly signifies an act of piety or goodness, as if Moses intended to insinuate that such marriages were at first lawful. Thalmud. Seld. Jur. v. 8.) But a softer term is used to denote a great impiety, as the Hebrews say to *bless*, when they mean to *curse*, or to blaspheme; (C.) and the Greeks call the furies Eumenides, or “the good-natured.”—*One another’s*. Heb. “He hath uncovered his sister’s,” &c. Whether they saw what was indecent or not, if they admitted of any unlawful commerce, they were to be stoned to death. H.

Ver. 18. *People,* if the action become public; otherwise the man may be purified. C. 15:24. This intemperance was by a positive law declared a mortal offence in the Jews, though in itself it might be venial. Sanchez ix. 21. The text shews that the woman here gives her consent.—*And she open*. Hence she deserves to die, for exposing herself and her children to great danger. H.

Ver. 19. *Flesh,* or relation. M.

Ver. 20. *Children.* The Sadducees read, “they shall die naked.” The present Heb. has simply, “they shall be without children;” their offspring shall be illegitimate. S. Aug. q. 76. God will not bless their marriage. “Such we know can have no children.” S. Greg. q. 6. S. Aug.

Apost. Anglorum. The guilty shall be slain without delay. Grot. C.

Ver. 24. *Honey.* Most fertile and delicious. M.

Ver. 26. *Mine.* This is the reason of these different prescriptions, that they may know the dignity to which they have been raised, and may avoid the manners of the profane. C.

Ver. 27. *Spirit.* Heb. *ob*, means also *a bottle*. See C. 19:31. If those who consult such people be guilty, the authors of the delusion deserve death still more. H.—The spirit of python is no other than the spirit of the devil, or of Apollo, who was called Pythius, on account of his having slain the serpent python. His oracles were in great request, as he was supposed to know the secrets of futurity. C.

LEVITICUS 21

Ver. 1. *An uncleanness;* viz. such as was contracted in laying out the dead body, or touching it; or in going into the house, or assisting at the funeral, &c. Ch.—*At the death.* Heb. “for a soul;” by which name the carcass is here denoted, because it had once been ruled by the soul. S. Aug. q. 81. This law related only to the family of Aaron, when no absolute necessity or near relation required their attendance. When such offices of charity should be deemed defiling, it is not easy to say. But the ancients generally looked upon them in this light. C. 10:6. Porphyrius enquired of Anebo, why the *holy inspector* touched not the dead, since in all sacred transactions, the death of animals generally intervenes. We know not the answer of this pretended prophet Egypt; and Jamblicus confesses, that he cannot resolve the difficulty. The Romans placed a branch of cypress before the door where a corpse was lying, lest any priest might see it unthinkingly, and be defiled. Servius. “At their return from a funeral they sprinkled themselves with water, and passed over fire.” Festus. The Rabbins say, that no one could be buried in Jerusalem, nor in the towns of the Levites, on account of the sanctity of those places, and for fear lest the priests might thus contract some uncleanness. C.—To account for all these regulations, we only need to observe that such was the will of God; and here it may surely be said, *stat pro ratione voluntas*. He might thus intend to exercise their obedience; to keep their minds from being too much depressed by the sight of the dead, and to remind us all that we ought carefully to avoid sin, which kills the soul, and renders us really unclean before God. H.

Ver. 3. *Sister*, of the same parents. Vatable.—*Husband*; for if she have, he ought to bury his wife, and to mourn for her. To be deprived of these advantages, was then esteemed a great misfortune.

Ver. 4. *Prince*. Heb. “Let not the prince (of the priests, Acts 23:5,) render himself unclean,” by attending the funerals of any of the people; or “let not the husband,” &c. He may be allowed to attend his wife to the grave: or, as others more probably assert, even this is not permitted. She is not one of the persons privileged, v. 2, and Ezechiel 44:25. Ezechiel (24:16,) receives a command not to bewail the death of his wife. The Romans thought their priests would be defiled, by attending the funerals even of their own wives; and Sylla, going to dedicate a temple to Hercules, sent Metella a bill of divorce, and ordered her to be removed from his house, when she was just expiring. Plutarch.

Ver. 5. *Flesh*. This would indicate an important grief, and want of patience. H.—They were not allowed to put on the usual signs of mourning, as the common people were, provided they did it not in honour of an idol. C. 19:27.

Ver. 7. *Vile*, (v. 14,) *defiled*, (*sordidam*). Heb. *chalala*, “a profane woman,” (Pagnin) or one of ill-fame; as captives, inn-keepers, are generally esteemed. *Zone*, means a common prostitute. Joseph. iii. 3. None of these fit matches for the priests.

Ver. 8. *And offer*. Heb. addresses this to Moses. “Thou shalt sanctify him, therefore, because he offereth the bread of thy God.”

Ver. 9. *Fire*. Provided she be betrothed, and still in her father’s house; so that the infamy fall upon him. Jonathan.—For if she be with her husband, she must undergo the usual punishment of stoning. Other young women received no corporal punishment for simple fornication: the man was bound to marry them, if the father consented; and, at any rate, he was forced to give them a dowry. Ex. 22:16. C.—But if the woman pretended falsely that they were virgins, they were stoned. Deut. 22:20.

Ver. 10. *Head*. Sept. “by taking off his cidaris, or tiara.” He shall not shave his head. C. 10:6.—*Garments*, at funerals, nor the sacred vestments at all. C.

Ver. 12. *Places*. This is to be understood in the same sense. He must not leave his sacred functions to attend any corpse whatever. Having the honour of representing God, and being his first minister on earth, the utmost purity is required of him. Inferior priests may mourn on

some occasions; and the Levites are not distinguished, in this respect, from the people; to shew that God requires a sanctity in his officers, proportionate to their exaltation.—*Oil.* Heb. “He is the Nozor; or the crown of the anointing oil of,” &c. Joseph has the title of Nazir, (Gen. 49:26,) which is borne by the prime ministers of the Eastern kings. Such is the high priest in the temple. Let Christian priests hence learn what sanctity will be required of them. But why is the pontiff forbidden to bury *his father*, since he obtains that dignity after his decease. S. Augustine (q. 83,) answers, that he was to be consecrated immediately after, that he might offer incense. Another might, however, perform that office. On some occasions, the high priest was deposed, or the dignity transferred to another family. Infirmities might also hinder him from performing the duty. C.—Priests must be detached, as much as possible, from all things which might divert them from their sacred offices. The greatest holiness is required of those who receive the body of Jesus Christ. D.

Ver. 13. Wife. Josephus says he could not divorce her. The Rabbins allow him only one wife at a time. It is said that Joiada had two. But that might be successively; and it is not certain that he was the high priest; (2 Par. 24:3. C.) though he has that title in the Vulg. C. 22:11, *ibid.* H.—His wife must be an Isrealite. The Sept. intimates, “of his own race.” But this is denied by others. He could not marry his brother’s widow, (Selden) nor a girl under twelve and a half. “The Egyptian priests marry only one, while others have as many wives as they please.” Diod. i. C.

Ver. 14. Widow. Other priests might marry the widows of their fellow priests. Ezec. 44:22.

Ver. 15. Nation. The wife of the high priest must be of noble birth, that he may speak to kings and princes with more authority. M.—Heb. “he shall not defile his race,” &c. by marrying one of another nation, or contrary to law. If he do, the children shall have no share in the priesthood.

Ver. 17. A blemish. These corporal defects or deformities, which disqualified the priests from officiating in the old law, were figures of the vices which priests are to beware of in the new law. S. Gregory, *Cura pastorum*. Ch.—The Rabbins reckon 140 blemishes on which the Sanhedrim had to pass sentence. They also require in the high priest superior beauty, strength, riches, and wisdom.

Ver. 18. Nose. Heb. “a flat nose, or any thing superfluous.” Sept. “the nose, (hand) or ears slit.” This verse rejects those whose members are too large, as the next does those who have them too small.

Ver. 20. *Eyed.* Heb. *dak*, may denote “a dwarf.” Syriac, or something very thin. Ex. 16:14.—*Pearl*, (*albuginem*) whiteness.—*Rupture*, (*herniosus*). One perhaps troubled with the stone, (M.) whose testicles have been bruised, (Onkelos) or who has only one. Sept. and Syriac.

Ver. 23. *Veil*, which separates the sanctuary from the court. The Athenians chose the most handsome man to be the king of ceremonies; and the people of Eli appointed such only to carry the sacred vessels, &c. Atheneus xiii. 2. C.

LEVITICUS 22

Ver. 2. *Offer.* He does not speak of such things as fell to the share of the priests; (M.) but orders them to behave with great reverence when they perform their sacred offices, lest others should take occasion to treat the name of God and holy things with disrespect. Heb. and Sept. “let them not profane my holy name, which they are bound to sanctify; or in what they consecrate to me.” Such things must not be used for ordinary purposes. S. Bas. ser. de bapt. ii. 2. and 3.

Ver. 3. *Approacheth*, &c. This is to give us to understand, with what purity of soul we are to approach to the blessed sacrament, of which these meats that had been offered in sacrifice were a figure. Ch.—Such as were unclean either fasted till the evening, or ate unconsecrated meats till they were purified.—*Perish.* The Rabbins say, by the hands of the other priests. The judges could only condemn him to be whipped. If his crime were secret, the punishment was left to God. Seld. syn. ii. 1.

Ver. 4. *And he*, &c. Hence it is plain, even the Jewish priests were bound to observe continence during the time of their ministry. C.—For the same reason, the priests of the new law, who may be called at any time to perform their more sacred functions, engage voluntarily in the state of perpetual celibacy. H.

Ver. 5. *Or any.* Heb. “or a man who may contaminate,” as lepers, &c. M.

Ver. 8. *That.* See C. 17:15.

Ver. 9. *In the sanctuary*, is not found in Heb. which is difficult to explain. “They shall observe my precepts, (or “watches,” entering upon the ministry at 17. Josep. M.) and not bear sin for it, and die in it, because they have profaned it;” which *it*, may be understood either

of the consecrated food, (v. 7,) or of the sanctuary. C.

Ver. 10. Sojourner. “Guest,” or friend. Syriac. None but priests could taste this meat, except they were going to remain in the family for ever. Hence servants and slaves of the Jewish nation, who would one day regain their liberty, are excluded.

Ver. 13. Children. If she had any, she remained with them. Philo. Monar. 2.

Ver. 14. He. A layman, who, through mistake, eat of any of the tithes, &c. was obliged to give the capital, and a fifth part besides, with a sacrifice, mentioned C. 5:15.—*Sanctuary.* Heb. and Sept. “He shall give to the priest the holy thing.” But if he ate it on purpose, he was to be slain. Num. 15:30.

Ver. 15. They; the common people *shall not profane*, by touching them afterwards, or by retaining any part. C.—The priests shall answer for the profanation, if it be committed through their neglect. H.

Ver. 18. Strangers: proselytes of justice, or converts of the Jewish religion. See v. 25.

Ver. 19. Without blemish. To teach us to aim at perfection in all our offerings and performances.

Ver. 22. Scar. Sept. “If its tongue be cut out, *or slit.*” which was a blemish among the heathens. Servius in *Æn.* vi.; *lectas de more bidentes.* They also required the victims to be perfect. The Egyptians had officers called *Sealers*, who were directed by many books how to choose the proper victims. The Hebrew priests had to examine such as were offered to them, with the utmost nicety. See the Misna of Babylon. The idea of God’s perfection, has taught all nations to present to Him nothing but what is perfect, particularly when they offer victims.

Ver. 23. Ear ... cut. Heb. *saruang*, which is translated a *crooked nose*. C. 21:18. The Sept. and Syriac agree here with the Vulg.: but the moderns generally adopt the interpretation of the Rabbins, who say the word is applied to those animals whose double members, feet, ears, &c. are disproportionately long; as *kolut*, means too short. Bochart. C.—*Voluntarily*, for the use of the priests, but not for any sacrifice, v. 21. D.

Ver. 24. Bruised. Heb. does not specify what part, no more than the Syr. or Arab. versions; but the Sept., Chal., Rabbins, and most commentators agree with us.—*Do any*, &c. (*faciatis.*) You shall not

sacrifice (Syriac) any thing that is rendered unfit to propagate its kind: neither shall you reduce either man or beast to that condition. Josephus c. Apion ii. Rabbins.

Ver. 25. *Bread*, which always accompanies the sacrifices for sin. Holocausts might be offered by the Gentiles, 2 Mac. 3:3. 1 Esd. 6:9. Josep. Ant. xviii. 7. Seld. Jur. 4. 7.—*Them.* To reconcile this with v. 18, we must understand *because* in the sense of *in as much as; they are all corrupted*, when contrary to these regulations. The strangers shall not be allowed to offer any blemished victim. Heb. “Neither from the hand of a stranger shall you offer the bread (or victims) of your God of any of these; because ... blemishes are in them: they shall not be accepted (by God) for you (or them).” The Chal. and other versions explain it in the same sense. Presents of gold, &c. were accepted, and kept in the temple. The family of Augustus shewed their generosity in this respect. Philo Legat. C.—Strangers, or pagans, could not offer victims, but they might give money to purchase them. T.

Ver. 27. *Lord.* In this and the following verses, we are taught a lesson of humanity. Tert.—The Romans did not offer sheep or goats till they were eight days old: though the Jews were at liberty to sacrifice them after that term, they generally waited till they were thirty days old. C.

LEVITICUS 23

Ver. 2. *Holy.* The Heb. Chal. and Sept. add, “and meet together; or, these are my feasts of assembly.” On these days the people were called together to hear the word of God, &c. M.

Ver. 3. *Sabbath.* Heb. “the rest of rest;” a day in which no unnecessary servile work must be done, no more than on the great holidays, v. 6. 8. H.—*Called* holy, because it shall be really so: in which sense the word is often used. Isai. 9:6. &c.—*Day;* you must not even dress meat, which was also forbidden on the day of expiation.—*Lord*, on which he ceased from work, and which you must keep in his honour.—*Habitations.* In the temple, the priests were intent upon sacrificing, which was indeed a material, but not a formal, violation of the sabbath. Matt. 12:5.

Ver. 6. *Bread.* The obligation of eating none but this sort of bread began at the second evening of the 14th, which was the beginning of the 15th of Nisan. Ex. 12:6. 12. M.

Ver. 8. *In fire.* Sept. “holocausts,” extraordinary ones, besides the daily burnt-offerings. Num. 28:19.—*More holy* than the five intermediate days, on which servile work was allowed. In this and the former verse, *more* and *most* are not specified in the Heb. and Sept. C.

Ver. 10. *Land* of Chanaan, at which time these feasts began to be observed. M. See Lev. 2:14.—Before the harvest commenced, first-fruits were offered to the Lord. A gomer containing about three pints of barley was given to the priests, by the nation at large, as each individual was not bound to make a particular solemn offering. The judges deputed three men to gather this barley on the evening of the 15th Nisan, where the neighbourhood assembled near Jerusalem. It was gathered by them in three different fields, after having been thrice assured that the sun was set, and that they had leave to reap, in answer to their triple demands on each head. Then they placed the ears in three boxes, which they brought to the court of the sanctuary, and having ground the barley, and poured a log of oil and an handful of incense upon it, presented it to the priest, who heaving it in the form of a cross, threw as much as he could hold in his hand upon the altar, and kept the rest for himself. Joseph. iii. 10. &c. Private people offered also in kind or in money their first-fruits, or between the 40th and the 60th part of what their land produced. This custom is almost as ancient as the world, (Gen. 4:3,) and we may say that it forms a part of natural religion, which all nations have observed. Porphyrius esteems it an impiety to neglect it. He says that the Thoes, living on the borders of Thrace, were in a moment destroyed, because they offered neither sacrifices nor first-fruits. De Abstin. ii. 7. The ancient Romans and Greeks were very punctual in this respect. Plin. xviii. 20. Those officers who collected this first-fruits among the latter were styled *Parasites*. Many of the festivals among the heathens, occurred at the end of harvest. Aristot. ad Nicom. viii. The Jews might reap their wheat, but they could not taste it, before they had offered the first-fruits, at Pentecost. C. 23:17. Ex. 23:16.—*Of ears.* Hebrew *homor*, or gomer, “a sheaf,” denotes also a measure, which was called an assaron, containing almost three pints.

Ver. 11. *Sabbath.* Onkelos has “the good day,” from which the fifty days of Pentecost were counted. C.

Ver. 14. *Corn (polentam).* Some translate bruised corn, or a sort of cake. See C. 2:4.—*Dwellings*, even out of the holy land, which was peculiar to this law. Grotius.

Ver. 15. *Sabbath.* Not the ninth day of the week, but the first day of the Passover; from the morrow of which seven weeks or 49 days were

reckoned; and the next day was Pentecost. M.—They began, therefore, to count on the 16th of Nisan, and end on the 6th of the third month Sivan. All the intermediate days took their denomination from this second day of the Passover; so that the next Saturday was called *the first sabbath after the second day*; in Greek *Deuteroproton*, the second-first; (Lu. 6:1,) a term which had puzzled all the interpreters until Jos. Scaliger made this discovery. Emend. 6. The Samaritans count from the day after that sabbath which follows the Passover; so that if the festival fall on Monday, they celebrate Pentecost later than the Jews. See their Letter to Huntington. C.

Ver. 16. Sacrifice. Heb. *mincha*, which relates to the offerings of corn and liquors. Two loaves of wheaten flour leavened, were presented probably by the nation. This festival was instituted in memory of the law being given from Mount Sinai, which was a figure of the law of grace promulgated by the Holy Ghost and by the apostles, on the day of Pentecost. C.

Ver. 17. Loaves. The Protestants supply wave loaves, (H.) though their Heb. text has nothing. The Sam. is more correct. Houbigant.

Ver. 18. Lambs. More were prescribed. Num. 28:27. Josephus joins all together. (B. iii. 10.)

Ver. 20. Use. None of the peace-offerings were burnt upon the altar, as the bread was leavened. C.

Ver. 21. Most holy. Heb. “a holy convocation.” H.—It is generally supposed that it had an octave, though the Scripture says nothing of it.

Ver. 24. Memorial, or a memorable sabbath. This third great festival sanctified the commencement of the civil year in Tisri, the sabbatical month, according to the ecclesiastical calculation. T. See Num. 29:3.—The sound of trumpets, which ushered in the year with great solemnity, reminded the Jews of the approaching fast, v. 27, (Maimon.) and of those terrible sounds which had been heard at Sinai. Theodoret, q. 32. The Rabbins say that a ram’s horn was used, because Abraham had sacrificed a ram instead of his son. Gen. 22:11. Zac. 9:14. The Jews on this day sound the horn 30 times, feast, and wish one another a happy year. Boxtorf. syn. xix. We know not on what account this festival was instituted. But it was probably ordained in order that the people might learn to thank God for the favours received during the past year, and might beg his blessing on that, upon which they were now entering. C.

Ver. 28. *Servile* is not in the original, or in the other versions, nor in the Vulg. v. 30; whence it is inferred, that this day of atonement was to be kept like the sabbath: so that even meat could not be made ready on it lawfully. C. 16:29. C.

Ver. 29. *Every.* It was difficult for any grown-up person to be entirely guiltless, amid such a variety of precepts, (M.) which S. Peter says neither they nor their fathers could *bear*, Acts 15:19: and S. James (3) observes, *in many things we all offend*. If any proved so happy as to keep without blame, (Lu. 1:6. H.) they were bound, at least, to grieve for the injury done to God by their fellow members. See Dan. 9:5. M.

Ver. 32. *Sabbaths.* The Church adopts this custom in her divine office. The Jewish day began and ended with sun-set. Ex. 12:6. C.—No part of the ninth of Tisri belonged to this feast, (v. 27,) which only began at the expiration of it. H.

Ver. 34. *Seven days*, during which the people were bound to rejoice, but not to abstain from servile work; except on the first and eighth day. T.—*Tabernacles*: Gr. *Scenopegia*; because, during the octave, the Jews lived in *tents*, or booths, made of branches, &c. v. 42.

Ver. 36. *Most holy.* Heb. “an holy assembly.” *The great day of the festivity*, Jo. 7:37.—*Congregation.* Heb. *hatsereth*, “retention.” All were bound to wait till this day was over. In other festivals, it was sufficient if they were present one day. This was the concluding day of the feast of tabernacles. Sept. *exodion*. Plutarch (Sym. iv. 5.) observes, that this festival greatly resembles that of Bacchus. Ovid (Fast. iii.) speaking of the feast of Anna Perenna, describes it thus:

Sub Jove pars durat, pauci tentoria ponunt,
Sub quibus e ramis frondea facta casa est.

Casaubon (on Athen. iv. 9. and v. 5.) mentions other feasts, on which the pagans dwelt under tents. The devil has caused his slaves to imitate most of the holy ceremonies of the true religion. C.

Ver. 39. *Eighth.* On the feast of the Passover, the 7th day after the 15th was kept holy, because the 14th, or the *Phase*, made also a part of the solemnity, v. 5. 8. H.

Ver. 40. *Fairest tree*, branches of the orange or citron tree, laden with blossoms and fruit. T.—Josephus (iii. 10) says, they took branches of myrtle, willows, and palm trees, on which they fixed oranges. This is the fruit which the Hebrews generally understand to be hereby designated. In the same sense the Arab. and Syriac translate “golden apples.”—*Thick trees*, of any species; though Josephus, &c. restrain it

to the myrtle, which was certainly used on this occasion. 2 Esd. 8:12. —*Willows*. Sept. adds also, “branches of agnus from the torrent.” Perhaps Moses only meant that these branches should be used in forming the tents; but the Jews hold them in their hands, while they go in solemn procession round the pulpit in their synagogues, during every day of the octave, before breakfast, crying out *Ana hosiah na*, &c. “Save us, we beseech thee, O Lord; we beseech thee, grant us good success.” They gave the title of hosannah to those branches; in allusion to which, the children sung in honour of Jesus Christ, *Hosanna to the Son of David*.—*Rejoice*; dancing and singing before the altar of holocausts, 2 K. 6:14. The wisdom of God shines forth, in thus attaching to his worship a carnal people, by intermingling with the most solemn ceremonies some relaxation and pleasure. By calling them together so often in the year, they became also better acquainted with one another, and more in love with their religion and country. The ancient lawgivers entertained the like sentiments. Seneca, Strabo x. But the pagans generally carried these diversions to excess. C.—In this chapter we find six festivals specified: 1. sabbath; 2. Passover; 3. Pentecost; 4. trumpets; 5. expiation; 6. tabernacles, lasting till the octave day of assembly and collection. These three last were celebrated in the 7th month, the 1st of the civil year. There was also a feast on all the new moons. Num. 28:11. H.

Ver. 42. *Days*. Tostatus affirms they might pass the nights in their houses; but most people suppose, the Jews spent the whole octave *in bowers*.

Ver. 44. *Feasts*. In the institution of these feasts, as in the other regulations of Moses, there was something ceremonial, which might be altered, and something moral, which regards even those times when the Jewish religion was to cease. S. Aug. q. 43.—Hence we must conclude, that the obligation of keeping certain days holy must always remain. But those appointed for the Jews, as they foretold the future Messias, must be changed, lest otherwise we might seem to confess that he is still to come. Rom. 14. Gal. 4. Colos. 2. We are not therefore allowed to *Judaize abstaining from work* on the Jewish sabbath, (C. of Laodicea,) as Antichrist will require. S. Greg. ep. xi. 3.—But we must keep Sunday instead, (as even Protestants maintain, though there be no Scripture for it,) by authority of tradition, in memory of Christ’s resurrection, &c. S. Jerom, ep. ad Hed. ib. S. Aug. de C. xxii. 30. So also we observe the Christian festivals, in honour of our Lord and his saints, instead of those which God appointed for the Jews, either by himself or by his ministers: for we find that some were instituted after the time of Moses, (Est. 9 and 1 Macc. 4) and these were sanctioned by the observance of Christ himself, *It was the feast of the dedication*,

and Jesus walked in the temple, &c. Jo. 10:22–3. W.

LEVITICUS 24

Ver. 2. Command. It is probable that this order was given while Beseleel was working at the tabernacle. C.—The people were to furnish the necessary sacrifices, &c. by the half sicle, Ex. 30:3, and by voluntary contributions on the three great festivals, on which no one was to appear empty-handed, Ex. 23:15. Some chose to put their contributions towards the temple in the *treasury*, Lu. 21:1.—*Oil*: Heb. “pure oil of the olive beaten, for light to,” &c.

Ver. 5. Bake. The family of Caath had to perform this office, 1 Par 9:32. 23:29. M.—*Incense*. Sept. add, “salt.” Villalpend also places *wine* on the table. B. iv. 57.—*Memorial* for the Lord to bless his people, and for them to make their oblations to him as to the living God, from whom all blessings are derived. H.—The incense was burnt instead of the bread, when fresh loaves were placed there. C.

Ver. 8. Of the, &c. The Israelites gave a sufficient maintenance to the ministers of religion, out of which these provided the loaves; as S. Jerom testifies, Mal. 1.

Ver. 10. Egyptian. Many of these came out along with the Hebrews. Exod. 12:38.

Ver. 11. The Name. Some Latin copies add, “of God;” but the best omit it, with the Heb. &c. This is, however, the meaning. C.—The son of Salumith being in a rage, cursed that sacred name; (v. 15) and, as he perhaps had attempted to vent his fury upon whatever came in his way, God here reiterates the laws against murder, &c. v. 17. The Jews are so much afraid of taking the name of God (Yehovah) in vain, that they have for a long time abstained from pronouncing it at all; (H.) and here they have probably omitted it on purpose. Houbigant. But this seems to border upon superstition, is contrary to the design of God, who revealed that august name, and inserted it very frequently in the holy Bible, and in the very prayer, which the senators have to recite; (Deut. 21:8,) and, can any one suppose, that he would not have them pronounce it, even in their solemn devotions? Many of the Rabbins suppose, that blasphemy is not to be punished with death, if any other name of God be used: but others are more reasonable. Our Saviour was not accused by the Jews of transgressing, in this respect, when they condemned him as guilty of blasphemy. Matt. 26:64. The

name of God, is often used in the same sense as we use the words majesty, lordship, &c. as being more emphatical, and dignified. C.

Ver. 14. Head. To testify, that if they witness falsehood, they are willing to suffer the like punishment; and to beg that God would accept this victim, and not afflict all his people. T.

Ver. 15. His God. Heb. *Elohaiv*. Philo explains this of idols, as if it were unlawful to speak ill of them, lest we should proceed to do so with respect to the true God. But the prophets, and the most holy personages, had no scruple in speaking contemptuously of the pagan divinities.—*His sin*, and the punishment of it. C.

Ver. 19. Blemish. Heb. *mum*, denotes any thing by which the body is disfigured or hurt. M.

Ver. 20. Breach, or fracture: if he break a bone, the like detriment shall he receive.

Ver. 21. Striketh, so as to kill or render useless, *percusserit*, (H.) v. 18.—*Punished*. Sept. “slain.” They omit the first part of this verse.

Ver. 22. Stranger. The Jews improperly restrain this law to those nations only which have embraced their religion. God requires that the judges shall not shew more favour to their countrymen, than to others who may dwell among them. C.

LEVITICUS 25

Ver. 2. The rest (*sabbathises sabbatum*). The land was to enjoy the benefit of rest every seventh year, to remind God’s people that he had created the world, and that he still retained dominion over it, (S. Aug. q. 91. 92,) requiring the spontaneous fruits of that year as a tribute, part of which he gave to the poor. In the mean time, all creatures rested from their labours, and the people were taught to have an entire confidence in Providence. C.—This law was given in the desert of *Sinai*, in the month of Nisan, the second year after the exit: but it did not begin to be in force till the Hebrews *entered into the land of Chanaan*. H.

Ver. 5. Reap entirely, but only take a part, v. 6.—*First-fruits*. None shall be this year presented to the Lord. Heb. has the word *Nezireka*, “Nazareat,” alluding to the custom of those who, out of devotion, let their hair grow; as here only the spontaneous fruits of the unpruned

vine were to be eaten; they were *separated*, as the word also means, or “sanctified,” (Sept.) being abandoned indifferently for the use of any one that pleased to eat of them, and no longer fenced in by the proprietor, (C.) though he might take the *first*, or choicest fruits for his own use, (M.) or at least he might take his share like the rest. T.

Ver. 6. *They.* Heb. and Sept. “The sabbath of the earth shall be meat for you” in common.

Ver. 7. *Cattle.* This last term in Heb. Sept. &c. means “wild beasts,” which must also live. At this period of the seventh year debts were to be remitted, the law read, &c. Ex. 21:2. Deut. 15:2 and 31:10. But in the jubilee year, even those Hebrew slaves whose ears had been pierced, and those who had sold their land, regained their liberty and possessions. C.—Their children and wives, according to Josephus, went out with them, v. 41. Houses and suburbs for gardens, &c. might be sold for ever, if they were not redeemed the first year, excepting those of the Levites, v. 34. T.

Ver. 8. *Years.* It is dubious whether the 49th or the 50th year was appointed for the jubilee. The former year is fixed upon by many able chronologers, who remark, that if two years of rest had occurred together, it would have been a serious inconvenience; and Moses might have said the 50th year for a round number, or comprise therein the year of the former jubilee, as we give five years to the olympiad, and eight days to the week, though the former consists only of four years, and the latter of seven days. (Rader; Scaliger; &c.) But others decide for the fiftieth year, v. 10. Philo, Joseph. iii. 10. S. Aug. q. 92. Salien, &c. C.—On the feast of expiation of the 49th year, they promulgated the following to be the year of jubilee. M.—Usher places the first A.M. 2609, 49 years after the *partition* of the land by Josue in 2560: Salien dates 50 years from the *entrance* (v. 2,) of the Hebrews into Chanaan, A.M. 2583, six years sooner; and places the first jubilee 2633, immediately after the sabbatic year, which fell in the 32nd year of Othoniel. He supposes that both were proclaimed at the same time, on the 1st of Tisri, *Ros Hassana*, “the head of the year;” though the heralds went about the country only on the 10th. The writers both of the Synagogue and of the Church generally adopt the 50th for the year of jubilee; and the pretended inconvenience of two years’ rest is nugatory, since God promised a three years’ crop, v. 21. H.

Ver. 10. *Remission;* that is, a general release and discharge from debts and bondage, and a reinstating of every man in his former possessions. Ch.—*Jubilee:* Heb. *jubol* means “liberty” (Joseph.); “re-establishment” (Philo); (C.)—“deliverance” (Abenezra). The Rabbins falsely assert,

that a ram's horn was used on this occasion: but Bucharth shews that it is solid and unfit for the purpose. B. ii. 42. They also maintain, that from the 1st of this *sacred month*, as it is called by Philo, till the 10th, the slaves spent their time in continual rejoicings in their master's house, and on the latter day they were set free. Cunæus (Rep. i. 6,) observes, that the jubilee was discontinued after the captivity, though the sabbatic year was still kept. C.—Indeed the Jews were often very negligent in these respects, and God complained and punished them for it. C. 27:32. &c. The avarice of the great ones chiefly caused these wise regulations to be despised, though, from time to time, God enforced their observance, that it might be clearly known from what family the Messiah spring. After his birth they were abrogated, as no longer necessary. H.—Something similar was instituted by Solon, and styled “the shaking off burdens,” for the redemption both of men and good. Laertius. M.—The Locrians could not alienate their patrimony. Aristotle polit. ii. 7. and vi. 4. The Rabbins deviate from the spirit of their lawgiver, when they assert, that persons might sell their inheritance for a greater number of years than 50, if they specified how many, &c. Seld. Succes. iii. 24. In the Christian dispensation, the jubilee denotes a time of indulgence, in consequence of the power left by Jesus Christ. Matt. 16:19. 2 Cor. 2:10. The first was given by Boniface VIII. in 1300; and others were granted every century, till Clement VI. reduced the space to 50 years, 1542. Gregory XI. would have them dispensed to the faithful every 33 years, and Paul XI. every 25th, that more might partake of so great a benefit. This has been done since his time, and the Popes often grant them when the Church is in great danger, and also in the year when they are consecrated. C.—They are designed to promote the fervour of piety, and the remission of punishment due to sin. H.—*Family*. Slaves shall obtain their liberty. This law set a restraint upon the rich, that they might not get possession of too much land, or oppress the poor. Lycurgus, with the same view, established an equality of lands among the Spartans, and Solon acknowledged the propriety of the regulation, which he probably saw practised in Egypt. Diod. i. C.—The Agrarian laws at Rome, were often proposed; but they caused nothing but confusion and riot. H.

Ver. 12. *Eat them*. No wine was to be made of the grapes, nor the corn heaped up, to the detriment of the poor. All is claimed by God, as his own property.

Ver. 14. *Grieve*. Heb. “deceive not.” S. Chrysostom observes, that to engage another to sell us any thing for what we know is beneath its value, is theft. Grot. Jur. ii. 12. The Rabbins also decide that, if an Israelite be defrauded a sixth part, restitution must be made, v. 17.

Ver. 21. *Three years.* After the harvest of the sixth year was gotten in, the land rested from September to September, the beginning of the 8th year, when it was tilled again. Nothing would be ripe till about March; yet the harvest of the 6th year would suffice to furnish food till that time, or even for a year longer, as it would be requisite, when the year of jubilee succeeded that of rest, v. 8. H.

Ver. 23. *For ever.* Sam. version, “absolutely.” The only exception to this law is, when a person makes a vow to give some land to the Lord, and will not redeem it. C. 27:20. In that case, God re-enters upon his property, and it belongs to his priests. C.

Ver. 27. *Fruits.* An estimation shall be made of what the buyer would probably have gotten for the fruits of the land, till the year of jubilee, and that sum shall be given to him; (C.) or what benefit he has already derived from the land shall be computed; so that, if he purchased it for 100 sicles, and had received the value of 80, he should be content with the addition of 20 more, v. 53. H.

Ver. 29. *City.* These houses are of greater consequence, and therefore God dissuades his people from selling them; though if they think proper to do so, he holds out an encouragement to those who buy, that they may afford a better price, on the prospect of keeping possession for ever. M.

Ver. 33. *Owners.* The Levites had no other *possessions*, but these cities and 2000 cubits of land around them. The priests might buy of one another. Jer. 31:7.

Ver. 35. *And thou.* Heb. “thou shalt receive him: and of the stranger ... (36) take no usury.” There are two precepts; to relieve those in distress, and not to injury any one. C.

Ver. 40. *Hireling*, who has engaged to work for a term of years, either of six, or at most 49. After the year of the jubilee, he might enter into fresh engagements with his late master. H.—The Hebrews have always hated slavery. *We have never been slaves to any.* Jo. 8:33. They were not allowed to part with their liberty, except from absolute distress; (Maimonides) and then they do not submit to what they call *intrinsic* slavery.—*Children.* His wife and children were not made slaves of him. But if his master gave him a second wife, her children belonged to their common master. Seld. Jur. vi. 1.

Ver. 43. *Might.* Heb. “rigour or haughtiness.” Sept. “Do not make him strain himself with work.”

Ver. 45. *Servants*, or slaves, whom you may treat with greater severity than the Hebrews, and keep for ever, even though they may have embraced the true faith. But still you must remember that they are your brethren.

Ver. 47. *Stranger*, or Gentile, who engages at least to keep the precepts given to Noe. H.

Ver. 49. *Himself*. He might have saved up something by greater industry. The Athenians allowed their slaves the same privilege. C.

Ver. 53. *Wages*. Heb. “as a yearly hired servant shall he be with him.” What was customarily given to a hired servant for a certain number of years, might be a rule to judge how much was to be paid for redemption. H.—Thus if a man had engaged to serve 20 years for 100 sicles, and at the expiration of 10 years wished to redeem himself, he might do it for half that sum. Some think, that those Hebrews who had sold themselves to a Gentile, sojourning among them, could not take the benefit of the sabbatic year, (Ex. 21:6,) because Moses is silent on this head. But this argument is not satisfactory. C.

LEVITICUS 26

Ver. 1. *To adore it*. This explains the prohibition of making *graven things*, &c. The Protestants translate as usual, “Ye shall make you no idols, nor graven image, neither rear ye up a standing image, neither shall ye set up *any* image of stone in your land to bow down unto it.” They seem terribly afraid of images, as if they were all idols. See Ex. 20:4. H.—*Pillars*. Heb. *mattseba*, “statue, or monument.” Such were erected by Jacob, Josue, and even by Moses himself, without any offence or danger of idolatry. Gen. 28:18. Jos. 4:4. Ex. 24:4. Apuleius (Flor.) makes mention, among other species of superstition, “of a stone anointed, and of an altar crowned with flowers.”—The *stone*, which is here condemned, is one set up “for adoration.” Onkelos.—Heb. “a stone of sight,” placed on some eminence, or on the high roads. Strabo, (xvii.) speaking of those which he had seen in Egypt along the roads, says, “they are lofty, polished, and almost like a sphere, some 12 feet in diameter. There are sometimes three, of different dimensions, one upon another. Some were to be seen upon Mount Libanus. They were objects of adoration.” The Greeks raised heaps of stones on the high roads, in honour of Mercury. Prov. 26:7. C.—We are not forbidden to place land-marks, &c.: but we must not adore them. D.

Ver. 2. Reverence. The Rabbins inform us, with what respect their ancestors appeared in the temple. They left their sticks and shoes behind them, and washed their feet; entering solely to perform some act of religion, and not to go a shorter road to another street. When they had ended their devotions, they retired slowly without turning their back to the sanctuary. Outram, *Sacrif. lib. 3. n. 7.*

Ver. 3. Due seasons. Before harvest, in spring; and after that in autumn, when they sow their wheat and barley in Palestine. C.

Ver. 5. Time. So great shall be the abundance, that you will scarcely have time to get all the work done before you will be called off to something else. H.—These promises would be so much the more agreeable to them, as in Egypt they had been forced to keep in their houses two or three months together, on account of the overflowing of the Nile. In that country, as well as in Greece and Palestine, people sow both wheat and barley about October; while in other countries the latter is sown in spring. The harvest is ready in about six months, and that of wheat in seven. Plin. xiii. 19. Hesiod, ep. 2. C.

Ver. 8. Five. Thus Gedeon's 300 men put to flight the great army of the Madianites; (Jud. 7:22,) and the Machabees destroyed vast numbers with a small force.

Ver. 10. Old; Being unable to consume all. M.—Heb. “ye shall eat old store, and bring forth the old because of the new.” Sept. “you shall eat the old of old, and you shall bring out the old from the face of the new.” *Like a householder, who bringeth forth out of his treasury new things and old.* Matt. 13:52. H.

Ver. 13. Upright; and be no longer bowed down with a heavy yoke, like oxen. “I have broken the locks of your prison, and have set you at liberty.” Arab. C.—A Greek proverb says, “Never was a slave's head right, but always crooked, like his neck.” M.

Ver. 16. Heat. Heb. *kaddachath*, is rendered “scab and jaundice,” by the Sept.: and by others “a dangerous wind,” like that which causes so many diseases in Egypt. The precise meaning of some terms in this verse is not well known.

Ver. 18. More, (septuplum.) “Very often, or very much;” in which sense it is used in this chapter. C.

Ver. 19. As brass (æneam). “Brazen,” without moisture, and barren. Onkelos.

Ver. 22. Desolate, none being left to frequent them; or the few who

remain, shall keep within doors, lest the wild beasts should meet and devour them. Isai. 33:8.

Ver. 26. *Bread*; or that which supports you. You shall be deprived of the necessities of life.—*One oven* shall be used by 10 families, so little bread shall be baked, and even that little shall be delivered out by weight. I will also deprive it of its nutritive qualities, so that it shall not satisfy your craving appetite. C. See Ps. 104:16. Isai. 3:1.

Ver. 28. *Fury*. You will gain nothing by opposing me, but your own destruction. I will treat you, as you would deal with me. H.

Ver. 29. *Daughters*. To such extremities were the Jews reduced, at the sieges of Samaria and Jerusalem. 4 K. 6:28 Lament. 4:10. Josep. Bel. vii. 8.

Ver. 30. *Places*. The temple of Solomon was built on Mount Moria or Sion. The Persians sacrificed upon the mountains, and the Romans and Athenians built their most magnificent temples on the highest parts of their respective cities.—*Idols*. Heb. *chammanim*, denotes the chariots dedicated to the sun; (4 K. 23:11,) or the *pyreia*, or enclosures for the sacred fire, in honour of the god Homanus, (Strabo xv.) whose name is probably derived from this Hebrew word, (C.) as well as Hammon, a title of Jupiter. M.—*Ruins*. Heb. “and cast your carcasses upon the carcasses of your gods of dirt, and my soul shall vomit you out.” The Egyptians embalmed the carcasses of their sacred animals. God threatens that, if his people be so stupid as to adore them, they shall die, and be deprived of sepulture.

Ver. 31. *Odours*. Even the sanctuary of the Lord shall be destroyed, as you will be unworthy to have it among you, or to offer sacrifices to me. H.

Ver. 34. *Desolation*. It shall be uncultivated; and though you would not comply with my injunctions to let it rest one year out of seven, it shall now remain desolate for many years together. H.—Theodoret (q. 37,) says for 70 years; the number of sabbatic years, from the reign of Saul till the captivity of Babylon, during the space of 490 years. This verse seems evidently to allude to those days of distress. C. 2 Par. 36:21.—But we can hardly suppose that none of the sabbatic years should have been duly observed during the reigns of David, Solomon, &c. H.—Instead of *enjoy*, Heb. may be “shall expiate her sabbaths,” or the neglect of them. The same term, *tirtse*, is used, (v. 41. 43,) and the Vulg. generally renders it *agreeable*, speaking of sacrifices. C. 1:4. 22:20. C.

Ver. 35. *Your sabbaths*, holidays and years of rest, and of jubilee. The earth is represented as entering into the views of God, and rejoicing at his judgments. H.

Ver. 36. *Fear*. Sept. "timidity, or slavishness." Heb. *morec*, "softness and inactivity." C.—Their haughty temper shall be broken; and though they have dared to rebel against their God, the fall of a leaf shall now terrify them. H.

Ver. 37. *Brethren*, in their flight; while each one is endeavouring to save himself. The Rabbins say they shall be punished for the sins of their brethren, if they have not endeavoured to prevent them.

Ver. 38. *Consume you*. The Hebrew spies said that the land of Chanaan devoured its inhabitants. Such shall be in reality the enemies' country in your regard. You shall not be able to establish yourselves or be happy there.

Ver. 39. *Own*. The sins of their fathers, which they have imitated, shall fall upon them; so that they shall pine away with remorse and misery.

Ver. 41. *Mind*. Heb. "heart," wicked, rebellious, and unclean. M.—*Pray for*. Heb. and Syr. "please themselves in," &c. They shall see what advantage they have derived from their sins. C.—Then they shall enter into themselves, like the prodigal son. H.

Ver. 42. *Jacob* is placed first because he was the father of no other nation; as Abraham and Isaac were. W.

Ver. 44. *I did not*. He speaks of a future event, which he sees will certainly come to pass, as if it had already happened. As God had preserved his people, in Egypt, conformably to his covenant with the patriarchs, so he will be reconciled to them, after they shall have done penance, and acknowledged all their excesses, in the captivity of Babylon. H.—The church never ceases all together. W.

Ver. 45. *Moses*. What has been hitherto recorded, was mostly prescribed by God at Mount Sinai, as some of the following laws were also. C.—It would seem as if this were the conclusion of Leviticus. We must remember, however, that these divisions were not introduced by Moses, as he wrote his five books without any interruption, like one verse. So S. John seems to conclude his Gospel, (C. 20:31) though he afterwards adds another chapter. H.

LEVITICUS 27

Ver. 2. *Estimation.* Heb. is obscure. "Whoever has separated, or made a singular vow; the souls to the Lord according to thy estimation." C. —Sept. "shall vow as it were the price of a soul to the Lord." H.—The person or the beast shall belong to the Lord; but if it be redeemed, the priests shall fix a price, according to the following regulations. Whatever was vowed must be subject to these rules, or it shall remain for the service of the altar. The priests may sell it, if it be an impure animal. Those which are fit for sacrifice, were to be immolated, v. 9, &c. No change of them was allowed, lest a worse should ever be substituted for a better; (C.) and because God is better pleased with things that are offered to him by vow. W.

Ver. 5. *Fifth.* The parents might make a vow of their children. M.

Ver. 8. *The estimation.* Heb. is pointed improperly, "thy estimation;" for the price was fixed already. The priest had leave to reduce it only in favour of the poor. Houbigant. See v. 2, and seq.

Ver. 13. *That offereth it.* This addition of the Vulgate shews, that if any other purchased the animal, he would not have to give a fifth part more than the value. That only concerned the person who had made the vow, to punish him for his inconstancy, and that he might not have a desire to get possession again of what he had once consecrated to the Lord. If the beast was valued at 40 sicles, he would therefore have to pay 50. C.

Ver. 15. *House.* The Rabbins say this fifth part went towards repairing the temple. We may suppose it was laid on to indemnify the priests, for the loss which they sustained by selling a house, or *a field*, (v. 16,) to the former owner; since if any other had purchased them, the priests would have been able to sell them again at the return of every jubilee. At that period, even the former proprietor would not obtain a title to possess them for ever; (v. 21,) and therefore he would not need to pay any more than the stated value. Tostat. C.

Ver. 16. *Possession*, or inheritance. If he had only purchased the field, he could not, by his vow, transfer the property of it to the priests beyond the year of jubilee, v. 22.—*Seed*, not of the produce, which is uncertain. The goodness of the soil must also be considered.—*Silver*: which rent must be paid every year, except on those of *rest*, when the earth was not cultivated. C.

Ver. 21. *Consecrated.* Heb. "a field of anathema," devoted and

separated from common uses for ever *to the Lord*. H.—*Priests*. They were bound to sell it from one jubilee to another to some of the same tribe, to which the person, who vowed it, had belonged. M.—In the new law, religious people often consecrate themselves and their effects to the service of God; and it would be a sacrilege to alienate them from such pious uses to any thing profane. They are *anathema*, a deposit of offering to the Lord; while those who violate them, are *anathema*, accursed. H. T.

Ver. 25. *Obols*. Heb. “gerah.” which were worth 1d.-2687; so that a sicle amounts to 2s. 3d.-375. Arbuthnot.

Ver. 26. *First-born*. Sept. add “a beasts.” Men, though belonging to the Lord on that title already, (Ex. 13:2,) might still be more particularly consecrated to him by vow, as Samuel was. C.—A vow must be concerning some greater good to which we are not otherwise bound. Such vows are agreeable to God, and can never be broken without sin. See Gen. 31:13. 1 Tim. 5:12. W.

Ver. 27. *Unclean*, either on account of some blemish, or because it is of those species which cannot be sacrificed; such as the horse, camel, &c. which might nevertheless be vowed to the Lord, and sold for the benefit of his priests.—*By thee*. Moses and the succeeding priests. Many MSS. read, with the Sept. and Chal. “by him,” leaving the matter to the person’s conscience; but the printed Hebrew and Vulgate agree. C.

Ver. 28. *Devoted*. Heb. “anathema,” different from the other vows. In this case all that had life was slain, (or consecrated to God, H.) houses were demolished, the land belonged to the priests for ever, so that they could only let it out to laymen for a certain rent. Moses thus devoted the Amalecites to destruction; (Ex. 17:14,) and Saul had orders to put in execution what he had denounced, 1 K. 15. It is doubtful whether people could thus devote their children and slaves. Most authors suppose, that it was necessary that God or the nation at large should pronounce such a sentence, as was done with respect to Achan. Jos. 8. See Num. 21:2. Judg. 11:31. C.

Ver. 29. *Die*. Grotius says, only public enemies and deserters could be thus devoted. Other men and women were only consecrated for ever to the divine service. D.

Ver. 30. *Tithes*. Abraham and Jacob paid tithes, out of devotion. Gen. 14 and 28:22. Moses first made a law on this subject, which began to be in force when the Hebrews had obtained quiet possession of Chanaan. The people paid them more exactly when they were

determined to keep God's law, and had pious princes at their head. 2 Par. 31:5. At other times they were very negligent. Mal. 3:10. This forced Esdras to appoint inspectors, *Nannim*, to collect them. The Pharisees affected a decree of exactitude in this respect, (Lu. 11:42. Matt. 23:23,) paying what some Jews do not suppose to be necessary, though our Saviour says it was. Since the destruction of the temple the Jews pay none. The first-fruits and tithes of wheat, barley, figs, raisins, olives, pomegranates, and dates, were required, though it be not certain what quantity of the first-fruits was given; some say between the 40th and the 60th part of the produce. Wine and wool were also to be offered. The tithes were taken after the first-fruits and the heaved oblations (*thorume*) were paid. They belonged to the Levites, and these gave a tithe to the priests. Num. 18:28. See C. 19:24. The Eastern kings required a tithe of their subjects, for the support of their families. 1 K. 8:15. God does the like. Mal. 3:10. The Persians, Carthaginians, Greeks, Romans, and even the Arabs and Scythians, religiously paid their tithes in honour of their false gods. See Cyrop. iv. and Q. Curtius iv. 2. Herod. ii. 135. Plin. xii. 14. Mela. ii. 5, &c. The Romans often consecrate the tithes of their spoils to Hercules, as the Carthaginians did also. The Scythians sent them to Apollo. Solin 27, &c. C.—Scaliger and Amama dispose the tithes, and the oblations of the Hebrews, in the following order. Supposing a person's annual produce amount to 6000 bushels, an oblation (*thorume*) of at least 100 was to be made to the priests: out of the remaining 5900, a first tithe of 590 belonged to the Levites, out of which they paid 59 to the priests. The residue, of 5310 bushels, paid a second tithe of 531, to be consumed in feasts in the temple, (a custom which the ancient Christians imitated in their love-feasts, called *agape*. C.) The original produce was thus reduced to 4779 bushels; and both the tithes amounted to 1121 and the oblation to 100. The *thorume* consisted of flour dressed, and of oil, wine (Amama) and wool, (C.) to be given to the priests on the feast of Pentecost. C. 23:15. It could not be less than the 60th part of the produce, (Ezec. 45:13) and it was necessary to pay it before any could be used in the family. Hence these oblations are often called *first-fruits*, and have been confounded with those sheaves which were to be offered at the beginning of harvest. Amama.

Ver. 31. Of them. When the distance from Jerusalem was great, so that a person judged it more convenient to sell his tithes, and with the money purchase more for a feast in Jerusalem, (which the Rabbins call *Zudui*, *Charisterion*, grace or thanksgiving) he had to pay something additional, 12, for example, instead of 10. Scaliger.

Ver. 32. Rod; on which was some red colouring, to mark the tenth

animal as it passed through a narrow gate. If it was proper for sacrifice, its blood was poured out around the altar, and its flesh was returned to the giver. If it could not be offered in sacrifice, it was slain. The priest received none of the victim, no more than the paschal lamb. Outram, sac. i. 11. But a feast was made of flesh for the person's friends, and he gave a portion to the poor and to the Levites.—*The Lord*, as a sacrifice of thanksgiving, in which the greatest part of the victim is consumed by the person who offers it. The priests have but a small share. C. 3. C.

Ver. 34. *Sinai*. The laws specified in the ten first chapters of the following book, were given here also. H.

NUMBERS

INTRODUCTION

This fourth Book of Moses is called **Numbers**, because it begins with the numbering of the people. The Hebrews, from its first words, call it **Vaydedabber**. It contains the transactions of the Israelites, from the second month of the second year after their going out of Egypt, until the beginning of the eleventh month of the 40th year; that is, a history almost of thirty-nine years. Ch.—In the nine first chapters various orders of people are described, and several laws are given or repeated. From the 10th to the 33d, the marches and history of God's people are related; (H.) from the 20th of the second month, in the second year after their departure out of Egypt, till the eleventh month of the 40th year, and the last of Moses: so that this Book contains the transactions of almost thirty-nine years; (T.) whereas, the Book of Leviticus specified only some of the laws and occurrences of one month. Here we behold what opposition Moses experienced from Aaron and his sister, from Core, and from all the people; and yet God protected him, in the midst of all dangers, and confounded, not only their attempts, but those also of Balaam, and of all his external foes. H.—Moses conquers the Madianites, and divides the conquered country between the tribes of Ruben, Gad, and half of the tribe of Manasses. In the three last chapters, he describes the land of Chanaan, orders all the

inhabitants to be exterminated, assigns cities for the Levites, and for refuge; and forbids such marriages, as might cause any confusion in the distribution of the lands belonging to each tribe. Moses composed this part of the Pentateuch, as well as that of Deuteronomy, a little while before his death, out of the memoirs which he had carefully preserved. C.—According to Usher, the people were numbered this second time, A.M. 2514, C. 1.; after which they leave the desert of Sinai, (C. 10:11) go to Cades-barne, and return thither again 2552. Soon after this, Mary and Aaron die; Moses lifts up the brazen serpent; and the Hebrews take possession of part of the promised land (2553) on the eastern banks of the Jordan. That on the western side, flowing with milk and honey, was conquered by Josue in the following years. H.

NUMBERS 1

Ver. 1. *First day of the second month*, called after the captivity, Jiar, which party corresponds with our April. These injunctions were given from the tabernacle, (C.) in the *desert*, the 12th station, (H.) at the foot of Mount *Sinai*.

Ver. 2. *Houses.* The *families* consisted of the immediate descendants of the 12 patriarchs; the *houses* were from the subdivisions of these. The same plan of numbering the people was adopted on other occasions. Jos. 8:16. 1 K. 10:20.—*Sex*, between 20 and 60 years of age. All the subjects of the Eastern kings may be called upon, if they be able to bear arms; and hence we find such immense armies in the Scripture, and in profane history. Moses numbered the people *once* before, (Ex. 30:2,) and found exactly the same number of warriors, the dead being replaced by others, during the space of seven months. Perhaps the odd numbers might not be specified, as all the totals consist of so many exact hundreds, except that of the tribe of Gad, v. 25. On the former occasion, the people were not perhaps ranged according to their tribes, which was now deemed necessary, as they army was going to begin its march under its respective leaders. C.

Ver. 3. *Arms, (fortium).* “Strong or brave.” The psalmist (104:37,) says, *there was not one feeble*. M.—*Troops.* Heb. “army.” Sept. “force.” Their officers shall be at their head, and shall assist you in the work. Some might command 1000, others 100, and some only 50. See Ex. 13:18. 18:21.—*Princes*; the first-born, or most ancient, (Lyan.) the lineal descendants of the patriarchs; (Jansen) or, in fine, such as were

chosen for their merit, as all were equally noble; and hence Nahasson, prince of Juda, is mentioned, though he was not a descendant of the eldest son of Juda, but of Phares; and those who were at the head of those who were numbered a little before the death of Moses, were not the descendants of these. C. 26:64. In effect, we find that Moses chose for his council, *able men out of all Israel*. Ex. 18:25. Bonfrere. C.

Ver. 14. *Duel*. Hebrew *Dehuel*. But (C. 2:14,) we find the word begins R, as the Septuagint have read, *Ragouel*. H.

Ver. 16. *Army*. Heb. “of a thousand.” The Vulg. commonly styles them tribunes. They were “people of name in the assembly,” as the Heb. indicates. C.

Ver. 26. *Juda*. This tribe was the most numerous. But it is not here placed first, because the order of birth in Lia’s children is observed. Then come those of Rachel; and last of all, the children of the two handmaids, Bala and Zelpha. H.

Ver. 47. *Levites*. As they attended the tabernacle, like God’s peculiar servants, and were not obliged to go forth to battle, it was not necessary to number them with the rest. C.—They might, however, fight if they thought proper, as the Machabees did. See Josep. Ant. iii. 11. iv. 4. T.

Ver. 51. *Stranger*, even of any other tribe. S. Aug. q. 3. W.

Ver. 52. *Army*. Heb. “they shall have their respective camp, and follow their own standards, with their army.” They were drawn up in four large bodies, C. 2:2, &c. C.—The first contained 151,450, the second 186,400, the third 108,100, and the fourth 157,600, under Reuben, Juda, Ephraim, and Dan.

Ver. 53. *Watch*. Lest any thing should offer any indecency to the tabernacle, and thus provoke God’s *indignation*. H.

NUMBERS 2

Ver. 2. *By*, &c. Heb. “by his own standard, in the ensigns of their father’s house, far off, about,” &c. Perhaps a general standard, belonging to the chief tribe, was set up for each of the four great bodies; while the two inferior tribes had their peculiar ensign, as well as the different companies. It is supposed, that these standards were distinguished either by their colour, or by the representation of some

animals. Jonathan says, each of the great standards, made of silk, were of three colours, similar to those precious stones, on which the names of the patriarchs were engraven on the rational; and also exhibited the figure or emblem of the principal tribe, with some text of Scripture, and the names of the three tribes. Thus the tribe of Juda, with those of Issachar and Zabulon, occupying the space of 4000 paces, had a lion's whelp on their standard, with this inscription, *Let God arise, and his enemies be put to fight; Juda, Issachar, Zabulon.* The tribes of Ruben, Simeon, and Gad, bore the figure of a stag, *Hear, O Israel, the Lord thy God is one God.* The standard of Ephraim, Manasses, and Benjamin, had a child embroidered, *The cloud also of the Lord was over them by day, when they marched.* Some give to the tribes of Dan, Aser, and Nephtali, the figure of a basilisk; others, that of an eagle; with these words, *Return, O Lord, and dwell with thy glory in the midst of the host of Israel.* See C. 10:34–5–6. Deut. 6:4. Some imagine that the standard of Juda was green, with a lion's whelp embroidered upon it; Ruben's red, with the head of a man. That of Ephraim, yellowish, the colour of the chrysolite, and represented an ox, or a calf's head. The standard of Dan had a mixture of white and red, like the jasper, with an eagle grasping a serpent in its talons; all in allusion to various passages of Scripture, and to the cherubim of Ezechiel. We cannot, however, vouch for the accuracy of these Rabinnical accounts. The custom of bearing the figures of animals on armour and standards, is very ancient. Anubis and Macedo had a dog and a wolf engraven on their arms, when they accompanied their father Osiris. Diod. ii. 2. The heroes at Troy had similar emblems on their bucklers. Plin. xxxv. 3. Others adorned their helmets with them. Hence some derive the custom of armour-bearing.—*Covenant*, at the distance of 2000 cubits, as at the passage of the Jordan. Jos. 3:4. The tabernacle in the middle formed the camp of the Lord, the Levites were round it; the third camp was for the army, (C.) occupying a large square. The nearest soldiers were a mile distant from the centre.

Ver. 9. First. The gate of the tabernacle looked towards the east. H.—Juda marched therefore in the first ranks. Then followed Ruben, the Levites, with the camp of the Lord. C.—(Yet see C. 10:17. H.)—Afterwards came Ephraim; and last of all, Gad, v. 16. 17. 24. 31. But in the camp, Juda, Issachar and Zabulon, Moses and Aaron, dwelt on the eastern side of the tabernacle; Ruben, Simeon and Gad, with the Caathites, to the west; and Dan, Aser and Nephtali, with the Merarites, on the north. C.

Ver. 17. And. Heb. “when the tabernacle of the assembly, shall depart, the camp of the Levites in the midst of the camp, they shall depart in the same order as they encamp, each in his rank, and his ensigns.” The

Levites shall always be in the middle. C.—So the Romans made their camps, of a square form, and placed the sacred things in the centre. Grotius.—*Down*. The same officers who took it down, shall set it up again. M.

Ver. 23. *Five*, is omitted in the Samaritan copy.

Ver. 24. *Eight*. Onkelos has 180,000 C.—But both these are incorrect. C. 1:37. 52. H.

NUMBERS 3

Ver. 1. *Generations*; descendants of *Aaron*, whose names are specified; and of *Moses*, whose children are left unnoticed among the rest of the Levites, v. 27. This enhances the merit of the Jewish legislator, and shews his modesty and disinterestedness. H.

Ver. 4. *Presence*; or as it is expressed, (1 Par. 24:9,) *under the hand of Aaron*, by his direction, and in quality of his assistant, (C.) while he lived. Eleazar succeeded him in the high priesthood; (Jos. 24:33,) and his children possessed that dignity, till the posterity of Ithamar came in under Heli. C. 25:3. H.

Ver. 6. *To him*, and to the other priests, who had to perform the higher offices. The Levites did not approach near the altar, except when they had to carry it and the tabernacle. C.

Ver. 7. *And*. Heb. “They shall watch over him, and over all the congregation,” to assist the priests in their sacred office, and to take care that the people behave respectfully. H.—All were bound to prevent any sacrilegious abuse. M.

Ver. 10. *To whom*. Sam. and Sept. “to me.” They must serve God in the persons of his priests. They are called *a gift*, people bestowed, as the *Nothnim*, to serve in the meanest functions; and hence the Nathineans take their name. The Gabaonites were employed by Josue in this quality. Jos. 9:23.—*Over*. Heb. “they shall retain,” &c. They shall permit no *stranger* to interfere. Cuneus (Rep ii. 11,) observes, that if a Levite undertook to do the office allotted to another, he was to be slain, after sentence had been passed by the judge. C.

Ver. 12. *Mine*. God claimed the first-born, on account of having spared them. Ex. 12:23. He requires that all males shall be redeemed, except those of the tribe of Levi, whom he claims as his peculiar

portion, as the price of the redemption of those who were living in Egypt, when the destroying angel passed by. This honour was wholly gratuitous, though the Levites deserved to obtain a confirmation of it by their zeal. Ex. 32:29. Deut. 33:9. God seems to have revealed to Moses the destination of Aaron's family, long before they were appointed to exercise the functions of the priesthood. Ex. 19:22. 24. 24:1. C.

Ver. 15. *Month*; at which time the first-born were to be redeemed. C. 18:16. M.—If only those of 20 years of age had been counted, they could not have amounted to nearly an equal number with the first-born of all the other tribes. C.

Ver. 17. *Names*. These had been long ago dead. M.

Ver. 22. *Five hundred*, expressed by the letter c, has, according to Kennicott been put for 200, which the Hebrews denote by a similar letter, r. See 2 K. 23:8 and 1 Par. 11:11, for other mistakes. H.

Ver. 26. *Thereof*. The Gersonites had the care of the veils around the court, and of the cords and gates. The priests guarded the tabernacle, v. 32. The sons of Caath carried the altars, (v. 31,) and the Merarites took care of the cords, which were attached to the pillars of the court, v. 37. Hebrew may be translated “(among the vessels of) the tabernacle, the covering thereof, and the hanging for the door of the sanctuary, (*or* tabernacle of the congregation) and the hangings of the court, and the curtain for the door of the court, which is beside the tabernacle, and by the altar round about, and the cords belonging to the service of the tabernacle.” C.—*Whatsoever*, in the Vulg. must only be referred to the curtains.

Ver. 28. *Sanctuary*, with respect to the things mentioned, v. 31. M.—The Samaritan copy observes, that they also carried the brazen laver, as we find they did, C. 4:14. All these things were folded up in the violet curtains of the sanctuary, while the ark was covered with the *veil* which hung before it. C. 4:5. Some pretend that the number here specified ought to be 830, to obviate a difficulty, v. 39. But this amendment has no solid foundation. C.

Ver. 32. *Eleazar* had authority over the Levites, as his father had over the priests also. Thus we find princes of the priests, different from the sovereign pontiff. Matt. 2:4. 16:21. Lu. 3:2. Eleazar had also a particular charge of the Caathites, (C. 4:16,) and was to take care that they handled the sacred vessels with due respect. C.

Ver. 38. *Sons*, the children of Aaron. Those of Moses were among the

Levites. 1 Par. 23:13. They did not remain with their father.—*In the*, &c. Heb. “to guard the,” &c. in order to supply for the rest of the Israelites, v. 9. S. Aug. q. 4.

Ver. 39. *And Aaron*; a word omitted in the Sam. and Syriac, and in the oldest Heb. MS. and marked in the printed copies as dubious.

Kennicott.—*Thousand*. If we collect the different sums, we shall find other 300; so that the Levites would be 27 more than the first-born of the other tribes, though Moses says (ver. 43–6,) that they were fewer by 273. Some say that the 28th verse has been corrupted, (C.) or the 22nd, where we read 500 instead of 200. H.—Others observe, that in the 22,000, the first-born of the Levites and the priests of Aaron’s family are not included, and these might amount to 300 men. Lyran.—But Bonfrere rightly observes that this number is too small, as only one is allowed for 74 people. He thinks that the first-born, who were heads of families, are omitted, and those also who were born before the angel destroyed the Egyptians. On this supposition, however, 22,000 will appear too great a number to be produced by the Levites in the space of a year, when some were too young, and others too old, to have children, and others had children already before that event. We may, therefore, either admit the solution of Lyranus, or confess that some fault has crept into the number, though this must be very difficult, since Moses argues in the sequel on the supposition of its certainty. C.—S. Jerom hence infers, that these numbers are full of mystery; Origen (hom. 4,) says, that the exact number, 22,000, may signify the perfection which God requires from those whom he takes into his service, as there are just 22 Hebrew letters, and 22 patriarchs, from Adam to Jacob, the father of the Israelites. W.—The 22,000 might be accepted by God, instead of so many Israelites; and the 300 other Levites might be due to him on their own account, being the first-born since the Hebrews left Egypt. T. D.

Ver. 41. *Cattle*. These were kept by the Levites, and were not intended for sacrifice. M.

Ver. 46. *Levites*, omitting the 300, as v. 39. For each of these 273, five sicles were to be paid, the price of the redemption of a child who had been vowed. Lev. 27:6. The money was to be paid either by those who were counted last, or by a tax laid upon all the people, or it was determined by lot who should pay it. The Scripture is silent on this head. C.

NUMBERS 4

Ver. 3. *Thirty.* Moses speaks of those who had to carry the sacred vessels. Those of 25 years old might perform some offices; (C. 8:24,) and even at 20, they began to serve the tabernacle, in the reign of David, (1 Par. 23:24,) the fatigue being then diminished, and the splendour of religion increasing. The Sept. read 25 instead of 30, in this and all other places, and some think that the Hebrew should be so too. The time for the admission of *priests* to their more august functions is not specified, but was determined by themselves to be at least 20 years of age. Outram, Sacrif. i. 7.—*To stand.* This was the ordinary posture of the priests in the temple. The king alone was allowed to sit. Maimonides.—Heb. “all that enter into the host, *or* army, to do the work in the tabernacle of the assembly,” shall be of a competent age and strength. H.

Ver. 5. *Sons.* Necessity excused them on this occasion. Out of respect for the ark, the Levites were not allowed to behold or touch it uncovered. C.—*That hangeth before the door.* Heb. “the covering veil, and shall,” &c. H.

Ver. 6. *Put in the bars.* Heb. “place the bars,” upon the shoulders of the Levites; for they were never taken out of the sides of the ark. Ex. 25:15. Other bars, like hand-barrows, were used to carry the ark and the other different vessels, after they were folded up. Two Levites bore them on their shoulders. C.—Perhaps the bars of the ark, after it was enveloped with the three curtains, might project, so that the bearers might take hold of them. M.

Ver. 7. *Loaves.* Some imagine this precept was not observed in the desert, as the people fed on manna. But might not they procure some flour of the neighbouring nations? and do not the princes offer flour. C. 7? See Deut. 12:7. C.

Ver. 10. *The bars,* which were not attached to it. Ex. 25:37. Heb. and Sept. “They shall place it upon the bars.” *Mot*, signifies a stick, upon which two people may carry burdens. C. 13:24. It might be put through the foldings, v. 12.

Ver. 13. *Ashes,* which might be upon the grate of the altar, where the sacred fire had been burning. This shews that the precept was already observed. The Sept. do not mention the ashes. But some copies, with Origen, (hom. iv.) and the Samar. Pentateuch, insert some words at the end of v. 14, which Grotius believes have been omitted by the Massorets, in the present Hebrew Bibles. “They shall take a purple veil, and fold up the laver and its foot, and put them in a covering of violet skins, and place them upon the bars.” C.—The children of Caath were the most honoured among the Levites, as Moses and Aaron

sprung from the same family, Eleazar, the future pontiff, presided over them in a particular manner, while his younger brother Ithamar, directed the rest. H.

Ver. 15. *Vessels of, &c.* Some say, not even their coverings. God threatens to punish all idle curiosity or negligence, particularly with respect to the ark, which the Caathites had to carry, till the priests became sufficiently numerous to perform that office, as they generally did. Deut. 31:9. C.

Ver. 16. *Over them.* The sons of Caath, to whose care the more sacred things were entrusted; or Heb. “over the oil,” &c.—*Sacrifice* of flour, wine, &c. These always accompanied the morning and evening holocaust. It hence appears that this law was already in force, and probably all such precepts were observed as were not incompatible with the wandering state of the Hebrews. C.

Ver. 20. *Curiosity.* Sept. “suddenly.” Let them not rush in before all the vessels be properly covered. The priests folded them up with all haste, that they might see them as little as possible themselves. C.

Ver. 23. *Thirty.* Sept. “25,” as v. 3. C.—They began to be taught how to act, at 25; but did not officiate till 30. D.

Ver. 26. *All things.* Heb. “veils round the altar” of holocausts in the court. C.

Ver. 27. *Assigned.* Heb. “you shall count over to them what they have to carry.” Sept. “you shall call (the Levites) by name, and all that shall be intrusted to them,” v. 32. C.—From the different offices of the priests and Levites in the old law, Innocent III. takes occasion to shew the distinction of the orders in the Christian Church. De S. Altar. 2. ad 7.

NUMBERS 5

Ver. 2. *Camp;* in the midst of which God had fixed his tabernacle. See Lev. 16:16. Some pretend that these unclean persons were only excluded from the camp of the Lord, and from that of the Levites, which occupied 2000 cubits round the tabernacle. But God will not permit any of the camp to be defiled by such people. They were to absent themselves for seven days, and then wash themselves, &c. C. 19:11. If lepers be excluded from the camp, how much more do heretics deserve to be cast out of the Church! Theod. q. 8. W.

Ver. 3. *It.* Heb. “their camps, in the midst of which I dwell.” C.

Ver. 6. *To commit*, against one another, v. 7. S. Aug. q. 9. When the thing is secret, so that the judges cannot take cognizance of it, the offender must nevertheless abide by the decision of the priest. Moses condemns him who had stolen an ox to restore it with another, or even to give five oxen, if he have not the one stolen in his possession. Ex. 22:1. 4. H.—Here to reward the sincerity of the man, who confesses his private fault, he only requires the thing itself to be restored, with a fifth part besides. C.—*Negligence*, not with contempt; (M.) though he knows that he is transgressing the divine and natural law. T.

Ver. 7. *Shall confess.* This confession and satisfaction, ordained in the old law, was a figure of the sacrament of penance. Ch.—A special confession of their *sin*, with satisfaction, and a sacrifice, are required. So Christ orders us to lay open our consciences to his priests. S. John. 20, &c. W.

Ver. 8. *But if.* Moses does not mention this case. Lev. 6:2, 5. Here he determines that the heirs, if known, must be entitled to the restitution. A Hebrew could not die without an heir; but a proselyte might, and then restitution was to be made to God. The Rabbins say, that when the person injured was already dead, the offender took 10 persons with him to the grave of the deceased, and said, “I have sinned against the Lord and against N.; I have injured him *thus*.” After which he gave what was due to his heirs; or, if none could be found, to the house of judgment or the judges, who might restore it, if any claimant appeared afterwards.

Ver. 9. *First-fruits; (teruman,)* a term which comprises also voluntary oblations of all sorts, and the parts of the victims which belong to the priests; unless the person offering expressed a different intention. C.

Ver. 14. *The spirit of jealousy*, &c. This ordinance was designed to clear the innocent, and to prevent jealous husbands from doing mischief to their wives: as likewise to give all a horror of adultery, by punishing it in so remarkable a manner. Ch.—*The spirit of jealousy*, of fear, &c. denotes those passions of the soul. This very remarkable law of Moses suited the genius of his people, (C.) and tended greatly to restrain the infidelity of the married couple, and the fury of suspicious husbands. Theod. q. 10. God was pleased, by a continual miracle, to manifest the truth, on this occasion, provided the husband were not also guilty: for in that case, the Rabbins assert, the waters had no effect. They relate many particularities, which seem contrary to Philo and Josephus, who inform us that the trial was still made in their

time, though the former writers pretend that it was disused, on account of the many adulteries which were committed, in the age preceding the destruction of the temple by Titus. They say that the person who had committed the crime with the woman, died at the same time that the bitter waters put an end to her existence. When the suspected person was brought before the Sanhedrim, they tried, by all means, to extort a confession from her. But if she persisted in maintaining her innocence, they made her stand in black, before the eastern gate of the court, denouncing to her what she had to expect. If she answered *Amen*, the priest wrote the imprecations (ver. 19–22,) on vellum, with ink, which had no mixture of vitriol in it; and taking water from the laver, and dust from the court, with something bitter, like wormwood, effaced the writing in a new earthen vessel; while another priest tore her garments as far as the breast, and tied them up with an *Egyptian* cord, to remind her of the miracles wrought by God. If she confessed the crime before the writing was effaced, she was to be repudiated, without any dowry; or, if she kept company with a suspected person, contrary to her husband's admonition, after she had come off victorious from drinking the bitter waters, she was subjected to the same punishment, and could not demand to be admitted any more to make the miraculous experiment. See Selden, *Uxor.* iii. 13.

Ver. 15. *Measure*, (*sati*). Heb. and Sept. “*epha*,” of which the measure was only one-third. C.—*Oil*, &c. These were rejected in sacrifices for sin. Lev. 5:11. Jealous husbands have no sentiments of commiseration, or of sweetness; (H.) nor can any experience the emotions of joy, while they are in such a situation. T.

Ver. 17–18. *Holy water*, destined for sacred uses, which is called *most bitter*, v. 18, (M.) and *cursed*, (v. 22,) on account of the imprecations used to detect the guilty. W.—*Earth*, to shew the woman, that if she had been unfaithful, she deserved to be *trodden upon as dung*. Ecclus. 9:10.—*Head*, that she may remember all is naked before the Lord. M.—Heb. may signify, “he shall cut the hair of her head,” (see Lev. 10:6. C.) or take off her veil. Joseph. iii. 10. H.—*Remembrance*, by which God was requested to manifest the truth, either by punishing or by rewarding the woman, v. 15, 28. M.—*Bitter*, either on account of the wormwood, or because of their effects on the guilty. C.

Ver. 19. *Adjure*. The woman was put to her oath. Josephus. H.

Ver. 21. *Curse*. Heb. “an object of execration, and an oath,” &c. so that people can wish no greater misfortune to befall any one, than what thou shalt endure. H.

Ver. 22. *Amen*. Our Saviour often uses this form, to confirm what he

says, *verily, truly*. The woman gives her assent to what had been proposed, “so be it.” C.

Ver. 23. *Book*. Heb. *sepher*, may also denote a board covered with wax, which was used as one of the most ancient modes of writing. C.—Josephus says, the priest wrote the name of God on parchment, and washed it out in the *bitter waters*.

Ver. 24. *Up*. Heb. “and the water, which causeth the malediction, shall enter into her, bitter.” According to Josephus, the jealous husband threw first a handful of the gomer of barley flour, upon the altar, and gave the rest to the priest; and after the other ceremonies were finished, the woman drunk the water, and either had a son within ten months, or died with the marks of infamy. B. iii. 11. Edit. Bern. Some Rabbins say she became livid and rotten, though she might linger on part of the year. Sotæ iii. But if she proved innocent, she acquired fresh beauty and health, and was delivered with ease of a son. Maimon. H.

Ver. 27. *Through her*. Heb. “into her,” exerting all their efficacy.

Ver. 28. *Children*, that her husband may love her the more, and she may receive some compensation, for the stain thrown upon her character. M.—We do not read in Scripture that any was ever subjected to this trial. The method of giving a bill of divorce was more easy. C.

Ver. 31. *Blameless*. To act in conformity with God’s injunctions could not be reprehensible. But it would have been certainly criminal to tempt God in this manner, in order to discover a secret offence, if he had not authorized it expressly. If the husband wished to avoid the displeasure of God, he was bound to banish from his heart all malice, rash judgments, &c. The permission here granted, was owing to the hardness of heart of this stiff-necked people, as well as the laws regarding divorces and retaliation. Women, being of a more fickle and suspicious temper, are not indulged with the privilege of divorcing their husbands, or of making them drink the waters of jealousy. But if a man were taken in the act of adultery, he was put to death, Leviticus 20:10. The crime is equal in both parties. “The husband, says Lactantius, (de V. Cultu. xxiii.) ought, by the regularity of his conduct, to shew his wife what she owes him. For it is very unjust to exact from another, what you do not practise yourself. This injustice is the cause of the disorders, into which married women sometimes fall. They are vexed at being obliged to continue faithful to those, who will not be so to them.” The Romans would not allow wives to bring an action against their husbands. “You would kill, with impunity, your wife

taken in adultery, without any trial, said Cato, and she would not dare to touch you with her finger, if you fell into the same crime." Gell. x. 23. The authority which was given to husbands over their wives, was deemed a sufficient restraint; and men being obliged to be often from home, and in company, would have been exposed to continual alarms, from the suspicious temper of their wives, if they had been subjected to the like trials. C.—In latter ages, however, the Jewish ladies began to assume the right of divorcing their husbands, in imitation of Salome, sister of Herod the great, and of Herodias, his grand-daughter. Matt. 14:3. Josep. Ant. xv. 11. xviii. 7. Grotius supposes that the Samaritan woman had divorced her five husbands. Jo. 4:18. But this being contrary to the law, her first marriage alone subsisted. H.—*Her iniquity*, in giving her husband any grounds of suspicion. The Rabbins observe, that he was bound first to admonish her, before witnesses, not to keep company with people of bad character; and if he could bring witnesses that she had been found afterwards with them for ever so short a time, he might have the remedy of the law. The pagans maintained, that several of their fountains and rivers had the power of disclosing and punishing perjury. Polemon mentions a fountain of this nature in Sicily; and Solinus (C. xi.) says, that one in Sardinia caused the perjured to go blind. The waters of the Styx were greatly feared on this account. Hesiod, Theog. 783. Tatitus (vii. 20,) mentions some other fountains, which had the same effects as the bitter waters. C.—The various ordeal trials which were formerly in use, were probably established in imitation of this law of Moses; but not having the same authority or sanction, they were in danger of being looked upon as superstitious. H.

NUMBERS 6

Ver. 2. *Sanctified*, and separated from the common sort of people, and obliged to observe abstinence like the Nazarites, as the Heb. intimates in one word, *nazir*. All this was done to acquire greater sanctity and perfection. Sept. "whoever has made a great vow to be very pure to the Lord," and intends thus to signalize his zeal for God's glory. The original term means also to distinguish oneself by a wonderful thing. There were Nazarites for life, like Samson and S. John the Baptist; and others for a limited time, like S. Paul. Their abstinence from wine, &c. lasted generally for a month, and was to be performed at Jerusalem. Those of the female sex could not bind themselves by vow till they were ten years and a day old, nor boys before they were full 13. C.—The custom of cutting the hair, in honour of some god, was very

common among the pagans; and S. Cyril (de ador. 16,) seems to think that the Hebrews had seen it practised in Egypt, and that Moses judged it expedient to let them do so for the sake of the true God, in order to divert their minds from giving way to superstition. C.—The Hebrews made vows to abstain from wine for 30 days, and then to offer sacrifices, and to cut their hair, when they were attacked by any dangerous illness. Josep. Bel. ii. 15. S. Paul perhaps made a vow of this nature, in the perils of the sea. Acts 18:11. Spencer, Rit. iii. 6. Juvenal alludes to this custom, when he observes, that sailors with their heads shaved, delight in safety to recount the dangers to which they have been exposed:

*Gaudent ubi vertice raso,
Garrula securi narrare pericula Nautæ.* (Sat. ii.)

Ver. 3. Drunk. Heb. *shecar*, may signify old or palm wine. Lev. 10:9.—*Drink.* Heb. “of shecar,” which was a clear wine, with perhaps a mixture of sugar.—*Vinegar* was a common beverage among the ancients. Plin. xiv. 16. Ruth 2:14. The soldiers gave our Saviour some of theirs to drink. The Turks, who are not allowed to drink wine of the grape, make use of various other sorts of made wine.—*Grape*, or the liquor procured from grapes, with a mixture of water, after they have served already to make wine. This liquor is called secondary wine by the Greeks, (M.) being designed for labourers in winter. Varro 54, and Columella xii. 40. Grapes of every description are forbidden to the Nazarites, as they either tend to inebriate, or at least are too luxurious. H.—God deigns to give those a rule who voluntarily consecrate themselves to his service. “What do the Nazarites designate, but the life of those who abstain, and are continent.” S. Greg. Mor. xxxii. 23. W.

Ver. 4. Kernel, or stone. Neither the inside nor the outside must be eaten.

Ver. 5. Grow. At the commencement, and at the end of the Nazariteship, the hair was cut; though perhaps a sort of crown was left at the top of the head, as the 7th verse may be rendered, “the crown of his God,” &c. C.—The Nazarite is under the same regulations with the high priest, with respect to any corpse, v. 6. Maimon. More, p. 3. Lev. 21:11. Both were consecrated to God in the most perfect manner. M.—When the hair of Samson was cut off, he immediately lost his supernatural strength. Jud. 16.

Ver. 6. Dead. To teach us that those who are consecrated to God, ought to abstain from the works of death. H.

Ver. 9. Day. That none might escape; (Theod. q. 11) though the Heb. may imply that the hair was only shaved on the ninth day, when he was to be purified. C. 19:12. Then the Nazarite had to begin again, as if he had done nothing, (C.) if his vow were only for a time. Those who had taken a vow for life never shaved.

Ver. 11. Sinned. Contracting a legal uncleanness.—*That day*, and commence his vow. M.

Ver. 13. He. The priest.

Ver. 18. Fire, on the altar, where the ram has been sacrificed. Abulensis. Lyranus thinks it was burnt on the fire, with which the meat was boiled. M. Chaldee. T.—The Sept., Philo. &c. understand it in the former sense; and Theodoret says the consecrated hair was placed upon the victim on the fire. C.

Ver. 20. Priest, contrary to what was required in other sacrifices. Josep. iv. 4. Both the priest and the Nazarite waved the sacrifice towards the four quarters of the world.

Ver. 21. Mind. If he have vowed any thing more, he must perform it. H.

Ver. 23. Sons. The three forms of benediction for the high priests, have all the same meaning, and they might choose which they pleased. Grotius observes, that they pronounced them aloud standing, with their hands lifted up. The books of Moses are the ritual of the priests.

Ver. 25. Show. Heb. “make his face shine,” joyful and serene, (C.) like a light to direct thy steps. Ps. 66:2.

Ver. 26. Turn. With loving mercy, may he comfort and protect thee. M.

Ver. 27. Invoke. Heb. “they shall name my name (Yehovah, in pronouncing blessings) upon the sons of Israel,” which I will ratify. H. —“They shall place the blessing of my name,” &c. Chal. They shall praise my name. C.—God authorizes us to use a determinate form of blessing, and grants the effect, when his minister pronounces it, (W.) if no obstacle be put by the party. H.

NUMBERS 7

Ver. 1. *The day.* The second of the second month, the year after the Hebrews left Egypt. We might read this chapter immediately after the 10th of Leviticus.

Ver. 3. *Covered.* Destined to carry some parts of the tabernacle. C.—The Sept. use a term which, according to Hesychius, denotes the chariots in which people of quality travelled, *Lampenes*. M.

Ver. 8. *Four.* The sons of Merari were not very numerous, (C. 4:44,) and they had the heaviest parts of the tabernacle to carry. The metal alone would weigh 274,875 Roman pounds, of 12 ounces each; not to mention the pillars, &c. If 100 waggons carried each 3000 pounds, and every man 50, they would not carry one half; so that the people must have furnished them with many more waggons besides these four of the princes. Jansen. C.—Abulensis thinks the Merarites carried all that was not laid on the four waggons. M.

Ver. 9. *Serve in* removing the most sacred vessels of the *sanctuary*. C. 4:4.—*Shoulders*, out of respect. Yet the ark itself was placed on a cart, (2 K. 6:3. H.) improperly. D.

Ver. 10. *That day.* About that time; the ceremony lasted at least twelve days, v. 84. T.

Ver. 11. *Altar* of holocausts, the dedication of which continued seven days. Ex. 29:36. M.

Ver. 13. *Dish*, (*acetabulum*.) Heb. *kaharath*. See Ex. 25:29. This present of the prince of Juda weighed five Roman pounds. It was of silver, and consequently could not be used in the sanctuary, but in the court, (C.) at the altar of holocausts. T.

Ver. 14. *Mortar*. Heb. *caph*, which the Vulgate commonly renders *phiala*, “a cup,” (M.) may signify a spoon for incense, as it generally accompanies the censer. 3 K. 7:20. It means literally “the palm of the hand.” The high priest took his hands full of incense on the day of expiation. Lev. 16:12. But on other occasions, a spoon was probably used to throw incense on the altar, or on the coals which were burning in the censers. C.

Ver. 23. *Buck-goats*, (*hircos*). The same as the *he-goats* given by Nahasson. The presents of all the 12 princes are equal; and Moses mentions them in detail with equal honour. They give them according to the order in which they encamped. Juda, with his two tribes, first; then Ruben, &c.

Ver. 89. *Oracle* of God, whose majesty appeared, in the form of a

bright cloud, upon the *propitiatory*, or mercy-seat. H.—Moses is allowed to enter in quality of God's messenger, to announce his will to the people; or perhaps he heard the mandates of God, standing without the veil. D.

NUMBERS 8

Ver. 2. *Looketh.* This candlestick stood on the south side, with one branch extending towards the altar of incense, on the east; and the other to the west, so as to give light to the loaves of proposition, on the north. Ex. 25:31. C.—It was intended to illumine the holy of holies, where a sort of feast was prepared for God, and where no windows were found. M.—Heb. simply, "When thou lightest the lamps, the seven lamps shall give light over against," upon, *or* near to "the candlestick." H.—The lamps might be separated from the branches and stem of the candlestick. D.

Ver. 7. *Let them be sprinkled with the water of purification.* This was the holy water, mixed with the ashes of the red cow, (Num. 19) appointed for purifying all that were unclean. It was a figure of the blood of Christ, applied to our souls by his holy sacraments. Ch.—*Purification*, (*lustrationis*) or "expiation." The water, mixed with ashes, was taken and sprinkled round about the houses, and upon those persons who wished either to be cleansed from some defilement, or to advance in virtue and purity. We use salt instead of ashes. Theocritus (Idyl. xxiv. 100,) puts these words in the mouth of Tiresias, "then mixt with salt, according to the law, with a green branch sprinkle the honoured and pure water, and sacrifice to the supreme Jupiter a hog, if you wish to gain the victory over your adversaries."—*Flesh*, to remind them that they must cut off all superfluous thoughts, the roots of which they will however never be able to destroy entirely, as S. Greg. (Mor. v. 23,) says, "The flesh always produces superfluities, which the spirit must always cut away with the sword of solicitude." See Lev. 14:8. 21:5. 10. H.—The priests serving in the temple were obliged to cut their hair every month; and the Levites probably observed the same regulation, to acknowledge, that they who approach God must be pure and detached from earthly cares, (C.) and particularly from the works of sin; to remind them of which, they were to be sprinkled with water, their garments washed, and they were to offer two oxen by the hands of Aaron, and to be lifted up or offered to God, to serve in his court. T.

Ver. 10. *Upon them.* Some of the princes performed this ceremony, to

testify that they gave up the Levites to serve God, (v. 15,) and would not be answerable, if they were guilty of any irreverence or neglect. C.—They offered them as a sort of sacrifice for the people, (M.) and gave their approbation to them, setting them at liberty. D. v. 14. 20.

Ver. 11. *A gift.* Heb. “he shall heave them as a heave-offering before the Lord.” Some assert, that Aaron lifted each of them towards the four quarters of the world; (v. 21,) or he made them go up towards the altar, and on each side. This ceremony was performed whenever a Levite was taken into the ministry. 2 Par. 29:34.

Ver. 12. *Thou,* Moses, though the Heb. here seems to refer it to Aaron, “he shall.” But the Sept. and Arab. agree with the Vulg. and the context shews that Moses is the person (C.) who had chiefly to officiate. Aaron also performed his part, v. 11. H.

Ver. 14. *Mine.* Free from the burdens of the state, and employed in singing and keeping the doors of the sanctuary. M.

Ver. 15. *Into,* or “towards, about;” for the priests alone could enter in. Heb. “the Levites shall go in (or be admitted) to do the service of the tabernacle,” and to remove it, &c. H. v. 19.

Ver. 21. *Lifted.* Hebrew *tenupha*, Ex. 29:24. Perhaps only a few were received at once. M.—*Prayed.* Hebr. means also “to expiate, or redeem,” as v. 19.

Ver. 25. *Serve,* in any laborious functions, as the original imports.

Ver. 26. *Ministers.* Heb. “to watch over,” (C.) direct, and “train up their brethren.” Sam. Grotius.

NUMBERS 9

Ver. 1. *The Lord.* The 15 first verses might be placed at the head of this book. God gave orders to celebrate the first passover in the desert, about the 14th of the first month, in the second year of liberty, soon after the consecration of the tabernacle. C.—This is the only passover which the Jews are recorded to have celebrated during the 40 years’ sojournment; as they were not allowed to celebrate it, without having circumcised all the males of their family, (Ex. 12:43,) which they could not do in the wilderness (His cuni, &c.) being uncertain how soon they would have to remove by the direction of God. H.—*First month.* Hence, Moses does not always observe the order of time, as he

spoke (C. 1) of what happened in the second month. D.

Ver. 3. *In the.* Heb. “between the two evenings.” Ex. 12:6. Sept. “towards the evening, in its season, according to its law, and determination,” *sugkrisin*, (v. 14,) *suntaxin*, “arrangement;” in both places we have *justifications*. H.—God’s law is so called, because nothing can be done right without it. M.—The merit of human actions depends on their conformity with the will of God; (D.) and when he gives directions, we must comply exactly. H.

Ver. 5. *In Mount.* Heb. “desert (*or* mountainous country) of Sinai” Ex. 14:3. C.

Ver. 6. *Some.* Heb. “and there was men,” a solecism, rejected by the Sam. and Arab. copies. Houbigant.—*Man.* That is, by having touched, or come near, a dead body, out of which the soul was departed. Ch.—Such were forbidden to offer any sacrifice. Lev. 22:4. Yet they could not refrain from burying the dead. Philo. de vita Mos. 3. As, therefore, the action was far from being criminal, and they had partaken of the paschal lamb without restriction in Egypt, and heard that God required all to offer this sacrifice, under pain of excision, (v. 13,) they reasonably wished to know how they were to act, particularly as the 14th of Nisan alone was appointed for this sacrifice, and they could not be purified in less than seven days. If the law, by which they were excluded from the camp, (C. 5:2,) were already published, they consulted Moses by some friend. The Rabbins suppose, that those who buried Nadab and Abiu, are meant. C.—The common people did not properly offer a sacrifice, though they might kill the victim. D.

Ver. 10. *Unclean*, in what manner soever. Philo.—*Nation*; or at a great *distance*, whether in the country or out of it. The Rabbins say 15 miles, or leagues, (C.) which make 45 miles. H.—Sept. all such were bound to observe the passover in the second month, as the whole people did under Ezechias; (2 Par. 30) though the Rabbins falsely pretend, that when the greater part of the people were under this predicament, the law did not oblige, and they might eat the paschal lamb in the month of Nisan. Women were not bound to make the second Phase. Ex. 12:19. C.—This festival was never transferred beyond the second month. M.

Ver. 14. *Stranger.* Both the Jews who lived at a distance from the promised land, and those of other nations who had embraced their religion, were obliged to observe this law; while the uncircumcised were absolutely excluded. C.

Ver. 15. *A cloud, and fire*, alternately covered the tabernacle of the

covenant, which was 30 cubits long and 15 broad. The pagans, perhaps, hence took occasion to accuse the Jews of adoring the clouds. *Nil præter nubes & cœli Numen adorant.* Juv. Sat. xiv. C.

Ver. 16. *By day.* These words are omitted in the Heb.; but the context shews that they must necessarily be supplied; as they are in the Sept. The same cloud assumed different appearances. C.

Ver. 20. *For, &c.* Heb. “and so it was when the cloud was days of number upon the tabernacle; by the mouth of the Lord they staid in their tents,” &c. Days of number, *yamim mispar*, most probably means a few days; (see Deut. 4:27,) though Louis de Dieu would translate “a full year;” as *yamim*, according to him, signifies, v. 22. It is understood, however, by others, to denote a week, a month, a year, or an indeterminate number of days. Gen. 24:55.

Ver. 23. *Watches*, like sentinels, observing the signal of the cloud; and regulating the time and course of their marches by its direction. H.

NUMBERS 10

Ver. 2. *Two trumpets.* These were probably deemed sufficient at first, though in the days of Josue there were seven, (C.) and in those of Solomon 20,000. Josep. viii. 2. T.—They were used for all public assemblies. Josephus (iii. 11,) says, one was sounded to call the princes together, and the other to collect the people, which is not quite conformable to the Scriptures. C.

Ver. 4. *Once.* Heb. “with one trumpet.” If both sounded together uniformly, the people assembled, v. 7.

Ver. 5. *Longer, and with interruptions.* Heb. *teruha*, “a signal,” an alarm. Sept. “a loud cry of victory.” Chal. “the taratantara,” as Montanus translates, in allusion to the sound of the Hebrew word, (C.) or of the trumpets. When they were sounded with a variety of notes, or at different intervals, all knew that the camp was to break up, even though they had not been attentive to the motions of the cloud. Then Juda led the van. C. 2:9. H.

Ver. 6. *And, &c.* Heb. “they shall blow an alarm for their marches.” This must be referred to the camps on the west, which proceeded forward at the third sounding, as those on the north did at the fourth, according to the Sept. H.

Ver. 7. Sound. High mysteries must be reserved for the more learned. Theod. q. 15. W.

Ver. 8. Priests. God's officers and heralds. Curtius (3) observes, that among the Persians at day-break, the signal was given from the king's tent by sound of trumpet.

Ver. 9. Your God, who will reward your obedience with victory.

Ver. 10. And on. This serves to explain what kind of banquet was meant. On the festivals of religion, *peace-offerings* were made, of which those who were pure, might partake. H.—On solemn and extraordinary occasions, *holocausts* were also presented to God by the whole nation; and the trumpets announced those public rejoicings. 2 Par. 5:12. 29:26. C.—*Months.* The day when the moon first appeared, was a festival day among the Jews, (M.) or the first day of the month, while they observed the solar year.

Ver. 11. The second. The Samar. copy here places what we read, Deut. 1:7, 8; and it is certain that those words were addressed to Moses on this occasion, though it be not so certain that they were written by him in this place. C.—*Of the month Jiar.* The Hebrews had continued near Sinai a year and 20 days. Thence they went to the desert of Pharan, encamping first at the sepulchres of concupiscence, and at Haseroth, which were probably in that desert. Moses only specifies those encampments, where something memorable took place. He mentions none between Asiongaber and Cades, thought the length of the journey required many. Num. 11:34. 13:1. C.—Perhaps he only reckons those among the stations where the people continued a considerable time.

Ver. 17. It. Hence it would appear, that part of the Levites followed Juda's division, which was preceded by the priests bearing the ark, (v. 33,) while the Caathites bore the sacred vessels after Ruben, (v. 21,) and were followed by Ephraim and Gad. But Calmet observes, that the Levites, and the whole camp of the Lord, came in the middle of the four great divisions, immediately after Ruben. C. 2:9. 17. Salien thinks, that the ark and cloud led the way, and *returned* to the middle at the end of the journey, v. 36. H. T.

Ver. 21. Sanctuary, or holy vessels. They never set them down, till they arrived at the place where the tabernacle was to be fixed. Hebrew may be, "the sons of Caath set forward, bearing the *vessels* of the sanctuary, (C.) and they (*the other Levites*, v. 17,) set up the *boards and curtains* of the tabernacle till they arrived;" that so both the vessels and the ark might be placed in proper order. If the ark had to

return into the middle of the camp from leading the way, as Salien insinuates; while it passed between the ranks of Juda, the Levites would have time to arrange every thing. H.

Ver. 29. *Hobab*; probably the brother of Sephora, and son of Raguel or Jethro, who had departed, leaving this son for a guide to Moses. Though God directed the marches of the Hebrews, he would not have them to neglect human means.—*Kinsman*. The Heb *clothen*, and Greek *gambros*, are not more determinate, as they signify either father, son, or brother-in-law (see Ex. 2:18. C.); or in general a relation. S. Jerom. D.

Ver. 31. *Guide*, being well acquainted with the country, and consequently able to point out the best places for pasturage and for water, and to inform us what sort of people we are near. Heb. “thou shalt serve us for eyes.” Sept. “as a senator.” The Persians had officers who had the title of eyes and ears of the king. Brisson 1. Some suppose that Moses stood in no need of Hobab, having lived himself in that country 40 years, with Jethro; and that he *only* wished to keep his kinsman with him, that he might observe the true religion. He supposed at that time that they would presently obtain possession of Chanaan. But the sins of the people caused almost all to perish in the desert. Hobab probably accepted of the proposal, as we find the Cineans, descendants of Jethro, holding a portion of the land. C. Judg. 1:16. His posterity, the Rechabites, were noted for more than usual piety; and were the same with the Essenes, according to Serarius, and the first authors of a monastic life. Jerem. 35. T.

Ver. 33. *Journey*. During this time, we know not where they encamped. The first place that is specified is Tabera, or “the burning,” (C. 11:3. C.) which S. Jerom believes is the same place which was also called the sepulchres of concupiscence, (v. 34,) the 13th station, (H.) which is described above as the *desert of Pharan*. M.—*Before them*. See v. 17. H.—The Rabbins assert that there were two arks; one containing the writings of Moses going before, with the lawgiver, at the head of the army; and the other, carried by the Levites, in the centre. Drusius.—Calmet would rather translate “went in their presence;” that is, in the midst. The kings of Persia always marched in the centre, for greater safety, and that they might communicate their orders with more expedition, as well as to keep all in order, and observe what was doing. Xenophon. Cyrop. iv. and viii. Arian ii. and iii. C.—But the ark of God would probably go before the people, with the cloud, which hung over it.

Ver. 36. *Host*. Sept. “Bring, or turn back, (H.) O Lord, the thousands,

the myriads in Israel.” Some give the same sense to the Hebrew. C.—Prayers are composed, not only for the obtaining of good in general, but also for particular purposes. W.

NUMBERS 11

Ver. 1. *Fatigue.* Heb. simply, “and the people were like those who complain of evil, or who seek pretexts, inwardly, in the ears of the Lord.” S. Jerom explains this *evil* to mean the fatigue of the journey, which lasted for three days together. C.—Hence, some who were ready to lay hold of every pretext, took occasion to murmur, and to contrast their present wearisome life with the false pleasures of Egypt. The people of that country were now desirous of returning, and prevailed upon many of the Hebrews to join with them, v. 4. H.—They were chiefly those who were farthest from the ark, the dregs of the people; though some pretend that the *uttermost part* means the principal men *of the camp*. See Gen. 48:2. “The fire devoured one part of the camp.” Sept.

Ver. 2. *Up,* as rain is by the earth. Amos 9:5.

Ver. 3. *The burning.* Heb. *tabherah*. Ch.—Calmet uses no reason for confounding this station with that mentioned, v. 34.

Ver. 4. *For,* seems, however, to connect the burning of some with the destruction of many more, who had eaten the quails, as if both judgments took place at the same encampment. Sept. render the Heb. “and a mixt rabble among them, desired greatly; and sitting, cried, as well as the Israelites, and said,” &c. H.—A *mixt multitude*. These were people that came with them out of Egypt, who were not of the race of Israel: who, by their murmuring, drew also the children of Israel to murmur: this should teach us the danger of associating ourselves with the children of Egypt; that is, with the lovers and admirers of this wicked world. Ch.—This verse may relate a different history from the preceding ones, as the punishment was of another kind. D.—The murmurers were burnt to death. H.

Ver. 5. *Fish.* The Nile abounds in fish, which they might catch freely. The fish of the lake Mœris, brought a considerable revenue to the king of Egypt. Herod. ii. 149. The Hebrews had dwelt also near the Mediterranean Sea. Fish was formerly in greater esteem than it is at present. The priests of Egypt abstained from it, (Herod. ii. 37,) and the people from such as had scales, and from eels, because they believed

they were sacred. (ib. C. lxxii.). Porphyrius and Ovid even maintain that they refrained from all fish, as well as the Syrians. But they had not probably carried their superstition so far, in the days of Moses.—*Garlic*. These things are much more delicious and wholesome in hot countries. The Greeks fed much on cucumbers and garlic.

Aristophanes.—The Turks still delight in them, eating the former raw with sour milk, (which would be very dangerous in our climate), and onions, which are as good as our pears. Spon. Bellon. iii. 18, &c. The wounded Machaon feasts upon onions, &c. Iliad ix. The Egyptians afterwards scrupled to eat leeks and onions. C.—*Porrum & cepe nefas violare ... O sanctas gentes! quibus hæc nascuntur in hortis*—Numina.

Juven. Sat. xv. But in the earlier ages Moses represents them as accustomed to such food. H.

Ver. 6. *Dry*, like people quite worn out for want of food. Ps. 101:5. 12. Lam. 4:8.—*Nothing*. An exaggeration. We are disgusted with this light food. C.—They wished not only for the taste, but also for the colour, of other meats. M.—How often do we imitate their folly, when we are disgusted with the bread of life! H.

Ver. 7. *Bdellium*. *Bdellium*, according to Pliny, (l. xxi. c. 9,) was of the colour of a man's nail, white and bright; (Ch.) or like wax, (B. xii. 9,) between white and yellow. It might resemble a tarnished pearl or ivory in colour, and coriander-seed in shape.

Ver. 8. *Oil*; or, when unprepared, like *flour and honey*. Ex. 16:31. C.

Ver. 10. *By*. Heb. “for.” Jonathan and others endeavour to excuse their ancestors, by saying that they wept because they were forbidden to marry their near relations.—*His tent*. Some explain the Heb. of the tent of Moses. But the Israelites more probably staid at home.

Ver. 12. *Nurse*. We often read of men nursing or watching over others. 4 K. 10:5. Est. 2:11. Thus kings shall nurse the Church. Isai. 49:23. C.—All who have authority should treat their subjects with love. M.

Ver. 14. *For me*. Had he not the judges, whom Jethro advised him to appoint? But all matters of consequence were still brought to Moses. He was made answerable for all things.

Ver. 15. *Evils*. Heb. “my misfortune.” The Rabbins say *their*, or *thy*, was formerly written, but corrected by the scribes. C.—Moses fears the anger of God falling upon the people. H.—It is very wonderful that the Heb. text here retains the feminine pronoun *att*, instead of *atta*; *thy*, *thee*; as if Moses were addressing himself to some woman; and this absurd peculiarity is more absurdly accounted for, by saying that

Moses was “so exasperated during this his address to the divine Being, as to be incapable of pronouncing both syllables!” The same mistake occurs, 1 K. 24:19. Kennicott i. 412. God does not reprehend Moses as guilty of any disrespect or pusillanimity. H.—The holy man prays with due submission to the will of the most High. W.

Ver. 16. *Seventy men.* This was the first institution of the council or senate, called the *Sanhedrim*, consisting of seventy, or seventy-two senators or counselors. Ch.—Calmet calls this in question. Dissert. on the Police, &c. Moses chose these senators from among the officers, whom he had before set over the people, (Ex. 18) or from those who had superintended their affairs in Egypt, according to the Rabbins, (Ex. 3:14,) who say that the traditions explaining the law were entrusted to them. Jarchi, &c.—*Ancients*; a title of authority in the East. See Gen. 50:7. It was not so necessary that they should be far advanced in year, as that they should be men of prudence and of consummate virtue. These qualifications received a great increase, when they were filled with the spirit of God. C.—They were thus authorized to decide controversies peremptorily, and to consult God, like Moses, being endued also with a prophetic spirit. M.

Ver. 17. *Thy spirit.* S. Augustine (q. 18) reads “of the spirit which is on thee;” (Sept.) referring it to the indivisible spirit of God, so that these ancients received what was sufficient for them, while Moses suffered no diminution. Thus one lamp communicates light to another, without being impaired. Orig. hom. 6. Theodoret (q. 18,) also adds, that a person confers baptism on thousands, and yet loses no part of the grace himself. Selden (Syn. ii. 4,) shews that the Jews explain this spirit of a certain emanation of divine light, or inspiration, which causes the prophets to speak. They have not in general, a distinct belief of the blessed Trinity. “I will make an increase of the spirit, which is upon thee, and will place it upon them.” Chal. v. 25.

Ver. 18. *Sanctified.* Prepare yourselves to receive flesh. The word is often used in this sense. Jer. 6:4, &c. Onkelos.—Cease to murmur, and bewail your sin. C.

Ver. 20. *Of days complete.* So two years of days, means *two full years*. 1 Mac. 1:30.—*Loathsome to you.* “Indigestible” Sym. “Bilious.” Sept. “Till it become loathsome to you, and a source of scandal, (Chal.) or of dispersion, as some translate the Heb.

Ver. 21. *People,* able to bear arms. H.—In all there were above two millions. C.

Ver. 22. *Fishes.* Moses does not distinguish them from flesh, no more

than S. Paul does 1 Cor. 15:39. Fish was not formerly allowed on fasting days. C.

Ver. 23. *Unable*: Heb. “shortened.” Sept. “insufficient.” Moses had expressed his astonishment, not his doubts; though the words might convey the latter idea to us more than his behaviour in C. 20:10. But God sees the heart.—*To pass*. Hebrew may be also, “hath called thee;” (C.) Sept. “shall come upon thee,” and execute the thing, as soon as thou shalt promise it. H.

Ver. 25. *Afterwards*. Some give a contrary meaning to the Heb., with the Sept., Syr., &c.: “They prophesied, (on that occasion) but they did not continue” to do so; except when they were favoured with the influence of the spirit. When it was requisite, they were enabled to declare God’s will and his praise to the people. C.—Saul is said to have prophesied when he praised God, 1 K. 10:5. 10. M.

Ver. 26. *Forth*, being lawfully hindered, (C.) or out of humility. S. Jer. ep. 127.

Ver. 27. *Man*. The Rabbins say, without proof, that he was Gersom, the son of Moses, and that the two prophets were half-brothers of the lawgiver, and foretold his death and the persecutions of Gog, &c. C.—Hermas (11. 2.) refers to some of their predictions: “The Lord is nigh to those who are converts.” See Ps. 33:19. H.—But they prophesied probably, by announcing only, as men inspired, the praises of God and sentiments of piety, without diving into futurity. C.—Theodoret (q. 21) thinks they were not of the 70 judges, but equal in dignity to them. Cotelier.

Ver. 28. *Chosen* among the seventy, and designed, *from his youth*, to be the *general*, and successor of Moses; the Heb. may be understood in all these senses. See Ex. 17:10. C.—Josue was afraid lest they had assumed this air of authority in opposition to Moses. S. John addressed our Saviour, under the same impressions of zeal, Luc. 9:49.

Ver. 30. *Camp* of the people, from the tabernacle, which was in the midst of it. H.

Ver. 31. *Sea*; the Mediterranean and the Red Sea. The wind blew from the south-west to the west with respect to Moses, or from the *south* with respect to Jerusalem. Ps 77:26. Many quails are found about Rinocorura, and some have imagined that these had continued during winter at the bottom of the waters, as they say swallows do. Bochart i. 15. God had sent the Hebrews a similar provision for one day, about the same season of the year. Ex. 16:13.—*Flew*. The Hebrew says

simply, “as it were two cubits upon the earth;” whether they were heaped one upon the other to that height, or, as it is more probable, (C.) they flew only so much above the ground, an might easily be killed. H.—The Sept. call them *ortygometa*, the leader, or the largest sort of quails. Suppose twenty of them filled a bushel, or the thirtieth part of a corus, each person would have at least 6,000 quails; and if there were three million people, they must have had 18,000 million such birds. M.—Philo takes notice, that the Jews were very fond of this food; and Aristotle (Anim. viii. 12,) says, their flesh is as good as that of woodcocks. T.

Ver. 32. *Cores*. Heb. “Chomarim,” each of contained 100 gomers. One gomer was the daily allowance of manna for each person, and of course their must have been sufficient quails for one hundred days. But Moses tells us that each one collected at least ten times that quantity, or as much as he could eat for 1,000 days. Bochart therefore supposes, that only each *family*, of ten people, gathered so much: or the Heb. should be rendered *heaps*, as the *core*, or chomer, is not a proper measure for birds, but for corn and liquors. The Sept. Syr. &c. have “heaps.” We need not have recourse to a new creation of these birds, as their numbers are very surprising. Plin. x. 23. In Italy above 100,000 have been caught in one day, within the space of 5,000 paces. Blond. The Psalmist compares the number brought on this occasion, to the dust, or to the sand of the sea-shore. Ps 77:27.—*Dried them* in the sun, having first *salted* them, as the Egyptians did. C. Athenæus.—Many quails are found in Egypt, and around the Arabian Gulf. Josep. iii. D.

Ver. 33. *Plague of fire*, v. 3, Ps 77:21. C. a Lapide.—*Failed*, after the month was expired. M.—They had been accustomed to live upon manna, which was a light food, during the space of a year; and now eating greedily of this flesh, their stomachs were overcharged, and they died of an indigestion. C.—The Rabbins say, God punished their gluttony by death, and obliged the rest of the Hebrews to abstain from all flesh, except from that of the peace-offerings, till they entered the promised land. Seld. Syn. ii. 4.

Ver. 34. *The graves of lust*; or the sepulchres of concupiscence: so called from their irregular desire of flesh. In Heb. *Kibroth Hattaavah*. Ch.—Hence S. Augustine observes that, “it is not a matter of so much moment to be heard by God. For some he hears in his wrath, granting their requests, while he refuses to comply with some petitions of his friends.” D.

NUMBERS 12

Ver. 1. *Ethiopian.* Sephora, the wife of Moses, was of Madian, which bordered upon the land of Chus, or Ethiopia; and therefore she is called an Ethiopian: where note, that the Ethiopia here spoken of, is not that of Africa, but that of Arabia, (Ch.) on the east side of the Red Sea. Ex. 2:15. Jealousy instigated Aaron and his sister on this occasion. C.—Perhaps Sephora had claimed some pre-eminence on account of her husband's gorly, in being a mediator between God and his people, and therefore they pretend to the same honour, v. 2. H.—The Heb. insinuates, that they laid hold on the pretext of Moses having married, or received again, a woman of a different nation contrary to the law which he had promulgated, “for it adds, he had married *or* retaken an Ethiopian woman.” Others believe that he had put her away, and that Aaron and Mary stood up in her defence. “Mary and Aaron murmured against Moses, on account of the wife whom he had taken, who was a perfect beauty, because he had separated himself from his beautiful wife.” Onkelos.—Some are of opinion, that this woman was Tarbis, the daughter of the king of Ethiopia, whom Moses espoused after he had terminated the wars between him and the Egyptians, before he retired to Madian. But this account of Josephus, (Ant. ii. 5,) and the explication of Onkelos, and of the Rabbins, seem to be destitute of any solid foundation. C.

Ver. 3. *Exceeding meek.* Moses being the meekest of men, would not contend for himself; therefore God inspired him to write here in his own defence: and the Holy Spirit, whose dictate he wrote, obliged him to declare the truth, though it was so much to his own praise. Ch.—So he mentions his defects without reserve. C.—There are occasions when a person may be not only authorized, but in a manner forced to declare what may be to his own praise. Moses was in such a situation. The peace of the whole nation was in danger, when false insinuations were thrown out against the lawgiver and king, by his own nearest relations, and by them who were next in authority to himself. Aaron, the high priest, countenanced at least the remarks of his sister, who seems to have been the most to blame, as she alone is punished with the leprosy. H.—Some have suspected that this verse has been inserted by a later inspired writer. A. Lapide.—But whether it was or not, there is no reason to infer with T. Paine, that Moses was either “a vain and arrogant coxcomb, and unworthy of credit, or that the *books* (attributed to him) are without authority.” For if he did not write this verse, it does not follow that he wrote none of the Pentateuch; and if Paine scruples not to write of himself: “the man does not exist, that can say ... I have in any case returned evil for evil.” and is not

praising himself as a very meek man, when at the same time he is writing to cause all the mischief he can both in church and state, and thus during the heat of revolutionary madness, to involve thousands in ruin? Watson. H.

Ver. 5. *Come* to the door of the tabernacle, where Moses also was standing.

Ver. 6. *Vision.* Other prophets were inspired in a more mysterious manner: Moses, though he saw not the majesty of God in any corporeal figure, was instructed by him in the most secret things with the utmost perspicuity, (C.) as if a man were explaining his sentiments to his most intimate friend. Ex. 33:19. H.

Ver. 7. *Faithful:* Hebrew *Neeman*, steward or master of the palace. Such was Samuel, 1 K. 3:20; David, (C.) 1 K. 22:14; Naaman, the general of Syria, 2 K. 5.; and Bacchides, 1 Mac. 7. H.—Ambassadors had this title, (Prov. 13:17,) and *fidelity* often denotes an office. 1 Par. 9:22. Job (12:20,) speaks of the *Namonim*. C.—But none among the Israelites was more justly entitled to this honour than Moses. He announced the word of God without any mixture of falsehood, and did not arrogate to himself more than his due, as Aaron seems to have done, v. 2. H.

Ver. 10. *Departed* from the door to its former place, (C.) as if in abhorrence of Mary's leprosy, (Hiscuni) and still more of the sin, which had brought upon her that punishment. C.—Perhaps the cloud was raised higher in the air than usual, but did not proceed forward; (M.) otherwise the Israelites would have decamped. They remained at Haseroth till Mary was returned into the camp, v. 15. H.—*Leprosy*, of an incurable kind, like that of Gieze, 4 K. 5:27. It covers the whole skin with a white scurf. Lev. 13:10. Aaron is spared, either because he had sided with his sister only out of complaisance, without any formal malice against his brother; or because God, in consideration for his priestly character, would not render him contemptible in the eyes of the all people, intending to punish him in a more secret manner: for was are not always to judge of the grievousness of a fault, by its present punishment. Perhaps Aaron obtained pardon by his speedy repentance, v. 11. C.

Ver. 12. *Dead;* consumed by leprosy, or incapable of performing the duties of life. M.—Heb. “*an abortive*, whose flesh is half consumed before he comes forth from his mother's womb.” Sept. “he eateth half her flesh.” “Permit not her to be separated from us, I beseech you, for she is our sister: pray, I beg, that her flesh may be healed.” Chaldee.

Ver. 14. *Answered him.* The force of this reply must be very obvious. If a father had been so irritated by his daughter, as to shew his indignation in the strongest manner, (see Job 30:10. Mar. 14:65,) she would surely keep out of sight for a time: and can she complain, if I, who have been more injured in the person of my minister, exclude her from society seven days, after having covered her with the leprosy as with spittle. C.—The excommunication, in the Christian Church, bears some resemblance with this exclusion. Mary did not undergo all the legal purifications, (Lev. 24.) as the miraculous cure dispensed her from them. M.—Origen (hom. vi. 7,) and other Fathers, explain the mystery of this historical event. Moses, taking to wife the Ethiopian, represents Christ calling the Gentiles, which excites the murmurs of the synagogue. Mary shews the deformity of the latter religion at the present day, without head or sacrifice. The encomiums bestowed upon the Jewish legislator, belong in a still stricter sense to Jesus Christ, the mildest of men, fully acquainted with all the secrets of God, and the *most faithful in all his house.* S. Jer. ep. ad Fab. mansion xiv.

NUMBERS 13

Ver. 1. *Pharan*, at Rethma, C. 33:48.; though Barradius confounds that station with that at Cades-barne. The Samaritan copy inserts here a long passage, taken probably from Deut. 1:20. 21 and 22, which shews that the Hebrews first proposed the sending spies, out of timidity; which God severely punished in the sequel, though in his anger he here consents to their proposal, which seemed to originate in motives of prudence, v. 3.

Ver. 3. *Rulers* of a hundred men, according to Hiscuni, inferior to those mentioned, C. 10:14. C.

Ver. 6. *Huri*: Sept. “Souri.” None of the tribe of Levi, the third son of Jacob, are sent; but two represent the different branches of the tribe of Joseph, v. 9. 12. The tribe of Ephraim comes out of its natural order, and has been overlooked by Calmet. H.

Ver. 12. *Sceptre.* Heb. *matte*, means also “a tribe.”

Ver. 17. *Josue.* His former name Osee, or Hoseah, means “one saved, or salvation:” but the addition of the *i*, taken from the name of the Lord, intimates, “he shall save, or the Saviour of God.” Some think that Moses had given him this name after the defeat of the Amalecites; but the Book of Exodus, where the name is found, might have been

written after he received this commission. C.—The Sept. have, “Ause, the son of Nave, Jesus,” as he was a striking figure of our blessed Saviour, and their names are written with the same letters, *Yehoshuah*. This Moses foresaw, and also that he should be the happy instrument, in the hand of God, of saving the Israelites, by introducing them to the land of promise, and establishing them in peace therein. M.—The changing of his name imported, likewise, that he should be the chief leader. Theod. q. 25. W.

Ver. 18. *South side*, which is to the north of where you now dwell. Moses enters into several details for the satisfaction of the people, though they had probably a general idea of the country and of its fruitfulness already, having lived not far off. They might not know, however, but that some part of the inhabitants might dwell in tents, instead of *towns*, as many of the Arabians did.

Ver. 21. *First ripe* (*præcoquæ*;) Heb. lit. “the first-born.” Sept. “the days of spring, forerunners of the grape.” In Madeira, grapes ripen in March. Some suppose the messengers departed in June, others in July. In Palestine, they have fresh grapes from the end of June till Martinmas, and three vintages, in August, and in each of the two following months.

Ver. 22. *Sin*. The desert of Pharan was contiguous to that of Sin. They departed from Cades-barne, and went along the Jordan to Rohob, at the foot of Mount Libanus, and on the road to Emath; then they returned by the confines of the Sidonians and Philistines, through Hebron, to the camp at Cades.

Ver. 23. *And came*. The printed Heb. has, “and he came:” but the Sam. and all the versions, as well as some MSS. properly retain the plural, which the Massorets allow is right. Kenn. Diss. 1.—*Enac*, the founder of Hebron, and father of the giants of Chanaan. Jos. 15:13. The Greek word *anax*, “king,” was perhaps derived from him, as also the famous Inachides, who settled in Greece, after they were driven out by Josue. Grot.—*Tanis*, where the tyrants of the Hebrews resided; a city, which the Egyptians represented as the most ancient in the world. Moses represses their vain boasting, by informing them that Hebron was of greater antiquity. It was afterwards assigned to the priests, and for a city of refuge, in the tribe of Juda. Jos. 20:7.

Ver. 24. *Torrent*. Sept. “vale.”—*Its*. Heb. “one cluster.”—*Two men*, Josue and Caleb; (S. Maximus) though the Rabbins say they carried nothing.—*Lever*, or staff, suspending it thus, in order that it might not be crushed. In that valley, Doubdan (i. 21,) was assured by the religious, that clusters, weighing twelve pounds, might still be found.

Pliny (xiv. 1,) says, there are some in Africa, larger than a male infant. Strabo (xi.) describes some in Carmania, two cubits high. Forster saw a religious man at Nuremberg, who had lived eight years in Palestine, and assured him that two men could hardly carry a bunch of grapes, such as grew in the vale of Hebron: (C.) but this may seem to be an hyperbole. H.—Lucas (T. i. p. 310,) assures us, that he had seen a bunch at Damascus, weighing above forty pounds. The Fathers here contemplate Jesus Christ, suspended between the two testaments, the synagogue and the Church: the juice, or *blood of the grape*, (Gen. 49:2. Deut. 22:14,) denotes his passion. S. Jer. ep. ad Fab. S. Bern. in Cant. ser. 44. C.

Ver. 27. Cades. The desert of Pharan, or of Cades, is the same. H.—The town is sometimes called Cades-barne, or Recem, (Chald.) which is Petra, the capital of the stony Arabia, and lies rather nearer to the Dead Sea than to the Mediterranean. It was on the high road from the Red Sea to Hebron. In one part of the desert of Cades, the people murmured for want of water. C. 20:1. But there was plenty near the city. Moses continued here a long time after the return of the spies. Deut. 1:19. 46. C.

Ver. 30. South. They had already routed the Amalecites; but the spies insidiously recall to their remembrance, that they would be again in arms to obstruct their passage.—*Hethites*, dwelt nearest the Philistines, in the country which fell to the shares of Simeon and of Dan. The *Jebusites* occupied Jerusalem; and the *Amorrhites*, the most powerful of all those nations, held possession of most of the territory which was allotted to Juda. Nearer the Dead Sea, on the same mountains, dwelt the Cinezeans and the Cineans. Bonfrere places the *Chanaanites* on the banks of the Jordan, from the lake of Sodom as far as the sea of Tiberias. But they dwelt also near the Mediterranean; and the Phœnicians maintained themselves at Tyre and Sidon, against the most powerful kings of the Jews, and extended their commerce over the old world, to many parts of which they sent out colonies. C.

Ver. 31. Caleb, to whom Josue alone joined himself, to bear witness of the truth against the other ten; whom the people were, however, more inclined to believe, (C. 14:6. Eccli. 46:9,) paying more attention to numbers than to authority, when it suited their humour. H.

Ver. 33. Spoke ill, &c. These men, who, by their misrepresentations of the land of promise, discouraged the Israelites from attempting the conquest of it, were a figure of worldlings, who, by decrying or misrepresenting true devotion, discourage Christians from seeking in earnest and acquiring so great a good, and thereby securing to

themselves a happy eternity. Ch.—*Devoureth*, by being exposed to continual wars from the Arabs, Idumeans, and from its own inhabitants, the monsters of the race of Enac. With this God had threatened the Hebrews, if they proved rebellious. Lev. 26:38. See Ezech. 36:13. C.

Ver. 34. Monsters. Heb. “giants.”—*Locusts*, or grasshoppers. So much inferior in size were we to them. Heb. insinuates that the spies entertained these sentiments when they beheld the giants, and the latter seemed to look down upon them with contempt; “and so we were in their sight.” These wicked men scrupled not to exaggerate in order to fill the people with dismay. H.—Their suggestions tended to make them distrust the goodness or the power of God; and therefore he would not suffer them to enjoy the sweets of the land. C. 14:23, 29. W. See Deut. 1:28. Isai. 40:21.

NUMBERS 14

Ver. 3. *We may.* The Latin MSS. and Bibles before Sixtus V. read “in Egypt, and not in this,” &c. But the present translation agrees with the Heb. Sept. and Chaldee. C.—They obtained what they said they wished for, v. 28 C. 14:29. 26:64. W.—*And that.* Heb. &c. “and wherefore hath God brought us into this land, that we may fall,” &c. In a rage they attribute a malicious design to God. C.—*Better.* And who would have given them food in the wilderness? M.

Ver. 4. *Captain,* instead of Moses, whom they could not bring over to their criminal design, no more than Aaron, Josue, Caleb, &c. H.—Some imagine the rebels wanted to choose themselves a king, (C.) or even another god. Drusius.—Every community acknowledges the necessity of having one at the head. W.

Ver. 5. *Israel;* begging that God would not destroy them, as he had done their brethren. C. 11. M.

Ver. 6. *Garments,* in testimony of their disapprobation and zeal; to make these insolent people reflect upon the evils into which they are throwing themselves. C.

Ver. 9. *To eat,* or consume them, as easily as we devour a piece of bread. The expression is proverbial. Ps. 13:4.—*All aid.* Heb. “their shadow,” which is taken in the same sense. Sept. “their time or opportunity is gone.” The Rabbins refer this to holy Job, who, they say, died at this time. A. Lapide.—He dwelt near the Jordan. Pineda in Job. C. 1:1 and 27.

Ver. 10. *Cried out,* &c. Heb. “said stone them.”

Ver. 11. *Detract.* Heb. “despise, irritate, or blaspheme.” God is incapable of anger, says Origen; he only foretells what will come to pass.

Ver. 13. *That the.* The sentence is left imperfect, to signify the agitation and distress with which Moses was oppressed, as if he had said, Thou wilt thus afford a pretext, that the Egyptians and Chanaanites may say to one another, that thou couldst not perform what thou hadst promised; and therefore, that in vexation thou hadst destroyed thy people. H.—Heb. “Then the Egyptians shall hear it ... and will tell it to the inhabitants of this land ... because the Lord

could not," &c. v. 16. C.—Thus they will blaspheme thy holy name. M.

Ver. 15. *One man.* All at once, (C.) entirely, without sparing so much as one. Vatable.

Ver. 16. *Sworn.* God swore to give this land to the Hebrews, but not to this particular generation. His oath would be equally fulfilled by raising posterity to Moses, v. 13. But, at his entreaty, he spared the descendants of this people, and gave the land to their children under Josue. H.

Ver. 17. *Lord,* in overcoming all difficulties, raised either by the enemy, or by thy rebellious people.

Ver. 18. *Mercy.* Sept. "merciful and true," as Exod. 34:6. 7. On that occasion, it is not written that God *swore*. H.—But equal credit is to be given to his word, as to an oath. M.—*Clear*, or, as S. Jerom expresses it in Exodus, *and no man of himself is innocent before thee*. C.—By these titles God will be addressed; and therefore Moses mentions them all, though some of them might seem to obstruct his petition of pardon. M.—He knew that none of God's perfections were contrary to one another, or to his nature of consummate goodness; and he sued for the pardon of his people, with all due submission to the dictates of his justice. H.

Ver. 20. *Forgiven* the sins to those who repent; but the punishment due to them must be undergone, though not so soon as I had threatened, v. 12. 19. How happy is that nation, which has one like Moses to intercede for them! H.

Ver. 21. *Lord.* I will surely punish the guilty; and all the earth shall know that their own crimes, and not my imbecility, prevented their taking possession of Chanaan. My *glory* shall shine both in my long-suffering, and in the effects of my justice. Let me pass for a *dead god*, like the idols, if I do not perform what I say.

Ver. 22. *The men*, above twenty years of age, v. 29.—*Majesty*, manifested by *the signs*, &c. H.—*Ten times*; very often. It is not necessary to specify the number of the rebellions, as some have done, placing the first on the other side of the Red Sea, (Ex. 14:11,) and the tenth here. The expression is often used to express a great but indefinite number. Eccles. 7:20. C.

Ver. 23. *It.* None of those who murmured ever entered the land of promise. Origen (hom. 27,) believes that the Levites behaved with fidelity, and were not comprised in the punishment. In effect, Eleazar certainly entered Chanaan. Jos. 14:1. Salmon also, who espoused

Rahab, had seen the wonders of God, but had not joined with the rest; so that, when it is said (v. 2,) that *all murmured*, we must explain it by S. Jerom's rule, of the greatest part; as, no doubt, many would abhor the conduct of the seditious. C.—*Omnia non ad totum referenda esse sed ad partem maximam*. S. Jer. ep. 146. ad Dam.)

Ver. 24. Spirit. The spirit of obedience and of courage. M.—*Followed me*, as a guide, and hath fulfilled all my desires. Vatab.—This he was enabled to do by God's free grace. But his co-operation merited a reward. See S. Aug. de Grat. & Lib. iv. W.

Ver. 25. For. Heb. "Now," &c. The enemy is ready to attack you in the defiles, and I will not expose you at present to their fury, as you shall not enter the land for many years. Wherefore *to-morrow*, &c. H.—It seems they complied reluctantly, for they probably encamped in that neighbourhood about a year. C.

Ver. 30. Hand, the posture of one taking an oath. Gen. 15:18.

Ver. 33. Years. Within five days from the departure out of Egypt, (M.) and above 38 from this time. Heb. "they shall be shepherds," without any fixed dwelling, like the shepherds of that country.—*Consumed*. They had complained that Chanaan consumed and devoured its inhabitants. C.—Their children underwent a temporal, but salutary, punishment for their sin. S. Aug. ep. 75. W.

Ver. 34. Revenge. Heb. "my breach of promise, or if my threats be vain," &c. Sept. "you shall know the fury of my anger." C.—I will convince you by the severity with which I shall execute this sentence, that you had no reason to distrust my former promises. S. Jerom (in Ezech. xx.) entertains hopes of the eternal salvation of many of these Hebrews, who had time to do penance for their sins.

Ver. 37. Lord, by pestilence, (ver. 12; Philo) or by the exterminating angel, 1 Cor. 10:10. They were burnt to death before the tabernacle, or at least died suddenly. Jans. The Jews have appointed a fast on the 7th of the 6th month, to bewail this event. C. v. 39.

Ver. 41. Which conduct shall not, &c. They had been ordered to return: now they will advance, and, though admonished that the Lord will not assist them, they depend upon their own efforts, being ever full of themselves, and distrustful of God, the two sources of all spiritual misfortunes. H.

Ver. 44. Blinded, with presumption, as the Heb. *yahpilu*, insinuates. "Their heart was puffed up with pride, and they ascended." Deut. 1:43. C.—The enemy was ready to receive them, and easily routed this

rabble, abandoned by God, and by Moses, Aaron and his sons, Josue, and other men of virtue and sense. They who before lay lurking in the valleys, (v. 25,) assume fresh courage, when they become the executioners of God's vengeance, and come pouring down from their mountains, with irresistible fury; nor do they stop till they had made a dreadful carnage of the Hebrews. The same place was again deluged with blood, (C. 21:3,) and was called *Horma*, or "the Curse." The Sam. and Sept. add, *and they returned into the camp*, Thus, by their own woeful experience, they began to feel that God would keep his word in punishing the common people, as well as the leaders, v. 37. H.

NUMBERS 15

Ver. 2. *Speak*. This law was probably given towards the end of the 40 years, v. 23.

Ver. 3. *Victim* "of peace," as some Latin copies read, including all the different sorts, v. 28. C.

Ver. 4. *Ephi*. Heb. "a tenth of flour," or one gomer. D.

Ver. 6. *Oil*. Greater libations are required for a ram, as it is *larger* than the former victim, which was accompanied with only half the quantity of fine flour. H.—Part of the wine and oil was poured on the flour, and burnt on the altar; the rest was given to the priests.

Ver. 11–15. *Thus, &c.—Land*. In this last verse, the Sam. copy observes a more correct manner of punctuation than the Heb. which is commonly rendered "O congregation." Houbig.—The author of the Vulgate has preserved the sense, but not all the words of the original. The *strangers* here spoken of are *the proselytes of justice*, who kept all the law. *Those of the gate*, who lived in the land, uncircumcised, could only present holocausts, without libations. Lev. 22:25. C.—"The many sacrifices (of the old law) prefigured this one sacrifice" of the new. S. Aug. de C. x. 20. Christ, represented by the *oil*, offers himself the *victim*, under the forms of *bread* and *wine*. D.

Ver. 20. *Eat*. Heb. and Sept. "of your dough." They elevated a part towards heaven, and gave it to the priest or Levite, who lived nearest them; and, in case none could be found, as at the present day, they were to burn it in honour of God. Tradition determines the quantity to be between a 40th and a 60th part. S. Jer. in Ezech. xlv. This they do every time they bake, according to Philo, and Leo of Modena, (2. 9.)

though the law be not clear, and some might think it sufficient to give a part, the first time they baked with new flour.

Ver. 22. Ignorance. Other victims are prescribed; (Lev. 4:13,) so that the ignorance here mentioned must be of a different nature. The former was perhaps a sin of commission, and this a sin of omission; such as if the whole people should neglect to eat the paschal lamb. The Rabbins think that the law alludes here to idolatry, committed for want of knowledge. But that is next to impossible in a whole nation. Outram believes, that the Book of Leviticus speaks of those who transgress the negative precepts, without abandoning the true religion; but the present law alludes to those who forget the laws of their fathers, and embrace a false worship. Thus Ezechias offered the victims here prescribed, though more in number, to expiate the idolatry of the people under Achaz, 1 Par. 29:21. See also 1 Esdr. 8:35. Some think Moses has supplied in this place what was left deficient before. But it is more probable, that he supposes here only some of the *tribes* have sinned ignorantly, while in Leviticus he speaks of the whole nation. C.—No one sins for the sake of the offence, but for some advantage which we falsely persuade ourselves we shall derive from doing so. S. Aug. q. 24.

Ver. 25. And for. Heb. “and their sin (offering) in the presence of the Lord, for their ignorance.” C.

Ver. 30. Pride. Heb. and Sept. “with hand, *or* with head (Chald.) uplifted,” without shame or control. The Rabbins say, he must deny that God is the author of the law, and sin deliberately, after being admonished, &c. before he will incur this penalty. But why all these restrictions?—*Rebellious.* Heb. “he hath blasphemed, *or* irritated the Lord.” Such crimes imply a contempt of the law.—*Cut off* by God, if the judges neglect to do it. The Hebrews maintain, that each individual has a right to kill such scandalous offenders, as Phinees did Zambri. C. 25:7. 1 Mac. 2:23. It is not clear whether all strangers, living in the country, were subjected to this law. Seld. Jur. ii. 11. Though such crimes were not pardoned by the law, true repentance will free us from them. S. Aug. q. 25. W.

Ver. 32. Wilderness of Pharan, if this crime were committed soon after the murmuring of the people, or in some other part of the desert. This example tends to show the severity and extent of the former precept. The law had condemned the breaker of the sabbath to be put to death. But Moses consulted the Lord, to know in what manner; or perhaps there were some circumstances attending the offender, which extenuated or enhanced his crime. Some of the Rabbins have unjustly

aspersed the character of Salphaad, as if he were the person, because it is said that *he died in the desert in his own sin*. C. 22:3. C.—Those who transgress with full knowledge, deserve to be severely chastised; (Lu. 12:47,) and this is the more necessary, when the law has been lately promulgated, to restrain the insolent. H.—God generally makes an example of those who first transgress his laws, as he did our first parents, Cain, the Sodomites, the worshippers of the golden calf, &c. He punished thus the sacrilege of Nadab, the disobedience of Saul, the lie of Ananias and Saphira. Cajetan. D.

Ver. 38. Fringes. The Pharisees enlarged these fringes through hypocrisy, (Matt. 23:5,) to appear more zealous than other men for the law of God. Ch.—Our Saviour conformed to this law. Luke 8:44. Moses shews that these fringes were to be made for the cloak, which was square, and not for the tunic. Deut. 22:12. The colour, in S. Justin's time, was purple. Dial. It seems that the Phœnicians were accustomed to wear such fringes. *Sidoniam picto chlamidem circumdata limbo*. Æneid, iv. C.—God ordained that his people should be thus distinguished from other nations. T.

Ver. 39. Astray, (fornicantes). The eyes being left without restraint, easily fix upon dangerous objects, which captivate the heart, and lead to idolatry and the contempt of God's law. C.—We are also admonished to meditate on the law, and not follow our own *thoughts* or interpretations, so as to render it of no effect, in the regulation of our morals. H.

NUMBERS 16

Ver. 1. Isaar was brother of Amram; and, consequently, his son was the cousin of Moses.—*Core* engaged the rest in his revolt. Heb. "took or replied," interrupting Moses at the very time when he was speaking, in the name of God, and requiring that he should shew by what right he arrogated to himself alone that authority. "Core separated himself." Chal. "He retired." Syr. "Core spoke ... and Dathan ... and they rose up." Sept. The Caathites encamped near the tribe of Ruben; and hence Core had an opportunity to engage some of them in his revolt, by insinuating that Moses occupied the post in the state which ought to belong to them, as Ruben was the first-born; while Aaron had obtained the high priesthood, and the rest of the Levites, though of equal nobility, were to be treated as his servants. It is not known when this revolt happened. Some place it at the camp of Sinai;

others at that of Jetezata. Deut. 10:8.

Ver. 2. *Rose up.* The crime of these men, which was punished in so remarkable a manner, was that of schism, and of rebellion against the authority established by God in the Church; and their pretending to the priesthood without being lawfully called and sent: the same is the case of all modern sectaries. Ch.—Let them dread a similar punishment; not only the authors of such wicked pretensions, but those also *who consent* to them. Rom. 1:32. For we find that Core and all his adherents were buried in hell; (v. 33,) and those likewise who complained that their punishment was too severe, fell victims to the raging fire, v. 49. With what earnestness ought we not therefore, to *contend for the faith once delivered to the saints!* Jude 3. For if those be so severely punished who rise up in opposition to lawful superiors, either in church or state, what swift destruction do they not bring upon their own heads who *deny God, who bought them*, and make him a liar, by calling in question his most sacred truths? 2 Pet. 2:1. H.—Core and his companions impugned not the law directly, but resisted Moses and Aaron. S. Ignat. ep. ad Magnes. They believed in the same God; yet, because they took upon themselves to sacrifice, they were forthwith punished by God, and their unlawful sacrifices could do them no service. S. Cyp. ep. i. 6. Thus we are warned to keep in the true Church, and to obey those who are set over us; and never, for any temporal consideration whatever, to encourage, by our presence, the sermons or meetings of heretics, or of schismatics, lest we perish with them, v. 26. W.—*Assembly.* Heb. “famous in the assembly, men of name,” and distinction, senators. It seems Hom left the rest of the conspirators, as he is mentioned no more. The princes of Ruben were desirous of obtaining the temporal power only. But the Levites aspired at that sacred pre-eminence, which had been given by God to Aaron and his sons. C.

Ver. 3. *Let it be enough.* Heb. *rab*, “too much you take upon you;” or “suffice it for you.” Sept.—*Holy ones*, as deserving of the priesthood as yourselves, v. 10. Why then would you treat them as your inferiors? We will throw off the yoke, and assert our just rights. C.—On the same plea, Luther (de abrog. Missa,) rejects all ecclesiastical hierarchy, and will have no distinct priesthood, because all Christians are called *priests*, (Apoc. 1) and a *holy priesthood*, 1 Pet. 2:5. W.—But they do not take notice that the apostle immediately explains himself, by saying, *to offer up spiritual sacrifices, and to declare the virtues of Christ*; in which sense they are also styled a *kingly priesthood*. ib. v. 9. H.

Ver. 5. *The holy ones*, whom he has chosen for the high priesthood.

The psalmist, speaking of this sedition, says, *they provoked ... Aaron, the holy one of the Lord*. Ps. 105:16. C. See 2 Tim. 2:19.—Only those who are chosen by God, can lawfully perform this sacred office, as the Almighty declares by a miracle. H.

Ver. 6. Censers. It was not lawful for the Levites to offer incense: but they had prepared for themselves the ensigns of the priestly power, and Moses permits them to try their success. H.—They might have brought the censers, or broad plates, bowls, or vials, (Apoc. 5:8,) out of Egypt, where every family offers incense to their domestic gods and sacred animals. In Sicily and Greece they were also very common, as well as at Babylon; where married people always purified themselves with the smoke of incense. Herod. i. 197.

Ver. 7. Lord, in his sanctuary, where the priests alone offered incense twice a day upon the altar. C.—*Too much.* Moses retorts upon them their own words, v. 3.

Ver. 9. To him: Heb. and Sept. “to them,” or instead of the people. God had chosen them for that post of honour, to the exclusion of all the rest, so that they ought, the least of all, to have complained. But it often happens, that those who are the most exalted, take occasion to esteem themselves deserving of still higher honours; and thus, like Lucifer, fall into the bottomless pit! H.—Core was perhaps the more irritated, because he was not at the head of the Caathites, though a descendant of the second son of Caath, while Elisaphan, sprung from a fourth son, was preferred to him. C. 3. T.

Ver. 11. Him. The injury is offered to God, who made choice of Aaron freely.

Ver. 14. Eyes. These princes of Ruben were not desirous of the priesthood, as Core was; they repined, that Moses had got possession of the sovereign authority, and therefore they endeavour to represent him as an imposter, who had promised great things, but in reality had deprived the people of all the happiness which they formerly enjoyed in Egypt, and was now disposed to exercise his tyranny upon their very persons. H.—“Do you wish that we should not see through your impostures?” Heb. “wilt thou put out the eyes of these men,” who have informed us what sort of a country Chanaan is? Sept. “thou hast blinded these men,” who are so stupid as to obey thee. C.—Chaldee, “though thou pull out our eyes, we will not come.”

Ver. 15. Very angry. This anger was a zeal against sin; and an indignation at the affront offered to God; like that which the same holy prophet conceived upon the sight of the golden calf, Ex. 32:19.

Ch.—*Respect not*. Heb. “thou wilt not have regard for *their sacrifices*,” as long as they continue in these sentiments of pride and of rebellion. H.—*Thou knowest*. Heb. “I have not,” &c.—Ass. This expression is proverbial, 1 K. 12:3. The Samar. and Sept. read, *chamod*, “any thing desirable,” instead of *chamor* “an ass.” C.

Ver. 22. *God*, who givest life to all, and searchest the inmost recesses of the heart. M.

Ver. 26. *Depart*. If we give any encouragement to schismatics, or go to their meetings, we must expect to be involved in their sins. S. Cyp. de Lapsis 5. W.

Ver. 27. *People*, (*frequentiâ*). The Sept. generally translate *tappam* by *apokene*, “family and effects,” of every denomination. C.—Here was a full assembly waiting for the event, between fear and hope. As these rebels would not come, when Moses sent for them, he condescended to go to them, and denounced the impending ruin, v. 14, 25. He commits his whole cause to God, and is willing to be rejected as a vile impostor, if God do not shew, by a miraculous and exemplary punishment of his opponents, that what he had hitherto done, as the head of the people, and particularly in the consecration of Aaron, was by his direction. H.—He had before proved his mission by miracles. Ex. 4. W.

Ver. 30. *Hell*. See Ps. 54:16. Prov. 1:12. “They were consigned to the tomb before they were dead,” (S. Optatus, B. i.,) while their impenitent souls were buried in hell. The souls of their infant children, which had no share in the rebellion, might be exempted from the latter part of their punishment. C.—If some have the rashness to blame the severity of this judgment of God, let them shew the disparity between it and the various other accidents occasioned by earthquakes, &c. which involve millions of such “smiling infants” in destruction; or, if they do not infer from these misfortunes, that the laws of nature are unjust; neither ought they to conclude that the religion, delivered by God to Moses, was an imposture, or that the Jewish legislator was cruel. He continued a silent spectator of this transaction, which he was informed by the Spirit would surely take place, and could not be averted by his intercession, which had before rescued the less guilty multitude, v. 22. H.—“They descend into hell alive; *that is*, feeling their own perdition, who, imitating Core, ... separate from the Church, and presently fall into heresy.” S. Aug. ep. 93.

Ver. 32. *Tents*. Heb. adds, “all those who belonged to (*or sided with*) Core, and all their riches.” Moses informs us, (C. 26:10,) how some of

Core's children were miraculously preserved. Their descendants were appointed by David to sing and to guard the doors of the temple, 1 Par. 9:19. C.—Samuel was of the same family. 1 Par. 6:33. T.

Ver. 33. *Hell.* Heb. adds, “they, and whatsoever *belonged* to them, descended into hell, *or* the pit.” *Salé.*—The souls of the impenitent into the former, the bodies of the cattle, &c. into the bowels of the earth. H.

Ver. 35. *Incense.* Core had left them, and was busy in stirring up the people to rebellion, when a fire proceeding from the cloud, or from the altar, or perhaps a thunderbolt, (C.) came to arraign them before God's tribunal, there to meet their chief, and to hear the eternal sentence of separation from all good, which was instantly pronounced upon all who died impenitent. H.—Perhaps Core might have been offering incense with his 250 men, when the fire seized him, v. 40. D.

Ver. 38. *Sinners.* These censers were *sanctified* or set apart for God's altar: 1. By the intention of those who used them, though contrary to his will; 2. by the exemplary vengeance which he exercised upon the rash pretenders to the priesthood; 3. by being a monument of their folly, and therefore placed, by God's order, upon the altar, to deter all others from imitating their conduct. Eleazar was commanded to take them up, and scatter the strange fire; that Aaron might not be defiled with touching the carcasses or ashes of the deceased, nor seem to exult in their death. C.—God was thus also pleased to manifest that the children of Aaron, and not of the other Levites, should succeed him. S. Aug. q. 30. W.

Ver. 39. *Altar* of holocausts, which was already covered with plates of brass. C.

Ver. 40. *Stranger*, though he be even of royal dignity. Thus Osias was afflicted with a perpetual leprosy, which rendered him incapable of exercising even the office of king, because he had attempted to offer *incense*, 2 K. 15:5. 2 Par. 26:17. H.

Ver. 45. *Get ye out.* Moses and Aaron complied with the spirit, though not with the letter of this injunction. They lay prostrate on their faces, with all humility and earnestness, begging that the Lord would preserve them, and at the same time take pity on the frailty of the multitude, who had been deluded, and had, in words at least, approved the conduct of the rebels. H.—God encourages them inwardly to persevere in prayer, in the same manner as when he said to Moses, (Ex. 32:20,) *Let me alone, that my wrath may be enkindled, &c.*

Ver. 46. *Take.* Moses was inspired by God, on this extraordinary occasion, to pass over the common rules, which forbade the high priest to offer incense any where but in the tabernacle, and never to appear among the dead. C.

Ver. 49. *Core.* We cannot reckon less than 15,000, who perished in consequence of their adherence to this innovator. Behold the first-fruits of ambition and of rebellion. H.

NUMBERS 17

Ver. 2. *Speak.* The cause of the different families of the Levites now being fully decided, that one of the other tribes might pretend to the honour of the priesthood, God orders Moses to propose another miracle to them, of a less terrible nature than the preceding one.—*Man*, or prince of the tribe. H.—The name of Aaron was written upon his staff, which was taken from an almond tree; those of the princes of the other tribes appeared upon their respective rods, and represented their different families, v. 3. C.

Ver. 5. *They murmur.* Hence it seems this miracle was not unnecessary, as the people were still inclined to murmur at the pre-eminence given to Aaron. H.

Ver. 6. *Besides*, &c. Heb. and the other versions, “the rod of Aaron was in the midst of their rods.” Whence some infer, that there were only 12 rods. But Origen, (hom. 9,) and most others, allow 13, as the tribe of Joseph was divided into those of Ephraim and Manasses; (C.) each of whom had a proper representative or prince. See C. 2:18. 20. 10:22. 13:9. 12. The tribe of Levi is generally placed by itself. If there were only 12 rods, whether would the name of Elisama, or that of Gamaliel, designate the tribe of Joseph? Who was properly the prince of that undivided tribe? H.

Ver. 8. *The rod of Aaron for the house of Levi, was budded*, &c. This rod of Aaron, which thus miraculously brought forth fruit, was a figure of the blessed Virgin conceiving and bringing forth her Son, without any prejudice to her virginity. Ch.—*Almonds*. Buds, blossoms, leaves, and fruit just formed, (Is. 18:5,) appeared upon the rod, which before was dry. Tostat believes, that it continued in the same state during the whole time that it was preserved in the ark. “The grace of the priesthood never fades.” S. Amb. ep. 63. or 58. The almond tree is the first which blossoms, and therefore it is styled *a watching rod*. Jer.

1:11. The Fathers observe in this of Aaron, a figure of Christ's passion and glorious resurrection; and Origen (hom. 9,) remarks, that from his cross proceed the sweet odours of virtue, and the fruits of converted nations. C.—For Christ made peace *through the blood of his cross*. Colos. 1:20. The blessed Virgin, whom the blooming rod also represents, might as easily become a mother without losing her virginal integrity, as this dry rod might produce fruit, without receiving any moisture from the earth. S. Aug. S. Greg. Nys. S. Bern. &c. W.

Ver. 10. Testimony. S. Paul (Heb. 9:4,) says it was in the ark. See Deut. 31:26. C.—It was not the rod with which so many miracles had been wrought. T.

Ver. 12. All perish. Many had been already destroyed. Those who remained, and were conscious of their seditious practices, feared a similar treatment. H.

Ver. 13. Destroyed. They betray the sentiments of their hearts; though some believe that they were now entering into themselves, and desirous to know what they must do to escape the fate of their brethren. God gives them an answer in the following chapter, teaching them that they must refrain from approaching to *the tabernacle*, unless they be authorized; and provide such things as are requisite for the maintenance of those, whom he has chosen for his ministers. C.—Afterwards, he passes over the transactions of about 35 years, in profound silence, that the memory of those who had so often murmured, might perish. Salien. A.C. 1505.

NUMBERS 18

Ver. 1. Priesthood. If you transgress, or if you neglect to instruct and watch over those who are employed about the *sanctuary*, you shall be responsible for it. C.—You must resist those strangers who would intrude themselves into the office, which I have confirmed to you by miracles. M.

Ver. 2. Sceptre. Heb. *shebet*, denotes also “tribe, family,” &c. The princes of families probably bore a sceptre, as we find all magistrates did in the days of Homer. Iliad i. Æneid xii. C.—All the other children of Aaron's father, were to be in the order of the Levites, among whom even Moses left his own family, though he was himself an extraordinary priest. H.

Ver. 4. *Stranger*; even born of a woman of the tribe of Levi. Maimonides.

Ver. 7. *Priests.* Heb. “you shall serve in the ministry of priests which I have given you.” The office was not due to them on account of any superior merit. H.

Ver. 8. *Charge*, as stewards or dispensers (C.) of what is offered to me; part of which I abandon to your use, as long as your republic shall subsist. M.—*First-fruits*, or “heave-offerings,” which comprised also the victims, first-born, &c. over which the high priest had a general inspection.—*Office.* Heb. “unction.” Sept. “as a reward,” or salary for your labour, in performing the duty of priest. C.

Ver. 9. *And are.* Heb. “This shall be thine, of the most holy things, from the fire.” Some parts of the victims for sin and of the libations were to be consumed, while the rest was given to the priests. These libations were not properly styled *holy of holies*, (which were to be eaten only in the holy place, by those who were in actual service) no more than the peace-offerings were, of which even women might partake, v. 11. 12. Lev. 10:14.

Ver. 11. *House*, perpetually. Hired servants were not admitted to eat of them. Lev. 22:10. C.

Ver. 12. *The best*, (*medullam.*) Lit. “the marrow.” H.—The fattest and most delicious. M.

Ver. 13. *First-ripe*, (*initia.*) “The beginnings” (H.) of the fruit of trees, in the fourth year. Lev. 19:24. It may also comprise all the fruits of the earth. C.—First-fruits must be distinguished from tithes, which were only the tenth part. The former were offered immediately to the Lord, but the latter to the priests, &c. for their support. Besides the first-fruits of ears of corn at the Passover, and of bread at Pentecost, and at every weekly baking, first-fruits were to be given in the 7th month of the harvest and of the vintage, according to each person’s generosity, provided he gave between the 40th and the 60th part of his revenue; and these last are commonly the first-fruits meant in Scripture.—*Lord*, in sacrifice. If they were given to the priest, the unclean might partake of them. M.

Ver. 14. *Vow.* Heb. *cherem*, “anathema:” man, beast, or land might be thus consecrated to God, either for sacrifice, or for the benefit of his priests. Lev. 27:28. H.

Ver. 15. *Beast.* The Rabbins restrain this to the ass alone, which they pretend was deemed the only unclean animal by the Israelites, in

Egypt, when this law was established; and Moses indeed specifies it alone. Ex. 13:13. Abenezra.—But we cannot doubt but that camels, and all other unclean animals, were to be included, if the Hebrews kept them; (C.) and those which were rendered impure by some defect, were also to be redeemed. M.

Ver. 16. *Of it;* the first-born of man. The child might be redeemed sooner, and sometimes they waited till after the purification of the mother, or 40 days, as our blessed Lady did. Lu. 2:22. C.—Five sicles of silver, or about 11s. 6d. Eng. were then to be paid, unless poverty obliged them to give only two turtles or pigeons. H.—Beasts might be redeemed after they were eight days old. Ex. 13:12. Leo of Modena, (p. 1. c. 9,) informs us, that when a child is to be redeemed, at present, the father sends for a descendant of Aaron, who, after enquiring of the mother, if she have had no child before; and of the father, if he wish to redeem the infant, says aloud, “This child, being the first-born, belongs to me; as it is said, (Num. 18:16,) *Thou shalt redeem the child of a month old for five sicles*. But I take this (about two crowns of gold) instead.” C.—But how can these priests prove their genealogy, since the distinction of the tribes has been so long lost?—*Of silver*. Heb. “according to thy estimation, for the money of five sicles, by the sicle of the sanctuary, which hath 20 geras.” H.

Ver. 18. *Thine*. So that thy wife and children, if clean, may eat the flesh. C.

Ver. 19. *A covenant of salt*. It is a proverbial expression, signifying a covenant not to be altered or corrupted; as salt is used to keep things from corruption; a covenant perpetual, like that by which it was appointed that salt should be used in every sacrifice. Levit. 2:3. Ch.—Thus God gave the kingdom to David for ever, by a covenant of salt, 2 Par. 13:5. Salt is an emblem of eternity. Oleaster believes, that salt was used in the ratification of all solemn covenants, to denote their stability. C.

Ver. 20. *Nothing*. No *portion* of land, like the other tribes; but only some towns and suburbs, allotted to thy children in the midst of the Israelites. They might purchase land as well as others, and might obtain a property by the vows of their brethren. Lev. 27:14. Jeremias (32:7) and S. Barnaby had land. Acts. 4:37. God had provided for his ministers abundantly, without exposing them to much trouble. The Levites enjoyed the tithes of all the produce of the country, besides the first-fruits of corn, dough, &c. and some parts of each beast that was killed in the town. Deut. 18:3. The priests, who were still fewer in number, enjoyed the 100th part of the revenue of all Israel, receiving

tithes from the Levites, and innumerable accidental offerings of wine, &c. which made Philo say (de præm. Sacerd.) that “the law of Moses gave the priests all the splendour of kings.” They might, therefore, be zealous to preserve religion for their own temporal advantages.—*I am*, &c. God promises to reward those who serve him with fidelity. Deut. 18:1. Jos. 13:14. The priests of the new law ought more particularly to serve him with disinterestedness, for his own sake. C.—Of this they are reminded, when they take the first step towards holy orders. The bishop cuts off some of their hair in the form of a cross, while they recite, *The Lord is the portion of my inheritance, and of my cup: it is Thou that will restore my inheritance to me*. Ps. 15:5. Pontif. Rom. H.—“Some possess riches, while they serve Christ, who appeared in the garb of poverty.” S. Jerom ad Nepot.

Ver. 22. *Deadly sin*. That is, sin which will bring death after it. Ch.—Heb. “lest they bear sin unto death,” and fall like their brethren. C. 17:13. H.

Ver. 23. *People*; or the Heb. may be also “they shall bear their *own* iniquity.” If they prove negligent in performing their duty they shall be punished; and if they do not restrain the people from approaching the tabernacle, they shall be answerable for their offence, and both shall incur death. C.—They shall, however, save their own souls, if they have not been deficient in instructing the people, and in doing their utmost to prevent any profanation. H.

Ver. 27. *As an*. Thus you will perform your duty, as well as if you gave corn and wine of your own growth. M.—*Presses*. Heb. *yakeb*, means also the tub where wine was kept. Jonathan translates, “as the ripe (old) wine of the tub of your wine-press;” insinuating that the wine must be fit for use. C. 5:29. 30.

Ver. 32. *By*, &c. Heb. “when you have made a heave-offering of the best of it; nor shall you profane the holy things of,” &c. H.—This they would do, if they gave the worst only to the priests. D.—There were only three at this time; yet they received the 100th part of the produce of so many thousands. Well therefore might God say, *I will fill the souls of the priests with fatness: and my people shall be filled with good things*. Jer. 31:14. T.

NUMBERS 19

Ver. 2. *Observance*. Heb. “ceremony.” Sept. “distinction, (*diastole*, S.

Aug. q. 33,) or ordinance." C.—*Victim*. Heb. "the ordinance of the law." D.—*A red cow*, &c. This red cow, offered in sacrifice for sin, and consumed with fire without the camp, with the ashes of which, mingled with water, the unclean were to be expiated and purified; was a figure of the passion of Christ, by whose precious blood, applied to our souls in the holy sacraments, we are cleansed from our sins. Ch.—*Age*, three years old. Some translate, "entirely red." They suppose, that these regulations are in opposition to the customs of the Egyptians, who never sacrificed the cow, esteeming it sacred to Isis, or to the moon. Spencer (Rit. ii. 15) adds, that the *red* colour was formerly in the highest estimation; and this victim represented the death of Christ, who expiated our defilements. The Egyptians immolated bulls of a red colour, in hatred of Typhon, and to appease that dangerous god, whom they depicted perfectly red. Plut. (Isis) observes, that they hate all animals of that colour; and the Copts precipitated a red ass down a precipice. The ancient kings of Egypt sacrificed red men on the tomb of Osiris or Dyphon; (Diod. Bib. 1,) and Manetho assures us, that they scattered their ashes in the wind. If this custom prevailed in the days of Moses, we need not wonder that he teaches the Hebrews to have so little dread of Typhon, as even to chose a red cow in preference, to purify themselves.—*Yoke*. Such victims were generally chosen by the Romans, Greeks, and Egyptians, as more delicate and respectful. *Intacta totidem cervice juvencus*. Georg. iv. Bochart, anim. 2. 33. S. Jerom (ep. 27,) says, that a red cow was sacrificed every year, as in reality one would be requisite for all the people, though the Rabbins pretend that only seven, or ten at most, were treated in this manner, from Moses till the destruction of the temple by Titus. Drusius.

Ver. 3. *Of all*. Heb. "before his face." Sept. "they shall bring her out, slay and burn her before him," which must be referred to some other priests, who accompanied Eleazar on this occasion, v. 8. C.—Aaron did not perform this office, as the sacrifice was not solemn, but sorrowful, and designed for purification. M.—The Rabbins say, however, that the high priest performed this ceremony ever after; and, since the building of the temple, they did it upon Mount Olivet. This is also marked by S. Jerom, ep. 27. It was thus a more lively figure of Jesus Christ sweating blood on that same ground; as the smoke might represent his ascension. Acts 1:10. Lu. 22:44. C.—He died out of Jerusalem, in full age, (v. 2,) or 33 years old, being wounded in every part for our transgressions, (v. 5,) setting us an example how to suffer, (v. 6,) and by his blood communicating virtue to the sacraments, v. 5. His body, derived from Adam, (or *red earth*, v. 2,) was buried in a most clean place, (v. 9,) and those who crucified him became more unclean; (v. 8) while even those who were employed in burying him (v. 9,) required to be cleansed by the grace of his passion, which must

be communicated to them by baptism, in the name of the blessed Trinity, without which they cannot partake of any of the sacraments. C. 12. The old law could bring nothing to perfection. Those who lived under that dispensation, were forced to wait till the evening, (v. 7,) when in the last ages the new law commenced, that by faith in Christ they might obtain the remission of their sins. Thus we perceive the meaning of many things which to the Jews were veiled in shadows. Heb. 10. S. Aug. q. 33. Theod. q. 36. W.—The Fathers observe also, that the infirmity of our Saviour's flesh, and his liberty in giving and resuming his life, (Jo. 10:18,) were denoted by the cow, which had never been yoked. C.

Ver. 4. *And.* Heb. “And Eleazar, the priest, shall take part of her blood with his finger.” He looked from the pile of wood, where he was standing, towards the west, and sprinkled the blood, and wiping his fingers upon the skin of the cow, waiting till the fire was kindled, before he opened her belly; he then threw into the fire the cedar-wood, &c. Drusius.—Others believe that this last ceremony was performed by some one else, (v. 7,) as it is not clear that Eleazar became unclean. His being substituted instead of Aaron, might shew that Christ would institute a new priesthood.

Ver. 6. *Dyed.* With which the cedar and hyssop were tied together, as being deemed most proper instruments of purifications. Lev. 14:4. 49. S. Paul informs us (Heb. 9:19,) that Moses thus sprinkled the people and the book: and branches of this description were probably used when the people took this holy water, v. 18. The *ashes* intimate that those who have sinned, may be purified by the sacrament of penance, v. 9. C.

Ver. 10. *Strangers.* Even those who had not embraced the Jewish religion. Grotius.—Thus, the baptism of Christ brings salvation both to the Jews and to the Gentiles. S. Aug.

Ver. 12. *Seventh.* If he neglect to be sprinkled on the third day, his purification will be protracted till the 10th. As this was the only means of removing the legal uncleanness contracted by touching a dead body, some of the ashes must have been reserved in various parts of the country, after the Israelites were dispersed. C.

Ver. 13. *Upon him,* unless he be excused by ignorance, (Lev. 5:3. 6,) he shall be slain.

Ver. 14. *Days.* Almost all nations seem to have considered themselves defiled by the presence of a corpse. Virgin (*Æn.* vi. 149,) writes, *Præterea jacet exanimus tibi corpus amici—Heu nescis! totamque incestat*

funere classem.

Ver. 15. Cover. Sam. “neither chains nor bands.” Formerly boxes were tied down. Hom. Odys. viii. If the covering of any hollow vessel was off, when a corpse was present, it became unclean. C.

Ver. 16. Grave. The Hebrews buried it at a distance from towns, and set up some mark to apprise all people, that they might not be defiled for seven days. C.

Ver. 17. Burning of the red cow, which was also a *sin-offering*, v. 9. H.—Upon the ashes they poured some running or spring water. The pagans generally preferred the water of the sea; or if they could not procure any, they mixed salt with common water. Ovid (Fast iv,) mentions a lustration made with the ashes of a calf, mixed with horse blood; and another, which was used in honour of Pales, the goddess of harvests, by the oldest virgins present, who sprinkled the ashes of calves, *populos purget ut ille cinis*. Athenæus (ix. 18,) observes that a stick was taken from the fire of the altar, was extinguished in water for the purification of the unclean; and the ancient Romans, who had been at a funeral, sprinkled themselves with water, and jumped over fire for the same purpose; as the Greeks were accustomed to place a vessel full of water, at the doors where a corpse was lying, that all might purify themselves when they came out. C.

Ver. 20. Church, or assembly of the people. H.—He shall be put to death by the judges, or by God. M.

Ver. 21. Evening. The victims which were appointed for the expiation of sin, communicated a legal uncleanness to those who were employed about them. They were looked upon as so holy, that the most pure were guilty of a sort of irreverence by touching them. C.

Ver. 22. Is unclean, by touching the dead, must remain defiled seven days. But those whom he touches, as well as all who may have communication with them *in infinitum*, may be purified in the evening. C.

NUMBERS 20

Ver. 1. Sin, Zin, or Tsin, nearer to Judea than the desert, where the Hebrews encamped before. Ex. 16:1. H.—Moses informs us of very little from the time when the people murmured at Cades-barne, in the second year, till the beginning of the 40th year of their sojournment.

—*In Cades*. The Rabbins assert, they remained there the first time twenty-nine years, (C. 14:45,) and the second, ten. Genebrard, A.M. 2670. But we do not believe they continued there above a year the first time.—*Mary*. S. Gregory of Nyssa, and S. Ambrose, suppose she was always a virgin, in which respect she was a figure of our blessed Lady, as well as in her name. She was probably 130 years old, as she was very discreet at the time of the birth of Moses, and employed by Providence in preserving his life, as the blessed Virgin screened our Saviour from the fury of Herod. She had the superintendence over the Hebrew women; (Ex. 15:20. Theod. in Mic. vi. 4,) and hence many apply to her and her brothers those words of Zacharias, (11:8,) *I cut off three shepherds in one month*. Mary died without being permitted to enter the promised land, on account of her murmuring, C. 12. Thus the synagogue, though proud of her prerogatives, cannot enter the land of rest. C.—*There*. Some place this Cades not far from the Red Sea, (v. 20,) south of Idumea, while the other was to the north, and nearer Chanaan, being generally called Cades-barne. Bonfrere and C. a Lapide. C. 20:16.—In this place Mary died, four months before Aaron. M.

Ver. 3. *Brethren*, Core, &c. (C. 16:32,) or with them he died (C. 11) at the graves of lust. C.

Ver. 6. *And cried ... to murmur*. These words are not found in the Heb., Sept., &c. nor in the new edition of S. Jerom, though they occur in most of the Latin MSS. C.—If it be an addition, it must be very ancient. Mariana.

Ver. 8. *The rod*, with which Moses had wrought so many miracles, and which was placed in the tabernacle, v. 9. It is called *his rod*, in the Heb. 5:11. We do not find that the rod of Aaron, which budded, was used to work miracles.—*Thou*. Sept. “you.” Both Moses and Aaron concurred in the action, (v. 12,) but Moses was the chief agent. C.

Ver. 10. *Rock*. Your frequent murmurs will stop the course of God’s bounty. If God had not condemned the conduct of his ministers on this occasion, we could hardly find any reason to blame them. But the Fathers observe, that they betrayed a want of resolution, and intended to throw the blame upon the incredulity of the people, in case they failed of success. *Because they exasperated his spirit, and he distinguished with his lips*. Ps. 105:33. See S. Chrys. and S. Aug. on this psalm. They were not commanded to strike the rock at all; and when the water did not come at first, they struck again, (C.) being afraid lest they should now be taken for impostors. H.—They speak as if the work was their own.—*Can we*, &c. They exasperate the people, instead of promoting

their conversion. In a word, they did not glorify God, (C.) by representing him as the sovereign holiness and mercy; and the God of unbounded power. H.

Ver. 11. *The rock.* This rock was a figure of Christ, and the water that issued out from the rock, of his precious blood, the source of all our good; (Ch.) while the striking twice with the rod, denoted the cross, composed of two pieces of wood. S. Aug. q. 35. W.

Ver. 12. *You have not believed,* &c. The fault of Moses and Aaron, on this occasion, was a certain diffidence and weakness of faith: not doubting of God's power or veracity; but apprehending the unworthiness of that rebellious and incredulous people, and therefore speaking with some ambiguity. Ch.—S. Augustine (c. Faust. xvi. 16,) does not think them guilty of any grievous crime. M.—But this must be left undetermined. C.—*Land,* beyond the Jordan, which is described (C. 34:2,) as the land of promise, though the east side of the Jordan was so too. H.

Ver. 13. *The water of contradiction or strife.* Heb. *Meribah.* Ch.—*Sanctified:* he shewed the effects of his power and clemency towards the people, and he treated his ministers with a just severity. The Samaritan copy here inserts what we read in Deuteronomy, only it places the speech of Moses in an historical form. “The Moses said, *Lord,* &c. (C. 3:24–28.) Moreover, the Lord said to Moses, *you shall pass by,*” &c. C. 2:4–6.

Ver. 14. *Cades,* not far from Mount Hor, on the confines of Idumea, v. 22 and Jud. 11:16. C.

Ver. 16. *Angel,* who had performed so many wonders in favour of the Hebrews. He is generally supposed to have been S. Michael in the cloud.

Ver. 18. *Edom,* the people who dwelt near Mount Hor. Those of Seir, lying more to the west, (D.) granted them leave to pass, and to buy food. Deut. 2:28. 29. Grotius maintains, that the Hebrews might justly have forced a passage upon this refusal; as S. Augustine (q. 44,) says, that they might lawfully have waged war upon the Amorrites, on the like occasion; and the holy wars have been defended on the same plea, because the Saracens would not suffer the Christians to go in pilgrimage to the holy land. See Mare, lib. i. 1. But Selden (Mare. claus. 20) asserts, that princes have a right to hinder others from passing through their territories; and S. Augustine only excepts one case, when they are sure the strangers can or will do no harm. But how can they obtain this assurance? Calmet answers, the long

continuance of the Hebrews near the confines of Seir, without offering any molestation, and their being conducted by so holy a general, might give the people of Hor sufficient security. But at any rate the Israelites could not wage war upon them for refusing a passage, since they were expressly forbidden by God: *Stir not against them*, (Deut. 2:5,) the people of *Seir*, nor against any of the Idumeans, *the children of Esau*, who had taken possession of the country of Horrites. Gen. 14:6. The Hebrews seem to have been convinced of this, otherwise they would not have feared their multitudes, nor taken such a circuitous road. The angel in the cloud directed them to proceed, without molesting their territory. They went, therefore, towards the south, round the land of the Idumeans, who dwelt near the Dead Sea. H.

Ver. 19. *Price*. Heb. "I will only do one thing, walk through." Sept. "the matter is of no consequence, we go by the mountain." Louis de Dieu translates, "It is not indeed a word, (or idle pretence) I will pass through on foot."

Ver. 22. *Hor*, in the territory of Cades, or Rekem, which is the same town as Petra. Onkelos. Josep. Ant. iv. 4. Hor was part of a range of mountains, like Libanus. The Hebrews encamped at a place called Mosera. Deut. 10:6. C.

Ver. 24. *People*, in the bosom of Abraham, while his body is consigned to the grave.—*Incredulous*. Heb. "you rebelled against," &c. the words were addressed to both. Sept. "you irritated me." H.

Ver. 26. *Vesture*, or pontifical attire. Eleazar had been anointed already, so that perhaps he stood in need of no other ceremony to be acknowledged high priest. He was dispensed with on this occasion to attend his dying father. The spirit of God gives great encomiums to Aaron. Malac. 2:4–7. Eccli. 45:7. 27. He, at the same time, prefigured Christ, the gospel, and the old law. He spoke plainly, and was allowed to enter the holy of holies; while Moses was excluded, spoke with difficulty, and had a veil on his face. See S. Jer. ep. ad Fab. man. 33. But on the other hand, he represented the law with all its defects. He falls into several great faults, and dies despoiled of his glorious vestments, to shew the abrogation of his priesthood. The pagans have, perhaps, introduced some parts of his history into that of Mercury, the god of thieves and of travellers, the messenger of the other gods, whom they adorn with a wand, &c. in imitation of the *rod* of Aaron, who was the *interpreter* of Moses, and the head of that people, which *wandered* for 40 years, after *plundering* Egypt. C.

Ver. 29. *Dead*, in the 123d year of his age. M.—Neither Moses, Aaron,

nor Mary, representing the Law, the priests, and the prophets of the Old Testament, could introduce the people into the promised land. This honour was reserved for Josue, the illustrious figure of Jesus Christ, and of his Church. C.

NUMBERS 21

Ver. 1. Arad. This was either the name of the king, or of his city, which was situated in the southern parts of Chanaan, and which fell to the share of Hobab, in the tribe of Juda. H.—When this king *heard*, by means of his *spies*, or was informed that *Israel* intended to make an irruption into his country like *spies*, without declaring war, or *by the way* which their *spies* had marked out either just before, or in the second year after their exit; or in fine, by the road, which the Sept. leave untranslated, *Athrim*, and which means “of the spies,” he resolved to be beforehand with them; and, coming suddenly upon them, took some spoils, or, according to the Heb. Sept. &c. “captives.” These, by the ancient laws of war, he might either sell or put to death. *Vendere cum possis captivum, occidere noli.* Horace. Grot. Jur. iii. 7. The Rabbins pretend that this king took fresh courage on account of the death of Aaron, and the consequent disappearance of the cloud, and that he drove the Israelites seven encampments back, as far as Mosera, which they confound with Haseroth.

Ver. 2. Cities. Heb. “I will subject their cities to anathema, *or* utter destruction.” This vow they probably made at the place called *Horma*, or “Anathema,” which was anciently called Saphaad. Judg. 1:17. They fully executed their threat under Josue, who defeated the king of Hered, (Jo. 12:14,) though they destroyed, at present, whatever they could. Arad was afterwards rebuilt by Hobab.

Ver. 3. Anathema. That is, a thing devoted to utter destruction. Ch.—The explanation of *Horma* is inserted by S. Jerom. H.

Ver. 4. Edom, one of the princes, had refused them a passage; upon which they went by Salmona to Phunon, (C. 33:37. 42,) where they probably murmured, (C. 5) and were bitten by the serpents, as we read in this chapter. C.

Ver. 5. God. They had before often directed their complaints against the two brothers. Now, Aaron being no more, they attack God himself, who had always resented the injury done to his ministers.—*Food.* So they call the heavenly manna: thus worldlings loathe the things of

heaven, for which they have no relish. Ch.—Sept. “our soul is indignant at this most empty bread,” which has no solidity in it, nor support. Many translate the Heb. “most vile bread.” Thus, in the blessed eucharist, the substance of bread is removed, and the accidents only appear; so that to the worldly receiver, it seems *very empty* and *light*, though in reality it be *supersubstantial*; containing Christ himself, who fills the worthy communicant with grace and comfort, and enables him to go forward on the road to heaven, without fainting. H.

Ver. 6. Fiery serpents. They are so called, because they that were bitten by them were burnt with a violent heat. Ch.—Hence they are called *seraphim*, by which name an order of angels are known. The Egyptians adored a serpent which they called serapis, at Rome; and they represented their god serapis, with a serpent entwining a monstrous figure, composed of a lion, a dog, and a wolf. Macrob. Saturn i. 20. The seraph was a winged serpent. Isai. 14:29 and 30:6. Such often infested Egypt, in spring, coming from Arabia, unless they were intercepted by the ibis. Their wings resembled those of bats. Herod. ii. 76. Mela, &c. God probably sent some of this description into the camp of the Israelites. C.—Some call them *proëster*, (Plin. xxiv. 13,) from their burning; others the hydra, or, when out of water, the chershydra, the venom of which is most dangerous. The Sept. style them simply, “the destroying, or deadly serpents.” See Bochart. T. ii. B. iii. 13. Deut. 8:15. Wisd. 16:5. 10. H.

Ver. 8. Brazen. Heb. “fiery.” But, in the following verse, it is said to have been “of brass.” We might translate, “make a seraph, and fix it upon a standard,” (C.) in which form it would resemble one suspended on a cross. It was placed at the entrance of the tabernacle. S. Just. apol. Ezechias afterwards destroyed it, because it was treated with superstitious honours. 4 K. 18:4. Thus the best things are often abused. H.—God commands this image to be erected, while he forbids all images of idols. W.—By comparing the different passages of Scripture we may discern the true import of them. Pictures may often prove very useful and instructive. They serve the ignorant instead of books. But then the ignorant must be carefully instructed not to treat them with improper respect, as S. Gregory admonishes. And is not the same caution requisite for those who read even the word of God, lest they *wrest it to their own destruction*, as both the *unlearned and the unstable* frequently do. 2 Pet. 3:16. If every thing must be rejected which is liable to abuse, what part of the creation will be spared? The Bible, the sacraments, all creatures must be laid aside. For we read, (Rom. 8:20. 22,) *the creature was made subject to vanity—every creature groaneth*. H.—It is probable that Moses represented on the standard

such a serpent, as had been the instrument of death. This was not intended for a charm or talisman, as Marsham would impiously pretend. Chron. x. p. 148. Such inventions proceed from the devil; and the Marsi were famous for curing the bites of serpents, by giving certain plates of brass. Arnob. ii. See Psal. 58:5. But this image was set up by God's express command; and the Book of Wisdom (16:5. 7,) assures us, that the effect was entirely to be attributed to him, the figure of a brazen serpent being rather calculated to increase than to remove the danger. Kimchi. Muis. Hence Jonathan well observes, that only those were healed who raised their hearts to God. C.

Ver. 9. *A brazen serpent.* This was a figure of Christ crucified, and of the efficacy of a lively faith in him, against the bites of the hellish serpent. John 3:14. (Ch.) S. Amb. Apol. i. 3. As the old serpent infected the whole human race, Jesus Christ gives life to those that look at him with entire confidence. Theod. q. 38. The brazen serpent was destitute of poison, though it resembled a most noxious animal; so Jesus Christ assumed our nature, yet without sin. C.

Ver. 10. *Oboth,* where Obodas, an ancient king of the Nabatheans, was adored. Hither they came from Phunon, celebrated for its copper-mines, where Bochart believes the Hebrews were bitten by the serpents, though others say that judgment was inflicted upon them at Salmona; which may be derived from *tselem enu*, "our image."

Ver. 11. *Jeabarim,* means "the ford, (of Zared, v. 12,) or the straits of passages, passengers, or Hebrews; or the hills Abarim," which extended over the eastern parts of *Moab*. It was the 38th station, (C.) at the southern extremity of Mount Abarim. H.—After which Moses specifies those of Zared, (v. 12,) Mathana, Nahaliel, Bamoth, Arnon, (v. 19,) *Dibon-gad*, and *Helmon-dablataim*, (C.) all on the sides of that mountain, before they came to the summit, which was also called Phasga and Nabo. C. 33:45, &c. But Pococke reckons only the two last among the stations, and makes those of Abarim and Shittim the 41st and 42d. The Sept. read, "they encamped in Achelgai, on the other side, in the desert." H.—Eusebius and S. Jerom call this station of Jee, *Gai* or *Hai*, which they place near Petra. Jer. 49:4.—*East.* The Sam. here inserts, (Deut. 2:9,) "And the Lord said to Moses, *Fight not,*" &c.

Ver. 12. *Zared.* The Israelites passed over this torrent, 38 years after the murmur at Cades-barne, (Deut. 2:14,) when God ordered Moses not to attack the Moabites.

Ver. 13. *Against.* Heb. "on the other, or on this side of (the river, v. 14) Arnon," which runs from the east, almost in the same direction as the torrent of Zared, but empties itself into the Dead Sea higher up,

near the mouth of the Jordan. C.—It divides the Moabites from their brethren, the children of Ammon, who lay to the north-east. The Hebrews encamped on the south side of this river, in the desert of Cademoth, (Deut. 2:26,) whence they sent to ask leave of Sehon to pass through his dominions; but, on his refusal, God ordered them to cross the Arnon by force. C.

Ver. 14. *The book of the wars*, &c. An ancient book, which, like several others quoted in Scripture, has been lost. Ch.—S. Augustine (q. 42) thinks this book was written by one of that country. Others believe that Moses wrote a more detailed account of the wars which he had to wage with the Amalecites, (Ex. 17:14,) and these other nations, out of which he has only inserted some of the heads in the Pentateuch. But whether these two verses were taken from another work of Moses, or from the history of some other person, they are now of divine authority. Saul says to David, (1 K. 18:17,) *fight the battles of the Lord, ... and the children of God and of Ruben pass all armed for war before the Lord*, (C. 32:29. C.) whence it appears, that the wars of the Hebrews were attributed to God. Tostat is of opinion, that the *Book of the Just*, is the same with that to which Moses here refers. See Jos. 10:13. 2 K. 1:18. But Theodoret thinks rather, that the former was a more extensive account of the transactions of Josue, out of which the book which bears his name was compiled. Such records certainly existed, to which the sacred historians frequently refer: and it is very probable, that a work of this nature was compiled in the days of Moses, or perhaps before his time. S. Aug. C. D. xviii. As it contained a prediction, respecting the future wars, in which the Hebrews were about to engage, it could not but make a suitable impression upon them. It might already be in every one's mouth, and the Heb. may insinuate, that it would be handed down to the latest posterity: "Wherefore in the history, *or* account of the wars of the Lord, this also *shall be mentioned*," *jamor, dicetur*. According to this interpretation, it would not be necessary to suppose, that Moses refers to any more ancient book, as *sepher* means also, "a narration" by word of mouth; and Rabbi Menachem believes, that God had revealed this event to Moses, encouraging him with the assurance, that he would give him the victory over the nations bordering upon the Arnon, as he had done over the Egyptians and Amalecites at the Red Sea. See Sixt. Senens. H. —*Of Arnon*, the waters of which are supposed to have given the Hebrews a passage, as the Chaldee asserts on the authority of Ps. 73:15. Habacuc (3:13) also mentions that several rivers were dried up by God. The Hebrew text is almost unintelligible, "From, *or* against, Vahab to Supha." As there is no verb, some translate, "he (Sehon) fought against Vaheb (Grotius reads Moab) at Supha, *or* he came to Veb." But Calmet would substitute Zared instead of Vaheb: "The

encamped at the torrent of Zared, and came to Supha, (Deut. 1:1, where we read *the Red Sea*) to the torrent of Arnon." Protestants translate, "What he did in the Red Sea, and in the brooks of Arnon, (16) and at the stream of the brooks that goeth down to the dwelling or Ar, and lieth upon the border of Moab." H.

Ver. 15. *The rocks.* Some assert that the rocks fell upon the enemy: others, that they gave way and opened a passage for the Hebrews, while the rivers were also dried up. Heb. "They *encamped* on the stream of the torrents, which bends towards the dwelling (or city) of Ar, and rests upon the frontiers of Moab." Thus the book to which Moses alludes, confirms his account of these different encampments. C.—The Sept. give rather a different turn of these two verses: "Hence it is said in a book, The war of the Lord has burnt Zoob and the torrents of Arnon—and has sent the torrents to inhabit Er: and it lies upon the borders of Moab." The river, it seems, had been removed out of its bed by a subterraneous fire or earthquake, and deluged the city of Ar, belonging to Moab. The mighty hand of God terrified those nations, while all nature fought *against* the wicked and *the unwise*. Wisd. 5:21. H.—Rocks were hurled upon the heads of the Amorrites, and the waters conveyed their dead bodies into the vale of Moab. W.

Ver. 16. *Well.* Heb., Beer. H.—This station is not mentioned under the same name at least, C. 33. Probably the inhabitants had covered up this well with sand, and God having discovered it to Moses, he informed the princes, who pushed their staves down. Upon which the waters appearing, the people sung a hymn of thanksgiving and joy. Water is very scarce, and, of course, of great value in those deserts, where even still the Arabs conceal their wells, and often fight to hinder passengers from taking any of the water. C.

Ver. 17. *They sung.* Heb. "sing ye unto it," in chorus, men and women. Sept. "commence *a canticle* unto it. This well the princes dug, the kings of nations hewed in the rock, in their kingdom, while they held dominion."

Ver. 18. *Mathana.* Perhaps they did not stop here, though all the encampments are not specified, C. 33. Nahaliel, "God my torrent," and Bamoth, "the heights," are also situated upon the Arnon.

Ver. 20. *Desert.* Heb. and Chal. "Yeshimon," (Jos. 13:28. Eze. 25:9,) a city of the Moabites.

Ver. 21. *Messengers,* not from the city of Cademoth, which was in the midst of Phasga, but from a desert of the same name, situated out of the dominions of *Sehon*. Deut. 2:24. Euseb.—God had already

promised this country to Abraham, and though Moses did not intend to attack the king at present, being eager to fall upon the Chanaanites on the other side of the Jordan, God punishes the refusal of Sehon to let his people pass, by a swifter destruction. C.—The measure of his crimes was full, though the mere denial of a passage to such a vast multitude might even be justified by sound policy. H.

Ver. 22. *Wells.* We shall content ourselves with the torrents. They had only to travel about thirty miles. C.

Ver. 23. *Jasa* was not far from the Arnon, between Medaba and Dibon. Isai. 15:4. Euseb.

Ver. 24. *Garrison*, either against Sehon, or against the Hebrews, whom God did not, as yet, authorize to attack the Ammonites, (C.) though the latter knew it not. H.

Ver. 26. *Arnon.* Hence this territory, which formerly belonged to Moab, being taken in a just war, the Moabites could not lawfully retain it, as they attempted to do under Jephthe. Jud. 11:13. Grot. Jur. iii. 6.—*Hesebon*, or Esbus, was the capital, and lay over-against Jericho, twenty miles from the Jordan.

Ver. 27. *Proverb.* Heb. *Moshelim*: “Those who speak proverbs, or enigmas, say.” Those were the ancient poets of the Amorrites, who composed this canticle on the victory of Sehon. C.—Moses inserts it in his work, as an additional proof, that the country was entirely lost to Moab, and as a denunciation of the evils which still hung over the head of that people, and would be inflicted upon them by David, &c. 2 K. 10:1 and 4 K. 3:16. Amos 1:13. H.

Ver. 28. *A fire and flame*, denote the horrors of war. Jud. 9:20.—*Ar.* Sam. and Sept. read *ad*, “hath consumed even the country of the Moabites and the lords (or *pillars*, Sept.) of Bamoth, (the heights mentioned in v. 18, 19,) on the Arnon.” These lords may be the principal men, priests, or gods of the city. Jeremias (48:45,) reads this passage in a different manner, “it (the flame) shall devour part of Moab, and the crown of the head of the children of tumult.” The city of Ar (which some confound with Aroer) always continued in the hands of the Moabites, so that the efforts of Sehon against it, seem to have proved abortive. Deut. 2:9. 18. 29. Bonfrere. See C. 24:17.

Ver. 29. *He.* Chamos, the idol of Moab, is upbraided as too weak to defend his people. The pagans generally formed their judgments of the power of their gods, by the event; and, if that proved unfortunate, they were ever ready to consign the idols to the flames. Chamos was

probably the sun. C.—Some say he was Bacchus, whom the Greeks call Komas. M.

Ver. 30. *Hesebon* in the north, to *Dibon* in the southern extremity of the conquered country, near the Arnon, where Moses places the station of Dibon-gad. The *yoke*, or dominion of the Moabites, was ruined in all those parts. C.—Heb. “We have shot at them; *or* their lamp, (*children or power*,) from Hesebon as far as Dibon, is extinguished; and their wives (*or* we have destroyed them) even unto Nophe and Medaba.” Sept. “Their women have still kindled a fire against Moab.” Nophe is probably the Nabo of Isaias, (15:2,) in the environs of Medaba, where the fainting Moabites had time to breathe. The fire, which the Sept. say the women enkindled against Moab, might seem to indicate that the war was commenced on their account, like that which brought on the destruction of Troy. They entailed a still heavier destruction upon their country, when, by alluring the Hebrews to sin, they enkindled God’s indignation. C. 25. With this verse the quotation, from the Amorrhite proverbial writers, concludes, v. 27. H.

Ver. 32. *Jazer*, a famous city, 15 miles from Hesebon, given afterwards to the Levites. Moses “*took* the Amorrhites who were there” prisoners, according to the Heb.; or, “drove them away,” (Sept.) putting to death those who continued to make resistance. C.

Ver. 33. Og, the king of the most fertile country of Basan, was of gigantic stature. Deut. 3:11. The Rabbins relate many fables concerning him.—*Edrai* was 15 miles to the north of the torrent Jeboc, (C.) which was the southern extremity of this territory. H.

NUMBERS 22

Ver. 1. *Plains*. Sept. “to the west of Moab.” These plains had formerly belonged to that people, but the Hebrews had lately taken them from Sehon, and intended now to pass over the Jordan. The Moabites, however, being jealous of their growing power, called in the aid of the Madianites, and of the magician Balaam, and, by their wanton provocation, brought destruction upon themselves. We know not exactly the extent of the dominions of the Moabites. They seemed to have lost the greatest part of the country north of the Arnon. Their last town and capital was Ar. C. 21:13. Yet they still kept possession of Mount Phasga. C.

Ver. 3. *Of him:* Israel. M.—They knew not that God had forbidden the Hebrews to attack the Moabites, unless they were first assailed. Joseph.—Heb. “Moab was much afraid of the people, because of their numbers, and was distressed (*and upon his guard*) on account of the children of Israel.” H.

Ver. 4. *Elders of Madian*, who dwelt also upon the Arnon, towards the lake of Sodom. These Madianites were a different people from those who inhabited the country to the east of the Red Sea. S. Jerom—They were not governed by kings, but by an aristocracy, or senate of *princes*. H.

Ver. 5. *Beor*. S. Peter (2:11, 15) reads Bosor.—A *soothsayer*, or magician, (*ariolum*) as this word always indicates. Jos. 13:22. The Hebrews believe he was once a true prophet, a descendant of Buz, the son of Melcha, and the same as Eliu, the friend of Job. S. Jer. q. 3. Heb. in Gen.) He certainly foretold the Messias, or star of Jacob, by divine inspiration. C. 24:17. H.—He consults and acknowledges the true God, v. 8. 18. 20. Origen (hom. 13,) believes that he left a book of his prophecies, which was known to the wise men, and discovered to them the birth of the Messias; and some Rabbins think that Moses has here inserted from that work what relates to Balaam. S. Augustine (q. 48) shews that he was a wicked man, of whom nevertheless God made use to convey important instructions; and that he is one of those reprobates who will say, *Lord, have we not prophesied in thy name?* He is placed with Cain and Core. S. Jude 11. S. Ambrose (ep. 50,) observes, that he might prophesy, like Caiphas, without knowing what he said, and that the gift of prophecy on this occasion, was no proof of his virtue. Many of the Fathers look upon him as a mere magician, who could utter no blessing, but only curses, by the rules of his infernal art. He did not design to consult God, but the Lord puts answers into his mouth. Theod. q. 39. 42. The method of consultation seemed to border on superstition. He wished to make God change his resolutions, as if he were an idol, and attempted to evade the impressions of his spirit. C.—*The river*, Euphrates, which waters the country of the Ammonites. M.—Heb. “to Pethora, which is by the land of the children of his people.” S. Jerom has translated Pethora “soothsayer,” and left *Ammon* undeclined. H.—The Chaldee informs us, that he was a resident at Petor, a city of Syria, on the Euphrates. It is probably the same town with the Pacora of Ptolemy, near Thapsacus. Balaam is styled an Aramean; (C. 23:17,) and we know that he came from Mesopotamia. Hebrew *Aram Naharaim*, (Deut. 23:4. C.) or “Syria, between the two rivers,” the Euphrates and Tigris. Salien.—*Me*, ready to fall upon my dominions. It appears hence, that Balaam was in high estimation, since a distant king depends more

upon his power, that upon the efforts of all his own armies, and those of his auxiliaries, and is willing to pay him for cursing his enemies at do dear a rate. Perhaps he thought that they employed magical arts to conquer their enemies, by prayer. See Ex. 17:11. Orig. hom. 13. H.

Ver. 6. Curse. The ancients placed great confidence in those whom they believed to be under the guidance of a superior spirit, whether good or bad. They thought their blessing or cursing would surely have its effect. By means of charms, they also strove to evoke or draw off the tutelary god of a place, before they could expect to take possession of it. Hence, as it was requisite to mention the true name of the place, fictitious names were given to most cities of importance, while the real appellation was kept a profound secret; and Valerius Soranus was severely punished for discovering the name of Rome, Valentia. See Plin. iii. 5. Solin. ii. Plut. prob. vi. C.—*Rome*, in Greek, has the same import as *Valentia* in Latin, and signifies *strength*. H.—Macrobius has preserved the form of a solemn curse, pronounced by the Roman general against the Carthaginians. Saturn iii. 9. “Dis Pater, or Jupiter, or if you prefer any other title, I beg that you will send fright and terror, and put this city of Carthage, and this army which I intend to specify, to flight, &c. If you will perform these things, according to my intention, I promise to offer in sacrifice to you, O earth, mother of all things, and to you, great god Jupiter, three black sheep.” Thus, probably, Balac wished the Hebrews to be devoted or cursed. C.

Ver. 7. The price. Heb. lit. “the enchantments.” But they took *money*, to engage the soothsayer to comply more readily with their iniquitous request. 2 Pet. 2:15. Sept. &c. It was customary to offer presents to the prophets. 1 K. 9:7.

Ver. 8. Night. He was accustomed to exercising his art by night; *loving darkness, for his works were evil*. Jo. 3:19. H.

Ver. 18. Less. Not that he was resolved to comply with God’s will, but because he found an insuperable impediment to oppose it at present. C.

Ver. 19. To stay. His desiring them to stay, after he had been fully informed already that it was not God’s will he should go, came from the inclination he had to gratify Balac for the sake of worldly gain. And this perverse disposition God punished by permitting him to go, (though not to curse the people, as he would willingly have done) and suffering him to fall still deeper and deeper into sin, till he came at last to give that abominable counsel against the people of God, which ended in his own destruction. So sad a thing it is to indulge a passion for money. Ch. S. Aug. q. 48.—Philo (de vita, Mos. i) thinks that

Balaam *feigned* this leave of God, v. 22. C.

Ver. 22. Angry. Either because he had not granted him permission to go, or he saw that Balaam was disposed to curse the Israelites, v. 32. Sept. “the angel (Michael) rose up on the road to oppose him,” *diaballein*. Lit. “to calumniate, accuse, resist, *or* to be a *satan*.” Hence *diabolus* means an accuser, opponent, calumniator, &c. S. Aug. H.

Ver. 23. Ass. The angel appeared thrice to the ass, before he was perceived by Balaam. C. 29:3. 4. The second time, S. Augustine (q. 50) thinks he was standing in the vineyard. C.

Ver. 28. Opened the mouth, &c. The angel moved the tongue of the ass, to utter these speeches, to rebuke, by the mouth of a brute beast, the brutal fury and folly of Balaam. Ch.—S. Thomas (ii. 2. q. 105,) says, an angel spoke by the mouth of the ass, in like manner as the devil did by that of the serpent. Gen. 3. Infidels deride this miracle, and some have thought that it was only in the imagination of Balaam, that this dialogue was formed. Maimon.—S. Gregory of Nyssa, seems to think that the ass only brayed as usual, and that the soothsayer, being accustomed to augur from the voice of animals, understood its meaning. But S. Peter says, *the dumb beast ... speaking with man's voice, forbade the folly of the prophet*. 2 Pet. 2:16. God did not endue it with understanding on this occasion, but only formed, by its mouth, such sounds as might serve to repress the cruel folly of Balaam. But he was more stupid than the ass. “Being accustomed, it seems, to such prodigies,” (*monstris*) and intent upon lucre, he paid no further regard to such a wonderful transaction, but held conversation with his ass, without any emotion. S. Aug. q. 48. 50. C.—The pagan historians relate many instances of beasts and trees speaking; (Grotius) so that they object to this history, and to that of the serpent, with a very bad grace, as S. Cyril remarks, in his third book against Julian. H.—They relate that the ass of Bacchus spoke to him, and the horse and elephant of Achilles and Porus addressed their respective masters, while the oaks of Dodona were famous for their oracles. C.—The river Causus said, “Hail, Pythagoras.” Porphyrius, cited by S. Cyril, &c. H.

Ver. 31. Ground, with religious worship; not as God, but as an angel. See Ex. 20. W.

Ver. 36. A town. Eusebius thinks it was Ar, the capital.

Ver. 39. City, &c. Heb. “Kiryath, *chutsoth*.” Calmet would read *Hares*, a city mentioned, Isai. 16:7. 11, and styled the *walls of brick*, (4 K. 3:25,) being the same with Ar. But then the former town must be situated some where upon the frontiers of Moab, as they *came* from it

to the capital.

Ver. 40. *With him.* Only two servants were mentioned, (v. 22,) and the princes sent by Balac, v. 15. Perhaps others from Mesopotamia might attend Balaam. H.—The king sent parts of the victims to all. Chal.

Ver. 41. *People.* From the heights or temple of Baal, or the god of Chamos, where a statue or pillar (Sept.) was erected in his honour, (C.) on Mount Arabim, (M.) the soothsayer was enabled to take a distinct view of all the camp of Israel, (C. 23:13,) and not of a part only, as the Sept. and Arab. versions would insinuate. It was deemed necessary to have those present upon whom people intended to vent their imprecations. C.

NUMBERS 23

Ver. 2. *Altar.* They both join in sacrificing to Chamos or the devil, whom Balaam styles his lord, *Yehovah*: but the true God was pleased to hinder the idol from interfering at present, and answered Balaam, in order that he might see the folly of his conduct and repent; and that others, who were more willing to listen to him, than to the servants of God, might be instructed by his declaration. H.—“God’s voice is heard sounding from a profane mouth.” S. Jer. de 42. mans. W.

Ver. 4. *Speed.* Heb. *shephi*, may signify also “on the straight road,” (Sept.) “into the plain,” (Louis de Dieu) “all alone,” (Onkelos) or most probably “upon an eminence.” Kimchi. C.—*God*, in the visible form of an angel. M.—*To him.* Balaam might suppose that he was addressing his idol. But Moses informs us, that the true God or his angel was present, and forced Balaam to deliver an unwelcome message to the king. H.

Ver. 7. *Parable.* Beginning to speak in a beautiful and poetic style, like a man inspired. C.—*Mashal*, denotes a striking and elegant prophecy. M.—*Aram*, when placed alone, properly means Syria; but when Padan or Naharaim are added, Mesopotamia is meant, whence Balaam came. Deut. 22:5.—*East of Moab*, though lying to the north, or higher part of Mesopotamia. C.

Ver. 9. *Hills.* But all in vain. C.—I am prevented from cursing him; and if I should do it, my imprecations would be turned into blessings by a superior Being. H.—*Alone*, without standing in need of any auxiliaries, and devoid of fear. Deut. 13:18. Jer. 49:31. The Jews had

but few connections with foreign nations, keeping at a distance from them, as being of a different religion. C.—Indeed, when they applied for aid to the Egyptians, &c. it generally turned out to their detriment, that they might learn to trust in God alone, who would effectually protect them, if they observed his law, as he had repeatedly promised. H.—*Nations*. Israel shall not be like other people. He is under the peculiar care of God, covered with glory, full of confidence, and inspired with the love of independence; so that he will have nothing to do with the rest of the world. C.

Ver. 10. *Dust*. God had promised to multiply the seed of Abraham as the dust of the earth. Gen. 13:16. Balaam had just beheld several thousands of them, and in rapture, exclaims, according to the Heb. “Who can count the dust of Jacob, and the number of the fourth part of Israel?” Their camp was divided into four great battalions, surrounding the ark and the Levites. Who can tell the number of one of these divisions, much less of all the multitudes there assembled, and what millions may, in a short time, proceed from them? You have reason, therefore, O Balac, to tremble, if they continue faithful to their God. But strive to make friends with them.—*Let*, &c. Heb. may also admit of the version of the Sept. “May my soul die among the souls of the just, and may my offspring be like this.” We behold in this sentence, the sentiments of all worldly and interested people, who wish to obtain a reward without submitting to the necessary labour. Impotent desires! selfish views! H.—“All,” says S. Bernard, (in Cant. serm. 21,) “wish to enjoy the felicity which Jesus Christ has promised. But how few are willing to imitate Him who invites us to do it.” C.—Thus, infidels desire sometimes to die like Catholics, though they will not live in that religion. W.—Even those who are in the Church, frequently give into this delusion, making fine prayers, and, in the time of temptation, forgetting all their sighs and tears, to whom God will say, as S. Gregory justly observes on those words of Job, 41:3. *I will not spare him nor his mighty words, and framed to make supplication*. For, like Balaam, when the fit of devotion is over, such people are ready to give the most pernicious advice against the lives of those, whom they pretend they would be desirous to resemble in death. “That prayer is vain, which is not followed by continual perseverance in charity.” S. Greg. Mor. xxxiii. 27. The false prophet says not a word about living like the just; he only wishes, that after his soul has enjoyed all the pleasures of this world, it may depart to joys eternal, while his posterity is left behind in the midst of temporal prosperity.—*Soul die*, or be separated from its body. Even Balaam establishes the immortality of the soul. H.

Ver. 13. *Thence*. He has a mind to try a new experiment. We have

observed, that the object of malediction was to be in view. C. 22:41. But Balac, supposing perhaps that the multitude made too deep an impression upon the soothsayer, judged it expedient to place him in another situation, where he might see only *a part of Israel*. Some, however, imagine that he had only seen a *fourth part*, or the *uttermost part of the people*, who lay nearest to him before; (v. 10, and C. 22:41,) and hence, would have him to take now a distinct view of the whole; and, in this sense, the Samaritan and Glassius translate *from whence*, &c. thus, “for thou hast seen only part of Israel, and couldst not see them all.” C.—By a similar superstition, the Syrians imagined that the God of Israel was a God of the hills, and that they could more easily conquer his people on the plain country, 3 K. 20:23. M.

Ver. 14. *Place*. Hebrew *sede tsohpim*, or “the field of the sentinels.” Chald. Such were commonly stationed on the top of high hills, to give notice, by kindling a fire, &c. of the approach of an enemy. Is. 21:11. Jer. 6:1. C.

Ver. 18. *Hear*. Heb. “to me.” Sept. read *had*, instead of *hadai*, and translate, “Give ear, thou witness, (martus) son,” &c. H.

Ver. 19. *Changed*. Heb. “repent.” Sept. “to be overawed by threats.” Origen, “to be terrified.” In the book of Judith, (8:15,) it is said, *For God will not threaten like man, nor be inflamed to anger, like the son of man*. C.—*Do*. Will he suffer me to curse Israel, after he has once given me a decided prohibition? M.

Ver. 20. *To bless*, not by my own intention, or by that of Balac, but by God, who hath only suffered me to proceed on my journey, on condition that I would declare his will. C. 22:35. H.—Heb. “Behold, I have received an order to bless;” or, with the Sept. “I have been chosen to pronounce a blessing; I will bless, and will not revoke, or leave off.” C.

Ver. 21. *Image-god*, (*simulachrum*) “a statue.” Chal. “falsehood.” Heb. may also signify “perversity, or punishment.” As long as Israel refrains from idol-worship, and from other transgressions, as they do at present, God will be so far from punishing them, that he will fight their battles, as their king; (H.) and at the sound of the silver trumpets will grant them victory. C. 10:9. M.—*The sound*. Heb. “the shout of a king among them,” encouraging his people by his presence and by his words. H.—“I behold those who do not serve idols in the house of Jacob ... the word of the Lord their God is helping them, and the majesty of their king is among them.” Chaldee. M.

Ver. 22. *Rhinoceros*. Heb. *ream*, which is sometimes rendered *unicorn*.

Bochart thinks it means the oryx, or the strong Arabian goat. The animal, of which the Scripture so often speaks, was remarkable for its strength, (C.) and could not easily be tamed. Job 39:9. H.—The Sept. generally translate *monoceros*, which is a fish, with a horn proceeding from its upper jaw. This is often shewn in cabinets for the horn of the unicorn. There are various animals which have only one horn. Pliny and Aristotle instance the oryx, &c. Various authors of credit specify likewise the rhinoceros, which has “a horn upon its nose,” and is found in Ethiopia. The emperor of that country sent one to the court of Persia, which Chardin saw and describes. It is as large as an elephant, and the people have learnt the method of taming both these huge beasts. C.—It seems the art was unknown in the days of Job, if this be the animal of which he speaks. H.—Moses (Deut. 33:17,) seems to attribute two horns to the *ream*; and Pausanius allows a greater and a less one to the rhinoceros; the latter is very strong and erect. It is of a brownish colour. C.—Whatever may be the precise meaning of *ream*, it certainly denotes an animal of superior strength, and very formidable. Balaam represents God, or the people of Israel, in this light. God had given repeated instances of his dominion over all nature, in delivering the Hebrews out of Egypt. They were also capable of striking the Moabites with terror, on account of their own prowess, and surprising numbers, v. 24. H.

Ver. 23. Soothsaying. This may be joined to what goes before, as an explanation why Israel is so much to be feared; because the people have no dealings with the devil, in which case neither he nor all his agents can hurt them, since God is their protector, and will direct them when and how to act.—*Hath wrought.* Sept. “will bring to perfection.” Orig. c. Cels. The Heb. may also signify, “undoubtedly there is no charm *powerful enough* against ... Israel,” or “Jacob has no regard for *the vain art* of divination. Israel does not apply to augury. This very time will be memorable among their posterity for the wonders which God has wrought.” Indeed, never was there a greater display of the Divine power in favour of the Hebrews, than in this 40th year after their exit from Egypt; and in the following, which was noted for the victories and miracles of Josue. H.

Ver. 24. Lioness. Sept. “lion’s whelp.” Some explain the Heb. “a lion” of full growth and strength. But the antithesis of the Vulgate is more natural and beautiful. C.—The lioness, being solicitous for its young ones, becomes more furious.—A *lion*, ready to fall upon its prey. So Israel will not lay down the sword till he has conquered the nations of Chanaan, (M.) and those who dare to molest him. The allusion to the prediction of Jacob in favour of Juda seems very plain. Gen. 49:9. H.

Ver. 25. *Neither*, &c. When infidels cannot prevail upon people to side with them entirely, in their false worship, they endeavour to induce them at least not to *bless*, nor follow up the true religion. W.

Ver. 28. *Phogor*. Heb. “Pehor, which looketh towards Jeshimon, or the desert.” This was a part of the same chain of the mountains *Abarim*, with Phasga, v. 14. Balac foolishly supposed that in a different aspect, he might still obtain what he wanted; and the soothsayer was no less infatuated in following him. But he soon felt an internal monitor, who informed him, that he need not put himself to no farther trouble, in retiring alone, to prepare himself for the operation of the spirit. More glorious predictions in favour of Israel, presented themselves so forcibly, that he could hardly refrain, and durst no longer forbear proclaiming them aloud. C. 24:1. H.

NUMBERS 24

Ver. 1. *Divination*. Sept. “to meet the birds.” The augurs judged of future events by the flying, eating, and other appearances of birds. Heb. “enchantments.” M.—*Desert*. The plains of Moab, where the Israelites were encamped. He found himself, as it were, involuntarily transported by the spirit of God, v. 2. C.—Yet, for all that, he did not become more holy. Some work miracles, and are damned. S. Matt. 7:22. W.

Ver. 3. *Up*. The same term only occurs again, (Lament. 3:8,) where it may have the same sense, though the Sept. &c. give it here a quite opposite meaning, “the man whose eyes are open,” the prophet. But Balaam alludes to his not being able to see the angel as soon as his ass, as he does, v. 4. C. 22:31. C.

Ver. 4. *Falleth*. Out of respect to God, or in a trance. Sept. “in sleep, his eyes are uncovered.” He was accustomed to commune with the spirits in the night. C. 22:8. H.—He who is clear-sighted enough in teaching others, neglecteth his own salvation; or, being naturally incapable of diving into futurity, he derives this power solely from the operation of the spirit. M.

Ver. 6. *Woody*. Heb. also “extensive torrents.”—*Tabernacles*. Heb. *ahalim*, which some render lign-aloes, or stacte, as S. Jerom does, Ps. 44:9. Prov. 7:17. Cant. 4:14. The aloe-tree, however, was brought from India, and was not common in Arabia. The Syrian aloe was only a shrub; and this tree, of which Balaam speaks, must have been tall

and beautiful.—*Pitched*. Heb. “planted.” C.—The Sept. agree however with the Vulg. H.—*Side*. Cedars grow very large on the top of Libanus, and are always green; the fruit resembles the pine-apple; the wood is incorruptible. Sionita 6. By humility we must rise to the summit of perfection. D.

Ver. 7. *Waters*. Sept. Chal. and Syr. “From his seed a man shall spring, who shall have dominion over many nations.” This must be understood of the Messiah; or, his posterity shall be very numerous; (see Prov. 5:15. 16,) or his country shall be well watered, and his crops luxuriant.—*Agag*. Saul lost his crown for sparing the king of the Amalecites, who always took this title, 1 K. 15:9. Heb. may be translated, “Above Agag shall his (Israel’s) king be exalted, yet,” &c. or “and his kingdom shall increase.” Philo and S. Ambrose read, “his kingdom shall be raised on high.” The Sam. and some copies of the Sept. have, “Over Gog;” while others have Og, (C.) which may be referred to the king of Basan, who, though lately overthrown, had been possessed of great power and wealth. Israel was not satisfied with the extent of his dominions. H.—Those who read Gog, suppose that the victories of Christ over Antichrist are foretold. Origen, hom. 17. S. Cyp. Test. i. 10. C.

Ver. 8–9. *Lioness*. See v. 22. 24, of the preceeding chapter. H.—This prediction was accomplished under the reigns of David and of Solomon. M.

Ver. 10. *Together*, to hinder him from being heard, and through indignation. Job 37:23.

Ver. 11. *Honour*, or reward.

Ver. 14. *Counsel*, out of my own head. This he was going to do, (C.) that he might not lose his reward, when again he found himself impelled by the Lord to speak what was contrary to his temporal interest. After complying reluctantly, God ceased to strive, as it were, with his rebellious will any longer, and left him to follow the bent of his corrupt heart. Upon which he proceeded to give that infernal counsel, which involved both many of the Israelites and himself in utter destruction. H. C. 31:16. Apoc. 2:4.—*Days*. Heb. “Come, I will admonish thee what this people shall do to thy people,” &c. Onkelos and Origen (hom. 18. and 20.) give both senses. C.—Indeed, the transactions of both people were so blended, when they were fighting together, that to give the history of one would be explaining the fortune of the other. H.

Ver. 16. *Who knoweth*. This is a new title, which he had not before

assumed, v. 4.

Ver. 17. *Him*. The great personage whom I have in view, whose coming is deferred yet for many ages. H.—The whole prediction refers to the Messiah, whom Balaam beheld by the eyes of his posterity, the wise men, (C.) or in the prophetic vision. M.—Some modern Rabbins pretend that he speaks of David, who was indeed a figure of Christ, (C.) and defeated the Moabites, 2 K. 5:8. But the prophecy was perfectly fulfilled only in our Saviour's person, who is called the bright and morning star, (Apoc. 22:16,) to whom all nations were given for an inheritance. Ps. 2. Acts 1:8. W.—Heb. also, “I see this *thy ruin*, but,” &c. Sept. “I will shew to him, yet not now; I will make him happy, (C.); but (makarizo, I bless) it, *or* he does not approach.” God executed what he ever promised in favour of all Israel, when he sent them his beloved Son.—A *star*. Christ, the light of the world, the splendour of his Father's glory, whose birth was made known in the East, by a star, or meteor of unusual brightness. H.—This material star is not the primary object of the prediction, since it did not rise *out of Jacob*, but it pointed out the *orient from on high*, and then disappeared. The ancient Jews understood this passage of the Messiah. Onkelos, &c. Hence the impostor, Ben. Cusiba, took advantage of this general opinion, to draw the people after him, as the person designated; when he assumed the title of Bar-chocheba, “the son of the star,” in the second age of the church.—*Of Seth*. Though David, as the figure of the Messiah, conquered the Moabites, he cannot be said to have subdued all nations, the descendants of Seth, by Noe, nor all the just of whom Seth was the father, in opposition to the children of Cain. But Christ will subject all the *just* to his empire, and will judge *all mankind*. Some, nevertheless, take the children of Seth to be the Moabites, who had been already mentioned; and Junius translates the Heb. with allusion to the shameful origin of that people. The Samar. may also signify, if we substitute *d* for *r* in *korkor*, as Jeremias also reads (C. 48:45,) *kodod*. “He shall penetrate the ends of Moab, and shall overturn the walls of the children of elevation, *or* of pride.” There were many hills in the country of the Moabites, and the people were noted for haughtiness. Jer. 48:28. 29. 45. C.—Some also assert, that Seth was the name of a king, (Grot.) and of a town of Moab. R. Nathan.—But of this there is no proof. H.

Ver. 18. *Idumea* and *Seir*. The children of Esau shall acknowledge the dominion of *Israel*, from David to Josaphat, and again under Hircan. 3 K. 11:15. 4 K. 3:20. Josep. xiii. 17. C.—Not only the faithful Israelites, but also the profane and headstrong sons of Esau, shall bend the knee before Christ, who will subdue them by the power of his grace, and by the preaching of his disciples. H.

Ver. 19. *City* of this world. Jesus will destroy their evil habits, (Orig. hom. 18,) and will select some whose lives had been hitherto scandalous, to be his intimate friends. H.—He will save those who abandoned paganism, which had fixed its seat at the great *city* of Rome, (C.) and he will raise up Constantine (M. T.) to *rule* over *Jacob*, his people. At his second coming, he will exterminate all who shall have refused to acknowledge his sovereignty, and who have remained out of the *city* of the Church. H.—Those who have fled out of the cities for safety, shall be sought out by David, and destroyed. He slew all the male children of Edom, 3 K. 15:15. C.—In this prophecy, some particulars relate to him, as that he shall subject Moab and Idumea by the valour of his troops, while other things can belong only to Christ, the star, who shall destroy the remains of the city. M.—By changing one letter, Calmet would translate, “Princes shall spring from Jacob: but Seir shall perish from his cities.” A long train of princes in Jacob prefigured the Messias, while the Idumeans have been unknown for many ages. C.

Ver. 20. *Nations*, which rose up to attack the Hebrews. Onkelos.—Saul will punish them, 1 K. 15. The Amalecites were a very *ancient* people, known in the days of Abraham. Gen. 14:7. But now they are no more. H.

Ver. 21. *Cinite*. From the top of the hill, he cast his eyes across the Dead Sea, and beholding the strong holds of the Cinite, whose country had been promised to the Hebrews, he is inspired to foretel what would happen to this people. He alludes to their name, which signifies a *nest*; (C.) and to the manner in which those nations of Arabia lived, in caverns cut out of a *rock*. Bellon, ii. 61.

Ver. 22. *Captive*. The Sam. insinuates that they should return, 1 Par. 2:55. “Though thy nest should be entirely consumed, thy inhabitants shall return out of Assyria.” C.—Sept. “If to Beor (the capital) there should be nests of iniquity, the Assyrians will reduce thee to captivity.” Heb. “Yet the Cinite should be wasted, till,” &c. H.—The family of Jethro was now among the Hebrews, and their posterity were suffered to dwell with the tribe of Juda. Abor afterwards removed into the tribe of Nephthali, and was led away by Salmanasar, 4 K. 17. M.—Some of the Cinites were mixed with the Amalecites, 1 K. 15:6. The Assyrians infested the neighbouring nations, as well as the Hebrews, under Sennacherib and Nabuchodonosor, as the prophets inform us. C.

Ver. 23. *Things*, of which he is about to speak. The time is remote, but very dreadful, when the Assyrians shall be chastised, in their turn, as

well as the Greeks and Romans, who shall have destroyed Assur, and even the most favourite nation of God. Balaam began by announcing the prosperity of the Hebrews, but he at last gives some comfort to Balac, by letting him know that they shall also be laid waste, as well as his kingdom, and the powerful nations around him. This is the condition of all human things! H.

Ver. 24. *Italy.* Heb. “Chittim,” which Bochart endeavours to prove with great erudition to mean Italy; while Grotius contends it means Macedon, and Calmet doubts not but this is the import of the present text. The Macedonians under Alexander and his successors, conquered the countries of Assyria, Palestine, &c. Antiochus Epiphanes raised a cruel persecution against the Jews. But may suppose that the *Hebrews* here mentioned, are the nations beyond the Euphrates. C.—Heb. “ships ... shall afflict Heber and he also shall perish for ever,” which seems to refer to Heber alone, and not to those who shall oppress them, as the Vulg. Sept. &c. express it. H.—Indeed, we do not find that the Scripture mentions the end of the Roman empire, of which many explain this passage. C.—Grotius (Jur. ii. 9) maintained that it still subsisted in the German empire. Others think it will be destroyed only in the days of Antichrist. T. Dan. 2:40.—But many have asserted that it was overturned by the Goths, and that the Romans are the people who would reduce the Hebrews to the greatest misery, under Titus. M.—The kings of *Macedon* are, however, styled kings of *Cethim*, (1 Mac. 1:1. 8:5,) and they were the immediate subverters of the Persian empire, as theirs fell a prey to the Romans. Theod. q. 44. C.

Ver. 25. *Place,* in Aram. He returned soon after to the country of the Madianites, and was deservedly involved in their ruin. H. C. 31:8.—Perhaps he only began his journey homeward, and stopped on the road. C.—As for *Balac*, he *fought against Israel*, (Jos. 24:9,) at least by endeavouring to get them cursed. Severus says, “he was overcome.” But we know not the particulars of the battle. H.

NUMBERS 25

Ver. 1. *Settim*, which had *Abel*, “mourning,” prefixed to it, (C. 33:49,) on account of the slaughter of 24,000 of the Israelites, v. 6. 9. It was situated in the plains of Moab, near the Jordan, and was the last station of the Hebrews. C.—In this neighbourhood all the following transactions occurred, which are recorded, till the end of the Pentateuch. M.—Balaam, being convinced that the Hebrews would be

invincible, as long as they continued faithful to God, advised the nations, who had sent to consult him, to let their daughters converse freely with the Israelites, but not to yield to their impure desires, unless they consented to offer sacrifice to their idols. C.—Thus they first captivated their hearts, and then subverted their understanding: *For some rejecting a good conscience, have made shipwreck concerning the faith.* 1 Tim. 1:19. H.—By the same method many have been drawn into heresy. W.—The counsels of an able but wicked man, are often followed by the most dreadful effects. That these women were sent by the Moabites, and also by the Madianites, (v. 6. 17,) instigated by the perverse counsels of Balaam, (C.) appears not only from the event being recorded in this place, but also by the express declaration of Moses, C. 31:7. 8, and of the Apocalypse, C. 2:14. Salien, Mic. 6:5. H.

Ver. 3. *Initiated to Beelphegor.* That is, they took to the worship of Beelphegor, an obscene idol of the Moabites, and were consecrated as it were to him. Ch.—Heb. “Israel was attached, *or* married to Beelphegor,” the sun, Adonis or Osiris, whom the psalmist (105:28,) styles, *the dead*, because the people were accustomed to bewail the death of Adonis every year, with great solemnity. C.—S. Jerom supposes this god “of opening, *or* nakedness,” Beelphegor, to be the obscene Priapus. M.—The people fell by degrees into the depth of abomination. They first defiled their bodies with women, then their souls were contaminated by the *sacrifices* of their idols, till they began really to *adore* them, and even to *consecrate* themselves to their service, meaning to ratify their base apostacy from the true God. H.—Yet it is probable all those who were cut off by pestilence, were not thus *initiated*: but only those who were the princes or ringleaders, and who are sentenced to be gibbeted. Salien.—The mother of Asa, king of Juda, was not ashamed to preside over the mysteries of this obscene idol, (3 K. 15:13,) which people worshipped by prostitution. Villalpand. S. Jer. in Osee iv. 9. T.

Ver. 4. *People.* Assemble the judges, and by their sentence, hang them who have been most guilty. Onkelos.—If any of the judges, or princes themselves, have gone astray, let them not be spared. H.—The Jews assert, that the malefactor was always killed before his body was hung on a gibbet; and that crucifixion was not known among them. But the contrary is asserted by many. It is not clear whether these criminals were hung by the neck, or crucified, after they had been first stoned, as guilty of idolatry, or whether they were fastened to the gibbet alive, for greater torment and disgrace. C.—*Sun*; publicly. See 2 K. 12:11. M.

Ver. 5. *Judges*, who had not been guilty. Sept. “to the tribes.” The judges, and even private individuals, were thus authorized to

exterminate the guilty, as the Levites had been before, Ex. 32:27. While punishment was inflicted but slowly, and some perhaps of the more noble were spared, so that Zambri, even became more insolent. God began to supply the defect of his ministers, by sending the *plague* among the people, as Onkelos insinuates. H.

Ver. 6. *One*, Zambri, v. 14. M.—*Went in*. Heb. “brought unto his brethren, or came ... with a woman of Madian.” Sept. “introduced one of his brethren to a Madianite woman.” But the Sam. copy agrees with the Vulg.; and the ancient edition of the Sept. must have done so too, since the Fathers explain it in the same sense. Philo de vita Mos. Origen, &c. Josephus (iv. 6,) pretends that Zambri had married the most noble Cozbi, and that Moses finding fault with such infractions of this laws, this prince of the house of Simeon, arraigned him publicly of cruel tyranny and imposture in thus imposing his own laws upon a free people, and that for his part, he would retain his wife and ingratiate himself with many gods, that he might discover *the truth*. Phinees heard this with just indignation, and following him to his tent, transfixed him with Cozbi, his wife, while those young men who were desirous of imitating his zeal, treated similar offenders in like manner. “God destroyed the rest by the plague, so that not less than 14,000 perished,” as Epiphanius translates, omitting *dis*, or ten thousand, though many copies have only 23,000, which agrees with the number specified by S. Paul, if indeed he allude to this transaction. 1 Cor. 10:7. Philo observes, that Phinees slew the Israelite who had sacrificed to the idols, and was in the company of the harlot; and, “that 24,000 perished in one day.” H.—Perhaps 1000 of the heads might be gibbeted, and 23,000 of the common people slain. D.

Ver. 7. *Dagger*. Josephus translates *romach*, by *romphaia*, “a sword.” Sept. by *seiromasten*, a long and sharp iron rod, like a spit, such as people used to try if any smuggled goods be concealed. H.—It denotes any sort of offensive weapon. C.—The Vulg. sometimes translates, a lance or spear. M.

Ver. 8. *Parts*. Ovid says, *Lethifer ille locus*, “That place where wounds so often deadly prove.” Heb. *kubbak*, means *brothel-house* just before, a bead, vault, cistern, belly, &c. Sept. translate, “through her womb.” The plague, inflicted by God, instantly ceased, to shew the divine approbation of this exemplary punishment, and all were so much filled with terror and repentance, that it was no longer necessary for the judges to sentence any more to death. An effectual stop was also put to the spreading disorder of both carnal and spiritual *fornication*. H.

Ver. 9. *Slain.* Heb. adds, “in the plague,” or pestilence sent by God, (Ps. 105:29,) and in the punishments inflicted by the judges, “twenty and four thousand.” H.—The tribe of Simeon, lying to the south, had given way to greater disorders with the Madianites; (C.) so that they were found to have 37,100 fewer than when they were numbered before. C. 2:13. See C. 26:14. H.

Ver. 12. *Peace.* He has the honour of restoring the people to peace and to my favour, so that my covenant shall still subsist with them. He shall surely be his father’s successor in the high priesthood, and shall not be prevented by death.

Ver. 13. *Seed.* A short interruption of 150 years (from Heli to Abiathar, of the race of Ithamar) may be accounted trifling in a duration of so many ages, during which the posterity of Phinees enjoyed this dignity. Phinees succeeded Eleazar and had for his successors, Abiezer Bocci, and Elsi. C.—Some add Zararias, Meraioth, and Amarias, upon whose death, 1157 years before Christ, Heli got possession, by some means, and was followed by Achitob, Achielech, and Abiathar, of the same family, till David joined Sadoc with the latter, and he was acknowledged sole pontiff on the rebellion of Abiathar. B.C. 1014. See Lenglet’s tables. H.—We have no proof that the succeeding high priests were of a different family, (C.) till our Saviour’s time, who re-united in his person the right both to his priesthood and to the kingdom of Israel *for ever*. See S. Aug. C. D. xvii. 6. H.—God did not promise that no interruption should take place. He only granted a perpetual right to the family of Phinees, (Cajetan) which they might forfeit by their misconduct. T.—He was certainly always disposed to comply with his promise, and really granted the effects of it to the posterity of Phinees, at least for almost 1000 years, even if we grant that the Machabees were not his lineal descendants, of which there is no positive proof either way. Thus, *for ever*, often denotes a long duration. Though Phinees was entitled already to the high priesthood, in quality of the eldest son of Eleazar, he had before no assurance of surviving him, nor of having a succession of children who might be capable of the high office, and free from every blemish; (C.) so that the promise made to him was not only a ratification of his title, but a new and real benefit. H.—*Zealous.* The Jews allow any person to kill one who publicly, or in the presence of ten people, commits idolatry, sacrilege, fornication with a strange woman, and also a priest who, being unclean, approaches to the altar. This they call *the judgment of zeal*. Seld. Jur. iv. 4. Grotius ii. 20. This practice they authorize by the example of Phinees, Mathathias, &c. 1 Mac. 2:24. Such liberty was carried to a great excess, by the Zealots, in the last siege of Jerusalem; and it would be very criminal, where such a

law is not in force. C.—Phinees was, however, either one of the judges, and thus gave an example of just severity to his fellow magistrates, or he was inspired by God to resent the public injury done to his name. It is never lawful to kill by private authority. Catec. Rom. p. 3. C. 6:5. S. Thomas ii. 2. q. lx. 6. W.—Those who act under the influence of inspiration must be very careful not to give in to any delusion; and the examples of holy persons who are mentioned, with applause, in Scripture, for having been the instruments of God's vengeance, will not authorize us to do the like, unless we can produce the like testimony. H.—*Atonement*, by averting the scourge of God, (v. 8. 11,) and by putting a stop to the corruption of the people, which might otherwise have greatly increased, if Zambri had escaped with impunity. C.

Ver. 14. Kindred. Heb. “of a chief house among the Simeonites,” as Sur was of equal nobility, “head over a people, and of a chief house in Madian,” v. 15. H.—He is styled *king*, and one of the five *princes* of the nation. C. 31:8.

Ver. 17. Madianites. God spared the Moabites for the sake of Lot (Deut. 2:19,) and of Ruth, of whom David and Christ should be born. They were perhaps less guilty, but they did not escape due chastisement under David, 2 K. 8:2. M.—The war against Madian was the last which the Hebrews waged in the lifetime of Moses. C. 31. H.

NUMBERS 26

Ver. 1. Shed. Heb. and Sept. “after the plague,” which destroyed so many. Chal. After all who had murmured were cut off, the new progeny is numbered. S. Jerom. W.

Ver. 2. Number. This was done that the general might know what forces he could muster to attack the nations of Chanaan on the west side of the Jordan, and also in order that the lands might be properly distributed. The war lasted seven years, and the distribution of lands was not completed till some time afterwards. It is not clear that those who were not enrolled at this time, as being 20 years of age, would have any portion, except that of their fathers, allotted to them; but it seems, however, rational that those who were arrived at that age when the distribution was made, would have their share like the rest. There were 1820 people fewer than in the register which was taken before, (C. 1,) thirteen months after the departure from Egypt. The Levites seem not to have been numbered with the utmost exactitude,

as only five families are mentioned, (v. 58, Jans.) though there were many more, 1 Par. 23:6, &c. Their numbers amount to only 23,000. C. —They had rather increased in the desert during 38 years; (see C. 3:39,) as had also the tribes of Juda, Issachar, and Zabulon, which lay to the east; of Manasses (who perhaps on that account precedes *Ephraim*) and Benjamin to the west; Dan and Aser to the north. Nephtali proved deficient; so did likewise the tribes of Ruben, Simeon, and Gad, who were stationed to the south of the tabernacle. When they were numbered the first and the second time, (Ex. 38:25, and Num. 1:46,) they amounted to 603,550, exclusively of the Levites. Now they could only count 601,730 men fit for war. Considering their frequent disasters, it is even a matter of surprise that their ranks were not thinned still more, particularly as we are assured that all who had been numbered before, except Josue and Caleb, the Levites, and such as had kept themselves free from murmuring, had perished, v. 64. H. —In the particular accounts of the tribes, and in the names of persons, the Sept. frequently differ from the Hebrew. But the total amount agrees.

Ver. 4. *Them.* Heb. “commanded Moses and the children of Israel, who came forth out of the land of Egypt.” The same plan was now to be pursued as formerly.

Ver. 7. *Thirty.* They had lost therefore 2870 men. C. 1:21.

Ver. 9. *Princes.* Heb. “men of name in the congregation,” senators. Vatab. C. 16:2.

Ver. 10. *Miracle.* Heb. “they became a sign,” of reproach, and a memorial of God’s just judgments, who caused the earth to swallow up Core and his companions alive, by a most disgraceful kind of death, to which the faithless vestal virgins were condemned at Rome, being buried alive; while those who had offered incense were consumed by fire. Many of the ancients assert that Core was also burnt, meaning perhaps by the fire of *hell*; to which he descended. Josep. iv. 3.—Others have thought that the children of Core were swallowed up with their father. But this is not true, with respect to some of them at least, (H.) who by a miracle of divine grace and goodness, were preserved from joining in his sedition; (C.) while Core, his wife and servants, all concurred to shew them such a pernicious example. H.—Lyran. and the Rabbins tell us, that the children stopped to intreat their father to repent; and while the earth opened under them, God supported them in the air, and gave them the spirit of prophecy; so that they sung, (Ps. 45) *God is our refuge*, &c., or, according to others, the Ps. 41 which has their name in the title. But

these accounts are to be received with caution. The Samaritan text, *fuerunt in fugam*, (C.) may be translated, “out of this world they fled away, (11) and the sons of Core did not perish.”

Ver. 12. *Namuel*. N has been substituted for i, in the name of *Iamuel*, as it is read elsewhere, and in the Syriac, both here and 1 Par. 4:24, where Ahod is by mistake written with r, instead of d. See also the Arab. Ken. H.

Ver. 14. *Families*. Ahod is not mentioned, as he, probably, died without children. See Gen. 46:10. M.—*Hundred*. Their numbers were the most reduced. See C. 25:9. H.

Ver. 18. *Hundred*. Sept. add, “4000.” This tribe had formerly 45,650. It had lost 5100.

Ver. 22. *Hundred*. *Juda* had increased 1900.

Ver. 25. *Issachar* had also 9900 more.

Ver. 27. *Zabulon* was more numerous by 3100; so that this division had an additional strength of 13,100, while the former was diminished by 45,070 men. H.

Ver. 29. *Machir*: 1 Par. 7:20, we find Ezriel also mentioned. See C. 31:39.

Ver. 30. *Jezer*, who is called Abihezer. Jos. 17:2 and Paral.

Ver. 34. *Hundred*. Manasses had increased his numbers by 20,500, while

Ver. 37. *Ephraim* had lost 8000. H.

Ver. 38. *Bela* was the father of two families, v. 40. The other five children of Benjamin probably left no issue. Gen. 46:21. D.

Ver. 41. *Benjamin* had 10,200 added to his former number. Hence this division of the army, though hurt by Ephraim, (v. 37,) had an increase of 22,700.

Ver. 43. *Suhamites*. Their father is called Huthim in Genesis, and also by the Sept. This branch of Dan was more numerous than formerly by 1700 soldiers.

Ver. 47. *Aser* had an addition of 11,900; and, both together, 13,600. But they were let down by

Ver. 50. *Nephtali*, who had lost 8000; so that this division had only

5600 more. H.

Ver. 54. *A less.* God introduced among his people that equality, which was so much desired by Lycurgus, Solon, &c. The fertility of the land assigned to Benjamin, compensated for the smallness of its quantity.

Ver. 55. *Lot.* Josue appointed commissioners, who measured the land, and divided it according to its fertility; and the portions assigned to each of the tribes by lot, corresponded with the predications of Jacob and of Moses; God so regulating the lots by his allwise Providence, in order that the people might be more convinced of the truth of the prophecies, and that no undue favour was shewn to any one by Josue, Eleazar, or by the other men in authority. He took the whole upon himself, that none might complain of their rulers. C.—Masius supposes that the different divisions of the land were written down, and placed in an urn, and that the heads of the tribes drew according to their birth. Jos. 15:1.—The *heads of families*, such as *Henoch*, &c., (v. 5) probably also drew lots, to know what part of territory allotted to the *tribe*, should fall to their share; (H.) and they parcelled out their land among their children. M.

Ver. 58. *Core.* Three other families are mentioned. Ex. 6:17, &c. They were not going out to war. D.

Ver. 59. *Levi.* Sept. “who bore these (*Lobni*, &c.) to Levi, in Egypt; and she bore to Amram, Aaron,” &c. as if Jochabed had been wife both of Levi and of Amram, which is very improbable. It is more likely that the wives of these two bore the same name. The Heb. may agree very well with the Vulg. See Ex. 2:1. C.—It was afterwards forbidden for a person to marry his aunt. Lev. 18. W.

Ver. 64. *Sinai*, if we except the Levites. M. See C. 14:23.—Origen (hom. 21.) makes a very good remark on this subject. This circumcised, but rebellious people, conducted by Moses into the desert, clearly points out the Hebrews, who come to the frontiers of the promised land, but are not suffered to cross the Jordan. The uncircumcised are introduced into the land flowing with milk and honey, not by Moses, but by Josue, the figure of our Saviour, who opens heaven to true believers. “The first people is rejected, which had received circumcision, and the second is introduced, which is gathered from the Gentiles; and it is the people which obtains its father’s inheritance ... If Moses give any inheritance, it is not within the Jordan ... it is a land fit for cattle ... he does not distribute it by lot ... nor can he know the merits of each. This is done by Jesus only, to whom his *Father has given all judgment.*” H.

NUMBERS 27

Ver. 1. *Salphaad*, a descendant of *Joseph*, had departed this life in the desert, being one of those who *sinned*, by murmuring, at Cades-barne. See C. 14 and 15:32. C.—He only left these five daughters behind him; and, as many others might be under the same predicament, their case deserved the attention of the legislator, who referred it to God. H.

Ver. 3. *Father*, the portion which would have been assigned him; that so those whom we may marry, may take the inheritance, under the name of Salphaad, which some of the children may also bear. M.

Ver. 4–6. *Their*. The first of these pronouns is written larger than usual, the second is improperly masculine in Heb.; both, it is pretended, to honour the young women. Kennicott.

Ver. 9. *Him*. The Jews observe, that if the father of the deceased were still alive, he would take the inheritance. Seld. Success. xii. and xiii. But if his wife were inclined to marry again, she might insist on his next relation taking her, before she could be required to give up his goods. Deut. 25:5. Hence the Gemarra of Babylon says, “If we are the daughters of Salphaad, let them give us his estate; but if we are not his daughters, let them make the brother of Salphaad marry our mother.”

Ver. 11. *Uncles*. His nephews are at a greater distance from the original stock. The Phœnicians carried the same regulations into Africa. Grot. Jur. ii. 7. The relations by the mother’s side, could claim no part. The husband was heir to all his wife’s goods, except her dowry, which went to her children. People born of a slave, or of a harlot or strange woman, were not lawful heirs. “These regulations have been adopted by all civilized nations.” Orig. hom. 22. C.

Ver. 13. *People*, in limbo. M.—He was not buried in the grave of his ancestors, but on some part of Mount Abarim, called Nebo. Deut. 34:1. 6. H.—Moses, hoping that this sentence of exclusion from the promised land might be only a threat, had earnestly besought God to let him enter. But being forbidden to speak of the matter any more, he understood that it was as irrevocable as an *oath*. Deut. 3:26. 4:21. He turned, therefore, his whole solicitude to obtain of God some one, who might enjoy the honour and happiness of conducting the people, and putting them in possession of God’s promises. He regards not flesh and blood on this occasion, (Philo, de caritate. Salien,) but sets a noble pattern for all ecclesiastical superiors to imitate. D.

Ver. 16. *Flesh*, who gives life, and penetrates the secrets of hearts. C.

Ver. 17. *Shepherd.* Christ makes use of the same comparison. Jo. 10:1. Kings are often styled shepherds in Homer. Moses begs that his successor may be enabled to conduct the multitude in both peace and war.—*To go in and out*, means to govern, (3 K. 3:7,) and includes all the occurrences of life. Act. 1:21. Ps. 120:8. C.—Thus, temporal princes are the shepherds of the people. But they are not, on that account, supreme in spiritual causes. For here Josue only receives part of the glory of Moses, while Eleazar is appointed to consult the Lord for him, and to direct him in all matters of importance, v. 20. 21. W.

Ver. 18. *Spirit of God*, which was given to him, when he was appointed a judge; (C. 11:17,) the spirit of prophesy, (Onkelos,) and of *wisdom*, (Deut. 34:9,) of which he received a fresh increase, by the imposition of the hands of Moses. By the like ceremony people are confirmed, and ministers of religion are still ordained. Act. 6:6. 1 Tim. 4:14. C.—God endues Josue with all the necessary qualifications for his high office. He makes choice of him, and not of any of the relations of Moses, that the people might not be offended at the supreme power being in a manner engrossed by one family; and he appoints one 93 year old, that the success of war might not be attributed to Josue, though he had been long at the head of the armies, and a man of greatest authority, even the vice-gerent of Moses. He declares his election before all the multitude, with the high priest at their head, that there might be no dispute about the matter; and, on this account, he requires various external ceremonies to be observed. Salien.

Ver. 20. *Precepts*, to accept of this office, (C.) and to discharge it with integrity. H.—*Glory*, not that which shone on the face of Moses, as Onkelos would have it, but all the marks of distinction due to a chief magistrate, (C.) the insignia of his office. See Ex. 18:21. Salien.—Treat him with respect, as your successor. M.—Let him henceforward commence to exercise his authority before you, that all the people may *hear* and obey him. Sararius. T.

Ver. 21. *For him.* Hebrew adds, “according to the judgment of Urim.” See Ex. 28:30. Nothing better shews the *theocracy* of the Hebrews, as Josephus styles it, (c. Apion. ii.) than this order for the chief magistrate in civil affairs, to consult and be guided by God’s minister, and by the sentence which he should pronounce in his name. Till the reign of David, at least, we find few wars undertaken, without consulting God: (C.) and the Rabbins assert, that the kings could not declare any war of their own accord, without the consent of the high

priest and Sanhedrim. Seld. Syned. iii. 12. Saul lost his crown and life for not complying with the injunctions of God, which were communicated to him by the prophet Samuel. H.

Ver. 23. *Commanded.* This Moses executed on his birth-day, when he was 120 years old, (Deut. 31:2. 7,) having frequently before given proper instructions to Josue. Deut. 1:38 and 32:44. H.

NUMBERS 28

Ver. 2. *Seasons.* These precepts had often been repeated already: but perhaps they had not been exactly observed in the desert, so that Moses indicates them once more, as if to remind the people that they will now have no excuse, if they neglect these sacrifices in the promised land. C.—These frequent repetitions may also remind us, with what attention we ought to worship God. D.

Ver. 3. *Lambs.* Kids would not suffice. See Ex. 29:38. The lambs must not be above a year old. But it is not clear whether they could be offered eight days after their birth, as on other occasions. Ex. 23:19. C.

Ver. 6. *Sinai.* Hence it seems to have been discontinued for 38 years. C. Lev. 9:17. M.

Ver. 7. *In the.* Heb. “in the holy thou shalt cause the shecar to be poured out unto the Lord, a drink-offering.” See C. 4:8, on the meaning of *shecar*. H.—Some believe, that artificial wine of palm-trees, &c., might serve for libations. In this sacrifice, the priests furnished the liquor; so that all was to be poured out on the altar of holocausts, which stood in the court. C.

Ver. 10. *Which, &c.* Heb. “the burnt-offering of every sabbath, besides the perpetual holocaust and its libations,” which were due for every day. H.—On the sabbath, two more were to be offered of the same age. Jansenius observes, that three belonged to the morning service, and one to that of the evening. M. C.

Ver. 11. *Month.* This is not reckoned among the festivals. Lev. 23. The Rabbins look upon it as a day of devotion, particularly for women. Buxtorf. Syn. xvii. Spencer (Rit. iii. 1,) maintains, that the Hebrews began their month when the moon first appeared, and that they imitated the pagans in keeping that day holy. But his proofs on both heads are very unsatisfactory. The Hebrews followed the solar year for many ages after Moses, though they might have adopted the lunar

towards the close of the republic; and the pagans themselves ridiculed those as vile imitators of the Jews, who kept the new moons as a festival. Hor. Sat. i. 9. *Sabbata Vin tu Curtis Judæis oppedere*.—The Greeks, Romans, Egyptians, Arabs, and Turks, have given in to various superstitious practices in honour of the moon. See Macrob. Sat. i. 15, &c. C.—The devil is commonly the ape of God, and teaches his votaries to adopt the ceremonies of the true religion, either to delude them more easily, or to bring those practices into discredit. Thus Middleton has endeavoured to shew the conformity of *Pagan and Papal Rome*, as if the ceremonies of the Catholic religion were to be rejected because some of them have been in use among the heathens. By the same argument he may ridicule the revelation of God himself, on this subject, and represent vestments, holy water, &c. as superstitious. He may pull down altars, condemn all forms of prayer, abolish all worship, both of soul and body. For such things have all been prostituted to idols! But those who are not totally infatuated by prejudice, will deplore the abuse of these things, and will not refrain from adoring the true God according to his will, with all the faculties both of their soul and body, on account of the devil and his false prophets having extorted similar acts of worship from their followers. It is no wonder that Protestants should ridicule our holy ceremonies, since they scruple not to assign so base an origin to those which God expressly prescribed. H.—The sacrifices which were ordered to be offered up on the first day of the month, were probably designed to renew the memory of the world's creation, or rather of the Divine providence, which regulates the seasons. Nothing was sold on this day. Amos 8:5. But people went to hear the prophets, (4 K. 4:23,) and feasted among themselves, 1 K. 20:18. It is thought that many rested also from servile work, though this is nowhere commanded. C.—Tirin agrees with Tostat and Sanctius, in supposing that servile work was prohibited, for which he refers to 1 K. 20:19. He also asserts that the Jews observed the lunar system, and that their months consisted of 29 and 30 days alternately, as 29 days and a half elapse from one moon to another. The sound of trumpets probably announced this solemnity. C. 10:10. Lev. 23.

Ver. 13. *Tenth*. An assaron, gomer, or chomer, which is the tenth part of an epha, as that is the tenth of a core or chomer, which is the largest Hebrew dry measure, containing 32 pecks and one pint English; so that the gomer would be equivalent to five pints. H.—This quantity of flour accompanied each holocaust at the beginning of every month. C.

Ver. 15. *Above*. This is the import of the Heb. &c.: for no libations accompanied the sin-offerings, nor incense. See C. 15:3. Lev. 5:12. M.

Ver. 16. *Phase*, or *Passover*, the most solemn of all the festivals, when the lamb was to be eaten on the 15th of Nisan, and during the eight days no leavened bread was allowed. The Jews searched all the corners of their houses, lest some might be concealed by mice, and they would not so much as name it. S. Paul exhorts us to do the like, in a spiritual sense, by purifying ourselves from every defilement of sin when we receive the blessed sacrament, and by not even mentioning sins of impurity. 1 Cor. 5:7. Ephes. 5:3. H.

Ver. 23. *Offer*, as well as that in the evening, which was in less danger of being forgotten.

Ver. 24. *Fire*. Heb. “food of the sacrifice made by fire.”—*Rise*. Heb. “it shall be offered besides the perpetual holocaust, and its libations,” morning and evening. All the aforesaid sacrifices and libations were to be repeated on each of the seven days, v. 19. 22.

Ver. 26. *The day* of Pentecost, seven *weeks* after the *Passover*, was the next in solemnity, to thank God for the wheat harvest, of which the *first-fruits* were now presented. H.—Two loaves, made with leaven, were given to the priests. Lamy. See Lev. 23:17.

Ver. 27. *Two calves*. Only one is specified in Leviticus, being that designed for the morning; another was immolated at night. C.—The same victims are prescribed as v. 19. M.

NUMBERS 29

Ver. 1. *The first*. This day was doubly solemn, as being the first day of the month, consequently entitled to all the sacrifices enjoined for it; and also a holiday, for which other victims are requisite, besides the perpetual holocausts, v. 2. 6. C. 28:11. H.

Ver. 7. *Tenth*. The feast of expiation, on which see Lev. 16:29. 23:27, where we have also explained what relates to the feast of tabernacles, v. 34.

Ver. 12. *Seven days*, not refraining indeed all that time from servile work, but remaining under tents, and daily performing what is required, v. 13. &c.

Ver. 35. *Eighth day*, which was more solemn than the preceding ones, but less so than the first. The victims are every day diminished. C.—This day, in the Hebrew calendar, is called the feast of retention,

(*atsroth*) as they staid near the tabernacle. D.

Ver. 39. Vows. The general regulations did not hinder any private ones from being fulfilled. C.—*Sacrifice*. Mincha, or offering of flour, &c. H.

NUMBERS 30

Ver. 3. Oath, to do something commendable, shall observe his promise, whether any body has heard him or not. The Rabbins pretend, that if the vow be not expressed in words, it is not obligatory. But this is only true before men, who cannot subject their fellow creatures to punishment for internal faults. H.—The obligation of a vow or oath is founded upon common honesty, which requires that we should comply with our lawful promises; and, though all properly belong to God, yet, as he does not strictly require us to do every good work which may be in our power, we may, by vow, testify our desire to please and honour him the more. Some of the Rabbins have very loose sentiments with respect to vows, which they look upon as no better than building an altar, or immolating a victim upon the high places. It is sufficient, they say, to observe the law, apud Fagium. C.—Luther was desirous of introducing the same loose morality among Christians. But we need not ask, what the Rabbins said, or Luther, &c. But what does God and his Church assert? The Scripture repeatedly commends prudent vows; and those who can persuade themselves that they can infringe such solemn promises without offence, will be little solicitous about keeping their word to a fellow creature, unless when interest, or fear of shame, force them to do it. H.—He who makes a vow to abstain from any thing lawful, would be guilty of sin if he should observe it afterwards. S. Aug. q. 56. W.

Ver. 4. *Girl in age*, not 12; or, if more, at least not married, nor out of her father's house, v. 17. For either of these conditions rendered a girl incapable of binding herself irrevocably. The father, or all who had the care of her, might rescind her vow, provided they did it as soon as it came to their knowledge, or on the same day, v. 15. Boys under 13, were under similar restrictions. Grotius.—Wives, and, in general, all who are under subjection, could not dispose of themselves without the consent of their superiors, as their want of prudence, &c. might have otherwise injured what belonged, in some measure, to another. H.—The law, therefore, submits their case to the decision of their immediate judges. C.—But if the thing, which a person vowed, was

already of strict obligation, as to fast on the day of expiation, (Lev. 23:29,) no one could presume to hinder his wife from complying with this double duty. W.

Ver. 7. *Husband*, whether she live with him, or with her father; whether she be only espoused, or the marriage be consummated. Women often staid for some time at their father's house after they were married; and, in this case, some people say that either her father or her husband might disannul her vow. But others allow this right only to her husband. Bonfrere. See v. 11. C.

Ver. 14. *It*. The Rabbins restrain this law to fasting and abstinence. But the Hebrew seems more general, (v. 13,) "every vow, and every binding oath to afflict the soul, her husband may ratify or annul." The vows of abstinence are most common, and generally more disagreeable to husbands. C.—S. Augustine (q. 59,) thinks it unreasonable that the husband should have a control over the vows of continency in his wife, any more than she could have over him, in this particular, as their rights are equal: he seems inclined to allow him to annul the vows of abstinence only. Indeed this seems to be the meaning of *afflicting the soul*, which is done by submitting to various restraints, required on days of fasting. See Lev. 23:27. H.—In things which could nowise hurt the parent or husband, many believe, that the person who had made a vow, was bound to perform it secretly, even though the superior had declared his dissent. But with respect to fasting, pilgrimages, &c. which could not be performed without his knowledge, it does not seem that they were under any farther obligation, even though the superior should retract what he had connived at for a whole day. In doubtful cases inferiors must not refuse to obey. The sin lies at the door of him who exercises his authority in an improper manner. Lyran. T. v. 16.

Ver. 15. *Day*. Heb. "from day to day." If he has not given his decision on the first day when the vow came to his knowledge, unless he asked for a delay, as some allow, the person was bound to perform what she had promised. C.—*Immediately*. Heb. "in the day," which seems to restrict the power of annulling the vow to a single day, v. 4. It would be unreasonable for the person to be kept long in suspense; and the law of God requires that we should not defer to perform our vows. Eccles. 5:3. 4. H.

Ver. 16. *That*. Sept. "the day." If he retract his consent, he shall incur all the guilt. S. Aug. q. 59. The woman need not be under any disquietude, as the fault is not in her. C.—If a person had made a rash vow, he might obtain a dispensation from the tribunal of three judges,

or from a doctor of the law, who would enjoin him to offer the sacrifice for ignorance, to punish his levity. See Seld. Jur. vii. 2. Those who break their vow are to be scourged among the Jews, which shews that they do not, in general, approve the sentiments of those Rabbins whom Fagius, a Protestant, alleges, v. 3. They make a distinction between vows and promises confirmed by an oath, v. 11. The former change the nature of a thing, according to them; so that, if a person should vow not to wear the phylacteries ordained by Moses, he must comply, though not if he had only promised on oath to refrain. But this distinction is absurd. No vow or oath can bind any person to transgress the law of God. H.

NUMBERS 31

Ver. 2. *Madianites.* The five princes, (v. 8) had joined Sehon, in his attack upon the Hebrews. Jos. 13:21. They had united with the Moabites against them, and had been most active in perverting the people of God. They had even the wicked Balaam still among them, who was bent upon destruction; so that God saw the measure of their crimes was full, their provocations unsufferable, and he was pleased to let Moses be witness of their just punishment. This he would effect with a very small force, v. 5. H.—This war of religion was terminated about a month before the death of Moses.

Ver. 6. *Trumpets.* These are the *holy vessels* just specified, though some believe that he carried the ark, which was done in some wars. Jos. 6:1. 1 K. 4:5. Priests always sounded the trumpet. Deut. 20:2. Phinees was appointed general of this expedition to reward him for his zeal against the fornicators. C.—Or Josue headed the army, as he did on other occasions, though his name be not here specified. The tribe of Levi was not obliged to go to battle, and therefore only twelve tribes send each 1000. Josue had been elected general by God, so that it was not necessary to mention his name. Salien.

Ver. 8. *Recem;* by which name Petra, the capital of Arabia Petrea, is known. This petty king probably took his title from this city, over which he presided. C.—All the five had been, perhaps, tributary to Sehon. Jos. 13:21. H.—*Sur*, the wretched parent of Cozbi. C. 25:15. C.—*Balaam*. Some think he was a native of Madian, though he had resided in Mesopotamia. He had either stopped in this country, or hearing of the calamities of the Hebrews, had returned to receive the reward of his pernicious counsel. Thus he was overtaken by God's just

judgment, and he fell into the pit which his avarice had dug for him. C. 24:25. H.—Probably he was busy with his incantations; for this sort of men is generally cowardly. He had no sword. C. 22:29. Salien.

Ver. 9. Possessions. Lit. “all that they could, they plundered.” It seems they did not advance very far into the country; or many saved themselves by flight; for we find the Madianites soon powerful enough to enslave the Hebrews. Judg. 6:1.

Ver. 10. Castles. Heb. *tiroth*, means also, “palaces, or shepherds’ huts.” C.

Ver. 13. Camp. They had sent news of their victory, and of the plunder which they were bringing to the camp, (H.) to be divided equally among their fellow soldiers, when they were met by Moses, &c. who came to congratulate with them, and to examine how they executed their commission, as well as to admonish them to be purified before they entered the camp, v. 19. C.

Ver. 15. Women. They had received no positive orders respecting them, and it was customary to spare their lives. But these dissolute women had rendered themselves unworthy of such indulgence, (C.) and the sight of them raised the just indignation of Moses, who was afraid lest their manners should corrupt the victors. H.

Ver. 16. The sin of Phogor. The sin committed in the worship of *Beelphegor*. Ch.—Many of the prostitutes had returned home, being terrified at the slaughter of their queen, Cozbi. H.

Ver. 17. Of children. Women and children, ordinarily speaking, were not to be killed in war. Deut. 20:14. But the great lord of life and death was pleased to order it otherwise in the present case, in detestation of the wickedness of this people, who by the counsel of Balaam, had sent their women amongst the Israelites on purpose to draw them from God. Ch.—Only those who were under twelve would be thus reserved; and as their tender minds might yet receive the impressions of virtue, by a proper education, they might, one day, be married by some of the Hebrews. The boys were all slain, either because they might be inclined to resent the injury done to their relations, or because they were all consecrated to *Beelphegor*; the first-born to be his priests, the rest to be victims, if necessary, to avert any evil. For “the heathens in cold blood,” says Paine, “offered their children in sacrifice to Baalpeor.” It was on this account, that the killing of all the first-born in Egypt, was felt so terribly, as the people could not lawfully approach their gods. Forbes.—Moses did not reserve the girls for the purpose of debauchery, as Paine ignorantly

pretends; for that was contrary to his own laws, nor did he wantonly kill the innocent, which he also strictly forbade, and which he would have been still more afraid to do, if he had been an impostor. But he preserved the lives of those girls who might be presumed innocent, and who might live to do good, while he took *the revenge of the Lord* (v. 3,) upon the rest. H.

Ver. 19. *Shall be.* Heb. “purify yourselves and your captives on the,” &c. The girls, and all the booty, might probably be rendered unclean by the presence of a corpse, &c. C. 19:14.

Ver. 23. *Expiation,* with which even the vessels which had been through the fire, were to be purified, or washed, as the Heb. Sept. &c. observe. C.—Moses perhaps gave this ordinance by word of mouth, on this occasion, (M.) though something similar be prescribed before. Lev. 6:28. 11:33. 15:12.

Ver. 27. *Equally.* Those who had been in battle, had about a 50th part more than the rest. They gave the first-fruits to the priests, while those in the camp presented theirs to the Levites. Other rules were afterwards observed. See 1 K. 30:24. 2 Mac. 8:28. The Rabbins assign the greatest share to the king, (Seld. Jur. vi. 16,) and Homer gives the largest portion to the general; after which the rest was equally divided, and even the absent partook. The gods were not forgotten. So also among the Hebrews, Syrians, &c. the general make an equal division. David assigns a part of the booty for sacred uses, 1 Par. 26:26. See Ex. 15:9. C.

Ver. 32. *Spoil.* Heb. “the remains of the spoil,” which had not been consumed by the 12,000. C.

Ver. 41. *Fruits.* Heb. “a heave-offering to,” &c. v. 29.

Ver. 49. *Wanting.* Sept. “all were unanimous,” (Origen,) and “all answered to their names.” Thus God was pleased to shew, that his Providence had directed the battle. H.

Ver. 50. *Garters.* Sept. “bracelets,” put on the arm, 2 K. 1:10. Sometimes the Eastern nations wore large precious rings on their legs.—*Tablets.* Heb. *tsamid*, an ornament of the hand. Gen. 24:22. The *armillæ*, or *viriliæ*, were worn by men near the shoulder.—*Bracelets*, (*dextralia*) for the right hand. Eccli. 21:14. Heb. *hagil*, means an earring, Ezec. 16:12.—*Chains* of gold and silver interlaced, worn round the neck. S. Jerom, ep. ad Marcel. The Madianites went to battle in their richest attire, (Judg. 6:21,) as did also the Persians; (Bellon. 2,) and the Turks do so still, (C.) being descended from Ismael, the half

brother of Madian, who both settled in Arabia. H.

Ver. 50. *His own.* Gold, and such ornaments as might easily be concealed by the soldiers, where not required to be brought to the common stock to be equally divided. C.—There were 840,000 head of living creatures, including the 32,000 virgins, which were distributed. The gold, which was voluntarily presented to the Lord, amounted to above five talents. Salien. B.C. 1470.—The princes made a voluntary offering of their gold, but the common soldiers retained what each man had gotten. D.

NUMBERS 32

Ver. 3. *Saban, and Nebo.* These towns were afterwards retaken by the Moabites. Isai. 15:2. 8.—*Beon.* Perhaps the same with Mehon, or Beth Baal Mehon. Jos. 13:17. C.

Ver. 5. *Jordan.* They are a figure of those who would possess heaven without labour. But none is *crowned*, except he strive *lawfully*. 2 Tim. 2:5. W.

Ver. 7. *Overturn.* Heb. *nua*, “to discourage,” (H.) break, dissolve, &c. v. 9. M.—The same history is mentioned, (Deut. 3:12. 18,) but without these reproaches. C.

Ver. 11. *If, &c.* They shall not see Chanaan. M.—In Scripture, odious things are not fully expressed, particularly in oaths. Ps. 88:36 and 131:2. C.—Heb. “surely none ... shall see ... because they have not perfectly followed me.” Grot. H.

Ver. 12. *Cenezite.* His father was either called Cenez, or a part of the country of the Cenezites, being promised to Caleb at Cades-barne, he assumed his title. Jos. 14:6.

Ver. 13. *Led, &c.* Sept. “he rolled them over,” to denote their afflictions. H.

Ver. 15. *Of all.* Heb. “if, or because you will not follow after him. He will stop them in the desert, and you will destroy all the people.” Sept. “because you will turn away from him, to abandon him again in the desert, and you will sin against all this congregation.” God had decreed that all should go together to the conquest of the promised land; so that, if these children of Ruben and of Gad should refuse to comply, Moses was afraid that all might be ruined. Perceiving that his

discourse turned on this subject, they approached with greater confidence, and shewed their readiness to fight for their brethren. Upon which Moses was satisfied. H.

Ver. 17. *Cities*, which in the space of two months they would repair sufficiently, so that their children might be protected against the Amorrites, &c. They left strong garrisons, very prudently, to keep possession of the conquered country: 70,580 remained in the cities; while 40,000 went before their brethren. See C. 26:7. 18 and Jos. 4:13.

Ver. 19. *Jordan*. Heb. adds, “or forward,” any where, in case fresh conquests be made. C.

Ver. 20. *Lord*, or the ark, under the guidance and protection of God.

Ver. 21. *Man*, that may be required: Josue only took 40,000 for the vanguard. H.

Ver. 25. *Ruben*. No mention is made of those of the half tribe of Manasses. Perhaps they only joined the rest afterwards. C. 5:31. They occupied the northern parts. H.—The Heb. has here a solecism, “the sons of Gad *he* said;” to avoid which, Onkelos adds, *the tribe*, &c. Houbig.

Ver. 26. *Galaad*. Only a small part of the territory properly went by that name, v. 39. C.

Ver. 30. *With you*. Sept. “armed for war before the Lord; take by force their baggage, wives and cattle, before you, into Chanaan, and let them have shares with you in Chanaan.” H.

Ver. 34. *Built*, or repaired; for they had been cities of the Amorrites before.—*Aroer* was occupied by the Moabites after the Israelites were led into captivity. Jerem. 48:1. 19.

Ver. 35. *Sophan*. Some believe that this is the same city with *Etroth*, and that it took its name from *Saphon*, the son of Gad. C. 26:15.—*Jegbaa* perhaps the Beon, v. 3. See Judg. 8:11.

Ver. 36. *Betharan*, which Herod enlarged, and called Livias, south of Hesebon. C.

Ver. 38. *Nabo*. Probably the same as Nebo and Nobe.—*Baalmeon*. This city had a variety of names, v. 3. 35. Those who rebuilt these cities gave them their own names, v. 42. Heb. Targum of Jerus. Yet they were often known by their former appellations. C.—The rebuilders chiefly objected to the names of idols, *Baal*, &c. which were joined

with these cities. M.

Ver. 40. *In it*, by means of his descendants. For Machir must have been above 250 years old, if he were still alive. Many children are attributed to Machir and his father, Manasses, who were not their immediate offspring. The latter had only Machir, who survived him; Ezriel was probably a grandson of Machir, as he is styled the son of Galaad. C. 26:31. Jos. 17:2. See 1 Par. 7. Adoptive and legal children are often confounded with those who are really born of a person, as also those *places* which are inhabited by his posterity. C.

Ver. 41. *Jair* was born of Segub, the son of Esron, by a daughter of Machir, 1 Par. 1:21. He did not remain in the tribe of Juda, but dwelt in that of his mother, (C.) or perhaps he married a descendant of Machir, and obtained these villages. Seld. Suc. c. xviii.—*Havoth*, means “a circle of cabins or shepherds’ huts,” in Arabic. Bochart.

Ver. 42. *Canath*. This town is reckoned among those of Jair, (1 Par. 2:23,) either because Nobe conquered it under his banners, or because it fell to the share of Jair, after the death of Nobe. C.

NUMBERS 33

Ver. 1. *The mansions*. These mansions, or journeys of the children of Israel from Egypt to the land of promise, were figures, according to the Fathers, of the steps and degrees by which Christians, leaving sin, are to advance from virtue to virtue, till they come to the heavenly mansions, after this life, to see and enjoy God. Ch.—*Conduct*. Lit. “hand.” Aaron died before they came to the last of these 42 stations, or encampments. H.—The observance of the law, and the true worship of God, can alone insure us eternal happiness, and enable us to sing *Holy*, &c. S. Jer. ep. ad Fab. W.

Ver. 2. *Which*. Heb. “and Moses wrote down their departure and their marches, by the commandment of the Lord; and these are their journeys, according to their going out.” These are the places of any note in that wide and dreary desert, near which the Israelites passed. All the encampments are not intended to be specified. The people marched on slowly, and sought for pasturage, with all diligence. The names of these more remarkable places, have been so differently pronounced, that many of them have been greatly confounded; (C.) and interpreters vary so much in their situation, that nothing can be decided with certainty. H.

Ver. 3. *Ramesses*, a city of great note, about 60 miles from the Red Sea. Ex. 1:11. C.

Ver. 4. *Gods*. Their idols were thrown down. S. Jer. ep. 127. See Ex. 12:12. M.

Ver. 6. *Soccoth*, the second station. H.—*Etham*. Sept. “Butham,” the Butum of Herodotus, (ii. 75,) situated in a plain.

Ver. 7. *Beelsephon*; perhaps the city of Clysmā, or Colzan, where the Hebrews crossed the sea.

Ver. 8. *Etham*, or Sur. Ex. 15:22.—*Mara*, 60 miles to the south of the Red Sea. C.

Ver. 9. *Elim*. “The wood of palm-trees, five days’ journey from Jericho.” Strabo. See Ex. 15.

Ver. 10. *Red Sea*. This encampment is not specified before. C.—It was the seventh in order. H.

Ver. 11. *Sin*. Farther from the promised land than that of Tsin, (C. 20:1,) or Cades-barne.

Ver. 12. *Daphca*. Sept. and Eusebius read, *Raphca*; (C.) D and R, in Hebrew, are easily confounded. H.—This encampment is passed over in Exodus, as well as the following at Alus.

Ver. 14. *Raphidim* and Sinai. See Ex. 17 and 19:1.

Ver. 16. *Lust*. After three days’ journey, passing by the station of burning. C. 10:33. 11:3.

Ver. 17. *Haseroth*, near Cades-barne, the same as Aserim, (“the unwall’d towns” of the Heveans, extending as far as Gaza,) or Asor, called afterwards Esron, on the south of Chanaan. Jos. 11:10. Moses does not specify here the memorable encampment at Cades-barne, where the Israelites arrived, after 11 days’ march from Horeb. Deut. 1:2. 19. It was not far from Asor, on the frontiers of Idumea, (C.) in the desert of Pharan. C. 13:1.

Ver. 19. *Rethma*. The situation of this and the following station, cannot be fixed.

Ver. 21. *Lebna*. A strong place besieged by Sennacherib, (4 K. 19:8,) between Cades and Gaza. Jos. 10:29. The Hebrews encamped a long while about Mount Seir. Deut. 2:1.

Ver. 22. *Ressa* was in the same neighbourhood. S. Hiranion converted

its inhabitants.

Ver. 24. *Arada*. Herad, Adar, or Barad, are probably the same place, on the southern limits of Chanaan, four miles from Maceloth, the Malatis of Eusebius.

Ver. 30. *Hesmona*, or Asemona, a city of the tribe of Juda, towards Egypt. C. 34:4.

Ver. 32. *Gadgad*. These three stations are placed in a different order, Deut. 10:6. But some word has been transposed, as Aaron died on Mount Hor, when the Hebrews encamped at Mosera, or *Moseroth*, a second time. C.

Ver. 34. *Jetebatha*. It may be rendered also “Hills of concupiscence,” famous for torrents of water. Deut. 10:7.

Ver. 35. *Asiongaber*. Some place this station on the Mediterranean, where Strabo fixes the city of Gassion Gaber, the Beto Gabria of Ptolemy. But the Scripture informs us it lay on the Red Sea. 3 K. 9:16. Cellarius thinks most probably upon the Elanitic gulph, to the east of that of Suez, or Heroopolis, where Josephus maintains Asiongaber or Bernice stood. The Hebrews came to this station from that of *Elat*. Deut. 2:8. C.

Ver. 36. *Sin*, or Tsin. *Cades* is another name of the same desert. Near the city of Cades-barne, the Hebrews encamped a long while, and had plenty of water; but here they murmured for want of it, and Mary departed this life. C. 20. C.

Ver. 37. *Hor*, at a place called Mosera. Deut. 10:6. This was the road from Arabia to Chanaan, and the Hebrews attempted to enter by it, but were repulsed by the king of Arad, though they afterwards defeated him at Horma. C. 21:3.

Ver. 41. *Salmona*, where it is thought by some that God sent the fiery serpents. C. 21:6. The Israelites being refused a passage by the Idumeans and Moabites, God orders them to measure back their steps towards Asiongaber, and to go round their territories. C.

Ver. 45. *Dibongad*, is often called *Dibon*. Moses observes, (C. 21) that the Hebrews passed by or encamped at various places, before they came to this town. It is sometimes attributed to Ruben, and at other times to Gad, being on the confines of both tribes. C.

Ver. 49. *Moabites*. Here they were deluded by wicked women. C. 25. H.—From these 42 stations, the Fathers take occasion to shew, how

we must advance in a spiritual life. D.

Ver. 52. Pillars. Heb. stones placed on high “to be seen.” Sept. “towers of the sentinels.” Chal. “temples, where they adore their idols.”

Ver. 53. Land of its old inhabitants, and of the places dedicated to superstitious purposes. H.—Heb. “occupy the land.” Sept. “drive out the inhabitants, and dwell there.”

Ver. 55. Nails. Sept. “goads,” &c. by which they will force you in a manner to gratify your curiosity, by an imitation of their idol worship; and thus will prove to you more dangerous, than if you had nails piercing your eyes. See Jos. 23:13. Ezec. 28:24. These abandoned nations must not be spared through a false pity. Deut. 20:16. C.—The Israelites, however, proved negligent, and God made use of the remains of these nations to scourge his people, and to train them for war. D.

NUMBERS 34

Ver. 3. The most salt sea. The lake of Sodom, otherwise called the Dead Sea. Ch.—*Limits.* These are very properly defined in this place, that the Hebrews may know what nations they ought to destroy. M.—A line may be drawn from the southern point of the Dead Sea, through Adar, as far as the Nile and the Mediterranean Sea, comprising a part of the desert of Sin, or Zin.

Ver. 4. The Scorpion. A mountain so called, from having a great number of scorpions. Ch.—Heb. *Hakrabbim*. There was a city of the same name, the capital of Acrabathene, (1 Mac. 3:3,) not far from Petra.—*Senna*, a town of the desert of Zin, (C.) or a mountain specified Judg. 1:36. S. Jerom.—*Adar*. Heb. “Hasor Adar.” But they seem to be two distinct towns. Jos. 15:3.—*Asemona*. See C. 33:30.

Ver. 5. Egypt. Many suppose the rivulet of Rinocorura is meant. M.—But it seems more probable that the Nile, the only *river of Egypt*, or the eastern branch of it, where Pelusium stands, is designated. There is no proof that the former rivulet belonged to Egypt; and though some assert that the Hebrews never dwelt to the west of it, the territory was so barren, that nothing may be said respecting that affair. We find, however, that under Solomon they inhabited as far as the river of Egypt; (1 Par. 13:5. 3 K. 8:65,) and if they had not, God’s promise entitled them to that part of the country; as well as to that which

extends to the great river Euphrates, though they perhaps never took possession of it. See Gen. 15:18. Jos. 13:3. Pelusium is commonly reckoned the frontier town of Egypt. Ezech. 30:15. *Stabo xvi.* In another place, the promised land extends from Emath to *the torrent of Egypt*, (3 K. 8:55,) or of *the desert*, Amos 6 ult. C.

Ver. 6. *Great sea*, compared with those of Palestine, which were only like pools or lakes. The Hebrews call every great collection of water, a sea. The Mediterranean bounded the promised land entirely, on the west.

Ver. 7. *The most high mountain.* Libanus. Ch.—Heb. “the mountain of the mountain, or of Hor.” Some understand Mount Casius, Hermon, Taurus, or Amanus; which last lies on the confines of Cilicia, and hence the Rabbins draw a line by the straits of Gibraltar to Pelusium, so as to comprise all the islands and the waters of the Mediterranean. Selden. Marc. Claus. i. 6. But Grotius denies that the sea can be claimed by any one, nor was it, even for fishing, says he, before the days of Justinian. Jur. ii. 2, 3. C.—At any rate, Moses here seems to mean the northern limits from the point of the Mediterranean, where Libanus is situated, across the country eastward to Emath, and as far as the village of Enan, v. 9. H.

Ver. 8. *Emath.* It is of great importance to fix the situation of this city. Some take it to be Antioch, the capital of Syria, on the Orontes. But that was a modern city, founded by Nicanor, and called after his father, Antiochus, and embellished by Callinicus and Epiphanes. Strabo xvi.—Others believe it is Epiphania, at the foot of Libanus, on the same river, and a distinct city from Emath *Rabba*, or “the great,” of Amos 6:2. Josephus i. 7. (C.) and S. Jerom (in Isai. 10.) seem to be of this opinion. M.—But the city in question was most probably Emesa, of which Amos speaks above. It was also upon the river Orontes, at a small distance to the east of Libanus, on the road to Damascus. This road was the northern boundary. Emesa was perhaps formerly the capital of the country of Soba, (2 Par. 8:3,) and was taken by Solomon. Reblatha, or Rebla, (v. 11,) was a part of its territory. Theod. in Jer. xxxix. 5. C.

Ver. 9. *Enan.* Heb. “Hazer Henan.” In Ezechiel, (47:17,) it is called *the court of Enon*. It may be Gaana, north of Damascus, or rather Inna, placed to the south of that city by Ptolemy.

Ver. 11. *Sephama*, or Apamea. Targum.—*Rebla*. Sept. “Bela, or Asbela.” H.—S. Jerom understands Antioch, near which was the fountain of *Daphnis*, or Daphne, a word which is inserted in the Targum, though it be not found in Hebrew. But Antioch did not lie on

the eastern borders, and this fountain may be the same place as Enan, v. 9.—*Against*. Heb. “on the east side of Ain, or the fountain.” C.—*Cenereth*. This is the sea of Galilee, illustrated by the miracles of our Lord. Ch.—The line was not drawn to this lake of Genesareth, or of Tiberias, as it was likewise called, but comprised a large territory lying to the east of it, (C.) and given to the tribes of Manasses, Gad, and Ruben, which inhabited the country east of the Jordan and of the Salt Sea. H.—*Eastward*: the Sept. insinuate, “to the south, leaving the sea of Cenereth on the east.”—The *fountain of Daphnis* may probably be that near the Semechonite lake, through which the Jordan runs. Josep. Bel. iv. 1. It may have received the title of Daphnis, from the *laurels* with which it is adorned, like the suburbs of Antioch. Bonfrere. M.—It appears that Moses has only in view, the nine tribes for which a provision was not yet made; and their eastern limits extend from Emath, down the Jordan to the Dead Sea, so as to comprise no part to the east of that river, which was already given to their brethren; (see v. 13, 15, 29,) and thus the observation of Calmet, respecting the countries *east of Cenereth*, will be rather inaccurate, as the line must run through that sea, following the course of the Jordan. These were properly the eastern limits of *Chanaan*, which country comprised all between Egypt and Idumea, as far as Sidon and Mount Libanus, being bounded by the Jordan on the east. The other three tribes were hemmed in on the north and east by the mountains of Hermon, Basan, Galaad, and Arnon; beyond which, the nations about Damascus, and the descendants of Ammon, Ismael, and Moab dwelt, in Syria and the desert of Arabia, so that the latter country was the eastern boundary of the promised land, taken in its utmost extent. H.—The respective limits must naturally vary, when we speak of the whole or a part only. D. T.

NUMBERS 35

Ver. 3. *Cities*, in all forty-eight, with a thousand paces round them. This land belonged to the community: but some built upon it, Jos. 21:18. 1 Par. 6:60. The burial place for the Levites lay behind it. Drusius.—In these cities alone, the Levites had houses and gardens of their own; other might live with them, and indeed the cities acknowledged other lords, as Hebron belonged to Caleb, Jos. 14:14. The Levites were dispersed throughout the land, that they might instruct the people both by word and by example. Deut. 33:10. They had a clear revenue without labour of husbandry, equivalent to any two of the other tribes. Abulensis.—Six of *their cities* were assigned for

places of refuge, as they were the proper judges of the cases, in which murder may be excused, and to remind them that they ought to be very merciful. Hence arose the privileges, granted to some churches, of protecting those who fled to them for an asylum. That none might be hindered from enjoying this benefit, three of these cities were situated on each side of the Jordan, and at equal distances. Salien.

Ver. 4. Paces. This is equivalent to 2000 cubits, (v. 5,) or a sabbath day's journey. Selden, Jur. iii. 9. S. Jerom. q. 9. ad algas. Heb. retains the same word, *amma*, "cubit," in both verses: but some copies of the Sept. Philo, and Josephus, have "2000 cubits," (C.) which Dr. Wall and Kennicott deem to be the original reading. H.—Bonfrere would also correct the Hebrew by the Vulgate as a pace among the Greeks consisted of three feet, and a cubit of half that quantity. The geometric pace of the Romans contained five feet, and the sacred cubit of Villalpand half as much; so that 2000 sacred cubits make 1000 geometric paces. Thus the Vulgate is perfectly consistent with itself. M.—Some imagine that Moses speaks of the common cubit here and of the sacred one, which was doubly as large, v 5. But this is not probable; and the distinction of cubits, (C.) at least in his days, (H.) is very uncertain. Perhaps Moses may first specify the depth of this space of ground from the wall, and afterwards its length, which would be doubly greater. C. See Sevius on Jos. xxi. q. 8, &c.—The semidiameter was probably 1000 cubits. D.

Ver. 5. Sea. Heb. simply, "on the west side 2000 cubits, and on the north side 2000 cubits, and the city in the midst. This shall be to them the suburbs of the city."

Ver. 6. Cities. Maimonides pretends, that all forty-eight cities of the Levites were asylums; though only six were bound to receive the fugitive gratis. Moses had promised a place of refuge, which he now grants. Ex. 21:13. The altar and temple enjoyed the like privilege: the latter even till its destruction. Philo.—Josephus mentions only six cities of refuge. Those who could not be supposed to have killed a person designedly were not obliged to flee to them; as, on the other hand, the murderer was not permitted to enter, if his malice were notorious, or his negligence extreme. Rabbins ep. Seld. Jur. iv. 2. To be secured at the altar of holocausts, it was necessary to touch the grate. If the judges declared that the person's case was such as the law admitted, he was conducted away, under a strong guard, to one of the cities; or, if he were deemed unworthy, he was put to death, out of the holy place. The altar was commonly the refuge only of priests. Those who were not of Hebrew extraction, could not claim the rights of an asylum, according to the Rabbins. But the contrary seems to be

asserted, v. 15. The roads to the cities of refuge were to be kept in good repair, and in case more than six should be found necessary, three others might be appointed. Deut. 19:3. 8. This privilege is founded on the law of nature, which decrees that the life of the innocent man, who has had the misfortune to kill another, should not be taken away. Other nations extended this right to almost every crime, that the weak might have an opportunity of defending themselves. The sons of Hercules erected for this purpose the *altar of mercy*, at Athens. Some of the pagan temples could protect even the greatest criminals, as well as the innocent, who might fear oppression. Those of Apollo, at Delphos, of Bacchus, at Ephesus, &c. were very famous. See Marsham, Chron. sæc. 13. Tiberius found it necessary to recall these privileges among the Greeks, as they were greatly abused. Tacit. An. iii. 6. But his decree was not much regarded. The Romans had their asylums also, at Naples, &c. where those who had been condemned to die, might be secure. Rome itself was an asylum for all strangers, as S. Aug. remarks, de C. D. i. The Christian emperors afforded the like privileges to our churches. But some who were guilty of the crimes of adultery, murder, heresy, &c. were deprived of the benefit. C.—Those who fled to the altar among the Jews were first to be purified; (Philo) and if they had committed murder publicly, like Joab, they were dragged away, 3 K. 2. T.

Ver. 12. *Kinsman*, the nearest relation, who was called *the revenger of blood*, (v. 25. 27, H.) or the redeemer, because it was his duty to see that justice was done to the deceased. When the person, who had involuntarily committed murder, arrived at the city, he was to make his appearance before the judges of it, and, if they thought his account satisfactory, they admitted him, but upon condition that he should take his trial before the judges and the people of that country where the murder had taken place, (v. 25. Jos. 20:4. 9, T.) though some think that the judges of the city of refuge, passed sentence. Masius, &c.—If it proved favourable, he was bound to remain in the city till the death of the high priest, otherwise the relations might kill him as an outlaw; as they might also if he was declared guilty. In case the murder were *voluntary*, the judges of the place where it was committed set to demand the criminal. Deut. 19:11.

Ver. 18. *If*, &c. Heb. “or he smite him with a wooden weapon, (wherewith he may die,) and he die, he is a murderer: the murderer shall surely be put to death.” The two former verses are expressed in the same awful manner, intimating that the weapon must be of such a nature that it might easily give a mortal wound, and also that the effect really followed. In these cases, if the person could not clear himself, no refuge or reprieve was allowed. H.—But the deceased must

have been killed upon the spot, otherwise the person who struck him could only be required to pay a fine. Ex. 21:19. M.

Ver. 19. *Him*, with impunity. If the judges have passed sentence, he shall be obliged to put it in execution, v. 21. 31. S. Aug. q. 65. E.—The laws of Athens required also that a relation should put the murderer to death, though the deceased were even of servile condition. Demost.—Those of Rome condemned the involuntary manslayer to retire for a year, and afterwards to appease some one of the relations, and to offer the sacrifices, and submit to the usual purifications. Even at the present day, the Persians and Arabs deliver the murderer to be slain by the kinsmen of the deceased, after sentence has been passed by the judges.

Ver. 21. *Kill him*. It seems, when the case was evident, he was not only permitted, but commanded to punish the criminal. Bonfrere. Deut. 19:12. M.

Ver. 25. *Delivered*. Heb. “the multitude shall deliver the slayer.” It seems the judges pronounced sentence, according to the votes of the people assembled; (C.) or the plurality of voices among the 21 judges decided the matter. Grot. H.—*High priest*. This mystically signified that our deliverance was to be effected by the death of Christ, the high priest and the anointed of God. Ch.—He rescued us from the hand of the *revenger*, the devil. Theod. q. 50. 51.—Before his death, the way of our true country was not open, nor secure. S. Greg. hom 6. in Ezech. W.—By this law, Moses shewed a horror for murder, and the respect due to the person of the high priest, during whose life even the involuntary murderer was obliged to keep himself retired in a city of refuge. Masius.—At the death of the pontiff, all Israel put on mourning, so that private injuries were to be forgotten, when the public had such cause for sorrow; and in the mean time the vengeance of kinsmen would relent. Maimon. More. iii. 40.—Murder was punished by the Greeks, in the days of Homer, with banishment, though sometimes this was remitted by the relations, for a sum of money. Iliad ix. C.

Ver. 27. *Him*. Custom explained this law, as giving leave to any person to inflict the punishment upon the wandering murderer, though the relation seem only to be specified. Grot.—Some think, that to kill such a person was still criminal in the sight of God. But others believe that, as he had forfeited the privilege of an asylum, by absenting himself from it, (C.) the law subjected him to the same rigour with which he might have been treated before he came thither; (v. 19. H.) and provided proper moderation were observed, and

malicious revenge avoided, no guilt would attach to him who executed the implied sentence of death. The Jews observe, that God allows us to revenge another sooner than ourselves, as there is less danger of excess or of delusion. C.

Ver. 30. *Man.* A person might be tried on such evidence. Deut. 19:15.

Ver. 32. *Cities.* Heb. “you shall take no money to retire to a city of refuge, to return into his own country, till the death of the priest.” The Sept. supply, “you shall take no redemption money, to permit (a voluntary murderer) to flee into a city of refuge, (nor of an involuntary one,) to return,” &c. Grotius.—*The banished*, may refer to people of the former description, who had gone away to screen themselves from persecution. But they could never be allowed to inhabit the country any more. Their presence would seem to defile it. H.—“You shall not take money of him who has fled to a city of refuge, to suffer him to return home.” Chaldee.

Ver. 33. *Defile not.* To inspire a greater horror for murder the earth was represented as defiled by blood, and only to be purified by the death of the criminal. *Without shedding of blood, there is no remission.* Heb. 9:22. H.—On the same principle, our churches, &c. are deemed profane when murder, or some great indecencies, have been committed in them, so that they require a fresh consecration. C.

NUMBERS 36

Ver. 1. *Galaad.* The descendants of Machir, who were settled in Galaad, were particularly interested, in knowing how their female relations of the house of Salphaad, were to dispose of their fortunes, which God had allowed them. They knew that, by the law, their husbands would obtain possession; and if those husbands should be of another tribe, part of the land allotted to Manasses might be lost. See C. 27 and Jos. 17:1. 3.

Ver. 4. *That is,* an explanation of the jubilee, added by S. Jerom, who gives the sense of the Heb. though not the very words.—*Lots.* Heb. “when the jubilee of the children of Israel is come, then shall their inheritance be added to that of the tribe in which they are received; so shall their inheritance be taken away from the inheritance of the tribe of our fathers.” H.

Ver. 6. *Tribe.* Heb. adds *family* also: for heiresses were obliged to

marry in their own family, to prevent the confusion of the inheritances. If they had a mind to renounce their right, they were at liberty to marry where they pleased. C.—The nearest relations, who chose to receive their land, were under an obligation of marrying them. Ruth 4:6. H.—A similar law prevailed at Athens.

Ver. 7. Wives. Heb. “shall keep to the inheritance of the tribe of his fathers.” Those who marry heiresses must be of the same family: but others may take wives from any of the tribes of Israel, as the most holy did without scruple. S. Jerom in Jer. xxxii. T. E.—The Rabbins extend this law to all, with the Vulgate: but only during the time that the land of Chanaan remained undivided. Seld. Succ. c. 18.

Ver. 8. Women. Heb. “every daughter that possesseth an inheritance ... shall be wife to one of the family of the tribe of her father.” Commonly the females were debarred from inheriting land, when they had any brothers. The Levites were not concerned in these regulations, as they had no inheritance; and hence, we need not be surprised to find that S. Elizabeth, *of the daughters of Aaron*, (Luc. 1:26,) was related to the blessed Virgin, who was of the *family of David*. The mother of S. Elizabeth might be of the tribe of Juda; or a maternal ancestor of the blessed Virgin might spring from the tribe of Levi. C.—Tradition determined the lawfulness of such marriages, and in this case, S. Augustine (Consens. Ev. ii. 23) admires the providence of God, in causing his beloved Son, the great anointed, to be born both of the regal and priestly tribes, in which an unction was required, before the priests and kings were put in possession of their respective offices. Thus Christ was both priest and king, and such were anointed in the law of Moses. W.

Ver. 11. Father. They married their cousin-germans. The original is rather undecisive, as *Dod* may signify, “an uncle, great uncle, or cousin;” and a *son*, in Scripture, is often put for any descendant. The marriages of cousins were not expressly forbidden by the law, and if they had, they might have been dispensed with on this occasion, as well as when a brother died without issue. C.—Claudius was the first of the Romans who obtained leave of the senate to marry his brother’s daughter. Sueton. D.

DEUTERONOMY

THE BOOK OF DEUTERONOMY

INTRODUCTION

This Book is called **Deuteronomy**, which signifies a **second law**, because it repeats and inculcates the ordinances formerly given on Mount Sinai, with other precepts not expressed before. The Hebrews, from the first words in the Book, call it **Elle Haddebarim**. Ch.—It may be divided into many discourses, which Moses made to the people during the last two months of his life. H.—The first was delivered by him on the first day of the eleventh month of the fortieth year, since the deliverance of the Hebrews out of Egypt, and relates various particulars which had occurred to them. In C. 4:41, and seq., and a supplement from the Book of Numbers is given to this discourse. C. 5, a fresh exhortation to the people commences, which continues till C. 22, where the famous blessings and maledictions, from the mountains of Garizim and Hebal, are related. In the following chapters, Moses exhorts the people, in the most pathetic manner, to be faithful to the Lord, adding the strongest threats and promises to enforce their compliance; and having appointed Josue to succeed him, and repeated that beautiful canticle which God ordered *them to write*, (C. 31:19,) he gives the Book of Deuteronomy, to be kept with care, (5:9,) blesses the tribes like a good and tender father, and gives up his soul to God on Mount Nebo in the 120th year of his age. C.—There can be no doubt but that Moses was the author of this book, as well as of the four preceding ones; though the last chapter may, perhaps, form a part of the Book of Josue, which formerly was written immediately after the works of Moses, without any such marks of distinction as we find at present. The whole Bible seemed to make but one verse. How easily, therefore, might the account of the death of Moses be taken in, as forming a part of the Pentateuch, when the different books came to be distinguished by separate titles! Such an insertion cannot hurt the general claim of Moses to be the author of the Pentateuch; or, if it should be thought to do so, no absolute proof can be brought to shew that he did not write this chapter also, by the spirit of prophecy. *All the people spoke to Esdras, the scribe, to bring the book of the law of Moses, which the Lord had commanded, to Israel.* The whole nation of the Jews has all along maintained, that Moses wrote these books: and he himself repeatedly asserts that he was ordered to leave on record many things of importance. Hence both internal and external evidence concur to establish his title to them; and if we be not disposed to cavil with all other authors, and to deny that Demosthenes, for example, Cæsar, and others, have written the works which bear their names, we

must confess that the Pentateuch is to be attributed to the Jewish legislator. Yet if this were a matter of doubt, the things contained in these books could not, on that account, be controverted. How many anonymous works have been published which are of unquestionable authority! Many of the books of Scripture are of this nature. But as we have every reason to believe, that they have come down to us without any material corruption, and were written by people of veracity, by divine inspiration, they deserve to be regarded as authentic records. This is true, whether we speak of the originals or of the versions authorized by the Church; though it should suffice to stop the mouths of infidels, if we can procure an authentic history of the Bible by the collation of the different copies which are extant. Thus, where the Hebrew editions appear to be incorrect, they may receive great light from the Samaritan copy of the Pentateuch, and from the versions of the Sept., and of other respectable authors on the whole Bible. The variations, which we may discover, are not of such moment, but that, if the very worst copy were selected, we should find the same great outlines of Scripture history, the same precepts of faith and morality. The laws of Moses, which are scattered through his five books, may be seen all together in their natural order, collected by Cornelius a Lapide and Calmet. But the spirit of God was pleased to intersperse historical facts among them, which both shew the occasion on which they were given, and enable us to read them with greater pleasure and satisfaction. The four preceding books might be compared to the four Gospels; Deuteronomy represents the whole, (V. Bede) and may be styled a Diatessaron, as it recalls to our mind the great Creator of all things, who was about to fulfil the promises which he had made to the Patriarchs. Almost all those to whom Moses addresses himself, had been unborn or very young, when their parents received God's commands at Sinai, and wandered in the desert. He therefore gives them an account of what had happened during the last eventful period of forty years. He shews what had brought on so many disasters, and cautions his hearers, that if they imitate the perfidy of their fathers, as he foresees, with sorrow, that they will, (C. 31) they must expect to be treated with no less severity. This prediction we behold verified, at the present day, in the persons of the scattered remnants of Israel. How sublime! how terrifying are the truths which Moses enforces with so much earnestness! The same threats which he denounces against the perfidious Jews, regard us in some measure. If we feel not their effects at present, in being driven out from our country, we have more reason to fear lest we should be excluded from our heavenly inheritance, if we do not repent. H.

DEUTERONOMY 1

Ver. 1. *Beyond.* The eastern side of *the Jordan* is so called in Scripture, with reference to the promised land. M.—Heb. may mean also, “on this side, *or* at the passage” about *Bethabara*, “the house of passage,” near which the Hebrews were encamped, and where Josue probably crossed over the Jordan, as it was the usual ford. Calmet seems to think that these two first verses have been inverted by Esdras, &c. or interpolated, as he says Moses never crossed the Jordan, and certainly addressed the Hebrews near that river, at a great distance from the Red Sea: but the text does not assert the contrary. It only determines that the place where he harangued them, was a part of the wilderness, or the plains of Moab, *over-against the Red Sea*, which they had left when they came from Asiongaber, unless the term *Suph*, which signifies *red*, may be a proper name of the station Supha, near the torrent Zared, (Num. 21:14,) as Calmet maintains. If this be admitted, this difficulty vanishes, for the camp of Israel was certainly *over-against*, and not even remote from this place. The other cities may have been in the environs, or Moses may have referred to the stations and places in the desert of Pharan, at Tophel, *Laban*, or *Lebna*, *Haseroth*, (Num. 33:17,) *where there is very much gold*, (Sept. “gold mines;” Heb. “*dizahab*,”) and *Cades-barne*. *Lebna*, *Haseroth*, and *Cades-barne*, were in the territory of the Idumeans, who dwelt to the south-west of the plains of Moab. *Tophel* and *Dizahab* are unknown (C.) as well as *Laban*, *Haseroth*, and *Pharan*, if they be not the names of encampments. Geographers vary so much in their descriptions of the road, which the Hebrews followed, and in maps of the adjacent countries, that it is now impossible to decide. H.

Ver. 2. *Cades-barne.* All the distance between Horeb and the Jordan, by Mount *Seir*, on the road to *Cades-barne*, might have been traveled in eleven days’ time, being about 300 miles; or the Hebrews were so long in going thither. Num. 33:17. C.—It was to punish the Israelites for their frequent rebellions, that they were condemned to wander in that wilderness for forty years. D.—They might have entered the promised land when they first came to *Cades-barne*, from Mount Horeb, (Num. 13:1. 27,) which, even by the circuitous road of Mount *Seir*, would not have taken them above eleven days. He mentions this to remind them of their folly. Perhaps all the aforesaid places may have been between Horeb and *Cades-barne*, as Bonfrere maintains that *Laban* was in the neighbourhood of Sinai, where Moses first received the law which he is now going to explain. His discourse turns upon the chief occurrences of the forty years’ journey; and hence, *these are the words*, (v. 1,) may refer not only to what he was going to say, but

also to the commands which he had already notified to the Israelites, from the passage of the *Red Sea* till the station Abelsetim, upon the banks of the Jordan. Num. 36:13. H.—Deuteronomy contains a recapitulation of the law, and therefore it was to be read aloud to all the people on the feast of tabernacles, every seventh year; and the new kings, or rulers of the Hebrews, were commanded to transcribe it, and every day read some part for the rule of their conduct. C. 17:18 and 31:10. T.

Ver. 3. *Month*, corresponding with our January, if the ecclesiastical calculation be followed; but if we date from Tisri, this *eleventh month* will be our July or August. Moses died on the 7th of the following month. D.

Ver. 4. *Astaroth* signifies “sheep,” particularly ewes, with their dugs distended with milk. Hence the Sidonians formed the idea of their Astarte, 1 K. 11:5. H.—The Rabbins say, that Astaroth denotes large mountains, generally covered with sheep. *Astaroth-Carnaim* was the city. Euseb.—Here the famous Og resided, though he was defeated at Edrai, as the Heb. intimates. C.

Ver. 5. *Expound*. He begins, as usual, with commemorating the wonders of God, in favour of an ungrateful people. This book may be considered as a supplement to the other four books. C.—We need not wonder, therefore, if we find some new observations. The reason why the sabbath is to be kept, is here said to be in memory of the law being given to the Hebrews, and their liberation from slavery; (C. 5:15,) whereas in Exodus, it seems to be designed to remind people that God rested on the seventh day. But here is no contradiction. Watson.

Ver. 7. *Turn you*. The Hebrews, after the passage of the Red Sea, seemed to turn their backs upon the promised land, to go southward. Now, therefore, they are ordered to bend their course to the north, and to enter Chanaan, (H.) on the western side of the lake of Sodom, where the *Amorrhites* dwelt. C.—Their *mountain*, and the other *hills*, and *plains*, and *vales*, (Heb. *sephela*, mentioned 1 Mac. 12:38,) as far as the Nile and Mediterranean, were the southern limits of the *Chanaanites*, whose country extended to Libanus. See Num. 34. H.—God promises also to deliver the country as far as the *Euphrates* to the Hebrews, provided they continue faithful to him. C. 19:8. As they neglected this condition, they never possessed the whole country, not even that of Chanaan, unmolested. Yet the whole was *tributary* to them in the days of David and Solomon. S. Aug. q. 21. in Jos. Masius. T.

Ver. 9. *I said*, following the advice of Jethro. Exod. 18:18.

Ver. 15. *Who*, &c. Heb. “and *shoterim* (officers like our serjeants, designed to publish and execute the sentence of the judges) over or among your tribes.” The Persians still call such officers *chaters*. The Rabbins say, that the *shoterim* were generally selected from among the Cinites, the descendants of Jethro, 1 Par. 2:55. But we find that the Levites were also chosen, 2 Par. 19:11. They seem to have had sometimes the authority of judges, princes, or doctors for the *instruction* of the people, as the Vulgate here expresses it. C.

Ver. 17. *Respect*. Heb. “fear.” M.—Those who judge ought to be quite impartial, and never suffer their sentence to be dictated either by love or by fear. H. Eccli. 7:6.—*Of God*, to whom you must give an account of your conduct. Wisd. 6:4. Speak therefore in his name, and imitate his justice and other perfections. See Ps. 81:1. C.—If any one absolve an oppressor because he is rich, that judge is guilty of partiality. D. Isai. 1:23.—*Hear it*, as the supreme judge. M.—The people selected such as might be most proper, out of whom Moses made his choice. Salien.—An appeal might be made to himself. Abulensis, q. 11.

Ver. 23. *Pleased me*. Even Moses was deceived by the appearance of prudence: and God permitted the people to follow the directions of their cowardice, 5:26. 32. C. 9:29. Num. 13:1. C.

Ver. 26. *Being*. Heb. “but rebelled against, irritated, or rendered useless,” &c. C.

Ver. 27. *Hateth us*. Such an opinion, can bring nothing but destruction. D.

Ver. 30. *For you*. Sept. “he will defeat them along with you.” For man must do something. S. Aug. q. 1.

Ver. 37. *Neither*, &c. Heb. simply, “The Lord was also angry with me on your account,” &c. Moses had been so long witness to the rebellions of the Hebrews, that at last he gave way to a certain diffidence, when he was ordered by God to give them water out of the rock. He was afraid the Lord would not bear any longer with their repeated acts of ingratitude, nor work a miracle on this occasion. C. 3:26. Num. 20:12. H.—He had also consented to the sending of the 12 spies imprudently. D. v. 23.

Ver. 39. *Evil*. These words were spoken to by God to the Hebrews, after they had refused to go from Cades-barne, to take immediate possession of the land of Chanaan, and not after Moses had offended at the waters of contradiction, which happened only a short time

before his death. H.—Those who were not come to the use of reason at the former period, (M.) or who had not arrived at 20 years of age, were now permitted to enter. H.

Ver. 40. *Sea.* This they deferred complying with for a long time, (v. 46,) and then they directed their course along Mount Seir, towards the west, and encamped at Hesmona. C.—Many years after, they arrived at a different branch of the Red Sea from that which they had crossed. Num. 33:30, 35. H.

Ver. 41. *Armed.* Sept. “in crowds.” Arab. “quickly.” Syr. “encouraging one another.” Chaldee, “impiously.” C.—The conduct of these people might seem to authorize all these interpretations. The Hebrew term occurs no where else. H.

Ver. 44. *Bees do.* This similitude shews the vivacity, courage, and numbers of those who pursued the Hebrews from Seir to Horma. See Num. 21:3. Ps. 107:12. Isai. 7:18.

Ver. 46. *Time.* Heb. adds, “according to the days that you abode.” All the time that the Hebrews spent in that neighbourhood they remained at Cades-barne. The Rabbins say 38 years; but Moses informs us, that they were so long in coming thence to the torrent of Zared. C. 2:14. C.

DEUTERONOMY 2

Ver. 1. *Sea,* encamping again at Mosera. When they were at Asiongaber, they were ordered to go to the north, by the mountains of Idumea or of Seir. Being arrived at Cades, they attempted to penetrate into Chanaan, by the road of the spies, but were repulsed. Upon which they asked leave of the Idumeans to pass through their country, lying south of the Dead Sea, but could not obtain permission, and God would not suffer them to force a passage, but ordered them to go round their territories. Num. 20 and 21. C.

Ver. 5. *Stir.* Heb. *gur*, meddle not, wage not war, do not molest, &c. The Idumeans near Mount Hor, afterwards refused the Hebrews a passage, and the necessaries of life, though their brethren in Mount Seir had granted them the latter, while they passed quietly along their borders, 5:28. See Num. 20:21. H.

Ver. 6. *Meats,* if they wanted any other sort, besides manna. M.

Ver. 7. *Knoweth,* or approveth, directing by his loving providence, Ps.

Ver. 9. Moabites. They allowed the Hebrews to pass, as the Idumeans had done; (v. 29,) but they treated them with no particular marks of affection, (C. 23:3,) nor would they suffer them to go across their country. Judg. 11:17.—*Ar* is sometimes called Rabbah Moab, “the great city of the Moabites,” (Jo. 13:25,) and Areopolis. Euseb.

Ver. 10. Emim signifies “the terrible,” or “men of cubits *or* length.” See Num. 13:33. They had been probably ruined in the war of Chodorlahomor, (Gen. 14:5,) a little before the birth of Moab. C.—But those few who remained, were sufficient to strike the beholders with terror, as they were not inferior to the other giants who were known, since the deluge, of the race of Enac, or of Rapha. H.

Ver. 11. Giants. Heb. *Raphaim*, which Grotius thinks is a word retained from the primitive language. It sometimes denotes giants, and those who groan in hell, on account of the great iniquity of the *Raphaim*. Job. 26:5. Og was one of their descendants, and inhabited the same country, which they had occupied in the days of Abraham. C. 3:2. C.—They lost much of their power in the war of Sodom. Some of them fled into the land of the Philistines, and established themselves there, 1 K. 21:15. As these gigantic nations had been overthrown, as well as the Horrites, when God formerly gave their territories to Moab and to Esau, (H.) so the Hebrews may be assured, that nothing will be able to resist their power, while He is with them. M.

Ver. 12. Gave him, on the east side of the Jordan. They had not yet taken possession of Chanaan. But Moses foresees that they shortly will; and in this sense we may translate, “Esau dwelt there, as Israel will in the land,” &c. v. 29. The neighbouring nations could not rationally object to their coming, as they themselves had dispossessed the former owners of the land, 5:20. 23. C.

Ver. 14. Years. They had continued another year at Sinai, and some months at least at Cades-barne; so that the few remaining months of the 40 years’ sojournment, were spent in conquering the kingdoms east of the Jordan. H.

Ver. 20. Zomzommim, means “wicked wretches,” famous for their stature, &c. M.—They are probably the same nation as the Zuzim. Gen. 14:5.

Ver. 21. Enacims. See on this race of giants what has been said, Num. 13:23. They made place for the Zomzommim, as the latter did for the

Ammonites. H.

Ver. 22. *Horrhites*, so called because they dwelt in caverns. S. Jerom.

Ver. 23. *Haserim*, the same as Haseroth. Num. 33:17.—*Gaza* belonged to the Philistines. The intermediate country, or the south part of Chanaan, occupied by the *Hevites*, was seized by invaders from the isle of Cyprus, (Heb. Caphtorum. C. Gen. 10:14,) or from Egypt, which the Nile intersects, forming many islands, in the Delta. Jer. 47:4. The *Cappadocians*, who dwelt in Asia Minor, on the Euxine sea, were a different nation, and sprung from Japhet. T.

Ver. 24. *Arise*. God did not forbid Moses to ask for leave to pass through the land quietly, as the latter did; (5:26) but he gives him to understand that his demand will be rejected with disdain, and he is at liberty to attack this insolent king, and thus to commence his conquests.

Ver. 25. *Heaven*. All who hear of thy exploits, will have cause to *fear*. H.

Ver. 26. *Cademoth*, “to the east,” of the Arnon. There was a city of the same name on the other side of the banks, which belonged to Sehon, and was given afterwards to the Levites, 1 Par. 6:79. C.

Ver. 29. *As*, &c. These nations had only permitted them to pass along their borders, and furnished them, through fear, (5:4,) with the necessities of life. Sehon will not even grant so much.

Ver. 30. *Hardened*, &c. That is, in punishment of his past sins, he left him to his own stubborn and perverse disposition, which drew him to his ruin. See the note on Exod. 7:3. Ch.—God did not soften his heart, (M.) nor make him see the danger to which he was exposing his dominions, by provoking such an army. H.

Ver. 34. *Killing*, according to God’s express command. C. 20:16. M.

Ver. 37. *Jeboc*, towards its source: for both sides of the torrent were taken by the Hebrews from the kings Sehon and Og, who had already driven the Ammonites farther into the mountains, on the east. H.—When these demanded the conquered country to be restored to them, Jephthe shewed that their claim was inadmissible. Jud. 1:13. C.—They had lost possession when the Hebrews came; and, as God had authorized the latter to take the land from those kings, without enquiring who were the former proprietors, the Ammonites, who had themselves expelled the Zomzommim, came with a very bad grace to assert their title, after a lapse of near 300 years. God only forbids the

Hebrews to molest the actual dominions of the sons of Ammon, Moab, and Esau, in consideration of their fathers, to whom they were so nearly related. H.

DEUTERONOMY 3

Ver. 1. Turned. Instead of going forward across the Jordan, we directed our arms against Basan, in the north. See Num. 21:33.

Ver. 4. Country. Heb. “the line” with which lands were measured. C. 32:9.—*Argob* may signify *rich* and fertile; “all that fertile region, the kingdom of Og.” Vatable thinks that Basan, Argob, and Trachonitis, denote the same country. But Cellarius observes, that the last mentioned country was ill cultivated and very poor, the inhabitants living mostly in the caverns of rocks, whereas Argob or Basan was adorned with 60 *cities*.

Ver. 5. Walls. Tacitus remarks, that “a great part of Judea is covered with villages, though towns may likewise be found in the country. Hist. v. 8. See 3 K. 4:13. Sept. “besides the towns of Pherezites, which were very numerous.” C.—The spies had not travelled in this county, when they gave an account of the walled towns being as high as heaven. But Moses here informs us, that the cities on the east side of the Jordan were not much inferior to those on the west, and the land was infested also with *giants*, v. 13. H.

Ver. 6. Utterly. Yet out of the ruins they soon raised other strong cities. Num. 32:26. All the walls were not probably demolished, (v. 19,) but only a part, so that they might be repaired with no great labour or expense. The inhabitants were all destroyed, that they might not pervert the Hebrews by their bad example; and because God had pronounced the sentence of death upon them, in punishment of their crimes. Hebrew seem to insinuate, that the cities were destroyed only by the death of the inhabitants. “We subjected them to anathema ... utterly destroying the men,” &c. H.—We devoted to utter ruin the men, women, and children of the cities which we took. C.

Ver. 8. Beyond. East of the promised land of *Chanaan*, which the sacred writers have generally in view. H.—Heb. *heber*, means, “alongside, opposite to, at the passage, at this side,” &c. See C. 1:1. 3 K. 4:24. C.—There is no need, therefore, to suppose that this and similar passages have been inserted by a later writer. H.—*Hermon*, which profane authors commonly call Antilibanus, (C.) was a part of

the range of the *mountains of Galaad*, by which name it goes frequently, though it be also denominated Seon, or Sion, (C. 4:48. M.) and the different nations had other names for it, v. 9. H.—It does not appear that Moses went much beyond the torrent of Jeboc. But he knew that the territory, as far as Hermon and Emath, belonged to the Hebrews, and he probably, sent some troops to take possession of it. They did not, however, entirely banish the Hevites, that *dwelt from Baal-Hermon to the entering into Emath*. These and some other nations were left by God to *instruct Israel*. Judg. 3:3.

Ver. 10. Plain. Hebrew *Mishor*, which the Sept. leave untranslated. It has perhaps the same meaning as Argob, 5:4. C.

Ver. 11. Giants. Heb. “Raphaim.” Og was the only survivor of this family in Basan, though there were other giants dispersed throughout the land. 1 Par. 20:6. T.—Some of the *stock of Rapha* were also seen afterwards at Geth, but they did not reign in the country of their fathers, as Og alone did at this time. Jos. 15:14. 17:15. Heb. may be, “Now Og, king of Basan, was a remnant of the Raphaim.” C.—Sept. “for, moreover, Og ... was left of the Raphaim.”—*His bed* was 13½ feet long, and 6½ feet broad, taking the cubit at least 18 inches, with Arbutnot; though Calmet allows 20½ French inches, which are greater than ours. As beds are commonly made larger than the person who lies in them, he concludes that Og might be 14 or 15 feet high, unless he was possessed with the same vanity as Alexander the Great, who caused beds five cubits long to be left in his camp, when he returned from his Indian expedition, in order that the people might think that his soldiers were of a gigantic stature. Allowances must here be made for a royal bed; and, at any rate, it will not easily be proved that a human body might not exceed 12 or 15 feet in height, without injuring the just proportions, as T. Paine would have us believe. We know that the difference in size between the inhabitants of Shetland and of Patagonia is still very great; and the people of the former island would act very irrationally, if they would not credit the existence of the Lincolnshire ox, or of the large dray horses in London, because their own oxen are not bigger than mastiffs. See Watson, p. 26.—*Iron.* Bedsteads are frequently made of iron, brass, silver, or gold, in hot countries, for the sake of cleanliness and grandeur. Prov. 25:11. Est. 1:6. The Parthian kings reserved to themselves the privilege of lying on golden beds. Josep. xx. 20. The Thebans made beds of iron and brass out of the spoils of Platea, and consecrated them to Juno. Thucid. iii.—*Ammon.* Heb. “Behold his bedstead was of iron; is it not in Rabbath?” &c. This town is called Rabbatamana, by Polybius; and Ammana, by Eusebius, who says it had afterwards the name of Astarte, till Ptolemy Philadelphus gave it the title of Philadelphia. It

lay to the east of Jazer, not far from the Arnon. Cellar. iii. 14. It is probable that the bed of Og continued in this city till it was taken by David, 2 K. 22:30. How the Ammonites got possession of it we do not know. It seems that the account of it, and of Jair, (v. 15,) have been given by some one who lived a long time after these events had taken place. C.—This conjecture, however, is not well founded, for though Moses was addressing those who had been witnesses to these transactions not many months before, his appeal to them gives the strongest authority to a narration, which was to be handed down to the latest posterity. They could attest the surprising stature of that giant, whom they had slain, and their neighbours kept his bed as a proof of his having existed, the terror of all that country. *Until this present day*, (v. 14,) is an expression often used in Scripture to denote an event which had taken place at no very great distance of time. C. 11:4. Thus S. Matthew, (27:8,) writing about eight years after the ascension of our Saviour, says, the *field was called Haceldama ... even to this day*. See Jos. 8:29. H.—It is sufficient if the thing be still in the same state as it was before. M.—*Hand*. Heb. “according to the cubit of a man.” from the elbow to the finger ends. C.—Syr. “of giants.” Chal. “of the king;” whence some have imagined, that the bed was nine times as long as the cubit of Og, which is very improbable. H.—The Rabbins, who delight in fables, say that this bed was used by Og only while he was in his infancy: for he grew to be 120 cubits high; and some say his foot along was this length. He would have hurled a mountain to overwhelm all the Hebrews at once, only a bird, or some ants, made a hole in it, and the mountain falling upon his shoulders, he could not extricate his head, God causing his teeth to grow ten cubits, and in this condition he was taken and killed by Moses. Lyran, &c.—Noble discovery of these blind guides! C.—The poets have not been more extravagant in their descriptions of Typhæus, or Typho, whose name signifies *burning*, as well as that of Og, (or *hog*, he burnt) with whom he has probably been confounded. Vossius on Idolat. H.

Ver. 12. *Galaad*. Moses comprises under this name all the conquered country. C.

Ver. 14. *Jair*. Some have supposed that this was one of the judges of Israel, but without foundation. He was a *son* or descendant of Manasses. Num. 32:41. Jud. 10:4.—And *Machati*. These were the most southern towns of this half tribe. C.—*Day*. If Esdras added these words, he did it not against the law, but to explain it. W.

Ver. 15. *Machir's* posterity was settled in the same part of Galaad. M.

Ver. 16. *Torrent*. The other part belonged to the Moabites, (C.) on the

south and east.—*Ammon*. See C. 2:37. The two tribes of Gad and Ruben occupied the territory lying between the Jeboc and the Arnon, hemmed in by the mountains of Galaad, on the east, and by the Jordan and the most salt sea, and that of Cenereth, on the west. Gad occupied the northern division of this country. H.

Ver. 17. *Foot*. Heb. and Sept. *Ashdoth-pisga*. Eusebius seems to have taken these for two different towns. The former was situated near Phasga. Jos. 12:3. This mount was the eastern boundary of Ruben. The *plain* here mentioned was that where Moses was speaking. C.

Ver. 20. *Rest*. Abulensis says, this took place only 14 years after. M.

Ver. 25. *I will*. Moses flattered himself that God's refusal to let him cross the Jordan, was only conditional; and therefore he begs, with all humility, for leave to enter Chanaan, at the head of the people. But, though God had pardoned his fault, he would not deprive Josue of the honour, which to fulfil the mystery, was reserved for him. Num.

20:12. 26:64. C.—Moses might very lawfully desire to behold a place, consecrated by the abode of the Patriarchs, and to be honoured still more by the presence of the Messias, a happiness for which he had been labouring now forty years. D.—*And Libanus*. Whether this *and* be an explanation of what mountain he meant, (T.) is a matter of doubt. He unquestionably desired to see, and to put his people in possession of, all the country designed for their inheritance, in which various fruitful mountains appeared. That of Bethel was very high, and most delightful where Abraham and Jacob had dwelt. Moria and Sion, the future seat of the temple, might also attract his notice, and the mountains of Judea, as well as all the other lofty hills, which diversify the country for Idumea to Libanus. H.—Egypt was a flat country. New and grander prospects now open to his view. Libanus is styled Antilibanus by the Septuagint, and by profane authors, as it lies, in effect, to the land of the Hebrews. Behind it Coelostria extends, as far as Libanus. This mountain comprises four different hills, rising one above another, and taking in a circuit of 300 miles. The first of these hills, Antilibanus, is remarkable for its fertility in corn; the second has abundance of fine springs: but the third resembles an earthly paradise, being constantly adorned with fruits and flowers. Cedars grow chiefly upon the fourth, amidst the snows which lie there perpetually, notwithstanding the burning heats of the adjacent countries. *Lebanon* signifies both “whiteness and incense,” for which it is very renowned. C.—De la Roque thinks that it is higher than the Alps or Pyrenees. It stands in the form of a horse-shoe, extending from above Smyrna to Sidon, and thence towards Damascus, (Buffon) unless this be a part of Antilibanus, which runs north, from Damascus, in a parallel direction

to Libanus, and includes the hollow Syria. H.—Serarius makes these two mountains run eastward, almost from the Mediterranean sea, as Strabo (xvi.) and Ptolemy seem also to do. Bonfrere.

Ver. 26. *Your account.* Moses cannot help reminding the people that they were the occasion of his giving way to diffidence, and thus incurring a most sensible chastisement from the hands of God. Their conduct had provoked him so, that he gave some outward signs of the trouble with which his mind was so much disturbed. C. 20:12. Yet God admits of no excuse, particularly in the sins of those who act in his name, and who, of course, ought to guard against the smallest deviation from virtue. *Be ye holy and perfect*, is addressed to such in a particular manner. H.

Ver. 27. *East.* It seems, if Phasga was the eastern boundary of Ruben, (v. 17,) there was no occasion for Moses to cast his eyes that way. He is ordered to take a full view of the countries allotted by God to the Hebrews; and if we consider that the territory, as far as the Euphrates, was promised to them, if they would continue to be faithful, and that it was made tributary, under Solomon, we need not wonder if Moses should be pleased to behold it. C. 1:7. H.

Ver. 29. *Phogor.* Heb. *Beth pehor*, “the house, temple, or city of Phogor,” where that idol was the object of adoration. The city was probably at the foot of Mount Phasga, and fell to the share of Ruben. Jos. 13:20. C.—The Hebrews dwelt in the *valley* when Moses made the aforesaid supplication to God, and was ordered to desist; and, after taking a view of the promised land, to give the necessary instructions to his successor, v. 23. H.—Perhaps this might take place before the defeat of the two kings. C.

DEUTERONOMY 4

Ver. 1. *And judgments*, regarding religion and civil affairs. C.—Live a happy life. M.

Ver. 2. *Add* any thing repugnant to the spirit of my law. No interpretation of this kind can be admitted. But this does not condemn well authorized traditions, and laws enacted by lawful superiors. The Jews always boast of their close adherence to the letter of the law, but they often forget the spirit of it, and by their traditions render it deformed, like a carcass. Demosthenes takes notice, that the Locrians had such a regard for their laws, that if any one chose to propose any

fresh ones, he came with a rope about his neck, that if they did not meet with the approbation of the people, he might be strangled immediately. C.—Moses cannot mean to forbid any more divine or civil commandments being written by Josue and the subsequent prophets. He only enjoins that nothing shall be altered by human authority. The other books of the Old Testament serve to explain the law; and so do the apostolical traditions (W.) afford great assistance to understand the true meaning of all the Scriptures, and hence we learn whatever we have to perform, without danger of being led astray. H.—To these the Scriptures frequently refer. *He that heareth you, heareth me*, Luke 10. *Hold the traditions which you have learnt.* 2 Thes. 2. *The rest I will set in order, when I come.* 1 Cor. 11:34. Hence S. Augustine (c. Cresc. i. 33,) observes, “Though no evident example can be produced from Scripture, yet we hold the truth of the same Scripture, when we do what meets with the approbation of that Church whose authority the Scripture establishes.” See ep. 80. S. Chrysostom in 1 Thess. iv. S. Iren. iii. 4. W.—The Jews themselves never had the folly to imagine with the modern innovators, that all laws both of a religious or civil nature were here proscribed. Under David, Mardocheus, and the Machabees, various laws and feasts were commanded, and observed in the true spirit of the law. 1 K. 30:25. Est. 9. 1 Mac. 4. God does not leave to the discretion of the Jews, the appointing of different victims, &c. in his worship, (C. 12:30,) as they might very easily give way to the superstitious observances of their neighbours, and these things that had been sufficiently determined. But he enjoins all to obey the declarations of the priests and judges. C. 17:10. Bellarm. T.—Thus when the Apocalypse records a prohibition similar to this, (C. 22:18, 19,) it is not intended to seal up the divine volume, so that nothing more shall be admitted into it, for S. John wrote his gospel afterwards. But it must be explained in the same sense as this passage, and condemns all those who, of their own authority, would set up fresh doctrine in opposition to the word of God. Let Protestants consider if they be not concerned in this caution, when they not only cut off whole books of Scripture, but deny the authority of the Church itself, without which the Scripture can be of little service. They are the book *sealed with seven seals*, impenetrable to man without the aid of the Divine author; (Apoc. 5:5;) and this aid he will never grant to those who obstinately refuse to *hear the Church*. Mat. 18:17. 2 Pet. 1:20.

Ver. 3. *Among you*, when the guilty Israelites and the Madianites were slain. Num. 25 and 31.

Ver. 4. *Day.* Not but that many of these had fallen into sin; but they had not abandoned the Lord to worship any idol. H.

Ver. 6. *This is a proof of your wisdom*, &c. if you observe these commands. Your conduct will excite the admiration of all. M.—Solomon often inculcates the same truths. Prov. 1:7. Eccli. 1:34. Even profane writers applauded the laws and fidelity of the Jews. See Jos. Bel. i. 5. Strabo xvi. C.

Ver. 7. *Gods.* Supposing they deserved that title, which of them has the power to shew their votaries such favours as the true God hath shewn to us? The idols are nothing but *devils*, which seek to destroy. C.—But God had manifested his power and love to the Hebrews in the most astonishing manner. He seemed to choose his residence among them, in the tabernacle. H.—This Jesus does in a still more wonderful manner, with respect to Christians, remaining with them in the sacrament of love. The other sacraments which he has instituted are more noble and efficacious than those of the old law. He was pleased to take our nature, (C.) and to *dwell among us*. Jo. 1. The providence of God pervades all things; and, though all live *in Him*, (Act. 17:28,) yet he shews the marks of the most paternal tenderness to his elect. H.

Ver. 8. *Eyes.* Most of these laws had been already promulgated, so that the people could set a just value upon them. But Moses undertakes to place the in a more beautiful point of view, as it were altogether, and accompanied with some fresh regulations. How imperfect are all the codes of the ancient lawgivers, when compared with this of Moses! H.

Ver. 9. *Words.* Heb. also, “things.” H.—Both sacred and profane authors use the term of *seeing*, to denote any of the senses, v. 12. Eschylus (in Prometh.) says, “you shall neither see the form nor the *voice* of mortals.”

Ver. 12. *At all.* Heb. “but saw no similitude, only a voice.” See Ex. 20:18.

Ver. 13. *Stone.* Josephus (Ant. iii. 4. 6,) says, that each table contained five precepts, two and a half being inscribed on one side. The Jews now suppose that four appeared on one table, and six on the other. But each table probably contained an entire copy of the law. C.—It hence appears, that there are just ten precepts. W.—But the manner of dividing them is rather uncertain. S. Aug. and Catholics in general place the three commandments, which regard God, by themselves. See Ex. 20:1. Their greater importance and length would require as much space as the other seven, which ascertain the mutual duties of people to each other. H.

Ver. 15. *Carefully.* Heb. “Be therefore particularly attentive, as much

as you love your own soul." Vatab. By keeping my commandments you can alone obtain salvation, v. 9. M.—*Similitude* of any living creature, such as were the objects of adoration among the pagans. Some represented their gods under the forms of men, women, beasts, birds, or reptiles; while others adored the sun, moon, and stars. H.—This last was indeed the most ancient species of idolatry. Job 21:26. Baal, Astarte, Moloc, Chamos, &c. were different names by which they denoted the heavenly bodies. But the Egyptians carried their superstition to the greatest excess. There was hardly any sort of animal which did not obtain sovereign worship among them. C.—Their great gods, Isis and Osiris, were sometimes depicted like a man and woman; at other times, like beasts, and frequently they appeared with parts of both. The head of Isis was generally adorned or disfigured with the horns of a bull; (H.) and that animal, either alive or in a picture, as well as dogs and cats, were adored throughout the country, while some places had their peculiar idols. The lion, the wolf, and the fish called *latus*, gave their names to the cities Leontopolis, &c. which had a particular veneration for them. Moses takes care to inform the Hebrews that the true God is like none of these things; and that they cannot pretend to represent him under any such forms, without doing him an injury. C.—If Catholics endeavour to put the people in mind of the blessed Trinity, by representing a venerable old man, Jesus Christ in his human nature, and a dove, under which forms the Scripture has introduced the three divine persons, they do not pretend that their divine and most spiritual nature can be thus expressed. "If," says the Council of Trent, Sess. 25, "the historical accounts of Scripture be sometimes set forth in paintings, for the benefit of the illiterate, let the people be informed that the Divinity is not thus represented with a design to insinuate that it may be seen with the eyes of the body." So neither can the figure of a triangle, with the ineffable name of God in Heb., &c., explain this adorable mystery. But such things may recall to our remembrance, the innumerable benefits which we have received from the three divine persons, after we have been once informed what we have to believe respecting them. This is the laudable motive which has induced the Church to encourage the keeping of such pictures, as well as those of the saints, with due respect. "Not as if we believed that any divinity or virtue resided in them for which they were to be worshipped, or that we should ask any thing of them, or place our confidence in images, as the Gentiles formerly did, who hoped in their idols, (Ps. 134) but because the honour given to them is referred to the originals, which they represent," &c. C. of Trent, Ses. 25. H.

Ver. 19. Service. How then could the nations give way to such stupidity, but because they had forgotten the design of God in creating

the heavenly bodies, which Moses therefore takes care to inculcate? Gen. 1:14. Heb. and Sept. "which God has divided unto all," &c.; whence some have falsely supposed, that God had tolerated the worship of the stars in other nations. See C. 29:26. Drusius. C.

Ver. 20. Furnace. This expression gives us some idea of the cruelties to which the Hebrews had been exposed, 3 K. 8:41. Iron and other metals were melted in furnaces: Heb. *cur*. Ezech. 22:20. In the countries of the East, workmen have them in the middle of their shops, and sit round them to work. Bellon. iii. 45. C.

Ver. 21. Words. The murmurs of the people occasioned the diffidence of Moses, and he often reminds them of it, that they may reflect how severely God will punish them, if they transgress, since he spares not his greatest favourites. C.—Even venial faults must be punished. W.

Ver. 23. Made. Heb. "and make to thyself a sculpture, the likeness of any thing which the Lord thy God commanded thee." He ordered them to abstain from idolatry. D.

Ver. 24. Fire. God often appeared in the midst of fire. *All the land shall be devoured by the fire of his jealousy.* Sophon. i. 18. and iii. 8. C.—By these expressions, we are exhorted not to do any thing which would excite the indignation of our true lover, nor ever be unfaithful to him. H.—The pagans thought that fire was the fittest symbol of the divinity. Porphy. de Abstin.

Ver. 26. And earth, or all their rational inhabitants. S. Jer. and S. Bas. in Isai. i. 2. Moses conjures the Israelites, by all that is most sacred, to continue faithful. He speaks with the greatest earnestness, as he does again, C. 32:1. C.—He makes use of a sort of oath, by the creatures, in which God shines forth. M.—*Destroy you.* He will take from you that delightful country, though he will save a remnant of you out of the captivity at Babylon, and in the latter days, v. 31. The Jews, in the promised land, were almost always prone to idolatry; till God severely chastised them by the hands of the Babylonians. Since that time, few of them have willingly yielded to the worship of idols, though some have fallen by compulsion, as we read, Dan. 3. 1 Mac. 1:53, and 2:16. Jeremias (5:19) foretold that this would be the case. *As you have forsaken me and served a strange god in your own land, so shall you serve strangers in a land that is not your own.* H.

Ver. 27. Nations. This prediction we see verified at the present day. They are despised by all. No one of their numerous masters embraces their religion. No one of their numerous masters embraces their religion. They are so few, as to hardly possess a single town. C.

Ver. 29. *There.* Heb. “thence” from the place of captivity, or returning from the love of idols to the services of the true God.—*Soul.* Heb. “with all thy soul. (30) In thy tribulation after,” &c. C.—God often sends chastisements as the most effectual means of salvation, to make his children enter into themselves. In this state, the soul is more at liberty to consider the folly of adhering to any thing in opposition to the sovereign Lord. Then she is forced to confess that her idols cannot afford her any protection. How, in effect, could any one fall into such an abyss of corruption and stupidity, as to imagine those things to be gods which have not even the dignity and advantages which they themselves possess? Their soul must first have been strangely blinded, and their heart corrupt. Even the more enlightened pagans acknowledged the folly of pretending to represent the Divinity under sensible forms. “God, says Empedocles, has no human members ... He is a pure and ineffable spirit, who governs the world by his profound wisdom.” Numa would not allow any picture of Him, conformably to the doctrine of Pythagoras; and, for the first 170 years of Rome, no representation of God was set up in the temples. Plutarch—The ancient Phœnicians seemed to have acted on the same principle, as the temple of Hercules, at the Straits, had no image. It is well known that the Persians rejected both the statues and temples erected in honour of the gods; and the Germans esteemed it beneath the majesty of the heavenly Beings, to represent them under any human form. Tacitus, Hist. v. C.—Yet these sages gave way to the folly of the people, and, against their better knowledge, adored the stupid and senseless idols. H.

Ver. 30. *Voice,* after the captivity of Babylon, or rather at the end of the world. The nation at large has not embraced the worship of idols since the former period. But it will not be perfectly converted *until the fulness of the Gentiles ... come in.*—*And so all Israel ... be saved.* Rom. 11:25. C.—S. Paul terms their present state *a blindness in part*, because, though few have embraced the revelation of God, made to all by his only Son, the far greater part have obstinately shut their eyes, so that, even while they read the clearest prophecies, they seem to have a *veil* on them. But, after they shall have been the sport of their passions and errors till the *latter time*, when *the man of sin* shall be fully *revealed*, they will see how wretchedly they have been deluded, and, the grace of God touching their hearts, they will remember the *covenant*, and embrace Christ, the end of all the law. Happy those who do not defer their conversion till that awful period! H.

Ver. 32. *Heaven.* To our senses the sky seems to rest upon the horizon. So Jesus says, *Then he ... shall gather ... his elect ... from the uttermost part of earth, to the uttermost part of heaven.* Mat. 24:31. Vatable

translates, “from the east to the west.” In no age or place did God ever declare his will, as he had done at Sinai. C.

Ver. 33. *And lived.* It was generally supposed that those who had seen a vision of God, or of his angel, would instantly die. See Gen. 16:13. H. C. 5:24.

Ver. 34. *Temptations.* The Chal. and Arab. understand this of the prodigies which God wrought in favour of his people; though they may also denote the trials to which the Patriarchs and the Hebrews had been exposed, that their virtue might shine more brightly. Many indeed lost courage under these trials, but they were of great service to form a perfect people; and those who continued to lead a virtuous life received the reward of their labours. C.—*Visions*, during the three days’ darkness mentioned, Wisd. 17:9. 18, &c. (M.) or those terrible appearances on Sinai, v. 33. 36. C. 5:22. C. Heb. may be, “by great terrors.”—*In Egypt.* God himself fought for his people, when he brought them out of that country. He repeatedly made the king and his people feel the impressions of terror, but as they presently recovered their wonted insolence and pride, he at last miraculously divided the Red Sea, and buried vast multitudes in its waters. H.

Ver. 38. *Day.* They had already conquered the mighty kingdoms of Sehon and of Og. M.

Ver. 39. *Other.* The power of the true and only God is not confined to the sea, or to the land, &c. (C.) as the pagans believed that of their various idols was. H.

Ver. 41. *Then,* &c. This piece of history seems to be placed out of its natural order, by another hand. C.—Yet if we attend to the method of Moses, in his other works, we shall not hastily conclude that it is an interpolation. He frequently repeats what has already been specified. He had received an order from God to appoint these three cities of refuge, (Num. 35:14,) after he had given the land to the tribes of Ruben, &c. Num. 32. This he executes at the conclusion of this discourse; and hence takes occasion to mention how they had taken possession of this country. H.

Ver. 42. *Before.* The Rabbins say, when two people had refused to speak to one another for three days, it was a sufficient indication of their enmity. Seld. Jur. iv. 2.

Ver. 43. *Wilderness,* or plains of Moab, at the mouth of the Jordan. It is sometimes called Besor, and is very different from Bozra of Idumea, (Isai. 63:1,) a very famous city, known to profane authors by the name

of Bostra.—*Ramoth*, one of the strongest towns of Galaad, 15 miles west of Philadelphia, (Euseb.) where Achab, king of Israel, received a mortal wound, 3 K. 22:3.—*Golon*, or Gaulan, gave its name to Gaulanitis, a part of Batanea, lying on the southern parts of the division of Gad, though the city belonged to Manasses. The lower Gaulanitis lay towards the lake of Genezareth, and had Gamala for its capital. Cellarius.

Ver. 48. *Sion* begins here with *s*, being the northern boundary of the tribe of Manasses, east of the Jordan; whereas the famous Sion, on which the temple was built, is written with *ts*, and lay on the west side of the Jordan, (H.) in the tribe of Juda. C. 3:8. C.

Ver. 49. *Wilderness*, which Moses commonly calls the salt sea, (on account of the asphalte with which it abounds,) or the sea of Araba, as it lies at the extremity of the plains of Moab, which are sometimes called *Araboth*, “deserts,” because they were more fit for pasturage than for ploughing. C.

DEUTERONOMY 5

Ver. 1. *All Israel*: not one was wanting, C. 29:10. God enabled all to hear the words of their lawgiver, (M.) by an evident miracle. Jansen. C.

Ver. 3. *Fathers*, the ancient patriarchs, who were not favoured in such a signal manner. M.—Though many of those who had heard the words of God at Horeb, were dead, and had not enjoyed the full benefit of the covenant, some still remained, and the children of the deceased were about to enter the land which had been there promised. H.—God did not make a covenant with the Patriarchs only, but also with their posterity at Horeb. D.

Ver. 4. *To us*. Heb. and Sept. “to you.”—*Face to face*, in such a manner that no doubt could be entertained of his presence. S. Aug.—God addressed the decalogue to all the people, who saw no similitude. But to Moses he delivered the rest of his ordinances, with as much familiarity and condescension as one friend would use in speaking to another. Ex. 33:2. C.

Ver. 5. *Mediator*. S. Paul acknowledges this title of Moses, (Gal. 3:9,) who was a figure of Jesus Christ, the mediator of the New Testament. Heb. 8:6. 9:15. 12:24. C.—Let not Protestants, therefore, reject this

title with so much indignation, when it is applied in the like limited sense to the saints, to denote that they pray for us, as we pray for one another. Christ is the *one mediator* (1 Tim. 2) of redemption. H.

Ver. 7. Sight. Chaldee, “Thou shalt not have any other god but me.” *Elohim* often designates the true God. C.—See the decalogue explained, (Ex. 20,) where we have observed, that pictures are only forbidden when they are the objects of sovereign worship, as the context here plainly shews, v. 9. Other images God himself authorized, (W.) even in the old law, and in the most sacred place, where people were ordered to fall prostrate before the ark, to *adore his footstool*. Ps. 98:5. If, therefore, a people so prone to idolatry as the Jews were, might have pictures in the temple of God without danger, how can any one suppose that the images of Jesus Christ, and of his saints, are necessary incentive to idolatry among Christians, who all know that God will allow of no rival! H.

Ver. 9. Serve. We must neither treat idols, nor their images, with the honour due to God alone. S. Aug. q. 61. in Gen.—If we do, he will punish our infidelity.—*Generation*, for a long time, or as long as the remembrance of the parents’ wickedness subsists, so as to have an influence upon others. H.—God mercifully defers correction. S. Jer. in Ezec. xvii. He chastises those who imitate their wicked forefathers.

Ver. 11. In vain, by perjury. See v. 20, where the same word is used, (D.) or by any irreverent speech. M.

Ver. 15. Therefore. This is another reason why the Jews were to observe the sabbath with particular rigour. The institution of a day of rest every week, (H.) was intended to preserve the memory of the creation. C.—God also requires that his people should be grateful on this day for the *rest* which he had granted to them, (H.) and preserve carefully all the monuments of the true religion. C.

Ver. 18. Adultery. Under this name God forbids every species of impurity. S. Aug. q. 71. M.

Ver. 20. False. Hebrew *shave*, “vain,” is synonymous with *sheker*, “false,” used Ex. 20:16.

Ver. 21. His. Here the Samaritan copy inserts the order for erecting an altar upon Mount Garizim, which we have given, Ex. 20:26. It occurs below. C. 28:2, &c. C.

Ver. 22. More to the people: the other precepts were communicated to Moses. The Chaldee and others give a contrary turn to the Heb. “and he ceased not” ever since to instruct us. C.—Moses gives the sense, not

the very words of the decalogue, in which he is not guilty of any lie. S. Aug. q. 8. D.

Ver. 23. *You said*, by the mouths of your princes. Ex. 20:19.

Ver. 25. *Die*. Past experience did not entirely remove from them the fear which was so generally entertained, that the sight of the heavenly beings would prove destructive. So Daniel (C. 10:17,) said on a similar occasion, *my breath is stopped*. H.

Ver. 29. *A mind*. God speaks like men, and insinuates how agreeable to him is a disposition influenced by a salutary fear. He does not mean that He cannot convert the heart of man. E.—God exerts his power over our will by persuasive invitations. Maimonides.

Ver. 32. *Left*: a proverbial expression, to signify that no sort of transgression is to be allowed. M.—It is of the same import as, *You shall not add*, &c. C. 4:2. C.

DEUTERONOMY 6

Ver. 3. *Hear*. The Jews have a particular respect for the seven following verses, which they write on vellum, and recite every day, as a preservative against the devil. Clarius.—*To do*. It will not suffice to hear nor to *learn* the law, we must also put it in execution. C. 5:1. W.

Ver. 5. *Whole heart ... soul ... and strength*. God admits of no partner, nor will he suffer any rivulet to be drawn from the fountain of love, which is not ultimately referred to himself. Our neighbour we must love only for his sake, and by the observance of this two-fold precept, we shall fulfil the whole law and the prophets. Matt. 22:40. H. See S. Aug. de Doct. i. 22.—We must love God disinterestedly for his own sake: we must sacrifice our *soul* and life for his honour, with all our *strength*, beginning every good work with fervour, and persevering in our undertakings. All our faculties and senses must be consecrated to the divine service, as well as all our goods; in which sense the Chaldee, &c. understand the word *strength*. Heb. lit. *ex toto valdè tuo*. By this singular expression Moses seems to insinuate, that he cannot find words to specify how much we ought to love the Sovereign Good. C.—“The measure of loving God, is to love without measure.” S. Bernard. H.—By many words, the same thing is more forcibly inculcated. T. M.—In the gospel we find, *with thy whole mind*, (Luc. 10:27,) added by the lawyer. H.—We must give God the preference

before all, and thus have our heart perfect before him, like David, &c. T.

Ver. 7. *Tell.* Heb. “thou shalt chew them” as nurses do bread for their little ones; or thou shalt “sharpen,” like a razor, “explain clearly and often,” these precepts, which are of the utmost importance.—*Meditate;* speak of them to others, (C.) and entertain thyself with them in thy own heart. *The mouth of the just man shall meditate wisdom, and* (that is) *his tongue shall speak judgment.* Ps. 36:30. Ex. 13:9.—*Sleeping.* The spouse, in the canticle, (5:2,) says, *I sleep, and my heart watcheth.* If we carefully direct our intention, we may merit even when we are incapable of thinking. God will reward our good desires. Our last and first thoughts ought, in a particular manner, to be consecrated to God, (H.) when we go to rest and when we arise, (M.) as he is our first beginning, the source of all graces, and our last end, to whom we ought to refer every thing, even our ordinary actions of sleeping, labour, and diversion. If we make his divine perfections and his law the subject of our daily meditations, our soul will naturally be affected with the same sentiments during the night. *Quicquid luce fuit tenebris agit.* “The occurrences of the day have an influence upon our dreams;” (Petronius) and as we are accountable for many things by placing the cause, which in the hours of sleep or of drunkenness we are not able to prevent, so it cannot be doubted but that we shall increase in virtue, if we regulate our thoughts and actions in a proper manner, even when our soul is incapable of exerting her faculties. Hence we may perceive, of what vast importance it is to have a pure intention. H.

Ver. 8. *Sign,* or seal, (Cant. 8:6. C.) attached to the ring which the Jews wore on their fingers, (H.) to seal their letters, after they were enveloped and tied with linen. The Jews have bandages of vellum on their hand, with sentences of the law inscribed upon them, (C.) as well as others upon their forehead; while many get the whole law, particularly the Book of Deuteronomy, by heart: for which purpose, the Rabbins inform us, there were above 4000 schools and synagogues at Jerusalem, where the law of God was learnt and explained. The design of this injunction was not, however, to enforce the wearing of such bandages, as the Pharisees imagined, (Mat. 23:5,) but to put all in mind that they ought to meditate frequently upon the commandments, (T.) and regulate their lives by their direction.—*Shall move.* Sept. adds a negation, but to the same import, “it (the sign) shall not be removed from before thy eyes.” H.—Heb. “they shall be as *totaphoth*, frontlets,” ornaments hanging between the eyes. (Ex. 13:9. C.) “Tephilim,” (Chald.) or “spectacles.” Grotius.

Ver. 12. Full. Our Saviour seems to apply this to his disciples, in a spiritual sense, remarking that Moses and the prophets had prepared the way for them. *Others have laboured, and you have entered into their labours.* Jo. 4:38. H.

Ver. 13. Only. This is omitted in Heb.; but the Sept. and Jesus Christ retain it, (Mat. 4:10,) as the sense requires. *You cannot serve God and mammon.* Lu. 16:13. C.—*Name*, and not by that of idols, whenever you may be authorized to take an oath. H.—To *swear* by any other, is to acknowledge him in some sort for a god. When we take an oath on proper occasions, and with due respect and caution, we perform and act of religion. C.

Ver. 16. Temptation. Heb. “in *Massa*,” where Moses gave the people water from Horeb. Ex. 17:7.

Ver. 25. Merciful. Heb. “he will justify us.” Chal. “reward us.” Justice often denotes the mercy which God shews to his people, and the punishment which he inflicts upon their enemies. C. Mat. 6:1.—Past, present, and future benefits concur to make the Hebrews observe the commandments. God had rescued them from slavery; (v. 21,) he had already given them great possessions, and would grant them still more if they would be faithful; as on the other hand, all will be lost if they prove rebellious, v. 15. H.

DEUTERONOMY 7

Ver. 1. Destroyed. So the Vulgate often expresses the Hebrew term, which signifies, “to cast out.”—*Seven.* Ten are mentioned, Gen. 15:9.; but some of the less powerful nations were either mixed with the others, or were exterminated. The Hevites are omitted in the passage of Genesis, and sometimes no notice is taken of the Gergezite or the Pherezite. The latter had been already conquered by Moses, as well as the Raphaim and Amorrites, over whom Og and Sehon ruled. C. 3:5. C.—It seems, however, that some of the same nations, on the other side of the Jordan, remained to be subdued, and that any one of them was naturally too strong for the Hebrews, v. 7. Hence the latter might be convinced, that their victories were to be attributed to God.

Ver. 2. League. Yet Josue, (9:3,) by mistake, entered into one with the Gabaonites, and observed it; (H.) whence we may conclude, that only such leagues are forbidden as would leave these nations in possession of their lands and idols. C. 20:10. 23:6. With foreign nations it was

lawful to make leagues defensive and offensive, as David, Asa, and the Machabees did with Hiram, Benadad, and the Romans, 3 K. 15:18, &c. If the Hebrews were so hostile to the nations of Chanaan, it was in execution of God's decree, who had sentenced them to die; and Tacitus hence unjustly inferred, that *they hated all* but their own nation. See Grot. Jur. ii. 15.—*Them*. This was ill executed. Jos. xiii. 13. Judge. 1. M.

Ver. 3. Marriages. Some believe that it was unlawful to marry the people of Chanaan, if they were even converted, and also those of other nations, as we find that Esdras (1 C. 10:2. 12,) ordered such *strange wives* to be sent away. But the context shews, as well as the practice of most pious Hebrews, that it was only forbidden to marry with those who adhered to their idolatry, v. 4. Salmon took to wife Rahab, of Jericho; Mahalon and Booz successively married Ruth, the Moabitess, and Moses himself allows the Hebrews to espouse their captives, and to preserve the lives of women and children, C. 20:14. 21:11. C. See Ex. 34:15.—Hence all the Chanaanites were not necessarily to be slain. The few exceptions did not hinder the rule from being general. See v. 16. Num. 14:23.

Ver. 4. Gods. So great is the natural tendency to evil, that though a woman be generally inclined to follow the inclinations and religion of her husband, yet, when his method of living is more repugnant to flesh and blood, she is but too apt to influence him to glide smoothly with her down the hill of pleasure, into the very abyss of dissolution. The prediction, *she will turn*, &c. is so often verified, that those who marry with unbelievers ought to tremble. H.

Ver. 5. Things. This was to be done with regard to the idols of Chanaan, when it was first conquered, v. 25. Afterwards David made no scruple in wearing a crown, which had been taken from the spoils of Melchon, the idol of the Ammonites. 1 Par. 20:2. C.

Ver. 6. Peculiar. Heb. *sogula*, laid up like something most precious and desirable. M.—God seemed to have abandoned other nations to the corruption of their own heart. “This was, by a particular mystery, a prophetic nation.” S. Aug. ep. cii. Ex. 19:5. C.—Therefore must they destroy every idol in their land, to set a pattern to all other less favoured nations how they ought also to treat them.

Ver. 7. Joined. Heb. “has set his love upon you.” God is the most disinterested lover. H.

Ver. 9. Strong. Heb. *el*, means also God. He requires us to imitate his perfections as much as we are able. Being *faithful*, he will comply with

his *covenant* exactly, and will punish those who neglect it. C.

Ver. 10. *Deserve.* Heb. “he will repay to his face,” or “he will punish immediately the person who hateth him to his face.” God does not always defer the correction of the wicked till their death. C.—But this seems to be spoken principally of those who have engaged in the covenant, 2 Mac. 6:12. D.—Thus he immediately chastised those who adored the calf, Core, Mary, &c. (M.) and he does not dissemble the faults even of his chosen servants. T.—The Chaldee and some Rabbins give another interpretation. “The Lord rewards his enemies for the good works which they perform in this life, reserving their judgment till the life to come. He does not delay to reward was good they do, but he will punish them (for their crimes) in another world.” C.

Ver. 12. *If.* The promises of God to the Hebrews were conditional. W.

Ver. 13. *Womb.* He will grant thee many children. M.—This was esteemed a very great blessing, at a time when they might hope to give birth to the Messias. C.

Ver. 14. *Cattle.* This shews, that no precept to marry is here given, but only a blessing. Even men cannot be commanded not to be barren, as that is not in their own power. It was, however, deemed a mark of some secret transgression when married people had no children. Vasques. T.

Ver. 15. *Sickness,* sent in punishment of sin, (H.) like the plagues of *Egypt*. Ex. 9. M.—Egypt was afflicted with some peculiar disorders, such as the leprosy, called *Elephantiasis*. Plin. xxvi. 1. The people were also much troubled with sore eyes, or blindness, and with ulcers upon their legs. Juven. Sat. xiii. 91. One-fourth of the inhabitants of Grand Cairo have sore eyes, or are blind. Brun.—Joinville speaks of the diseases which attacked the army of S. Louis in Egypt, preying chiefly upon the legs and gums, and causing them to putrify. C.

Ver. 16. *Consume.* Kill the inhabitants, plunder their effects, (M.) destroy their idols.

Ver. 19. *Plagues.* Heb. “trials.” God manifested by this means the latent dispositions of the Egyptians, while he punished their wickedness at the same time. H.

Ver. 20. *Hornets.* Abenezra understands the leprosy, which the Hebrew may also signify. But hornets and such like insects are very destructive in hot countries; and Pausanias informs us that the Minsiens were driven out of their country by them. C.—God destroyed the army of Sapor II. the Persian king, by sending an army of gnats, at

the prayer of S. James of Nisibis, A.D. 350. "Lord, said the saint, thou art able by the weakest means to humble the pride of thy enemies, defeat these multitudes by an army of gnats." Butler, July 11.—We may, therefore, explain this text in a literal sense. C. Wisd. 12:8 and 16:9. Jos. 24:12.

Ver. 21. *Fear.* Sept. "be wounded." In the war with the Madianites, not one was killed, (Num. 31:49,) as Josephus (iii. 2) informs us, was also the case when king Amalec and his people attacked the Hebrews. Ex. 17:13. The people seem to have expected such a miraculous interference of Providence in their favour; and hence, when 36 were slain at the siege of Hai, all were greatly dejected. Jos. 7:5. H.

Ver. 22. *Thee.* Three millions of people not being sufficient to cultivate the land. Ex. 23:29. M.—God could easily have destroyed those mighty nations at once; but he would not give the Israelites any occasion of boasting. D.—If they never succeeded to expel them entirely out of the country, they might attribute it to their own negligence and other sins. H.

Ver. 25. *Graven things.* Idols, so called by contempt. Ch.—*Made.* Heb. "gold (plates) on them," to cover the wood, &c. See v. 5.

Ver. 26. *An anathema.* That is, a thing devoted to destruction; and which carries along with it a curse. Ch.—*Like it.* The curse rested upon those who kept any of the spoils. This brought death upon Achan, (Jos. 7:1,) and upon some of the soldiers of Judas the Machabee, who had secreted *some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews,* 2 Mac. 12:40. C.

DEUTERONOMY 8

Ver. 1. *Live* a long and happy life; which was often promised to the carnal Jews, to encourage them to fill God's commands. Christians are willing to forego these temporal advantages, that they may obtain such as may last for ever. C.

Ver. 2. *Prove,* which is done frequently by posterity also, v. 3. 12. 14. After trying the fidelity of his people by various means, to make them sensible of their own weakness and inability to do good, God takes pity on them, v. 16. C.—*Known.* Heb. "to know (by experience) what was in thy heart, whether," &c. The original term signifies also to make known to others. Gen. 22:12. H.

Ver. 3. *Not in bread alone*, &c. i.e. That God is able to make food of what he pleases for the support of man. Ch.—Obedience to his law will insure a happy life, v. 1. God can support a person's life without any sustenance, as he did Moses, Elias, &c. for a long time. When the usual food is wanting, he can send some of a supernatural kind, as he did the *manna*.—*Word.* Heb. “by whatever proceedeth,” &c. The Sept. and our Saviour (Mat. 4:4,) cite it, however, agreeably to the Vulgate. The word of God and Jesus Christ nourish our souls. S. Chrys.—Philo says, “God feeds us with his most universal word ... which is more ancient than the creation.” C.—God could make the most poisonous things afford more nutrition, if he commanded us to eat them, than even the most delicious viands. Abulensis. T.—God can make food of whatever He pleases, or sustain men without meat. W.

Ver. 4. *Worn*, for want of shoes. C. 29:5. Chaldee. This miracle of the Hebrews, being so well provided with raiment in a desert country, is mentioned, 2 Esd. 9:21. Cosmas (B. v.) allows only that merchants constantly supplied them, and Abenezra thinks that they had brought plenty for change out of Egypt. C.—But the Scripture seems to acknowledge something more wonderful; namely, the good condition of the people's feet, and of their garments, after they had been worn for such a length of time. As their numbers had not increased, the children might be supplied with the clothes of the deceased; so that there is no need of making the miracle still greater, by asserting, as some have done, that the garments grew larger with the bodies of those who wore them. H.—The miracle was in favour both of good and bad, like manna, &c. T.

Ver. 5. *Up*, by mildness and correction alternately. Heb. “chastiseth thee.” Prov. 3:12.

Ver. 7. *Out.* The Jordan was the only river of consequence; but there were many torrents, &c. which rendered the country very different from that where they had been travelling for 40 years. H.—Heb. “of fountains, of abysses, which spring in vales and on mountains,” having their origin in the sea. Chal. Eccli. 1:7.) “Judea is famous for its waters, says Solinus, (35,) and the Jordan, a most enchanting river, runs through regions of equal beauty.” C.

Ver. 8. *Honey*, extracted from dates. D.—Almost all the luxuries of the earth might be found in the promised land; so that it was justly said to flow *with milk and honey*. H.

Ver. 9. *Iron*, equal in hardness, and used to cut things, in the same manner as we use iron or steel. Isai. 60:17.—*Brass.* There were mines of both in Mount Libanus; and David collected great quantities of such

metals from Coelosyria. 3 K. 18:8. 1 Par. 22:3. 14. Sidon was noted for its brass. Homer, Odys. xv. 425. Sarepta probably took its name from the “foundry” established there. Dan and Aser had abundance of iron and brass. C. 33:25. Ezec. 27:19. Cadmus brought from this country the art of melting gold, &c. into Greece. Plin. vii. 56. In latter ages, many Christians were condemned to work in the mines of Palestine. Euseb.

Ver. 10. *Bless*, not forgetting to give thanks after meat, as well as to beg God’s blessing before: *for it is sanctified by the word of God and prayer*, 1 Tim. 4:4–5. M.—*In all things give thanks*, 1 Thes. 5:18. Our Saviour did so at the last supper. Mat. 26:26. At taking the cup, the Jews say, “Blessed be thou, O Lord, who createdst the fruit of the vine.” At the end of the repast, one of the most dignified at table, holding a cup full of wine, says, “Let us bless Him, who has fed us with his goods, and who preserves our life by his goodness;” and all answer, “Blessed be He from whom we have received food and life:” after which a long prayer is recited. Fagius.—In compliance with this custom, our Lord took the *cup after supper*, and recited (H.) or sung a *hymn*. Lu. 22:20. Mat. 26:30. C.

Ver. 15. *Breath*. Heb. *saraphh*, or the basilisk, as it is rendered, Isai. 30:6. It destroys both the grass and animals, by the burning infection of its breath. Galen. Plin. viii. 19. See Num. 21:6. T.—*Scorpion* stings with its tail.—*Dipsas*. A serpent whose bite causeth a violent thirst: from whence it has its name; for in Greek, *dipsa* signifies *thirst*. Ch.—It is impossible to quench this thirst, (W.) and those who are bitten by this serpent can discharge no water. C.—They drink till they burst, unless they can procure some treacle, or remedy against the poison. Dioscorides. T.—Some translate the Heb. “scorpions, and (*at the place of*) drought, where there was no water: he brought,” &c. whether *Tsommaon* be the name of a particular place, (Isai. 35:7. Onkelos. C.) or it may be applied to the greatest part of that desert, where the want of water so often occasioned the murmurs of the people. H.

Ver. 17. *For me*. Heb. “hath procured me this wealth,” or *strength*, v. 18.

Ver. 19. *Thee*. Heb. “I attest this day against you, (Sept. add heaven and earth,) that you shall,” &c. God had already forbidden the worship of strange gods. Ex. 20:3. He now threatens to punish the transgressors most severely. All nations have deemed it criminal to abandon the religion of their ancestors, unless when there is evident proofs of its absurdity, as was the case when so many embraced the doctrine of Jesus Christ, for which they were so cruelly persecuted.

The Athenians would not suffer a word to be spoken against their gods; (Josep. c. Ap. ii.) and Cicero (Leg. ii.) lays down this as a law, "Let no one have gods to himself, nor any new ones: let him not adore, even in private, strange gods; unless they have been publicly acknowledged." C.

Ver. 20. *Destroyed.* Heb. "destroys." Some were already subdued, others on the brink of ruin.—*Disobedient to.* God punished this sin in the most exemplary manner. H.

DEUTERONOMY 9

Ver. 1. *This day*, very soon, (M.) within the space of a month. C.—*Sky*: an hyperbole to denote their surprising height. W.

Ver. 2. *Stand.* Heb. "who can stand before the sons of Enak?" as if this were a sort of proverb. C.—The spies had formerly terrified the people with the report of the high walls and gigantic inhabitants of Chanaan. Num. 13:18.

Ver. 3. *Fire.* See C. 4:24. The conducting angel would fight for the Hebrews. H.

Ver. 7. *Strove.* Heb. "irritated." C.—Sept. "continually disbelieved the Lord." Moses hence takes occasion to lay before the people their frequent and most heinous offences, on account of which they might justly have feared being destroyed, as much as the infamous nations whom they were about to supplant. They might thus be convinced that they had been chosen gratuitously. H.—For God hates nothing more than ingratitude and presumption. C.

Ver. 8. *Would*, if He had not been appeased by earnest supplication, as v. 20.

Ver. 12. *Have quickly.* Heb. "have become corrupt; they have quickly abandoned the way which I commanded them." H.—Sept. "the people hath sinned ... they have quickly transgressed," &c. C.—*Idol.* Protestants have "image." The Hebrews had called the similitude of a calf their god. Ex. 32. H.

Ver. 16. *Sinned*, by idolatry, which comprises every sort of sin. Hence the Scripture only specifies that Jeroboam caused Israel *to sin*, when it means to assert that he engaged the people in the worship of idols. C.

Ver. 18. Sins. Many believe that Moses spent the whole time in obtaining pardon. Hiscuni agrees herein with the other Rabbins, only he thinks Moses was all the time in the tabernacle. Other 40 days, or a third rigid fast, were requisite to obtain the second tables of the law, as the text seems to insinuate, (v. 25. C. 10:10,) unless Moses repeat what he has here asserted, as many able chronologers suppose. Torneil, Usher, &c. C. T.—The former opinion is maintained, however, by Salien, &c. Ex. 34. H.

Ver. 21. Sin. The Scripture designates by this name not only the evil action, but also the propensity to it, the object, matter, occasion, punishment, or victim of sin.—*The calf.* He broke the idol in pieces, and then ground it small. Ex. 32:20. C.

Ver. 22. Burning, &c. The places called in Heb. “Tabera, Masa, and Kibroth Hattaavah.” H.—At the first, the murmurers were burnt; (Num. 11:1) at the second or at Raphidim, (C.) the people demanded water, and were supplied from Horeb; (Ex. 17:2. 7. M.) though some confound this with the former place. It seems rather to refer to the *temptation*, or murmur of the people, on account of quails. Num. 11:34. Ps. 77:18. C.

Ver. 23. Slighted. Heb. “rebelled against,” &c. as v. 24. Sept. “you were incredulous to.” See Num. 13:3.

Ver. 24. To know you. When Moses slew the Egyptian, and would have pacified two of his contending brethren, they refused to receive his mediation; so also, when he returned from Madian, to rescue them from slavery, they presently began to murmur against him, and continued to do so frequently for 40 years. H.—Sept. refers this to God, “from the day that he was known to you,” and received you for his peculiar people. Ex. 12:25.

Ver. 25. Nights. See v. 18. C.—After specifying various seditions of the people, Moses returns to what he had been saying respecting the tables of the law, and shews with what difficulty he obtained pardon for the people, and the second tables. H.—Some people believe that Moses was thrice 40 days in the mountain. He mentions the prayer which he addressed to God before his first descent. Ex. 32:11. M.

DEUTERONOMY 10

Ver. 1. Wood. Moses had received this injunction, before he ascended

the mount the second time. Ex. 25:10. But he executed it only after he had received the second tables of the law. Ex. 37:1. M.—Some pretend that the made an ark of setim-wood, to contain the tables, till Beseleel should have completed his, which was covered with gold, and inclosed the former. Drus.—But this seems unnecessary. C.

Ver. 3. *I made*, or gave orders to have one ready against my return. C.

Ver. 4. *To me*. God had already promulgated the same laws in the hearing of all. Ex. 19:17. H.

Ver. 6. *Mosera*, by Mount Hor, for there Aaron died. Num. 20. This and the following verses seem to be inserted by way of parenthesis, (Ch). as far as the 10th. The reason of their insertion here cannot easily be explained; but we must adore, in silence, the designs of the Holy Spirit. C.—Moses had just mentioned the ark, designed to contain the tables of the law; and as the priests and Levites were to be the guardians of those sacred things, he takes occasion to specify something with respect to their institution, &c. Mosera was perhaps twice visited by the Hebrews. The first time, they came thither from *Beroth-Benejaacan*, or from “the well of the children of Jacan,” and thence measured back their steps; though, the second time, Mosera, or Moseroth, is not noticed, because it had been specified already, and they did not stop long there, but proceeded to Gadgad. Num. 33:30. Bonfrere. M.—Others think that Mosera and Benejaacan are not the same places as Moseroth and Beroth Bensacan, though the names be similar. A. Lapide.—Perhaps it will be more satisfactory to acknowledge, that Mosera has been transposed by the copyists, as it ought to come before Beroth, particularly as Moses places it in that order, where he gives an account of the 42 stations; and the Samaritan copy agrees with him in this place. C.—It also retains many words which have been omitted in Hebrew, and in all the versions taken from it; whence the omission seems to have taken place before the appearance of the version of the Septuagint. The Samaritan version, which is acknowledged to have preceded the Septuagint, agrees with its text, and reads, “And the children of Israel journeyed from *Moseroth*, and pitched in *Benejaakan*: from thence they journeyed, and pitched in *Hagidgad*: from thence they journeyed, and pitched in *Jotbathah*, a land of rivers of waters: from thence they journeyed, and pitched in *Ebronah*: from thence they journeyed, and pitched in *Eziongaber*: from thence they journeyed, and pitched in the wilderness of Zin, which is *Kadesh*: from thence they journeyed, and pitched in Mount Hor. And there Aaron died,” &c. Kennicott. 2. Dis.—Thus Mosera will be the 27th, and Mount Hor the 34th station; (Pococke) whence the Israelites departed, after the death of Aaron, to Salmona,

directing their course to the countries east of the Jordan, which had been promised to them. The appointment of Eleazar to succeed Aaron, and the separation of the Levites unto the Lord, should be all placed together, after the different encampments. H.

Ver. 8. *Time*, during the pontificate of Aaron. Num. 3:6. M.—God had made this appointment at Sinai, (Ex. 28:1,) where he ordered the tabernacle and the priests to be consecrated. Upon the sedition of Core, which probably took place at Jetebata, he confirmed the rights of the Levitical tribe. Num. 16:17 and 18. C.—*Ark*. The priests carried it, on more solemn occasions, (Jos. 3:3,) as they also blessed the people. M.—Yet the Levites sung the praises of God, in which sense the word is often used, 1 Par. 23:13. Hence Castalio translates, “to celebrate his name.”

Ver. 10. *Stood*. Moses does not follow the order of events, but recalls to the minds of his audience what might serve to make the deepest impression upon them. He mentions some farther instructions which he had received from God on Mount Sinai, during the second term of 40 days. C.—It might have been placed in a more natural order at the head of this chapter. M.—Some believe that Moses speaks of the third fast of 40 days. Salien.

Ver. 12. *And now*. He shews what advantages may be derived from a constant observance of the commandments, *that it may be well with thee*, v. 13. God stands not in need of our services, (v. 14,) but chooses whom he pleases to display the treasures of his love, (v. 15,) which ought to move us strongly to make him a suitable return of gratitude, (C.) by withdrawing our affections from every thing that may be displeasing to him, v. 16. If we refuse, we must expect to fall under the rod of his indignation, notwithstanding all the efforts of his clemency, which he holds forth for our imitation, v. 17. 19. He will judge all alike, the rich and the poor. H.

Ver. 14. *Of heaven*. The Scripture mentions the third heaven, (2 Cor. 12:2,) where the majesty of God most gloriously appears. The second is the region of the stars, and the first the atmosphere, where the birds and the clouds move about. C.

Ver. 15. *Joined*, (*conglutinatus*) as it were, with glue, (H.) to shew the vehemence of love. M.

Ver. 16. *Circumcise*. The Hebrews esteem circumcision as a mark of their greatest glory. All who had it not were looked upon as profane. They call the ears, mind, and heart uncircumcised, when they would not hear, understand, or obey the law of God. S. Paul (Rom. 2:28)

frequently inculcates this interior circumcision, to which Moses alludes in these his last exhortations. C. 30:6. The people had not regularly practised circumcision in the desert. Moses takes care to raise their thoughts to something more spiritual; and declares, in clearer terms than he had hitherto done, the necessity of loving God. All must be banished from the heart which might resist this love. C.—Vanity, blindness, luxury, must be retrenched. M.

Ver. 17. Gods. Idols are *nothing*, 1 Cor. 8:4. Hence Theodoret supposes, that all who have authority upon earth are here designated. But admitting the false notions of the pagans respecting their gods, the superiority of the true God is here asserted; (C.) and all, both in heaven and on earth, *gods and lords*, must bow before him. H.

Ver. 18. Widow. God resents the injuries done to such. Ex. 22:22.

Ver. 20. Only, a word not found in the Hebrew, but deemed necessary by the Sept. to express the true meaning of this passage. See C. 6:13. C.—*Name*, when an oath is necessary. Thou shalt never swear by false gods. W.

Ver. 21. Praise, the object whom thou must praise, and the source of all thy happiness and glory. Other nations will revere the Jews on this account. C.—An ancient oracle could not refuse giving them this singular commendation, though to the prejudice of idolatry. “Chaldees alone philosophy may claim—but Hebrews worship God, the self-born King—with pure religion.” H.—*agnos*, (C.) S. Cyr. c. Julian 5. and S. Just. Exhort. read *auton*, *him*. But the meaning is clear from the context. The palm of wisdom is given to the Chaldees for natural learning, and to the Jews for divinity. Watson, Proleg. xii. Porphyrius owns the oracle. Theodoret. H.

Ver. 22. Seventy. Some copies of the Sept. add “five,” with S. Stephen. See Gen. 46:26. C.

DEUTERONOMY 11

Ver. 2. Know, &c. Reflect on the wonders of God, which you must explain to your children, who were not born, or able to discern them, when they were effected at the Red Sea, and in the punishment of the seditious, v. 7. Heb. “know ye this day, for I do not address myself to your children, who know not, (or have not understanding,) and saw not,” &c. C.

Ver. 4. *Day.* So that none of the Egyptians have since been able to molest you.

Ver. 8. *That.* Fear might stimulate them to observe God's command, lest they should be overtaken by a similar chastisement. H.

Ver. 10. *Gardens.* Heb. "where thou didst sow the seed, and water it with the foot, as a garden," by means of various machines or wheels, which were turned by the feet. Philo.—Solinus (ii. 22. 36,) takes notice of this inconvenience in Egypt. The country is watered only by the Nile, which overflows for six weeks, about the beginning of June. Various canals or reservoirs are formed to preserve a sufficient supply of water during the remainder of the year. Pliny (xviii.) observes, that "if the Nile rise less than 12, or more than 16 cubits high, famine is inevitable." C. See Gen. 42:3.—Prince Radzivil saw the canals of Egypt, which the people said had been dug by the Hebrews. Augustus ordered his soldiers to clean them out. Sueton. c. 18.—After the seed was committed to the earth, it was necessary to water it frequently, as the sun would harden the soil too much. No rain falls in that part of Egypt where the Hebrews had dwelt, according to many respectable authors; (T.) or at least what little may fall is not sufficient to keep the earth moist. Proclus allows that some showers are felt in Lower Egypt, which lies nearest to the Mediterranean Sea; and travellers often take notice of them, in their journeys from Alexandria to Memphis. Yet the country in general is destitute of this advantage. Zac. 14:18. Lloyd. H.

Ver. 14. *Rain,* which falls in Judea, chiefly about the vernal and the autumnal equinoxes, in March and October.—The *latter rain* (Heb. *malkosh*,) is that which falls when the seed is just sown, though the Rabbins pretend that *yore* has this signification, in opposition to the Sept. It fell at the beginning of the Jewish year, which commenced in September. Joel 2:23. Zac. 10:1. C.—Rain contributed to make the seeds take root, and to bring the fruit to maturity, and God promises to give what may be requisite, provided his people serve him with fidelity. H.—His *grace* helps us to begin and to perfect every good work. W.

Ver. 15. *Hay.* Seed-grass was sown, like corn, in Palestine, as it is still in the Levant, where meadows are unknown. The hay consisted chiefly of trefoil, and was carried on beasts in long journeys. Gen. 43:27. Judg. 19:19. Cattle fed commonly on straw and barley. The hay grass which grew on mountains was of a different sort, and used for pasturage, (Job 40:15,) though it might also be cut. Prov. 27:25. C.

Ver. 17. *You.* In all this discourse, Moses attributes the fertility of the

promised land to the blessing of God, and indeed it seems to be naturally far from being so luxuriant as to be able to feed so many inhabitants. Travellers inform us, that a great part is incapable of cultivation. But it is no longer the object of God's complacency, v. 12. It is under the curse. C. 28:23. C.

Ver. 18. Place. Heb. "that they may be as frontlets between your eyes." C. 6:9. Ex. 13:9. H.

Ver. 20. Posts. Upon one post the Jews hang boards, enclosing a piece of parchment, with the 13th to the 21st verse of this chapter; and from v. 4 to the 9th of the 6th chapter, they hang with great solemnity upon the other post.

Ver. 21. Earth, as long as the world shall endure. The psalmist (88:30,) expresses the duration of the reign of the Messias nearly in the same terms. See Bar. 1:2. C.—If the Jews had continued faithful to God, and had submitted to the Messias, they might never have been banished from their country. H.

Ver. 24. Yours. The nations of Chanaan, how strong soever, should fall, and their country be lawfully possessed by the Hebrews.—*Western sea.* Heb. "the sea of the back." The Jews speak of the different parts of the world, with respect to a man who has his face turned towards the east. Gen. 13:9. The countries, from the desert of Zin to the Euphrates, were never entirely occupied by the Israelites, except under the reigns of David and Solomon. C.—God never intended to subject the whole world to their dominion, as the Rabbins would hence infer. M.

Ver. 26. Curse. Their respective effects you shall experience, according to your behaviour. C.—God helps our free will to do good. S. Aug. q. 15. W.

Ver. 29. Put the blessing, &c. See Deut. 27:12, &c. and Josue 8:33, &c. Ch.—Six tribes were to be stationed on each of these mountains. C. 28.—*Garizim.* Eusebius says that the Samaritans are grossly deceived, in placing this mountain in the vicinity of Sichem, instead of Jericho. But this is a mistake; for Jotham addressed the inhabitants of Sichem from that mountain. Judg. 9:7. Morizon informs us that it is of the same shape as Hebal, and separated from it only by a valley of about 200 paces, in which the town of Sichem stands. Hebal is a barren rock, while Garizim is very fertile, (Ludolf.) though an ancient poet makes both equally covered with verdure. Ap. Euseb. præp. ix. 22. C.

Ver. 30. Far. Heb. "over against Galgal, beside the plains of More, or

Aluni More.” Samar. reads, “the plain of More, near Sichem,” as Ex. 20:17. H.—This is styled the *noble vale*. Gen. 12:6. C.—The road from Jericho to the Mediterranean Sea, left these mountains on the north. The Chanaanite inhabited all that region, from Galgal to Sichem. How far these places were distant from each other, is not here specified; though Eusebius seems to have inferred from this text, that Garizim was near Jericho. But the plain might be very extensive or *noble*, and reach from Sichem as far as Galgala.

Ver. 32. *Fulfil.* How inconsistent must such exhortations be, if, as Protestants assert, the commandments be impossible, and “the law exacteth impossible things.” Luther in Gal. iii. H.

DEUTERONOMY 12

Ver. 1. *These.* Having inculcated the general precepts, and the obligation of loving God above all things, Moses now descends to particular duties. C.

Ver. 2. *Tree.* See Gen. 21:33. All the monuments of idolatry must be destroyed. The very names of the idols must be abhorred and obliterated, (Ex. 23:13,) to shew that they have lost possession of the country. So, (v. 5,) *to put his name there*, means to take possession of a place.

Ver. 3. *Statues.* The most ancient idols were not finely carved, but only rough stones. The Phrygian goddess, sent to Rome by Attalus, was a small dark-coloured stone of this nature. Arnob. c. Gentes. 8.—The Venus of the Arabs was but a stone in the form of a pyramid. C.

Ver. 5. *It*, where the ark was to be kept. H.—Before the building of the temple, it was removed from one tribe or place to another. Jerusalem was thenceforward styled *the city of the great king*. Ps. 47:1. 9.

Ver. 6. *Hands*, which you have procured by your industry, (M.) or what you are able to present to the Lord. Lev. 5:11.

Ver. 7. *You.* In gratitude, you shall therefore offer your victims. H.—The Jews were accustomed to make a feast thrice a year in the holy city. They might also *eat* some parts of the peace-offerings. M.

Ver. 8. *Himself.* Some confine this to the sacrifices, which each person might offer, where he thought proper, till the ark was fixed at Silo. But many other parts of the ceremonial law, seem not to have been in force till the Hebrews crossed the Jordan. Amos 5:25. Circumcision was omitted, as well as most of the festivals. Several laws were, however, designed for the people during their sojournment, such as those which regard the order of judgment, the cleanness of the camp, the purification of women, and of those who had touched a dead body, &c. Ex. 18:25. Num. 5:2. Lev. 15:31. It was not left to their option to observe or to neglect the sabbath, (Num. 15:32,) the loaves of proposition, or the perpetual fire, &c. Num. 4:7. 13. C.

Ver. 11. *Therein.* While you are performing your duty to God, you need not fear the incursions of your enemies; or, according to the Heb.

Sept. and Chaldee, "There shall be a place which ... Thither," &c. M.—*Hands*. Aquila, &c. have, "your voluntary oblations."—*Gifts*. Heb. "your choice-vows." C.

Ver. 12. *You*. The Levite hath no portion of the land like the rest. He and all people in distress shall be invited to these feasts. C. 16:11. M.

Ver. 13. *See*. On the high places, &c. as the heathens did, (v. 2,) or in any other place but that which God appointed.

Ver. 15. *But*. Heb. "Yet thou mayst kill and eat the flesh which thy soul desireth in all thy gates, with which the Lord thy God hath blessed thee, the unclean and the clean may eat thereof, as of the roe buck," &c. H.—The Vulgate translates v. 22 in this sense, intimating that these meats did not contract any such peculiar sanctity, as to exclude those who were unclean, v. 20. Lev. 17:3. Fagius pretends, that only the clean were allowed as yet to eat of such meats, though the unclean might eat in the promised land what was lawful, without bringing the beast to be slain before the tabernacle. But this opinion seems to have no solid foundation. Unclean beasts could never be eaten. C.—But those which had any defect, were excluded from being sacrificed. Lev. 22:22. M.

Ver. 16. *Water*, without any ceremony. It was afterwards to be covered. Lev. 17:13.

Ver. 17. *Tithes*. These were of an extraordinary nature, destined for feasts. C. 14:22. Lev. 27:30. The usual tithes belonged entirely to the Levitical tribe. C.—*First-born*, or the most excellent, v. 11. Ex. 12:11. 12. The first-born, if it proved to be without defect, and a male, was given to the priests. Num. 18:15.—*Voluntarily*. If the thing was vowed to the Lord without restriction, it fell to the share of the priests alone: but if the person specified that he intended it for a peace-offering, &c. the priest could only claim what was allotted to him by the law. C.—*Hands*. The fruits of trees, in the fourth year, may be insinuated. Josep. iv. 8. M.

Ver. 18. *Hand*, in all thy undertakings and labours, (H.) and in all thy goods. M.

Ver. 21. *Far off*. Hence many conclude, that those who lived near the tabernacle, were bound to bring the animals which they designed for their own use, to be slain there, as they did in the desert. Others suppose that all were under the same predicament, and are hereby authorized to follow the same regulations, and to eat the flesh, whether they be clean or otherwise, provided they abstain from the

blood. See Lev. 17:3. C.—The custom of bringing the beasts to be slain before the door of the tabernacle, was to be no longer obligatory. M.

Ver. 22. *Alike.* This must be understood of those who had contracted only a smaller stain, which did not communicate the uncleanness to others, but debarred people from approaching to sacred things. C.—Those who had touched the dead, &c. were not allowed to eat with people, who were not under any such legal uncleanness. M.

Ver. 23. *Soul.* See Gen. 9:4. Blood maintains the life of animals, and it would seem cruel to begin to eat them before they were perfectly dead. But the obligation of this positive law has long ago ceased, as it was intended chiefly for the Jews.

Ver. 27. *Oblations.* Heb. “holocausts ... and the blood of the sacrifices,” of peace. Parts of the latter were eaten by the offerer, but the former victims were entirely burnt. H.

Ver. 30. *Imitate.* Heb. “be ensnared by imitation them.” The example of the wicked, is one of the most dangerous snares which the devil can place in our way. Notwithstanding these repeated admonitions of God, we see how prone the Hebrews were to adopt the superstitious customs of these nations, whose destruction ought surely to have warned them to keep at a distance. H.

Ver. 31. *Fire.* See Lev. 18:21.

Ver. 32. *That only do thou,* &c. They are forbid here to follow the ceremonies of the heathens, or to make any alterations in the divine ordinances. Ch.—To adopt fresh regulations, in the same spirit, was not forbidden. Thus David ordered those who had kept the baggage, to share equally with the soldiers who had gone into battle; (1 K. 30) and our Saviour approved, by his presence, the feast of the dedication of the temple, instituted long after Moses. 1 Mac. 4. Jo. 10. W.—He perfected the law by the precepts of the gospel. Mat. 5:17. Josephus (c. Ap. ii.) says, “During so many years, no one has dared to retrench any thing from, (the sacred books) or to make any addition to them. We look upon them as of divine authority, ... and we would lay down our lives, if necessary, to defend them. (C.) Among us, who believe that the law was first given by the will of God, nothing is pious but the exact observance of it. For who can introduce any change, or invent any thing better?” C. 4:2. Christ is *full of grace and truth*. Jo. 1. He has fulfilled the law and the prophets. H. S. Aug. c. Faust. xvii. 2. and xix. 9.—“*Grace*,” says he, “pertains to the fulness of charity, *truth* to the completion of the prophecies.” D.

DEUTERONOMY 13

Ver. 1. *If ... a prophet, or even an angel from heaven*, as S. Paul (Gal. 1:8,) says on a similar occasion, (C.) should work a miracle, and afterwards adduce it in proof of a false religion, believe him not. The Jews and Christians had already received such convincing proofs from God, of the truth of what they had been taught, that they had reason to conclude either that the miracle was false, or that the person who would persuade them to embrace a different religion had fallen, after God had honoured him with miraculous powers: or, in fin, that if he were an impostor at the time when he exercised that power, like the magicians of Egypt, or Balaam, the miracle was either not wrought in confirmation of what he preached, or at least it was eclipsed by some greater miracle in favour of the truth. Whether God will ever suffer a real miracle which may seem to countenance error, or not, this appears to be unquestionable, that he will never *deny himself*, or, in a contest of miracles, permit falsehood to gain the victory. If the magicians performed wonderful works, they were forced at last to confess their inferiority, and yield to Moses. Ex. 8:18. 19. Miracles are generally a proof of any doctrine; but when the doctrine is already established, as in this case of the unity of God, (v. 2,) it may be adduced with propriety as a criterion of miracles. Truth can never be in contradiction to truth. The light of reason suffices to evince that there is but one God. The same truth had been repeatedly confirmed by miracles, particularly during the last forty years, during which God had manifested his power over all nature, in the sight of all the Hebrews, and had trampled on the idols of the Gentiles. If therefore any person should attempt, by his dreams or predictions, to invalidate this most fundamental and undeniable article, his testimony could not be received. H.—The Jews, in vain, allege this passage against the religion of Jesus Christ. He did not subvert, but fulfilled the law; so far was he from endeavouring to persuade them to abandon the true God. C.—If he had not come to act in this manner, the law would have contained in itself the seeds of dissolution, by *falsely* holding forth the expectation of a future Messiah, who would bring all things to perfection. C. 18:15. Gen. 3:15 and 49:10, &c. Hence when he really appeared, the Jews desired him to prove his mission by a miracle, as he did repeatedly. Mat. 12:38. Jo. 8:40 and 10:25.—A *dream*, of a mysterious kind, like those of Joseph and of the prophets. H.

Ver. 2. *To pass.* The completion of a prophecy does not always prove, that the person who uttered it was a true prophet. Chance, a knowledge of natural causes, &c. may enable an impostor sometimes to hit upon the truth. God may also, for reasons known to himself,

declare what will come to pass, by the mouth of a false prophet, or of a wicked man, as he did by Balaam and Caiphaz. Judas wrought miracles before his apostacy. C.—Yet if any who had been so highly favoured, should attempt to enforce by their preceding miracles, any false doctrine, *let him be anathema*. Gal. 1:8.—*Not*. The Hebrews had inconvertible proofs of the existence of one God. They could not therefore acknowledge any other. H.—Novelty in religion is a mark of idolatry or of heresy. W.

Ver. 3. *Trieth you*, not in order to induce you to embrace evil, (Jam. 1:13,) nor to discover your real dispositions, but to lay open your hearts to yourselves and to the world, (H.) that, if you continue steadfast, others may be encouraged to imitate you; but if you fall, they may take warning, and stand with all humility and circumspection. C.—*Appear*. Heb. “to know, or to disclose.” M.

Ver. 5. *Forger*. Heb. “dreamer,” to whom God reveals his secrets in the night, as he does to the *prophet* while he is awake.—*Slain*. Philo says, without any trial or delay; but the Rabbins allow that, although the impostor was not to receive an admonition, no ignorance being able to excuse him, as in other cases, he was to be brought before the Sanhedrim, at Jerusalem, and strangled. See Luc. 13:33. The Jews, it is thought, condemned our Saviour on the plea that he was a false prophet. Mat. 26:57. They commonly required before this condemnation, that a person should have assumed the character of a prophet, and not barely that he should have performed some wonderful work by his ingenuity. For if he only did the latter, and thereby endeavoured to withdraw the people from the service of the true God, he was punished as a seducer. They also refused to condemn one who had foretold evils, if they did not take place, because God, being merciful, might have pardoned those who did penance, (C.) as was the case with Jonas and the Ninivites. H.—But those who taught or did any thing contrary to the law, in quality of prophets, were in danger of condemnation, unless their great reputation might screen them from suspicion. Thus Elias offered sacrifice on Mount Carmel, without giving offence, 3 K. 18:23. If a true prophet bore witness to another, the latter might also claim respect. C.—Yet though S. John the Baptist had repeatedly commended Jesus Christ, the Jews did not hesitate to call him a *seducer*, and to put him to death. H.—*The evil* “one.” Syr. 1 Cor. 5:13.

Ver. 6. *If thy own brother*, to distinguish him from the rest of the Jews, who were all styled brethren, as being descended from the same stock of the Patriarchs. M.

Ver. 9. *Presently put him to death.* Not by killing him by private authority, but by informing the magistrate, and proceeding by order of justice. Ch. W.—Philo seems to assert the contrary. But he perhaps speaks of those who publicly endeavoured to lead the people astray. *Presently* in not in Heb. Other criminals were allowed twenty-four hours after condemnation. No delay was granted to false prophets. No excuse was admitted. If he had even been once acquitted, he might be examined again.—*Thy hand.* The accuser of witness first threw a stone, after the wretch had been conducted out of the city. C. 17:4. Acts 7:58.

Ver. 12. *Cities.* If the inhabitants agreed, in general, to introduce the worship of idols, they were to be first admonished, (C.) and if incorrigible, to be utterly destroyed. H.—The obligation of seeing that this was executed was left to the magistrates. D.

Ver. 13. *Belial:* that is, *without yoke.* Hence the wicked, who refuse to be subject to the divine law, are called in Scripture the sons of Belial. Ch.—The devil is called Belial, or “an apostate, rebel,” &c. The word is also applied to Antichrist, to idols, and to those who are notoriously wicked. S. Jer. in Nahum i. and Isai. xxvii. 3 K. xxi. 13.)

Ver. 15. *Even the cattle.* Nothing at all must be spared. Yet the Rabbins and some who argue that penal laws must be restrained as much as possible, exempt the women, and boys under thirteen years of age, and understand this law only of the *central cities*, v. 13. If the city was seduced by one man, or by women, or by people of a different tribe, the culprit was only to be stoned, and the Sanhedrim had to take cognizance of the whole affair. If many cities joined in the idolatry, or if any of them were cities of refuge, &c. they were not included. Seld. Syned. iii. 5. Grotius.—But these limitations seem visibly to contradict the law. The goods of the innocent were involved in the common ruin, that they might learn to make all possible resistance to the introduction of so abominable a crime; and those of the guilty were destroyed wherever they were found. C.—But the persons of those who fled away, to shew their disapprobation, and denounce the attempt of their brethren, (H.) would no doubt be saved. C.—If they continued among them, their indolence or connivance deserved punishment. H.—Grotius (Jur. ii. 15,) maintains, that the magistrate is authorized by the law of nature to punish those who deny the existence of God or his Providence, as these errors strike at the root of all society.—*For the Lord*, as a victim of expiation, and to manifest your zeal for the honour of the only true God.—*No more.* Sept. “it shall be uninhabited.” The Rabbins are so exact, as to entertain a doubt whether the place might even be used as a garden. C.

Ver. 17. *Hand.* Thou shalt reserve nothing for thyself, (M.) as Achan did. Jos. 7. H.

DEUTERONOMY 14

Ver. 1. *Be ye.* Heb. “you are,” &c. It may be connected with the preceding chapter.—*Cut*, as the barbarians and infidels do, *who have no hope*, 1 Thes. 4:12. Lev. 19:29.—*Dead* idols, Adonis, &c. The Arabs and Saracens cut the hair on the forepart of the head only, and so did the ancient Scotch monks, in imitation, as they pretended, of S. John. The Egyptians cut off the hair of their head and eye-brows when they were initiated in the mysteries of Isis, (S. Amb. ep. 58,) to testify that they partook in her sorrow for the death of her husband, Osiris. Hence it is probable that Moses forbids any conformity in such superstitious practices; particularly as the Israelites were consecrated to the service of the living God. C.

Ver. 3. *Unclean.* See the annotations on Leviticus 11. Ch.—Some of the beasts here specified were not mentioned before, as the buffle, &c.

Ver. 5. *Buffle.* Heb. *yachmur*, which some translate “the fallow-deer.” The Arabs give this name to a beast resembling a hart, which has horns and red hair. C.—It was served up on the table of Solomon, 3 K. 4:23. Pliny (viii. 13,) mentions the bubalus of Africa, which is like a calf. M.—*Chamois*, (*tragelaphum*) a beast which has the head of a he-goat, and the carcass of a hart. Scaliger. Plin. viii. 33.—Bochart translates *akko* after the Arab. “the wild goat.”—*Pygarg*, another species of goat, (Plin. viii. 53,) of the colour of ashes. Bellon. q. 51. *Dishon* means “ashes” in Hebrew.—*Goat*, (*orygem*) “a wild goat, (Sept.) Bochart; &c.) or ox.” Aristotle allows it only one horn. Juvenal mentions that the Getulians feasted on its flesh; and the Egyptian priests, according to Horus, were allowed to eat it, without any scrupulous examination of the sealers. C.—*Camelopardalus*. This animal resembles a camel in its head and longish neck, and the panther in the spotted skin. Plin. viii. 18.—Bochart (iii. 21,) thinks that the Heb. *zamer*, means “a wild goat,” noted for “leaping.”

Ver. 7. *Cherogril*, or porcupine. Lev. 11:5. S. Barnabas and Clem. Alex. (Pæd. ii. 10,) subjoin the *hyena* to the hare, though the name occur not in Moses. This animal was supposed to change sexes every year, and was a symbol of incontinency. M.

Ver. 10. *Unclean.* S. Barnabas adds, “Thou shalt not eat the murena,

polypus, or cuttle fish;” and these are in effect of the description given by Moses. C.

Ver. 13. *Ringtail (ixion)*. Heb. *raa*. The same bird seems to be called *dae* in Leviticus, by the change of the first letter, though it is there translated *the kite*. The *ixion* is a sort of white, quick-sighted vulture. —*Kite*. Heb. *diae*, according to Bochart, means the vulture, as Isaias (34:15,) insinuates that this bird goes in flocks, while the kite is a solitary bird.

Ver. 15. *Ostrich*. Heb. “the daughter of the *june*.” The Rabbins say only the young ones were eaten. But this seems doubtful, with respect to many nations, which formerly served up ostriches at table. Heliogabalus presented some of these, as well as camel, to his guests, falsely asserting, (C.) that the Jews were commanded to eat them, *præceptum Judæis ut ederent*. Lamprid.

Ver. 19. *Wings*. Heb. “every reptile that flieth,” such as bees. C.

Ver. 21. *Of itself*, or by suffocation.—*Stranger*, who has not embraced your religion. M.—Hence it is inferred, that the Jews might keep unclean animals, and sell them; as they did not defile till they were dead. Jans.—If they had been unclean by nature, they could not have been sold, which shews that this ceremonial law regarded only the Jewish religion.—*Dam*. All appearance of cruelty must be avoided. Christ, who is signified by the kid, on account of his assuming our sinful nature, shall not be slain in his infancy. S. Tho. 2. q. 102. a. 6. W.—Some take this prohibition literally, and extend it to calves and lambs. The Arabs use milk in almost all their ragouts. Roger. ii. 2.—Others think that kids must not be eaten while they are as yet too tender, *Qui plus lactis habet quam sanguinis*. Juv. Sat. xi.—But we believe that God forbids the paschal lamb or kid to be offered while it sucks. It must be of a competent age, *of one year*. Ex. 12:5 and 23:19. Other victims would do if they were only eight days old. Lev. 22:27. C.

Ver. 22. *Tithes*. The Jews carried with them some money to buy peace-offerings. E.

Ver. 26. *Herds*. Heb. “oxen.”—*Sheep*; under which name are comprised goats.

Ver. 29. *Filled*. Of this feast the owner did not partake, (S. Aug. q. 20,) as he did of the former, v. 26. M.—Josephus (iv. 8,) acknowledges three sorts of tithes: but Calmet thinks that only two were paid every third year, and that the same tithe is mentioned, v. 22 and 28. Tobias

1:7. The only difference is, that on the third and sixth years, the products were consumed on the spot, and in other years they were spent at Jerusalem. See Lev. 27. Many, however, believe that three tithes were then exacted: 1. For the Levites. 2. For a feast at Jerusalem, and to defray the expenses on the road. 3. For the poor at home. D. &c. H.

DEUTERONOMY 15

Ver. 1. *In the.* Heb. “at the extremity of seven years,” which some erroneously refer to the end, though the original signify also the beginning. C.

Ver. 2. *Again.* Heb. does not mention *friend*. H.—“He shall not exact it, (or urge) his neighbour or his brother, because,” &c. Whence Cajetan gathers, that debts might be demanded after the expiration of the seventh year, on which the products of the earth did not enable the Jews to pay any thing. Grotius also asserts, that perpetual debts might be required; and Menoch, includes things *lent* under the same regulation. But all debts became extinct as soon as the seventh year commenced; (v. 9. C.) at least they could not be demanded till it was expired; though things merely lent, might be taken back. D.

Ver. 3. *Stranger*, who has not received circumcision. Such were entitled only to the common privileges of people in distress. They could not claim a share in the feasts, made out of the tithes of the Jews, &c. Grotius.

Ver. 4. *There shall be no poor*, &c. It is not to be understood as a *promise*, that there should be no poor in Israel, as appears from v. 11, where we learn that God’s people would never be at a loss to find objects for their charity: but it is an ordinance that all should do their best endeavours to prevent any of their brethren from suffering the hardships of poverty and want. Ch.—*Beggar*, is not expressed, though it be implied in Heb. or the Sept. which connect this with the preceding verse, (H.) “because (or save when) there shall be no poor among you;” as if the rich could not derive the benefit from the remission of debts. Vatable.—God had made abundant provision for the poor. He might have prevented any from falling into distress. C.—But he suffered this sometimes to take place, to try the dispositions both of the rich and of the poor. H.—If they had faithfully complied with his laws, he would not have permitted them to fall into the last degree of misery. C.—He allows no public begging, which all well

regulated nations discountenance. M.—The Jews carefully relieve their brethren. They gather alms, and one of the judges distributes what may be sufficient for the ensuing week. Leo, p. i. c. 14.—Those who refused to give according to their abilities, were formerly ordered by the Sanhedrim to be scourged, till they had complied with their duty; and sometimes, things were taken forcibly from their houses. Maimon.—They relieve the distressed in proportion to their former condition. Seld. Jur. vi. 6.

Ver. 6. Lend. The Jews give a wrong interpretation to this passage, to authorize usury with regard to strangers. But God can never sanction injustice. He promises such riches to his people, if they be faithful, that they shall be in a condition to lend to many, without wanting themselves. C.—*Over thee*. Hence the Jews submitted to a foreign yoke with so much reluctance. But they should have remembered to keep God's law. H.

Ver. 8. Need of. The Rabbins understand this of giving freely without any prospect of receiving again, much less of any advantage by usury. They esteem themselves bound also, by the laws of humanity, to assist even idolaters, though they will not beg of such, in public. Some assert, that they never allow public beggars among themselves, and indeed such are seldom to be seen. Yet no law forbids it; and Juvenal (vi. 541,) upbraids them with begging slyly at Rome. *Arcanum Judæa tremens mendicat in aurem*. C.—If people be in extreme want, the law requires that necessities should be given them; but if they be not so far reduced, but that they may be able to pay again in a little time, it may suffice to lend. H.

Ver. 9. Eyes. Heb. “and thy eye be evil against,” &c. This expression denotes one who is a prey to the base passions of avarice, jealousy, envy, &c. C. 28:54. Mat. 20:15. C.—*A sin*, or draw on punishment. M.—“If thou hast not fed, thou hast killed” thy neighbour in extreme want. S. Amb. Off. ii. 7. W.

Ver. 10. Neither. Heb. “thy heart shall not be evil in giving: for to this end the Lord ... hath blessed thee.” Imitate his clemency.—*Hand*, in all thy undertakings and possessions.

Ver. 11. Needy. Heb. expresses the order to be observed in giving alms, “open thy hand wide (give with profusion) to thy brother, (or relations,) to thy needy, (in extreme want,) and to thy poor in the land,” whoever they may be. C.—To exercise the charity of his people, God suffered some to be poor. W.

Ver. 12. Free. The Hebrews might sell themselves only to their own

countrymen; and the judges might condemn those who had committed a theft, and had not wherewith to make restitution, to be sold to their brethren. See Ex. 21:2.

Ver. 14. *Way.* Heb. lit. “Thou shalt put round his neck, (*or* furnish him abundantly) out of thy flock,” &c. This is not specified in the Book of Exodus.

Ver. 17. *House,* before a judge. It is supposed that this law regarded only those who had sold themselves, or had been condemned to be slaves. Fagius.—*For ever;* that is, till the year of jubilee.—*Also,* not by piercing her ear, as some have thought, but by setting her at liberty, and giving her something, v. 14.

Ver. 18. *Hireling.* His freedom is due to him, as much as wages are due to the hireling. He is also entitled to a decent provision, for which he has laboured. Heb. “he hath been worth twice as much to thee as a hired servant,” by his greater diligence, labour, and fidelity. Servitude has also rendered his worth doubly severe. C.

Ver. 19. *Firstlings.* Some belonged to the priests. Others, of which Moses speaks here, might be disposed of by the owners. C. 12:17. C.—Thus females, which came first, belonged to them, but they could not *work* with them; (M.) with such at least as were the best, and fattened for a religious feast. Sheep designed for this purpose were not to be shorn; or, as the original term means, their wool was not to be “torn away.” Bellon observes, that this is still the custom in some parts of the East, as it was formerly in Italy, according to Varro. Plin. (viii. 48,) also remarks, that fleece was torn off in some places, (C.) and the same method is said to prevail still in Shetland. H.

Ver. 22. *Unclean.* This shews, that they could not be peace-offerings. M. C. 13:15. C.

DEUTERONOMY 16

Ver. 1. *Corn.* Heb. *abib*, “green ears of corn,” when barley begins to ripen, and wheat is yet green in Palestine; at the time of the year which corresponds with half of our March and April. The Chaldees called this month *Nisan*, “of the standards;” because the armies then left thir winter quarters. The first-fruits of the barley harvest were offered on the second day of the paschal solemnity. Lev. 23:10. Ex. 13:4. C.—*Night.* We read (Ex. 12:22, and Num. 33:3,) that the

Hebrews were ordered not to leave their houses till morning, and that they departed from Ramesses on the day after the passage of the destroying angel. They began, therefore, to prepare for their journey on the *evening* of the 14th, and began their march at day-break on the 15th of Nisan, v. 6. Their departure may be considered in its different stages: 1. Of eating the paschal lamb, with their staves in their hands; 2. of being urged by the Egyptians to depart, at midnight; 3. of their leaving their respective homes, to meet all together at Ramesses; and lastly, of their beginning their march from that place to leave Egypt. They did not, however, quit the confines till they had passed the Red Sea, which took place effectually in the *night*. Ex. 14:20. 24. H.—Thus they departed in the evening, at night, in the morning, and in the open day. C.

Ver. 2. Phase. Heb. and Sept. “the Phase (or lamb) to the Lord thy God, sheep and oxen,” or “of the flock and the herd,” (Protest.) offered on the same festival, (H.) or victims proper for the solemnity, besides the paschal lamb. Num. 28:19. 2 Par. 30:15. Peace-offerings were also made; (Lev. 6:12. 2 Par. 35:7,) and of these free offerings some explain the words of the Jews, Jo. 18:28,) as they suppose the lamb had been eaten the night before. M. Bochart. T.—They might, however, have refrained from eating of these on that day. C.—But they perhaps did not choose to be debarred of that privilege.—*There*. The place peculiarly consecrated to the worship of God, for length of days. H.

Ver. 3. Affliction. Heb. also, “of poverty.” Syr. “of humility.” Sept. “of evil treatment;” or such bread as the poorest sort of people and slaves are forced to eat. The Jews serve the bread in small pieces, to denote their former poverty. This unleavened bread is also less palatable, and less wholesome.—*Fear*. Sept. “in haste.” Ex. 12:11. The psalmist (104:43,) mentions the *exultation and joy* of the Hebrews, but it was mixed with fear, lest they should lose so great a benefit.

Ver. 6. Phase, or paschal lamb, which was to be sacrificed *between the two evenings*, during the space of about four hours, in the court before the ark. Some think that this precept was binding only in times of peace; and that when the people could not assemble in the place appointed, they might sacrifice the lamb elsewhere, which seems very probable, though no positive proof can be adduced. In the reign of Amon, when the priests could not perform their sacred functions in the temple, they removed the ark to another place: but Josias caused it to be brought back. 2 Par. 35:3. C.—As the Jews have now no temple, they cannot sacrifice the paschal lamb. T.—The priests were very expert, and observed an admirable order in offering such a

surprising multitude of victims, (C.) as would be offered by every family of ten people. H.—The blood, and perhaps the fat also, was presented on the altar of holocausts, which was very large, and the court exceedingly spacious. C.—*Which*. This may not signify the precise hour, but may refer to all the time while the Hebrews were preparing for and commencing their journey. M. v. 1.—Heb. “at the (return of the) season in which,” &c.

Ver. 7. *Dress, (coques.)* Heb. *bashal* means frequently, to *boil*, and sometimes to *roast*, as it must here, if it refer to the paschal lamb; the other victims might however be boiled, and the Sept. use both expressions, “Thou shalt boil and roast.” See 2 Par. 35:13. It seems that Moses speaks only of the lamb, the method of preparing which he had abundantly explained before. C.—Heb. has not *it*, and of course the passage may be understood of all the victims offered on this solemnity. On the *morning* after it was concluded, people might all depart to their respective homes. The Rabbins observe, that they could not do this on the morning of the 15th Nisan, as it was a solemn festival, on which long journeys were prohibited, and they ought to wait till the end of the seventh day, to make their offering. Under Ezechias and Josias the people appear to have continued together during the whole octave. 2 Par. 30 and 35:17. H.—Others are of opinion that the people might retire home after the 15th, (Tostat) or in the morning after they had eaten the paschal lamb. C.

Ver. 8. *Six days* after the solemn day is ended, or in all seven (Ex. 13:7. C.); or the seventh day is here remarkable for some particular distinction. M.—*Assembly*. Heb. “the feast of prohibition, or of withholding,” or rather the festival day, in which all must make their appearance, to do homage to their Lord. Lev. 23:36. C.—Sept. “on the 7th is the dismissal, (or termination) a feast to the Lord.” H.

Ver. 9. *Corn*: that is, from the 16th of Nisan, (M.) the second day of the paschal solemnity, on which new barley was presented before the Lord, as new wheat was on the second day of Pentecost. Lev. 23:10.

Ver. 10. *Hand*. Heb. and Sept. “as much as thy hand is able;” an offering, bearing a due proportion with what God has bestowed upon thee. H.—Each one was exhorted to make peace-offerings and feasts, at Jerusalem, in honour of God, v. 11. On these festival days the *first-born*, fattened animals, were brought to be slain. C. 12:17 and 14:23. The Jews think that by these feasts their solemnities are very much honoured. But the intention of the lawgiver, was only to keep them at a distance from the profane rejoicings of the pagans, and to raise their thoughts and their hearts, by degrees, to the more solid spiritual

delights. There were, however, too much inclined to stop at the gratification of the senses, and understood in that sense the *sabbath*, which Isaias (58:13,) calls *delightful*, or delicate. Buxt. Syn. x.

Ver. 12. *Commanded*, in gratitude for past favours.

Ver. 15. *In joy*. Heb. adds, “surely, or wholly.” Hence the Rabbins esteem it unlawful to marry on these days, lest they should blend sacred and worldly joy together.

Ver. 16. *Empty*. All were bound to make some offering, which was left to their option, and thus the festivity was much increased, by the abundance of all things; so that all might find a particular pleasure in being present at these feasts, even though they were not influenced by sentiments of piety and of religion. See Ex. 23:15. C.—While the masters of families were from home, *thrice in the year*, God protected their houses and children from the incursions of enemies, so that they were never more secure. Sanctius. T.

Ver. 18. *Magistrates*, (*magistros*,) “masters;” people learned in the law, who may assist the judges with their counsel in any emergency. Heb. *shotrim*, “officers, heralds, lictors,” &c. C. 1:15. H.—Bonfrere (in Ex. 18:25,) thinks that these were the judges set over each tribe, or else the assessors of the judges. M.—The Rabbins mention three tribunals of the Jews: 1. The Sanhedrim, consisting of seventy judges, with a prince at the head of them; 2. the twenty-three judges, who resided in considerable cities; 3. the tribunal of three judges, who administered justice in the villages, which had not above 120 inhabitants. But Josephus (iv. capt. ult.) only mentions, that Moses established in each city seven judges, who had each two officers of the tribe of Levi.—*Gates*, where the judges sat.

Ver. 19. *Just*. Avarice is like a cloud, (C.) which darkens the understanding. *Oppression troubleth the wise, and* (Heb.) “a present destroyeth the *heart*.” A timid or interested judge is unfit for his office. Sir Thomas More was very careful not to receive presents, while he was high chancellor of England. H.—If even the just are in danger of being perverted by presents, what must we think of others? D.

Ver. 20. *Just*. Heb. “thou shalt follow justice.” Thou shalt be guided solely by the dictates of justice, in passing sentence. Ex. 23:1. 9. C.—That judge who passes sentence according to truth, executes his office unjustly if he be actuated by the love of a temporal reward. S. Greg. Mor. 9.

Ver. 21. *Tree*. The pagans had consecrated different sorts of trees to

their idols. They always planted groves near their temples, to increase the reverential awe, and but too often to hide the abominations which were there committed. The Hebrews frequently imitated them in these particulars. Yet Hecateus observes, that no tree was to be seen near the temple of Jerusalem.

Ver. 22. *Statue.* Heb. *matseba*, means also a pillar, monument, heap of stones, image, title, &c. Gen. 28.—*Hateth*, when they are designed for superstitious purposes. On other occasions, statues and pictures may be very instructive and commendable. H.—The patriarchs set up pillars, altars, &c. as did also the Israelites, (Jos. 22:10.) Samuel, &c. even after this prohibition, and without any offence. The Rabbins allow, that the proselytes of justice do well in erecting such monuments of religion, provided they be not intended for false worship. Seld. Jur. ii. 6. H.

DEUTERONOMY 17

Ver. 1. *Ox.* By this name all bulls, cows, &c. are designated. For it was not lawful to sacrifice any thing which had lost any member. Ex. 12:5. Lev. 1:3.

Ver. 2. *Covenant*, by incurring the *evil* of idolatry. C. Heb. 10:29.

Ver. 3. *The host of heaven.* That is, the stars. Ch.—This species of idolatry was the most ancient and common in the East. Job (31:26, 28) takes notice of the adoration of the sun and of the moon, and calls it *a very great iniquity, and a denial against the most high God*. He lived in Arabia, and probably not far from the place where Moses was addressing the Israelites. H.—The pagans looked upon the sun and moon as the king and queen of heaven, and the stars as their guards. Plato says (in Phædro) that “the sun marches at the head of the gods, in a winged chariot, and the eleven other gods lead on their bands of demons,” or the stars, &c.

Ver. 5. *Stoned*, not far from the *gates*, where they received sentence. Thus the sabbath-breaker was stoned without the camp, (Num. 15:35,) and S. Stephen out of the city of Jerusalem, Acts 7:57. When only a few were concerned, the twenty-three judges passed sentence: but if a whole tribe had been guilty, the cognizance of the affair was left to the Sanhedrim. When a city was infected with this abomination, it was wholly destroyed. But no one was punished, except two witnesses (v. 6,) attested that formal idolatry, by sacrifice, &c. had been committed.

Ver. 6. *Slain.* When the action was public, this formality was not requisite. C. 13:9.—*Him.* One witness was never admitted to prove any crime; neither would the Jews receive for witnesses, women, infants under thirteen, slaves, publicans, thieves, &c. Josep. iv. c. ult. The Rabbins also reject other notorious offenders, enemies, relations, and those who had not a competent knowledge of the law, &c. Ap. Seld. Syn. ii. 13. 11. and Grot.—But we could wish for some authors of more credit. C.

Ver. 7. *Kill him.* Thus testifying that they approve the sentence, and are willing that his blood should be required at their hands, if they had accused him falsely. The criminal was hurled down a precipice by one of the witnesses, and, if he survived, he was stoned by the other, and by the whole people. Maimonides asserts, that the execution took place on some great festival, for the terror and instruction of the multitude; but others call this in question. Fagius. C.

Ver. 8. *If thou perceive,* &c. Here we see what authority God was pleased to give to the church-guides of the Old Testament, in deciding, without appeal, all controversies relating to the law; promising that they should not err therein; and punishing with death such as proudly refused to obey their decisions: and surely he has not done less for the church-guides of the New Testament. Ch.—*Hard.* Heb. also means, “doubtful, hidden, divided;” so that the opinions of the judges do not agree. In matters of fact, the thing is more easily investigated on the spot. But in these cases, where the law is ambiguous, as even the divine ordinances frequently are, being delivered in human language, (Grot.) a living judge is necessary. God remits the Jews in the council of the priests, at the head of whom was the sovereign pontiff, who was the natural and supreme judge of such difficulties, v. 9. 12. H.—*And blood,* to decide when murder must be punished with death, and when the right of an asylum may be claimed. C.—The Vulg. renders the same words, 2 Par. 19:10.—*Between kindred and kindred,* as the different degrees cause many embarrassments, with regard to marriages, &c. T.—The Rabbins understand that the judge had to declare when a woman was rendered unclean. Lev. 12:4. Lyran.—*And cause,* or law-suit; some thinking that a greater sum for reparation of an injury should be required, others judging that one of the contending parties should be set at liberty, while the other judges are of a contrary sentiment. Heb. “between judgment and judgment,” when a doubt arises whether laymen or the Levites may be the proper judges. The Rabbins only remit three cases to the tribunal of the latter, respecting, 1. The red heifer; 2. the woman accused of adultery by her

jealous husband; 3. the heifer to be offered in sacrifice, for a murder committed by a person unknown. C. 21:5.—*And leprosy*. Various difficulties might arise concerning this matter, of which the priests had to pass sentence. Lev. 13. Some render the Heb. *negah*, “wound.” The law of retaliation required a scrupulous nicety. *Blood, cause, and leprosy*, may denote lawsuits of a criminal, less important, and ceremonial nature. Jans.—*Vary*. Heb. “*which are matters of contention within thy gates.*”

Ver. 9. Judge. Moses does not specify whether the contending parties, or the judges themselves thought proper to have the matter debated before a higher court. The Rabbins observe, that appeals to the Sanhedrim were only the last resort, and that the sentence of that tribunal was to be complied with under pain of death, v. 12. Seld. Syned. iii. 2. 2. The judge here mentioned, according to them and the generality of commentators, after Josephus, Philo, &c. is no other than the high priest, as the Scripture plainly indicates. C. 21:5. Eze. 44:24. He abode near the tabernacle, and God enabled him to explain the law, when he was arrayed with the ephod, and the Urim and Thummim. Some moderns, who have an interest to lessen the authority of the ecclesiastical jurisdiction, with Calvin, Ainsworth, &c. pretend that an appeal was to be made to the priests, in disputes which concerned religion, and to the civil magistrate in other cases. The latter were indeed commissioned to pass sentence in the different cities. 2 Par. 19:5. C.—But an appeal to the high priest, in doubtful cases, could not be denied. The government of the Jews was a theocracy, and the pontiff acted as the vicerent of God. H.

Ver. 10. Preside. The high priests who are to succeed each other. W.

Ver. 11. According, &c. This law was to be the rule of the priests, in passing sentence. It was not left to the judgment of individuals to comply or not, according as they might explain the law for themselves. Such a proceeding would be nugatory, as they would thus be themselves the ultimate judges of their own cause. H.—*They shall seek the law at his* (the priest's) *mouth*. Mal. 2:7. Protestants make, therefore, a very frivolous restriction, when they allow his sentence to bind only “so long as he is the true minister of God, and pronounceth according to his word.” Bible, 1603. W.—If any had been proud enough among the Jews, to persuade himself that he understood the law better than the high priest, he would not on that account have escaped death. H.—The authority of the Christian Church is not inferior to that of the Synagogue, only, “instead of death, excommunication is now inflicted” on the rebellious. S. Greg. Mat. xviii. 17. S. Aug. q. 38. In effect, S. Paul assures us that the priests of

the law, *serve unto the example and shadow of heavenly things*. But now *he* (Christ) ... *is the mediator of the better covenant, which is established on better promises*. Heb. 8:5. If therefore the privilege of deciding points of faith and morality, without danger of mistake, was granted to the synagogue, can any one doubt but that Christ would provide as ample a security to his Church, with which he has promised to *remain for ever*, and with his *Holy Spirit to teach her all the truth*? H.—S. Augustine dwells upon this argument (Doct. 4.) and proves the infallibility both of the Jewish and of the Christian Church. Hence Christ said, with respect to the former, which was not yet rejected, *All therefore whatsoever they shall say to you, observe and do: but according to their works, do ye not: for they say the truth, and do not practise what they require of others*. If the heads of the Catholic Church should be equally immoral, their true doctrine must not therefore be despised, lest Christ and his Father be at the same time *despised*. For this is the express admonition of our heavenly lawgiver, *hear the Church*: (Mat. 17:17,) and this he does not require without giving us a full assurance, that we may do it without fear of being led astray. The sole command of God implies as much, if he had said no more. For can he order us to sin? The pretended reformers, who blushed not to make this blasphemous assertion, might easily swallow down the other, respecting the defection and fallibility of the whole Church; and might even believe, that the *whole world had been drowned in abominable idolatry for eight hundred years and more*. Hom. on the peril of idolat. p. 3. How much *more* they do not determine, lest they should be forced to tell when the religion of the Catholics began, and that they will never do without dating from Christ and the apostles, the foundations of the only true Church. H.—The Jews had such a respect for the decisions of their Rabbins, in consequence of this command of God, that some hesitate not to assert, that if one of them should declare that the left hand was the right, they would believe him; and they condemn the refractory to most grievous torments in hell. Buxtorf. Syn. i.—We must shew the most profound submission to the decrees of the Church. C.—Yet we are not bound to assent to the decisions of every teacher. Only, when the Church speaks, we must not refuse to obey, nor pretend to appoint ourselves judges of what she teaches. A private doctor, however eminent, may fall into some absurdities, but the major part of the pastors of the Church, with the Pope at their head, never can. In vain have the records of nineteen centuries been ransacked, to find a single instance of such a general agreement in error. If the Synagogue passed a wicked sentence upon Jesus Christ, we must reflect that the forms here required (v. 8,) were neglected; and it was then *expiring*, and giving place to a *better covenant*, as the prophets had foretold. Yet even in that sentence, which was so unjust

on the part of Caiphas, S. John (11:51) acknowledges the truth of God. *And this he spoke not of himself: but being the high priest, that year, he prophesied that Jesus should die for the nation, and not only for the nation, but to gather together in one the children of God that were dispersed.* The Synagogue could claim submission no longer, after the great prophet had come to abrogate the law of fear, and to substitute that of love. Hence while he was there to teach himself, (Heb. 1:2,) there was no danger of deception for the people. But the covenant which he has established is to last for ever: no prophet or lawgiver is promised to introduce any change, or greater perfection, so that no one can plead for an excuse of his rebellion, that the Church may deceive and pass an erroneous judgment; or, if he do, he must be cut off from the society of the faithful, by the spiritual sword; and, dying in that state, without the Church for his mother, he need never expect that God will acknowledge him for his son. See S. Cyp. Unit. Ecc. If an individual pastor should pass such a perverse sentence, the case would be very different. Yet, even in such trying cases, an humble conduct will be the best security and proof of innocence, and God will reward those who have suffered unjustly. H.

Ver. 12. *And the decree.* Some copies read with Sixtus V. *ex decreto*, by &c. “decree,” (H.) as if a lay-judge stood ready to put the sentence in execution. C.—But there was no necessity of any farther judgment after the high priest had spoken, who is here declared the sovereign judge. S. Cyp. ep. 55. Heb. “or to the judge.” Amama ridicules his friend, Ant. a Dominis, for saying that the Heb. and Vulg. have *et decreto*. H.—The Rabbins inform us, that if any judge refused to acquiesce in the decision, and endeavoured to draw others into his opinion, in matters of consequence, (as those are where the guilty is ordered to be cut off,) he was to be strangled, on a festival day, at Jerusalem, *that all the people hearing it might fear*, v. 13. Seld. Syned. iii. 3. C.

Ver. 13. *Pride.* Heb. “do presumptuously,” as the Prot. translate. How will they excuse their leaders, Luther, &c. and themselves, from this grievous charge? If the person, who presumed to assert that the leprosy had not infected some one, whom the priests condemned, (v. 8,) could not escape death, shall we esteem those innocent whom the whole Church rejects? *Hic niger est, hunc tu Romane caveto.* Hor. H.

Ver. 14. *King.* The Rabbins observe, that one was to be elected before the place for the temple was fixed upon, that the tribes might not contend about that honour. Grotius.—God foresees that the people will insist upon having a king, and gives his consent, reserving to himself the choice, and appointing laws for him, that he may not

forget that he is the only lieutenant of the most high. Yet God testified his displeasure, when the Israelites demanded a king, because they did it in a seditious manner, so as to reject the prophet Samuel, whom he had given them for a ruler, in whom they could discover no fault. C. 1 K. 8:7 and 10:19.

Ver. 15. *Choose*, as he did Saul, David, and Solomon, who succeeded to the throne of his father, though he was not the eldest son. M.—Then the throne began to be hereditary, in virtue of God's promise to David. C.—*Brother*. The Jews neglected this law, when they willingly recognized the authority of Herod, two years after the birth of Christ. See Gen. 49:10. H.—A stranger might attempt to draw off the people from the service of the true God, and mutual love would not so easily subsist between them. M.

Ver. 16. *Horses*. Josue and David rendered the captured horses useless, (Jos. 11:6. 2 K. 8:4,) and the judges rode on asses. Judg. 10:4 and 12:14. Solomon began to keep some, and in his days in Egypt was noted for the traffic of horses; though, after Sesostris had intersected the country with canals, they were more neglected. Marsham. Canon. sæc. xiii. and xiv. God did not wish his people to engage in the tumults of war, nor would he permit their king to be puffed up with his own strength. Ps. 19:8 and 32:17. Philo says he would not have them to listen to any one who might promise to conduct them to a better country and thus teach them to lead a wandering life. C.—He precludes also the attempt to conquer Egypt. Heb. “he shall not make the people return to Egypt, in order that he may multiply horses,” by their buying them for him in that country, 3 K. 10:29.—*Way*. When the people proposed returning, God severely punished them. Num. 14:5.

Ver. 17. *Mind*, and reign in his name. Heb. “and his heart turn not away” from the worship of the true God, as it happened to Solomon, and to many other kings, whom Moses seems to have had in view. Too great a number of wives would tend to perplex and enervate the king, and to eat up the treasures of his people. The Jewish lawyers allow the king only 18, and they say David and Roboam had that number. But the latter had moreover 60 concubines, (2 Par. 11:21,) and Solomon had many more. In effect, the number seems not to be restricted, and, what is very singular, the Rabbins allow all but the high priest and the king as many as they can keep, though the sages advise people to have no more than four, which seems to be the sentiment of the Mahometans. This liberty was taken by the Jews till the emperors restricted them, A.D. 593. Seld. Uxor. i. 8, &c. Plurality of wives was not formerly a sin, though Solomon offended by too

great excess. S. Aug. q. 27. W.—*Gold*. Immense riches are seldom possessed even by kings, without the oppression of their subjects, and great danger of falling into extravagance. If David amassed so much gold, it was destined for the building of the temple. But Solomon laying on heavy taxes, alienated the hearts of his people, and gave occasion to the revolt of 10 tribes; and Ezechias brought on a severe chastisement by making a parade of his treasures to the ambassadors of the king of Babylon, 4 K. 20:15. C.

Ver. 18. *Of this law*, perhaps from the 14th verse to the end of the chapter (H.) or the whole Book of Deuteronomy, which contains an abridgment of the law, (Jos. 8:32. M.) or even the five books, which were formerly written without any division, and went under the name of the law. Grotius, &c.—Heb. seems favourable to this last opinion, (C.) “he shall write a copy of this law in a book, out of that which is kept by the priests,” unless Moses might only require that he should have a copy of what he was then delivering. H.—Some say that the king was obliged to take two copies, one of which he was to have always about him. It is not certain whether he was obliged to write himself, as Philo asserts, or another might do it for him. The diadem and the law were presented to Joas, when he ascended the throne, 2 Par. 23:11. C.—If (H.) Josias had not seen a copy of the law before the 18th year of his reign, this precept must have been very ill observed, 4 K. 22:11. C.—But, very probably, that book, which Helcias discovered in the temple, was the autograph of Moses, and therefore made a deeper impression upon all who saw and heard it read, than if it had been read than if it had been only an ordinary copy. This copy might have been mislaid or secreted in those troublesome times; and then the high priest brought it to light again, he as well as the king and all the people, were filled with joy and amazement. H.—It was the custom of the Jews to present a copy of the law to their kings, when they first sat upon the throne; and hence, perhaps, they make a similar present to the Pope, when he goes to take possession of the Lateran church. Morus.—They presented one to Innocent II when he made his entry into Paris, 1146, and another to king Louis the Fat, as Suger informs us. C.—*Priests*. Temporal princes who desire to become virtuous and wise, will ever take the law of God at the priest’s hands. W.

Ver. 19. *Law*. Pious Christian emperors and kings have esteemed it their greatest glory and happiness to read and meditate on the holy commandments of God, in order to regulate their conduct, amid the various dangerous occupations of their station. H.—Constantine the Great, Charlemagne, S. Stephen of Hungary, Alphonsus I. of Spain, were noted for the zeal which they shewed in the particular.

Alphonsus of Arragon, had read the Bible, with the Commentaries, 14 times over, and the great Alfred wrote all the New Testament twice over with his own hand. C.—He had translated into English Saxon all or most of the Bible before 900, as king Athelstan did about 925. Encyc. Brit. Bible, &c. Yet the Catholic Church never condemned this conduct of her children, as Protestants would insinuate. Cath. Doct. by N. G.

Ver. 20. *With pride.* This is not expressed in Heb. but it is clearly (H.) implied. Humility is the most difficult virtue for a prince to practice, amid the flattery of his courtiers, and the splendour with which he is environed. See S. Aug. C. D. v. 24. C.—*His sons.* Wicked kings seldom left a quiet possession of the throne to their heirs. M.—David and his posterity reigned in succession, by an effect of the divine bounty. C.

DEUTERONOMY 18

Ver. 1. *Oblations.* Heb. “they shall eat the holocausts of the Lord and his inheritances.” The priests shall have the parts of the sacrifices for peace allotted to them, &c. tithes shall be given to support the Levites. (H.) These parts are what God claims from the people, as their Sovereign, (C.) and these he assigns to his ministers. Sept. “The fruits of the Lord are their inheritance, they shall eat them.” H.

Ver. 3. *Due, (judicium.)* Moses only mentions a part, having explained the rest. Ex. 29:27. Lev. 7:32.—*Breast, (ventriculum.)* In the other places *pectusculum* occurs. Heb. “the shoulder, the two cheeks, and the maw, *or* caul,” called in Latin *omasum*, being the last and fattest of the four ventricles, and highly esteemed by the ancients. The cheeks or chaps are specified no where else; so that some think Moses here supplies what he had left imperfect, assigning to the priests the cheeks and tongue. Jansenius supposes that this is only a part of the breast, which appears to have two cheeks when the shoulders are cut off. But Moses here probably speaks not of the peace-offerings, but of the beasts which were killed by the Israelites at home for their own uses, &c. (Clerc) as Philo explains it, (de præm.) and Josephus (iv. 4.) only specifies the right shoulder and the breast, which were given to the priests on these occasions. C.—Sept. “the shoulder, the cheeks, and the last ventricle.” The victims were not, therefore, of a sacred nature; as they were only sacrificed, inasmuch as the blood was to be offered to the Lord. H. See Gen. 43:16.

Ver. 4. *Corn,* besides those which were offered to the Lord at the feast

of Pentecost. Each landholder was bound to give between the 40th and the 60th part of his produce. S. Jer. See Ex. 22:29.

Ver. 5. *Stand.* This was the usual posture of the priests ministering in the temple, as well as of people praying.—*Minister.* Sam. and Sept. add, “and to bless in,” &c.

Ver. 6. *Levite.* In the days of Moses, all the Levites probably assisted in the service of the tabernacle, when they thought proper. But, after they should be dispersed, he encourages them to come willingly. David afterwards divided the priests and the Levites into classes, which were obliged to serve in their turns, 1 Par. 23. &c. Though he derogated from the words of the law, he followed the spirit of the injunction, which was intended to promote the great glory and decency of religion; and even after this regulation, (C.) those who desired, like Samuel, (M.) to consecrate their labours to the Lord for life, or for a long time, were in all probability entitled to the privileges here granted. C.

Ver. 8. *Portion.* Whence this was taken, whether from the tithes in general, or from the treasury of the temple, or from the revenue of the high priest, &c. does not appear. C.—*Fathers.* The Levites might possess houses, suburbs, and cattle. M.—Heb. “besides that which ariseth from the sale of his patrimony.” H.

Ver. 10. *Fire.* This impiety is not punished with death, (Lev. 18:21,) as the burning of children was. Lev. 20:2. Grotius.—It was done in imitation of the latter, and became more common, as it was less cruel; the person who was thus expiated, being to pass between or to jump over fire. The council of Trullo (c. 65,) was forced to condemn this remnant of an abominable superstition. But the other inhuman worship of Moloc, and of other pagan divinities, was certainly very common, and chiefly brought down destruction upon the people of Chanaan. See Jer. 19:5. Ezech. 23:37. Ps. 105:37. 4 K. 17:31. Ennius says, *Pæni sunt soliti suos sacrificare puellios*. See S. Aug. C. D. vii. 17. S. Jer. in Jer. vii. 31. C.—*Soothsayers.* The original term may also signify, “that useth divination.” Both those who set up for diviners, and those who consult them, are condemned. H.—Hisconi explains it of a superstitious practice, by which a person measured a stick with his finger, saying first *I will go*; and then *I will not*; and if, when he came to the end of the stick, he had to say *I will go*, he determined to begin his journey. See Ezech. 21:21.—*Dreams.* Heb. *mehonen*, (Lev. 19:26,) may denote one who judges from the sight of the clouds, or feigns revelations.—*Wizard.* Heb. “witch.” Sept. “poisoner,” or one who gives things to do harm. Rabbins.

Ver. 11. *Charmer* of serpents. Ps. 57:6. One who makes a compact with the devil.—*Spirits*. Python was the name of the serpent which Apollo slew. It might be derived from the Heb. *patah*, “to seduce,” because a serpent seduced Eve, and dealers with the devil generally deceived those who consult them. Sept. “a belly talker,” as these impostors muttered some sounds, imitating that a spirit gave answers from their belly, See Isai. 29:4.—*Tellers*. Heb. “wise men.” H.—Those who promise great knowledge from the secrets of the caballa, or magic.—*Dead*. Necromancy was already very common. Thus the witch of Endor made the ghost of Samuel appear to Saul, 1 K. 28:7. The Rabbins say that the person took a bone, or the skull of the dead, when he intended to enquire into futurity. Drusius.

Ver. 13. *And without spot*. This is by way of explication of the word *perfect*. Any mixture of superstition in the worship of God is hateful to him; and that man who acknowledges any other spirit capable of foretelling what will come to pass, freely (H.) denies the Lord. C.

Ver. 14. *God*, who has already informed thee how to proceed in difficult emergencies, (C. 17:8,) by having recourse to the council of priests, and will also, after any death, send in due time a succession of true prophets. Heb. “God hath not suffered thee” to imitate those nations; (H.) or those prophets, whom the Lord thy God will give thee, shall not resemble these (C.) soothsayers (or observers of times) and diviners. H.—They shall be filled with my spirit. C.

Ver. 15. *Prophet*. This passage plainly proves, that the Scripture may have many literal senses: for the context insinuates that God would supply the wants of his people, so that they should not need to go far in order to consult diviners, since they should have leaders and prophets, after the death of Moses, who might explain to them God’s will, as they had desired; but, at the same time, it clearly refers to the Messias, as it is explained by S. Peter, (Acts 3:22. W.) and by S. Stephen, Acts 7:37. The Jews, at that time, were convinced of the truth of this application: but they only denied that Christ was the Messias. They have since gone a step farther, and deny that it regards the Messias, some referring it to Josue, others to Jeremias, &c. Ap. Munster & Fag. But surely what other prophet could be compared with Moses? C. 34:10. What other man reunited in his person the qualifications of lawgiver, chief of God’s people, mediator, &c. or who was *like* him? Hence *prophet* is written in the singular, to denote his eminent dignity. S. Aug. c. Faust.—S. Philip recognized the claim of Jesus, as did the people after the multiplication of bread, Jo. 1:45 and 6:14. God the Father seems to allude to this passage, according to the remark of Tertullian, (c. Mar. iv. 22,) when he says *hear ye him*, (Lu.

9:35,) as S. Cyprian believes our Saviour does also, Jo. 5:46. S. Athanasius (c. Arianos 2,) condemns the error of the Jews, who would apply this passage to any other prophet but to the Messiah. If they could be excused for denying him this latter claim, they surely cannot in calling in question that Jesus was a true *prophet*, since he has all the marks of one; (Grotius) and if they would once acknowledge this, they must soon confess that he is also the Messiah, and the Son of God, as these truths are so necessarily connected. C.—The miracles of Moses were far exceeded by those of Jesus Christ, and the latter conversed more intimately with this eternal Father, &c. M.

Ver. 16. Die. This promise is not recorded, Ex. 20:19. God will send you a mediator, who shall hide the splendour of his divinity C. under the *form of a servant*. Phil. 2:7. H.

Ver. 18. Mouth. So Christ says, *The words that I speak to you, I speak not of myself*. Jo. 14:10.

Ver. 19. Revenger. S. Peter (Acts 3:23,) reads, *And it shall be that every soul which will not hear that prophet*; (instead of Heb. “my words which he shall speak in my name, I will require it of him,”) or he *shall be destroyed from among the people*. Tert. c. Mar. iv. 22. H.—God now chastises the faithless Jews. D.

Ver. 20. To say. These denote heretics, as the following point out apostates. W.

Ver. 22. Fear him. Sept. “you shall not spare him,” but cut him off by death. H.—Though the completion of what has been foretold be not a sure sign of a true prophecy, (C. 13:2,) yet when the thing does not come to pass which the prophet had spoken unconditionally, he must undoubtedly be rejected; as also when he speaks in the name of false gods. No miracles can then establish his credit. The prophecy of Jonas, and many of the other prophecies, were conditional. C.

DEUTERONOMY 19

Ver. 2. Cities. These were Hebron, Sichem, and Cades, on the west side of the Jordan. Jos. 20:7. Those on the east were already appointed. C. 4:41. Three others might also have been added, (v. 8. C.) in case the Hebrews had gotten full possession of the countries as far as the Euphrates. H.—The cities of refuge were not above forty-five miles distant from each other, in the land of Chanaan. Those in Galaad

were not so far off, as the territory was smaller. C.

Ver. 3. *Way*, and keeping all in good repair, with guide-posts at the crossroads, on which Oleaster says *moklot*, “escape,” was written. See Num. 35.

Ver. 6. *Grief*. The law granted so much to the sudden passion of a relation, who met the man slayer out of the cities of refuge, as not to punish him if he gave way to the dictates of vengeance, how unjust soever. C.

Ver. 7. *At equal*, &c. This addition is not in Heb. (C.) or the Sept.; (H.) but is conformable to the regulation given, v. 3. C.

Ver. 8. *And when*. Sept. “but if.” This condition was never fulfilled, *at all times*; (v. 9,) and therefore the Israelites could blame only themselves, if the promises which God had made to Abraham, Isaac, and Jacob, (Gen. 15. 26. 28 and 35) were not realized. H.—Though the country was conquered under David and Solomon, the Israelites did not drive out the former inhabitants, (C). nor did they keep possession for any long time. H.

Ver. 12. *His city*. Strict enquiry was made into the circumstances attending the manslaughter. Num. 35:12. If the refugee was proved guilty, he was delivered up to the next relation of the deceased to be put to death. H.

Ver. 13. *Innocent*. Many Latin copies have “guilty blood,” *noxium*. By putting the offender to death, Israel was expiated from the blood which had been shed unjustly. C.

Ver. 14. *Landmarks*, either which divided the tribes, or the inheritance of individuals. The former were strictly kept up till after the captivity. Those who removed the latter were to be scourged for theft, and again for disobeying this law. Seld. Jur. vi. 3. Josephus (iv. 8) understands that encroachments on the territories of others, which give rise to many wars, are hereby prohibited. C.—So are likewise innovations in religion. The Romans had a superstitious veneration for these landmarks, which they adored under the name of the god Terminus, (H.) crowning them with flowers, and offering cakes and sacrifices to them. *Spargitur et cæso communis Terminus agno*. Ovid. Fast.—They punished the crime of removing them either with death, banishment, or a fine.

Ver. 15. *One* would suffice to make an enquiry into the affair, and to oblige the person accused, in pecuniary matters, to take an oath that he owed nothing. Maimonides.—*Stand*. This expression was become

proverbial, to denote the certainty of a thing. Mat. 18:16. 2 Cor. 13:1. Two witnesses can not so easily carry on a cheat, (C.) as was seen in the case of Susanna. H.—The law is satisfied with moral certainty. C.

Ver. 16. *Transgression* against the law, by apostacy or by idolatry, (Junius) or by any other grievous crime. The person accused might, in this case, be examined, but he could not be condemned unless another witness appeared. Demosthenes (c. Aristocrat.) informs us how (C.) the Athenians (H.) required the witness in criminal matters, to swear on the flesh of a wild boar, ram, and bull, that he spoke the truth, and to utter horrible imprecations against himself and family, if he did otherwise. C.

Ver. 17. *Lord*, in the tabernacle. M.—*Judges*. Hence it appears evidently that the priests were to pass sentence in all difficult questions, as well in those which regarded individuals, as in those which attacked the worship of God; since the false accuser is to lose his life or limb, according as he had attempted to injure his neighbour; (v. 21,) and the Lord ratifies their sentence. C.

Ver. 20. *Things*. This is the design of penal laws, to render justice to the innocent, and to prevent the spreading of a contagious evil, by cutting off the hopes of impunity. Grot. Jur. ii. 10. 9.—“I would cause the criminal’s throat to be cut, says Seneca, (de Ira ii.) with the same countenance and mind as I kill serpents and venomous animals.”

Ver. 21. *Pity*. This regarded the judge, who must act with impartiality. W.—The law admits of no mitigation, but inflicts the same punishment on the calumniating witness, as he intended should fall upon his brother. Lyran. &c.—Some Rabbins (apud Fag.) pretend that this was executed with rigour, only when the innocent had sustained some real injury. See Ex. 21:24. C.

DEUTERONOMY 20

Ver. 1. *Egypt*. Hence it appears that the doctrine of the Quakers, who condemn all wars, is contrary to that of God. If they were always essentially unlawful, He would never have authorized them. H.

Ver. 2. *Priest*. Eleazar, the high priest, acted in this capacity in the war against Madian, and sounded the trumpet, as it was not beneath his dignity. Many priests always attended the army, (C.) the *captain* of whom (H.) first made the declarations (v. 5. 6. 7,) to the whole army;

and these were repeated by the inferior priests at the head of each company, when the army was set in array. So were also the promises of protection, (v. 3. 4,) when all were ready for battle. The Rabbins assert, that the option was granted only in those wars which were undertaken without the express command of God, and that officers were placed in the rear with hatchets or scythes, to cut the legs of those who attempted to flee. Grotius, &c.—But this seems to be an invention of their own, and Moses makes no distinction between voluntary wars and those of precept. These regulations were, no doubt, observed, through the sacred historians do not mention the particulars. C. See 1 Mac. 3:56.

Ver. 3. Back. Heb. “do not quake,” (H.) or fall into disorder, hurry, &c.

Ver. 4. God. All must be done in his name, by the direction of his ministers. The Jews pretend that the ark was carried in the midst of the army. But this does not seem to have been generally the case. C.—*Of you.* “We must co-operate, being assisted” by God, as S. Aug. (q. 30,) observes, in our spiritual conflicts. D.

Ver. 5. Captains. Heb. “*shoterim*, (Sept. *grammateis*,) shall proclaim to the people.” Whether these were the chief officers, or only heralds, does not appear. C.—They were probably the priests attached to the army, v. 2. See C. 1:15. H.—*Dedicate it.* Heb. “begin to use it,” on which occasion a feast was made. Jans.—Ps. 29 seems to have been intended for such a solemnity. At the dedication of the walls of Jerusalem great rejoicings were made, 2 Esd. 12:27. Josephus and the Rabbins allow a whole year for the occupation of the house, before the builder or new owner, could be obliged to go to war, in like manner as that term is specified for a person who had lately married a wife. C. 24:5. The ancient Greeks deemed it a great misfortune to leave a house unfinished and a new wife desolate, which was the case of Protesilaus. Homer, Il. i.

Ver. 6. Common. Heb. “hath not profaned it.” M.—During the three first years, the fruit was not eaten. In the fourth it was sacred to the Lord, and given to the priests, so that the owner could not partake of the fruit till the fifth year, when it ceased to be in a manner sacred. Jonathan translates, “and has not redeemed it,” by paying the first-fruits of the fifth year. Sept. “has not rejoiced in it,” by feasting, as was probably the custom at the first vintage. Other fruit-trees entitled the owner to the like privilege. Schikard. Jus. reg. 5.—*Whereof all may eat*, is added by the Vulg. to explain what is meant by *common*. C.

Ver. 7. Taken her. It was customary to leave the espoused virgin in her

father's house for the space of a year, (during which time, if she proved unfaithful, she was punished like an adulteress. C. 22:23, &c.) and she could not be given till she was 12 years old. If she were 13 complete, when she was asked in marriage, she was only obliged to wait 30 days. Seld. Uxor. ii. 1. C. 25:5. Philo allows this immunity from war, only to those who had espoused a virgin. They were also freed from paying taxes, mending roads, &c. C. 29:5. C.—Those who are entangled with worldly cares, are apt to discourage the valiant, and to dissuade fighting, for fear of losing these advantages: much more are those in danger who have to fight for a heavenly kingdom, if they be too much attached to the things of the earth. W. H.—“That man who is enslaved to his wife, cannot serve in the warfare of the Lord.” S. Jer. c. Jov. i.

Ver. 8. Fear. Such often occasion the loss of battles. Alexander sent away all who had not courage to follow him in his expeditions. Curt. x. The Rabbins condemn these faint-hearted soldiers to carry water, &c. for the army, to prepare the roads and places for encampments. C.—But this seems contrary to the intention of the lawgiver, who sends them back to their *houses*.

Ver. 9. Man. Heb. and Sept. “when the officers have made an end of speaking to the people, they shall appoint captains of the armies to lead forth the people.” H.—It seems rather late to have this to do, when the battle was ready to commence, unless perhaps the whole was arranged in a general assembly, when no one was at the head of the people, (C.) as was sometimes the case in the days of the judges. H.—Heb. of the Massorets implies, “The princes of the army shall make a review (or take down the numbers) at the head of the people.”

Ver. 10. Peace. Interpreters are not agreed whether this law was general, and included the nations whom God had ordered the Hebrews to exterminate, or not. They were nothing but the executioners of his decree. They were commanded not to marry any of their daughters, but to put all to fire and sword. Ex. 34:15. 16. The cities which were not assigned to them for a possession, were to be treated in a different manner; (v. 15,) and hence the Gabaonites, being convinced that they were comprised in the number of the devoted cities, pretended that they came from a great distance. Josue, (9:4. 7,) and the heads of the people, acknowledge that they could not make a league with those nations whose land they were to possess. Yet the Gemarra of Jerusalem asserts, that Josue proposed to the Chanaanites, “flight, peace, or war.” The Gergesites hereupon fled into Africa, the Gabaonites accepted peace, and 31 kings declared for war. Seld. Jur. vi. 13.—Maimonides and Grotius (Jur. ii. 13,) maintain, that no war

can be lawful, unless an offer of peace be made. The latter undertakes to prove, that the commands respecting the Chanaanites were conditional, and presupposed that they would not yield to the terms which were offered. Hence Rahab was saved, the league with the Gabaonites was kept, even after it was known who they really were. Solomon, who conquered some of the surviving Chanaanites, did not think himself bound to destroy them, 3 K. 9:2. 2 Par. 8:7. The reason why they seem to be consigned to death without pity, is because God foresaw their evil disposition, as Josue (11:20,) insinuates, and the Israelites under his eye gave quarter to some Chanaanites. "War, says S. Aug. (ep. 189. ad Bonif.) is waged only that peace may be obtained." But these arguments do not seem so convincing, as to take away the opposition which God has established between these devoted nations and others, v. 15. What he commands cannot be unjust, and the army only executes his sentence. S. Aug. in Jos. q. 10. Grotius allows that he foresaw the obstinacy of the Chanaanites, so that it would have been useless to offer them any terms; and if effect, we find no vestiges of any being offered in the books of Moses or of Josue. C.—Yet see C. 21:10. H.—The Israelites might have many reasons for going to war either with their brethren, or with foreign nations, as to punish a heinous crime, a rebellion, &c.; (see Judg. 20. 2 K. 10:4 and 20:15,) on which occasions they were bound to offer terms. C.—"A wise man ought to try every expedient before he takes up arms." Terence.

Ver. 11. *Tribute.* This was usually imposed by the victor, to defray the expenses of the war, and to prevent its breaking out again. The kings of Moab had to pay 100,000 rams, and as many sheep, to the kings of Juda, 4 K. 3:4. Hiram gave 120 talents of gold to Solomon, by way of tribute, 3 K. 9:15. Josue and Solomon condemned some of the Chanaanites to manual labour, 2 Par. 8:8.

Ver. 12. *Besiege it.* The Rabbins assert, that when the city of Madian was attacked in the days of Moses, one side was left unmolested, that the inhabitants might escape, and that this practice was afterwards observed as a law. But we see nothing of the kind in Scripture.

Ver. 14. *Excepting women, &c.* These were supposed incapable of making any resistance, or of carrying arms. Slaves also were excused, on account of their want of liberty to choose for themselves, and old men, unless the war was undertaken by their advice. "I am not accustomed to wage war with captives, nor with women," said Alexander. Curt. 5.

Ver. 16. *Live.* Heb. "thou shalt save alive nothing that breatheth."

Josephus (iv. 8.) acknowledges that all were to be slain; though some of the Rabbins have supposed that they might be spared, if they would abandon idols, &c.

Ver. 17. *Jebusite.* Sam. and Sept. add “the Gergesite.” C.

Ver. 19. *Not a man.* Heb. “the tree of the field, man.” Which the Protestants supply, “is man’s *life* to employ *them* in the siege.” Sept. “is the tree ... a man?” H.—We might render the Heb. “as for the tree of the field, it shall come to thy assistance in the siege.” v. 20. H.—They are “like men,” and may be of great service in making warlike engines. They are here contrasted with fruit-trees, which must not be cut down, unless they be in the way, or of service to the enemy. All other things of the same nature, as houses, corn, water, &c. must be spared, as well as those who do not bear arms. Yet God ordered the houses to be demolished in the war with the Moabites, 4 K. 3:19. C.—Pythagoras enjoins his disciples not to spoil a fruit tree. Jamblic and the greatest generals have complied with this advice. C.

Ver. 20. *Engines.* Heb. *matsor*. Besieged cities were surrounded with palisades, for which a great deal of wood was requisite. Lu. 19:45. Josephus (Bel. v. 31,) informs us, that Titus surrounded Jerusalem with a wall in the space of three days, having cut down the wood all around. See 4 K. 6 and 17. and 25. Ezech. 26:7. C.

DEUTERONOMY 21

Ver. 1. *Land.* The Jewish doctors hence infer, that if the corpse was found hanging or drowned &c. or nearer a town of the Gentiles than one of the Israelites, this law did not oblige. They are so exact as to dispute whether the distance must be measured from the nose or from the naval of the deceased. Seld. Syned. iii. 7. But the law shews us, that the author of the murder must be discovered, if possible, as the crime is so grievous as, in a manner, to defile the land, and draw down the vengeance of God, if it be carelessly left unpunished. C.

Ver. 2. *Ancients and judges.* After the strictest inquiry, if the murderer could not be discovered, the magistrates and senate of the neighbouring cities measured which city the corpse was nearest. Josep. iv. 8. The Rabbins pretend that five of the Sanhedrim were commissioned to make this enquiry, along with the magistrates of the neighbourhood. Others think that the *ancients* were only the old men. The measuring took place only when the point was contested, and

those cities are probably meant, which were of sufficient importance to have twenty-three judges fixed in them. C.—It was presumed that the nearest had been guilty of greater negligence. H.

Ver. 3. Heifer, not above three years old, say the Rabbins. The pagans esteemed those victims more agreeable to the gods, which had not been yoked. Chermon observes, that the Egyptians rejected such as had been once “consecrated to labour.” Grotius.—This circumstance might here indicate, that the murderer was a son of Belial, or “without yoke;” (C. 13:13. M.) and the heifer was slain to shew what he deserved, and must expect if he be discovered. H.

Ver. 4. Valley. In such places murders are most frequently perpetrated. Heb. may signify, “a desert,” deep or inaccessible torrent, (H.) on the side of which the heifer was to be slain, and its body was then, it seems, thrown into the water. The ancients first washed their hands over her. Thus the victim of malediction against those who break a covenant, is buried in a ditch, or cast into the sea. Hom. Iliad i.—Was. Some translate the Heb. “shall be,” as if the place was to be hereafter considered as unclean and accursed. C.—The roughness and depth of the valley, denote the hardness of the murderer’s heart, and the depth of his malice. M.—*Strike off*, or *cædent*, “cut the neck,” (H.) at the top, without perhaps separating it entirely from the body. Blood was given for blood, and this was the chief design of the bloody sacrifices. For this reason, the Egyptians impressed a seal upon the horns of the victim, representing a man kneeling, with his hands tied behind his back, as if ready to receive the stroke of death. Plut. Isis.

Ver. 5. Judged. We see here again the great authority of the priests. C. 17:9. Heb. “by their word shall every controversy and every stroke be tried,” as the Prot. render it. H.—Some understand by stroke, the leprosy, of which they were undoubtedly the judges. But it is better to explain it of all wounds, and even of death, (C.) concerning which Moses is here speaking. H.—The Rabbins restrain the authority of *priests* as much as they can, to give greater power to their chimerical Sanhedrim. They pretend here that they had only to pronounce the blessing, v. 8. Josephus (iv. 8) joins the magistrates with them in the whole ceremony. This awful meeting of so many people, tended to discover the authors of the murder, as all would naturally converse together on the subject, and each person declaring what he knew, some suspicions might at last be formed, which might by degrees lead to the detection. Josephus says rewards were proposed to any who might make a discovery. Draco decreed, that on the very day when a murder was announced, if the author was not known, the whole people (of Athens) should be purified. C.—Abulensis insinuates, that if

the murderer was present in the crowd, he might be detected by blood gushing from to corpse of the deceased, &c. as God often brings murder to light in a wonderful manner. Cic. Div. 1. T.

Ver. 6. Wash. This was intended to testify that they were not guilty of the blood which had been shed, and that they wished to remove the punishment of it from themselves upon the head of the heifer, (C.) the representative of the unknown murderer. So Pilate conformed to this custom, when he condemned Christ on the bare accusation of the Jews; (Mat. 27:24,) and the priest, at mass, washes his hands, as an emblem of that innocence, with which he ought to approach the holy of holies. H.—Asterius was stricken with lightning, for touching the altar of Jupiter without having washed his hands. Natal. Myth. i. 10. 14. The pagans generally purified themselves with fumigations, or by sprinkling sea water upon their bodies. Achilles ordered the things which had been used to purify the Greeks, at the siege of Troy, to be thrown into the sea, as being unclean. Iliad i.

Ver. 7. It. Magistrates are in some degree responsible, if by their neglect the high roads are unsafe. C.—They had testified that they had done their duty. W.

Ver. 9. And, &c. Heb. “Thou shalt put away,” (H.) or “extinguish *the voice of innocent blood,*” which otherwise would cry to heaven for vengeance. Gen. 4:10. In this sacrifice, (C.) though it deserves not the name, (M.) we may consider Jesus Christ suffering for the sins of others. C.

Ver. 10. Captives. Some Rabbins say this was only lawful in what they call voluntary wars, which the Lord had not commanded, as in those which were waged against the devoted nations it was not permitted to reserve the women, even though they should embrace the true religion. Calmet seems to be of the same opinion in the proceeding chapter, to which he even refers. But here he thinks that, upon their complying with the condition specified, they might be married, as Rahab was, and consequently this law must be considered as an exception to those general laws, which prohibit matrimony with those nations of Chanaan, which were otherwise ordered to be entirely destroyed. C. 6:16. “We believe,” says he, “that if these women changed their religion, they might be espoused, of whatever nation they may be.” He seems still to exclude the Chanaanite women, (C. 23:3,) which variation of sentiment shews that the point is not to be easily decided. H.

Ver. 11. Lovest her. The Jewish doctors explain this of an action, which modesty disallows, and which they tolerate nevertheless in the

first transports of victory; (Seld. Jur. v. 13,) though the pagans condemned it as unjust and contrary to reason. Grot. Jur. iii. 4.—All know with what reserve Alexander treated women; and the Romans banished one Torquatus, for having violated a prisoner of war. Plut.—Yet the Jews blush not to assert, that such liberties might be taken even with married women, as their former marriage with a pagan was by some deemed null, and by others thought to be dissolved. Josep. iv. 8. C.—The law, however, seems only to allow the marrying of those who had *no husbands* before, as the women are only said to *mourn for father and mother*, v. 13. H.—On these occasions the Chinese, and probably the Egyptians also, and the Roman matrons, formerly clothed themselves in white, while almost all other nations assumed black. T.

Ver. 12. Hair. In mourning, people did the reverse to what they were accustomed to do in the days of joy. The men let their hair grow, the women cut this ornament of their head, a thing which the prophets often threaten. Is. 15:2–3. Jer. 47:5. &c. C.—**Nails.** Some would translate the Hebrew “she shall make her nails grow,” as a mark of sorrow, perhaps usual among the pagans *faciet ungues*. But the Sept. Philo, &c. agree with the Vulg.; (M.) and the Heb. may very well have the same sense. We must not judge of the idea which others have of beauty, by our own sentiments. Some women in America have long nails, and esteem them as marks of beauty and nobility; and in China, they let those of the left hand grow, and cut them in mourning. Hist. Sin. iii. 1. The people of Mauritania take a pride in having long nails. Strabo xvi. The Duke of Burgundy, not 300 years ago, was distinguished among the slain, before Nancy, in France, (H.) by the length of his nails; (C.) and, in ancient times, people never cut them in voyages at sea, unless to express their grief in extreme danger. *Huic fluctus vivo radicitus abstulit ungues*. Propert. iii. Petron. Why, therefore, might not these captives follow the same custom, as all depends on fashion? C.—The woman being deprived of her ornaments, the passion of the soldier might probably abate. S. Jerom (ep. 84,) applies this to worldly learning, which he endeavoured to make subservient to the truth, after he had cut away what was dead and pernicious in it. D.

Ver. 13. Raiment. In mourning, people wore different clothes from what they did at other times. 2 K. 14:2.—**One month.** So long the mourning for Aaron and Moses continued. C. ult. Num. 20. M.

Ver. 14. Her. Nothing shews the weakness of the Hebrews more than this liberty, which the law was in a manner forced to allow, to prevent greater evils. The soldier who has married a captive, may abandon her, if he set her free, (C.) which was but a slight punishment for his

inconstancy.

Ver. 15. *Two wives.* Moses never expressly (H.) sanctions polygamy; but he tolerates it frequently, as excused by custom, the example of the Patriarchs, &c. a toleration which Christ has revoked, as contrary to the primary design of God, and the institution of matrimony. C. Mat. 19.

Ver. 16. *Hated*, or less loved. H.—The inheritance goes to the first-born independently of the father's disposition, in order to prevent the disturbances which would otherwise have taken place in families, where the different wives would have been continually endeavouring to get their respective children preferred before the rest. David, indeed, assigned the throne to Solomon, to the exclusion of Adonias; but this was done by the command of God. 3 K. 1:17. The regulation of Jacob, in favour of Joseph, was made prior to this law. The Jewish doctors inform us that a father cannot disinherit any of his lawful heirs, except the judges ratify his sentence, while he is in health. But if he be dangerously ill, his verbal declaration will suffice, provided he appoint some one whom the law does not reject. For if he were to make a Gentile his heir, the will would be null. The testament must be made in the day time, for which they cite Eccli. 33:24. They say likewise that a father may, while living, give his effects to whom he pleases, and by this means disinherit his children; or he may give the succession to one of them, who is then considered as a tutor of the rest, and is bound to maintain them with necessaries till the year of jubilee, when each may claim his respective share. Seld. Succes. c. xxiv. But all these regulations seem to contradict the law. C.

Ver. 17. *Double portion.* If a person left six children, his effects were divided into seven equal parts, and the eldest son received two of them, though others think that he was entitled to one-half of the whole, (C.) in order to enable him to support the dignity of the family, (H.) and the greater expenses which he had to incur for sacrifices and solemn feasts. Grot.—If he were dead, his children or heirs were entitled to his portion. This was the prerogative of the first-born, 1 Par. 5:2. Selden.—The right to the priesthood, if they might have claimed it before the law, was now given to the family of Aaron. Females had no privilege above one another. They received equal shares, when there was no male issue, Num. 36. H.—*First.* Heb. “the beginning of his strength.” See Gen. 49:3.

Ver. 18. *Son.* The Rabbins do not look upon children as bound by the law, till they be 13 years old. Their faults, before that age, are imputed to the father, and he is to be punished for them. When,

therefore, a son has attained the competent years, the father makes attestation of it in the presence of ten Jews, declaring that he has instructed his son in the commandments, customs of the nation, and daily prayers; and that he now sets him at liberty to answer, in future, for his own faults, praying that God would enable him to lead a virtuous life. C.

Ver. 19. *Ancients.* In considerable cities there was a tribunal of three, and another of 23 judges. The former took cognizance of the first accusation, and condemned the stubborn child to be scourged: but the latter sentenced him to be stoned in case of a relapse, provided both parents concurred in prosecuting their son, as they would not both surely be guided by passion. Theod. q. 20. The Rabbins, according to their custom, modify this law, and exempt girls, orphans, and boys under 13 years of age. Seld. Syned.—Josephus (xvi. 17,) says that the parents laid their hands on the head of the undutiful, and then all the people stoned him. Moses has not specified the punishment of parricides, (C.) as he deemed it next to impossible. H.—But we may hence judge how he would have chastised so heinous a crime. The Romans formerly sewed such wretches in a leathern sack, (Cic. Invent. ii.) but afterwards they enclosed with them a dog, a cock, a viper, and a monkey; and having first whipped them so as to fetch blood, placed them in a chariot drawn by black oxen, and hurled them into the sea or into some river. Justinian.—Solomon sentences those who contemn their parents to be the food of crows and eagles. Prov. 30:17. No restraints were laid by the ancient Greeks on the authority of a father, as he was esteemed the most equitable judge. Sopater, ap. Grot. C.

Ver. 22. *Gibbet.* Whether the person was first killed, as the Jews assert, or he was left to die upon the gibbet, see Calmet's Diss. It is also a matter of doubt, whether he was nailed to the gibbet, or hung on it by a rope. Bonfrere.

Ver. 23. *Of God.* Chal. "he has been fixed on the gibbet for sinning against God." Sym. and Arab. "he has blasphemed the Lord." Syriac, "the man who has blasphemed shall be hung." Only people accused of great crimes such as blasphemy and idolatry, were condemned to this reproachful death, and prayers were not said for them in the synagogue, as they were for other persons, during the 11 months following their decease. C.—They are not to be remembered before God. Their dead bodies are to be buried before sun-set, that the country may not be *defiled*. The punishment itself is extremely infamous, and the name *of God* is often used by the Jews, to express something in the highest degree, as the *cedars of God*, &c. H.—Some understand this passage, as if the body were not to be left on the

gibbet, because man, being created to the likeness of God, he will not allow the body to be insulted. Homer (Il. xxiv.) says that Achilles offered an insult to the earth, when he dragged the dead body of Hector round the walls of Troy. Others think, that the criminal having been treated with due severity, as *accursed of God*, his corpse must not be deprived of decent burial. *Res sacra miser*. The Jews refused this privilege to none but suicides, (Josep. Bel. iii. 25,) while the Egyptians and Phœnicians suffered the bodies to rot upon the gibbet, whose inhumanity God here reproves. S. Paul reads this verse in a different manner both from the Heb. and Sept. leaving out *of God*, and substituting, with the Sept. the words *every one*, and *on a tree*. *Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree*. Gal. 3:13. S. Jerom remarks, that on this, as well as on other occasions, he adheres to the sense, without following the express words of Scripture. He also observes, with Tertullian, that only those are declared accursed by the law, who are hung for their crimes; and as Jesus Christ suffered not for any fault of his own, but being willing to appear in the character of one accursed, he has procured for us all blessings. C.—In a mystical sense, that man is accursed who is obstinate in sin, hanging as it were on the tree, which was the occasion of our first parents' transgression. W.—S. Jerom seems to think that the Jews have inserted *of God*, to intimate that Christ was accursed of him. H.

DEUTERONOMY 22

Ver. 1. *Pass by*. Heb. "hide thyself," pretending not to see it.—*Brother*. Any fellow creature. Ex. 23:4. Lu. 10:30. C.—"We are very inhuman, not to shew as much concern for a man as the Jews do for a beast of burden." S. Chrys. ser. 13. D.

Ver. 2. *Not nigh*, either in blood or in place, (C.) though the latter signification seems more applicable; as, if the person lived at too great a distance, it would suffice to inform him where he might find what he had lost; and, if the owner was unknown, the thing must be taken care of by him who finds it till he be discovered. D.

Ver. 3. *If*, &c. Heb. "thou must not hide thyself," so as to pass it by, nor yet conceal it from the right owner. When a thing is certainly abandoned by him, it belongs to the person who seizes it first; but if it be only lost it, must surely be restored, if possible, (Grot. Jur. ii. 10,) as nature forbids us to take advantage of another's misfortune. Cicero.

—The Rabbins have corrupted this law, like so many others, by their evil interpretations. They pretend that a Jew must restore what he has found belonging to another true believer, if it have certain marks by which it may be known, but not if it belonged to a prevaricator or infidel. In the former supposition, they got the thing cried on a high stone near Jerusalem four times, and if the owner did not then claim his property, the finder might keep it. Seld. Jur. vi. 4.—The inhabitants of Cumæ condemned the next neighbour to restore what had been lost; as Hesiod (op. 348,) very well remarks, that things would not easily be lost, if the neighbours were not ill-disposed.

Ver. 4. *With him.* Heb. “thou shalt not hide thyself, but help him to lift up.” Ex. 23:4.

Ver. 5. *God.* Some take this literally, as the contrary practice is contrary to decency, and might be attended with very pernicious consequences. All know what noise was occasioned by the action of Clodius, who put on women’s apparel, that he might be present with the Roman ladies at the feast of the good goddess. Yet others think that Moses here forbids some superstitious practices. S. Ambrose (ep. 69,) remarks, that in some of the mysteries of the idols, it was requisite for those present to change clothes in this manner, *sacrum putatur*. Lucian testifies, that men put on women’s clothes at the feasts of Bacchus. They did the like in those of Venus, while the women took men’s clothes in the festivals of Mars. Jul. Hirmic. c. 4. Maimon.—In the East, people honoured the moon, to which they attributed both sexes, and Venus in like manner. Josephus (iv. 8,) believes that women are here prohibited to engage in warfare. Heb. “the vessels (armour) of man shall not be upon a woman.” Semiramis gained a great name by her martial exploits, and commanded all her subjects to dress like herself. Justin. i.—The Amazons were likewise very famous in war, and it is said that half the army of Bacchus was composed of women. Alb. Gentil maintains that Moses here condemns an abominable crime, which he did not wish to mention, at which the Book of Wisdom hints, (C. 14:26,) and which S. Paul condemns more explicitly. Rom. 1:26. Moses had already denounced death against the perpetrators of it; and surely the manner in which he now speaks, seems to forbid something more than simply putting on the garments of the other sex, *for he*, &c. C.—Yet that disorderly conduct deserved to be reprobated in strong terms, (H.) when it was not excused by some necessity or proper motive, such as actuated some holy virgins, S. Theodora, &c. T.

Ver. 6. *Thou shalt not take*, &c. This was to shew them to exercise a certain mercy even to irrational creatures; and by that means to train

them up to a horror of cruelty; and to the exercise of humanity, and mutual charity one to another. Ch.—Some were of opinion that the person who could take the old bird on the nest might assure himself of good fortune, fecundity, &c. S. Thom. i. 2. q. 102. a. 6. Such superstition is reprehensible. Phocilides advises not to take all the young ones, nor the hen, in consideration of one's having more birds. C.

Ver. 7. *Time.* Those who refrain from cruelty, even towards beasts, will be induced more easily to shew mercy to their fellow creatures, (Tert. c. Marc. ii.) and will draw down the blessings of God upon themselves. M.

Ver. 8. *Battlement.* This precaution was necessary, because all their houses had flat tops; and it was usual to walk and to converse together upon them. Ch.—King Ochozias had the misfortune to fall from the top of his house, (4 K. 1:2,) and David saw Bethsabée when he was walking on the roof of his palace, 2 K. 11:2. Saul slept at the top of Samuel's house, 1 K. 9:25. See Jos. 2:6. Mat. 10:27. H.

Ver. 9. *Together.* If wheat was sown in a vineyard, it would ripen much sooner than the grapes; and as the first-fruits of both were offered to the Lord, the owner would lose the profit which he had too greedily sought after, the place being esteemed both pure and impure at the same time. This mixture of seeds would also impoverish the land, so that it would be like a place *defiled*, and unfit for cultivation, Jansen. in Lev. xix. 19. Maimonides supposes that the practice of the Zabians is here reprobated. They sowed the land with corn and dry grapes, in honour of Ceres and Bacchus, (More. Nev. p. 3. c. 37,) who presided over the harvest and vintage among the pagans. Wm. of Paris. Leg. 13.—Moses might also, by this symbolical language, condemn unnatural connexions, as he perhaps does, v. 10.

Ver. 10. *Plough.* In Levit. 19:19, this law is expressed, so as to forbid the procreation of mongrels. See Judg. 14:18. People who have treated on agriculture observe, that it is a pernicious practice to make animals of unequal size and speed work together. Colum. 6:2.—S. Paul explains to us the mystical sense of this passage. *Bear not the yoke together with infidels*, 2 Cor. 6:14. C.—Marry not with such. H.—Employ not in the sacred ministry the imprudent and wicked with those of a virtuous disposition. S. Greg. Mor. i. 16.

Ver. 11. *Together.* This is now lawful. But a virgin consecrated to God, must not dress like a married woman: the different states of life must not be confounded. S. Aug. c. Faust. vi. 9. D.

Ver. 12. *Strings*, Probably to gird the outer garment round the loins. See Num. 15:38.

Ver. 14. *Name*. Heb. “and occasion reports against her to bring an evil name upon her,” (H.) that he may not have to return her dowry. For, according to many of the Rabbins, he might give her a bill of divorce, simply if he did not like her. Seld. Uxor. iii. 1, &c.—They allow the proof here specified, only with respect to a Hebrew woman between twelve and twelve and a half years old, during the period of her being espoused, but not taken home by her husband. The cause was to be tried before the 23 judges. Oftentimes only witnesses, probably matrons, were examined in defence of the woman. Josephus iv. 8. S. Ambrose (ep. 8. 64. ad Syagr.) highly disapproves of such unsatisfactory methods. The marks assigned by the law were commonly observed in Syria, Persia, &c. The Arab physicians speak of them. See Valesius, c. xxv. The age in which women were then married, the climate, &c. caused these indications to be more clear, and deposed for or against the fidelity of the bride. The mother had them entrusted to her care by the friends of the husband, who had kept watch at the door on the wedding night. M. Nachman, ap. Fagium.

Ver. 15. *Her*. It does not appear that the woman was present at the trial: she remained at her father’s, or rather at her husband’s house, till sentence was passed. C.—Heb. “then shall the father of the damsel and her mother take and produce the damsel’s virginity,” or the tokens of it.

Ver. 18. *Beat him*. Heb. “chastise.” Sept. may signify also, “reprimand him.” But (H.) Josephus says the husband was to receive 39 lashes; and Philo informs us that the woman might leave him, if she thought proper, though, if she were willing to stay, he had not the power to divorce her, v. 19.

Ver. 19. *A hundred*. Josephus only mentions 50. As it was presumed that the false accusation proceeded from a desire to defraud the woman of her dowry, the law obliged the husband to allow her double (C.) the usual sum. Yet this punishment, together with the scourging, was very inadequate to what the woman would have had to suffer if she had been condemned. H.—S. Augustine (q. 33,) is surprised at this decision, as in other cases calumny was subjected to the law of retaliation, or punished with death. This shews also that wives, among the Jews, were considered as little more than servants. C.

Ver. 21. *Die*. It was concluded that she had committed the sin after her espousal. If it had happened before, she was to receive only 25

sicles for a dowry; though, if she took an oath that violence had been offered to her, she was entitled to 50: which opinion of the Rabbins seems very equitable. Æschines (in Timarch.) relates, that a man at Athens punished the transgression of which his daughter had been guilty, while she was at home, by shutting her up with a horse, in order that she might be torn in pieces by the famished animal. C.

Ver. 22. *Die.* The man was to be strangled as well as the married woman; if she were espoused only, she was to be stoned. The daughter of a priest was burnt alive. Rabbins. C. See Lev. 20:10.

Ver. 24. *Wife.* After the woman was *espoused*, (v. 23,) she was called a wife, and punished accordingly, if she proved unfaithful.

Ver. 25. *Hold.* Sept. “offering violence,” as also v. 28. H.—*Die.* Moses supposes that the woman in the field had made all possible resistance, and that the one in the city had, by silence at least, consented. But if the case were otherwise, the judges were to make all necessary inquiries, and pass sentence accordingly. C.

Ver. 29. *Life.* A law nearly similar occurs, Ex. 22:16, (H.) only there Moses speaks of seduction. M.—If the father or the woman refused their consent to the marriage, the person had only to pay 50 sicles; which the woman received, if her father was not alive. But if they consented, the person who had been condemned by the judge, was bound to marry the woman, how deformed soever. Seld. Uxor. i. 16. C.

Ver. 30. *Covering.* See Lev. 20:11. A wife should be hidden from all but her husband. H.

DEUTERONOMY 23

Ver. 1. Eunuch. By these are meant, in the spiritual sense, such as are barren in good works. Ch. Theod. q. 25. W.—The Heb. also specifies three sorts of eunuchs, though the Sept. and Chald. have only two. No mention is made of natural eunuchs, who are not excluded from *the church of the Lord*. C.—This outrage of castration was first offered to nature by Semiramis. Am. Marcellin. 14.—*Church.* That is, into the assembly or congregation of Israel, so as to have the privilege of an Israelite, or to be capable of any place or office among the people of God. Ch.—Philo says, they were not to enter the court of the temple. See Lament. 1:10. Others think they could not embrace the Jewish religion. Ex. 12:48. But this privilege could not be refused. Most probably the custom of making eunuchs is forbidden, and if any were found among the Jews, they should not be admitted to any place of authority. Isaias (56:5,) speaks of some faithful eunuchs, to whom God will give a place in his house; but he alludes to those of the new law, who embrace the state of celibacy. Mat. 19:12. Eunuchs were rejected from the magistracy among the Romans; and when some were at last received, it was deemed unnatural, as their disposition is generally cruel and selfish. *Omnia cesserunt Eunuchis Consule monstra.* Claud. in Eutrop. i. C.—Those who had the misfortune among the Jews to be eunuchs, did not perhaps (H.) lose the right of citizenship. T.

Ver. 2. Mamzer, &c. The author of the Vulgate adds the explication of mamzer, which only occurs again, Zac. 9:6. It may in both places denote a stranger, or one of a different religion from the Jews, as Jephthe was the son of a prostitute, (Jud. 11:1,) and yet became a judge of Israel. But strangers, as long as they professed a false religion, could not be entitled to the privilege of Jewish citizens; and even after they had relinquished their false worship, they were bound to wait ten whole generations, or a long time, before they could fill the posts of honour and command. C.—This, however, seems to be contrary to the disposition made in favour of the Idumeans and Egyptians, who were admitted *in the third generation*. A mamzer may, therefore, be (H.) a bastard of a different nation from the Jews, (M.) which was not the case of Jephthe. H.—The Rabbins specify three sorts of mamzers: 1. those born of parents who, by the law, are forbidden to marry, being to near akin; 2. those who are the fruit of adultery, or some criminal commerce, which is punished with death; and 3. those whose birth subjects the parents to be cut off or retrenched from the people. Seld.

Jur. v. 16.—The Sept. &c. exclude the children “of a harlot,” which is the sense of mamzer in the canon law. The Christian Church rejects such from holy orders, and the Athenians would not suffer bastards to offer sacrifice in the city, but only in the cynosarge, dedicated to Hercules, whose birth any doubts might be entertained. C.—It is observable, that such often imitate the wicked conduct of their parents; in which case, they are unfit for the magistracy; and though they may lead a very exemplary life, the law is intended to discourage such practices in parents, which may entail dishonour and loss upon their children; that, if they be not sufficiently restrained by their own personal disgrace, they may at least by the love for their innocent offspring. H.—*Tenth*. In the 11th *generation*, when the stain was obliterated, the descendant might become a magistrate. M.—Some understand that they were excluded for ever, as when the judges of the Areopagus ordered a man to appear again before them in 100 years’ time, they meant that his cause was entirely rejected. Vatab. Casaub. in Athen. vi.

Ver. 3. *Ever*. This shews that the former verse only excludes bastards for a time. But why are these nations treated with more severity than the Edomite and Egyptian? Because their enmity seemed to proceed from pure malice, and they attempted to ruin the souls of the Hebrews by lust and by idolatry, without any prospect of interest to themselves. Their parents were also of very base origin, and Abraham had rescued their father, Lot, from destruction; so that for his children to oppose with such virulence the descendants of Abraham, manifested a degree of ingratitude and perversity. C.—They had found their attempts to hurt Israel abortive, and yet ceased not to persecute their near relations, (H.) by drawing them into carnal sins. Those who are obstinate in their evil ways can never be rightly received into the Church of God. W.—Achior and Ruth embraced the Jewish religion, but it does not appear they were admitted to places of trust. Jud. 14:6. H.—These regulations were observed till the Babylonian captivity, while the genealogies might be ascertained. C.—In cases of extraordinary merit, as in that of Achior, the Ammonite, (Judit. 14) a dispensation might be granted. T.

Ver. 4. *Water*: the necessities of life. This inhumanity is highly resented.—*Son*. Heb. “of Beor, of Pethor, *a city* of Mesopotamia, to curse thee.” H. Num. 22:5.

Ver. 6. *Peace*. Heb. “ask or seek not their peace nor their advantage” as a nation; keep at a proper distance; have no familiarity with them. H.—Their vices, not their persons, are to be hated. David behaved in a friendly manner with the king of Ammon, 2 K. 10:2. He was

afterwards forced to make war upon the people, though, without such extraordinary provocations, war was not to be declared against them. C.—*Prosperity*. Have no intercourse with them. M.—Sept. “Salute them not, *wishing them what may tend to their peace and advantage.*”

Ver. 7. Brother. Esau and Jacob were twins.—*Land*. The Egyptians had for some time afforded the Hebrews an asylum in their country, and though the kings of late had persecuted them, the people seem not to have entered into the views of their rulers, and spared the male children notwithstanding their cruel edicts. They gave them also very rich presents before their departure. Ex. 12:35. Gratitude required that these things should be considered, (H.) and God orders his people generously to pass over the subsequent ill treatment of these two nations.

Ver. 8. Lord. The Rabbins explain this of the permission to marry the grand-children of such as had embraced the Jewish religion, though some of them suppose that an Idumean or an Egyptian woman might be taken to wife, as Solomon took the daughter of Pharaoh; but the Israelites could not give their children in marriage to the men of those nations. The grand-children of converts are rather hereby entitled to the privileges of other Jewish citizens. C.

Ver. 9. Thing, rapine, libertinage, &c. which are but too common among soldiers. C.—We know what instructions S. John the baptist gave to those who followed that lawful profession. Lu. 3:14. H.

Ver. 10. Camp of the Levites, according to the Rabbins. C.—Bonfrere explains this of priests. M.—But it rather refers to all who dwelt in the camp, where the ark seems to have been generally present, along with the armies, v. 14. Num. 31:6. C.—It is not clear, however, that the law alludes to any other camp, but that in the midst of which the tabernacle was fixed; and Calmet elsewhere, denies that the ark commonly followed the army. H.

Ver. 11. Water of the fountain. M.

Ver. 13. Girdle. Heb. *azon*, means “a balance,” as the Hebrews generally carried weights, &c. about them. C. 25:13. Moderns translate, “a paddle upon thy weapon,” But the Sept. seem to have read *ezor*, “a girdle,” (C.) which is more intelligible, as the Jews were accustomed to carry the necessary utensils, money, &c. not in their pockets, as we do, but in a bag, which they fixed to their girdles, or belts. All the Jews who dwelt in the *camp*, were bound to have a paddle, for the purpose here mentioned. H.—Josephus (Bel. ii. 7,) observes, that the Essenians always made use of one, with which they

made a hole a foot deep, and covered it with their robes, that nothing indecent might be exposed to view. H.—The Turks still follow the same custom, when they are encamped. Busbec, ep. iii. C.

Ver. 14. *No uncleanness.* This caution against suffering any filth in the camp was to teach them to fly the filth of sin, which driveth God away from the soul. Ch. Those who have had the misfortune to fall into the sink of iniquity, must not fail to use the sharp instrument of compunction, with which they may hide the enormity of their crimes. H.—*Incessanter terram mentis nostræ pœnitentiæ dolore confodiat & ... abscondat.* S. Greg. Mor. iii. 13.—In a camp where three million people were collected, if some such regulation had not been made, great and serious inconveniences would have ensued. The lawgiver, therefore, descends to several particulars which to us might appear minute; but besides the obvious meaning, which is very rational, the words convey other mystical instructions of the highest importance.—God was pleased to assume to character of a powerful monarch, residing among his people, and hence every appearance of indecency must be removed. H.

Ver. 15. *To thee,* from among the Gentiles. The promised land was thus declared a land of liberty, (C.) to encourage poor slaves to embrace the service of the true God, and to flee from the slavery of the devil, and from the society of those who adored him in their idols. The whole earth belongs to the Lord, and He was thus pleased to punish those who might claim a right to these slaves. H.—Some believe that the price was given to the owner, at the public expense. The Rabbins allow this privilege of an asylum, only to those who fled from a foreign country, or from an infidel master, to embrace the true religion. Circumcision was given to them as an inviolable mark of liberty. Chald. Those who had been sold for their crimes, or for debt, by the sentence of the judge, could not claim this exemption. Grot. Jur. iii. 7.—Philo (de humanit.) says, it would be unjust to give up a slave who has sought refuge with us. We ought either to reconcile him to his master, or sell him to another, and give the price to the former owner. Some translate the Heb. in a contrary sense, “Thou shalt not shut up the slave who has fled to thee from his master,” as if it were unjust to refuse to deliver him up. But the law points out some cases where it is lawful for a slave to flee away, and consequently people must be allowed to receive him. The following verse is decisive in favour this explanation.

Ver. 17. *Israel.* Some hence very erroneously infer, that before this prohibition the thing was not criminal. Seld. Jur. v. 4. Notwithstanding the law, such lewd practices continued to be very

common. The original expresses that both the women and men were consecrated, "*kadash*," in all probability to some idol, whom they intended to honour by abominable prostitutions, a thing very common in all the East, as we learn both from profane and sacred authors. Athen. xiii. 5. 4 K. 23:7. The men were called *the effeminate*, 3 K. 14:24. C.—Some copies of the Sept. have a double translation of this verse, and add, "None of the daughters of Israel shall bear the mysteries, nor shall any of the sons of Israel be initiated (in these mysteries of idols) to make every vow." *Telesphoros* denotes *a strumpet for hire*, v. 18; or, according to Vossius, one who is initiated or performs the pagan mysteries, as fornication and idolatry, commonly go together in the sacred writers. Hesychius seems to understand, that it refers to "the house where a person has been delivered of a child." But Tertullian (pudic. ix.) explains it thus, "No one ... shall pay tribute;" as *telos* means tribute, (H.) and the Jews are supposed to have refused to pay any to the Romans on the authority of this verse. See Casaub. in Bar. 2:19. Grot. C.—But it seems far more probable, that it is a farther elucidation of the text, and prohibits that scandalous impiety by which many were not ashamed publicly, like dogs, to commit the most obscene actions, and to present the hire of their bodies to the idols. Mic. 1:7. Clem. Alex. Exhort. Villal. in Ezec. 43. We could hardly give credit to those who have attested such things, did not God here find it necessary to caution his people not to fall into such blindness and delusion. That the poor ignorant idolater should think by these means to appease those gods who, while here on earth, had been infamous for the like excesses, needs not so much to excite our surprise. But that the Gnostics, Manichees, and other heretics, almost of all ages since the light of the gospel shone forth, should have thought that they could honour the true God by abusing the flesh, is truly astonishing. Yet they gave into this delusion, by first persuading themselves that the flesh was the creature of an evil principle, fighting against the author of the spirit and of all good, with whom they intended to take part. *The way of a fool is right in his own eyes. Yea, there is a way that seemeth to a man right, and the ends thereof lead to death.* Prov. 12:15 and 16:25. These wretches grounded their opinion on the authority of their gods, or of the Scripture. Will this excuse be admitted by the Sovereign Judge? But these delusions are perhaps now at an end.—A principle, however, is still maintained of a far more pernicious tendency, inasmuch as it strikes at the root of every law, divine and human. This horrible doctrine was inculcated by J. Wesley for above thirty years, as we have already observed. C. 16:22. "O natural man," says he, (Serm. on Orig. Sin,) "thou canst do good. Thy natural actions are sin; thy civil actions are sin; thy religious actions are sin. As many thoughts, words, and actions, so

many sins; for nothing but sin comes from thee. Thy duties are sins. Can an evil tree bring forth good fruit?" Thus Scripture teaches him that to work for one's family, to pay taxes, to pray, read the Scriptures, or even to believe, will be a sin! "Knowest thou not that thou canst do nothing but sin, till thou art reconciled to God." Sermon on the Righteousness of Faith. Hence arose the Still-Methodists, Jour. iv. p. 92. Even after this celebrated reformer had begun, when almost 70 years of age, to discover "the subtle poison which," he says, (Jour. viii. p. 90,) "has infected, more or less, almost all, from the highest to the lowest among us," it is astonishing that he still acknowledges those who were infected with it, as "the real children of God by faith." Many of these, he says, (sermon on the law) lay it down as an unquestionable truth, that when we are come to Christ, we have done with the law; and that in this sense, *Christ is the end of the law* to every one that believeth. We need, therefore, no longer wonder that the pagans should think they honoured their idols by prostitution, (which on other occasions they condemned as "a great disgrace," *oneidos mega*, as Musonias calls it,) since in this enlightened age, a man of no mean abilities, and far advanced in years, a man who requires that all the preachers in his connexion shall conform to his *Sermons and Notes on the New Testament*, or be superceded, (Jour. xx. p. 34,) could decide that those who maintain this principle, and make it a branch of their religion to bread the law of God on purpose, are the "real children of God by faith;" people, "whom God has taken out of the world." As well might he say that a man may live on *subtle poison*, and please God, by following a doctrine than which "nothing can be more false," as he styles this very principle of Antinomianism, to which he and his preachers had "leaned" for such a length of time. "If, says a great admirer of his, Mr. Fletcher, (1 Check, 4th letter,) the three first propositions of the minutes are scriptural, Mr. Wesley may well begin the remaining part, by desiring the preachers in his connexion to emerge along with him from under the noisy billows of prejudice, and to struggle quite out of the muddy streams of Antinomian delusions which have so long gone over our heads, and carried so many souls down the channels of vice into the lake that burneth with fire and brimstone." This is then to be the abode of those whom "God has taken out of the world, and who are real children of God by faith!" This is the heaven, of which they may boast in dying that they are infallibly sure of! At least, the man whom they have so eagerly followed as their judge, has passed this woeful sentence upon them, as if he had a mind to laugh at their credulity. If he join us also in the same condemnation, and say, "I have the same assurance that Jesus is the Christ, and that no Romanist can expect to be saved, according to the terms of his covenant;" (Jour. iii. p. 94) we are not solicitous

about his good opinion; we have not chosen him for our judge, nor have his writings given us reason to think that he knew the nature of our covenant. If he did, so much the more dreadful must have been his reckoning with that unerring Judge, before whom he has appeared 20 years ago. It is the glory and happiness of the Catholic Church, that no one attempts to assail her, but he presently betrays the spirit by which he is inspired, the spirit of calumny, and of the perverse application of Scripture. It was thus that our divine head was treated by the father of lies, who alleged Scripture to encourage suicide, or presumption Mat. 4:6. So in the various points of faith which Mr. Wesley attacks, he shamefully misrepresents our doctrine, that he may have something to oppose. We have seen how unjustly he accuses us of idolatry. C. 16:22. But in order, perhaps, to comfort us with the reflection, that we have many partners in guilt, he represents the Protestants as equally criminal. "They set up their idols in their churches; you set up yours in your heart ... Oh how little is the difference before God! How small pre-eminence has the money worshipper at London over the image worshipper at Rome; or the idolizer of a living sinner over him that prays to a dead saint." (Word to a Prot.) How much soever the Protestants may be entangled in this species of idolatry, they do not at least pretend to authorize it by the principles of religion, as some of the Methodists have done. Witness the man with whom J. Wesley conversed at Birmingham. "Do you believe that you have nothing to do with the law of God? He answered, I have not, I am not under the law ... Have you also a right to all the women in the world? Yes, if they consent. And is this not a sin? Yes, to him who thinks it is a sin; but not to those whose hearts are free. The same thing that wretch, Roger Ball, affirmed in Dublin. Surely these are the first-born children of Satan." Journal vi. p. 133. Witness Mr. Fletcher, a celebrated clergyman in the Methodist connexion, who has informed us that Antinomian principles and practices had spread like wild fire among the Methodists. Nor need I go far, says he, for a proof of this sad assertion. In one of his (Wesley's) societies, not many miles from my parish, a married man, who professed being in a state of justification and sanctification, growing wise above what is written, despised his brethren as legalists, and his preachers as persons not clear in the gospel. He instilled his principles into a serious young woman; and what was the consequence? Why they talked about finished salvation in Christ, and the absurdity of perfection in the flesh, till a perfect child was conceived and born; and, to save appearances, the mother swore it to be a travelling man that cannot be heard of. Thus, to avoid legality, they plunged into hypocrisy, fornication, adultery, perjury, and the depth of ranterism, &c. Check i. Let. 2. But enough of such absurdity.

We may now easily believe to what lengths the dissolute examples and maxims of the heathenish mythology would lead their unhappy votaries, when we behold the purest lessons of the gospel so strangely perverted. H.—*Whoremonger*. It is very probable that the Scripture here means such as were guilty of unnatural impurities, “consecrated,” as it were, to some idol of lust, as these crimes were common under several faithless kings of Israel and of Juda, 3 K. 15:12 and 22:47. Simple prostitutes are styled *zona*. C.—God will not allow these to be publicly tolerated, though they contrived but too often in private to ensnare the hearts of God’s people, 3 K. 3:16. T.—Onkelos translates, “No Israelite shall give his daughter in marriage to a slave, nor take one for his son’s wife,” as the contract would be null, according to the Rabbins, for want of liberty. C.—He may, perhaps, have given this singular turn to this verse, because the preceding one speaks of fugitive slaves.

Ver. 18. Dog. Many explain this in a figurative sense, as we have done in the last verse, to denote the public impudence by which some thought to honour their gods. H.—Such impiety the Lord abhors, though practiced by all the surrounding nations, as ancient records unanimously attest. How incredible soever it might otherwise appear, that a false notion of religion, joined to a natural depravity, could prompt people to such excesses, we cannot call in question the veracity of so many historians. See Herod. i, and ii. Just. xviii. 5. Euseb. præp. iv. 6. S. Aug. C. D. iv. 10. and the sacred writers, Bar. 6:42. Prov. 19:13. The Rabbins explain dog literally, and observe that a prostitute, or one who has had any commerce with a man with whom it was not lawful for her to marry, could not offer what she had thus gained to the Lord, nor what had been received in exchange for a dog. Josephus (iv. 8,) understands it of such hunting or shepherds’ dogs as had been lent for hire to propagate the breed. Maimonides thinks that what the strumpet had received in kind, could not be presented, but with the price of it she might buy suitable victims. But Josephus and Philo admit of no such exceptions. They reject all sorts of presents made by strumpets, in detestation of their crimes; and it was probably from the same motive that the Jews concluded it was unlawful to put *the price of blood* into the treasury of the temple. Mat. 27:6. In the Christian Church, the offerings of public sinners were not received, even to be distributed among the poor. These would not even take an alms from the hands of S. Afra, while she remained a courtesan of Augsburg. Even the pagan emperor, Severus, refused to admit into the sacred treasury the tribute arising from such unworthy means. Lamprid.—Some believe that Moses forbids the price of a dog to be presented, as the Egyptians had a sovereign respect for dogs; and many nations offered them in sacrifice, particularly for expiation. All

the Greeks purified themselves, by making a dog be carried round them. Bochart, p. 1, B. ii. 56. Isaias (66:3,) seems to insinuate that dogs were sometimes immolated. S. Augustine (q. 38,) and others, believe that dogs are not to be redeemed, as the first-born of other things are, probably because they were too mean, and the price too insignificant to purchase another victim. But we may adhere to the explication which was first proposed. C.—*Both*. The dog was an unclean animal, and strumpets defiled their own bodies, and draw down the indignation of that God, who is a pure Spirit, and loves chaste souls. *Without are dogs and sorcerers, and unchaste, and murderers, and servers of idols*. Apoc. 22:15. H.

Ver. 20. *To the stranger*. This was a dispensation granted by God to his people, who, being the Lord of all things, can give a right and title to one upon the goods of another. Otherwise the Scripture every where condemns usury as contrary to the law of God, and a crying sin. See Exod. 22:25. Lev. 25:36. 37. 2 Esd. 5:7. Ps. 14:5. Ezech. 18:8. 13, &c. Ch.—The *stranger* means the devoted nations of Chanaan, &c. whom God authorized his people to destroy. “Exact usury of him whom thou mayst kill without a crime,” says S. Amb. (de Tob. c. 15,) though this principle will not always excuse usury. This practice was always considered as unjustifiable, except when God gave permission to his people to get by this means the possession of the property of the stranger, the right to which he had already given to them; unless we may consider, that he only tolerates this practice towards the stranger, on account of the hard-heartedness of the Jews. Christ has now expressly declared it unlawful for any one. See Ex. 22:25. C.

Ver. 21. *Delay*, beyond the time appointed. M.—If no time was specified, the vow must be fulfilled without any unnecessary procrastination. See Num. 30:2. H.—Vows induce an obligation which before did not exist. W.

Ver. 24. *Thee*. Heb. “thou shalt not put into thy vessel,” or basket. This privilege is restrained by the Chal. &c. to vintagers. But Josephus (iv. 8) extends it to all; and he says that those who did not even invite travellers to partake of their grapes, and other fruit, were to be punished with 39 lashes.

DEUTERONOMY 24

Ver. 1. *Uncleanness*. Tertullian (c. Marc. iv.) reads, “if she be found guilty of any impurity,” *negotium impudicum*. Sept. “unseemly action;”

and many learned commentators suppose that Moses only allows a divorce in cases of adultery, or in those which render the woman dangerous to a family, as if she had the leprosy, or some other infectious disorder, or was likely to corrupt the morals of her children, or if she were barren. The Pharisees were divided among themselves in determining the sense of this law, (C.) and they endeavoured to inveigle our Saviour, by proposing the question to him, If it were lawful for a man to put away his wife for every cause, *quacumque ex causa*, or for any reason whatsoever. Mat. 19:3. H.—Our Lord does not take notice of the limitation here added by Moses; (Mat. 5:31) nor do the Pharisees, when he asks them, *What did Moses command you?* Mar. 10:3. Whence it seems, that the liberty which was taken was very great, and that the limitation was not regarded. Our Saviour, nonetheless, alludes to it, when he admits that Moses permitted a divorce, in case of adultery. But he recalls them to the institution of marriage, and will no longer allow people to marry again, even in this case, as Moses had been forced to permit the Jews, on account of the hardness of their heart. C.—Before this permission, the Jews were therefore, it seems, much addicted to this practice.—*Bill.* The law does not command divorces; but in case the parties come to such a determination, it requires a bill to be given to the woman. The Jews require the greatest formality in drawing it up, and witnessing it, and they say the divorce must take place upon a fountain or river. Schikard. Jur. iii. 9.—Munster gives this form of a bill: “The 4th day of the month of Sivan, of the year 5293 from the creation of the world, in this place and in this city of N, T. N, son of N, had a mind to divorce, and has divorced N, daughter of N, who hitherto has been my wife; and I grant her leave to go whither she has a mind, and to marry whomsoever she pleases, so that no one shall hinder her. In witness whereof, I have given her this bill of divorce, according to the ordinances of Moses and of Israel.” The Jews still assert their right to put away their wives. Buxt. Syn. xxix. C.—But it is sinful for them, or for any other, to marry the woman divorced till the first husband be dead. If they do they are guilty of adultery, as our Saviour and S. Paul repeatedly inculcate. S. Aug. de Adult. Conj. i. 11. W.

Ver. 4. Defiled. This insinuates that the second marriage was a real adultery, (C.) and only tolerated by the law to prevent greater evils. H.—It might be said indeed that the woman was defiled, with regard to her former husband, who could not take her back without condemning his former proceeding; (C.) as he would seem to have only lent her for some mean consideration. M.—Domitian took the privilege of a judge from a Roman knight, who had resumed his wife after he had divorced her for adultery. Sueton. viii. But how then is the woman *abominable before the Lord?* Some say the thing itself is

extremely dishonourable, as the Heb. intimates, thought the woman have done nothing but what the law allows. Grotius believes that the man might take back his wife, at any time, before she was married to another. But the Rabbins limit this privilege to three months after the date of separation. God forbids his priests to marry with those who had been divorced, as it is to be presumed that they have not been rejected by their former husbands without good reason. Lev. 21:7. The an who cohabits with an adulteress, is deemed a fool; (Prov. 18:22,) and some have believed, that it was necessary to put such away. But S. Paul advises a reconciliation, 1 Cor. 7:11.—*To sin*, or to incur the punishment due to it. C.—If the state connived at the transgression of the law, the judgments of God would fall upon the people.

Ver. 5. *Wife*. This indulgence was granted to those who had married a widow also. Heb. “a new wife,” as she was new to him, (H.) which right he could not claim, if he only resumed the one whom he had divorced. R. Salom. Drus. See C. 20:7.

Ver. 6. *Life*, or the means of supporting himself. H.—The upper millstone was deemed the lest necessary. In more ancient times it was customary to dry the wheat by fire, and afterwards to pound it in a mortar. Then millstones were invented, which slaves of the meanest condition had to turn. Pliny (xviii. 10,) mentions, that some few water-mills were used in his time. But this useful invention had been neglected, till Belisarius restored it again in the fifth century, when he was besieged in Rome by the Goths. Procop.—Jonathan, and the paraphrast of Jerusalem, explain this quite in a different sense: “Thou shalt not use any enchantment for the consummation of marriage, since it would be to destroy the lives of the children to be born.”

Ver. 7. *Soliciting*. Heb. “stealing a soul;” (M.) or decoying one to a distance from home, where he may have an opportunity of selling him for a slave. H. Ex. 21:16.

Ver. 8. *Leprosy*. Do nothing which may expose you to the danger of being infected, and if you have the misfortune to contract it, obey the directions of the priests. C.—It seems from this and the following verse that God frequently punished disobedience to his ministers, as he did *Mary*, (Num. 12) by inflicting upon them this shameful disorder. H.—So he punished king Ozias, 2 Par. 26. M.—The design of this precept is, therefore, not so much to order people not to contract a disease, which they cannot perhaps always avoid, as to caution them against pride and rebellion. H.

Ver. 10. *Pledge*. This was left to the choice of the debtor, provided he gave sufficient. The Athenian and Roman laws allowed a person to

search his neighbour's house, for what he had lost: but he was to enter covered only with a short garment round his middle, (C.) to prevent his taking away any thing which did not belong to him.

Ver. 12. *Night*, if it be a garment or bed covering, which may be necessary for the poor man. H.—By allowing the creditor to keep the pledge such a short time, God wished to discourage the taking of any from such as were in real distress. M.—The same regulation required, that if a necessary implement for labour, during the day time, was pledged, it should be returned in the morning. C.—This was done every day, to admonish the creditor and the debtor to exercise mercy and justice in their respective situations. The debtor was to remember to do his utmost in order to pay his debts. S. Aug. q. 41.—These daily debts were not remitted in the sabbatic years, according to the Rabbins, whose opinion seems very hard and inconsistent. H.—Solomon advises not to stand bond for another's debts. Prov. 20:16 and 22:26. Many nations in the Indies allowed no action at law to recover debts, as the creditor ought to have taken his precautions before he parted with his money or merchandize. Stobæus. Strabo xv. C.

Ver. 13. *Justice*, or mercy, which never enters the breast of the unjust. Prov. 12:10. M.

Ver. 14. *Hire*. Heb. "Commit no violence (or fraud) towards an hired servant." Lev. 19:13. H.

Ver. 15. *Maintaineth*: encourageth him. C.—Sept. "in it he placeth his hope." H.—Day labourers are obliged to support themselves and families with their wages; (M.) so that if they agree to have them paid every day, it would be an injustice to detain them. H.

Ver. 16. *Sin*. Judges have no right to punish any but those who have transgressed. C.—God may for reasons known to himself, which cannot be unjust, visit the sins of the fathers upon their children; (Ex. 20:5) and hence, (Jos. 7) he ordered the family of Achan to be involved in his punishment. Temporal sufferings, or death itself, are not however always a misfortune. They frequently prove a source of inconceivable blessings. Rom. 5:3. H.—The Rabbins understand, that fathers and children are not to be received as witnesses against each other, (Onkelos) which seems foreign to the sense of the present law. C.

Ver. 17. *Pervert*. Thou shalt not pass an unjust sentence upon any one, particularly (H.) upon those who are least able to defend themselves. M.

Ver. 18. *This thing.* It is uncertain whether this refer to the preceding or to the following law. It may be applied to both, as the remembrance of the Egyptian slavery might teach God's people not to oppress, but rather to shew mercy to those in distress. As the same thing is however repeated, v. 22, it seems more probable that the present verse forbids any oppression. H.

Ver. 19. *Forget.* The Rabbins say, that both the owner and the labourers must forget the sheaf: but his is a vain subtlety. C.—Josephus (iv. 8,) is more agreeable to the spirit of the law, when he (H.) observes that gleanings, and some of the fruit of the vine and olive trees, were to be left on purpose for the poor. Lev. 19:9. M.

DEUTERONOMY 25

Ver. 2. *Down,* tying him to a low pillar; (M. Grot.) though many assert, that the criminal was forced to lie prostrate on the ground, as the Jews still do, in Germany, when they undergo this punishment. Buxtorf, Syn. 20. The Jews do not commonly give above 39 strokes, and double the number is inflicted on the back, from what fall upon the breast.

Ver. 3. *Eyes.* Heb. “depart covered with confusion (or more vile) before thy eyes.” Hence the Jews do not consider this chastisement as ignominious. C.

Ver. 4. *Not muzzle,* &c. S. Paul understands this of the spiritual labourer in the church of God, who is not to be denied his maintenance. 1 Cor. 9:8. 9. 10. Ch.—Other labourers, and even beasts, must likewise be treated with humanity. It was formerly the custom in Egypt, Judea, Spain, &c. to have a clean spot in the field, round a tree, where, during the heat of the day, they spread the sheaves, and made oxen continually go round, to tread out the corn. Some had the ill nature to muzzle them, or to cover their mouths with dung; (Ælian iv. 25,) whence arose the proverb, “an ox in a heap” of corn, to denote a miser, who amidst plenty will not eat. Suidas.—Moses condemns this cruelty; as it is not just, says Josephus, to refuse these animals so small a recompence for the assistance which they afford us in procuring corn. C.—Besides this literal sense, God had principally in view the mystical one, which S. Paul unfolds to us. M.—Paine hence takes occasion to ridicule priests, who, he says, “preach up Deuteronomy, for Deuteronomy preaches up tithes.” But this book enjoins them no more than other books of Scripture, and common reason dictates that

the labourer is worthy of his hire. If the artizan, &c. will not work for nothing, why should priests spend their lives and fortunes, for the benefit of the people, without deriving any advantage from them? Who has served in the wars at his own charge at any time? 1 Cor. 9:7. Whether the mode of paying tithes be the most eligible for the support of God's ministers, is a question of smaller importance. It may at least plead a very high antiquity, (H.) as it was in force 400 years before the law of Moses. Abraham paid tithes to Melchisedeck, who was both king and priest; and Pisistratus received tithes from the people of Athens, to be expended in the public sacrifices, and for the general good. Laert. in Solone. Watson, let. 2.

Ver. 5. *Together*, as the sons of Juda did: (Gen. 38:8,) though custom (C.) and analogy extend this to other brothers, at least to those who live in the promised land, and have the inheritance in common, as appears from the history of Ruth, 1:13, &c. Noemi supposes that all the sons whom she might have had, would have been under the same obligation towards her daughter-in-law. The Rabbins restrain this law as much as they can, asserting that if the deceased left an adopted or natural child, the brother need not marry his widow, nor was any obliged but the next in age, and not married. S. Justin (q. 132,) teaches the reverse. C.—Half-brothers were included, (M.) and indeed every relation, in order, who, upon the refusal of the next heir, wished to take possession of the deceased person's land. Ruth 4. H.—The Jews no longer observe this law, as they have not possession of Chanaan. Cuneus i. 7.—Fagius asserts that it was neglected after the captivity of Babylon, because the inheritances were confounded. C.—This, however, does not seem to have been the opinion of those who have undertaken to reconcile the genealogy of our Saviour, given by SS. Matthew and Luke, by supposing that S. Joseph was the son of Jacob by birth, and of Heli according to the law. S. Hilary Africanus says (Ep. to Aristides) that "Heli dying without issue, Jacob was obliged to marry his widow, by whom he had Joseph, a descendant of Solomon by Jacob, and of Nathan by Heli," as their common mother, Esta, had married successively Mathan and Melchi, (or rather Mathat) who sprung from those two branches of David's family. Dupin. H.—The Athenians followed a similar regulation with respect to orphan young women, whom the next of kin were bound to marry and to endow. The Tartars assert their right to marry the widows of their brethren. The Egyptians did not consider the marriage as real, nor any relationship contracted, in case the woman had no issue, on which principle there was no impediment to prevent the brother from marrying the widow of his brother. On other occasions such contracts were declared illegal. Lev. 18:16. C.—This was a positive law, (W. Gen. 38) which admitted of an exception.

Ver. 6. Name. Josephus (iv. 8) takes this literally, as S. Aug. once did, though afterwards he retracted that opinion, (B. ii. 12,) on considering that Booz called his son Obed, and not Mahalon, which was the name of the first husband of Ruth. C. 4:17. C.—Houbigant thinks some omissions have taken place in the very short genealogy of David, mentioned in that chapter, and instead of Obed, he would substitute Jachin, as the first-born of Ruth. He thinks that Solomon alluded to two of his ancestors, when he styled the two pillars before the temple Jachin and Booz. “In strength it shall stand *or* establish.” 3 K. 7:21. Heb. “the first-born which she beareth shall arise (or succeed) in the name (or by the right and title) of his brother.” See Num. 24:3. H.—Name is sometimes put for succession, (C.) or instead of another. M.

Ver. 9. In his face, or presence, upon the ground, as appears from the Gemarra of Jerusalem, where we read this form: (H.) “In our presence, (the three judges are specified) N, widow of N, hath taken off the shoe of N, son of N. She brought him before us, and took off the shoe from his right foot, and spat in our presence, so that we saw her spittle upon the ground; and she said to him, So shall he be treated who will not establish the house of his brother.” Before this ceremony took place, the widow was obliged to wait three months, to prove that she was not in a state of pregnancy; for if she were, the brother could not marry her. He was never obliged to do it, but if he refused he was deemed infamous. The taking off the shoe was intended to humble him, as well as to shew that he relinquished all his claim to the inheritance. Josephus (v. 11) says, that Ruth gave the relation, who would not marry her, a slap on the face, or rather, as it ought to be printed, “she spat in his face,” which was a mark of the greatest ignominy. C. 12:14. Isai. 50:6. Mat. 26:67. C.

Ver. 10. Unshod. Those who have no consideration for their brethren, or for the commonwealth, deserve to be despised. Much more do they who are appointed pastors of the Church, if they do not zealously endeavour to increase the number of God’s servants, whom they must attach to him, and not to themselves. Thus the disciples of S. Paul were known by the general name of Christians. S. Aug. c. Faust. xxxii. 10. W.

Ver. 12. In her regard: words supplied also by the Sept. conformably to the context. C.—The indecency and impudence of the woman, left her no excuse; (H.) though the Rabbins falsely maintain, that she might transgress this law in case of necessity, and might cut off the hand of her husband’s antagonist. Grotius. C.—She would thus put the man in danger of having no posterity. M.—If even the imminent danger of her husband would not authorize her to act in this manner, when the

person was stripped to fight, how severely will God punish all wanton liberties!

Ver. 16. *Injustice.* Prov. 20:10. To have a greater weight for buying and a less one for selling, is the way to grow rich here, or to obtain the mammon of iniquity; though, when such mean practices are detected, the man who cheats often loses more than he had gained; and at any rate, must either make restitution, if possible, or receive the wages of his unjust labour and craft in the world to come. H.

Ver. 17. *Amalec.* This order for destroying the Amalecites, in the mystical sense, sheweth how hateful they are to God, and what punishments they are to look for from his justice, who attack and discourage his servants when they are but just come out, as it were, of the Egypt of this wicked world, and being yet weak and faint-hearted, are but beginning their journey to the land of promise.

Ver. 18. *God.* This circumstance is not mentioned, Ex. 17:14.

Ver. 19. *Heaven.* Destroy him entirely, a sentence which Saul was ordered to put in execution, 1 K. 15. H.

DEUTERONOMY 26

Ver. 1. *It.* The land where Moses was speaking, which had been already conquered, was no less under the obligation of paying the first-fruits, &c. than Chanaan, and the parts of Syria which were promised to the Israelites. H.—All the products of the earth seem to have been liable to be offered, (Mat. 23:23,) in proportion as they ripened, at the feasts of the Passover and of Pentecost, (C.) and of tabernacles. M.—Yet we find no mention here of the *therumah*, or offering, of which the Rabbins speak so much, as distinct at least from the first-fruits, which were heaved both by the priest and the offerer towards heaven and earth, on the right and left hand. Each (C.) landholder, (H.) and even the king himself, was bound to bring his own basket to the temple, and to recite the words here prescribed. The wheat and barley were first winnowed, and the grapes and olives made into wine and oil. Before the offering was made to the Lord, no one was allowed to taste any of the produce. Lev. 23:10. Num. 18:12. &c. Whether legumes were to be tithed, seems a matter of dispute. C.

Ver. 5. *The Syrian.* Laban. See Gen. 27. Ch.—Heb. “My father was a Syrian, poor, (or ready to perish) and he went down,” &c. The

ancestors of Jacob had, in effect, come from beyond the Euphrates, and he had dwelt in Mesopotamia for twenty years. But the translation of the Sept. seems preferable, "My father abandoned (*apebalen*) Syria." C.

Ver. 8. *Terror.* Sept. "with surprising visions," (Heb.) or "with astonishing prodigies," &c. C.

Ver. 10. *God,* with profound humility, acknowledging that all comes from him, (H.) and praying for a continuance of his fatherly protection. M.

Ver. 11. *Feast.* The Jews could not yet be required with propriety to raise themselves to delights purely spiritual. C. 12:7. Strabo (x.) observes, that the Greeks and barbarians accompanied their sacrifices with feasting and music, which served to take off their thoughts from worldly concerns, and gave them a sort of foretaste of the divinity. C.

Ver. 12. *Third.* It has been remarked (C. 14:28 and Lev. 27:30,) that the Jews gave two tithes every year, the second was for feasts at Jerusalem, or on the third year at home, if there was not also a third tithe due on that year. H.

Ver. 13. *Taken.* Heb. "burnt." C.—I have brought all that was due, (T.) so that no more can be found in my house than what the fire would have spared, if it had been thrown into it.

Ver. 14. *Mourning.* It was then unlawful to taste what was set apart for the Lord, and even to touch a thing, at that time, would render it unclean. Osee 9:4. Others explain it thus: I have not eaten, how much soever I was distressed; or, I eat it with a cheerful heart. But these interpretations seem unnatural. Spencer (Rit. ii. 24,) thinks rather that the Jews thus disclaim having given any worship to Isis, whom the Egyptians invoked after the harvest, with mournful cries. Diod. Sic. i. About the same season of the year, lamentations were also made for the death of Adonis, (Marcel. xxii.) and for that of Osiris. Firminus.—The Phœnicians mourned in like manner for the desolate appearance of the earth, after the fruits were collected. The Egyptians thought that Isis had discovered fruits and corn, and therefore offered the first-fruits to her. But the Jews are here taught to refer all such favours to God alone, and they testify that they have taken no part in the superstitious rites of other nations, nor spent any thing *in funerals*. Heb. "upon the dead;" Osiris, &c. here styled *uncleanness*, by way of contempt. C.

Ver. 16. *This day.* In this last solemn harangue of Moses, the covenant

between God and his people was ratified. M.

Ver. 19. *To his own praise.* Heb. Sept. &c. “higher ... in praise, reputation, and glory.” H.

DEUTERONOMY 27

Ver. 1. *Ancients*, particularly *the priests*, v. 9. H.—These exhorted the people to observe diligently, what they had all heard from the mouth of Moses. C. 5:1. C.

Ver. 2. *Stones.* The Latin translation of the Sam. copy, defines the number to be two, (Ex. 20:18,) and shews that the law, which was to be written upon them, was no other than the decalogue, to which the curses and blessings here recorded have a direct reference. When no number is specified, the dual is commonly understood. H. Lev. 12:5, &c.—Two large stones would be sufficient to contain the words of the decalogue, and they would more strikingly represent the two tables written with the finger of God. They were probably first polished, and the letters raised upon them *in relievo*, as the Arabic marbles in the University of Oxford are done. The white plaster being then used to fill up the interstices between the letters of black marble, the words would appear *very plainly*. Kennicott, Dis. 2.—Others think that a high and durable monument was raised both for an altar and for the inscription, though some would allow four others for this purpose. C.—*Plaster.* The Heb. does not specify *all over*; and Houbigant supposes, that the cement was only used to join the stones together. Neither do the Heb. or Sept. intimate that the plaster was laid on for the purpose of writing more easily.

Ver. 3. *That*, &c. Heb. and Sept. “And thou shalt write upon them (stones) all the words of,” &c. H.—*This law*, the decalogue, (Masius in Jos. viii. 32,) or all the laws of Moses, leaving out the historical parts of his work, or the 20th and three following chapters of Exodus, or the discourses of Moses in this book, &c. Josue, in effect, *wrote upon stones the Deuteronomy of the law of Moses*, which Josephus explains of the curses and blessings inscribed upon the two sides of the monument, as an abridgment of the whole law. C.—*The Jordan* is not in Heb. expressly, but in the Sept. After the Israelites had crossed this river, they were thus to make a solemn profession of their adherence to the law of God, (H.) as they did (v. 12,) after they had taken Hai; though Josephus insinuates, that they deferred for five years the accomplishment of what is here required. H.

Ver. 5. *Stones*: the same as those which composed the monument, (C.) or rather different from them, (M.) as those were polished, v. 2.

Ver. 6. *Polished*. Heb. simply, “of whole stones.”

Ver. 8. *And clearly*. Heb. “very plainly;” (H.) so that they might be easily read. Some Rabbins say that Josue wrote them in 70 different languages, that all nations might read them. Happy expedient! C.

Ver. 12. *Garizim*. The children of Jacob, by Lia and Rachel, have the more honourable function of blessing, while those of the handmaids, with Ruben and Zabulon, the first and the sons of Lia, at their head, on Hebal, have to answer to the various curses which were to be proclaimed by the priests and Levites, v. 14. These were stationed with the ark, between the two mountains; and when they pronounced, for example, “Blessed is he that maketh not a graven or molten thing,” &c. those on Garizim answered *Amen*; and when they turned towards those on Hebal, and said, *Cursed*, &c. they replied in like manner. In the mean time, the body of the Levites might be with the other five tribes on Mount Garizim, though the priests, and those of greater dignity, might remain beside the ark, to perform this sacred function; as we read in Josue that they were stationed between the two divisions of the army. Bonfrere.—Some think that Levi is placed with the rest only according to the order of his birth, and that Joseph stands for two tribes. Vatab.—Josephus asserts, that the whole army was divided into two parts, as well as the tribe of Levi, part of which stood on each of the mountains. Then the tribes on Garizim prayed that God would bless the observers of his law; and those on Hebal answered, Amen; and after they had repeated the same blessings, those on Garizim made a similar acclamation. In like manner they repeated the curses one after another. C.—But this would make both the mountains equal in dignity. He places the altar likewise, with the inscription of blessings and curses on each side of it, in the midst of the valley, or rather nearer to Garizim; as he says it was not far from *Sichem*, which was built at the foot of that mountain, on the north side, while Hebal lay still farther to the north of the city, and being scorched with the sun-beams, was rendered fruitless and unpleasant. H.—If Josephus afterwards (Ant. v. 1) say that the altar was on *Hebal*, we must either acknowledge that his work has been there interpolated, or that he contradicts himself. Kennicott also takes notice of a strange mistake in the grand edition of S. Ephrem, in the Latin translation, by Benedict; which, in opposition to the Syriac, has (v. 13,) “these shall rise to curse on Mount Garizim,” though Hebal is universally allowed to be the mount of cursing.

Ver. 14. Pronounce. Heb. “answer,” as the older Protestant editions, 1540, &c. had it; though “our last translators, 1613, says Kennicott, in this, as in several other instances, altered for the worse,” *shall speak*. A select company of Levites in the valley repeated what had been declared from Hebal.

Ver. 15. Thing. Protestant, *any* ... image. They insert the word *any*, and translate *image*, as they almost constantly do where idols are meant, to make the ignorant believe, that all images are to be rejected with the utmost abhorrence, as *cursed* things. Why then do they not observe the injunction themselves? C. 16:22. H.—*Secret*. The magistrates had to punish all acts of public idolatry with the utmost severity. But God will not suffer those to escape who do such things even in the most private manner.—*Amen*, truly; (C.) so be it.

Ver. 16. Honoureth not. Heb. “curseth.” Sept. “despiseth.” See Lev. 20:9.—“Ex. 21:17. Moses proclaimed, *He that curseth his father or (Heb. and) mother, shall die the death.*” But here he goes still farther and denounces a curse on those who make light of (Heb. *makle, vilipendit*) their parents; or, as the Carthusian expresses it not amiss, on him “who does not honour, by shewing them obedience in due time, or by not relieving their wants as far as possible; and chiefly, if instead of honouring, he curses and uses opprobrious language towards them.” “I have made this remark, says Amama, (p. 376,) “in order to admonish the Germans and the Dutch that this passage has been translated by Luther with too great carelessness, *curseth*, as if the same Heb. word, *kalal*, were here used as in the text of Exodus. But those who are not too brazen, will confess that the Heb. text, and the more accurate versions, require greater reverence to be shewn to parents. *Etiam illi judicabunt qui nondum ære lavantur.*” This author, in his animadversions upon the Vulg. often takes occasion to mention the blunders “of B. Luther,” as well as of the Sept. and other interpreters; for he seems to be satisfied with no version which has hitherto been published. H.

Ver. 17. Landmarks, contrary to the prohibition, C. 19:14. The Rabbins say that Cain first adopted such distinctions. The ancient Greeks placed little pillars at the end of their fields, with the name of the owner engraven upon them. Pollux, iii. 9.—All Thrace was divided in this manner. Xenophon, Anab.

Ver. 18. Blind; or, according to the Rabbins and Grotius, those who are on a journey, and do not know the road. “Cursed, said Diphilis, is the man who does not tell the right road.” Those who lead the simple astray, are no less blameable. Lev. 19:14. C.

Ver. 23. *Mother.* Some copies of the Sept. have “daughter-in-law;” and some Latin MSS. add, “Cursed is he who sleepeth with his neighbour’s wife; and all the people shall say, Amen.” C.

Ver. 24. *Secretly,* as is commonly the case; though such as committed murder in public were equally if not more guilty. H.—Assassins, traitors, and those guilty of calumny, &c. are to be abhorred.

Ver. 26. *In the.* The Sam. Sept. and S. Paul (Gal. 3:10) read, *in all the words*, &c. which must probably be understood of the principal points of the law, specified in the preceding verses. C. See v. 4.—The Jews could derive no advantage from the omission of the word *all*, as the general proposition would be equivalent. Capellus.—Some are of opinion, that the blessings which Moses ordered to be proclaimed, were the reverse of these curses, v. 12. But, is that man truly blessed who observes one point of the law, while he perhaps is transgressing the rest? At this rate, the same man might be blessed and cursed at the same time. Kennicott.—They are more probably, therefore, expressed in the following chapter, where the observance of all the commandments is previously required. The curses are denounced indefinitely, to imply that those who transgress the law, must stand before an unerring Judge, to receive an adequate punishment in eternity for their crying sins against the law, which was given on Mount Horeb. C. 29:1. Against such criminals the preceding curses are levelled. But those recorded in the ensuing chapter, are of a temporary nature, and to be publicly inflicted without delay upon those who refuse to adhere to the service of the Lord. “God had made such a covenant with the Israelites, says Houbigant, that he would so long uphold their republic as they should worship the true God.” H.—The foregoing curses may thus refer to the ten commandments; v. 15, denounces vengeance against all who transgress the first table of the law, which relates to God; v. 16, sanctions the honour due to parents; v. 18, 24, and 25, condemn those who injure or kill; as v. 20–1–2–3, do those who are guilty of impurity; v. 17, curseth those who steal; and v. 19, those who bear false witness; v. 26, is intended as a general sanction of the law, as the two last commandments secure the observance of it most effectually, by forbidding even the thought or desire of doing evil. See Kennicott, Dis. ii. p. 86. H.

DEUTERONOMY 28

Ver. 1. *Earth.* Similar denunciations are made. Lev. 26. M.

Ver. 2. *All these blessings*, &c. In the Old Testament God promised *temporal* blessings to the keepers of his law, heaven being not opened as yet; and that gross and sensual people being more moved with present and sensible things. But in the New Testament, the goods that are promised us are spiritual and eternal: and temporal evils are turned into blessings.

Ver. 3. *Field*. Wherever thou art, all thy undertakings shall prosper. C.

Ver. 4. *Womb*. This was most fully verified in the birth of the Messias, as the Holy Ghost insinuated, by causing S. Elizabeth to address these words to the mother of Jesus Christ. Luc. 1:42. C.

Ver. 5. *Barns*. Hebrew *tene*, is translated (C. 26:2,) *basket*, in which bread was kept, and served up at table. Loaves were placed thus in baskets, near the altar of holocausts.—*Stores*. What thou hast laid up for thy provisions in corn, fruit, &c. C.

Ver. 6. *Out*, in all thy actions and affairs, (M.) at home and abroad; in peace and war.

Ver. 7. *Down*. Heb. “dead.” Sept. “bruised to pieces,” v. 25. C.—*Seven*. This denotes the confusion and hurry with which the enemy shall endeavour to escape. M.

Ver. 10. *Upon thee*; so that thou art called God’s people (C.) with truth. M.—He has taken thee under his protection, and defended them against every attack. H.

Ver. 12. *Lend*. To do this with usury, is far from being a blessing; but to be able to assist those who are in distress, is a happiness; particularly for that nation which as yet does not know the merit of evangelical poverty. C.

Ver. 13. *Tail*, as he had promised, v. 1. M.—You shall have dominion over others. C.—So Isaias (9:14,) says, *the Lord shall destroy the head*, (the magistrate) *and the tail*, or (v. 15,) the lying *prophet*. H.

Ver. 15. *All these curses*, &c. Thus God dealt with the transgressors of his law in the Old Testament: but now he often suffers sinners to prosper in this world, rewarding them for some little good they have done, and reserving their punishment for the other world.

Ver. 20. *Rebuke*, or “curse.” Sept. the pestilence, (C.) *or* destruction, (*analogin*.) H.

Ver. 22. *Cold*. The word occurs no where else. The Chal. Syr. &c. have the reverse, “heat.”—*Blasting*. In the original, either the mildew

destroying the corn, (H.) or the jaundice, which attacks the human body, may be meant. C.

Ver. 23. *Of brass*, and yield no rain. M.—Pindar says, (Pyth. x.) “The heaven of brass they never can ascend.” See Lev. 26:19.

Ver. 24. *Consumed*. Prot. “The Lord shall make the rain of thy land powder and dust: from heaven it shall come down upon thee, till thou be destroyed.” H.—The dust coming instead of rain shall render the land more barren. C. In those dreary regions, where clouds of sand and dust overwhelm the poor traveller, the Israelites would have a good idea what inconveniences would attend such a state of the atmosphere, if it were only for a short continuance. But when it was intended for destruction, how could they possibly support life!

Ver. 25. *Scattered*, as they are at present. The real import of the Heb. is doubtful. Some agree with the Vulg. and Sept.; (H.) others translate, Thou shalt be trembling, an object of astonishment and horror. Others, All who see thee shall quake; they shall insult over thee, wagging their head. C.

Ver. 26. *Away*. No threat could be more terrible to the Jews. They did not refuse burial to those who had been hung on the gibbet. C. 21:23. Even the high priest, if he should find a corpse in the field, was obliged to bury it; though he was not allowed on other occasions, to attend the funeral of his relations. God threatens the impious king (C.) Joachim, that *he shall be buried with the burial of an ass*. Jer. 22:19. H.—The ancient Christians allowed the sacred vessels to be sold, in order to bury the dead. “For we shall not suffer the figure and the work of God to be exposed a prey to the wild beasts and birds.” Lactant. 6.

Ver. 27. *Egypt*. See C. 6:15, 28:60. Ex. 9:9, and 15:25; or with such diseases as those with which he afflicted Egypt. C.—*Out*. Heb. “with the emerods, scab, and itch.” H. 1 K. 5:6. 12.

Ver. 28. *Madness*, folly, or phrensy; with such Saul was attacked, and David feigned himself (1 K. 21:13,) to be in a similar condition at the court of Achis.

Ver. 29. *Ways*. Is not this visibly the present condition of the Jews, amid the blaze of the gospel light, the miracles and divine conduct of the Son of God! They shut their eyes, and will not acknowledge him for the Messias. C.

Ver. 30. *Her*. Job makes use of the same imprecation. C. 31:10. *Let my wife be the harlot of another*. But he immediately subjoins, *For this is a*

heinous crime, &c. which may be applied, both to him who seeks to commit an impure action, (v. 9,) and to those who attempt to punish it by a similar abomination. No person is allowed to wish that a sin may be committed. The Hebrew and Sept. very properly render all these imprecations in the future tense. "Thou shalt marry (or betroth) a wife, and another man shall," which, no doubt, would be an intolerable provocation. H.

Ver. 31. *Slain*, (*immoletur*,) for a feast, and not for a sacrifice. M.

Ver. 32. *Hand*. Heb. also, "thy hand shall not be lifted up towards God." Targ. of Jerusalem says, Thou shalt possess nothing, wherewith thou mayest render God propitious. C.—Thou shalt not be able to rescue, (M.) or to assist thy distressed children.

Ver. 33. *A people*. The Gentiles, whom the Jews so much despised, and whom the Scripture styles *not a nation*, have supplanted the Israelites, and entered into the inheritance, which they had lost by their prevarications. Rom. 10:19. H.

Ver. 34. *Astonished*. Heb. "go mad," become stupified at such a scene of misfortunes.

Ver. 36. *Thy king*. Nabuchodonosor thus led Joachin and Sedecias, with almost all their people, captives to Babylon, 4 K. 24 and 25:7.—*Stone*. The ten tribes mixed with other nations, (C.) and for the most part followed their idolatrous worship. Only some few returned with the tribes of Juda, Benjamin, and Levi, and became more careful than before not to irritate God by that hateful sin. H.

Ver. 37. *Lost*. Heb. "an object of desolation, a fable and a mockery." Sept. "thou shalt be a riddle, a parable, and an example," to employ the thoughts and tongues of all nations, who will not be able to comprehend the greatness of thy distress. C.

Ver. 38. *All*: so that the little which thou mayest gather will not be worth mentioning. H.—Heb. may also signify, "Thy field shall produce a great deal, and give thee abundant expectations, but the locusts shall consume it," to mortify thee the more.

Ver. 42. *Blast*. This is a different word from that mentioned, v. 22. *Tselatsal* may here probably denote a grasshopper, which delights in the shade, and has a shrill note. In hot countries it does great hurt to trees, &c. C.

Ver. 43. *Lower*. Hebrew repeats this word, to signify the utmost abjection. H.—The Fathers gather hence the glorious superiority to

which the Christian Church is raised. Orig. Rom. ii. Theod. q. 34.

Ver. 46. *For ever.* The nations which were employed by God to scourge the Jews, recognized that they were the instruments of his indignation. We are accustomed to consider many evils as the necessary appendages of human nature; but the surprising misfortunes, with which God visited his people, subjecting them to the Babylonians, Greeks, and Romans, could not be taken in this light. C.

Ver. 47. *Things:* as in gratitude thou oughtest to have done. On the contrary, the more the Jews were cherished by God, the more insolent they became. C. 32:15.

Ver. 49. *Swiftly.* The Chaldees are designated in the same manner. Jer. 5:5. Ezech. 17:3. 12. The Romans also carried an *eagle*, as their chief standard, and the rapidity of their conquests astonished all the world.

Ver. 50. *Insolent.* Heb. “of a fierce countenance.” It is well known how the Babylonians treated the princes of the Jews. C.

Ver. 51. *Until thou be destroyed.* This was not expressed in the Sept.

Ver. 53. *Womb;* a cruelty which the Jews were guilty of in the sieges of Samaria and of Jerusalem. See Bar. 2:2. 13. Lament. 2:20 and 4. 4 K. 6:28. Josep. Bel. vii. 8. C.

Ver. 54. *Delicate, (luxuriosis,)* abandoned to his pleasures. Josephus (Bel. vi. 11,) seems to have had this passage in view, when he informs us, that parents and children snatched from each other’s mouths the wretched food, with which they endeavoured to support themselves. C.

Ver. 56. *Envy.* Heb. “her eye shall be evil towards the husband of her bosom,” &c. H.

Ver. 57. *And the filth, &c.* They will eat the child just born, through extreme hunger. Lament. 2:20. The Chal. Sept. &c. agree with the Vulg. which conveys an idea of the most horrible distress. C.—Indeed it is so horrible and disgusting, that we find no vestiges in history of the completion of the prophecy, taken in this sense. Some, therefore, explain the original, “And her feast, *or* dressed meat, (shall be) between her feet, even of her own children, which she shall bring forth.” Bate, p. 71. Parkhurst on *itsoth*. Others believe that the Hebrew is corrupted by the insertion of *b* before another *b*, in *children*; and by the transposition or addition of *i* in the first word; so that to translate, with the generality of interpreters, “She shall grudge ever bit, *or* her eye shall be evil towards her husband, and towards her son, and

towards her daughter, and towards her afterbirth ... and towards her sons which she shall have brought forth," seems absurd enough. If the woman's eye be evil towards her son, and towards her afterbirth, (which, however, is incapable of depriving her of food) what need of repeating, and towards her sons? Yet the present construction requires this translation; though it is obvious that the woman must have been actuated in a different manner, with respect to these different things, as all allow that she was afraid lest those who were grown up, how dear soever to her, might deprive her of her abominable food, while her eye was evil towards her afterbirth, (or secundines, if the word *ssolithe* can have this meaning) because she was designing to eat it privately. The Sept. translate *Korion*, "the skin," or *Chorion*, "a little girl," (Houbigant) unless (H.) the former word may rather have this signification. Hill.—The Arab. deviates a little from the Heb. "She will deny her husband, her son, and her daughter, her secundines, which fall from her." If, therefore, the two corrections proposed by Houbigant, and approved by Kennicott, (who produces for one of them (*ubnie*) the authority of the oldest Heb. MS. in England) be admitted, all will be clear and conformable to the event. "56. Her eye shall be evil towards ... her son, and towards her daughter. 57. And she shall boil, (*ubossilthe*, instead of *ubossolithe*) that which cometh out from between her feet, even her children, (*ubnie*, not *ubobnie*) which she shall bear; for she shall eat them, for want of all things, secretly." This prophetic and terrible denunciation was realized in the siege of Samaria, when two women agreed to eat their own children, one of whom was actually boiled, and the very word here in dispute is used, 4 K. 6:29. Kennicott.—And in the last siege of Jerusalem we read (Joseph. vii. 8) of a mother killing her own child, to satisfy the cravings of hunger and rage against the rioters who had repeatedly plundered her house. Her name was Mary. She also boiled her suckling infant, and actually devoured a part of it. H.

Ver. 59. Increase. Heb. distinguish, or render thy plagues wonderful. C.—*Perpetual*. Heb. "lasting." H. See v. 27.

Ver. 65. Fearful, dejected, distrustful. The Jews are under continual alarms. C.

Ver. 66. Thy life, being in danger from all sides. The Fathers explain this verse of the behaviour of the Jews towards their Messiah, who was crucified before their eyes; and still they will not believe in him, though he is their *life*, (C. 30:20,) *the way, the truth, and the life*. Jo. 14:6 and 1:4. S. Leo. S. Aug. c. Faust. xvi. 22, &c. H.

Ver. 68. With ships, so that thou wilt have no means of escaping by

flight. M.—The Romans had a fleet in the Mediterranean, with which they would probably convey the captives into Egypt. Josephus (Ant. xii. 2, &c. Bel. vii. 16) informs us, that many of the Jews had been conveyed into that country after Jerusalem had been ruined by the Chaldees; (C.) and after it was at last destroyed by the Romans, some of “those who were above 17 years of age, were sent thither in chains to work at the public works;” others were reserved to grace the victor’s triumph, or “to be destroyed by the sword, or by wild beasts in the theatres, while those who were under 17, were sold. During the time that Fronto was making the selection, 12,000 were starved to death, either by the cruelty of their keepers, or because they refused food; the multitudes causing it to be very scarce. In the course of the war 97,000 were taken prisoners, and in the siege 1,100,000 perished. For then the whole nation was shut up in prison, as it were by fate, and the city was besieged when full of inhabitants,” at the feast of the Passover; “so that the number of those whom the Romans slew publicly, or took prisoners, was greater than ever was destroyed,” at once, “by the fury of man, or by the wrath of God.” ib. C. 17. Pompey had carried away many captives into Egypt about 120 years before. Pharaoh Sesac took and pillaged the city, under Roboam, 2 Par. 12:2.—*That*. Heb. “by the way, concerning which I spoke to thee (that is, by returning back, through this wilderness, as thou formerly desiredst,) thou shalt see it no more.”—*Set to sale, (venderis,)* lit. “shall be sold.” After the Jews had been sold, their new masters could not find any to take them off their hands. H.—*Buy you*. Protestants, “there ye shall be sold ... and no man shall buy you.” Can a man be sold without being bought? Whereas if the verb *hithmaccartem* was rendered, *and ye shall offer yourselves to sale*, the sense would be proper, and expressive of the most bitter sufferings. Kennicott.—Hegesippus (v. 47,) says, “there were many to be sold, but few purchasers; because the Romans disdained receiving the Jews as slaves, nor were there any Jews left to redeem their countrymen.”

DEUTERONOMY 29

Ver. 1. *Covenant* renewed, and confirmed with an oath, v. 12. M.—*Horeb*. Thus the speech of Moses is concluded, (C.) and consequently this verse should be at the end of the last chapter, as it is placed in the celebrated editions of Michaelis and Houbigant. The latter observes that, *beside that covenant*, &c. shews, that the curses here recorded, are not by way of explication of those mentioned in the preceding 27th chapter, “but of a quite different kind. The former are denounced

against those who violate the law of the decalogue, which was given at Horeb; neither do they threaten that the chastisements shall be inflicted in this life: the latter maledictions threaten present punishments, and those of a public nature.” See C. 27:26. H.—Josue put in execution in a more solemn manner, what Moses here describes, (Jos. 8:30,) to intimate that Jesus would give the last finishing to the outlines of the old covenant.

Ver. 3. Seen. Many who were present had seen the plagues of Egypt, and what the Israelites themselves had suffered in the wilderness. C.

Ver. 4. Hath not given you, &c. Through your own fault, and because you resisted his grace. Ch.—If they had not been guilty, Moses would never have made them this reproach. “But he shews that they could not understand or obey without God’s assistance, ... and yet if ... it be wanting, *si adjutorium Dei desit*, the vice of man is not on that account, deserving of excuse, since the judgments of God are just, though they be hidden.” S. Aug. q. 50.—Others explain it thus: Hitherto you have not been able to discern the designs of God in your regard: but now, being on the point of crossing the Jordan, to take possession of the land which God had promised to your fathers, you ought to place an unbounded confidence in him. Others read with an interrogation, which entirely removes the evil interpretation of the wicked, who pretend that God requires impossibilities. “Hath not the Lord?” &c. C.—God sometimes delivers over to a reprobate sense, and to their own will. Theod. q. 37. W.

Ver. 6. Bread, &c. as your ordinary food, (M.) though they might have both bread and wine on some occasions; as when they adored the calf, &c. S. Aug. q. 51. See C. 8:4. C.—*Your God*, providing a miraculous food for you. M.

Ver. 9. Understand. Heb. “succeed in all your undertakings.” C.

Ver. 10. Doctors. Heb. *Shoterim*. Sept. *Grammateisagogeis*, (C.) “officers, heralds,” &c. C. 1:15. 19:18, they are translated *magistros*, “masters of magistrates.” H.

Ver. 11. Besides, (exceptis,) which may signify all were present; or rather that the strangers of Egypt, &c. who were employed in servile offices, were alone excluded, as having no part in the covenant made with the Israelites. C.—S. Jerom seems to have rendered *min, præter*, in the latter sense; but the Chal. Sept. &c. take it in the former, as if none at all were absent, from the highest to the lowest. M.

Ver. 12. Pass; alluding to the custom of people who pass between the

victims, when they engage in a solemn covenant, as Abraham did, Gen. 15:10.—*Oath*. Sept. “imprecations,” specified in the preceding chapters, v. 14. C.

Ver. 15. *Absent*. Heb. “with *him* that standeth here this day before the Lord, and with him that is not here with us this day.” If all were present, (v. 11,) the absent must here denote the posterity of the Israelites yet unborn. H.—God made the covenant with Abraham and with his seed, before he had any children in the world.

Ver. 17. *Idols*. Heb. “you have seen their abominations and their filth, (or idols,) wood,” &c. Sept. “their abominations and their idols.”

Ver. 18. *Bitterness*; an Israelite, who cherishes now in his heart any idol, (H.) and who may draw God’s judgments upon the people, (C.) or induce them to follow his wicked example. H.—Let all watch over their children, lest they fall off. Chaldee, “Let there be none among you now whose heart may be filled with the sin of pride.” See Acts 8:13 and Heb. 12:15, where this text is cited. The Heb. seems to allude to some very bitter herbs. *Rass* is mentioned as growing in the ground, and the juice of it is often alluded to. Ose. 10:4. Jer. 8:13. Ps. 68:22. *Lane* is generally joined with the former term, and God threatens to make the faithless Israelites eat of it. Jer. 9:15. Prov. 5:4. It may denote a poisonous bitter herb, as well as *rass*, which signifies “the head, gall, wormwood, aconite,” &c. C.—The *root* designates a mind secretly infected with idolatry, and the appetite, being once drunken with pleasures, thirsteth still more. W.

Ver. 19. *The drunken*, &c.: *absumat ebria sitientem*. It is a proverbial expression, which may either be understood as spoken by the sinner, *blessing*, that is, flattering himself in his sins with the imagination of peace, and so great an abundance as may satisfy, and as it were, *consume* all *thirst* and want, or it may be referred to the *root of bitterness*, spoken of before, which being *drunken* with sin may attract, and by that means *consume* such as *thirst* after the like evils. Ch.—S. Jerom seems to have translated *sephoth* by *assumat*, as the MSS. and interpreters read, before the correction of Sixtus V. who adopted the other signification of the Heb. *absumat*. C.—The sense however seems to be the same, as *evil communications corrupt good manners*, the wicked draw on those who before were dry, or *thirsty*, and superior to the allurements of pleasure, but not quite so sincere and constant as to shut out from their hearts the desire of tasting, what the man of the world so highly extols, and thus the just give way to the temptation, and become the companion of the libertine and of the idolater, and of course share in his destruction. The feasts of the idols were generally

celebrated with the most dissolute mirth, which seemed more congenial to the depraved heart of man, than the sober feasts, which the Lord allowed his people. The drunken revellings in honour of Bacchus, who was worshipped in Arabia, &c. were a disgrace to human nature. Yet it is well known with what eagerness the deluded pagans joined in these *religious sports*. How prone to such excesses the Israelites also were, sacred history too plainly shews, so that they might well be described as *thirsty*, and willing to imitate those who were already *drunk* with dissolute pleasures; and this proverbial warning was not unnecessary to remind them what they had to expect from such conduct, at least if the people should become generally addicted to the service of idols. The most terrible chastisements mentioned below, (v. 20, &c. and in the preceding chapters, and still *greater*, C. 28:61,) hung over their guilty heads. But the man who should give occasion to such a defection from the Lord, and, like Jeroboam, cause *Israel to sin*, must remember that he will have to suffer for the sins of all those whom he has perverted. Hence this cutting remark almost always accompanies the mention of Jeroboam's name, *He made Israel to sin*. Such a one walked in *the way*, or imitated *the sins of the house of Jeroboam*, &c. A similar infamy and destruction attend arch-heretics and impostors. H.—Chal. translates, “Let him not say.... lest he should add sins of ignorance to sins of pride.” C.—Sept. “lest the innocent be involved in the destruction of the sinner.” Cornelius a Lapide would leave out the negation, and translate, “that the innocent may be,” &c. M.—Bonfrere believes that *the earth* is to be understood; “and the earth *drunken* or deluged with rain, may take away its former dryness, yet so as to be rendered unfit for cultivation.” The proverb affects those who wish for things which will prove destructive to them: so the man who expects to derive great pleasure and advantage from the practice of idolatry, will be miserably deceived, and will only bring on his own ruin; or, if his passions be gratified for a moment, he must, if he die in that state, endure eternal torments in destruction from the face of the Lord. Homer (Odys.) says, “Crimes prosper not; the low outstrips the quick.” *Festina lente*. Hasten slowly, is an old and useful admonition. *Ebria*, a drunken woman, is a very indifferent partner for one that is sober at a dance. H.—The flesh being indulged, presently perverts the understanding. D.

Ver. 20. *Enkindled*, (*fumet*.) Lit. “smoke.” H.—Heb. “the anger (lit. nose) ... smoke.” The Greeks and Romans adopt similar expressions, to denote the wrath and eagerness with which a person is actuated. “Fierce anger always sits upon his nose.” Theocrit. So Persius says, *Disce, sed ira cadat naso, rugosaque sanna*.

Ver. 23. *Of salt*. This salt was of a bituminous or sulphureous nature,

which would burn like oil, and was sometimes used in lamps. Herod. ii. 62. Plin. ii. 104. It dried up the moisture of the earth, and rendered it barren. For which reason, it was scattered upon such places as were no longer to be cultivated, or inhabited. Abimelech sowed some on the ruins of Sichem. Jud. 9:45. It seems that Palestine now feels the effects of this curse; as, for the most part, it is uncultivated, and a desert, though once so flourishing. C.

Ver. 26. *Knew not*, as their gods. M.—Indeed the gods of the heathens, were for the most part more recent than the days of Abraham, or of Moses, and only *newly come up*; (C. 32:17,) which was a sufficient proof that they were not gods. H.—*Assigned*. It seems, as if God had in a manner abandoned other nations to the dominion of idols, while he chose Israel for his peculiar people. Hence, if they followed another god, they were to be treated as rebels. Heb. may have another sense, “and from whom they have received nothing.” Chal. and Syr. C.—Sept. “gods to whom they were not faithful, (*or* whom they did not believe) and whom I did not appoint for them.” Even while the people pretended to follow the worship of idols, they could surely place no confidence in them, knowing that they were either mere creatures, or even the work of their own hands. H.

Ver. 29. *Secret things*, &c. As much as to say, secret things belong to, and are known to God alone: our business must be to observe what he has *revealed* and *manifested* to us, and to direct our lives accordingly. Ch.—The nations full of surprise, at the miseries, which were inflicted upon the Jews, and upon their country, could not comprehend what might have brought on so severe a chastisement, as they little suspected that it was their worshipping those gods, which they themselves adored, v. 2. But those who had been converted, and had been able to penetrate the secrets of God, by means of his gracious revelation, *answered*, (v. 25, &c.) that idolatry had been the chief cause of such inconceivable distress, and a crime of no less enormity, the refusing to acknowledge the true God, in the person of the Messias, and the putting him even to a disgraceful death, when he *came unto his own*, (Jo. 1,) had served to complete their misery. H.—Moses resumes his discourse, and says that these chastisements had been reserved in the treasury of God’s wrath, and he had not denounced them to their fathers; but now, since he had told them so plainly, what they had to expect, they would be inexcusable if they ran into the danger. Heb. may signify, “The secrets of the Lord ... are manifest to us.” He has shewn us this favour, in preference to other nations. Ps. 147:20. Vatab.—Secret things are known to God, while those only which are manifest can be discerned by men. Theod. q. 38. W.—Amama wonders at the *negligence* of B. Luther’s version; and

observes, that his commentators illustrate “the word of Luther, not of God,” in this place, p. 378. H.

DEUTERONOMY 30

Ver. 1. *Or the curse.* The sequel shews that this would prove their portion, and that they would have to do penance *among all the nations.* H.

Ver. 3. *Before.* The Jews are still in expectation of this deliverance, as they say this prediction does not relate to the captivity at Babylon. But Nehemias understood it in this sense, (2 Esd. 1:8,) though it will not have its perfect accomplishment till the latter days, when the Israelites will embrace the true faith. Rom. 11:25.

Ver. 4. *Poles.* The arctic and antarctic, the northern and southern poles; that is, into the most distant regions. M.—Heb. “the end of heaven,” where it seems to rest upon the earth. C.

Ver. 5. *Fathers.* Some sinners have risen to greater eminence by sincere repentance, than others who have offended less. W. See Luc. 7:47.

Ver. 6. *Circumcise.* Sept. “purify.” Chal. “take away the folly from.” After the captivity, idolatry was never very prevalent among the Jews. H.—But this prediction will not be fulfilled till the Jews acknowledge the Messias. C.—Those whose hearts are circumcised, as God here promises, are enabled to love him above all things; and no doubt he will fulfil what he has thus engaged to do, with regard to some. W. S. Aug. q. 53.

Ver. 9. *Fathers.* He will again take a pleasure in bestowing favours upon thee, (C.) of a spiritual and more lasting nature. Hence the Jews may understand that they have not yet repented, as they ought to do; since they have been under the wrath of God for above 1500 years. Salien. H.

Ver. 11. *Above.* Heb. “separated, unknown,” &c. Sept. “too heavy.” S. Paul (Rom. 10:6,) adapts this to the Christian law, which is the perfection of that given by Moses. The precepts of Jesus Christ are well known, and easily accomplished (C.) by the sincere lover of justice, (H.) assisted by powerful grace. S. Aug. q. 54. S. Peter (Acts 15) insinuates, that it was very difficult under the old law, to comply with all the regulations, at a time when the sacraments did not convey

such great graces. D.

Ver. 12. *Work.* There is no need of studying the mysteries of astrology, as the Magi do, to understand the will of God. Grot.—S. Paul adds, (v. 7,) *or who shall descend into the deep?* which is not in Heb. C.—But he probably alludes to the following verse, as *the sea* is often styled *the deep*. It was not necessary for the Jews, or for Christians, (H.) to undertake long voyages, to discover the true God, as the ancient philosophers were obliged to do; and after they had obtained some idea of the truth, they were afraid to declare it, on account of the prejudices of the people. C.—But the most illiterate among us, may easily obtain sufficient knowledge to regulate his life. H.

Ver. 14. *Heart.* Sept. add, “and in thy hands.” Thou art often obliged to talk about the law, and to learn it by heart. Nothing hinders thee, with the grace of God, from putting it in practice. C.—No teacher could more plainly inculcate the liberty of the human will. Theod. q. 38. S. Aug. de Nat. 69. S. Amb. &c. W.

Ver. 15. *Evil.* Obedience will insure eternal life: but if thou give the preference to evil, the second death must be thy portion, v. 19. H. Eccli. 15:17. M.—It may also refer to the goods and evils of the present life, of which Moses has been speaking. C.

Ver. 19. *I call.* He begins his canticle in the same emphatical manner, (C. 22) as Isaias does his prophecy. H.

Ver. 20. *He is.* From God all advantages are derived. We may render the Heb. with the Sept. “Because this is thy life (C.) ... to dwell,” &c. By observing the law of God, long life and possession of the promised land can be alone attained. H.

DEUTERONOMY 31

Ver. 1. *Went.* Began. M.—“Concluded.” Sept. continued, or, just before he dismissed the audience, he spoke to them as follows. Josephus (iv. 8,) thinks that this took place the day after his first harangue. C.

Ver. 2. *Come in,* to conduct you. M.—*Especially.* Heb. “and the Lord.” It was not the want of strength which hindered Moses from continuing to perform his arduous functions, as he was still full of vigour both in soul and body; (C. 34:7. C.) but it was his submission to the will of

God, who had resolved thus to punish his former diffidence. H.

Ver. 3. *Then.* This word is not in Heb. or the Sept.; neither does Moses mean to insinuate, that God would take his place in conducting the people; but only that after he should be no more, the divine Providence would no less watch over his people, and direct the councils of *Josue*, who stood beside him. H.—The ark preceded the army, (Jos. 3) and God invisibly put the enemies of Israel to flight. M.

Ver. 7. *Called.* Heb. “unto Josue.” He did this publicly that no dispute might arise after his death, respecting the choice of a successor. H.—*Lot.* Heb. and Chal. “thou shalt put them in possession of it.” C.

Ver. 9. *This law* of Deuteronomy. M.—Some think that he had written so far before he came to the assembly, as well as the *Canticle*; because God commanded him the same to ascend the mount. C. 32:48. C.—But Moses did not speak the discourses recorded in this book, at one time. After he had, therefore, dismissed the people with his blessing, and with an assurance that God would be their newly appointed leader, he committed to writing what he had delivered by God’s order, at different times, and gave a copy of the Pentateuch to the priests, who were to keep it carefully on the side of the ark, and explain it to the people, particularly every seventh year. The Jews understand *this law* to mean the whole Pentateuch. It may denote also, more particularly H. Deuteronomy, as far as this place, or the 27th, and three subsequent chapters of it. He gave two copies; one to be deposited beside the ark, and the other (v. 26,) to be kept by the priests. In all contracts of consequence, this method is observed, one copy being laid carefully by, and the other left in the hands of those who may be concerned. Jer. 32:12. The Rabbins say that 13 copies were taken; one for each of the 12 tribes and one to be placed on the side of the ark. But of this new assertion we must not expect to hear any proof.—Priests, whose duty it is to instruct the people. Mat. 2:7. C.—*Ancients*, or magistrates, who must put the law in execution, and guide their decisions by it. H.—The mention of the *ark* in this place is to insinuate that the book was to be deposited on one side of it, v. 26. The priests might carry the ark, if they thought proper, (M.) as they did sometimes on the more solemn occasions; (Jos. 3 and 6. 1 K. 4:4,) though the duty belonged to the Levites. Num. 3 and 4. The pagans placed their sacred books in their temples, under the care of the priests, who were obliged to transcribe them. C.

Ver. 10. *Years* commenced. Heb. “at the extremity of seven years.” The sabbatic years began at the expiration of every six years, (H.) after the land of Chanaan was conquered, (C.) or perhaps after the

passage of the Jordan, which took place soon after this discourse was made. Josue spent above six years in the conquest of the country, and then divided it among the tribes. The seventh year was the first *year of remission*; as the Israelites, particularly on the east side of the Jordan, had already enjoyed the benefits of the country for a considerable time. If they had been required to wait till the whole had been conquered, no sabbatical year would have been of obligation before the reign of Solomon, as he had still some of the devoted nations to subdue. See Ex. 23. Lev. 25. Salien. A.C. 1463. At this time, the ark was removed from Galgala to Silo, where it remained about 350 years. Jos. 18. H.

Ver. 11. *Thou shalt.* Sept. “you shall read.” Josephus says, the high priest had to perform this office; while the Rabbins assert, that the chief magistrate, Moses, and his successors, the kings of Juda, had to read the law publicly. The princes did this in the court of the temple, designed for the *women*, as they also were bound to hear it. We find that Josias read aloud in the temple the words of the covenant, which have been lately discovered, 4 K. 23:2. C.—But Esdras, a Levite, did the like; (1 Esd. 8:2,) and the command seems to be directed chiefly to the priests, from whose number Moses was not excluded. Ps. 98:6. H.

Ver. 12. *Children, (parvulis.)* Those who were above 12 years of age, attended the festivals as much as possible, particularly the three great ones. Even little children came to the temple, when they did not live at too great a distance. The lawgiver knew of what importance it was to inspire their tender minds with a love and respect for religion, and for the laws. C.

Ver. 14. *In the court,* as none but priests were allowed to enter the *tabernacle*. M.

Ver. 17. *My face,* as one indignant and much displeased. C.—I will withdraw my special protection and favours from them. M.

Ver. 19. *This canticle,* which will be given in the following chapter. Hence this law, (v. 9,) may comprise not only what had gone before, but also the remaining part of the book of Deuteronomy. This Moses would write before his death, and deliver entire, with the preceding books, to be kept with the utmost care, by the priests, as a *testimony* to remind all of what had happened in past ages, and what would befall the transgressors of God’s law. H.—The canticle, containing an abridgment of the book of Deuteronomy, (C.) as the latter did of the whole law, was to be copied out more frequently, (H.) and committed to memory. Some suppose that Moses and Josue are here ordered to see this put in execution. Others think that Moses gives this

commission to the priests.—*That they*. Heb. “put in their mouths, (C.) that this song may be a witness for me against,” &c. God foresaw that the Israelites would prove rebellious; but he leaves them without excuse, as they could not plead ignorance. H.—This testimony against them was written in the form of a canticle, that it might be more easily remembered. W.

Ver. 20. *Despise, (detrahent,)* “detract,” (H.) and represent me as an unjust and weak God. Heb. “they will despise, or blaspheme,” &c. Sept. “they will irritate me.” C.

Ver. 21. *Thoughts*. Heb. “imagination.” Sept. “wickedness.”—*Them*. Heb. “concerning which I swore.” Sept. add, “to their fathers.” H.

Ver. 23. *The Lord*. Heb. has not this word, so that it would seem as if Moses had given this charge to Josue; but the context shews (C.) that it was the Lord; (v. 14,) for he swore to give the land of Israel. The Sept. insert the words of Moses and the Lord. “And Moses commanded Josue ... the land which the Lord swore.” H.—This is the first time that God addresses Josue, in order to confirm his authority. M.

Ver. 26. *Side*. But not within, (M.) according to the generality of interpreters, whom Calmet follows. Ex. 25:10. But here he adopts the contrary opinion of *Jonathan* and Grotius, and asserts that this writing, containing the 29th, 30th, and 31st chapters, on thin boards, was placed in the ark, beside the tables of the law, in the same manner as the Philistines placed in it a coffer of gold, 1 K. 6:8. We read (3 K. 8:9,) that there was *nothing in the ark except the two tables*, which might be true at the time that book was written; though S. Paul (Heb. 9:4,) tells us, that *the golden pot, and the rod of Aaron*, were *in the ark*. If they were there in the days when the author of the first book of Kings lived, the passage in question must be understood with these exceptions. C.—This difficulty cannot, however, be now easily decided, as the Scripture often uses the word *in* to denote near to, &c. v. 14. The coffer of the Philistines might also be on the *outside* of the ark. H.—*Thee*. This act of ratification of the covenant, which had been made at Horeb 39 years before, (C.) was placed in or near the ark. H.—The three chapters, of which it probably consisted, seem to have been what was discovered in the reign of Josias; as the threats and blessings which they contain, would naturally tend to make a strong impression upon all, 4 K. 22:8. C.—Kennicott thinks that Helcias discovered the very MS. which Moses had written with his own hand, and which he deposited neither in, nor fastened to any side of the ark, but only placed by the side (*mitsad, juxta*, Noldius) of it, or upon the same table; so that it might not be taken by the Philistines, but kept in

some suitable place. Dis. ii. It is surprising that Huet cites Jonathan as delivering this sentiment, *in capsâ ad latus dextrum*. H.

DEUTERONOMY 32

Ver. 1. *Speak*. Heb. and Sept. "Heaven attend, and I will speak." H.—Never was there an exordium more pompous, or better adapted to the subject. Moses calls those who never die to witness what he asserts, as if to insinuate that these truths ought never to be forgotten. See Num. 4:6. Virgil (xii.) imitates this style, *Esto nunc sol testis & hæc mihi terra precanti*, (C.) which puts in the mouth of Æneas, to whom Latinus replies, *Hæc eadem Ænea, terram, mare, sidera juro*.

Ver. 2. *Gather*, as rain does from vapours; (M.) so let the sum of what I have taught you be collected into this short canticle, and penetrate your hearts. H.—Chal. "may my discourse be as delightful as the rain." Sept. "may my apophthegm (or sententious discourse, C.) be expected with earnestness, like rain," when the soil is thirsty. H.—Preachers are compared to clouds, and their speech to rain. Is. 60:8. Eccli. 39:4.—*Drops*. Some explain this and the former term in the original, of "a stormy and vehement shower," while others attach this idea only to the last part of the sentence. C.—The lawgiver wishes to engage the hearts of his audience by mildness, though he is forced also to thunder, in order to rouse their attention, v. 15. H.—Sound doctrine produces much fruit in good dispositions, as rain causeth the seed to push forth which has been sown in an excellent soil. W.

Ver. 3. *Invoke*, or praise. Vatab.—*Magnificence*; admire and fear this greatness. C.—The first duty of men is to praise God, the next to confess their sins, v. 5. W.

Ver. 4. *Right*. You cannot complain of having been first abandoned by God. All his works and proceedings are entitled to praise. Heb. "This rock, (*hatsur*) his works are perfect." C.—Sept. "God, his works are true." H.—God is often styled a *rock*, to denote this strength. v. 18. Ps. 62:8.

Ver. 5. *Filth*, or idolatry. The fidelity of God is contrasted with the infidelity of his people, who deserve not to be called his children. The Sept. Chal. Syr. and Arab. seem to have read in a different manner from what the Hebrew does at present. C.—As it stands it is quite unintelligible: *Corruptit, non filii ejus, macula eorum*. Two letters have been carelessly inserted, and *la* has been placed after *lu*, contrary to

the Samaritan text, which is perfectly clear: "They are corrupted, they are not his, *but filii maculæ*, children defiled." Houbigant, prol. 75.—Capellus (p. 288,) condemns the Sept. as he follows a wrong punctuation, and translates, "they did not sin against him, reprehensible children;" whereas, it more properly signifies, "they sinned, not his, *but* children deserving reprehension, (*or* children of blame, they did not belong or stick close to him) being a crooked and perverse generation." H.—Their wickedness cannot be attributed to God. He is no less powerful and holy, though they have given themselves up to the service of idols. S. Aug. q. 55. C.—He had given them all necessary instructions and assistance; so that, finding them always prone to evil, the more favours he heaped upon them, he was on the point of exterminating all the guilty at once, v. 26. H.

Ver. 6. *Possessed thee*, as his peculiar inheritance. M.—Heb. "has purchased thee, made thee, and established thee." C.—The Sept. render this last word like the Vulg. as they seem to have read, *ibnoc*. C.

Ver. 8. *Israel*. He suffered the people of Chanaan to occupy as much land as would be requisite for the Israelites. Sept. "according to the number of the angels of God." Hence many of the ancients gathered that there were seventy angel guardians of provinces, and as many languages; while others did not pretend to determine the exact number. But the version which they have followed, is in opposition to all the rest. C.—They have also disputed, on this occasion, whether the elect will be equal in number to the good angels, as S. Greg. thinks; (hom. 34, in Luc. 15) or they will only fill up the places of those who have fallen. See Mag. Sent. ii. 9. Abenezra observes, that interpreters understand this text as alluding to the dispersion of nations, (Gen. 11,) when God decreed that the land of the seven nations should belong to and be sufficient for the Israelites. Amama. H.—The Heb. may be rendered, "He fixed the limits of each people. At that time the children of Israel were few in number, (9) when the Lord chose his people," &c. Long after the division of the earth, (which the Lord had ordered, Acts 17:26,) the Israelites were very few in number, as Jacob observes, Gen. 34:30. See C. 26:5. Ps. 104:9. 12. C.—But this explication does not satisfy Houbigant, (p. 76, Prol.) no more than that of Le Clerc. He is convinced that a word has been transposed, and another left out, as the Samaritan copy has Israel twice, and he would therefore translate, "He divided his people according to the number of the sons of Israel." In his eternal decrees, He allotted twelve portions of land in Chanaan to the descendants of Jacob, and these Josue was ordered to mark out for them. See Jos. 4:5. H.

Ver. 9. *Lot.* Heb. lit. “the cord,” in allusion to the ancient method of dividing lands with a cord. Herodotus (ii. 6,) observes, that the length of one, in the Upper Egypt, was 60 stadia, or 7700 paces, while it was only half as much in the Lower Egypt.

Ver. 10. *He found.* Sept. and Chal. “he gave him what was sufficient, in the desert land.” God made a choice of a nation destitute of every thing, that they might confess with gratitude that they had received all from him. C.—“Taught him” both by “instructions,” and by various “chastisements.” Sept. *epaideusen.* H.—The space of forty years was necessary (C.) to eradicate the propensity to evil, and the corrupt manners of the Hebrews, who were therefore conducted through a wilderness, where they might not be contaminated by the company of other nations, (H.) but might have leisure to meditate on the law of God. C.—*Eye*, with the utmost care. M.—He protected those whom he had chosen out of pure mercy. W.

Ver. 11. *Shoulders*, as (Ex. 19:4,) upon *the wings of eagles*. It is said that the eagle hovers over the nest, to encourage her young ones to fly, and when she sees them exhausted, she takes them upon her back. This similitude shews the extreme affection of God towards his people. Heb. and Chal. may also be, “as an eagle makes (C. or stirs up) her nest, hatches her young, spreads her wings over them, and bears them upon her wings, so the Lord alone was his leader.” H.

Ver. 12. *With him*, to stand up in their defence, though the Israelites adored but too many others in the desert.

Ver. 13. *High land*, in a place of safety, both against the enemy, and the inundations of water. The Nile renders Egypt like one continued sea for about 80 days, in the summer season. C.—God had already begun to put the Israelites in possession of the fertile countries east of the Jordan, where there were several high mountains. H.—But when this canticle should be recited, in after ages, they would also enjoy the other regions, which had been promised unto them, on the west. Moses speaks, like a prophet, of things to come, as if they were already past. M.—*Stone.* Bees make honey in such places, and olive trees flourish on the side of a hill. Vestiges still remain of the industry with which the Jews have formerly cultivated their territory, supporting the earth with walls (C.) when it was in danger of falling down, or of becoming barren, for want of moisture. H.

Ver. 14. *Butter*, or “cream,” as the former article was probably not yet discovered. Gen. 18:8. C.—The proofs of this assertion, from the original, *chemath*, and from the Scripture, frequently representing butter as a *liquid*, seem not, however, very solid. See Judg. 5:25. Prov.

30:33. The Sept. have lit. "the butter of oxen," but the latter name includes all of the species. H.—*Basan*. The Sept. have "the young of bulls and of he-goats;" though they generally translate "fat sheep." See S. Jer. in Isai. liii.—*Wheat*. Heb. "fat of the kidneys of wheat."—*Grape*. See Gen. 49:11. Androcides wrote to Alexander, who loved wine too much, "when thou art about to drink wine, remember, O king, that thou art drinking the blood of the earth." Plin. xiv. 15.

Ver. 15. Beloved. Hebrew *yeshurun*, is supposed to be a diminutive of Israel. C. 32:5 and 26. C.—Prot. "Jeshurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God, *which* made him, and lightly esteemed the rock of his salvation." This sudden change of persons is not found in the Sept. "And Jacob eat, and was filled, and the beloved kicked; he grew fat, thick, and broad, and he abandoned God ... and revolted from God his Saviour." H.—Temporal prosperity occasioned the revolt of the Jews against their benefactor. W.

Ver. 17. *Devils*. Heb. "to the destroyers, or to those of the fields." See Lev. 17:7. Baruc. 4:7. 35. C.—*Knew not*. Sept. "revered not." H.—Heb. may be, "who knew them not," who had bestowed nothing upon them. C. 29:26.—*Come up*. Heb. "of the neighbourhood;" gods whose origin they knew, (C.) as well as the people who had given them that title; (H.) gods of human invention. M.—Novelty allureth to the worship of idols and to heresy.

Ver. 18. *Created*. Sept. "gave thee food." Heb. "of the rock that begat thee, thou art unmindful, and hast forgotten God that formed thee, (H.) or praises thee," the source of thy felicity. C.—Calvin (Instit. i. 11. 9,) to insinuate that Catholics adore pictures, as the Israelites did the golden calf, pretends that they could not have forgotten that God delivered them out of Egypt. Thus he contradicts the Scriptures! W.

Ver. 19. *Daughters*. The women of Israel, who were not less addicted to idolatry than the men. H.

Ver. 20. *From them*. The Jews themselves acknowledged, in the siege of Jerusalem, that God had abandoned and given up to destruction his once beloved people. Joseph. Bel. vii. 8. C.—*Consider*, or look on their utter ruin with indifference, or rather with complacency. H.—*I will laugh at your destruction*. Prov. 1:16. C.—God loves without seeing any preceding merit in his creatures, but he never abandons them till they have first proved unfaithful. W.

Ver. 21. *Vanities*. Sept. "idols." H.—*Nation*. The Gentiles were of this description, when they were called to the true faith. This excited the

indignation of the Jews, as they would neither enter heaven themselves, nor suffer others to obtain that happiness. Rom. 1:19. Theod. q. 41. "An association bound together by law, constitutes a nation. A multitude which has no laws, or bad ones, is unworthy of the name." Grot.—The Jews looked upon all others with sovereign contempt. C.—Now, in their turn, they are despised. W.

Ver. 22. A fire. He alludes to the destruction of Sodom, (C.) which may be considered as a figure of that which will overtake the whole world at the last day, and excruciate both the souls and the bodies of the reprobate in the flames of *hell*. H.—Fire also denotes war, the horrors of which overwhelmed the Jews both at the first and the last sieges of Jerusalem. C.

Ver. 23. Arrows. Pestilence, famine, war, sickness, and death, are termed the arrows of God.

Ver. 24. Birds. This refers in a particular manner to those who are deprived of sepulture, and hung on a gibbet. C. 27:26. Josephus (Bel. vi. 12,) informs us, that the multitude of Jews who were to be crucified, was so great, that sufficient wood could not be procured to make crosses for them, nor was there place for them to stand. Heb. "they shall be burnt with hunger, and devoured with burning heat;" (H.) or with the disease called the carbuncle. C.—But the Sept. and Chal. explain it of "birds." H.—*Bite*. Sept. "with a painful contraction of the nerves." Chald. "infested with evil spirits."—*Beasts*. Thus God forced the people of Samaria to obey his law, 4 K. 17:25.—*Fury*, "venom." Pagnin. M.

Ver. 26. Men. Heb. "I said I will disperse *or* exterminate them." Samar. "my fury shall consume them." We may translate, "I had resolved to destroy them; 27. But," &c. (C.) or Prot. "I said I would scatter them into corners, and would ... were it not that I feared the wrath of the enemy," &c.—*Where are they?* in the mouth of God, shews an utter destruction, so that no vestiges of them remain. *Their memory is perished*. H.—God sometimes defers punishing the sinner for just reasons. W.

Ver. 27. Wrath. The enemies of the Israelites wished nothing more than their destruction. If therefore God had gratified this desire, by punishing his people as they deserved, the enemy would have presently insinuated that He had not been able to drive them out, or that (H.) he was fickle, &c.—*Mighty*. (*excelsa*;) "lifted up." This expression shews the pride and insolence of those who make use of it, as if they despised God and all his laws. Procopius mentions this wicked inscription, to be still seen at Rome, "I lift up my hands to (or

against) God, who destroyed me, though innocent, in the 20th year of my age." Pos. Procius, (C.) who seems to have been a woman, *quæ vixi*, &c. H.

Ver. 28. Wisdom. Interpreters generally explain this and the eight following verses, of those nations whom God employed to scourge his people, though some understand it all of the Israelites. C.—The words may be applied to all who transgress the law of God, as this is a sure mark of folly and impiety, and the Lord earnestly wishes that all should be converted, v. 29. True wisdom reflects on the past, present, and future, (W.) in order to make provision for the last great conflict. H.

Ver. 30. Thousand. In the battles which the Israelites had fought, the hand of God had appeared so visibly in their defence, giving them the victory over nations much more numerous, (C.) that all must confess their defeat must be in punishment of some former transgression, and that it is not the *mighty hand* of the *enemy*, but God himself, who chastises his people, as he had foretold. C. 28:7. 25. 49. H.—Of this the neighbouring nations were convinced, as Achior declared to the Holofernes. Judit. 5:17. When the Hebrews neglected the law of God they were oppressed, and their conversion was presently rewarded with liberty, (C.) and a profusion of blessings.

Ver. 31. Judges. The Egyptians, Amalecites, &c. had witnessed the miracles which God had now wrought for 40 years' time, in favour of his people. H.—They knew also how the Israelites had been punished for their sins. M.—Though they followed a false religion themselves, they could discern the beauty of the true one. W.—*Video meliora proboque—Deteriora sequor.* Ovid.

Ver. 32. Bitter. The enemies of Israel, were of an accursed progeny. H.—They imitated the vices of those wicked cities. Moses cautioned his people to beware of the root of bitterness. C. 29:18. C.—If they should neglect the admonition, and become like the Chanaanites, they knew what they had to expect. H.—Their works being hateful to the Lord, (M.) he would surely punish them. The fruits which grow near the lake of Sodom, though sometimes fair to the eye, (H.) are full of dust, "black and empty, they fall to ashes," *in cinerem vanescunt*. Tacit. v. Jos. Bel. v. 5. Growing on a bituminous soil, they could not but have a disagreeable taste. C.—The authors of the Universal History call in question what the ancients have reported concerning the fruits of Sodom. H.

Ver. 34. Treasures. Whether we refer to the preceding remarks to the faithless Israelites, whose corruption was less pardonable, as they had

received so many favours from above, or to their proud and cruel enemies, who exceeded the bounds of moderation in their wars, God keeps an exact account of all, and will shortly punish both according to their deserts. H.

Ver. 35. Time. Men are eager to punish their enemies, for fear lest they should escape. But God defers his chastisements frequently in this world, designing to make his enemies feel the weight of his indignation for all eternity. How consoling it is for the just, to think they have God for an avenger! “If thou, says Tertullian, remit the injury, which thou hast received, into his hands, he is the avenger ... How much ought patience to endure, in order to make God a debtor.” *Adeo satisidoneus patientiæ sequester Deus.*—*That.* Sept. “when” (C.) they shall fall and come to ruin. M.

Ver. 36. People who have been guilty, that he may spare them, when they repent. M.—“He will give judgment in favour of his people,” &c. Houbig.—*Servants.* He will not involve the innocent in the ruin of the rebellious. M.—But, at the same time, he will have them to be convinced that their salvation came not from themselves. He will assist them when all human aid has proved abortive, (H.) and when they are reduced to the utmost distress. See Isaias 35:3. 3 K. 21:21. Those who may have thought themselves secure in their sins, will not escape punishment. W.

Ver. 38. Wine. Hence the Jews abhor the wine of Christians, whom they consider as the greatest enemies of God. The pagans were accustomed to make libations to their idols, even in their ordinary repasts. C.—The *fat* was always sacred to God. Lev. 3:17. M.

Ver. 40. For ever. God can swear by no one greater than himself. Heb. 6:13.

Ver. 41. Lightning, equally terrible and penetrating: *fulminis acta modo.* Æn. ix. C.—Judgment, to punish with rigour my declared enemies. H.—These verses seem to regard the idolatrous nations, (M.) though God will not fail to punish the guilty, wherever they may be found. H.

Ver. 42. Enemies. I will tear the crown from off their head. Chal. I will destroy the king, as well as the meanest captives. Prot. “from the beginning of revenges upon the enemy.” At the very first I will completely destroy them. H.—I will punish them for the slaughter and captivity of my people, whom they have shaved, as a mark of their servile condition. M.—Their bare head, or vain counsels, will be detected and punished. W.

Ver. 43. People. Though God afflicted the Israelites for a time, he was always disposed to receive them to his favour again upon their repentance; and he will even receive them into his Church before the day of judgment. Rom. 11:25. C.—This decided predilection for them, would naturally induce other nations to *praise* them. Grabe's Sept. reads, "Rejoice ye heavens with him, and let all the sons of God adore him, and let all the angels of God strengthen them, because He avengeth the blood of his sons; and he will continue to do so, and he will punish his enemies, and will render to those who hate him; and the Lord will purify the land of his people." H.—In some editions, after *Let all the angels of God adore him*, (cited Heb. 1:6. Cappel.) they read, *Rejoice, ye Gentiles, with his people*, which S. Paul quotes, Rom. 15:10; and then they add, "And Moses wrote this canticle on that day, and he taught it to the children of Israel; (C.) 44 and Moses came forth to the people, and spoke all the words of this law, in the ears of the people, he and Jesus, the son of Nave," by which name they designate *Josue, the son of Nun*. H.—He assisted Moses in singing the canticle, as his colleague in office, to whom the obligation of withdrawing the people from idolatry would henceforth devolve. M.—God always preserved some of the Jews from the general corruption, till the time of the Messias. W.

Ver. 47. Live. Heb. "it is your life." They were to cherish the law as their own lives; for their prosperity and length of days depended on their observance of it.

Ver. 49. Passages. The author of the Vulgate has given this explication of *Abarim*. C.

Ver. 51. Cades. Heb. "at the waters of Meriba-Cadesh," &c.

Ver. 52. Into it. By repeating this reproach and judgment God excited in his servant the most lively sentiments of repentance for his fault. Num. 20. H.—Aaron had been deprived of the sight of this delightful country. If they had been labouring for its acquisition alone, the reflection must have been very cutting. But they had a better country in view, though they had greatly desired to enter into that land which was to be ennobled and purified by the birth and blood of the Son of God. H.—Having received the order from God in the evening, after Moses had taught his canticle to the people, he immediately set his house in order, and on the following morning he gave his last blessing to the tribes of Israel, and was attended by the chief to the foot of the mountain. Salien.

DEUTERONOMY 33

Ver. 1. *Blessing.* The Fathers, S. Aug. (q. 56,) &c. explain this of the Christian Church, rather than of the Synagogue. Theod.—*Man of God.* A title given to a prophet, 1 K. 2:27 and 9:6. The prophets often speak of things to come, as if they were past, as we have seen in the conduct of Balaam. Num. 24:3. Moses here delivers his last testament, and speaks as one no longer in the world, so that there is no reason to affirm that this chapter has been added by another hand; (C.) though Kennicott thinks it probable. He suggests, that the first verses of this blessing have been corrupted in the Heb. and should be translated: 2. He, Jehovah, came from Sinai, and he arose upon them from Seir; (Judg. 5:4.) 3. He shone forth from Mount Pharan, and he came from Meriba-Cadesh. (Num. 20:1. 13.) From his right hand a fire shone forth upon them. 4. Truly he loved the people, and he blessed all his saints. 5. For they fell down at his feet, and they received of his words. 6. He commanded us a law, the inheritance of the congregation of Jacob. 7. and He became king in Jeshurun, when the heads of the people were assembled, together with the tribes of Israel. See (Dis. i. p. 423,) the arguments which he produces in favour of this version. H.

Ver. 2. *Pharan.* Habacuc 3:3, mentions this apparition. See also Ps. 67:9.—*Saints.* God was accompanied by legions of angels, when he delivered the law to the Israelites, who are styled a nation of saints. Num. 16:3. Sept. “he hastened from Mount Pharan, with ten thousands to Cades. At his right hand are his angels attending.” H.—*Kodesh* does not mean *saints*, but holiness, or the city of Cades; and the preceding word, which Protestants translate, *with ten thousands*, more probably refers to another title of the city, as it is specified Meriba-Cadesh. C. 32:51. Ezech. 48:28. Ken.—*Law.* Chal. “from the midst of the fire he has given us a law, written with his own hand.” We may translate, “He hath shone from Mount Pharan, and multitudes accompanied him. The Holy One, who hath in his hand fire and the law.” See Isai. 6:3. God conducted his people, like a victorious general, through the wilderness, frequently appearing to them to strike terror into the rebellious. C.—When he first descended upon Sinai, his glory shone on Pharan and Seir, as it were in its progress thither. M.—The *law* is styled *fiery*, not only because it was given from the midst of flames, but also because it was to be put in execution with the utmost rigour. H.—But *doth* is Chaldee, and no where else used for the *law* in the books written before the captivity, nor is it acknowledged by the Sept. Syr. &c. Perhaps it was originally *aur*, as it is in the Sam. version, “*shone forth*,” conformably to a similar passage,

Hab. 3:4. "His brightness was as the sun, *horns*, or rather splendours (issuing forth) from his hand," &c. Ken.

Ver. 3. *People*, (*populos*.) God loves and watches over all, but particularly (C.) over the nation which he has chosen. Chal. See Wis. 3:1. Isai. 49:16.—*Doctrine*. It was formerly the custom for disciples to sit at their master's feet, (Act. 22:3,) as it is still in the Eastern countries. Bellon. iii. 12. Sept. "and these are under thee;" (H.) subject to thy orders. C.—Heb. is here extremely confused: "Yea, he loved the people; all his saints *are* in thy hand, and they eat down at thy feet; *every one* shall receive of thy words." Moses here addresses the Lord. How could he say therefore, *all his*, &c.? whose *saints*, and in whose hand? The Vulg. and Chal. have not the same difficulty, as they read, *in his hand*, *bidu*. but the Syriac has, "and he blessed all his saints." *Boroc* is not very unlike the present Heb. *bidoc*, (Ken.) *r* and *d* being frequently mistaken for each other, and *i* as often neglected by the Hebrew copyists. H.—The Sam. version confirms this alteration; and the text also has the *v*, *and*, at the beginning, which makes the whole to be clearly connected, particularly if we allow that *c*, which stands for *thy*, has been substituted for *v*, *his*, in the following words, *thy feet* and *thy words*, which ought to be *his*, as all the context speaks of God in the third person. This is agreeable to the Vulg. and to the Sept. also, in the last instance. In the former, the Heb. is printed *thy foot*, though the Sam. and several MSS. read *thy feet*. Instead of *yissa*, "he shall receive," (H.) the plural ought to be substituted, *v* being omitted both at the beginning and end, as it is in the name of Benaihu, 1 Par. 11:22. See 2 K. 23:20. The Sam. Syr. and Arab. read *and they received*, (Ken.) and the Vulg. *they shall receive*. The Sept. seem to refer this to Moses, "And Moses received from his words, the law which he enjoined to us." H.—That *Moses* should speak of himself, in this manner, seems very unaccountable, and therefore a word may perhaps have crept in, on account of its resemblance with the following term, *Mursse*. If it has not, Moses must have assumed the title of *king*, (v. 5,) which he seems nevertheless to have disclaimed; (C. 17:14,) and there was none in Israel before Saul. 1 K. 8:7. Ken.—We may, however, suppose that he puts these words in the mouths of the people, who would repeat this blessing after he was dead, and mention with gratitude how Moses had delivered to them so excellent a law, and administered the affairs of state with all the power and dignity of a king. H.

Ver. 4. *Moses*. He expresses himself as if the people were speaking. The change of persons is very frequent in this discourse.—*Inheritance*. So the psalmist (118:111,) says, *I have purchased thy testimonies for an inheritance for ever*. C.

Ver. 5. *He shall, &c. Erit rex*, may perhaps be as well rendered indefinitely, "There shall be a king;" or, with the Sept. "And there shall be over the beloved a ruler," as (H.) some understand this of Moses, others of Saul, though it most probably refers to God himself, who gave the law, and was acknowledged, in the most solemn manner, for the king of *Israel*.—*Right.* Heb. *yishurun*, a term which S. Jerom translates, with the Sept. (C.) C. 32:15, *the beloved*, as it is supposed to be a diminutive of *Israel*, to express greater tenderness. Thus Cicero called his daughter Tulliola. H.

Ver. 6. *Number.* This is conformable to the prophecy of Jacob, who deprived Ruben of his birth-right, on account of incest. He is even treated with indulgence, in being permitted to form one of the tribes. Yet some copies of the Sept. Syr. (Theod. q. 42,) and many interpreters, take this in quite a contrary sense, "let him be numerous, or not few;" the negation being supplied from the former part of the verse, which is not unusual in Hebrew. See Gen. 2:6. Psalm 9:19. Prov. 31:1, &c. The tribe of Ruben was in effect more numerous than those of Gad, Joseph, or Benjamin. Simeon receives no blessing, probably on account of the crimes for which so many of that tribe were exterminated, (Num. 1:23 and 26:14. C.) and particularly Zambri, one of the chief princes. ib. C. 25. W.—But Grabe's Sept. applies to Simeon what the rest apply to Ruben. "And let Simeon be many in number." No solid reason can be given why he should be passed over entirely, as, notwithstanding the infidelity of some of his children, and his own cruelty in not endeavouring to rescue Joseph, &c. he was to form a tribe among his brethren. H.—Some, therefore, imagine that he was to share in the blessings of Ruben, or of Levi, (with whom he is joined by Jacob. Gen. 49:5,) or of Juda, near whom he had his allotment of the promised land. Part of the tribe of Simeon afterwards dwelt in the territories of Juda. Jos. 19:1. 1 Par. 4:42. Judg. 1:3. But (C.) it is more likely that the name has been omitted or changed in the original, by the mistake of some early transcriber, in like manner as the tribe of Manasses, included in that of *Joseph*, seems to have been placed for that of Dan, which otherwise would be omitted. Apoc. 7:6. 8. Some have recourse to a mystery in both these places. H.

Ver. 7. *Of Juda*, "when he goes to war, and bring him back in peace to his people." Onkelos.—The general made a solemn prayer on such occasions; and the Ps. 19 was composed, and is still used, to draw down God's blessing in times of war. Moses thus clearly insinuates that the tribe of Juda should obtain the sovereign authority, though it would not be without opposition, that Israel would submit to David. He begs that God would remove all obstacles. This tribe was always distinguished for its valour. It was directed by God to attack the

Chanaanites, under Othniel. Judg. 1:2. But its chief glory appeared under the reigns of David and Solomon. The other tribes were scarcely a match for the single tribe of Juda. C.—*And he, God. M.—If God be for us, who is against us?* Rom. 8:31. H.

Ver. 8. Holy man. Aaron and his successors in the priesthood. Ch.—They were adorned with the Urim and Thummim, which are here rendered *perfection* and *doctrine*. C.—Sept. “give to Levi his insignia, (*delous*) and his truth, to the holy man, the same whom they tried at the temptation, they spoke ill of him at the waters,” &c. It was in consequence of the seditious conduct of the Israelites that the two brothers betrayed a want of confidence in God, and were excluded from the land of promise, as Moses often reminds them. C. 3:26. H.—*Temptation.* The place which goes by this name is at Raphidim, near Horeb. Ex. 17:6. But the word here probably includes all the other places, where the Hebrews tempted God, and particularly that, where so holy a man as Aaron was permitted to fall. C. Num. 20:12.—The priesthood is the peculiar blessing and honour of the tribe of Levi. M.

Ver. 9. Who hath said, &c. It is the duty of the priestly tribe to prefer God’s honour and service before all considerations of flesh and blood: in such manner as to behave as strangers to their nearest akin, when these would withdraw them from the business of their calling. Ch.—The Levites shew no mercy to such of their brethren as had adored the golden calf. Ex. 32:28. 29. The Chaldee, and many able interpreters, consider them here as judges, who must not be biased in passing sentence, by any natural affection. Vatab.—Others think they must not assist at the funerals of their relations. Lev. 21:10. C.—But the two former opinions seem much better. H.—*Covenant.* Priests ought to be more exemplary in their conduct than other men. W.—It is their duty also to instruct others, and to inculcate the observance of the law, as Heb. and Sept. more clearly specify. “They shall teach thy judgments to Jacob, and thy law to Israel.” H.—They were appointed judges (C. 17:8 and 19:17,) and monitors. Ose. 4:6, &c.

Ver. 10. Wrath. He seems to allude to the action of Aaron. Num. 16:46. C.—Heb. has, “incense before thee,” (H.) as it is explained by the Chal. Sept. &c.—*Holocaust*, of flour, &c. *calil*; that of beasts was styled *aule*. See C. 13:16. C.

Ver. 11. Rise. The martial prowess of the Machabees, who were of this tribe, was conspicuous. M.—As the Levites had no portion with the rest, but were to live by tithes, &c. Moses begs that God would bless their labours, (C.) and suffer none to defraud them of their right. H.

Ver. 12. Shall dwell, &c. This seems to allude to the temple being built

in the confines of the tribe of Benjamin, (Ch.) on the northern part of Jerusalem. The southern division of the city was in the territory of Juda; and hence Jerusalem is attributed to both. Jos. 15:63 and Judg. 1:21. C.—*He rest*. The temple was situated on Mount Moria, which was higher than the rest of the city, as the head is above the *shoulders*. M.—Chal, “The majesty of the Lord shall dwell in his land.” This was the sure ground of confidence to Benjamin. As long as God continued with his people, they had nothing to fear, no more than in a bride-chamber, being under the protection of the most High. H.—As Benjamin had been the object of his father’s love, so God chose the first king out of his tribe; (M.) and by protecting his temple in a more particular manner, secured him. W.

Ver. 13. *Fruits*. Heb. “for the precious things of heaven, for the dew,” &c. so also it has *precious*, v. 14, &c.

Ver. 14. *Moon*; both those which are annual, as wheat, and those which come every month. Chal. The sun and moon greatly contribute to nourish (H.) and to bring fruit to maturity. Plin. ii. 100. C.—Both the tribes of Ephraim and of Manasses inhabited a fertile region. M.

Ver. 15. *Everlasting hills*. Chal. “which never fail” to produce an abundant crop. H.—The hills of the Israelites were very productive. But when they rebelled against their God, *in very deed the hills were liars*, and yielded little or nothing. Jer. 3:23.

Ver. 16. *Thereof*, whatever the earth can produce, particularly wheat, &c. *The fruits of heaven*, (v. 13,) may denote such as grew on trees. C.—*Bush*; God, who appeared to Moses. H.—*Nazarite*. See the note on Gen. 49:26. Ch.—Joseph was *distinguished* by God, by his father, and by the king of Egypt, in a particular manner. The high priest was the *Nasir* in the house of God, (Lev. 21:12,) as Joseph ws the chief officer, at the court of Pharao. The eastern kings still give this title to their prime minister. Chardin. Perse. T. ii. 5, p. 136.

Ver. 17. *Bullock*, or cow. *Shor*, denotes all the species. C. 15:19.—*Firstling*, is likewise often put for the most excellent. Thus “his beauty, like the finest bullock.” The Egyptians had a high esteem for bulls; and Elian (2:10,) informs us that Mnevis, one of their kings, ordered the people to adore the bull, as the most beautiful of animals. Moses points at the kingdom of Israel, which was chiefly governed by the tribe of Ephraim; or perhaps he alludes to Josue, (C.) who was to succeed him, and to conquer the nations on the other side of the Jordan, with so much resolution and ability. H.—*Rhinoceros*, as stronger and more penetrating. See Num. 32:22. C.—*Horns*, designate strength and beauty. Ps. 74. M.—*Push*, alluding to the manner in

which bulls attack their opponents, and hurl them into the air, *sparsa ad pugnam proludit arena*. Georg. iii. C.—Some of the Fathers have explained this passage of Jesus Christ, the first-born of the creation, who is possessed of all the treasures of wisdom (H.) and beauty, whose strength drew all things to himself, after he had lifted up the nations on his cross, as it were with horns, and rescued them from the power of the devil. S. Aug. q. ult. C.—*Manasses*. To these two tribes, the blessings of their father, Joseph, belong; and their multitudes shall render them very formidable to the nations around them, as long as they obey their God. H.—The younger brother, Ephraim, is preferred before the elder. Gen. 48. W.

Ver. 18. *Out to sea*. C.—The territory of Zabulon had the Mediterranean sea on the west, and the lake of Tiberias, into which the Jordan flowed, on the east. H.—By the advantages of their situation, and by the example of the Tyrians, the people were induced to engage in commerce, and to study the art of navigation.—*Tabernacles*. Issachar preferred staying at home to cultivate his rich soil. Gen. 49:13. C.

Ver. 19. *Mountain*. Full of gratitude to God, who has bestowed such advantages upon them, these tribes shall go with zeal to the place which the Lord shall choose, (H.) and invite the people, on the road, to go along with them, to offer sacrifice. M.—Perhaps this may allude also to their conduct in the war against Jabin, in which they were particularly active, appointing the place of rendezvous at Mount Thabor, where, though the Scripture be silent, it is probable they would offer a sacrifice of thanks, as they had the prophetess, Debora, along with them, (C.) in like manner as Samuel immolated a calf at Bethlehem, (1 K. 16) and Elias a bullock on Mount Carmel, 3 K. 18. H. See 1 K. 13:12.—*Sands*. This blessing chiefly regarded Zabulon, who received the riches of the sea by commerce, bringing home the gold dust which is found among the sand of some rivers. The river Belus, near Ptolemais, was particularly famous for a sort of sand, of which glass was made. Josephus (Bel. ii. 17,) says, that near the tomb of Memnon, a bed of such sand is found, about 100 cubits long, which, though many vessels have been filled from it, has never been exhausted. See Plin. v. 19. Strabo, xvi.—The discovery of glass is supposed to have been the effect of chance; some merchants having placed a nitrous stone under their pot, as soon as it grew hot, and mixed with the sand, which is found near the shore of Tyre, a transparent substance was formed, which the Greeks called *ualos*, “glass,” perhaps in imitation of the Heb. *eul*, or “sand,” of which it was chiefly composed. C.—The Sept. render this verse, “They shall destroy the nations, and you shall call thither, and there you shall sacrifice, ...

because the riches of the sea shall suckle thee, and the merchandise of those who inhabit the sea shore." These tribes greatly contributed to overthrow the army of Sisara beside the torrent of Cisson, which divides their territories. Judg. 4 and 5. H.

Ver. 20. *Breadth.* The tribe of Gad, &c. slew or drove the Agarites from their neighbourhood, and seized their country, 1 Par. 5:18. 22. Heb. Sept. and Chal. "Blessed be he that enlargeth Gad," which was verified in Jephthe. Jos. 11:23. C.

Ver. 21. *He saw,* &c. The pre-eminence of the tribe of Gad, to which this alludes, was their having the lawgiver, Moses, buried in their borders; though the particular place was not known. Ch. Prot. "and he provided the first part for himself; because there, *in* a portion of the lawgiver, *was he* seated, and he came with the heads of the people," &c. Sept. "And he saw his first-fruits," (the first conquered country of Sehon and of Og,) because there the land of the princes was divided, the leaders of the people being assembled, *or* who were assembled with the leaders. H.—Gad and the two other tribes petitioned for that part of the country, and obtained their request of Moses. Num. 32:27. —*Israel.* This is generally understood of Moses; but it may be explained of the tribe of Gad, which complied with the conditions imposed on him, and on his brethren, by the Lord, when he allotted the land of Galaad to them. C. 3:18. C.—Heb. "he executed the justice of the Lord," &c. Sept. "the Lord did justice and his judgment with Israel," approving his choice. H.

Ver. 22. *Basan.* As the Jordan rushes with impetuosity (H.) from Lais, which was seized by some of this tribe; (Judg. 18) and as a lion falls on its prey from the mountains of Basan, so shall this tribe give birth to Samson, who was stronger than a lion, (C.) and terribly harassed the Philistines. Judg. 14:5. 14, &c. When the Danites found themselves straitened for room, they sent a colony, (H.) which took possession of Lais, and called it after their own name: one of the fountains of the Jordan was in this place, the other was called Jor, (M.) though the river may have a more distant and obscure source in the lake of Phiala, whence Josephus says (H.) it runs, by a subterraneous passage, to a fountain of Dan. As it then takes its course through the promised land, of which it is the principal river, Dan may thus be said to supply waters abundantly for the whole country. M.—But the Heb. and Sept. have, "he shall leap from Basan," which must be understood of the lion, since the territory of Dan was very remote from that mountain. H.

Ver. 23. *The sea.* The lake of Genesareth. Ch.—*South.* That lake forms

the southern extremity of the tribe of Nephthali. H.—The Mediterranean, and the countries south of Palestine, are commonly understood in this manner, but they cannot be understood here. C.—By means of their neighbours of Tyre and Sidon, (M.) and of Zabulon, who lay on the west, (H.) they would be supplied with all the luxuries of the sea and of the south. M.

Ver. 24. *Blessed.* He alludes to the name of *Aser*, which has this signification. H.—This tribe had been upon the increase in the desert, (C.) and now comprised 53,000 warriors. H.—The province of Galilee, where *Aser* dwelt, was one of the most fertile of all Chanaan, and noted for abundance of oil, Gen. 49:20. Joseph. Bel. ii. 2. and ii. 22. C.—*Oil.* So Job (29:6,) says, *When I washed my feet with butter.* M.

Ver. 25. *Iron and brass*, to denote the warlike disposition of this tribe. Goliath, and the heroes before Troy, wore boots of brass, 1 K. 17:6. Homer.—The greatest part of the army of Antiochus had even golden nails in their shoe soles, (Val. Max.) while the Romans contented themselves with iron. Joseph. Bel. vii. 3.—But this custom was not peculiar to the soldiers. People of all descriptions did the like, either for ornament, or to make their sandals last longer. Empedocles wore brass at the bottom of his sandals; (Laert. viii.) and as one of them was thrown out from the top of Mount Etna, it was discovered that he had destroyed himself in that volcano, to make people suppose (C.) that he was a god, and had gone up to heaven. H.—S. Clement (Pœd. ii.) complains, that some wore such gaudy ornaments in his days. C.—This passage is interpreted in a figurative sense by some, as if *Aser* would trample under his feet and despise the instruments of war, (Jans.) and would turn those metals to the purposes of agriculture. Others render the Heb. “Thy bars shall be of iron and brass, and thy reputation (strength, repose, or sorrow) shall endure as long as thy life; or May they, “&c. in the form of a wish. Moses desires that *Aser* may be secure against his enemies, as if he had a mind to insinuate, that this tribe would be led captive among the first by Teglathphalasar, 4 K. 15:29. Many of the cities of this tribe were strongly fortified. Joseph.—If we adopt *thy sorrow shall*, &c. we must observe, that the neighbourhood of Phœnicians exposed the people to continual incursions, (C.) and the king of Assyria at last came to complete their ruin. H.

Ver. 26. *Rightest*, (*rectissimi.*) Hebrew *yeshurun*, “the beloved,” Israel. H.—*Thither*, as messengers. Heb. “The clouds are in his elevation,” like so many steps to his throne. *Who makest the clouds thy chariot*, (*ascensum tuum*) *who walkest upon the wings of the winds.* Ps. 103:3. C.—Sept. “He is the great ornament of the firmament.” None is like to

him in power and majesty. H.

Ver. 27. *Underneath are the everlasting arms.* Though the dwelling of God be above in heaven, his arms are always stretched out to help us here below. Ch.—Heb. “The eternal God is thy refuge; *or*, From eternity is the abode of God, *or in fine*, the protection of the Lord is before, and his eternal arms underneath;” so that nothing can hurt you. C.

Ver. 28. *Alone*, without standing in need of the assistance of any other but God. See Num. 23:9. H.—Some of the ancient Germans would have no communication with any other nation; and they depopulated the country around, to keep all at a distance. C.—The Chinese seem to be at present nearly of the same disposition, as well as those who inhabit Japan, &c.—*The eye of Jacob.* His posterity, by whom he sees the transactions of the world. H.—Hebrew *the fountain*, is taken in the same sense. The country which his descendants enjoyed, was well watered with springs. Num. 24:7.—*Dew*, it will be so abundant. Chald. The heavens will drop down dew. C. 32:2.

Ver. 29. *Deny thee.* Break their word and most solemn treaties. Heb. “shall lie unto thee,” which will afford thee a just reason to seize their effects. H.—Some translate, “the efforts of thy enemies shall be frustrated.”—*Necks.* Thus Josue ordered the five kings to be treated, (Jos. 10:24) and Tamerlane used Bajazet as a footstool, when he had to mount his horse. C.—This fierce Tartarian conqueror, the enemy of the Christian name, humbled the pride of the Turkish emperor, by confining him in a cage of iron, A.D. 1403. H.

DEUTERONOMY 34

Ver. 1. *Phasga* was the highest part of Nebo, which was a summit of the Abarim mountains.—*Dan.* All the conquered countries east of the Jordan, as far as the source of that river. C. 33:22. Gen. 14:14. C.

Ver. 2. *Nephtali*, from Libanus to the lake of Genesareth. C.—The other three tribes occupied the greatest part of the country southward, as far as Idumea. H.—*Sea.* Heb. “the sea behind,” or to the west; as, in determining the situation of places, the Jews looked towards the east. Moses took a view of all the countries which the people should possess, as far as the Mediterranean.

Ver. 3. *South part:* the mountains of Judea. C.—*Trees.* Jericho, (H.) or

Engaddi.—*Segor* was on the south of the Dead Sea. C.

Ver. 4. *This land*, which has been just described, is what God chiefly promised to the Patriarchs, comprising the countries on the east, as well as those on the western side of the Jordan. H.—*To it*. But thou shalt be translated to a better land, the land of the living. Moses was now perfectly resigned to the will of God. Salien.—He no longer cherished those ardent desires of introducing the people into Chanaan, which he had not long before expressed: as he found that God had decreed that he should be deprived of the honour. He received this refusal as a just punishment of his transgression, and calmly reposed in the Lord. There seems to be no reason why Moses might not have written the preceding verses at least, though the names of some of the tribes are mentioned, who obtained possession only after his death. As he knew the limits of the promised land, so, by the prophetic spirit, he might know that these tribes would be settled in the country; and he does not mark out their divisions with any degree of precision. In a word, there seems to be hardly a single passage in the Pentateuch which may not have Moses for its author. H.

Ver. 5. *Died there*. This last chapter of Deuteronomy, in which the death of Moses is related, was written by Josue, or by some of the prophets. Ch.—Josephus (iv. 9), Philo, and Origen (c. Cels. ii. p. 95,) believe, however, that Moses wrote the account of his own death. See pref. to Deut. H.—*Moab*, which had formerly belonged to that nation. M.—*Commandment*. Heb. lit. “the mouth.” The Rabbins say God kissed him, and thus released his soul. Some have nevertheless pretended that Moses was translated, like Elias, without dying. Chal. Catharin. &c. But his death and burial are too clearly mentioned in Scripture. S. Jerom (in Amos viii.) seems, at first view, to countenance the former opinion: but he only speaks of a spiritual translation, and not of the body. C.—Josephus thinks that it was to prevent this mistake, that Moses wrote this chapter.

Ver. 6. *He buried him*, viz. by the ministry of angels, and would have the place of his burial to be unknown, lest the Israelites, who were so prone to idolatry, might worship him with divine honours. Ch.—S. Michael therefore contended with satan about his body. Jude 9. Some have maintained that Josue and Eleazar performed these last rights to their deceased lawgiver. C.—But then some men would have known where he was buried. H.—*Day*. It is pretended that Jeremias discovered the place, 2 Mac. 2:4. 5: *He found*, indeed, *a hollow cave ... and so stopped the door*. Yet this does not prove that he found the sepulchre of Moses, (C.) who was buried in some valley *over against Phogor*, but it is not said in a cave. H.—Cajetan infers from the body of

Moses not being buried in the mountain, that it was conveyed by angels to some vale, where his attendants could not see him.

Ver. 7. *Eye.* Heb. also, "colour." His sight and complexion were as good as in his youth, though he was 120 years old.—*Moved.* The rays "of glory never changed," but attended him to the grave. Chal. Heb. "his natural force (and vigour) never left him; or his cheeks did not fall in." C.—The Rom. Martyrology places the death of Moses on the 4th of September, though the Rabbins say he died in the 12th month. Salien.

Ver. 8. *Days,* as they had done for Mary and for Aaron: (Joseph.) the usual term was only seven days. C.—The Jews would probably have prolonged their mourning for Moses forty days, in honour of the years of his government, if they had not been ordered to cross the Jordan. Salien.

Ver. 9. *Because.* God was pleased to accompany this exterior sign with his blessing. H.

Ver. 10. *Moses.* No prophet ever appeared with greater dignity, in the old law, than Moses. He behaved in all respects as the envoy of God, who has been pleased to give his character and eulogium. Num. 12:6. Eccli. 45:1. His miracles were most astonishing, performed in the presence both of friends and of enemies, not for a short time, but for a continuance of many years. C.—But when we compare Moses with the Messias, his person and law must be regarded indeed as illustrious figures, but infinitely beneath the reality. Moses was liable to failings, which caused him to be debarred from entering the land of promise; and he wore a veil, to shew that his law was only a shadow of the better, and that it could bring nothing to perfection. He works miracles in the name of the Lord, and with a rod: Jesus performs all *by* the word of *his own power*, (Heb. 1:3) as the sovereign of the world. But though Moses must sink in a comparison with Christ, yet no other personage sustained a more exalted character, or shone with greater splendour, as lawgiver, priest, prophet, ruler of a great and ungovernable people, and a sacred writer of the highest antiquity. Hence the Jews almost adore him. The Mahometans place him next to Jesus and their false prophet. H.—The pagans have very probably ascribed many parts of his history to their idols, Bacchus, Mercury, and Typhon; and their greatest philosophers, Pythagoras, Plato, &c. have borrowed many things from his writings. "What, said Numenius, is Plato, but Moses in the Attic language?" See Ex. 34:29. Clem. Strom. 1. and 5. Joseph. c. Ap. i. Bochart, &c. C.—In a word, S. Gregory of Nyssa, S. Ambrose, (de Cain 2,) and Philo, represent Moses as the

most perfect example of a great and pious leader and legislator.
Salien. A. 2583. H.

JOSUE

THE BOOK OF JOSUE

INTRODUCTION

This book is called **Josue**, because it contains the history of what passed under him, and, according to the common opinion, was written by him. The Greeks call him Jesus; for Josue and Jesus, in the Hebrew, are the same name, and have the same signification, viz. A *Saviour*. And it was not without a mystery, that he who was to bring the people into the land of promise, should have his name changed from *Osee* (for so he was called before, Num. 13:17,) to *Josue*, or *Jesus*, to give us to understand, the Moses, by his law, could only bring the people within sight of the promised inheritance, but that our Saviour, *Jesus*, was to bring us into it. Ch.—The Hebrews who had been so rebellious under Moses, behaved with remarkable fidelity and respect towards his successor; who, by these means, more forcibly represented the Christian Church, (D.) which will be ever obedient to her divine head and observe his directions. Josue had been trained up a long time under the hand of Moses, and God had given him the commission to govern his people, in so public a manner, that no one offered to claim that high and arduous office. In effect, the whole conduct of Josue before and after his exaltation, shewed him to be most deserving of command. H.—Josue, says the Holy Ghost, (Eccli. 46:1,) *was successor of Moses among the prophets*, or, according to the Greek, “in prophecies.” Many explain this of the obligation incumbent on him, to continue the sacred history (C.) and revelations where Moses had left off. The last chapter of this book informs us that he did so. Perhaps some additions, by way of farther explication, have been made by subsequent inspired writers, though most of the passages which are adduced to prove this assertion, seem to be of little force. Respecting the death of Josue, we may make the same observations as on that of Moses. It may have been written by the author of the Book of Judges. Theodoret seems to have thought that the work before us, was compiled out of the public registers, which are quoted C. 10

under the name of the *book of the Lord*. See Num. 21:14. The Samaritans have a book or chronicle of Josue, which relates in 39 or 47 chapters, many facts of scriptural history, (H.) down to the reign of Adrian, intermingled with a variety of fables. It seems to be of modern date. Hottinger undertook to publish it in Latin, but was prevented by death. C.—The true history of Josue sets before us the passage of the Jordan, the conquest of Chanaan, and the distribution of the country. After the pious general had performed all that could be expected from him, after he had twice ratified the covenant between God and his people, and exhorted the latter, with his last breath, to observe an inviolable fidelity to the only Lord, he departed this life in peace, in the 110th year of his age, and was buried at Thamnath Sare, which he had built for the place of his abode. H.—As the five books of Moses contain the law, intermixed with history, so this first of the historical books exhibits a variety of useful precepts and predictions. The prophetic and sapiential books must be considered in the same light. W.—They all tend to promote true wisdom and the salvation of men, provided they be perused in the same spirit with which they were written. H.

JOSUE 1

Ver. 1. *Now:* lit. *And.* Thus the sacred history is connected, the last chapter of Deuteronomy being, in the opinion of many, a part of the work of Josue. H.—Moses died on the 1st of the 12th month, Adar, and as soon as that month of mourning had expired, and the spies had returned on the 4th of Nisan, God ordered the people to prepare for their departure.—*Minister.* This was by no means degrading. He was designed for the successor of Moses, as Eliseus was to succeed Elias. The heroes at Troy had servants of the same high character as themselves, attached to their persons by the ties of friendship. See Ex. 17:10.

Ver. 2. *Jordan*, a river well known, which rises in Antilibanus, not from Panion, but from the lake Phiala, as Herod the Tetrarch discovered by throwing some straw into the latter, which passed by a subterraneous passage into Panion. Thence it proceeds to the Semonite lake and to Daphne, where it begins to be called the Great Jordan. Joseph. Bel. iii. 33. Having traversed the land of Palestine in the southern direction, it loses itself in the lake of Sodom. C.—It is a very rapid river, and hence its appellation from *irod*, of *jord*, *descendit*, is very probably derived. H.—The Arabs call it Zacchar,

“overflowing,” because the snows and rains cause it *formerly* to overflow about Easter. Univ. Hist.—When Maundrell travelled through this country, the stream was too rapid for a person to swim against it. Parkhurst.—Hence the miracle of the Hebrews passing through the Jordan on dry land, when its waters were the most copious and violent, would be the more observable.

Ver. 3. Moses. Thus the preceding permission, which the Jews extend, as if God had authorized them to conquer the whole world, is limited. H. See Deut. 11:24.—Their right to the land of Chanaan depends on this grant of God, who is the Lord of all things, and who thus took away all the privileges of the former inhabitants. But the warrant of destruction only regarded the people of Chanaan. Those who lived towards the Euphrates, were obliged only to pay tribute by David and Solomon, thought their country formed part of what had been promised to the Israelites. They might have possessed all that region, if they had proved faithful. The limits of the promised land vary, as they are considered under various lights. C.—The desert of Arabia Petrea and Antilibanus formed the boundaries on the south and on the north, the Euphrates and Mediterranean were on the east and west, when the territories of the Israelites were considered in their utmost extent. H.

Ver. 4. Hethites, the most formidable of the nations of Chanaan. Masius.

Ver. 5. Resist you. They shall at last be overcome, and their resistance will prove detrimental to themselves. C.

Ver. 6. Lot. Heb. “thou shalt give for an inheritance.” H.

Ver. 7. From it. Heb. *him*, Moses. But the Masorets order us to read *it*. H.—*Understand*, or “succeed.” Chal. Vat.

Ver. 10. Princes. Shoterim may denote both judges and heralds, such as those mentioned in Homer, the messengers of gods and men, whose persons were deemed sacred. They bore a wand or sceptre, as a mark of their authority.

Ver. 11. Victuals. The manna still supplied the army after they had passed the Jordan. C. 5:12. But Josue might fear lest the people might not have liberty to gather it in the midst of the enemy’s country, or he might perhaps suppose that this miraculous food would be withdrawn, as soon as they had entered Chanaan. He therefore takes all necessary precautions, and gets other sorts of provisions in the neighbourhood. C.—This might foreshew, that in the primitive Church the ceremonies

and privileges of the old law would not be abrogated immediately, but they might be used for a time along with the rites of the gospel, till the old law should be buried with honour. W.—*Third day*, after their departure from Setim; or perhaps this order was only published when the Israelites were arrived on the banks of the Jordan. C.

Ver. 14. *Armed before*, in order of battle, at the head of the army, and not according to the disposition of the tribes, which were observed in the desert. Only 40,000 men were selected out of 110,580, the rest were very prudently left to guard the new conquered country. See Num. 32:17.—*For them*. Heb. “help them.”

Ver. 15. *Beyond*. The same expression is translated *on this side*, v. 14. Heb. *beheber* means also, “in the passage.” If we have regard to Josue, when he spoke this, he was *beyond*, that is on the east side of the river, though perhaps (H.) he might be on the other side when he wrote the history. Deut. 1:1. C.

Ver. 17. *Moses*. Thus they express their ardent wish, that God would extend his protection to Josue. M.—They do not mean to insinuate, that they will obey him only as long as he complies with God’s law. C.

Ver. 18. *Die*, as guilty of high treason. The person’s goods were confiscated, and became the property of the king. Thus David disposed of the effects of Saul, (2 K. 16:4) and Achab seized the vineyard of Naboth, 3 K. 21:15. C.

JOSUE 2

Ver 1. *Sent*, or as many translate, “had sent,” as if Josue had dismissed the spies immediately after the mourning of Moses was ended, (C.) on the 1st of Nisan. On the second day they examined the city, and were obliged to flee in the night. But they only returned to their brethren on the 6th. On the following day Josue gave orders to make all necessary preparations for their departure, and crossed the Jordan on the 10th of the month. Salien. B.C. 1469.—*Setim* was about eight or nine miles from the river, “or sixty stadia.” Joseph. v. 1.—*Two men*. Sept. intimate that they were *young*. See C. 6:23. H.—The Rabbins assert, without reason, that Caleb and Phinees were chosen, and that they pretended that they were *deaf*, (*eross*) a word which the Vulg. translates, *secretly*. C.—*Jericho*. Josue had himself examined the country some time before. But there might have been many changes, and he might not know the present disposition of the people of

Jericho. H.—This city was built in a delightful plain, surrounded by mountains, (C.) except on the east side. C. 4:13. H.—*Harlot*. Heb. *zona* may also signify an “innkeeper,” as such places were under the direction of women, who were commonly of a very loose character. Hence the Greeks deemed it a dishonour to enter into a public house. Isocrates says, that “even an honest servant will not dare to enter into an ale-house, to eat or drink.” Athen. Dipn. 13.—*Rahab* might have been formerly addicted to pleasure, as the Scripture and the Fathers agree; (Heb. 11:31. Jam. 2:25. C.) though she might at this time be very discreet, being awakened by the account of the miracles which God had wrought in favour of his people, who, she knew, were approaching to take possession of the country. The spies might, therefore, take shelter in her house with the least suspicion, and without danger of injuring their character. H.—The woman was not very old, as she was afterwards married to Salmon. S. Mat. 1:5.—*With her*. they spent the first night in her house, entering the city in the dusk of the evening, so that they had not time to make any observations till the following day. Salien.—Others think that they were suspected by the people of the town almost immediately, and denounced to the king. Hence they were forced to flee that same night, without having accomplished their design, and were only informed by Rahab of the dismay which had seized the inhabitants, v. 11.

Ver. 2. *By night*. Heb. “this night.” C.

Ver. 3. *House*. She spoke to them through a window. The messengers did not enter into her house; whence Serarius infers, that Rahab was a person consecrated to some impure deity, and therefore held in some estimation among the people of Jericho, as this was a city of the moon, in whose honour such consecrations were generally made. But these arguments are not very convincing. C.

Ver. 4. *Had*, or “had hidden,” as (v. 6,) she had made the men retire before she spoke to the messengers, and probably before they came to demand them. As soon as she was informed of their design, she took all prudent precautions both for her own and their safety, as she could not have escaped death, if she had been discovered affording shelter to the enemies of her country. She felt herself authorized by God, on this occasion, to abandon those upon whom he had declared war, and who could have derived no benefit from the spies being betrayed to them. H.

Ver. 5. *At the time*, not precisely, as otherwise the men who shut the gates must have seen them, but about that time, (C.) Rahab pretends

that the spies had left her house, and had directed their course towards the gate, so that she made no doubt but they might easily overtake them. H.—Notwithstanding this officious lie, which is a venial sin, S. Paul and S. James testify that she was justified by her faith in God, and by good works towards these men. See S. Aug. c. Mend. 17. and note on James 2:25. W.—Rahab might suppose that an officious lie was not a sin, (M.) as many great and learned men seemed to have maintained this doctrine. See Grotius Jur. iii. 1. 9. Orig. c. Cels. iv. p. 171. S. Chrys. hom. 53. Gen. She was so far from intending to do an injury to any one, that she consulted the welfare both of her guests and of her countrymen, who, if they had detected the spies and committed murder, would have thus brought greater destruction upon themselves, as they could not escape the wrath of God. C.

Ver. 6. *There.* The roofs were flat in that country, and consequently very proper to dry flax, or “cotton,” as Masius understands.

Ver. 7. *Jordan,* where they had probably come over, though perhaps in a boat, (M.) and where the messengers concluded they would have the best chance of finding them, as the Israelites were on the opposite side of the river. H.—As soon as they were gone out of the city, the guards shut the *gate*, that if the spies should still be lurking within, they might be hindered from making their escape. M.

Ver. 8. *Asleep.* It seems as if the spies had been ignorant of the danger to which they had been just exposed, and had gone to the roof of the house with a design to pass the night in greater security. Rahab perceives, however, that it would be extremely rash for them to continue with her any longer, and therefore she gives them the best advice, to secure their safety by fleeing in the dead of the night, and without further delay. H.

Ver. 9. *Strength.* Heb. “they faint or melt away,” deprived both of strength and counsel.

Ver. 11. *Beneath.* This is the confession of a true convert, (C.) inspired by God. H.—For S. Paul commends her *faith*. Heb. 11:31. M.—The pagans confined the power of their idols to certain districts; the power of the true God is infinite. C.

Ver. 12. *True token,* such a one as, when I shew it to the Israelites, they may preserve me and mine. She is not content with a verbal promise, she requires something permanent and sensible, as a mark of their mutual engagements, (C.) a token of their sincerity. They afterwards appointed a piece of *scarlet* to be hung out of the house,

where those were to be collected who should be entitled to protection. Rahab was bound not to divulge their secret, nor to betray them. If she had instructed others of her fellow-citizens to hand out the same mark, she would have forfeited all her privileges, v. 20. H.

Ver. 14. *Death.* We are willing to die instead of you, if we do not fulfil our promises.—*Truth*, a real and effectual *mercy*.

Ver. 16. *Days*; the remainder of this night, and the day and night following. It is probable that they would travel only in the night time. C.—If they had gone by the high road, they might easily have been discovered by the messengers, who would be on their return. H.—But retiring to the mountains south of Jericho, till they had re-entered the city, the spies made their escape. C.

Ver. 18. *By which* window or cord. C.—The cord was left as a signal. M.

Ver. 24. *Fear*, as Rahab had testified. They might also have been witnesses of the people's consternation, which gave them the most assured hopes of victory, as the Lord had given this sign, among others, that he would be with them. Deut. 28:10. H.

JOSUE 3

Ver. 1. *Days*, in part, as they arrived on the 8th of Nisan, staid there the following day, and crossed the Jordan on the 10th, on Friday the 30th of our April. Thus Christ is said to have remained three days in the tomb, (C.) though he was there only a small part of Friday and of Sunday, and the whole of Saturday. Heb. "they lodged there before they passed over, (2) and it came to pass after three days that the," &c.

Ver. 2. *Heralds. Shoterim.* C. 1:10. Prot. "the officers went through the host." H.

Ver. 3. *Levi.* Sigonius thinks that the Caathites performed this office on this as on other occasions. But the Vulgate shews that the priests sometimes carried the ark, perhaps because it was uncovered. C. 6:6. 2 K. 15:25. At this period the number of priests was but small. Some of the sons of Eleazar and of Ithamar might be old enough to assist their parents: only two would be necessary at a time, though the Rabbins assign four, (which is not improbable. Theodoret) and pretend that the two who went first were obliged to go backwards, in order that their

faces might be turned towards the ark, out of respect. The ark now marked the way for the people, as the cloud had disappeared on the death of Moses. S. Aug. q. 3. Masius. C.—It had been carried at the head of the army in the desert. H.

Ver. 4. *Space of.* Heb. adds, “about ... by measure.” It was not easy to observe the exact distance in the march. This was prescribed both to keep the people at a respectful distance, and also to enable them to see which way they were to proceed. When the priests stood in the bed of the river, the waters rose up like a firm wall on the north side, while those to the south flowed away into the lake of Sodom, leaving about 16 miles open for the army of Israel to pass on dry land. The soldiers did not approach within 600 paces of the ark.—*Before.* This insinuated that they would pass over in a miraculous manner; though perhaps Josue did not know by what means God would enable them to cross (C.) the overflowing waters. Josephus only seems to intimate that they abated suddenly, so that they might be forded, &c. He also greatly diminishes or destroys the miracle performed at the passage of the Red Sea. Yet here he acknowledges a sort of “prodigy in the waters being restrained,” and resuming their usual course as soon as the priests had left the channel of the river.—*And take,* &c. Heb. places these words at the beginning of the sentence, after *cubits.* H.

Ver. 5. *Sanctified,* as Moses had required at Mount Sinai, (Ex. 19:10. 15,) ordering the people to wash their garments, and to abstain from their wives, that by this exterior purity, they might be reminded not to neglect that of the soul, without which they would derive but small benefit or instruction from the greatest miracles.

Ver. 6. *Commands.* Josue was only the organ of God, (C.) whose orders he announces to the sacred ministers; (v. 8. M.) though as a civil magistrate, he was bound to hear and to obey them in matters of religion. C.—When *he* ordered circumcision to be administered, when he blessed the multitude, and ratified the covenant between God and the people, (C. 5 and 24. &c.) he did nothing but what a virtuous governor ought to do; yet he did not these things by virtue of his civil jurisdiction, or in opposition to the spiritual authority of Eleazar. Moses had been the supreme head, being both priest and king. But only *part of his glory* was communicated to Josue, while Eleazar was directed to consult the Lord for him, (Num. 27:21. Theod. q. 48. in Num.) Josue was to govern *at his word*, so that he was bound to consider the high priest as his superior. What he therefore did, was in subordination and conformity to the will of Eleazar and of God, and not designed to shew that the priestly authority belonged to himself, as English Protestants would hence infer. The best of princes, both in

the Old and New Testament, have always looked upon it as a part of their duty to promote the true religion. W.—Isaias (49) foretold that kings and queens would esteem it their glory to guard and to advance the prosperity of the Church. H.—Hence they may enact laws for this purpose. S. Aug. c. Crescon. iii. 51. Constantine ratified the judgment passed already by the bishops in the cause of Cecilian, though he confessed at the same time that the determination did not belong to his tribunal; (W.) and he greatly disapproved of the conduct of the Donatists, who appealed to him, as the heathens might have done to an emperor, who was at the same time one of their high priests. H.—*O rabida furoris audacia*, said he, *sicut in causis gentilium fieri solet, appellationem interposuerunt*. 1 Optat. c. Parm. i. S. Aug. ep. 166. Other emperors and kings have acquired great fame, on account of their labours and zeal in defence of the Church. Thus the kings of Spain and of France have obtained the titles of *Catholic* and *Most Christian*, and our Henry VIII. was honoured by Pope Leo X. with the title of *Defender of the Faith*, in 1521, (W.) on account of the book which he presented to that pontiff, while he was yet an obedient son of the Catholic Church, and undertook to defend her faith on the sacraments, against the objections of Luther. In this the faith which the kings of England defend at present? Whatever the princes might do in the old law in spiritual matters, no inference can be drawn for the same right being now exercised by civil magistrates, how supreme soever in their own sphere. Those princes, Josue, &c. might be considered not only in the light of civil governors, but also in that of *prophets*, who had a great share in the administration of affairs under the Jewish theocracy. If God chose to make known his will by the mouth of a king, or by that of a *shepherd*, his mandates were to be put in execution with equal exactitude. But now the distinctive limits of the ecclesiastical and of the civil power are more clearly ascertained. *Render therefore to Cæsar the things that are Cæsar's and to God the things that are God's*. Mat. 22:21.) The kingdom of Christ is not of *this world*; neither did he appoint kings to be the *pastors* of his Church. H.

Ver. 7. Also. Grotius remarks that God made known his choice of the governors of his people by miracles, till the days of Saul. In effect, we hardly find any, before that time, whose public authority was not sanctioned by some prodigy. C.

Ver. 8. *It.* Heb. “when you shall have come to the brink (or extremity) of the water of the Jordan, you shall stand still in the Jordan,” (H.) which some explain by saying that they were to stop on the eastern bank, as soon as they had wet their feet, (Serarius) while others say they crossed quite over, and stood at the other side. Masius.—But it is more probable, that as soon as they had touched the waters, the

priests halted till the bed of the river was presently dried up, and then they placed themselves in the middle of it, close to the raging billows, which, rising up like mountains, were stopped in their career, (H.) and forced to retire backwards to their source, v. 15. 17. C. 4:9. Bonfrere. A. Lap.—Some translate, “into the division,” instead of *part*, or *extremity*. C.

Ver. 9. *Hither*, probably to the door of the tabernacle, where the assemblies were held.

Ver. 10. *Living God*, in opposition to the idols of the Gentiles, who were dead men, or at least incapable of affording any assistance to their votaries. Josue gives the people two signs of the divine protection, the destruction of the devoted nations, and the miraculous division of the Jordan, or rather the latter prodigy would be an earnest of the former event; and all, both friends and enemies, might be convinced, that the Lord was with his people, and their present leader, as he had been with Moses. No miracle could have been more suitable for the occasion, none more convincing or useful. C.—It would naturally inspire the Israelites with confidence, at the revival of the miracles wrought 40 years before, when their fathers and some of themselves had passed the Red Sea, in a similar manner. At the same time, it would fill the Chanaanites with still greater dismay and teach them that all resistance would prove fruitless. Some have wondered that they did not oppose the passage of the Israelites on this occasion. But it is a greater matter of surprise that they should have ventured on the dangerous expedient of encountering them in war, after what they had seen and heard. It can be attributed to nothing but their infatuation, and that blindness with which God punished them, that they might draw on a more speedy and merited destruction for their crimes. H.—*Destroy*. Heb. “dispossess, or drive out before you the Chanaanite,” &c. These seven nations comprised the *ten* which are mentioned, Gen. 15:19. The *Chanaanite* occupied the countries chiefly about Tyre, while the *Hethite* dwelt in the southern part of Palestine. The *Hevite* possessed Mount Hermon, Garizim, &c. The *Pherezite* were not perhaps a separate people, but employed in cultivating the country. The *Gergesite* were fixed to the east of the lake of Genesareth, the *Jebusite* at Jerusalem, and the *Amorrhite* about the Dead Sea. C.—But they were often mixed with one another, so that their limits cannot be ascertained with any degree of precision. H.

Ver. 12. *Prepare*. Heb. “take.” But they must have been selected from the tribes, either to carry twelve stones out of the bed of the Jordan, and to place twelve others in their stead, as monuments of this stupendous miracle; (C.) or to accompany the priests and the ark, out

of respect. Cajetan. M.

Ver. 13. Heap. Heb. “the waters of the Jordan shall be cut off: the waters that come down from above, even they shall stand as upon a heap,” like mountains of ice. The Vulg. informs us what became of the waters (H.) below this division. Where it took place we do not find recorded, so that we cannot know exactly how large a space would be left dry. Calmet allows, “near six leagues.” v. 4 and 16. But here, supposing that the Jordan was divided over-against Jericho, he says, that “the waters running off into the Dead Sea, would, in all probability, leave not less than two or three thousand paces of the channel dry.”

*Interruptus aquis fluxit prior amnis in æquor;
Ad molem stetit unda fluens.* Lucan, Phar. ii.

Ver. 15. Water. Thus they manifested the strength of their faith. C.—Immediately the obedient waters divided, and the gravel or sand was left dry. v. 17. H.—*Channel.* The barley harvest was ready about the 30th of April. Lev. 23:10. On other occasions this overflowing of the Jordan is noticed, 1 Par. 12:15. Eccli. 24:36. Doubdan says that when he visited these parts, at the same season of the year, the Jordan was quite full, on account of the melted snow, and ready to leave its banks. It was about a stone throw across, and very rapid. See C. 1:2. The rains which fall in spring, serve to increase the inundation, (Deut, 11:14,) as well as the snow which melts at that time on Libanus, though a great part resists the violent heats. *Mirum dictu*, says Tacitus v. *tantos inter ardores opacum fidumque nivibus*. Jer. 18:14 and 49:19.

Ver. 16. Mountain. Heb. “heap or bottle.” The billows were forced to roll back almost as far as the lake of Genesareth, where Sarthan stands, about twenty leagues above Jericho.—*Sarthan.* Heb. “rose up on a heap, very far from (or to) the city of Adom, that is beside Sarthan.” The situation of Adom can only be ascertained by that of Sarthan, which was near Bethsan, or Scythopolis, (3 K. 4:12,) in the vale of Jezrahel, on the Jordan. Many copies of the Sept. read Cariathiarim, though it was six or seven leagues up the country, west of Jericho. C.—The swelling billows might perhaps be seen from this place. H.—But it could not properly determine how far the waters rolled back. C.—*Failed.* Heb. “and those that came down toward the sea of the plain, (or of *Araba*, which means a desert, fit only for pasturage) the salt sea, failed were cut off” from the waters above Jericho. The Jordan after running three miles in the lake of Sodom, without mixing its waters, becomes at last reluctantly confounded with it. *Velut invitus ... postremo ebibitur, aquasque laudatas perdit*,

pestilentibus mixtus. Plin. v. 15.

Ver. 17. *Jericho*, at Bethabara, which was five or six leagues from the Dead Sea, all which space was left dry. Jericho was three leagues from the Jordan. C.—*Girded.* Sept. “ready,” preparing the way for all the army. Heb. “firm,” and undaunted. H.—A great part of the day must have been spent in crossing the river, and erecting the two monuments. M.

JOSUE 4

Ver. 1. *Over.* Heb. and Sept. “clean, or entirely;” perhaps two million people, with all their possessions, had crossed the river on that day, the 10th of Nisan, leaving many of their brethren to cultivate and defend the eastern parts of the Jordan. H.

Ver. 2. *Choose.* Heb. “take,” as C. 3:12. Those twelve men were ordered to attend the ark, and to observe the miracle with care: these are chosen to carry the stones for the monuments. Salien.—Calmet supposes that they are the same people, and that the former verse might be translated, “the Lord had said.” But this does not agree with the context. Heb. “and it came to pass, when all the people were clean passed over the Jordan, that the Lord spake.” The former injunction was given before they entered the river. Heb. “the ark passeth ... Now therefore take,” &c. H.—One was selected from the tribe of Levi, and one from that of Joseph, so that all the twelve tribes were represented. M.

Ver. 3. *Hard.* The Heb. term is referred by some to the *priests*, “from the station of the priests, prepared, or standing firm,” (C. 3:17,) by others to *the stones*, which were to be prepared, hard, or exactly twelve. C.—The Sept. have take it in the latter sense, “twelve stones ready,” or such as they might easily find, in the place where the priests had stood. They were of a flinty nature, (H.) that they might perpetuate the memory of this event. M.

Ver. 5. *Of Israel*, who had twelve *sons*. The same expression occurs Deut. 32:8, and must be explained of the immediate sons of Jacob, without including those grandchildren who might be born before his death. H.

Ver. 9. *Day.* Some hence infer that Josue did not write this book. But surely if he wrote it towards the end of his life, he might well use this

expression, (M.) as S. Matthew does to denote a shorter term. The twelve stones at Galgal, and in the bed of the Jordan, at Bethabara, (H.) were probably each placed apart. See Ex. 24:4. M.—They were still to be seen in the days of S. Jerom. Such monuments were formerly very common, and very useful, to make a lasting impression upon the minds of a gross people. See Gen. 28:18. Lev. 26:1.

Ver. 10. *To him.* Moses had been dead forty days. But it seems this miraculous division of the Jordan had been revealed to him, and he had cautioned Josue to let slip no opportunity of attaching the people to God's service, by erecting monuments of religion, as he did on this occasion. C.—*Haste.* Though they were assured by the divine promise, they experienced a certain fear. Salien.—Even the most constant are liable to such impressions. Mat. 14:30.

Ver. 11. *People,* who passed over 2000 cubits lower down, and always kept the same distance, till they arrived at Galgal. C.

Ver. 12. *Them.* C. 1:14. Num. 32:28. Forty thousand were only chosen. H.

Ver. 13. *Bands.* Heb. “prepared for war passed over, before the Lord, unto battle, to the plains of Jericho.” H.—These formed the van-guard. —*Plains.* Hebrew *harboth*, which is translated *desert*. Jer. 52:8. A large plain, fit for pasturage, extended from the city to the Jordan, on the east side. C.

Ver. 14. *In, &c.* Josue recapitulates how this miracle established his authority, and how he was ordered to command the priests to come up from the midst of the Jordan, after the people had all got to the other side, and the stones were fixed, to denote where the ark had stood, like a wall, to hinder the waters from rushing down. H.

Ver. 19. *Month* of the ecclesiastical year. They had left Egypt on the 15th of Nisan, so that they had spent forty years, within five days, on their journey. C.

Ver. 20. *Galgal.* It received its name afterwards, C. 5:9. It lay in a direct line from Jericho to the Jordan eastwards, being ten stadia from the former, and fifty from the latter place. Josue had his camp here while he subdued the kings of Chanaan, (C.) as it had plenty of water and wood in its environs; (M.) though perhaps at this time, there were no houses. Saul was here recognized king of all Israel, 1 K. 11:14. Tertullian (c. Marc. iv.) supposes that the twelve stones were placed on the ark, *in arcam*, which is not at all probable. C.—But they might be erected in its vicinity, and that may perhaps be the meaning

of the author. H.—R. Levi says the stones were placed near the ark, that all Israel might see them thrice a year. Josephus believes that an altar was formed of them.

Ver. 25. *Earth*, particularly of Chanaan. This miracle tends to inspire the enemy with fear and consternation, and to confirm the faith and hope of the Israelites. The obstinacy of the former was thus rendered more inexcusable. C.

JOSUE 5

Ver. 1. *Chanaan*. These occupied the countries situated on the Mediterranean sea, as far as Egypt: the *Amorrhites* dwelt nearer to the lake of Sodom. The whole country is divided between these two nations, including that territory which the Philistines had seized, and which belonged also to Israel. Almost every city had its respective king, according to the ancient custom in the east, *intra suam cuique patriam regna finiebantur*. Justin. i. Strabo (xvi.) says this was particularly verified in the cities of Phœnicia. C.—*Till they*. Heb. “we ... their heart melted, neither was there spirit in them any more, because of the children of Israel.” They fainted as it were through fear, and could not take their breath, or according to the Sept. adopt any thing rational; “they had no prudence,” *phronesis*. H.

Ver. 2. *Time*. While the enemy was rendered incapable of attacking the Israelites by excessive fear (C.) and consternation, Josue was commanded to renew the sign of the covenant, by which they were to take possession of the land, and it is supposed that he complied the day after he arrived at Galgal; (H.) so that the wound would be healing, when the feast of the Passover commenced four days later. On the third day it is most painful. Gen. 34:25.—*Of stone*. Heb. *tsurim*, which some translate, “sharp;” but the Sept. and the best interpreters agree, that the word indicates a stone. Such a knife was used by Sephora. Ex. 4:25. It was supposed that sharp stones would cause less inflammation or danger. *Samia testa ... amputabant, nec aliter citra perniciem*. Plin. xxv. 12. Herodotus (ii. 86,) observes, that the Egyptian embalmers opened the body of the deceased with a “sharp Ethiopian stone.” The people of Africa, and of America, have frequently used stone to cut wood, &c. Some of the Fathers assert, that Christ was circumcised with a knife of stone. But any other sharp instrument might be used for the purpose. Any person might perform the operation. Izates, king of the Adiabeniens, received circumcision from

the hand of a surgeon. Joseph. xx. 2. C.—*Time*. Not that such as had been circumcised before were to be circumcised again: but that they were not to renew, and take up again the practice of circumcision; which had been omitted during their 40 years' sojourning in the wilderness; by reason of their being always uncertain whey they should be obliged to march. Ch.—S. Augustine (q. 6,) seems to think that the Israelites despised this ceremony in the desert. Theodoret (q. 2,) supposes it was disused because it was not then necessary, to distinguish the Israelites from other nations. Masius is of opinion that God would not allow them to employ it, after their revolt at Cadesbarne, when they would not take possession of the land of Chanaan; and hence they could not resume that privilege, till God had authorized them again, ver 7. Num. 14:33. The covenant with God, of which circumcision was the seal, had been, in the mean time, suspended. But as the Israelites are no where blamed, in Scripture, on account of this omission, it seems that God dispensed with them during the 38 years after they left Sinai, that the children might not be exposed to the evident danger of perishing, as the people knew not how soon the cloud would give notice for an immediate departure. C.—Since they were now in te midst of the nations of Chanaan, this distinctive mark (M.) was to be henceforth diligently observed. H.

Ver. 3. Hill, at Galgal. Josue took care to have this ceremony performed. C.—Perhaps he circumcised some himself, as Abraham did those of his own *house*. Gen. 17:23. M.

Ver. 4. Second. Heb. “this is the thing, (the cause why) Josue gave circumcision.”

Ver. 5. Desert. After the departure from Sinai, where the Passover was celebrated, and where, of course, the people must have been circumcised. C.

Ver. 6. Forty. Some copies of the Sept. add, “two,” as if the 40 years' wandering in the desert, were to be dated from the time that the spies discouraged the people, in the second year of their departure from Egypt. But the Heb. and the best chronologers allow only 40 years in the whole. C.—Heb. “For the children of Israel walked 40 years in the wilderness, till all the men fit for war, who came out of Egypt, were consumed, because they obeyed not the voice of the Lord, unto whom the Lord swore that he would not shew them the land, which the Lord swore unto their fathers that he would give us, a land flowing with milk and honey; (7) and their children he raised up in their stead, them Josue circumcised.” H.—The Sept. is also rather fuller than the Vulg. but gives the same sense. These children who receive, what their

rebellious fathers had been refused, are a sensible figure of the Christian Church; as that *second circumcision* under Josue, represents the spiritual cleansing of the heart, which Jesus Christ has enjoined. Rom. 2:28. 1 Cor. 7:19.

Ver. 8. *Healed.* The Passover lasted eight days: after which they proceeded to attack Jericho. Yet the people, unfit for war, remained at Galgal; where the camp continued a long time afterwards.

Ver. 9. *Egypt.* The people of that country adopted circumcision only after this period, (C.) and it never became general among them. They were therefore held in abhorrence, like the rest of the uncircumcised nations, among the Jews. Gen. 34:14. 1 K. 14:6. Theodoret (q. 4,) looks upon circumcision as a symbol of the liberation from the servitude of Egypt, where, he says, history informs us, that many of the Hebrews had neglected this rite.—*Galgal* is interpreted liberty, by Josephus; but moderns render it “a rolling away,” (C.) or revolution. Heb. “I have rolled away the reproach of Egypt from off you.” H.—Those Israelites who remained at the other side of the river, were ordered to be circumcised at the same time with their brethren. But they could not partake in the solemnity of the Passover, as they were at a distance from the ark. Salien.

Ver. 10. *Phase.* This was the third. The first was celebrated in Egypt. Ex. 12. The second at Sinai. Num. 9. M.—Afterwards it was disused till the Israelites took possession of Chanaan, as it was chiefly designed for that country. Ex. 12:25.

Ver. 11. *Corn.* Some pretend that the Heb. means “old corn.” But the ancient interpreters take no notice of this restriction. The offering of corn was probably omitted on this occasion, as the Israelites had not cultivated the land.—*Frumenty.* Sept. “new corn.” Heb. “parched, on that same day.” These last words are taken by the Sept. as a part of the next sentence.

Ver. 12. *Land.* The Sept. intimate on the 15th. The Heb. seems to say the 16th, Nisan, “on the morrow after they had eaten of the (old) corn.” C.—Grabe’s Septuagint agrees with the Vulgate and Heb. and specifies that the Israelites “eat of the corn of the country on the day after the Passover, unleavened and new. On that day, the morrow, manna ceased.” All depends on the determination of the first day of the festival. If we date from the eating of the paschal lamb on the 14th, or from the solemn day, which was the 15th, manna must have been withdrawn either on the 15th or 16th of the month; though Salien thinks that it ceased as soon as the Israelites had begun to eat of the fruit of the country, on the eastern side of the Jordan. This

miraculous food was withholden as soon as the Israelites entered the land of promise; and so the blessed Eucharist, of which it was a figure, and all the sacraments, will cease, when the Christian people shall have taken possession of their heavenly country. H.

Ver. 13. *Adversaries?* Dost thou bear arms for or against us? C.

Ver. 14. *Prince of the host of the Lord*, &c. S. Michael, who is called prince of the people of Israel. Daniel 10:21. Ch.—Some of the Fathers explain it of the son of God. Orig. hom. 6. But S. Aug. C. D. xi. 13. S. Jerom in Gal. iii. and interpreters in general agree, that the person who here appeared to Josue, was the archangel Michael. He came, in the name of God, to assure Josue of success, as the angel had appeared to Moses in the *burning* bush, as if to denote the distress of the Hebrews, and to encourage Moses to undertake their liberation. C.—Chal. “I am the angel sent by God.” In that character he is called *the Lord*. H.

Ver. 15. *Worshipping*. Not with divine honour, but with a religious veneration of an inferior kind, suitable to the dignity of his person. Ch.—He styles the angel *Adonai*, which is a title frequently given to men; and hence he does not seem to have designed to give him supreme worship. C.—If he did, (H.) it was referred to God. C. See Ex. 20.

Ver. 16. *Loose*. The angel did not only accept of the honour done to him, but also required more, shewing that the field near Jericho was rendered *holy*, by his presence. W.—Hence he ordered Josue to put off his shoes, as Moses had done at the bush. Ex. 3:5. The Turks leave their shoes at the doors of their mosques, and do not dare to tread on the bare floor. Formerly the pagans would not spit in their temples. Arrian. “If, says Porphyrius, in the sacrifices instituted by men, in honour of the gods, people be careful to have their shoes clean, with how much greater attention ought we to preserve our bodies, which are, as it were, the garments of the soul, free from every impurity and corruption!” Abstin. 2. C.

JOSUE 6

Ver. 2. *The Lord*, in the person of the angel, who appeared to Josue, as he was praying in silent meditation, or reconnoitring the city of Jericho. C. 5:13. H.—*Men*. People of the different nations had come to defend the city. C. 24:11.

Ver. 3. Men. These went first. Afterwards the priests bore the ark, which was followed by all the people. C.—The procession began on a Sunday. Rabbins.

Ver. 4. Jubilee. Num. 10:2. The number seven, is often used to express an indefinite number. But here a particular stress is laid upon it. See Masius. As, on the 7th year the Hebrews regained the possessions which they had sold: so now they assert their rights to the land of Chanaan. The sound of the trumpets announced joyful tidings to them. M.

Ver. 5. Tune, with certain modulations, continued for a long time. Num. 10:5. H.—*Ground.* The Rabbins say they sink in, so that the ruins might not impede the march of the army. Some think only a large breach was made, opposite to the Israelites, as the house of Rahab upon the walls was preserved. C.

Ver. 7. He said. Some MSS. and Heb. editions have, “they said,” though the points shew it must be singular, whatever Michaelis may object in favour of the Masora. Leusen foolishly admits here *a double literal sense*. Ken. H.

Ver. 11. There. This singular procession served to exercise the obedience of the people, and to teach them to despise the enemy, who durst not come out to attack them, though many were unarmed. C.

Ver. 15. Seventh day. The Jews say it was the sabbath; but of this there is no proof. Marcion hence took occasion to accuse God of inconsistency, as he forbad all working, and yet ordered the people to go round Jericho on a sabbath day. But Tertullian (iv. 12,) answers very well, that servile work is forbidden, and not the works of God or of religion, and God may change the ceremonial law as he thinks proper. C.—*Sabbato opera humana prohibentur non divina.* D.

Ver. 16. Said, or “had said,” when he gave the people the sound of the trumpet for a sign (H.) when they were to shout, v. 5. He probably gave the regulations respecting the plunder of the city, before the army left the camp. C.

Ver. 17. An anathema. That is, a thing accursed and devoted to utter destruction. Ch.—Only the metal that was found, was consecrated to the Lord, (v. 19,) and the family of Rahab saved. In devoting things, the person who laid on the curse, might extend its operation as he pleased. On some occasions, all was to be destroyed; on others, some things were preserved. Deut. 2:34. Lev. 27:21. C.—This first city, which the Israelites attacked, was treated with peculiar severity, to

terrify the rest.

Ver. 18. *Forbidden, transgression, sin.* Heb. has always *anathema*. H.

Ver. 19. *Treasures*, probably in the tabernacle. See Num. 31:48. God claims the first-fruits of the booty, as an acknowledgment that he granted the victory, (C.) and all the riches of the country, to his people. H.

Ver. 23. *Men.* Heb. “boys;” a name given to people advanced in years. —*Camp.* A respect for the majesty of God, would not permit the Israelites to introduce unbelievers into the camp. They were first instructed, and then the men were circumcised, and the women received baptism. C.

Ver. 25. *Day.* Rahab prefigured the wild olive tree, which S. Paul says was engrafted on the good olive tree, (Rom. 11:24,) and which will remain till the end of the world. Theod. q. 8. She married Salmon, of the tribe of Juda, and became the ancestor of David and of the Messias. C.

Ver. 26. *Cursed*, &c. Jericho, in the mystical sense, signifies *iniquity*; the sounding of the trumpets by the priests, signifies the preaching of the word of God; by which the walls of Jericho are thrown down, when sinners are converted; and a dreadful curse will light on them who build them up again. Ch.—*Gates.* Some copies of the Sept. insert here that the curse fell upon Azan (Hiel) of Bethel, 3 K. 16:34. Before his time, there was a city of palm-trees, or Jericho, built in the neighbourhood. Joseph. Bel. v. 4. Though Hiel was so severely punished, no one made any scruple to live there. Elias and Jesus Christ himself honoured the place with their presence. The city is now almost in ruins, and the territory uncultivated. Ancient history mentions similar imprecations against obnoxious cities. Thus the Romans cursed the rebuilders of Carthage, and Agamemnon followed “the ancient custom,” says Strabo, (xiii.) laying a curse upon those who should rebuild the city of Troy. The Ionians and Greeks forbid those temples to be re-established, which the Persians had destroyed, that they might remain eternal monuments of the impiety of the latter, and of the hatred which subsisted between the two nations. Pausanias in Phoc. C.

Ver. 1. *Children.* Achan was guilty of theft: some of the rest might have connived at his fault. He had taken what was reserved for the Lord. The offender was discovered, to inspire all with a horror for his conduct. Some of his brethren were punished, (v. 5,) but they suffered for their own secret transgressions, or death might be no real punishment to them; while the Israelites were awakened to a sense of their own inability to conquer without the divine protection, and were forced to humble themselves. H.—Chastisements are the marks of God's displeasure, though they frequently proceed also from his clemency.—*Achan* is called *Achar*, 1 Par. 2:7. These five persons occupy the space of 265 years; so that they must have been 50 or 55 years old, when they had children.

Ver. 2. *Against Hai*, to see the situation and strength of that city, which was about 10 miles west, or rather north, of Jericho. It was afterwards rebuilt, 1 Esd. 2:28.—*Bethaven* and *Bethel* are the same place; (S. Jerom. C.) though many distinguish them, with Cellarius. The former name means “the house of iniquity,” because Jeroboam there set up a golden calf. Bethel was its former appellation, in consequence of the vision of Jacob. Gen. 28.

Ver. 3. *Few.* It appears, however, that the city contained 12,000 fighting men; so that these spies must have formed a false notion of its strength. C. 8:25.

Ver. 5. *Sabarim*, which means people “broken and defeated.” Sept. “they pursued them from the gate, till they had entirely broken them,” destroying 36, and putting the rest to flight. C.—This small disaster filled the whole camp with dismay, as the Lord generally caused the victories of his people to be complete, and without any loss, as long as they continued in his favour. None were found wanting of those who attacked and destroyed so many of the Madianites. Num. 31:49. H.

Ver. 6. *Heads.* These marks of grief were very common. Achilles covered his head with ashes, tore his garments and face, when he received news of the death of his friend, Patroclus. Homer and Virgil, (xii.) speaking of Latinus, the king, says, *It scissa veste Latinus—Canitiem immundo perfusam pulvere turpans.*

Ver. 7. *Began.* Some had established themselves in the land of Galaad. M.—Heb. “would to God we had been content, and dwelt on the other side of the Jordan.” Josue speaks in this animated manner, through zeal for the glory of God, (C.) more than for any personal inconvenience. He was grieved that any one should have merited God's displeasure. He was afraid that the Chanaanites would blaspheme the *great name* of the Lord, v. 9.

Ver. 11. *Lied.* Each one, on delivering up what he had taken, made profession, at least by his behaviour, (H.) that he retained nothing. Achan did like the rest, but he kept back of the plunder. C.—He lied, and did not comply with the promise made by all Israel, which he was bound to observe, as much as if he had made it with his own mouth.

Ver. 13. *Sanctified.* Prepared by washing, &c. to appear before the tabernacle, and see the event. Sept. “purify the people.” Chal. “call an assembly.”

Ver. 14. *Find.* Heb. “it shall be the tribe which the Lord taketh.” H.—This was done by lots, as on similar occasions, 1 K. 10:20 and 14:41. When God authorized this method, there could be no danger in it. But to have recourse to lots without such authority, would be often tempting God. The apostles chose an apostle by lot: but they had first taken every precaution (C.) to select two persons, both fit for the important charge. H.—To commit the choice of sacred ministers to chance would be extremely improper. “We forbid the use of lots in the elections,” said Honorius. C.

Ver. 18. *Juda.* The dignity of this tribe enhanced the fault of Achan. M.

Ver. 19. *My son.* Clemency is the virtue of great souls.—*Give glory.* Confess candidly. Jo. 9:24.

Ver. 21. *Garment.* Heb. “a robe of Sannaar, or of Babylon.” This city was famous for embroidered, or painted robes, such as were worn by kings. Jonas 3:6. Plin. viii. 48.—*Rule*, or linget. No coin was yet used. C.

Ver. 24. *His sons*, &c. Probably conscious to, or accomplices of the crime of their father, (Ch). as he could hardly have concealed these things in the midst of his tent without their knowledge. M.—But granting, with S. Aug. (q. 8,) that they were innocent of this crime, God, who is the sovereign arbiter of life and death, might order them out of the world, on this occasion, without injustice.

Ver. 25. *Day.* Hence some have drawn a very weak argument, to prove the repentance of Achan, as if he had only to undergo a temporary punishment. It is probable, however, that his sincere confession, proceeding from a penitent heart, might influence God to shew him mercy.—*Fire.* Children, as well as his other effects; though some have supposed that the former were spared, as they are not here specified. Heb. seems to include them; “and burnt them with fire after they had stoned them with stones.” Chaldee says they were stoned

first. C.

Ver. 26. *Achor*. That is, trouble; (Ch). in allusion to the name of Achar, as he is called in the Sept. invariably, and in the Heb. and Vulg. in the Book of Chronicles. H.—This *heap of stones* was thrown upon the ashes of the deceased, or perhaps at his person, while he was burning at the stake, as it is the custom still among the Turks. Roger. ii. 7. The king of Hai was treated in this manner. C. 8:29. See 2 K. 18:17. The *vale of Achor* was on the road between Jerusalem and Jericho, where a small castle, at Adommim, was built to protect travellers from the insults of robbers, who infested that part. Lu. 10:30. C. 15:7.

JOSUE 8

Ver. 1. *Men*. Masius and Salien (H.) suppose that Josue selected out of them 30,000; 5000 of whom were to be placed in ambush, and the rest were to pretend that they were terrified at the approach of the king of Hai, and to flee with Josue. But the text seems to assert that all accompanied their general, (C.) excepting such as were left to guard the camp.

Ver. 2. *King*. There was this difference, that the king of Hai was to be gibbeted, and his corpse stoned, while the city was to be plundered by the Israelites.—*It*. This mode of warfare is equally just, as if the enemy was attacked in the open field. *Dolus an virtus quis in hoste requirat?* Virg.—God was pleased to authorize it on this occasion, that his people might be less exposed, being under some apprehensions on account of the former defeat. Some nations have preferred to encounter the enemy openly. Grot. Jur. iii. 1. 20. But their example is no law for others. “When the war is just, it matters not whether a person gain the victory by open fighting or by stratagem.” S. Aug. q. 10. “It is often prudent to conceal the truth.” c. Mend. x. People engaged in warfare, allow each other to take such advantages. God could easily have routed these few men by means of the army of Israel, or by a miracle, as he did at Jericho. H.—But he is at liberty to act as he thinks proper. The ambush was laid on the south-west side of Hai, so that those of Bethel might not perceive it, as they came out to the assistance of their countrymen, v. 17. Five thousand were placed in one place, and 25,000 in another, while the main body of the army, under Josue, took a circuit by the east, and came to attack the city on the north side. C.

Ver. 4. *Ready* to enter the city, when its soldiers are all in pursuit of us. H.

Ver. 5. *And turn*, &c. Josue had not fled before. C.—Heb. “against us, as at the first, we will flee before them.”

Ver. 8. *Fire*. They were to set some houses on fire for a signal, but the whole city was not to be destroyed (C.) till the Israelites had collected the plunder. H.

Ver. 10. *Ancients*, who had a command in the army, and assisted Josue with their counsel. They gave him an account of the state and numbers of the army. C.

Ver. 12. *Five thousand*. These were part of the 30,000 mentioned above, v. 3. Ch.—Josue had given orders to have them placed in ambush apart; (C.) unless, perhaps, he places these himself in some secret place. H.

Ver. 13. *Night*. He spent the forepart of it at Galgal, to prevent any suspicion, v. 9. But setting out very early, (v. 10,) he arrived at Hai before sun-rise.

Ver. 14. *Desert* of Bethel, fit only for pasturage. C. 18:12.

Ver. 15. *Afraid*. Heb. “made as if they were beaten before them, and fled.” Thus they drew on the king of Hai, so as to leave the ambush in his rear. C.

Ver. 17. *Not one* fit to bear arms. W.—*Bethel*. As soon as the people of this city perceived the Israelites fleeing, they rushed out to assist the king of Hai in the pursuit. But when they saw the former rally, before they had joined their friends, (C.) they very prudently retired, and left the unhappy citizens of Hai to their fate. H.—Hence all who were slain belonged to the latter city, v. 25.

Ver. 18. *Shield*, as Moses lifted up his hands. Ex. 17:11. Some translate, “dart, spear,” or “sword.” Sept. and Eccli. 16:3. C.—The buckler might be suspended on a spear, (M.) that it might be seen afar off (W.) by some appointed to keep watch on purpose. H.

Ver. 23. *Josue*. This king was reserved for greater torments and ignominy. It was the ancient custom to present kings and chief commanders to the victorious general, who rewarded those who brought them. Grotius.

Ver. 28. *For ever*, or for a long time. It was rebuilt before the captivity. 2 Esd. 7:31.

Ver. 29. *Gibbet.* Sept. “a cross.” Some say that the king was first killed; but that assertion is destitute of proof. The corpse was taken down before night. Deut. 21:22.

Ver. 30. *Hebal.* The Sam. Chronicle says on Mount Garizim. No doubt Josue complied with the injunctions of Moses: but we have seen that there are reasons to doubt which mountain he pitched upon. Deut. 27:4. H.—It seems more probable that the altar would be upon Garizim, where the blessings were proclaimed, if the texts of Moses and of Josue did not formally assert the contrary. C.—But if they have been interpolated, nothing certain can be deduced from those passages. Josephus (iv. 8,) says that the altar was between the two mountains, not far from Sichem, which was built at the foot of Garizim; and it is not probable that this historian, the mortal enemy of the Samaritans, would have hesitated to assert that the altar was upon Hebal, if the texts had been so positive, in his time. It is undeniable that the tribes of Levi, and of Ephraim, were upon Garizim; and consequently Josue and the *priests* must have been there; and who would then officiate at the altar on Hebal? See Kennicott, who ably refutes the insinuations of the infidel, Collins, against the character of the Samaritans. When this altar was erected the learned are not agreed. H.—Some say, immediately after the passage of the Jordan, and that the 12 stones taken from the bed of the river, were used for that purpose. Josephus says five years elapsed, and R. Ismael supposes that the altar was not built during the 14 years after the passage of the Jordan. But it is most probable that Josue complied with the command of God as soon as he had procured a sort of peace, (H.) by the conquest of these two cities, and was thus enabled to penetrate into the heart of the country, where Garizim was situated, not in the plain of Jericho, as Eusebius imagined, but near Sichem, (C.) about 30 or 40 miles to the north-west of Jericho. H.

Ver. 31. *Iron.* Spencer complains that the Prot. have not translated *barzel*, “iron tool,” as Deut. 27:5. This translation is found in their more ancient editions of 1537–49, &c. Ken.—But the difference is very unimportant. The reason of this prohibition is given, Ex. 20:25.—*He offered; so we read that he wrote, blessed and cursed, &c.* because these things were done at least by his authority. It is not necessary to suppose that he engraved the words of the law with his own hands, or that he passed from Garizim, where he had been pronouncing the blessings, to Hebal, in order to denounce the curses. H.—He probably commissioned some of the princes on Hebal to perform the office of cursing, after he had repeated the blessings himself from Garizim; and the select company of Levites before the ark, having answered or repeated the words, the whole multitude stationed at the foot of

Hebal, giving their consent that the transgressors should be cursed. Ken.—Hence Josue must have sacrificed by the hands of the priests. H.—Various instances are produced to show that princes and prophets have, on extraordinary occasions, performed this office themselves, 1 K. 6:15 and 7:9. 3 K. 18:32. C.—But these must have either received a dispensation from God, or they must have employed the ministry of the legal priests; or, in fine, their actions, like that of Saul, (1 K. 13:9,) of Absalom, (ib. 1:9,) Herod, &c. may have been deserving of blame. H.—The Jews assert that in the desert no one was permitted to sacrifice, except in the tabernacle; but that this prohibition ceased at Galgal, as the ark had no fixed abode, and thus Josue might offer sacrifice himself. Afterwards the law was enforced, while the ark was at Silo. But upon its being removed to Nobe, Maspha, and Gabaon, people resumed their former liberty; and hence there was nothing to hinder Samuel, Saul, and David from offering sacrifice, till the temple was erected. Outram de Sac. i. 2. Grot. in Deut. xii. 8. This sacred office was formerly exercised by kings, particularly at Athens, where, after the people became more numerous, Theseus appointed *the king of sacrifices* to keep up the memory of the ancient practice. Demost. c. Neream. C. The like was done at Rome under the republic. H.

Ver. 32. *Stones*, of which the altar was formed, (C.) or on a separate monument, (Masius) consisting of two stones of black marble, so as to leave the letters prominent, and to fill up the vacuities with white plaster, that they might be seen more plainly, and might, at the same time, be more durable than if they had been only written on the cement, whatever some may have said of the tenacity of the ancient plaster.—*Deuteronomy*, &c. or copy of the Decalogue which, by way of eminence, is called *the law*. Act. 7:53. It is distinguished from the blessings and the curses; (v. 34,) and Moses referred to it, as already existing, (Deut. 27:3. 8,) though the Book of Deuteronomy was not finished till afterwards. He might point to the very tables contained in the ark. “This law, consisting of only 16 verses, might easily be engraved on this solemn day; whereas to engrave the 80 verses of blessings and cursings, would be improbable; and engraving the Pentateuch, or indeed the Book of Deuteronomy, had been impossible.” That the Decalogue was to be thus solemnly proclaimed is evident, from the Sam. text. Ex. 20:18. Kennicott.—This was the covenant which God had made with his people, (Deut. 4:13,) and which Moses cautions the Israelites to observe; as upon their fidelity, their present and future happiness entirely depended. It was on this title alone that they could hold the land of Chanaan; and therefore Josue takes care thus publicly to admonish them of their duty. H.—The Rabbins say that the whole Pentateuch was written on this occasion in 70 languages, that no nation might plead ignorance. But

we can hardly believe that even the Book of Deuteronomy could be written, and read, and explained to the people, as that would require many days. C.

Ver. 33. *Hebal.* “Gerizim and Ebal, says Maundrell, p. 59, are separated by a narrow valley, not above a furlong broad; and Naplosa, (the ancient Sychem) consisting chiefly of two streets lying parallel, is built at the foot of, and under Gerizim.” The princes, representing the different tribes, were stationed on these mountains, and the crowd at the foot of them, while a select company of Levites attended the ark in the midst, and repeated what the princes proclaimed, that the multitude might answer *Amen*, as they turned successively to them; (Kennicott) or the princes might answer *Amen*, from the top of the two hills. C.—*And first.* Prot. “as Moses ... had commanded before, that they should bless the people of Israel.” But if Josue blessed them himself, (H.) all superiors might do so, as parents bless their children. W.

Ver. 34. *Words.* Heb. “words of the law, the blessings,” &c. H.

Ver. 35. *Repeated.* Coverdale’s Bible has “Josua caused it to be proclaimed.” “It is very common in Scripture to represent a person as doing that which is done by another, in his name and by his authority.” Kennicott.—Josue might be in the midst to preside, (C.) or rather he would be along with the princes of the six tribes on Mount Garizim, v. 30. H.—Thus the covenant entered into between God and the Israelites, was solemnly ratified when the latter first entered the promised land. The greatest part of those who had been present at Horeb had perished in the wilderness. C.

JOSUE 9

Ver. 1. *These things.* The solemn covenant by which the Israelites took possession of Chanaan, (H.) and the destruction of two cities of Jericho and Hai. C.—The kings on that *side of the Jordan*, and in all the neighbourhood, perceiving that, if the Israelites were suffered to attack them singly, in this manner, they would all presently lose their dominions and their lives. They resolved, therefore, to form a general league, offensive and defensive. H.—*Beyond.* Heb. “on the side of.”—*Mountains*, on the south of Judea.—*Sea.* All the nations of Phoenicia, and the country of the Philistines, (C.) who had seized a part of the country, which belonged to the Israelites. Josue divided their territory among the people, though he did not live to make the conquest of it.

H.—*Libanus*. Heb. “and in all the coasts of the great sea, over-against Libanus,” as if the Phoenicians were alone meant. C.

Ver. 4. Provisions. By the alteration of a single letter, Heb. means, “they feigned themselves to be ambassadors.” But the Chal. Syr. and Sept. agree with the Vulgate. C.—The Gabaonites were Hevites, though they are called by the more general name of Amhorrites, 2 K. 21:2. S. Jerom says that their city stood in the tribe of Benjamin; according to Josephus, 40 or 50 stadia north of Jerusalem. M.—They alone had the prudence to submit, (C.) being terrified and converted by the miracles of God. H.—*Again*. In the East, goat skins with the hair inwards, are used to carry wine.

Ver. 5. Patches. Heb. “spotted,” or of different colours, like shoes worn out and spoiled with dirt.—*Pieces*. Heb. is translated, “dry, burnt, eaten, mouldy,” &c. But it means fine thin bread, or wafers, (3 K. 14:3,) full of holes. The Israelites partook of this bread, which they would hardly have done if it had been mouldy. C.

Ver. 7. You. The Gabaonites addressed themselves to the first whom they met in the camp; and these made this remark to them before they were brought into the presence of Josue. The Israelites could make no league with the Chanaanites, as with equals, but only on condition that the latter should embrace the true religion, and acknowledge the dominion of the former. Grot. Ex. 23:32. Deut. 7:2.

Ver. 8. Servants. They did not mean to submit to servitude, but to make a league; otherwise they would not have needed to have recourse to such artifices. C.—But finding that no other terms could be procured, they were willing, at any rate, to save their lives. H.

Ver. 9. God. So the queen Saba came to Solomon, 3 K. 10. The people of Gabaon being convinced that the God of Israel was the only true God, came to join themselves to his people, and to worship him. Serarius.

Ver. 10. Astaroth. They take care not to mention what had happened so recently at Jericho, lest they might be detected. C.

Ver. 13. And almost. This is added by way of farther explanation of the Heb. “are become old.” H.

Ver. 14. Victuals, to examine whether they were as old as they pretended; or they eat of them in sign of friendship. M.—Thus we find a feast generally accompanied the making of a league. Gen. 26:30 and 31:54. To betray a guest was deemed a heinous injury. Ps. 54:15. Euripides.—*Lord*. By the high priest, clothed with the Urim and

Thummim. C.—This remark shews that the Israelites had been guilty of some negligence. H.—Hence they were so easily deceived, being perhaps overjoyed that their friendship should be courted by so distant a nation. M.—The high priest was ordered to consult the Lord for Josue, at the door of the tabernacle. Ex. 29:42. Num. 27:21. W.

Ver. 15. Them. Were they bound to keep this promise? Some maintain the negative, as it was obtained by fraud, and therefore the Gabaonites leave themselves to the mercy of Josue, (v. 25,) who condemns them to perpetual servitude in the house of the Lord. He could not, however, have taken away their lives after what had passed. The error was not essential, but the people might have obtained the same conditions, if they had frankly told the truth. If we make a contract with a person who pretends to be of a nation to which he does not belong, the contract will hold good. The deceit of the Gabaonites was punished as it deserved. But God required that the conditions which were granted to them, should be diligently observed; and the family of Saul was severely punished, because he had slain some of them. 3 K. 21. If the rest of the Chanaanites had changed their religion, and submitted to the Israelites, they might have been preserved, as Rahab, and so many others were, with whom the pious kings scrupled not to form alliances. C. 11:19. Deut. 20:10, &c. Masius. Bonfrere. C.—They were, however, obliged to yield possession of the land to the Israelites, and to renounce idolatry. The Gabaonites were willing to accede to these conditions, and therefore Josue might justly make a peace with them. M.

Ver. 16. Now. The five kings coming to attack the Gabaonites, these were forced to confess the truth, and to implore the assistance of the Israelites; (C.) or perhaps Rahab had given information who they really were. M.—Josue flew to their assistance in the night, and arrived the day following. C. 10:9.

Ver. 18. Israel. This is one reason why their lives were spared. But we have seen that they could not, with justice, have treated them as enemies, on their submitting to the conditions required, even if they had not engaged themselves by oath. The Gabaonites knew with what respect oaths were then kept by the Hebrews, even when they might have some specious pretext for dispensing themselves from their obligation. "People had not yet begun to neglect God, as they do in the present age; nor did they allow themselves the liberty of interpreting an oath, and accommodating the laws to their own humour, but they rather regulated their morals by their prescription." *Nondum hæc quæ nunc tenet sæculum, negligentia Dei venerat*, &c. Livy iii.

Ver. 21. Multitude. The common people, only considering their own private advantage, murmured at the conduct of their leaders, as they supposed that they were thus deprived of the plunder (C.) of many cities, and engaged in a dangerous war, with the five confederate kings. But this war was in no degree detrimental to them, as they knew they had to subdue the whole country; and as for the Gabaonites, they eased the people of Israel of a great burden, by doing the drudgery of the tabernacle, which otherwise must have fallen upon them. H.—These people were dispersed through the country, particularly in the cities of the priests and Levites, whose servants they were forced to be. Gabaon was allotted to the priests. In latter ages, many of these poor people being slain by Saul, &c. David was obliged to select some others, called *Nathineans*, or “people given,” to supply their place, (C.) unless these were all the remnants of the Gabaonites. M.—Josephus (Bel. ii. 17,) speaks of the feast of *Xylophoria*, or “wood carrying,” for the uses of the temple; and we read, (2 Esd. 10:34,) that lots were cast *among the priests and the Levites, and the people, for the offering of wood*, &c. which seems to insinuate that the ancient institution was then altered. Many authors speak of a fountain which furnished the temple with water, after the captivity, so that the service of the Gabaonites was not much wanted. We find no mention of them after that time.

Ver. 23. Curse. Heb. “you are cursed, and there shall be none of you freed from being bondmen;” (H.) you are a part of those nations which are under an anathema, and you deserve to be severely punished. C.—But we shall fulfil our engagements with you, only in punishment for your craftiness: (H.) you must submit to change your religion, (C.) which will be your greatest blessing, (H.) and to perform the meanest offices, which may be considered as a sort of curse. It is thought that some recompense was allowed the Gabaonites for their labour. Serarius, q. 17.—This sentence was probably pronounced at Galgal, (C.) though we might as well conclude that Josue would wait till he came to Gabaon, before he arraigned the people, as no doubt they would make the best of their way out of the camp, as soon as they had obtained their request. H.—*Water.* Slaves of the meanest condition were employed in these offices. Deut. 29:11. Athen. x. 22.

Ver. 24. Thereof. It seems they know not that any conditions would be admitted; and many interpreters have supposed, that none could be offered by the Israelites. See Deut. 20:15.

Ver. 25. Thee. They acknowledge not only that Josue is too strong for them, but also that he has a right to punish them for their deceit. They

accept, therefore, of whatever terms he is pleased to allow them. C.

Ver. 27. *Chosen* in the tabernacle and temple. M.—In these Gabaonites, of the race of Chanaan, the prediction of Noe, that he should *serve* Sem, was fulfilled. Gen. 9. W.

JOSUE 10

Ver. 1. *Adonisedec* means, “Lord of justice,” as Melchisedec denotes “the king of justice;” perhaps Salem was originally styled *Zedec*. Masius.—This king had probably some control over the neighbouring cities. M.—He was also in the greatest danger; and not daring to attack the Israelites, he resolves to fall upon the Gabaonites unawares, that other cities might be deterred from following their example.—*Confederates*. Heb. “and were among them,” which may signify either that the Israelites were to dwell in the towns belonging to the Gabaonites, or that the latter should live along with them, as one and the same people, following the same religion, and bound together by the same interests.

Ver. 2. *Cities*. Yet we read not of its king. C. 9:11. C.—Sept. “It was like a royal metropolis.” H.—*Valiant*. Prudence therefore, and not fear, had influenced them to take this step.

Ver. 3. *Hebron* was about 24 miles south of Jerusalem, and *Jerimoth* 16. *Lachis* was a very famous city, (4 K. 14 and 18:14,) about nine miles south of Eleutheropolis, which was itself situated about 20,000 paces towards the south of Jerusalem; (Itin. Anton.) though some assert it was 22 or 32 miles distant. Eusebius and S. Jerom generally fix the situation of places by this city. *Eglon* was twelve miles to the eastward of it. The Sept. read *Odollam*, (C.) which was either the same city, (Euseb.) or one probably near it. C. 12:12. 5 and v. 35. 9.

Ver. 5. *Amorrhites* is a generical term, as well as Chanaanite, to denote the people of the country. The other kings did not come to the assistance (C.) of these five, v. 40. H.—Yet the people of Gabaon might suspect the worst, or exaggerate, in order to make Josue come with greater expedition. He was then at Galgal, above twenty miles distant, and set off the next night, coming unexpectedly upon the confederate kings early in the morning, v. 9.

Ver. 10. *Troubled them*. Sept. “filled them with consternation;” so that they knew not what to do. Ex. 23:17.—*Bethoron*. There were two cities

of this name in the tribe of Ephraim, rebuilt by *Sara*. 1 Par. 7:24. The *lower* was twelve miles from Jerusalem. *Maceda* was eight from Eleutheropolis to the east, as *Azeca* was about the same distance west of Jerusalem, and not far from Soco. 1 K. 17:1. Thus Josue proceeded westward to Gabaon and Bethoron, where he defeated the confederates, and pursued them, as they fled to their respective cities in the south, on the road between Jerusalem and the country of the Philistines, as far as *Maceda*. H.

Ver. 11. *Azeca*, for the space of twelve miles.—*Hailstones*, of an uncommon size, accompanied with thunder and lightning. Hab. 3:11. Joseph. v. 1. C. Eccli. 46:6.—Of the same nature was the seventh plague of Egypt. Ex. 9:23. M.—Real stones may very probably have been hurled against the enemy, by means of some hurricane or vulcano, which God directed against the Chanaanites. Several instances of showers of stones are recorded in history. C. Dissert.—Even quantities of stone and earth, sufficient to form new islands, have been thus thrown up. Montfaucon.—The isle of Santorin, in the Archipelago, appeared in 1707.

Ver. 12. *Them*. This may be considered as a canticle of victory, containing a fervent prayer, which was presently followed with the desired effect.—*Aialon*. Heb. “Sun, in Gabaon, be silent; (moved not) and thou, moon, in the valley of Aialon,” or “of the wood,” which was probably not far from Gabaon. Josue had pursued the enemy at mid-day, to the west of that city, when turning round, he addressed this wonderful command to the sun. It is supposed that the moon appeared at the same time. But the meaning may only be, that the sun and the course of the stars should be interrupted for a time. C.—*The sun and the moon stood still in their habitation*. Heb. 3:11. M.—Many have called in question this miracle, with Maimonides, or have devised various means to explain it away, by having recourse to a parhelion or reflection of the sun by a cloud, or to a light which was reverberated by the mountains, after the sun was set, &c. Prædam iv. 6. Spinosæ, Grotius, Le Clerc.—But if these authors believe the Scriptures, they may spare themselves the trouble of devising such improbable explanations, as this fact is constantly represented as a most striking miracle. If S. Paul (Heb. 11:30,) make no mention of it, he did not engage to specify every miracle that had occurred. He does not so much as mention Josue, nor the passage of the Jordan, &c. so that it is a matter of surprise that Grotius should adduce this negative argument, to disprove the reality of the miracle. C.—The pretended impossibility of it, or the inconvenience arising to the fatigued soldiers from the long continuance of the day, will make but small impression upon those who consider, that God was the chief agent; and that he

who made all out of nothing, might easily stop the whole machinery of the world for a time, and afterwards put it in motion again, without causing any derangement in the different parts. C.—It is not material whether the sun turn round the earth, or the contrary. H.—The Hebrews generally supposed that the earth was immovable; and on this idea Josue addresses the sun. Philosophers have devised various intricate systems: but the Scripture is expressed in words suitable to the conceptions of the people. The exterior effect would be the same, whether the sun or the earth stood still. Pagan authors have not mentioned this miracle, because none of the works of that age have come down to us. We find, however, that they acknowledged a power in magic capable of effecting such a change.

*Cessavere vices rerum dilataque longa,
Hæsit nocte dies: legi non paruit æther,
Torpuit & præceps audito carmine mundus.*

Lucan, Phars. vi. See Odys. xii. 382. and xxiii. 242.

This miracle would not render Josue superior to Moses, as some have argued. For all miracles are equally impossible to man, and equally easy to God: the greatness of a miracle is not a proof of greater sanctity. C.—*Aialon* lay to the south-west of Gabaon. H.—Josue ordered the moon to stop, as a necessary consequence of the sun's standing still. God condescended to grant his request. W.

Ver. 13. *The book of the just.* In Heb. *Sepher hayashar*; an ancient book long since lost. Ch.—It was probably of the same nature with that of the *wars of the Lord*, (Num. 21:4,) containing an account of the most memorable occurrences which concerned the people of Israel, *the just*, or *Ischuron*. Deut. 33:5. Josephus (v. 2,) says, such “records were kept in the archives of the temple.” They were drawn up by people of character. The quotations inserted are in a poetical style, as the book might contain various canticles, though the rest was written in prose. See 2 K. 1:18. It might appear unnecessary for Josue to appeal to this work, as the fact in question was known to all. C.—But too great precaution could not be taken to prevent the danger of people calling in question the reality of the miracle. If the book of the just was a more detailed history of facts, out of which this work of Josue has been compiled, as Theodoret supposes, the author might very well remit the more inquisitive reader to that authentic source. H.—*Midst*. It was then almost noon. C.—Josue was nevertheless afraid lest the day should not allow them time to destroy their fleeing enemies completely. H.—If the evening had been at hand, he would have said, *return sun* towards Gabaon, as it would have been on the west of his army. The battle had begun early in the morning, and the pursuit had

lasted perhaps four or five hours. C.—*Day*. Heb. “about a whole day.” Many think that a day here comprises 24 hours; and as the sun had been above the horizon six hours, and continued other six, it must have been visible for the space of 36 hours, as the Jews believe, and as it is specified in S. Justin. Dial. The author of Eccli. 46:5, says, *Was not the sun stopped in his anger, and one day made as two?* that is, 24 hour long, allowing 12 unequal ones to form a day, according to the reckoning of those times. Others suppose that the day of Josue might consist of 18 (C.) or of 48 hours. But how would the soldiers be able to support such a fatigue? They had been marching all the preceding night from Galgal. H.—If they had stopped to take refreshment, their enemies would have escaped. Hence some of the Fathers imagine, that God enabled his people to pursue them without taking any food. S. Jer. c. Jov. ii. They might, however, take some along with them, as it was then customary; and eat as they pursued, whenever they could find an opportunity. Josue had given no prohibition; and Jonathan observed that his father, Saul, had troubled Israel, by following a different plan. 1 K. 14:24. C.

Ver. 14. *Long*. This word is not found in Heb. “and there was no day like that, before it, or after it, that the Lord hearkened unto,” &c. But God had often wrought miracles before, at the prayer of his servants. The difference between this day and all others, must be therefore in the length, or in the stopping of the heavenly bodies. H.—The long day which the prayer of Ezechias procured, (4 K. 20 and Isai. 38) consisted of 32 hours; or, supposing that the retrograde motion of the sun was instantaneous on the dial, it might only be 22 hours in length. C.—But if the day of Ezechias had been even longer, the words of this text may be verified, that neither in times past, nor while the author lived, had any such day been known. See Amama, p. 383. H.—*Obeys*. God is ready to grant the requests of his servants. Isai. 58:9. “We remark something still stronger, in the power which he has given to priests, to consecrate the body and blood of Jesus Christ in the sacrament of the eucharist.” C.

Ver. 15. *Galgal*. Masius supposes, that here the quotation from the book of the just terminates. The Roman and Alex. Sept. place this verse at the end of the chapter. C.—Grabe has it in both places with a star, to shew that it is taken from Theodotion. H.—In effect, Josue did not return to his camp till he had completed the business of the day, by destroying the five kings. After which, he proceeded to conquer that part of the country. He might have designed to return, (C.) and even have begun his march, (D.) when he was diverted from proceeding, by the news that the kings had been discovered. So we often say, that a person does what he is on the point of doing. See

Ver. 17. *City*, or territory. C.—The kings had sought their own safety in flight, leaving their people to make their escape as well as they could. But their cowardly behaviour only brought upon them a more dishonourable death. Josue and some of the forces stopped in the environs of Maceda, while the rest pursued after the fugitives, and slew all that had not strength to enter the fenced cities. H.—Then all the army assembled round their leader, took Maceda, and completed the victory of that most memorable day, by the ignominious death of the five kings. C.—God permitted some to escape, lest the land should be overrun with wild beasts; (Ex. 23:29,) and to instruct us that his children must suffer tribulation, to prevent the growth of vice. W.

Ver. 21. *No man*, (*nullus*.) some supply *canis*, “dog,” alluding to the proverbial expression. Ex. 11:7. Masius, &c.—Sept. “not one of the Israelites moved his tongue.” C.—All was profound silence, in expectation of what would be determined respecting the unfortunate kings. H.

Ver. 24. *Feet*, as Moses had foretold. Deut. 33:29. The conduct of Josue would appear cruel, if we did not reflect that he was only the executioner of the divine justice, which was pleased thus to punish these proud and impious princes, that others might not imitate their example.

Ver. 27. *Down*. Deut. 21. The victorious army had returned some time before the evening, and had time to take the city of Maceda; though some, without reason, believe that this took place the day following.

Ver. 28. *Remains* of inhabitants. C.—The *king* was gibbeted and stoned. H.

Ver. 30. *Lebna*, not far from Eleutheropolis. From before this city Sennacherib dispatched his menacing order to Ezechias, 4 K. 19:8. C.

Ver. 32. *Lachis* was still farther south. Josue took it the second day of the siege.

Ver. 33. *Gazer*, near Azotus, in the country of the Philistines. It is not said that Josue took this city. It was given long after to Solomon by the king of Egypt, 3 K. 9:15. Josue 16:10. C.

Ver. 37. *The king*, viz. the new king, who succeeded him that was slain, v. 26. Ch.—Caleb afterwards took Hebron, which, it seems, the Chanaanites had seized again and fortified, while Josue was conquering other parts of the country. He could not leave garrisons in

all the cities which he took, and hence he set many of them on fire. After the strength of the country was broken, he knew that the Israelites might easily subdue the few isolated cities which he was forced to leave behind. But they proved so negligent, that many places were left in the possession of the Chanaanites, which proved a stumbling block to God's people.

Ver. 38. *Dabir*, which was formerly called *Cariath sepher*, "the city of the book," (C. 15:15,) or of *Senna*, (ib. 45,) near Hebron. It was taken again by Othniel and Caleb.

Ver. 40. *Hills of Judea*.—*South* of the promised land.—*Plain*. Heb. *Sephela*, a flat country near Eleutheropolis. S. Jer. in Abd. i. 19. 1 Mac. xii. 38.—*Asedoth*, "of the springs."—*Remains*. God ordered these people to be utterly destroyed, in punishment of their manifold abominations; and that they might not draw the Israelites into the like sins. Ch.

Ver. 41. *Gaza*. These cities were on the southern limits of the land of Chanaan, and of the Philistines.—*Gosen*, or Gessen, where the Hebrews had formerly dwelt. It was then very fertile. C. 13:3. The territory of Juda extended as far as the Nile; (C.) or this country may have resembled the country of Gessen. Gen. 46. M.—It seems indeed rather wonderful, that if this was a part of the promised land, God should order his people to leave it, as it were, to the Egyptians; and father they had occupied another part of the country, should seize it again. But he might have secret reasons for this order. H.

JOSUE 11

Ver. 1. *Jabin*, “the intelligent,” was perhaps the common name of the kings of *Asor*, the most powerful city in the northern parts of the country, (v. 10. C.) not far from the *Cæsarea*, (M.) which was built by Philip, where Lais stood before. H.—Josue burnt *Asor* to the ground; but it was rebuilt by the *Chanaanites*, and a powerful king reigned here, and subjugated the *Israelites* about 130 years after the death of Josue. Judg. 4:1. C.—Being the most interested in this warfare, *Jabin* assembled all the petty kings of the country as far as *Dor*, to resist the common enemy. H.—He was the generalissimo, (*Grot.*) and went to stop the progress of Josue, who had conquered the southern parts, and was making ready to march against the north.

Ver. 2. *Ceneroth*, or having the lake *Genesareth* on the south. They city of *Cineroth*, or of *Tiberias*, was situated on the southern borders of the lake. S. Jerom.—*Side*. *Dor* lay on the Mediterranean, the last of the cities of *Phœnicia*. All below was in a manner subdued. The *Philistines* did not enter into this league, nor were they invited, as they bore a certain antipathy to the people of *Chanaan*.

Ver. 3. *Chanaanite*. Some lived near the *Jordan*, others upon the Mediterranean.—*Maspha*. Probably where *Laban* and *Jacob* had met. Gen. 31:48. *Hermon* lay to the east of *Libanus*. C.—There was another *Hermon* near the torrent of *Cisson*. M.

Ver. 4. *Shore*. The Scripture sometimes uses an hyperbole, as well as the other figures of speech. S. Aug. C. D. xvi. 21. *Josephus* says they had 300,000 foot, 10,000 horse, and 20,000 chariots. These were frequently armed with scythes. The ancient heroes often fought on chariots of a different kind. C.

Ver. 5. *Merom*, or the lake of *Semechon*, according to most interpreters; though it is more probable, that the confederates would advance to meet Josue near the lake of *Cisson*, to the important pass 12 miles north of *Samaria*, in the canton of *Meron*, or *Merone*. Judg. 4:10 and 5:18. This place was famous for the victory of *Barac*, and for the defeat of king *Josias*.

Ver. 6. *Hamstring their horses*, &c. God so ordained, that his people might not trust in chariots and horses, but in him. Ch.—He mentions the very time, when the victory will be obtained, to inspire the

Israelites with greater confidence. Josue had proceeded from Galgal to Meron, about 90 miles; or if he had to go to the Semonite lake, 120 miles. Josephus says he had marched five days.

Ver. 8. *Thereof.* Josue divided his forces, and sent some to pursue the fugitives to Sidon and Sarepta, and others he dispatched to the east side of the Jordan.—*Sihon* was famous for its commerce, and for its glass works. Plin. v. 19.

Ver. 10. *King.* Jabin had thrown himself into the city, or perhaps a new king had been appointed, according to the custom of Persia, &c. when the former went to battle. Hence we find so many kings of Israel were chosen very young and while their fathers were living.

Ver. 12. *Him.* Deut. 7:22 all the Chanaanites in arms, are ordered to be slain. C.—Josue took the greatest part of the strong cities, and indeed all which he attacked. M.

Ver. 13. *Fire.* Several towns built on eminences, were reserved to keep the country in subjection. But it was thought proper to destroy Asor. Heb. may be, “He burnt not the towns which remained standing, with their fortifications,” &c. or such as had opened their gates to the Israelites. Chal. Sept. &c.)

Ver. 14. *Spoil,* excepting what was found on the idols, which was burnt. Deut. 7:25. C.

Ver. 15. *Moses.* It is not to be doubted but that the lawgiver would communicate many instructions, by word of mouth, to his successor. He would also tell him, in general, to observe whatever laws had been given to regulate the conduct of the leaders, (C.) as they were given not only to Moses, but to all who should afterwards occupy his post. H.

Ver. 16. *So.* Here follows a recapitulation of the victories of Josue.—*Israel*, or of Ephraim, which was the chief tribe of the kingdom of Israel: after the commencement of which, this seems to have been inserted; (C.) or having designated the southern parts by the name of *Juda*, (v. 21,) the more northern countries are called the *mountain of Israel*, which refers particularly to Samaria, or Bethel, which might receive the appellation of *Israel*, among his descendants, from the vision of the ladder, with which that patriarch was favoured. H.

Ver. 17. *And part.* Heb. “from Mount Halak, (H. or the bald mountain, destitute of wood) going up to Seir, (which is very shady; that is, from the southern parts of Chanaan, by Seir) as far as Baalgad,” on the east side of the Jordan, perhaps unto Coelosyria. C.

Ver. 18. *A long time.* Seven years, as appears from C. 14:10. (Ch.) where Caleb informs us that he was 85 years old. He was 40 when he went to explore the country, and 38 years were spent in the wilderness. God was pleased to allow the Chanaanites time to repent, and he would not render the country desolate all at once, lest wild beasts should overrun it. Ex. 23:19. Wisd. 12:10. C.

Ver. 20. *Hardened.* This hardening of their hearts, was their having no thought of yielding or submitting: which was a sentence or judgment of God upon them, in punishment of their enormous crimes. Ch.—God might indeed by his all-powerful grace have changed their hearts, but their crimes caused him to withhold that grace; and thus they were suffered to shut their eyes to their true interest. C.—They alone therefore were the cause of their own obduracy, which God only did not prevent. Ex. 7. W.

Ver. 21. *Time.* Among his other conquests, after the victory of Gabaon, Josue defeated the Enacim at Hebron, &c. Many of them fled into the country of the Philistines, and afterwards seized an opportunity of re-establishing themselves, so that Caleb had to drive them out afresh. C. 15:14.—*Cities*, or inhabitants. We have seen that he did not demolish all the cities, which were built on a commanding situation, v. 13.—*Enacim.* Goliath is supposed to have been of this family, being *six cubits and a span* high, 1 K. 17:4. C.—The Phœnicians probably took their name from Enak, *bene anak*, “sons of Enak;” whence Phoenix might easily be formed. Bochart.—Carthage was founded by them, and styled *Chadre-Anak*, “the dwelling of Anak,” (Plautus) as they chose to pass for descendants of that giant, though they were not in reality. Anak means “a chain;” and some have asserted that he wore one, as the kings of the Madianites did when they were vanquished by Gedeon, and the *Torquati* at Rome, as a mark of honour. But this is uncertain. C.

Ver. 22. *Gaza*, the most southern city of the Philistines, was afterwards taken by the tribe of Juda, but lost again in a short time. It was particularly addicted to the worship of Jupiter, *Marnas*, or “the Lord.”—*Geth* was probably taken by David, who found a refuge with its king, 1 K. 21. After the reign of Solomon, it returned to its former masters.—*Azotus*, or as the Heb. writes, Asdod, on the Mediterranean, was noted for the temple of Dagon, (1 K. 5:1,) which Jonathas destroyed. Joseph. xxii. 8. C.—*Wars*, of a general nature. The different tribes had only to take some cities. C. 15:1. W.

JOSUE 12

Ver. 1. *Wilderness.* Heb. “all the plain country (*Arabia*) on the east.”

Ver. 2. *Galaad.* Sehon occupied from the middle of the torrent Arnon, as far as half of the mountains of Galaad, and the torrent Jaboc. C.—Og possessed the other half of the mountains northward, while the Ammonites had the eastern parts. H.

Ver. 3. *Bethsimoth* is ten miles from Jericho, (Eus.) near the Dead Sea, in the plains of Moab. C.—*Phasga.* Asedoth lay at the foot of this mountain, being well supplied with water. *Subjacet Acedoth usque Phasga*, the southern limits of Sehon’s dominions had “abundance of springs, as far as Phasga.” H.

Ver. 4. *Og.* See Num. 21:33. Deut. 3:11.

Ver. 7. *Seir.* The same expression occurs, C. 11:17. Heb. “from Baalgad, in the vale of Libanus, even unto Mount Halak, that goeth up to Seir.” H.—Halak means, “bald or naked.” It is not known what mountain it denotes. Josue, (C.) or the Israelites, (H.) conquered “all the country beyond the Jordan, on the north from Baalgad, at the foot of Libanus, and from Hermon, where these mountains meet, as far as the mountains of separation,” which divide the country of Chanaan from that of Seir, on the south of Judea. C.—Balgad was situated on the north *western* borders of this territory, not of the Jordan. H.

Ver. 8. *Asedoth*, or “in the springs,” or valleys, v. 3.

Ver. 14. *Herma*, “a curse,” where the Israelites defeated king Arad. Num. 14:45 and 21:3.

Ver. 15. *Odullam*, ten miles east of Eleutheropolis, and famous for the retreat of David. C.

Ver. 16. *Bethel.* Josue perhaps slew the king, but did not take the city. Judg. 1:22. M.

Ver. 18. *Aphec.* A place of this name was in the tribe of Aser, another in that of Juda.—*Saron.* Heb. “Lasharon;” probably *Sarona*, (Acts 9:35,) or a canton near Joppe. Euseb.

Ver. 19. *Madon*, or *Maron*, Sept. C. 11:1. This place is joined with Semeron, in Heb. (v. 20,) improperly. Perhaps it may be the *Meros*, (Judg. 5:23,) or Maronia, a city of Phœnicia.

Ver. 21. *Thenac*, a city of the Levites, but seized afterwards by the

Chanaanites. Judg. 1:27. It was near the town of Legion, built by the Romans.—*Mageddo*, where Josias was overcome, 2 Par. 35:22. C.

Ver. 22. *Jachanan* was near Mount *Carmel*. Sometimes Josue specifies both the city and the canton, where it was situated; at other times he only mentions the latter, as in the following verse.

Ver. 23. *Galgol*, not where the Israelites had encamped, but that part which was afterwards called the *Galilee* of the Gentiles, in some corner of which the king in question had fixed his residence. For we cannot suppose that he ruled over all that country, extending from Tyre to beyond the Jordan. His people might probably be a mixed multitude of various nations, as Strabo (xvi.) observes, that many parts of Palestine were peopled by men of this description.

Ver. 24. *Thersa*. Here the kings of Israel kept their court, till Amri built Samaria, (C.) about nine miles more to the north. Brocard.—*One*. The two kings slain by Moses (W.) are not included. M.

JOSUE 13

Ver. 1. *Age*. Josue was now 100 years old. He lived ten more, (C.) having governed the people in all 17. H.—During the first seven years, he had performed all that could be expected from an able general, and he probably designed to conquer the whole country before he divided it. But God, who chose to leave some of the ancient inhabitants in the country, to try the fidelity of his people, &c. ordered him to proceed to the distribution, that the different tribes might take care to exterminate those idolaters, who might be found in their territory.—*Lot*. Heb. “to be possessed.” Only the country east of the Jordan was yet divided.

Ver. 2. *Galilee*. As Josue had been making such conquests in that part lately, some would translate *Geliloth*, “the confines” of the Philistines, in which sense it seems to be taken. C. 18:18, and 22:10. C.—Bonfrere suspects that S. Jerom wrote *Galila*.—*Gessuri*, either near Mount Hermon, (M.) or bordering upon Arabia. 1 K. 15 and 27:10.

Ver. 3. *Egypt*. Heb. “from the *Shicor*, (or *Sichor*) which is on the face, (or over-against) Egypt.” Jeremias (2:18,) informs us that this river was *in Egypt* which is not true of the torrent of Rhinocorure; which the Sept. and many commentators, understand in this place to be the boundary fixed for the promised land. Strabo, &c. attribute that

torrent to Phœnicia; which they extend as far as Pelusium. S. Jerom (in Amos vi.) seems dubious whether the branch of the Nile passes by that city, or the aforesaid torrent be meant. David collected all his forces from the Sichor, or the torrent of Egypt, to the entrance of Emath, 1 Par. 13:5. Epiphanes constituted Lysanias governor of all the countries between the Euphrates and the river of Egypt, (2 Mac. 3:32,) and he undoubtedly had extended his conquests as far as the Nile. Though the country beyond Gaza be now mostly barren, and therefore little inhabited or noticed, yet the Israelites were entitled to assert their right to it, as they seem to have done by taking possession of Gosen. C. 10:41. Some parts were formerly well peopled, 1 K. 27:8. It is not unusual for the Nile, and other great rivers, to be styled torrents. The Heb. *nel*, is often applied to rivers. Eccle. 1:7. The *troubled* state in which the waters of the Nile generally appear, is very remarkable, as their taste is most excellent. The natives have discovered a method of rendering them clear, by the mixture of almond powder. The names of this river bear some relation to the Heb. term which is here used. It was formerly called Sirius. The Ethiopians style it Schichri. Another name was Melas, or Egyptus, denoting “blackness.” The people of the country idolized this river, because it supplied the want of rain. Tibul. i. 8. C.—*Accaron*, the most northern city of the Philistian principalities, (H.) attributed to Juda or Dan, though neither held it for any length of time. Beelzebub was chiefly adored here, 4 K. 1:2.—*Lords*, who seem to have been independent. They are styled *Sornim*, as the next in dignity to the king of Persia was a *Surena*. Marcellin. 24. The Philistines took this country from the Chanaanites, or Eveans, (C.) who are a different people from the Hevites. Bochart.

Ver. 4. *Chanaan*. From the south to Sidon was yet undivided, and thence eastward, (H.) to *Apheca* of Syria, where was the capital of the kings of that country, and a famous temple of Venus, 3 K. 20:26. Sozom. i. 58.—*Amorrhite*, or perhaps Aramean, (C.) though we may understand that all the country of the Amorrhite on the south, as well as the northern parts of Chanaan, were to be divided, (H.) as far as Emesa.—*Will*, &c. provided the Israelites observe their part of the covenant. C.

Ver. 8. *With whom*. That is, with the other half of that same tribe.

Ver. 9. *Aroer*, and part of the town of *Dibon*, belonged to Gad. Num. 32:34.

Ver. 13. *Day*. The Israelites were satisfied with what they had already conquered. M.—But herein they deserved blame, as they were ordered

to reduce them entirely, and never suffer them to continue their idolatrous practices in the country which God had chosen for his people. H.

Ver. 14. *Victims.* Heb. “the sacrifices of the Lord made by fire.”

Ver. 18. *Mephaath*, near the desert, where the Romans afterwards kept a garrison. It was given to the Levites, but was seized by the Moabites after the reign of David. C.

Ver. 21. *The princes of Madian.* It appears from hence that these were subjects of king Sehon: they are said to have been *slain with him*, that is, about the same time, but not in the same battle. Ch.—After the death of their sovereign, they looked upon themselves as independent. They had reigned before as viceroys of Sehon, being natives of the country, and not come from some other part, like the Amorrites. C.

Ver. 22. *Slain.* Sept. “they slew Balaam ... with the sword in the moment.” Num. 22:5 and 31:8. H.

Ver. 25. *Rabba*, “the great,” being a title of Ar, the capital of the Moabites. The Israelites thought themselves justified in keeping what had been taken from the children of Ammon, by Sehon, (Judg. 11:13. C.) and the Amorrites. W.

Ver. 27. *Betharan*, which was enlarged by Herod, and called Livias, or Julias, as the Greeks called Livia, the wife of Augustus, Julia. Joseph. —*Saphon*, or “the northern part of,” &c.

Ver. 30. *Towns*, which were conquered by Jair, of the tribe of Juda; though he belonged, in some degree, to that of Manasses, by his grandmother. Num. 32:41.

JOSUE 14

Ver. 1. *Princes*, whose names are given. Num. 34:17. There were 12, including Josue and Eleazar. The tribes of Ruben and Gad sent none of their princes, as they were not concerned in this distribution.

Ver. 2. *Tribe.* God regulated the lots, as he had authorized Jacob and Moses to foretell how the country should be divided. By this method, he precluded every pretence of discontent among the tribes. Each of them drew a ticket, on which a certain portion of land was described; or perhaps in one urn the names of the tribes, and in another the lands

were specified, (C.) and the tickets were drawn by two persons of irreproachable character, probably by Eleazar and Josue. H. Num. 26:54.—Only the tribes of Juda and of Joseph received their portions at Galgal. C. 18.

Ver. 4. Suburbs. A certain quantity of ground, which the Levites were not allowed to till or plant with vines. Grot. Num. 35:4.—The tribe of Manasses, which was divided, fell heir to the portion which would have been allotted to Levi, who was also scattered among his brethren. H.—Thus Joseph obtained the birth-right of Ruben. C.—Twelve portions were made, as Jacob had adopted Ephraim and Manasses. Gen. 48. W.

Ver. 5. Land: or they were making all necessary preparations for the work, when Caleb came to remind Josue of what had been promised to him. No doubt land-measurers would be sent through the country.

Ver. 6. Jephone was the father of Caleb. Esron and Cenez probably some of his ancestors, 1 Par. 2:18. Num. 33:12. What Caleb here asserts, must have been delivered by word of mouth, in the hearing of the people. Deut. 1:36. Moses declared not that Caleb was to have the whole country but that he should enter into it, and possess the environs of Hebron. C.

Ver. 11. March. Heb. “to enter and to go out.” Sept. add, “to war.”

Ver. 12. Me. He trusts not in his own strength, but in the assistance of God, which he modestly acknowledges is not due to him. C.—God’s promises are indeed sure on his part; but being conditional, and the will of man being free, he adds *perhaps*. W.

Ver. 13. Blessed him, wishing him all success.—*Gave him.* Some think that Josue himself attacked the giants of that country with all the forces, as it is mentioned by anticipation. C. 10:28. But there seems to be no need of this, as Caleb might attack them a second time with his own family and the assistance of the tribe of Juda, after they had seized those places again, while Josue was in the north. Hebron was granted to him without drawing lots. When he was besieging Cariath Sepher, he promised his daughter to the person who should first enter; and Othoniel, his brother, or nephew, obtained her in marriage. C. 15:17. Judg. 1:10. It seems, therefore, that this family carried on this war, as the *Fabii* did at Rome, without the interference of the commonwealth, though Grotius asserts the contrary. C.

Ver. 14. Hebron belonged, &c. All the country thereabouts, depending on Hebron, was given to Caleb; but the city itself, with the suburbs,

was one of those that were given to the priests to dwell in. Ch.—Caleb might also dwell, (C.) and be lord of the city, (Salien) though the profits (H.) or the town belonged to the priests. C. 21:11. W.

Ver. 15. *Cariath Arbe*, “the city of Arbe,” and ancient giant; or “of four,” which the Jews explain of four great patriarchs, who were buried there.—*Adam*, &c. S. Jerom seems to favour the opinion that Adam was one of these, whose tomb ennobled Hebron, though many of the Fathers think he was buried on Mount Calvary. Others think that his body, or skull at least, was translated thither. But we cannot depend on any of these traditions. Most commentators explain the Heb. “The ancient name of Hebron with Cariath Arbe; (C.) he was a man great among the Enacim.” H.—*Adam* is often put for a man in general, 2 K. 7:19. Ose. 11:4. C. Amama.—Sept. “the city of Arbo. This was the metropolis of the Enacim.” H.—*Wars*, for a time, particularly from such wars as engaged the attention of all Israel. The different tribes had to encounter and drive out the Chanaanites who might be left in their respective districts. C.

JOSUE 15

Ver. 1. *Sin*, or *Sina*, (v. 3,) bordering upon Idumea, where the city of Cades-barne was situated. Num. 13:22. It is now impossible to ascertain the precise situation of all the place mentioned in Scripture, as the land of Chanaan has been subject to so many changes. But this inconvenience attends all ancient geography. If those who attempt to unravel such labyrinths in profane authors, deserve praise, much more do those who do their utmost to explain the difficulties of sacred history. It was once very necessary to have the limits of the tribes marked out with precision, that, at the return from captivity, they might occupy their own. Now we may be satisfied if we can point out some of the places of the greatest importance. The limits of the tribe of Juda are specified with particular care, on account of the dignity and power of that tribe, which was to give kings to all the land, and a Messias to the world, as well as to preserve the true religion. The greatest part of the southern regions of Chanaan fell to their share, from the Dead Sea, by Idumea, to the Nile, and as far north as Jerusalem and the torrent of Cedron. C.

Ver. 2. *Bay*, (*lingua*,) tongue. Chal. “a promontory,” or rather a gulph. C.

Ver. 3. *Scorpion*. A mountain infested with those creatures, by which

people travelled from Idumea into Chanaan, leaving *Sina* on the left.

Ver. 4. *Asemona*, which lies nearest to the river of *Egypt* of all the cities of *Juda*. Num. 34:4. C. 13:3.

Ver. 5. *Jordan*, where it discharges itself into the Dead Sea, or mixes its waters with the latter; which, as we observe, (C. 5:16,) does not take place for three miles. H.—the north-western part of this sea belonged to Benjamin.

Ver. 6. *Stone*. It is not certain that this was a city.

Ver. 7. *Galgol*. Heb. *Gilgal*, may designate “the limits.” The valley of Achor lay south of Galgal.—*Sun*. Heb. “Hen-Shemesh.” It was not “a city.”—*Rogel*, “of the fuller.” This fountain was in the king’s gardens, running eastward from Sion into the torrent of Cedron. Joseph. vii. 11. It was used to wash linen. *Rogel*, signifies “to trample on,” as they formerly washed their linen with their feet. Nausicrae is represented in Homer doing so, in holes or basins, prepared for the purpose. Odys. Σ.

Ver. 8. *Ennom*. Hebrew, Ge-ben-Hinnom, or simply Ge-enom, whence Gehanan has probably been formed. In this vale, children were immolated to Moloc: the beating of drums, to hinder their lamentations from being heard, caused it perhaps to be called *Tophet*. It was to the east of Jerusalem, (C.) inclining to the south. H.—*Northward*. The valley extends south to Bethlehem. Joseph. vii. 10. Her David gained a great victory, 2 K. 5:23. C.—*Woods*. This explanation is added by S. Jerom. H.—The ark remained at this city for some time, 1 K. 15:6. It was 10 miles north of Jerusalem.

Ver. 10. *Bethsames*, “the house of the sun,” was at the same distance, westward. Here the sight of the ark proved so fatal to 50,070 of the inhabitants, 1 K. 6:19. C.

Ver. 13. *Arbe*, who was *the father*, and the *greatest man* of the race of *Enac*. C. 14:15. H.

Ver. 14. *Enac*. These three giants were at Hebron when the spies came thither. Num. 13.

Ver. 15. *Letters*, as the Sept. render it. S. Jerom adds this interpretation. H.—It means literally “the city of the book.” *Senna*, may also mean “instruction,” v. 49. Here probably a famous school was kept, before the arrival of the Israelites; or the archive of the nation might be deposited among these giants, as the Chal. *Kiriat-arche*, “the city of the library, or archives,” insinuates. Bochart.

Ver. 16. Wife. Parents had full authority to do this. Saul promised his daughter to the person who should overcome Goliah. Something was required by way of dowry for the lady. Grot. 1 K. 17:25.

Ver. 17. Brother. It is not clear in the original whether this relates to Cenez or to Othoniel, (H.) as *younger* is not found in Heb. but it is in the Syr. Sept. and Judg. 1:13. Many think that Cenez was the brother of Caleb. If Othoniel had been brother of the latter, they say he could not have legally married his niece. C.—But though Moses forbids a nephew to marry his aunt, it does not follow that uncles could not take their nieces to wife, as they would be still the head; (W.) whereas there would be a sort of indecency for a nephew to command his aunt. The Jews allow these marriages, while the Samaritans condemn them. Lev. 18:14. In confirmation of the Vulg. we may remark, that Cenez is never (C.) clearly (H.) represented as the brother of Caleb; and there is no inconvenience in asserting that Othoniel was the *brother* of the latter, whether we take this word to denote a near relation, or strictly. In the former supposition, Othoniel might marry his cousin, Axa, the daughter of Caleb, while he himself was descended from Cenez, the brother of Jephone. C.—But if we take the word strictly, as the remark of his being *younger brother*, both here and Judg. 1:13 may seem to imply, we must then allow that Othoniel followed the custom of his nation, (H.) in marrying his niece. M.—Sept. here make him “the younger son of Cenez, who was brother of Caleb;” and in the Book of Judges, they say, “Gothoniell, the son of Cenez, (and) the younger brother of Caleb, first made himself master of it, under him;” as if Othoniel and Caleb had been born of the same mother, but of a different father, unless we suppose that they were only nearly related, and the former much less advanced in years; so that he might will marry the daughter of Caleb and afterwards become a judge and deliverer of Israel. Judg. 3:9. See Masius. Bonfrere. H.

Ver. 18. Was moved; as the Syr. Arab. Junius, &c. represent the matter. Others render the Heb. in a different sense: “she moved him to ask of her father a field, and she lighted off *her* ass, and Caleb said unto her,” &c. which seems very abrupt, as she herself is represented as soliciting for the favour in the next verse, instead of her husband. The Chaldee supposes that she was restrained by natural modesty, from preferring the petition; but when Othoniel refused to do it, or was denied what he requested, she took courage and asked herself. The sense of the Vulgate seems more natural, (C.) as the husband might easily suppose that she would have greater influence with her father. H.—*Sighed.* The original term is found only in this history, and

in that of the death of Sisara. Judg. 4:21. Sept. "she cried out." Others translate, "she remained fixed," (M.) or "she waited sitting on the ass," till she had obtained her request.

Ver. 19. *Blessing*, or "favour, present," &c. 1 K. 25:27. C.—*And dry*. This is a farther explanation of *southern*; as the lands in that situation being exposed to the sun-beams, in Palestine, are often destitute of sufficient moisture, which is the cause of the sterility of Mount Hebal, &c.—*Watery ground*. Heb. "springs of water, and he gave her the upper springs and the lower springs." Aquila leaves springs untranslated. H.—*Golgot*. Sept. "Golathmaim, and the upper Golath," &c. Sym. translates "possession on the high places." Judg. 1. C.—Caleb had probably given his daughter a part of the mountain. He now grants her also some field that lay lower down, and was better supplied with water on all sides (H.) by springs above, and cisterns below.

Ver. 25. *New Asor*, to distinguish it from the capital of Jabin, in the north. This was dependent on Ascalon. Euseb.—Heb. "and Hazor, Hadatta, and (or) Kerioth ("the towns") of Hezron, which is Hazor." The Sept. only specify the same town of Asor by different names. There was one towards Arabia. Num. 11:34.

Ver. 28. *Bersabee*, noted for the residence of Abraham, &c. It is attributed to Simeon, (C. 19:2,) with some other of these towns, as the two tribes lived intermixed, and some changes might be made in the first regulation, to bring things to a greater equality, and as circumstances might require.

Ver. 31. *Siceleg*. The Philistines kept possession of it till king Achis gave it to David; and it continued afterwards the property of the kings of Juda.

Ver. 32. *Villages*. Twenty-nine of the former cities were of greater note; the six, or taking in the three belonging to Caleb, the nine others which are mentioned, (C.) were only *villages*. M.—Others think that these nine towns are not numbered here, because they were allotted to the tribe of Simeon. C. 19:2, &c.

Ver. 33. *Plains*. Heb. *Schephela*, near Eleutheropolis. Chap. 10:40.—*Estaol* was afterwards given to Dan. Samson was buried near it and *Sarea*. Judg. 16.

Ver. 36. *Fourteen*. One of those mentioned above, may have been a village. M.—Others think that *Enaim* may be the name of a *fountain*, near which perhaps Juda met Thamar. Gen. 38:14.

Ver. 44. *Ceila*, which David took from the Philistines, and were he

was nearly betrayed into the hands of Saul, 1 K. 28. Habacuc was buried here, on the road between Eleutheropolis and Hebron.

Ver. 55. Carmel. Not where Elias dwelt, but a city and mountain 10 miles east of Eleutheropolis. Nabal rendered it famous by his imprudence, (1 K. 25) and Saul by a triumphal arch, 1 K. 15:12.

Ver. 58. Bessur. About 20 miles from Jerusalem, fortified by Simon, 1 Mac. 14:33. It is there said to be only five stadia distant from that city. But the Alexandrian copy reads *five schoenus*, or cords, each of which consisted of at least 30 stadia. Cellarius.

Ver. 59. Eltecon: given afterwards to the tribe of Dan, (C. 19:44,) and then to the Levites. C. 21:13. The Alex. Sept. here add many cities, which are omitted in Heb. C.—“Theco and Ephrata, (this is Bethlehem) and Phagor, and Artam, and Koulon, and Tatami, and Sores, and Karem, and Gallim, and Baither, and Mancho, eleven cities and their villages.” H. See S. Jer. in Mic. v. 1. C. Deut. 27:4.—Dr. Wall says, “these cities were doubtless in the Heb. copy of the Sept.” and “they are of such a nature, that it is scarcely possible to think them an interpolation.” The former critic thinks “the omission in the Heb. was occasioned by the word *villages* occurring immediately before, and at the end of the words thus omitted; and indeed the same word occurring in different places, has been the cause of many and great omission in the Heb. MSS. He thinks it less likely that the Jews should have *designedly* omitted Bethlehem here, because that place is mentioned as belonging to Juda, in several other parts of Scripture.” But is Ephrata ever joined with it, except in this passage, and in the text of Micheas? “And, therefore, though this remarkable omission was probably owing, at first, to some transcriber’s mistake, its not being reinserted might be owing to the reason specified by S. Jerom, out of malice to Christianity.” Kennicott, 2 Diss. 56.—Reland is astonished to find a place which was to be rendered so famous by the birth of the Messias, not enumerated in this place among the cities of Juda. But he observes that it is found in the Alexandrian version, p. 643. Palest.—S. Jerom will not decide absolutely whether the Jews have erased these cities, or the Sept. have inserted them. As he undertook to translate the Hebrew as he found it, he has not admitted these cities into his translation, though there seems to be abundant reason for supposing that they are genuine. H.

Ver. 62. Salt. Bonfrere supposes it is Segor, which was preserved for Lot’s sake.—*Engaddi*, which was famous for its balm and palm-trees, in the desert of Jericho. Solin. xxxv.—We may here remark that in the preceding catalogues, many towns are repeated like *Zanoe*, (v. 34 and

56,) and others are left out. Some are also afterwards attributed to other tribes. Hence some have inferred that alterations have been made in the original copies. But we may rather believe that the reason of these variations is, because the cities were parceled out among the 10 families of Juda, (1 Par. 2:3,) as was the case in the distribution of land to Manasses; (C. 17:2,) and hence the same cities were sometimes given to two different families. They are also attributed to different tribes, because many families of the respective tribes dwelt in them. The priests, for example, lived along with their brethren of other tribes. C.

Ver. 63. Jerusalem. The Benjamites claimed the northern part of this city; (H.) and they did not drive out the Jebusites, but lived with them, Judges 1:21. The tribe of Juda had burnt a part of the city. Judg. 1:8. But it seems the Jebusites kept their hold, (C.) at least in the citadel, (H.) and frequently in the lower town, till they were entirely banished by David, 2 K. 5:7. See Judg. 19:11. In latter times, the Jews considered this place as the common city of all the nation, to which none of the tribes had an exclusive right; and hence, in the last siege, there was no head, and all the Jews were admitted without examination. Josephus. Bel. iv. 5, &c. C.—*Day*, and even till the reign of David. The author of this observation must have lived before that period. Josue might have made this and may other similar remarks, when he finished this work, towards the end of his life. H.

JOSUE 16

Ver. 1. Joseph. The double portion is given to him, as Ruben forfeited his birth-right. Chal. W.—*Waters*; or the celebrated fountain, which renders the territory so fruitful, and which was made sweet, by Eliseus casting salt into it, 4 K. 2:19.—*Wilderness* of Bethaven. C. 18:12 and 8:14. C.—*Which*, is not to be referred to *wilderness*, but to the word *Lot*. Masius. M.

Ver. 2. To Luza. The Vulg. reads *Bethel Luza*, which may be supposed to be two names, (C. 18:13. H.) for the same city. M. Gen. 28:19.—Bethel was probably the country, (C.) or mountain, (H.) to the east of Luza, on the frontiers of Benjamin and of Ephraim; for which reason it is sometimes attributed to both.—*To Atharoth*. This city, and *Archi*, are supposed by some to be the same city. Archi seems, however, to have been a distinct place, where Chusai ws born, 2 K. 15:32. Atharoth is styled *Addar*, “the illustrious,” v. 5. It was 15 miles from Jericho.

Ver. 3. *Nether*. See C. 10:11. The upper Bethoron was of much less note, near the Jordan.—*Gazer* was in the vicinity of *Azotus*, 1 Mac. 14:34. C. 10:33. C.

Ver. 4. *Possessed it*, or *divided* the country between them. The territories of Ephraim are henceforward described, to the end of the chapter. M.

Ver. 6. *Looketh to the north*, &c. The meaning is, that the border went towards the north, by *Machmethath*; and then turned eastward to *Thanathselo*. Ch.—*Borders*. It should be *terminus*. “The border turneth eastward.” Sept. Bonfrere.—*Janoe*, twelve miles east of Sichem. Euseb. 4 K. 15:29.

Ver. 8. *Reeds*. Sept. “of Cana.” The vale belonged to Manasses, but the cities were ceded to Ephraim, v. 9. C. 17:16. The limits of these two tribes are very confused. C.—*Most salt*. This is the title generally applied to the lake of Sodom. But here the Mediterranean is meant, which, compared with many of the seas of Palestine, is certainly *most salt*. M.—The epithet is not, however, found in Heb. or Sept. (C.) and Serarius thinks it has crept in here by mistake. M.

Ver. 10. *Gazer*. It is not certain when the Ephraimites rendered this city tributary, or when it threw off the yoke. The king of Egypt afterwards conquered it, and gave it with his daughter to Solomon. C. 10:33. C. See Judg. 1:29.—The negligence of Ephraim was contrary to God’s order. Ex. 20. M.—The Alex. Sept. here inserts after *day*, “till Pharaο, king of Egypt, went up and took the city, and burnt it with fire, and the Chanaanites and Pherezites, and the inhabitants of Gazer, he slew; and Pharaο gave it as a dowry to his daughter.” Grabe adds what seems deficient, “and they became tributary slaves.” H.

JOSUE 17

Ver. 1. *Born*. Machir was the only son of Manasses. But the Scripture uses the word *first-born* for such, as it does for our Saviour. Mat. 1. M.—If Machir was living when Moses assigned the territory to the half tribe of Manasses, he must have been 180 years old. C.—But he probably received the inheritance only in his posterity. H.—*Galaad* did not give his name to the country, as it was called so in the days of Jacob. Perhaps he took his name from the land, as many noblemen do, though he is styled Galaad before the war against Sehon commenced. Num. 26:29. By giving Ephraim the preference before his elder

brother, Jacob did not deprive the latter of his birth-right. C.—In effect, Manasses was partly (H.) provided for before Ephraim received any portion. C.—This, however, was a privilege, and not a right. He had also two allotments, because his numbers required so much land. H.

Ver. 2. *Children* here comprises grandchildren, &c. These who are specified sprang from Galaad or from Jair, as they all dwelt on the east side of the Jordan, 1 Par. 5:23 and 7:14. C.

Ver. 4. *Father*, adjoining to Ephraim. See Num. 27 and 36.

Ver. 5. *Jordan*. Some of the families, which had possessions there already, were permitted to have a share on the west side also. Here Manasses had ten portions, *schænus*, or cords, which Herodotus (2:6,) reckons to contain each 60 stadia; so that he would have 600 stadia, (C.) or at least half of that quantity. C. 15:58. (Herodotus ii.) H.—There were six sons and five daughters to be provided for. But the portion of Hephher, the father of Salphaad, being given to his granddaughters, his is not counted. Masius.—The Jews say the five daughters had only four portions, two for their grandfather, who, they say, was the eldest of the family; one for their father, and another for their uncle, who died without children. Selden.—But of this no proof is adduced. C.—The five daughters would only have the one portion, which would have been enjoyed by the father. M. See 1 Par. 5:23.

Ver. 7. *Aser* was contiguous to *Machmethath*, 15 miles from Sichem, towards Scythopolis. S. Jerom. C.—The limits of Manasses are described from the south, where he joins Ephraim. C. 16:6. C.

Ver. 8. *Taphua*; which city, though situated in the territory of Manasses, belonged to Ephraim, (W.) as the Heb. intimates.

Ver. 10. *East*. These two tribes are contiguous to the tribe of *Joseph*, taken all together, v. 14. M.—*Aser* extended as far as Mount Carmel, which was not far from *Dor*, a city of Manasses, v. 11. C. 19:26. The tribes of Issachar and of Zabulon seem, indeed, to come between Manasses and Aser; so that we might say, that the tribe of Joseph finding itself too much straitened, was forced to seek for more room in the cities of the other tribes, which we find it really inhabited, v. 11. We might avoid all difficulties, by translating “they invaded (or made an irruption into) the tribe of Aser,” &c. as the Heb. will allow. Thus Dan conquered Lais, which lies at so great a distance from his own portion, and the tribes of Juda and Simeon were frequently intermixed. C.—*Aser* and Manasses may, however, have been really united on the north-west, or Mediterranean point. M.

Ver. 11. *In Aser.* The following towns were upon the frontiers of these two tribes, (M.) or they properly belonged to them respectively. But the children of Manasses took possession of them, after conquering by degrees, the former inhabitants, who were suffered to live among them, as the Jebusites were for some time, at Jerusalem. C. 15:63. H.—*Bethsan*, or Scythopolis, as it was called by the Greeks, after the Scythians had invaded those countries, (Herod. l. 105,) A.M. 3391, almost 100 years from the destruction of the kingdom of Israel. Unless these Scythians may rather be the Cutheans, who were sent to people the kingdom of Samaria, most of whom embraced the Jewish religion, while those of Bethsan adhered to their ancient idolatry, and therefore retained their name. Even in the days of Josephus, most of the inhabitants were heathens: the kings of Juda were not able to subdue them entirely. Bethsan was situated to the south of the sea of Tiberias, 600 stadia from Jerusalem; (2 Mac. 12:29,) that is, about 37 leagues, (C.) or 111 miles. H.—*Dor*, nine miles north of Cæsarea.—*Endor*, “the fountain of Dor,” four miles south of Mount Tabor. Euseb.—Here Saul consulted the witch, 1 K. 28:7.—*Thenac*, near Legion, and the torrent of Cisson, where Barac gained a victory. Judg. 5.—*Nopheth*, means “a canton,” and thus Manasses may have had three portions of land round the three aforesaid cities, in which sense it is translated. C. 11:2. C. Masius.—But Serarius takes Nopheth to mean a city, (M.) agreeably to the Sept. “the third part of Naphetha, and its villages.” H.—The other two parts of the city might be occupied by Zabulon. Bonfrere.—No mention is made of Nopheth. Judg. 1:27. H.

Ver. 12. *Could*, because they would not. Judg. 1:27. The children of Manasses took these cities; but not putting the inhabitants to death, the latter got possession again, as was the case with respect to many other cities taken (C.) and destroyed (H.) by Josue. Heb. “the Chanaanites consented to dwell,” &c. The Israelites spared their lives on their paying tribute; and this prevarication was the cause of their being afterwards reduced to submit to the yoke of these nations. C. Judg. 2:20. Deut. 20:16. M.—The Chanaaites dwelt with Manasses for a time; (W.) perhaps they were never wholly expelled. H.

Ver. 14. *Spoke.* Sept. “contradicted Josue.” In effect, they spoke with a good deal of emotion.—*Portion.* Heb. “cord.” C.—They addressed themselves to the general, before their territory was divided. Masius.—Or they insinuate that the portion allotted to them both, would scarcely suffice for one tribe, and there was but little room for them to enlarge their dominion by subduing the Chanaanites, as the rest might do. Manasses was most concerned, as his numbers had increased 20,500 since he left Egypt, while his brother had diminished. Num. 26:34. C.—But then he had an extensive country on the other side of

the Jordan. H.

Ver. 16. *Thee.* Destroy the Pherezite, &c. (M.) take their cities, and destroy the inhabitants, like so many trees, or cut down the wood to build houses, and in order to cultivate the land for the production of corn and grass.

Ver. 17. *Iron,* armed with scythes, who will obstruct our passage to the mountains, as we dare not encounter them in the open field. H. 4 K. 19:23.—Heb. “the hill is not enough for us, (or it will not be found, or be attacked by us) and all the Chanaanites,” &c. C.—Sept. “the mountain of Ephraim will not contain us; all the Chanaanites who dwell in the land of Emek, (of of the valley) in Bethsan, and its villages, and in the vale of Jezrael, have chosen cavalry and iron.” H.—They are invincible. C.—*The slothful man saith there is a lion without.* Prov. 22:13. Josue over-rules the cowardly objection, and argues, from their own boasting, that they were numerous enough to overcome all their opponents. He was himself of the tribe of Ephraim. H.—*Valley,* extending about 10,000 paces from Bethsan to Legion. Jezrael ws in the middle of it, and is attributed to Issachar. C. 19:18. But it was probably on the frontiers of Manasses, who seems to have spoken as if it would belong to the first who had driven out the Chanaanites. The kings of Israel had a palace at Jezrael, and the vineyard of Naboth being contiguous to it, gave occasion to the sin of Jazabel, and to the destruction of Achab’s family, 3 K. 21:1. In this vale, Gedeon routed the Madianites. Judg. 6:33.

Ver. 18. *Mountain,* probably of Gelboe, as that of Ephraim was not sufficient, v. 15. Gelboe extended almost as far as Bethsan, and it would afford a fine opportunity of attacking the nations below. Josue persists in his first resolution; and though of the same tribe, he is so little actuated by partiality towards his brethren, that they alone seem to have been dissatisfied with their portion. C.

JOSUE 18

Ver. 1. *Silo* was delightfully situated, about the midst of the country, 12 miles south of Sichem. Hither the Israelites removed the ark from Galgal after having had their camp in the latter place seven years at least; the Jews say 14. But Josue might reproach the Israelites for their indolence, (v. 3,) without waiting seven years after the country was divided.—*Tabernacle.* The Jews pretend that this was not the same as that set up by Moses; and others say that *a house* was built for

the Lord at Silo, 1 K. 1:23. But there seems to be no reason for these assertions. David informs us that the ark of the Lord was covered with *skins*, 2 K. 7:2. If any repairs were found necessary for the tabernacle erected by Moses, they might be made. The ark was certainly in it till the Israelites unfortunately sent it into the camp, where it was taken by the Philistines. When they sent back the ark, it was deposited at Gabaa, and not in the tabernacle, which was at Silo. Then it was sent to Nobe. We find the tabernacle was at Gabaon some time after the ark was translated to Jerusalem. C.—*Them*. They might, therefore, removed the ark into the interior, and measure the country without danger. M.—The greatest part of the country had submitted to Josue. C.

Ver. 3. *Slack*. These seven tribes had been accustomed to live in indolence, having their food provided for them in a miraculous manner. They were perhaps afraid lest, if the army of Israel should be divided, the different tribes would be too weak to make head against the enemy. C.—Josue had, however, made all things easy, and they might at their leisure conquer the few towns which yet remained in the hands of the Chanaanites, if they had not cherished this indolent disposition, which was so displeasing to God, and brought upon them so many evils. H.

Ver. 4. *Tribe*: it is not clear whether any but these seven were concerned.—*Out*. Josephus says, that people well skilled in geometry accompanied them. C.—They had to mark out seven portions of land, which might suffice for these remaining tribes, (H.) who would receive them by lot, to take away all cause of discontent. They still received according to their numbers. Num. 26:54. W.

Ver. 5. *North*, with respect to Silo. Juda had taken possession of his territory, as well as the tribes of Joseph.

Ver. 6. *The land in the midst, between these mark ye out into seven parts*: that is to say the rest of the land, which is not already assigned to Juda or Joseph. Ch.—For we must not suppose that Joseph occupied the most northern parts of the country, so as, with Juda on the south, to enclose all the other tribes. H.—Heb. “As for you, you shall describe the land into seven parts.” C.—Only the tribe of Benjamin was between these two tribes, (v. 11,) so that Serarius thinks that *mediam* had been substituted for *aliam*, “the other.” M.—*Lots*. The deputies divided the country into seven portions, equal in goodness, though not in extent. After the lots were drawn, some alterations might be made by common consent, and those tribes which were too much straitened for room, received what was requisite among those who had too large

a territory. Hence we find Joseph occupying the cities of Issachar, &c. C. 17:10. It was equally inconvenient to have too much or too little.

Ver. 7. *Priesthood*, and the rights attached to it, tithes, &c. C.—It was therefore necessary to make eight portions. M.

Ver. 9. *Book*. Heb. “described it, according to the cities, into seven parts, in a volume,” (H.) or table, resembling a map. The ancients commonly wrote on boards covered with wax, and engraved on stone, lead, &c.

Ver. 11. *First*. A person might proclaim that the tribe, whose name was drawn first out of the urn, should have the territory which was described in the book by the land surveyors; or the names of the seven tribes might be in one urn, and seven parcels of land in another. C.

Ver. 12. *Bethaven*, or Bethel. Josephus says, (Ant. v. 3,) that the territory of Benjamin extended as far as the Mediterranean: but it only went to Ataroth, v. 13. M.

Ver. 15. *Sea*, on the west. H.—The northern limits of Juda form the southern ones of Benjamin, only here Josue proceeds in a contrary direction, from west to east. M. See C. 15:5, 8.

Ver. 16. *Part*. Heb. “end, or summit.” C.—*That is*, &c. and explication added by S. Jerom. Some say this dreadful vale (H.) was on the *south* of Jerusalem. Button.

Ver. 18. *Hills*. Heb. *Geliloth*, “the limits,” (C.) or Galgal, on the road to Jerusalem from Jericho, and different from that where the Israelites encamped, C. 15:7.—*Adommim* is a narrow pass in the vicinity, much infested with robbers.—*Abenboen*. The explication is alone given. C. 15:6.—*Plain*. Sept. “and it shall pass by Betharaba, on the south from the north, and it shall descend.” Grabe supplies “to Araba;” or the plain desert country. H.—Betharaba is, in effect, mentioned as one of the cities of Benjamin, (v. 22,) as it had before been assigned to Juda, (C.) being inhabited by both tribes. H.

Ver. 19. *Towards*, (*contra linguam*) “the bay on the north,” &c. H.—There is another on the south. C. 15:2.

Ver. 21. *Vale of Casis*, “incision,” so called, as some pretend, on account of the balm, which was extracted by cutting the bark with a stone, or with glass. But this etymology seems too far fetched, and there is no proof that balm was cultivated there in the days of Josue. C.—Some of the cities of Benjamin have been here omitted, as two others are mentioned, C. 21:18. M.

Ver. 24. *Ophni*, the Gophna so celebrated in latter times, fifteen miles from Gabaa. S. Jerom attributes it to Ephraim, as perhaps it was chiefly inhabited by people of that tribe.—*Gabee*. The wickedness of its citizens almost involved the whole tribe in destruction. Judg. 19. It was twenty mile north of Jerusalem. Joseph. v. 2.

Ver. 26. *Mesphe*, where Samuel assembled the people, 1 K. 7:5. It was regarded as a place of devotion, while the temple was in the hands of the profane, 1 Mac. 3:46.

Ver. 28. *Jebus*. The city was called Salem in the days of Abraham. Gen. 14:18. Ps. 75:3. S. Jerom supposes that Melchisedec resided near Scythopolis, at Salem. Gen. 33:17 ep. ad Evag. Usher thinks he lived at *Salim*. Jo. 3:23.—*Gabaath*. There seems to have been two cities of this name; one famous for the tomb of Habacuc, (S. Jer.) and the other in the tribe of Ephraim. C. 24:33. C.

JOSUE 19

Ver. 2. *Juda*. Thus was verified the prediction of Jacob, that Simeon and Levi, who had been too much united for the destruction of Sichem, should be scattered among their brethren. Gen. 34 and 49:6. The tribe of Simeon was not very numerous. Num. 26:14. Yet all his cities are not here enumerated, but only such as served to point out the limits. The Jews suppose that this tribe occupied the cities of Juda only as long as the latter pleased, and that it was driven out of them in the days of David, (1 Par. 4:31. Rabbins ap. Mas.) or at least under the reign of Ezechias, when it was forced to seek fresh settlements in Gador and Seir, ib. v. 39. It was, however, led into captivity by Salmanasar along with the other nine tribes, in the sixth year of Ezechias, 4 K. 17:6. The lot of Simeon was not in the centre of Juda, but only within his limits, (C.) either on the south, (Cellarius) or on the west side, (C.) or on both. H.—*And Sabee*. This is the same town with the preceding, otherwise there would be 14 instead of 13, v. 6. M.—If this be not the case, we may give the same solution as C. 15:62.

Ver. 4. *Bethul*. We shall see elsewhere whether this be the Bethulia of Judith. Some place a town of this name in Galilee, near Tiberias, (Brocard) of which, however, there is no proof. Cellar. iii. 31.

Ver. 9. *Great*. The land measurers, it seems, had been under a mistake, (M.) which was corrected by the ancients. Distributive justice was to be observed.

Ver. 11. *From the sea.* Heb. “towards the sea.” Bonfrere asserts that Zabulon did not extend quite to the shore of the Mediterranean. C. 17:10. C.—*Torrent*, near Sidon, which some call the river Belus or Papis. Plin. v. 19.

Ver. 13. *Geth-hepher*, the birth-place of Jonas, 4 K. 14:25. See C. 12:17.

Ver. 15. *Bethlehem*, very different from that of Juda.—*Twelve*. Nineteen are mentioned, but some of them belong to other tribes, (C.) or were not properly cities. M.—All the towns of Zabulon are not specified. C.

Ver. 17. *Issachar*. The reason why he has been placed after his younger brother, Zabulon, both here and in the blessing of Jacob, is not known.

Ver. 18. *Jezrael*. This was a city of the first note, (M.) situated in the vale between Mount Hermon and Gelboe, having Bethsan on the east.—*Sunem*, where Eliseus raised the child to life, five miles south of Thabor. S. Jerom.—Here the Philistines were encamped the day before the battle, in which Saul was slain and Israel dispersed, 1 K. 28:4. C.

Ver. 20. *Rabbath*. These four cities formed the western boundary, though Serarius observes, this tribe extended as far as the Mediterranean, being in possession of Carmel, which lay close to the shore. M.

Ver. 21. *Engannim*, called Enam, 1 Par. 6:73.—*Enhadda*. There was another town of this name, 10 miles from Eleutheropolis. C.—This and the four following towns lay on the north of Issachar. M.—*Bethsames*, “the house of the sun.” Juda and Nephthali had also a Bethsames.

Ver. 26. *Carmel*, so famous for the miracles of Elias, 3 K. 18:20. Josephus (Bel. ii. 17,) places it 120 stadia south of Ptolemais. This range of mountains extended northward through the tribes of Issachar and of Zabulon. Pliny (v. 17,) speaks of a promontory and of a town of this name. Here also the god Carmel was adored, having an altar, but no temple or image, as the ancients had decreed. *Nec simulacrum Deo aut templum, (sic tradidere majores) ara tantum et reverentia.* Tacit. Hist. ii. 78.—Vespasian consulted the priest Basilides. Carmel means “the vineyard of the Lord,” or the excellent vineyard, &c. It was so rich and beautiful as to become proverbial. The spouse compares the head of his beloved to Carmel. C. 7:5. Isaias (32:15,) foretels that the deserts shall be equal to Carmel. It was covered with wood and fruit. S. Jerom

in Isai. x. 18. Jer. iv. 26. The city, which was built upon this mountain, and which Pliny calls by the same name, was formerly styled Ecbatana. The oracle had denounced to Cambyses that he should die at Ecbatana, and he concluded that the city of Media was meant; but it was “that of Syria,” says Herodotus, (iii. 64,) where he died.—*Labanath*. Heb. leaves out the conjunction.—*Sihor* means a “troubled” river, (C. 13:3,) or brook, which probably ran near the white promontory mentioned by Pliny, (v. 19,) near Tyre. *Labanath* signifies “white.”

Ver. 27. *Bethdagon*. “The temple of Dagon, or of the fish,” different from the town of Juda. C. 15:41.—*Zabulon*, a city which took its name from the tribe, and separated Ptolemais from Judea. Joseph. Bel. ii. 37.—*Left*; that is, the north *side of Cabul*, which means either the canton where the 20 cities of Hiram were situated, or a village which Josephus (Vita) calls Chabolo, which lies near the sea, and Ptolemais.

Ver. 28. *Rohob*, on the northern extremity of the land. Num. 13:22. It was assigned to the Levites. But the tribe of Aser never drove out the Chanaanites. Judg. 1:31.—*Cana*, where Christ wrought his first miracle, about 23 miles west of Tiberias, as we may gather from Josephus. (Vita) Cellarius.—Some would admit another Cana nearer Sidon.

Ver. 29. *Horma*. Heb. Sept. &c. *Rama*, “a height.”—*Of Tyre*. When this city was founded, is wrapped up in obscurity. The Tyrian priests claim a very high antiquity; whereas Josephus (Ant. viii. 2,) allows that the city was founded only 200 years after Josue, on which supposition this name must have been added by a subsequent writer. The matter, however, is so uncertain, that nothing can be concluded. It was a colony of Sidon. Isai. 23:12. Old Tyre was on the continent; the new city was built in an island, where the temple of Jupiter Olympius formerly stood. Alexander made a road between the two cities, when he besieged New Tyre: which, on that account, may be considered either as an island, or as part of the continent. He used for this purpose the ruins of the old city, which he threw into the sea. Hiram had formed a similar road to the temple of Jupiter. Dios. ap. Joseph. c. p. 1. Whether Nebuchodonosor besieged the Old or the New Tyre, soon after he had taken Jerusalem, authors are not agreed. S. Jerom (in Ezech. xxviii. Amos i. &c.) seems to think that he attacked the new city; whereas Marsham believes that it was built only after the other had fallen a prey to the arms of the Chaldees. It was only five or 700 paces from the continent. *Tyrus quondam insula præalto mari septingentis passibus divisa, nunc vero Alexandri oppugnantis operibus continens*. Plin. v. 19.—*Portion*. Heb. “from the coast of Achzib,” which

is the same town as Ecdippe, south of Tyre, and nine miles from Ptolemais. C.

Ver. 30. *Amma*; perhaps on mount Amana, a part of Libanus. Cant. 4:8. For though the Israelites had possession of these parts only a short time, they had a right to them, and to the countries as far as the Euphrates and Pelusium. Sept. read, "Akom or Archob," (C.) in some copies, though the Alexandrian agrees with the Vul. H.—Perhaps Acco, the ancient name of Ptolemais, may be meant, as it is hardly probable that so famous a city should be omitted.—*Aphec*, beyond Antilibanus, from which city the Israelites could not drive the Chanaanites. Judg. 1:31. Here the kings of Syria assembled their forces to attack the people of God, 1 K. 20:26. Profane authors speak of the temple of Venus Aphachitis, who appeared in the eyes of the superstitious to shed tears. The city lay between Biblus and Heliopolis. Zozimus, i. 58. Euseb. (laud. Const.) Macrobius i. 21.—*Twenty-two*. More are mentioned above, but some might belong to other tribes.

Ver. 33. *Heleph* seems to have been on the north-eastern limits of Nephthali. The cities on the Jordan southwards, as far as Genesareth, are specified. H.

Ver. 34. *Juda* was in possession of the southern parts of the Jordan, as Nephthali had the northern, so that by means of navigation they might enjoy the riches (C.) of each other, and of the other tribes. H. Deut. 33:23.—Sept. do not read *Juda*, which forms all the difficulty, as five tribes lay between these two. They have "and the Jordan is towards the rising sun." C.—Grabe inserts, with a star, "*to Juda*, the Jordan," &c. intimating that *to Juda*, was not a part of the Sept. version.

Ver. 35. *Ser*. The Sept. seem to have read rather differently. "And the fortified, or walled cities of the Tyrians, Tyre and Emath, (and) Bekkath," &c. H.—*Assedim* may be the name of a people. The situation of *Ser* is also unknown.—*Emath* is the famous Emesa. Num. 13:22. C.—Tyre, &c. belong to Aser, and not to Nephthali, as the Sept. might insinuate. But Emesa would be within the borders of the latter. H.—*Cenereth*, the lake of that name, as S. Jerom says that the city of Cenereth was Tiberias, on the southern extremity of the lake whereas Nephthali possessed only the northern part. C.—Bonfrere supposes that Caphernaum, or some adjacent city, is meant; and indeed the first words of the verse indicate that a list is given of the *strong cities*, unless that should be restricted to those of the *Assedim*, which are not specified. H.

Ver. 36. *Arama*. Heb. "Rama."—*Asor*, the capital of Jabin. C. 11:1.

Ver. 37. *Enhasor*, “the fountain of Asor,” or Daphne, a delightful spot resembling the famous suburbs of Antioch. Josep. Bel. iv. init.

Ver. 38. *Bethanath*, “the house of poverty,” is Betanea, 15 miles from Cæsarea. Eus.—*Nineteen*. Twenty-three places are mentioned. But some might only be villages, &c. C. 15:62.

Ver. 41. *Sun*. Some suppose that it is the same with Bethsames of Juda, which was ceded to the Levites. C.—Dan lay on the west of Juda. H.—*Selebin*, where the Amorrhites maintained themselves. Judg. 1:35.

Ver. 43. *Themna*; the Thamna of the tribe of Juda. C. 15:10.—*Acron*, or Accaron.

Ver. 44. *Elthece*, or Elthecon of Juda, given to the Levites. All the three tribes might dwell in it.

Ver. 45. *Barach*. Heb. “Bene-barac,” or “Jud, of the sons of Barac.”

Ver. 46. *Mejarcon*, “the waters of Jarcon” and *Arecon*, were near Joppe. C.

Ver. 47. *There*. Heb. “and the limits of Dan went out from them. They were not able to keep the cities in subjection; so that, finding themselves too much confined, they sought for fresh settlements at Lessem; or, their borders were known by these cities, through which they passed, (C.) though most of them had been already assigned to the tribe of Juda. M.—*Dan*. This city was not Peneas, or Cæsarea, but the utmost boundary of Palestine on the north, as Bersabee was on the south. This history is given more at large. Judg. 18:1. The Sept. vary from the Heb. in the 46. 7 and 8 verses, (C.) and add that “the children of Dan did not destroy the Amorrhites, who afflicted them in the mountains, and would not suffer them to descend into the plain ... But the land of Ephraim lay heavy upon them, and they became tributary to them. (See C. 17:13.) 49. And they went to take possession of their limits, and the children of Israel,” &c. H.

Ver. 50. *Lord*, by the mouth of Eleazar. Josue was content with one of the most barren parts of the country. He waits till all are provided for, shewing throughout his life a pattern of moderation and disinterestedness, which render him worthy to be considered as a figure of Jesus Christ, who reduced himself to the lowest state of abjection for our sakes. C. See C. 14:6. M.—*Ephraim*. It was before called *Gaas*; and the city, which Josue enlarged, lay on the north side of it. C. 24:30. Judg. 2:9.

JOSUE 20

Ver. 3. *Of blood*, and authorized to kill the manslayer, (M.) if he find him out of one of these cities. See Num. 35:6. Deut. 19:4. Revenge was never lawful: but to prosecute offenders in the courts of justice, (C.) or agreeably to the law of God, can never deserve blame. H.—If some of the saints of the old law seem to have taken delight in revenge, their expressions must be explained in a favourable sense. David, who is accused of this crime, (C.) repels the charge with horror. Ps. 7:5. The evils which he denounces to his adversaries, were predictions of what they had reason to expect. Ps. 57:11. Jer. 11:20. H.—If some of the Jews looked upon vengeance as lawful, it cannot be a matter of surprise, when we reflect that even some, who have been taught the mild law of the gospel, think themselves bound, in some cases, to revenge an affront. C.—So far have the maxims of the world supplanted Christianity in their breasts! How severely does Jacob rebuke his children for what they had done to the Sichemites, though they falsely thought that the affront offered to their sister, would justify them! Gen. 34. H.

Ver. 4. *Gate*, where justice was administered. M.—Here the ancients heard what the manslayer had to say in his own defence; and if they thought his account plausible, they gave him a retreat till he might be safely brought to answer the charges of the avenger, who might endeavour to prove that the murder was wilful.

Ver. 5. *Before*. This is generally taken literally. But if sufficient proof could be brought that the contending parties were at variance, or reconciled some time before the accident happened, the person who had taken refuge, would be judged accordingly. It might lawfully be presumed that they were enemies, if, after being at variance, they had given no signs of reconciliation. C.

Ver. 6. *Fact*. Sept. “before the synagogue for judgment.” H.—Whether this took place in the same city, or where the murder was committed, (see Num. 35:12 and v. 25) the reasons are given why the manslayer was released at the death of the high priest. C.—By the death of Christ, the greatest criminals are redeemed. M.

Ver. 7. *Cedes* and *Gaulon* lay on the north, *Sichem* and *Ramoth* in the middle, *Hebron* and *Bosor* on the south of the country. H.

Ver. 9. *Strangers*. The limitations of the Jews in favour of their own nation are rejected. The civil and criminal law should affect all alike, except, God order it otherwise.—*Stand*. This was the posture of the

people accused, while the judges sat. Drusius. C.

JOSUE 21

Ver. 1. *The priest*, who seems to have presided, as he is always placed first. A select number of the tribe of Levi came to represent the priests, and those of an inferior order; and to obtain what God had promised them. Num. 35:2. There was one family of priests who sprang from Aaron, the son of Caath. The rest of Caath's family, with the children of Gerson and Merari, were simply Levites, constituting three other families. God was pleased that they should be dispersed through Israel, that they might instruct the people both by word and by example, 1 Par. 26:29. C.—Josue would not have neglected them. M.—But they were naturally solicitous to know where they were to live, as the tribes had now all received their portions. H.

Ver. 3. *Gave*, by lot, v. 4, &c. M.—Whether any changes were afterwards made, to grant more or less, in proportion to the numbers of the four families, (as seems to have been done with regard to the other tribes) or the cities were specified in four parcels, and the priests received the first lot, the text does not explain. C.—It is also uncertain what right the Levites had to these 48 cities. Some say that they had only the use of them, while others maintain that the cities were their property entirely, so that no other could live there without their consent. They could sell the houses, which returned to them in the year of the jubilee, if not redeemed before; but the suburbs were a common property of all the Levites, and could not be sold by any. Lev. 25. The cities, therefore, belonged to God, and he abandoned the property to his ministers. Other people might live among them, as they were not debarred from choosing their habitation in places which were not originally allotted to them. Thus we find that Gabaa was chiefly people by the tribe of Benjamin, when the outrage was offered to the Levite's wife, and no blame attached to the latter. Judg. 19. Saul and his family were of the same town, though it belonged to the Levites, and David kept his court at Hebron, a sacerdotal city, for the first seven years of his reign. C.—Here also Caleb had probably resided. C. 14:14. The priests and Levites were not indeed at this time sufficiently numerous to people all these cities; and Calmet supposes that they only received as many houses as they might occupy, being supplied with more by the magistrates as their numbers increased. But might not they let the houses, which they did not want to occupy, and receive the profits, so as to take possession of them when they had

occasion? Were these 48 cities, which were the only part of the land to which the Levites had any claim, too many or too rich to compensate the labours of this most deserving tribe? It seems, therefore, unnecessary to call in the aid or interference of the magistrate, except any person were so bold as to refuse to give up what the law had so positively assigned to the Levites. Their rights were as well defined as those of any of the other tribes. H.—The land beyond the suburbs, was cultivated by the proprietors, who might either live in the town or country. Many of the priests and Levites chose to reside near the tabernacle, as Moses had encouraged them to do. Deut. 18:6. Thus Nobe became a sacerdotal city; (1 K. 21:1,) and after the temple was built, Jerusalem and its environs were the places of abode for most of the priests. C.

Ver. 4. *Thirteen.* These three tribes give more cities than any of the others, because their territories were the largest. Num. 35:8. Juda in particular, had a most extensive portion allotted to him at first; so that a part was afterwards taken away to accommodate Simeon and Dan, and now so many cities are appointed for the priests, (C.) who would thus have their residence near the temple, when it should be built. H. —God ordered the lots according to the designs of his providence; and gave the priests, though so few in number, more than what fell to the share of all the rest of the family of Caath. C.—This family had in all twenty-three cities, lying south of Dor and Bethsan, and leaving the tribe of Issachar on the north. Gerson had thirteen cities among the three other northern tribes, and that of Manasses on the east side of the Jordan; while Merari had twelve, more southward on the same side, in the tribes of Gad and of Ruben, and on the west of the Jordan, in the tribe of Zabulon. Thus these two families were more intermixed. H.

Ver. 12. *Possession.* Only the houses which the priests occupied, were taken from him. C.—Caleb enjoyed all the dependencies of Hebron, and took the city, as he would not have been secure while the Chanaanites dwelt there. Magalian.—Serarius thinks that he abandoned the city to the priests, in which he follows Tostat, who supposes that they had to pay tribute to the tribes among whom they lived; and that mines, &c. belonged to the latter. M.

Ver. 16. *Ain and Jeta.* Sept. of Grabe agrees with the Vulg. But the Vatican copy (H.) has, “Asa ... and Tanu.” In 1 Par. 6:59, only *Asan* and *Bethsemes* are mentioned. Several other variations may also be observed, which may be attributed either to the changes which were afterwards made when the Chanaanites kept their hold, (Rabbins) or to the different places having two names, or to the mistakes of

transcribers, &c. See C. 15:62. Only eleven cities are specified in the Book of Paralipomenon, though it observes that there were thirteen. C.—*As hath*, &c. words added by S. Jerom, or rather expressing more fully the Heb. “those” *two tribes*. H.

Ver. 21. *One of*, (*urbes confugii Sichem ... and Gazer*.) Lit. “cities of refuge, Sichem, ... Gazer,” &c. as if all the Levitical cities had enjoyed this privilege, which we have seen (Num. 35:6,) is the opinion of some. But the Heb. Sept. and Chal. read in the singular, “Sichem, a city of refuge;” and interpreters generally allow only six cities of this description. C.—Without extending this privilege to all the rest, we may observe that all the cities of refuge were given to the Levites, v. 11. 21–7–32–6–7. Prot. “For they give them Shechem, with here suburbs in Mount Ephraim, *to be* a city of refuge for the slayer; and Gazer,” &c. By inserting *to be*, they seem to countenance the opinion that all the subsequent towns were of the same nature as Sichem. The text would be clearer without the addition, to prove the contrary sentiment. H.—See Bonfrere how the Vulg. may be vindicated. M.

Ver. 22. *Beth-horon*. Grabe’s Sept. adds, “the upper,” which is the received opinion. C.

Ver. 23. *And of*, &c. This verse is omitted in Paralipomenon, (H.) whence we find Helon and Gethremmon (probably the same as Aialon and Beth-remmon, v. 24, assigned to Ephraim.—*Eltheco*. See C. 15:59 and 19:44.—*Gabathon* continued a long time in the hands of the Philistines. 3 K. 15:27.

Ver. 25. *Cities*. Instead of these, *Aner and Balaam* are mentioned in Paralipomenon. C.

Ver. 26. *Degree*, who were not priests. Caath is placed before his eldest brother Gerson, on account of the honour of the priesthood and of Moses. M.

Ver. 27. *Refuge*. Lit. “the cities of refuge, Gaulon ... and *Bosra*.” See v. 21. H.—The latter gives place to *Asteroth*, in Paral.

Ver. 29. *Cities*. These are called *Cedes and Daboreth, Ramoth and Amen*, in Paralipomenon.

Ver. 35. *Suburbs*. Paralipomenon only mentions two, *Remmono and Thabor*.

Ver. 36. *Four cities*. There are no more, though there be five names: for *Misor* is the same city as *Bosor*, which is to be observed in some other places, where the number of names exceeds the number of

cities. Ch.—With regard to the 36th and 37th verses, there seems to have been great confusion in the Hebrew MSS. both ancient and modern. In some they have been totally omitted, in others only a part. H.—The famous MS. of Hillel, and the Masorets, reject them, (C.) because they had reckoned only 656 verses in Josue, and these two verses would destroy their authority. Hence they erased them wherever they might be found; and Kimchi assures us, that he never could meet with them “in any MS. (thus) corrected.” Yet the Paralipomena universally acknowledge them, (Ken.) as the context of Josue must also do, otherwise there will be only eight cities instead of twelve, and four will be wanting to complete the number of forty-eight. The Prot. version therefore is forced to admit them, (H.) as they are found in the Eng. Polyglot, on the authority of some ancient MSS. They do not, however, express them so fully as the Sept. have done. Ken.—These read, “And beyond the Jordan, over-against Jericho, out of the tribe of Ruben, the city of refuge for the slayer Bosor, in the wilderness, (Misor) and her suburbs, and Jazer and her suburbs, (37) and Gedson and her suburbs, and Mapha (Alex. copy reads Maspha) and her suburbs, four cities.” Grabe.—Prot. only admit, “And out of the tribe of Ruben, Bezer with her suburbs, and Jahazah ... Kedemoth ... and Mephaath with her suburbs, four cities.” Kennicott finds in some Heb. MSS. “the city of refuge for the slayer, Bosor;” one MS. has, “*in the wilderness,*” &c. H.—These verses were not in the Heb. text of the Hexapla, as they are obelized in the Sept. and in the Syriac MS. of Masius; and yet, as they are found in the old Greek and Syriac versions, and in the Chal. paraphrase, they were probably omitted between the year 100 and 200. They are left out in several printed editions of the Heb. Bible, and even in that of Jablonski, (1699) though in opposition to his better judgment and all the MSS. which he had consulted: *legunt omnia nostra MSS.* Michaelis (1720) reprinted this text, with some few emendations, particularly with these two verse very laudably inserted. Kennicott, 2 Diss.—In the Bened. Edit. of S. Jerom, Martianay observes, that the Heb. MSS. of S. Jerom seem to have been mutilated, for if they had admitted this 36th verse, S. Jerom would have translated it, and it would have been found in the more ancient MSS. of the Latin edition, where it is wanting. Hence this editor leaves it out. He also remarks that other Heb. MSS. omit “a city of refuge for the slayer, in the desert.” The last word, he says, occurs in several copies of the best not; and Houbigant inserts it on the authority of the oratorian MS. 54. H.—In some editions of the Vulg. this verse is transposed, and placed after the cities of Gad. Louvain, R. Steph. &c.—It is therefore, probably that S. Jerom found it not in Heb. but, if he inserted it, he borrowed it from the Sept. The Syriac version places these verses before the 34th and

35th. All this shews that the Heb. MSS. have not been kept with great care in this place. Some have surmised that the Sept. have inserted this necessary supplement from Paral. But they do not entirely agree with that book, so that it seems that they found these verses in their Heb. copies. C.—We have already given the Hebrew and Sept. as it is found in the common editions. In Paral. (6:78,) it is thus expressed: *Beyond the Jordan also, over-against Jericho, on the east side of the Jordan, out of the tribe of Ruben, Bosor in the wilderness, with its suburbs, and Jassa ... 79. Cademoth also ... and Mephaath with its suburbs.* The word Misor, which Grabe's Sept. and the Vulg. leave untranslated, is the Heb. word which denotes *a plain*, (H.) as Aquila and Sym. agree, and as appears C. 20:8. Deut. 4:43, where Bosor is said to have been *upon the plain of the wilderness*. This city was the famous Bosra, in the desert Arabia, between Philadelphia and Jazer, towards the east. C.—We might translate, “the cities of refuge, Bosor in the wilderness, *which is also the plain*” of Moab, v. 21. H.—*Jaser*, or Jassa, (C. 13:18,) different from that v. 37, which lay on the river of the same name in the tribe of Gad. C.

Ver. 40. *Families*, the four great ones, which parcelled out the cities among the several branches. H.—The Levites were only 23,000, (Num. 26:62,) yet they receive more cities than what are specified for any other tribe. It must be observed, however, that all the cities of the different tribes are not mentioned, and the Israelites might live along with those of the tribe of Levi, v. 3. Moreover, these had only the cities, with 2000 cubits of land round them. The Sept. here insert that Josue divided the land, and received the city of Thamnasachar; (Grabe substitutes Thamnasarach) where he deposited the knives of stone with which he had circumcised those who were born in the desert. H.—They farther remark, that they were buried in his tomb. C. 24:30.

Ver. 43. *Pass.* How then did the Chanaanites keep possession of so many places? S. Augustine (q. 21,) answers, that they were suffered to do it for the “utility and trial” of the Israelites. For the latter were not sufficiently numerous at first to cultivate all the land. God had therefore promised that the nations should not be driven out all at once, lest the country should fall a prey to wild beasts. Ex. 23:29. Masius.—During the life-time of Josue, none of them durst make head against him; and if many of the tribes did not take possession of all their cities, it was owing to their own negligence. After this hero was no more, the natives took courage, and greatly harassed the Israelites; but it is plain that the latter were not straitened for room, while Josue lived, since they invited the other tribes east of the Jordan to come and reside with them on the west, if they thought proper. C. 17:16. C.

JOSUE 22

Ver. 1. *Time*; before the assembly broke up. The 40,000 had continued to fight along with their brethren, (C.) as long as there was occasion. Now peace being obtained, they are permitted to return to their families. H.

Ver. 4. *And peace*. This is a farther explication of *rest*, (H.) which alone occurs in Hebrew. It may denote a fixed and permanent abode. Deut. 3:20. Ruth 1:9.

Ver. 6. *Blessed them*, like a good magistrate, having given them a solemn admonition not to forget God, the source of all blessings. H.—This expression may also intimate that he loaded them with praises and with presents, and wished them all prosperity.—*Dwellings*. Lit. “tents,” in which they had been accustomed to live, in the desert. Hence they gave the name to houses, temples, &c.

Ver. 8. *Riches*. Heb. Sept. &c. “cattle.”—*Brethren*. Grotius pretends that they were to keep what they had gotten. But his proofs rather shew that they were to follow the ancient custom and law, which prescribed that those who had remained at home to guard the country, should share the booty with those who had gone to battle, 1 K. 30:24. Num. 31:27. Some suppose that the booty was divided into equal parts, and the 40,000 would retain as much as all the rest of their brethren, who had been less exposed. The Israelites, however, made all alike, as other nations seem to have been. Ex. 15:9. &c.

Ver. 9. *Galaad* here denotes all that country, (C.) as Chanaan does that on the west of the Jordan (H.) and Ephraim, the ten tribes. C.

Ver. 10. *Banks*. Heb. *Goliluth*, which is (C. 13:2, &c.) rendered *Galilee*, Galgal, “limits,” &c. H.—*Chanaan*, consequently on the western banks. Vatable, however, says that the eastern country went sometimes by this name, on account of the Amorrites having dwelt in it. Josephus (v. 1.) and the Jews affirm, that the altar was built on that side; and it seems natural that these tribes would erect it in their own territories, for the benefit of their children. C.—The effect would nevertheless have been equal, on which side soever it appeared, as the Jordan was not so broad but they might see over. H.—*Immensely*. Heb. “a great altar to be seen,” like those heaps which Bacchus and Alexander raised to perpetuate the memory of their victories. Plin. vi. 16.

Ver. 12. *In Silo*, without being called, as they were all fired with a holy zeal, (M.) to prevent the growth of idolatry among their

brethren. H.—They knew that one altar was to be allowed M. in the place which the Lord should appoint. Lev. 17:8. Deut. 12:5. &c. H.—God had ordered such cities as embraced idolatry among them, to be exterminated. Deut. 13:12. C.

Ver. 14. Tribe. Another of the tribe of Levi, and deputies from the other nine tribes, accompanied Phinees on this important occasion. The Levites were most of all concerned, as their rights seemed to be particularly invaded. H.—The princes of the tribes did not (C.) perhaps (H.) go, but only men of high rank. Kimchi says, men set over a thousand. Heb. “ten princes with him of each chief house, a prince of all the tribes of Israel.” C.—These were commissioned by Eleazar, Josue, and all the congregation, to endeavour to bring back their brethren to a sense of their duty, if they had so soon forgotten God, (H.) or if they should persist in their rebellion, to denounce an eternal war against them. M.

Ver. 16. Lord. Thus Phinees shews that he speaks in the name of those who still continued faithful to the Lord. He imputes the crime of apostacy to Ruben, &c. that they may declare more openly for what reason they had built this altar. M.

Ver. 17. Beelphegor. As they lived in the country, where this idol had been adored, Phinees was afraid lest they might have built the altar in his honour. He reminds them what destruction that worship had brought upon all Israel. He had been particularly zealous in appeasing the wrath of God, and therefore speaks with more authority. Heb. “is not the crime of Phegor enough for us, that we should not wish to expiate it until this day?” (C.) or Prot. “is the iniquity of Peor too little for us, from which we are not cleansed until this day? (although there was a plague in the congregation of the Lord).” The stain of this impiety still remained upon Israel. They ought, therefore, to endeavour by sincere repentance, to obliterate it entirely, and not, by fresh provocations, enkindle the dreadful wrath of God. H.—There was reason to fear lest the Lord should punish this sin still more, as he is accustomed to do, when people relapse. C.—All must therefore shew their zeal to prevent such crimes, as the multitude sometimes suffers for the offence of one, when they do not take all possible care to prevent it, v. 20. H.

Ver. 19. Unclean, as being destitute of the ark, &c. The Israelites had the greatest veneration for the land which God had chosen for their habitation. Naaman loaded two mules with some of the earth. We cannot help admiring the zeal and the disinterestedness of Phinees. He proposes to abandon some of the possessions on the other side of the

Jordan, rather than that his brethren should forsake God, or offend him.

Ver. 20. Wickedness. Heb. “he did not expire in his sin,” (C.) but repented; (H.) or, Did he not? &c. The Sept. “he did not alone die in his sin.” Chal. “but this man alone did not die in his transgression.” C.—All Israel was in consternation, and 36 were slain. If this secret offence was so severely punished, what judgments will not the public apostacy of so many thousands draw upon our heads!

Ver. 21. Israel. Sept. “answered the Chiliarchs of Israel,” who had spoken by the mouth of their president. They repel the charge with earnestness. H.

Ver. 22. God. In Heb. there are three terms, (C.) *El, Elohim, Yehova*, “the strong, the judge, the self-existent Being.” To him they make their appeal. Him they acknowledge in the first place, as the only true God, as they had been accused of departing from him, v. 19. H.—They are willing to undergo any punishment, if they had any evil intention. M.

Ver. 23. Sacrifice. Heb. intimates particularly “of flour or libations.” C.

Ver. 24. To-morrow. At any future period. H.—*Israel.* The same idea is expressed, v. 27. *You have no part in the Lord.* You are not his peculiar people. Of this title the Israelites were always very jealous, even when they neglected the worship and covenant of the Lord. C.—Hence these tribes take these precautions, that they may not be excluded from the society and privileges of their brethren on the other side of the Jordan. They profess openly that they do not esteem it lawful to offer sacrifice in any other place, besides that which God had chosen. H.

Ver. 31. Lord, who would not have failed to punish Israel for such a crime. C.—They rejoice, therefore, not only at the fidelity of their brethren, but also on their own account, because they may now confidently look up for protection to God, instead of being in continual apprehensions of feeling his avenging arm. H.

Ver. 32. Into, &c. (finium Chanaan) “of the confines of Chanaan,” which is ambiguous. H.—But the Heb. removes the difficulty in this manner.

Ver. 34. God. Heb. seems rather defective; (C.) “called the altar, (Syriac supplies the altar of witness) for it shall be a witness between us, that the Lord he is the God. *Ed*, “witness,” is placed in the margin of Plantin’s edit. (Kennic.) and the Prot. have inserted it in the text, though in a different character, (H.) as “it is confirmed by the Syr. Arab. and Vulg. versions.” Kimchi quotes the Chal. paraphrase, as

having the word *seid*, “witness,” twice, which if read in two places formerly, has been lately omitted in one, as many other alterations have *perhaps* been made in it, in conformity to the later copies of the Hebrew text. It is still found in one Chal. MS. and in that of Masius. Between the two last words of this verse, some Heb. MSS. read *eva*, “He.” “The Lord, He is the God;” which not only gives an emphasis, but is expressly confirmed by the Chal.; and indeed this seems to have been a common form of confessing the belief in the one true God, 3 K. 18:39. Kennic. Diss. i.—Masius would translate, “They made an inscription upon the altar, declaring that it should be an eternal witness of their attachment to the Lord.” *Cora*, in effect, sometimes means to write, as *Alcoran*, in the Arabic tongue, signifies “the scripture” (C.) of the Mahometans, which they hold in the utmost veneration, as containing the life and doctrine of their great prophet. The Sept. (Grabe) insinuate that Josue approved of what had been done, “and Jesus gave a name to the altar, ... and said, it is a witness in the midst of them, that the Lord God is their God.” Thus, instead of war and destruction, which seemed to threaten Israel on all sides, all ended in peace and harmony. If Christians would imitate the conduct of the Israelites, they would not so rashly condemn their neighbours on every idle report; and, if our adversaries would condescend to examine seriously into the grounds of charging idolatry upon us, and on that account waging an eternal war against us, it is to be hoped they would pronounce our doctrine innocent, and reform their own iniquitous proceedings. H.

JOSUE 23

Ver. 1. *Long time.* Josue governed only ten years after the distribution of the land. Towards the close of his life, perceiving that the Israelites were too indolent in subduing the people of the country, and fearing lest they should by degrees begin to imitate their corrupt manners, he called a general assembly either at his own city, or at Silo, or more probably at *Sichem*, (as it is mentioned C. 24:1, which seems to give farther particulars of this assembly) and laid before his people, in the strongest terms, the dangers to which they would be exposed, by entertaining a friendship for the enemies of God, and by abandoning him. C.—He called together all the heads of the people. M.

Ver. 3. *For you.* God fought for his people three ways: 1. By destroying their enemies himself in a miraculous manner, as he did the Egyptians; 2. By assisting their endeavours, as at Jericho, and in the victory of Gabaon, when he caused the walls of the former town to fall down, and hurled stones upon the fleeing enemy near the latter; (C. 10) 3. By giving courage and strength to Israel, while he filled their opponents with dismay, and this was most frequently the case. He continues to assist his servants in their spiritual warfare against the world, the flesh, and the devil, in all these different ways. W.

Ver. 4. *And now.* Heb. “Behold, I have divided unto you by lot these nations, which remain *to be subdued*, to be an inheritance for your tribes from the Jordan, (these two words are transposed, and should come after, C.) with all the nations that I have cut off—even unto the great sea westward.” He mildly expostulates with them for not following up his victories, by reducing the few scattered nations whom he had abandoned to them as a prey. H.—They ought to be considered not only as the enemies of God, but also as unjust detainers of another’s right, and Josue promises that nothing will be wanting on the part of God to render their reduction easy, if they will but do their duty to Him and to themselves. H.

Ver. 7. *Come in*, an expression which may denote any familiarity, or marriage. M.—Heb. is in the form of a prohibition, “Come not among (have no connections with) these nations ... Neither mention their gods, nor swear (or cause to swear by them.)” The psalmist (15:4,) says, speaking either of idols, (H.) or of sinners, *Nor will I be mindful of their names by my lips.* Osee (2:16,) says, *She shall call me no more Baali*, (“my lord,” a term applied by wives to their husbands) on

account of its reminding one of the idol Baal. Hence David calls Jerobaal, or Gedeon, Jeroboschot, 2 K. 11:21. S. Paul would not have Christians so much as to name the sins of impurity. Ephes. 5:3. The more religious Jews will not even mention an idol, or an unclean animal; and they beg *pardon* before they speak of a heretic. Drusius.—Some understand that the worship of idols is meant by naming them, as those who invoke the name of Jesus Christ, were his disciples. Acts 9:14. 1 Tim. 2:15. Ex. 20:24. To swear by idols is always sinful, (Ex. 23:13,) while it is an act of religion to swear on proper occasions, by the name of God. Theophrastus (ap. Joseph. c. Ap. i.) observes, that the laws of the Tyrians prohibit the using of foreign oaths, such as that of the Corban, which was peculiar to the Jews. C.

Ver. 8. Day. Those who had formerly given way to idolatry were all cut off, and all Israel had lately given a proof of their attachment unto the Lord. H.

Ver. 10. Thousand. This Moses had repeatedly foretold. Lev. 26:13. Deut. 28:7.

Ver. 13. Side. Heb. “snares and traps unto you, and scourges in your side.” Children and slaves were formerly beaten on this part, Eccli. 30:12 and 42:5. Horace (epod. iv.) says, *Ibericis peruste funibus latus*. The first word S. Jerom seems to have read with *th* at the end, as *peth*, means a hole, (C.) by which means it was customary to take wild beasts, and to annoy the enemy. H.—Sept. render *side*, “they shall be nails in your heels.”

Ver. 14. This day: shortly I must die. C.—*Metam properamus ad unam*. (Hor.) “We hasten to one common goal.” H.—The pagans called death, or the grave, *the common place*; and Plautus says, in the same sense, *Quin prius me ad plures penetravi*. (C.) “Before I penetrate the receptacle of the many.” H.—*Mind.* Heb. “you know in your hearts, and in all your souls;” you are convinced, you cannot be ignorant that God has fulfilled his engagements. C.—The Sept. read, “you shall know,” &c. The experience of future ages will only establish this truth more fully. H.

Ver. 16. And speedily. This word is added to express the force of the Heb. term. M.—“Punishment is seldom lame in overtaking the wicked. H.—*This.* He emphatically sets before them what labours they had sustained in making the acquisition, and what ingratitude they will be guilty of, if they ever forfeit so great a blessing. M.—The treat or prediction was verified during the captivity, and still more after the destruction of Jerusalem. C.

JOSUE 24

Ver. 1. *Of Israel.* There seems no reason for restricting this to the *ancients*, &c. On this solemn occasion, when all Israel was probably assembled at one of the great festivals, Josue concluded his exhortation, by renewing the covenant (C.) in the place where he had formerly complied with the injunction of Moses. C. 8:31. H.—*In Sichem*, in the field which Jacob had purchased, and where a great *oak* (v. 26,) was growing, that had been honoured, it is thought, with the presence of the patriarchs. It was near the two famous mountains of Garizim and Hebal. C.—Sichem was at the foot of the former mountain of blessings; and Josephus informs us, the altar was erected in its vicinity. No fitter place could therefore have been selected by the aged chief, to conclude the actions of his life, and to attach the people to the religion which they had once received, in the most signal manner. The Vat. and Alex. copies (H.) of the Sept. followed by S. Aug. (q. 30,) read *Silo*, where the tabernacle was fixed: but all the rest agree with the original, and with the ancient versions, in retaining *Sichem*, to which place the ark was removed on this occasion, (C.) the distance of ten (S. Jer.) or twelve miles. Eus.—It is not probable that an oak would be growing in the sanctuary, near the altar, contrary to the express prohibition of the Lord, v. 26. Deut. 16:21. C.—Many interpreters suppose that the assembly might be held at *Silo*, in the territory of *Sichem*. T. M. Serarius.—But the distance seems too great; and Bonfrere rather thinks that the copies of the Sept. have been altered. H.—Salien remarks, that they might go in solemn procession from *Sichem* to *Silo*. A. 2600.

Ver. 2. *Of the river.* The Euphrates. Ch.—*Gods.* Some think that Abraham himself was in his youth engaged in the worship of idols, (though this is denied by S. Aug. C. D. xvi. 13. Theod. q. 18, &c. W.) as well as his father, &c. v. 14. Gen. 11:31. Thare was the father of both Abraham and Nachor, (Gen. 11:26,) unless (H.) the grandfather (M.) of Abraham was meant, who was also called Nachor, (H.) as well as Rebecca's grandfather. Gen. 24. W.

Ver. 3. *From the.* Heb. and Sept. “other side of the flood *or* river,” where *Mesopotamia* commences. H.

Ver. 4. *Isaac*, the promised seed and heir of the blessings, (C.) after *Ismael* was born. H.

Ver. 6. *You.* Many still survived, and had seen these wonders, as God had only exterminated those who had murmured.

Ver. 9. *Fought*, not perhaps with the sword, but by endeavouring to get Israel cursed, that so he might be unable to make any resistance. He had the will to fight, and in this sense princes are said to be at war, though they never come to an engagement. 3 K. 14:28. C.—Balac shut his gates against Israel. S. Aug. q. 26.

Ver. 11. *Men*. Heb. “the masters of Jericho,” which may denote either the king or the inhabitants. It is thought that people of the different nations were come to defend the city, or the text may signify that not only Jericho, but these different people, (C.) fought successively against the people of God, but all in vain. H.—The fighting of the inhabitants of Jericho was only intentional; a miracle rendered all their efforts abortive. Yet this is called fighting in scripture (v. 9,) as well as in other authors. “We judge of actions by the intention, says S. Isidore: (Pelus. ii. ep. 289,) the person who intended to murder is punished, though he only inflicted a wound; and on the other hand, he who kills undesignedly receives a pardon.” So Orion was said to have violated Diana, because he wished to do it; and Virgin, (viii.) speaking of some who already thought they were in possession of the capital, says, *Galli per dumos aderant, arcemque tenebant*, “they seized the citadel,” though they never entered it. C.—Yet it is probable that the inhabitants of Jericho would defend themselves. M.

Ver. 12. *Hornets*. S. Aug. explains this of the rumours, or devils, which terrified the people of the country. But it is generally understood literally. Wisd. 12:8. M. Ex. 23:28. C.—*The two*, &c. not only the nations on the west, but also those on the east side of the Jordan, who fell, not so much by the valour of the Israelites, as by the terror and judgments of God. H.—The resistance which they made was hardly worth mentioning.

Ver. 14. *The gods*. Some still retained in their hearts an affection for these idols, though privately; (C.) so that Josue could not convict them, or bring them to condign punishment; as no doubt he, and Moses before him, would have done, if they had been apprized of any overt act of idolatry. Amos (5:26,) says, *You carried a tabernacle of your Moloch and the image of your idols*, &c. which is confirmed by Ezechiel 23:3. 8 and Acts 7:42. For these acts many of the people were punished, (Num. 25:3. 9,) and the rest were either sincerely converted, or took care to hide their impiety till after the death of Josue. Yet the secret inclination of many was still corrupt; and these no sooner found a proper opportunity than they relapsed repeatedly into the worship of idols, for which reason the prophets represent their disposition as criminal from their *youth*. H.—S. Augustine (q. 29,) cannot think that the people, who are so often praised for their

fidelity during the administration of Josue and of the ancients, (C. 22:2 and 23:3. 8 and 24:31,) and who had testified such zeal against every appearance of idolatry in Ruben, (C. 22) should be themselves infected with this deadly poison. He therefore supposes that Josue exhorts them to repent, if any of them should have retained a predilection for the worship of their ancestors in Mesopotamia, and in Egypt, (C.) which, by the prophetic light he say, was secretly the case. W.—Yet, though the great majority was clear of this crime, it seems many concealed from their leaders their secret attachment to it, v. 23; (C.) or if they were sincere, for a time, their former bad habits soon gained the ascendancy, and involved them in perdition. H.—*Fathers*. He does not exempt Abraham, and the Jews acknowledge that he was once an idolater, which is the opinion of S. Ephrem, of the author of the Recognitions, B. i., and of many moderns; some of whom think that S. Paul gives him the epithet of impious, or *ungodly*, on that account. Rom. 4:5. The idolatry of the Hebrews in Egypt, is no less certain than that of their ancestors in Mesopotamia. Ezec. 23:2. 8. 27. C.

Ver. 15. Choice. Josue was persuaded that no restraint could bind the will; (H.) and that, if the Israelites did not freely adhere to the Lord, they would not serve him long, nor would their adoration have any merit. C.—Hence he endeavours by all means to draw from them a free and candid acknowledgment of his divinity; and he leads the way, by declaring that all his *house* will adhere to the true and only God. They answer his fullest expectations, and profess in the most cordial manner, that every tie of gratitude must bind them for ever to the service of the same Lord. H.—Elias makes a similar proposition; (3 K. 18:21. See Eccli. 15:18. M.) not that it can be ever lawful to choose evil and to reject the sovereign good. But by this method the minds and hearts of the audience are stimulated to make the free and decided election of what alone can ensure their eternal happiness. H.—Thus we often set before the people hell or heaven for their choice. M.

Ver. 19. *You will not be able to serve the Lord*, &c. This was not said by way of discouraging them; but rather to make them more earnest and resolute, by setting before them the greatness of the undertaking, and the courage and constancy necessary to go through with it. Ch.—Josue knew the fickle temper of his subjects. He insinuates, therefore, that if they do not lay that aside, they will not stand to their engagements, (C.) and will irritate God the more, if they enter into a covenant with him, and afterwards prove inconsistent. Heb. *La thuclu*, “you cannot,” may perhaps have the first *u* redundant; (Ken.) as that is a letter which is often inserted or omitted at the transcriber’s pleasure. Aben

Ezra Simon.—Hallet suggests that we ought to read *lo thucelu*, “you shall not cease,” which would obviate the apparent difficulty of Josue’s attempting, as it were, to cool the fervour of the people, by insinuating that they will not be able to stick to their resolutions, and that at a time when he is exerting every nerve to make them sensible of their duty, and to engage them to swear an inviolable fidelity to the Lord. “Cease not to serve the Lord, for he is a holy God, he is a jealous God, he will not forgive your rebellion, (*Copssaco*. Job 34:27,) nor your sins; if you forsake the Lord, and serve strange gods, then he will turn and consume you.” Ken. Dis. 2.—If we were to read with an interrogation, “Will you not be able? &c. it might answer the same end. Josue may be considered as starting an objection, which is but too common in the mouth of the slothful, and of many of the pretended reformers, Luther, &c. who endeavour to persuade the world that they are not able to comply with the rigour of God’s law, and even make his severity an encouragement for their despair. Josue replies that these pretexts are groundless, and that God, who has already done so much for them, (v. 20,) will not abandon them in their wants, if they cry unto him; and that, instead of being dejected by the thought of his judgments, they ought to strive, with the utmost fervour, to comply with his divine will. H.—A general sometimes withholds the ardour of his soldiers, telling them that they are not a match for the enemy, in order to inflame their courage the more. M.—A torrent which has been long repressed, rushes forward with greater fury when the dam is broken down. H.

Ver. 20. *Turn*, and alter his conduct in your regard, instead of being your protector, he will *destroy you*.

Ver. 21. *Lord*. We shall not experience the chastisements with which thou hast threatened us, because we will adhere inviolably to the Lord. C.

Ver. 25. *Covenant*. He renewed the one that had been formerly made, stipulating, on the part of God, that the people should serve Him alone, v. 23. After which he probably read some of the most striking passages of Deuteronomy, (C.) particularly the Decalogue, or ten *commandments*, with the blessings and curses which enforced the observance of them. C. 5 and 27 and 28 and 29 and 30. H.—Then the people swore that they would observe the law, the customary sacrifices were offered, and a record of the whole was subjoined by Josue to that of Moses, in order that it might be deposited in or near the ark. Deut. 31:26. C.—This renewal of the covenant prefigured the law of grace. S. Aug. q. 30. W.

Ver. 26. *Lord*, particularly what related to the ratification of the covenant, which was the last public act of this great man. He placed it in its proper order in the continuation of the sacred history, which Moses had commenced. H.—*Stone* unpolished, except where there was an inscription, relating what had taken place. M.—This monument of religion was not forbidden. Deut. 16:22. C.—*Oak*. Heb. *alla*, is translated a *turpentine tree*, Gen. 35:4. (H.) and by the Sept. here. But most people translate *the oak*. Chal. Aquila, &c. Under it Jacob buried the idols of Laban, and Abimelech was chosen king; (Judg. 9:6,) as Abraham had entertained the angels under the same tree, Gen. 18:1, (C.) and had sat under it when he first came into Sichem. Gen. 12:6. On which supposition it must have subsisted about 500 years. M.—It was even shewn some ages after Christ. But it is hardly credible that the same tree should have continued for such a length of time.—*Sanctuary*, or tent, where the ark was placed on this occasion under the oak. C. Bonfrere.—Some think it was at Silo. M. v. 1.—Kennicott denies that the ark was present, and supposes that they offered sacrifices upon the very altar which Josue had erected on Garizim, between 20 and 30 years before; and that this mountain is here called *the sanctuary* or “holy place.” Upon it the *oak* might very well grow, and Josue might “with great propriety take some large stone, and set it up for a witness, making at the same time this striking remark, that this stone *had heard all the words of the Lord*, or had been present when his law was inscribed and read to the people at their former solemn convention.” Hence he infers against Collins, “that the Jews had thoughts of worshipping, and did worship at Gerizim long before the separation of Israel from Juda;” and it was probably for fear of the Israelites returning to a sense of their duty, by the sight of these monuments of the old religion, that Jeroboam refrained from setting up his golden calves in the vicinity. Diss. ii. p. 119. H.

Ver. 27. *It hath heard*. This is a figure of speech, by which sensation is attributed to inanimate things; and they are called upon, as it were, to bear witness in favour of the great Creator, whom they on their part constantly obey, (Ch). which is the best manner of hearing. They rise up to our confusion. Theod. q. 19. W.—The oriental writers delight in these strong figurative expressions, which are not confined to poetry. Jesus Christ says, that if the children were silent, *the stones would cry out*. Luc. 19:40. See Num. 13:33. Gen. 4:10. C.—*Lest*. Heb. “it shall be therefore a witness unto you, lest you deny your God;” or literally, “lie unto your Elohim.” H.—The expression often means to revolt and prove faithless. Deut. 33:29. &c.

Ver. 29. *And after*, &c. If Josue wrote this book, as is commonly believed, these last verses were added by Samuel, or some other

prophet. Ch.—Scholastic History. W.—Josue had governed Israel 17 years with the greatest prudence and fidelity. C.—Some extend his administration to a longer period. H.—He paid the debt of nature probably not long after the ratification of the covenant. It does not appear that he was ever married. S. Jerom, c. Jov. 1. St Chrys.—The Scripture does not mention that the people mourned for him, as they had done for Moses, &c. Yet we cannot doubt but they would shew this mark of respect to his memory, on account of the many benefits which they had received from him. The Holy Ghost has vouchsafed to be his panegyrist. Num. 27:12. Eccli. 46:1. &c. Josephus (v. 1,) represents him as a most universal character, equally perfect in everything that he took in hand. His greatest honour is to have been so striking a figure of Jesus, whose name he bore, (C.) and whose sacred office in administering a second circumcision after he had caused the people to cross the Jordan, he so well described. Like him he introduces the faithful into the land of promise, overthrows their enemies, and establishes them in peace, taking care both at the beginning and at the end of his administration, to set before their eyes the will of the heavenly Father, the God who is both holy and jealous, v. 19. Under Josue the Israelites are invincible, only as long as they continue faithful. C. 7. But Jesus secures his Church both from infidelity and from the attacks of all her enemies, by his all-powerful grace. H.—The Jews have attributed to Josue ten regulations, which are too trifling to have been made by him. Seld. Jur. vi. 2.—The Samaritan chronicle embellishes the account of this great man with many surprising and puerile fictions, as if the true history were not sufficient to excite our attention. See Basnage and Serarius. C.—The Jews say Josue died on the 26th of Nisan, unmarried. The Roman martyrology honours his memory on the 1st of Sept. Salien, A.C. 1453. It is probable that the Egyptian or Tyrean Hercules, who encountered so many giants and difficulties, was no other than Josue, whose history the pagans have obscured with fables. Vossius. H.

Ver. 30. *Thamnath sare*. Judg. 2:9. The last word is written *hares* (*eros*) the first and last letters being transposed in one of these places. It may probably be in this verse, as we read of Mount *Hares*, Jud. 1:35. Kennicott rather thinks that *Sare* is the proper reading, as it is found in the Syr. Arab. and Vulg. versions of the Book of Judges. He observes, that if we were to read in an English historian that the renowned Marlborough was buried at *Blenheim*, near Woodstock, and a few pages after that his remains were interred “at *Blenmein*, &c. we should naturally conclude that two letters had exchanged their places. And may we not allow the same in this part of the sacred history, as it is universally printed” in Hebrew? Dis. i. Some, however, maintain that *Thamnath hares* was so called, on account of “the image of the

sun" being placed in the tomb of Josue, along with the knives of stone used by him in circumcision, which last the Sept. and S. Aug. (q. 30,) admit. But these must be reckoned among the Jewish or Oriental fables, (C.) though it is not improbable but the circumcising knives might be thus preserved, as a monument of the covenant made with the Israelites. H.—*Gaas*. This was another name for Mount Sare, or Hares, a part of Mount Ephraim; where S. Jerom tells us S. Paula visited the tomb of Josue. It was shewn near Thamna in the days of Eusebius. C.—No mention is made of mourning, as for Moses, &c. to insinuate that under the law the saints descended into limbo, but are admitted into paradise under the gospel. S. Jer. mans. 34. W.

Ver. 31. *Long time*; perhaps fifteen years. These ancients kept the people in order by their authority (C.) and good example, so great an influence have the manners of superiors upon those of the subjects. M.—*Regis ad exemplar totus componitur orbis*. See 2 Par. 24:2. 16. After the death of these virtuous rulers, who had been formed in the school of Moses and of Josue, and had beheld the wonders of God, (H.) the people began to embrace the worship of *Baalim*. Judg. 2:11.

Ver. 32. *Sichem*. Joseph had charged his brethren to take his bones with them. Gen. 50:24. Ex. 13:19. Masius supposes that they were solemnly interred after the altar was erected near Sichem, and the covenant ratified, when all the people were together. Others think that they deferred doing this till the country was conquered and divided. Josue would lose no time unnecessarily in performing these last rites to the revered patriarch.—*Field*. Jacob had given this field to his son. He had first purchased it; (Gen. 33:19,) and when the Amorrhite had taken possession again, after the unhappy affair at Sichem, he recovered it by the sword. Gen. 48:22.—*Ewes*. Heb. *Kesita* may denote also some species of money, though not perhaps marked with any figure of a lamb, &c. C.—Prot. "pieces of silver." H.—The mausoleum of Joseph at Sichem, was to be seen in S. Jerom's time. q. Heb. in Gen. W.

Ver. 33. *Eleazar*, the second high priest, was succeeded by his son *Phinees*. They were both of a very unexceptionable character. The Holy Ghost says, (Eccli. 45:28,) *Phinees, the son of Eleazar, is the third in glory, by imitating him* (his father or grandfather) *in the fear of the Lord*, &c. The Jews seem to have adopted the doctrine of Pythagoras, with respect to Phinees, (H.) as they say that he was the man of God, (3 K. 2:27,) who appeared to Heli, (Trad. Heb. in Reg.) and that he was consulted by Jephthe, and gave him advice to fulfil his vow; that he was the same person with Elias, and with one Phinees, who returned from the captivity with Esdras. 1 Par. 9:20. They will even

have him to be an incarnate angel. Ap. Munster, &c. But without dwelling any longer on these fabulous accounts, (C.) he was surely a man of the greatest zeal and piety. H.—In consideration of his extraordinary merit, the city of Gabaath was given to him, though it was not properly a sacerdotal city, and priests could not regularly possess any land as their inheritance. Grotius supposes that he obtained this city along with his wife, as she was an heiress of the tribe of Ephraim. But if that had been the case, must she not have married some of the same tribe? Num. 36:8. C.—Sept. (Grabe) add, “In that day the children of Israel taking the ark of the covenant of God, carried it about among themselves, and Phinees was priest instead of his father, till he died, and he was buried in Gabaath, his own city. But the Israelites went each to his own place and city; and the children of Israel worshipped Astarte and Asteroth, and the gods of the surrounding nations, and the Lord delivered them into the hands of Eglon, the king of Moab, and he held them in subjection 18 years. See Judg. 3:12. 14. Why this is recorded in this place does not appear, unless it be to insinuate that the servitude under Eglon did not commence till after the death of Phinees, who had been high priest 40 years. Abisue, his son, entered upon the pontificate in the first year of the administration of Aod. 1 Par. 6:4. 50. Salien, A.M. 2641, A.C. 1412. Josue and Eleazar had reigned nearly during the same period of time, and finished their course together. They had assisted each other in keeping the people of God under due restraint. Their successors in office acted with the like zeal and concord, though they were not quite so successful. It is probable that Phinees would have the chief sway in “the aristocracy” of the *ancients*, which Josephus says took place between Josue and Othoniel. Their government is acknowledged by most authors, though Salien supposes that their authority, as distinct from the Sanhedrim, consisted in giving good example. Many assert that Phinees ruled the people twenty-three years. H.

JUDGES

THE BOOK OF JUDGES

INTRODUCTION

This Book is called **Judges**, because it contains the history of what passed under the government of the judges, who ruled Israel before they had kings. The writer of it, according to the more general opinion, was the prophet Samuel. Ch.—Some are of opinion, that the judges might have each left records of their respective administration, (M.) which might be put in order by Samuel. The author of this book seems to have lived under the reign of Saul, before David had expelled the Jebusites. C. 18:31. D.—The captivity, which is mentioned v. 30, must be understood of that when the ark of God, as well as the idol Micha, and many of the people were taken by the Philistines. Huet.—Many passages of the Psalms, &c. are taken from this book, which shew its antiquity. Ps. 67:8. 2 K. 11:21. The divine Providence is here displayed in a very striking manner. D.—The theocracy still subsisted and God generally chose these judges to be his ministers, and to deliver the people, on their repentance, from some dreadful calamity. H.—They exercised a supreme power, yet without bearing the insignia of regal authority, or imposing taxes, or making any alteration in the established laws. The *Suffetes*, who were Carthaginian magistrates, seem to have taken their name from these *Ssuptim*. D.—When God did not raise up judges, in an extraordinary manner, a kind of anarchy prevailed. H.—Each of the tribes regarded only their own affairs, and the republic was dissolved. Grotius.—Prosperous and unfortunate days succeeded each other, in proportion as the people gave themselves up to repentance or to dissolution. *Sicut se habebant peccata populi & misericordia Dei, alternaverunt prospera & adversa bellorum*. S. Aug. C. D. xviii. 23. S. Jerom (ep. ad Eust. & ad Paulin.) exhorts us to penetrate the spiritual sense of the historical books, and he regards “the judges as so many figures” of the apostles, who established the church of Christ. Though some of them had been noted for their misconduct, they were reclaimed by the grace of God. *Then all the judges, every one by name, whose heart was not corrupted, who turned not away from the Lord, that their memory might be blessed*, &c. Eccli. 46:13. 14. W.—S. Paul mentions four of them, though the conduct of Jephthe and of Samson might have been regarded as more exceptionable than that of Othniel, who is said to have been filled with the *spirit of the Lord*. C. 3:10. Serarius doubts not but they are all in heaven. Salien (A. 2640,) supposes that the transactions recorded in the five last chapters, took place before this 40th year from the death of Josue, which was the last of Othniel. With respect to the chronology of these times, there are many opinions. Houbigant endeavours to shew that the system of Usher is inadmissible, as well as that of Petau. Marsham maintains that many of the captivities, and of the Judges, related only to some tribes, so that the different years which are specified, must be referred to the same period of time. Thus while Jephthe ruled over those on the

east side of the Jordan, and fought against the Ammonites, other judges endeavoured to repel the armies of the Philistines on the west. See 3 K. 6:1. Judg. 11:16. By this expedient, he finds no difficulty in shewing that 480 years elapsed from the departure out of Egypt till the building of the temple, and that the Israelites had occupied the country of the Ammonites during the space of 300 years. H.—

Houbigant seems to adopt this system in some respects, and he thinks that errors have crept into some of the numbers, so that Aod procured a peace of only 20 instead of 80 years, &c. He observes that the name of *judge* here designates, 1. A warrior, like Samson; 2. a person who passes sentence according to the law, which was the office of Heli; 3. one divinely commissioned to exercise the sovereign authority, as Samuel did, even after Saul had been elected king. Proleg. Chronol.

Others have compared the power of these judges with that of the Roman Dictators, or the Archontes of Athens. Serarius.—They were properly God's lieutenants. Their revenue seems to have been very precarious, and their exterior deportment modest and unassuming. They were guided by the declarations of the high priests, when arrayed with the Urim and Thummim; and their business was to promote the observance of the true religion, and to defend the people of God. This book concludes with the history of Samson, describing the transactions of 317 years, (C.) according to the calculation of Usher, which has met with the approbation of many of the learned, and is therefore chiefly inserted in this edition, as it was in that which was published in 1791, at Dublin, by the care of the Rev. B. Mac Mahon, who seems to have made some alterations. It is not indeed free from many serious difficulties. But we have not leisure to examine them at present. See C. 3:11. 30. We shall only subjoin the chronological table of Houbigant, which is not very common, that the reader may perceive where they are chiefly at variance. *Moses* governed 40 years, *Josue* 20, the *Ancients* 20, king of Mesopotamia 8, *Othoniel* 40, Moabites 18, *Aod* 20, *Samgar* 0, the Chanaanites 20, *Debora* and *Barac* 40, Madianites 7, *Gedeon* 40, Abimelech 3, *Thola* 23, Ammonites 0, *Jair* 22, *Jephthe* 6, *Abesan* 7, *Ahialon* 10, *Abdon* 8, Philistines 0, *Samson* 20, and with Heli 20, *Heli and Samuel* 25, Samuel and *Saul* 20, *David* 40, *Solomon* 3. In the 4th year of his reign the temple was begun, 480 years after the liberation from Egypt. Those to whom no years are assigned, lived at the same time with others whose years enter into the calculation. Thus Samgar gained a victory over the Philistines, while the Chanaanites held the Israelites in subjection. C. 3:31. For other particulars we must refer to the author. Chron. sacra. H.

JUDGES 1

Ver. 1. *After.* Heb. “And after,” as if this consultation had taken place immediately after the decease of their late victorious general, who had not pointed out his successor. But it is probable that the ancients who governed in their respective tribes, (C.) were only roused to this act of vigour some time after, on seeing the preparations of the Chanaanites, particularly of Adonibezec, whose power became very alarming. H.—Indeed it is wonderful how he had escaped the vigilance of Josue, if he had been king during the lifetime (C.) of that enterprising leader. It is therefore more likely that he took advantage of the lethargy of the Israelites after his death, and rose to a degree of eminence, which made the people of God consult the high priest, how they were to resist his efforts, (H.) who was to be their generalissimo, (C.) or which of the tribes was to make head against him. M.—God only gave answer to the last question, and it does not appear that all Israel was engaged in this war. After the defeat of the king, the different tribes might easily have subdued the enemies who held possession of part of their territory, if they had been vigorous.

Ver. 2. *Said,* by the mouth of Phinees, (Josephus v. 2,) who had succeeded Eleazar in the pontificate. The latter survived Josue some time, so that this must have happened some time later. Le Clerc offers violence to the text, when he asserts that the war against Adonibezec took place under the government of Josue.—*Juda.* Some suppose that this is the name of the leader: but most people conclude from the sequel, that it designated the tribe. C.—This first judge was of this tribe, but not all of them. The manner of consulting the Lord was by the high priest praying before the tabernacle. Ex. 29. W.

Ver. 3. *Brother.* They had the same mother, Lia, and were intermixed in the same country. The two tribes unite both for the public and their own private advantage. The king whom they attacked first, did not dwell in the territory of Juda, as the others did, whom they defeated in this chapter.

Ver. 4. *Pherezite.* This name denotes “a countryman,” as the former does “a merchant.” None of the children of Chanaan were of this appellation. Gen. 10:15. The people of the country assembled therefore at *Bezec*, where Saul called a rendezvous when he was going to attack Jabes, and which seems to have been near the Jordan, 17 miles from Sichem. Eus. S. Jer.—It signifies “lightning.” A place of this name lies to the west of Bethlehem. M.

Ver. 5. *Adonibezec*, “Lord of Bezec.” The cruelty of this tyrant, and the

oppression which he probably made some of the Israelites suffer, roused their attention, and they treated him as he had treated others. He had perhaps recourse to such a cruel expedient, to disable his enemies from ever entering the lists against him afterwards, as the Athenians, who cut off the fingers of the inhabitants of Egina, that these islanders might not dispute with them the empire of the sea. Cic. Offic. 3. Some have thus maimed themselves that they might be exempted from going to war, a practice not unusual among the Romans; and the Italian word *poltron*, signifies one whose fingers are cut off, as it was supposed, out of cowardice. David ordered the hands and the feet of the murderers of Isboseth to be cut off, and this sort of punishment is common in the eastern countries. Eight hundred Greeks who had been treated in this manner by the Persians, presented themselves to Alexander, at Persepolis, to implore his protection. Curt. &c.

Ver. 7. *Table*, at different times. H.—These were probably princes of some cities of Chanaan, who had been conquered by the tyrant. He obliged them to feed, like dogs, of what he threw down from his splendid table. Thus Sesostris made the kings whom he had overcome, drag his chariot. Sapor forced the Emperor Valerian to serve as a footstool, when he got on horseback. Tamberlane fed Bajazet in a cage, like a wild beast. Jovius, &c. C.—*Me*. So true is that Wisdom (11:17,) *by what things a man sinneth, by the same also he is tormented*. M.

Ver. 8. *Jerusalem*. This city was divided into two; one part was called *Jebus*, the other *Salem*; the one was in the tribe of Juda, the other in the tribe of Benjamin. After it was taken and burnt by the men of Juda, it was quickly rebuilt again by the Jebusites, as we may gather from v. 21, and continued in their possession till it was taken by king David. Ch.—*Fire*. They treated it with such severity, because it seems to have revolted, (Serarius) though the text of Josue (10:25,) only says that the king was slain. But (C. 15:63 and here) v. 21 it is said, that the children of Juda and of Benjamin dwelt along with the Jebusites.

Ver. 9. *Plains*, towards the west, which were very fruitful. They did not expel all the inhabitants from this part, as they had done from the mountains, which lay on the south of the promised land, v. 19. C.

Ver. 10. *Hebron*. This expedition against Hebron, &c. is the same as is related Jos. 15:24. It is here repeated, to give the reader at once a short sketch of all the achievements of the tribe of Juda against the Chanaanites. Ch.—Josue had taken Hebron before; (Jos. 10:37,) and Caleb retakes it. C.

Ver. 11. *The city of letters.* Perhaps so called, from some famous school or library kept there. Ch.—The explanation, *that is*, &c. is added by the Vulg. H.—*Madrid*, in Arabic, means “the mother of sciences.” M.

Ver. 13. *Brother*, or near relation, but much *younger*. See Jos. 15:17. C.

Ver. 16. *The Cinite.* Jethro, the father-in-law of Moses, was called *Cinæus*, or the Cinite: and his children, who came along with the children of Israel, settled themselves among them in the land of Chanaan, embracing their worship and religion. From these the Rechabites sprang, of whom see Jerem. 35.—*The city of palms.* Jericho, so called from the abundance of palm-trees, (Ch). or rather Engaddi, which is sometimes called Hazazon-Thamar, on that account. It lies nearer to the Dead Sea. Jericho was not rebuilt till the reign of Achab. See Jos. 6:26.—*Arad* was one of the most southern towns of Juda, near the country of the Amalecites. Saul ordered the descendants of Jethro to depart from among them. 1 K. 15:6. The Israelites had defeated the king of Arad long before. Num. 21:1. C.—*With him.* Heb. “the people” of Israel, (M.) or of Arad. C.

Ver. 17. *Sephaath*, near Maresa, where Asa defeated the king of Arabia. 2 Par. 14:9. It was also called Sephata, and afterwards Horma. C.—Sept. “they anathematized it, and utterly destroyed it, and they called the city *Exolethreusis*, “utter ruin.” H.—Whether they had engaged themselves by vow to do so, or they treated the city in this manner in thanksgiving for the victory, is uncertain. M.

Ver. 18. *Gaza*, &c. These were three of the principal cities of the Philistines, famous both in sacred and profane history. They were taken at this time by the Israelites; but as they took no care to put garrisons in them, the Philistines soon recovered them again, (Ch). or perhaps the villages and territory were only seized by Juda; the cities being too well defended. Josue had not attacked them. Jos. 12:3. Josephus says that only Ascalon and Azotus, in the plain, fell into the hands of the Israelites; and the Roman Sept. reads with a negation, (C.) which is inserted by Grabe in his edition as an interpolation, or as a peculiarity of the Alex. MSS. “and Juda did (not) possess Gaza with its dependencies, and Ascalon ... and Accaron ... and Azotus, with its fields around.” H.—The situation of Gaza, Ascalon and Accaron in the plain, would seem to secure them from being captured, v. 19. S. Aug. and Procopius admit the negation. But the original and all the versions reject it, so that the children of Juda must have had possession of these cities at least for a short time. C. See C. 15 and 16. 1 K. 6:17. M.

Ver. 19. *Was not able*, &c. Through a cowardly fear of their chariots armed with hooks and scythes, and for want of confidence in God. Ch.

—Heb. does not say expressly that Juda could not: *quia non ad expellendum*, &c. He had not the courage or the will. With God's assistance, what had he to fear? Were these Philistines with their chariots, more terrible than the giants in their fortresses?—*Scythes*. Heb. *receb barzel*, "chariots of iron." C.—The Rom. and Alex. Sept. have "Rechab was opposed to them." H.—The edit. of Basil adds, "and they had chariots of iron," as S. Aug. (q. 5,) reads. A double translation is thus given. C.—These chariots were calculated to cut down all that came in contact with them. Curt. iv. W.

Ver. 20. *Enac*, mentioned v. 10. Sept. add, that "he took the three cities ... and *destroyed*," &c. See Jos. 15:14. H.

Ver. 21. *Day*, before the reign of David. See Jos. 15:63. The Jebusites occupied the citadel, &c. C.

Ver. 22. *Of Joseph*, on the west side of the Jordan, attacked Bethel, which it does not appear that Josue molested. H.—Instead of *house*, some Heb. MSS. and the Arab. and Sept. read, "the sons," which seems to be the better reading. Kennicott.

Ver. 23. *Besieging*. Heb. "sent to descry," or they came upon it like spies.

Ver. 24. *Mercy*. The city belonged of right to them, so that they might use this means, as they were not bound to enquire by what motives the man was actuated thus to betray his country. He might be convinced, like Rahab, that God had granted it to the Israelites, and these might justly requite his good dispositions and suffer him to depart in peace. Bonf. Grot. C.

Ver. 26. *Hetthim*. The Hethite lived towards the south of Chanaan. The man probably retired into the stony Arabia, where we find the city of Lusa or Elysa. Ptolemy v. 16.—He gave it this name in memory of his native city, (C.) which was called Luza, or "of nuts." M.

Ver. 27. *Bethsan*, &c. See Jos. 17:11.—*Began*. Heb. "would dwell." H.—The Israelites sinfully acquiesced, partly through slothfulness and the dislike of war, and partly that they might receive tribute from the Chanaanites. M.

Ver. 28. *Them*. We shall see the punishment of their prevarication during the greatest part of this book. C.

Ver. 31. *Accho*. Heb. *haco*. The Greeks not knowing the derivation of this word, supposed that the city was so called from *ake*, "a remedy," as they pretend that Hercules was cured in this place. It was also

called Ptolemais, after the king of Egypt. The little river Belus, and the famous bed of sand so proper for making glass, were in the neighbourhood. Plin. v. 19.—*Ahalab*. The situation is unknown, unless it be Aleppo. They say it is the famous city of Berea. C.

Ver. 35. *He dwelt*. That is, the Amorrrhite. Ch.—Heb. “But the Amorrrhites would dwell in Mount Hares, in Aialon, and in Salebim.” Some copies of the Sept. seem to give the meaning of these proper names, though inaccurately. H.—Solomon had one of his twelve officers at Salebim, in the tribe of Dan. 3 K. 4:9.

Ver. 36. *Rock*, Petra, the capital of Arabia, which Josephus (iii. 2,) assigns to Amalec. The Amorrrhites dwelt in many parts of the land of promise, (C.) particularly in the higher places about the Dead Sea. H.

JUDGES 2

Ver. 1. *An angel*. Taking the shape of a man, (Ch). such as had appeared to Josue, (C. 5:13. M.) the guardian angel of Israel. H.—The Jews commonly suppose that it was Phinees, the *high priest*. Mal. 2:8. Drusius. But he might be dead with the rest of the ancients when this took place, as the Israelites seem to have experienced many difficulties in consequence of their repeated prevarications, before this messenger was sent to them. He might very probably be some *prophet*, who speaks in the name of God, (Agg. 1:13,) as he is said to come not from heaven, but *from Galgal to the place of weepers*. Heb. at *Habbocim*, “the mulberry trees.” Sept. *Klauthmon*. This place, the *valley of tears*, (Ps. 83:7,) perhaps received his name afterwards, from what happened, v. 4. Some suppose it designates Silo, where the people might be assembled on some great festival, and where sacrifice was offered, v. 5. Bonfrere collects from the Sept. and Josephus, (vii. 4,) that it lay beyond the vale of the Raphaim, on the south side of Jerusalem, (M.) where this messenger might summon the people together, and authorize them to offer sacrifice, as was frequently done (C.) by dispensation (H.) at a distance from the tabernacle. C. 6:20 and 13:19.—*I made*. If he was an angel, his authority could not be called in question; and if he was the high priest, or a prophet known to the people, they would hear him with attention and respect. C.—He appeared at least in human form, and spoke in the name of God. W. Jos. 5.

Ver. 2. *League*. None of a public nature had been perhaps made by the whole nation, to sanction the idolatry of the Chanaanites. But so many

individuals had entered into marriages with them and imitated their perverse manners, so many tribes had spared the cities, &c. that the Israelites in general merited the reprimand. Whether these leagues, made in contradiction to God's command, were to be observed or broken, in a matter of dispute. We may steer a middle course, and assert that such agreements as stipulated the protection of the idolatrous worship and *altars*, were null, and never to be observed; whereas those which secured to the inhabitants their lives and property, could not be lawfully broken, though the contractors did wrong in making such leagues. See 1 Esd. 9. C.

Ver. 3. *Ruin.* Sept. "stumbling block," the occasion of ruin. M.—Thus by a false compassion (C.) and negligence, the Israelites brought upon themselves the most serious difficulties, while those whom they had spared, turned against them by a just judgment of God, and proved the ruin both of their souls and bodies, by drawing them into idolatry and then putting them to the sword. H.

Ver. 5. *Lord:* holocausts to acknowledge his dominion, and sacrifices of expiation for the transgressions of the people. Only the tabernacle and temple were appointed for such sacrifices, though they might be offered elsewhere by dispensation. S. Aug. q. 36. W.

Ver. 6. *And Josue*, &c. This is here inserted out of Josue, (24) by way of recapitulation of what had happened before, and by way of an introduction to that which follows. Ch.—The sacred penman gives a short description of the general conduct of the Israelites, shewing how they abandoned their former fidelity, after Josue and the elders were no more, and in consequence were severely punished. Upon their repentance, God shewed them mercy again and again, as will be explained more at large (H.) in the subsequent chapters. Salien and some others have hence inferred, that Josue was living when the angel made this reproach. C.—But that is contradicted by many passages in the Book of Josue, where the fidelity of the people is commended, as well as here, v. 7; and C. 1 we read of the death of Josue, so that S. Aug. (q. 14,) says, "there can be no doubt but this is a recapitulation." M.—As little had been said before, to enable us to see the grounds of the accusation, these few remarks are subjoined to justify the words of the angel, who appeared while the people was groaning under the afflictions which their sins deserved. C.

Ver. 10. *Fathers.* These expressions prove the immortality of the soul. Job 34:4. &c. *Knew not*, or did not approve or cordially serve the Lord. His tabernacle was still at Silo. But many joined the worship of idols with that of the true God, (C.) and light and darkness can never

agree. H.

Ver. 12. *They followed strange gods.* What is here said of the children of Israel, as to their falling so often into idolatry, is to be understood of a great part of them; but not so universally, as if the true worship of God was ever quite abolished among them: for the succession of the true church and religion was kept up all this time by the priest and Levites, at least in the house of God in Silo. Ch.—At different times God raised up deliverers, who were taken from among his people, and no doubt abhorred the impiety of the multitude.

Ver. 13. *Baal*, “Lord,” a title given to many of the idols, (H.) both male and female. M.—They are often distinguished by some additional name, as *Beelzebub*, “fly,” and *berith*, “covenant,” gods adored at Accaron and Sichem. Under this name the pagans adored heaven or the sun, (C.) as Astaroth denoted some female deity, the moon, Venus, &c. M.

Ver. 14. *Who took.* Heb. “that spoiled them, and he sold” or abandoned them, &c. C.

Ver. 16. *Them*, for any long time. Their inconstancy was astonishing. H.—These *judges* raised up by God, or chose by the people under his direction, often rescued Israel from servitude; and during the remainder of their lives, watched to see the laws put in execution, being assisted by the counsels of the senators (M.) and magistrates of the nation. H.—They were commissioned to rescue the penitent and suffering Israelites. W.

Ver. 17. *Quickly.* They had persevered in virtue under the government of Josue and of the elders, for the space of forty years, according to Marsham and Houbigant. The former places the first state of anarchy and of idolatry 34 years after Josue, allowing 15 years for the administration of the surviving ancients, and the remainder to bring the nation to such a pitch of wickedness as to force God to abandon it to the dominion of Chusan, for eight years.—*Walked.* Heb. and Sept. “walked, obeying the commands of the Lord: they did not so.”

Ver. 18. *Moved*, &c. Heb. and Sept. “and the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge, (for it repented the Lord (Sept. he was moved to compassion) on account of their groans, &c.) H.—The repentance of God denotes a change of conduct in our regard. C.—*Delivered.* Hence the judges have the title of *Saviour*. C. 3:9. 2 Esd. 9:27. M.

Ver. 19. *And did.* Heb. “and corrupted *themselves*.” Sept. “were more

depraved than," &c.—By *which*, &c. is put instead of the Heb. "their stubborn (or hard) (H.) Chal. 'corrupt' way." This hard and rough path denotes the labours which the wicked have to encounter, in the pursuit of pleasure, as they themselves confess. *We wearied ourselves in the way of iniquity ... and have walked through hard ways.* Wisd. 5:7. C.—Though the life of the libertine seem delightful, it draws on the most serious evils and provokes the anger of God. M.

Ver. 21. Nations. Heb. "any." Sept. "a man of those nations," which must be understood, unless the Israelites return to a proper sense of their duty. For then he destroyed not only individuals, but whole armies, by the hand of the judges. Yet we do not find that such havoc was made among the infidels afterwards, as had been made in the days of Josue. They frequently rose up and harassed the Israelites; and God suffered them to do so, that the latter might learn to know themselves, and might perceive how dreadful a thing it is not to comply, at first, with his injunctions. H.

Ver. 22. Or not. The secrets of hearts cannot be hidden from the omniscience of God. C.—But he would have an experimental knowledge of the fidelity of his people, by leaving these nations in the midst of them. It was partly on this account that he withdrew the sword of Josue, who would otherwise have easily followed up his victories, and exterminated all the inhabitants. The cowardice and secret indispositions of the people was another obstacle. H.—God acted like a person who distrusted the fidelity of his servant, and left something in his way to see if we would steal it. C.

JUDGES 3

Ver. 1. Instruct. The original is translated *try*, v. 4, and C. 2:22.—*And all.* Heb. "as many of *Israel* as had not," &c. H.—Those who had served under Josue, were so strongly impressed with a sense of the divine power and severity, that they never forgot them: but there was a danger lest their children should grow careless, if they were suffered to enjoy a constant state of prosperity. *Virtue or power is made perfect in infirmity.* 2 Cor. 12:9. C.—*He that hath been experienced in many things, multiplieth prudence.* Eccli. 34:10.

Ver. 2. And be. Heb. "at least, such as before knew nothing thereof." Though war be in itself an evil, the passions of men render it necessary, and God makes use of it as a scourge, to punish the wicked, and at the same time to keep all under due restraint. H.—Too long a

peace has proved sometimes fatal to states and to the virtue of individuals. In adversity we call upon God, and adhere to him with greater fervour and constancy. The Jews were so prone to evil, that, if they were permitted to enjoy tranquility for a few years, they presently forgot themselves and the author of all their good, and even turned their backs upon the only true God. Their enemies forced them to have recourse to Him. C.

Ver. 3. *Princes, (satrapas)* a Persian word. M.—These heads of the five great cities of the Philistines, are called *Seranim*, (H.) but never *kings*, whether they were governors of so many petty states, united in the same form of republican or aristocratical government, or independent of each other. See Jos. 13. Three of these cities are said to have been taken by Juda, (C. 1:18,) unless the Sept. be more accurate, as this passage would seem to insinuate. C.—They might have thrown off the yoke in a short time, as we before observed. These five cities were Gaza, Geth, Ascalon, Azotus, and Accaron. H.—All but Geth were on the Mediterranean sea. C.—*All the Chanaanites, &c. who dwelt in Libanus*, with some others, who were dispersed through the country, v. 5. H.—These chiefly inhabited the environs of Sidon.—*Baal Hermon*. The idol of Baal might probably be adored on this mountain. M.—We find *Baal-gad* in the same neighbourhood, and both may mean the same city. C.

Ver. 4. *Not.* Various reasons are assigned, on the part of God, for not exterminating these nations at once. But their being spared so long, must be imputed to the disobedience of the Israelites, otherwise they would surely never have been tolerated with their idol-worship in the land of promise, to contaminate, by their wicked example, the manners of God's people. If they would have redeemed their lives, they must at least have given up the land and their idols. As the Israelites proved so little zealous in destroying the latter, they were justly punished by God, in being deprived of what would have contributed to make them richer and more comfortable in this world. H.

Ver. 6. *Gods.* This was the fatal consequence which God had foretold. Deut. 7:4. H.

Ver. 7. *Astaroth.* Heb. *Asheroth*, Sept. “the groves,” (M.) of which Astaroth was the goddess, (C.) like Diana. C. 2:11. Various trees were sacred to idols. M.

Ver. 8. *Chusan.* This name leads us to conclude that this prince was of Scythian extraction, a descendant of Chus: (C.) it signifies “black,” or an Ethiopian.” M.—*Rasathaim* was perhaps the place of his nativity. As

it means “of two sorts of malice,” Arias thinks that the Syrian kings took this title to shew that they would punish or repress all crimes against the civil or criminal law, (M.) those which affected the property as well as the lives of their subjects. H.—*Mesopotamia*. In Hebrew *Aram naharayim*. *Syria of the two rivers*; so called because it lies between the Euphrates and the Tigris. It is absolutely called Syria, v. 10. Ch.—*Eight years*, by manual labour and presents, testifying their submission to their oppressor, who might not perhaps live among them. C.—Moir’s edition, by mistake, reads *eighty years*. The Hebrews were equally fallible. C. 3:30. H.

Ver. 9. Saviour. “We must remark, that the man by whom God grants us safety, is styled a saviour,” (S. Aug. q. 18,) though Christ is the proper and principal Saviour. W.—*Caleb*. Sept. “the younger son of Cenez, who was the brother of Caleb.” H.—Othoniel was one of the ancients. If he could not prevent the people from falling into idolatry, he rescued them from it. C.

Ver. 10. In him, to instruct and enable him both to rout the enemy, and to govern the people with prudence. H.—Chal. “the spirit of prophecy.” The oracle excited him to attack Chusan. Joseph. v. 3. He was entrusted with an extraordinary authority, in a wonderful manner, and God gave him all those virtues which were requisite for his exalted station. C.—*Him*. Heb. “his hand was strong upon Chusan Rasathaim.” He gained a complete victory over him, (H.) the particulars of which are not mentioned, though they must have been very interesting and extraordinary, as the power of Chusan was so extensive. C.

Ver. 11. Died, “forty years after Josue, according to the chronology of Usher, which we follow,” (C.) or rather Usher translates the land began to rest “in the fortieth year” from the peace of Josue. He places the death to that leader A. 2570, and the end of Chusan’s dominion 2599; so that, if we deduct 40 years from this last date, we shall come to the year 2559, the sixth of Josue’s administration, when he began to divide the conquered lands. He supposes that the peace of Othoniel lasted about 62 years, when Eglon disturbed it for *eighteen years*. “Aod delivered Israel. After him Samgar appeared, and the land rested till the 80th year from the peace of Othoniel.” Houbigant censures this indiscriminate use of cardinal and of ordinal numbers, and the blending times of servitude with those of peace; (H.) and “surely this method of reckoning is very harsh, and contrary to the usual acceptation of words.” C.—Yet it is adopted by many. W.—It may suit to form a system, but can have no solid foundation. H.—The epoch from which Usher dates is no where so distinctly specified, as that we

should suppose that the author of the Book of Judges had it in view. Moreover, by this method, we are left to guess how long each of the judges reigned, or how long the peace which they had procured, subsisted. Usher admits that they years of servitude are specified; and, why not also the years of peace, since they are expressed exactly in the same manner? If the ordinal numbers 40th, 80th, &c. were intended, *b* would be prefixed, as Deut. 1:3.; and this grammatical observation along, suffices to overturn the calculation of Usher. Houbig. Proleg.—Salien dates from the death of Josue in 2600, and allows that 40 years elapsed from that period till the decease of Othoniel; including the years which some attribute to the ancients, and to the anarchy; (C. 17. &c. to the end,) and also the eight years of servitude; so that instead of a rest of 40 years, we shall find that all was in confusion the greatest part of the time. The idolatry of Israel, which shortly brought on the servitude under Eglon, commenced immediately after the conclusion of these 40 years, when Salien begins to enumerate the years of Aod's government. Thus he does from one judge to another. This system does not indeed make the text bend to uphold it, but it supposes that the sacred writer includes anarchy and servitude under the name of *rest*. In these matters much is to be supplied by conjecture, and hence the chronological difficulties which infidels propose, to invalidate the authority of the Scripture, can have but little weight, till the learned shall have discovered the exact disposition of former times. The first judge of Israel was of the tribe of Juda. The second was chosen from the almost ruined tribe of Benjamin, as the learned commonly place the dreadful catastrophe which befel that tribe during the anarchy which ensued, and the death of Josue and of the ancients. Aod had no share in the crime. H.

Ver. 12. *Eglon*, signifies “a calf.” C.—God made use of this prince to scourge his people, with the assistance of the neighbouring nations. He took Engaddi, in the plains of Jericho, and was thus enabled to keep an eye both upon his own subjects and the conquered Israelites. C.—Here he probably met with his untimely end. H.

Ver. 15. *Aod*, signifies “praise,” whence perhaps Josephus calls him *Judes* which has the same import. M.—He was a descendant of *Jemini* or Benjamin, by his son *Gera*. Gen. 46:1.—*Right*. Sept. and many interpreters agree, that Aod was “Ambidexter,” a quality which Plato exhorted those who were designed for war, to strive to acquire. Several of the heroes before Troy are praised on this account; and the Scripture takes particular notice of 700 citizens of Gabaa, who could use both hands alike, and could hit even a hair with a stone. C. 20:16. The Jews explain *itter*, very absurdly; Aod “had his right hand maimed

or tied;" (C.) and Prot. render "a man left-handed." H.—This would be a very awkward recommendation for a warrior, though it is pretended that such are more resolute, and more difficult to encounter than others. The number of the men at Gabaa who are praised for their skill, as well as the brave men of David, (1 Par. 12:2,) shews sufficiently that the term does not mean left-handed. But the Scripture here takes notice that Aod could use his left hand so well, because he placed his dagger, contrary to custom, on his right side, and the motions of his left hand would not be so narrowly watched. Rufin does not agree with the present text of Josephus, which indeed seems very confused saying, "that all the strength of Aod lay in his left hand." Gelenius also translates, *utraque manu ex æquo promptus*; (Ant. v. 5,) so that perhaps the Greek of Josephus may have been altered.—*Presents*; that is, tribute; an odious expression, instead of which the Scripture often puts presents, 1 K. 10:27. 1 Par. 18:2. No tribute was imposed in Persia till the reign of Darius Hystaspes; the subject had to make presents to the king. Herod. iii. 89. C.

Ver. 16. *He made*, or procured, though it was formerly honourable for a person to do such things himself. C.—*Hand*. Heb. *gomed*, is translated by the Prot. "of a cubit length," (H.) though the term is never used elsewhere for that measure. Sept. have *spithamé*, measure of 12 fingers.—*Garment*. The *sagum*, as well as the Sept. *mandua*, from the Heb. *mad*, denote a military garment. But such a dress might have rendered Aod suspected, (C.) unless an uniform might then be deemed a suitable dress for an ambassador. H.—*Thigh*. The Jews wore the sword there; (Ps. 44:4,) and it would be more convenient on the left thigh, as the nations of Gaul and Germany had it, while the Roman cavalry wore the sword on the right; and the infantry had two swords, the long one on the left, and a shorter, about an hand's length, on the right. Joseph. Bel. iii. 3. Lipsius.

Ver. 17. *Fat*. The ancient version used by S. Aug. had, "lean," which he justly took in an ironical sense. Sept. *asteios*, signifies "beautiful and genteel." C.—Serarius explains it in the same sense as the Vulgate. M.

Ver. 18. *Him*; or according to the Heb. Sept. and Chal. "he sent away the men who had brought the presents." C.—But it seems he followed after them as far as Galgal, (H.) whence he returned, as if he had been consulting the oracle, and had orders to communicate something of importance to the king, unless we translate, "He dismissed, &c. (19) and as he was returned from the idols at Galgal, he said," &c. at the same interview. C.—He would not expose his companions to danger. M.

Ver. 19. Idols. Heb. *pesilim*. Some take these to be only heaps of stones. Prot. "quarries." H.—But the Sept. &c. represent them as "carved" idols. The same expression is used Ex. 20:4, &c. The Moabites had probably placed idols here, to profane that sacred place, which was resorted to out of devotion by the Israelites. Osee 4:14. Amos 4:5. Here also the prophets inform us that the ten tribes adored and consulted idols; resembling perhaps that of Michas, C. 17:4.—*Silence* to Aod, (C.) that none of the people might be able to divulge the secret. Heb. "be thou silent." M.

Ver. 20. Alone. Heb. "Aod approached unto him, and he was sitting in a summer parlour, which he had for himself, alone." It seems to have been a private closet, to which he retired for greater secrecy, as his officers concluded that he was there only to ease nature. H.—It might be rendered, "a hall of audience." C.—But the place where Aod presented the tribute, was more probably of this description, and Eglon retired thence into a back parlour, and was followed by Aod, alone, v. 24. H.—*A word.* What Aod, who was judge and chief magistrate of Israel, did on this occasion, was by a special inspiration of God: but such things are not to be imitated by private men. Ch. S. Aug. q. 20. Num. 25. W.—Heb. "a thing (message, &c.) from God, (Aleim) or the gods." Probably the king would imagine that he was speaking of the idols at Galgal, and being full of awe for them, would be off his guard, and rise up out of respect. See Num. 23:18. Ex. 3:5. C.—But as the word *Elohim* was only abusively applied to idols and to great men, Aod might say with truth, that he had a word or an errand from *Elohim* to the king, without minding in what sense Eglon would take the expression. See S. Aug. q. 20. Orig. hom. 4. Though God permitted this king to attack his people, and to scourge them for a time, he did not approve of his injustice, and now authorized the chief magistrate of Israel to revenge their wrongs. H.—God is the arbiter of our lives, and may order whatsoever he pleases to put us to death. But the doctrine of J. Huss, who preached, "It is lawful for every subject to kill any tyrant," was condemned in the C. of Constance. David severely punished the man who pretended that he had slain Saul. The first Christians never entered into any revolt against those cruel and impious emperors who oppressed them, and whose title to the throne was evidently unjust. See Rom. 13:1. Under what government are all satisfied, or of the same religion with the sovereign? Even if any should pretend that they have an order from God to kill a tyrant, they must give proof of their commission to the lawful superiors, or they must expect to be treated as fanatical impostors. C.—*Throne*; or Heb. "seat." The throne of state would not probably be placed in a retired chamber. H.—The king rose up out of respect to the deity; (M.) and at the same moment, Aod plunged the dagger into his bowels. H.

Ver. 22. *With*, &c. Heb. Prot. "And the haft also went in after the blade, and the fat closed upon the blade, so that he could not draw the dagger out of his belly, and the dirt came out." By the word *belly*, the Jews mean all the vital parts. C.—The wound was so deep, that Aod did not think proper to strive long to extract his sword; and indeed, being all bloody, it would have only tended to excite suspicion. H.—The Chal. agrees with the Vulg. in rendering *parshedona* "excrements," though it seem to be rather irregularly in construction with a masc. [], &c. If we should read *peristana*, "a porch," the difficulty would be avoided. C.—Sept. "(23) and Aod went out into the porch, (*prostada*) and he shut the doors of the upper chamber ... (24) and he himself went out." H.

Ver. 24. *Door*. Lyranus would prefer *porticum*, "the porch," as the Chal. explains the Heb. by *exedra*, a portico highly ornamented with pillars and seats, where the princes formerly used to administer justice. Homer give a grand description of the portico of Alcinous. Odys. H.—See that of Solomon described, 3 K. 7:6. C.—The Rom. Sept. adds after *prostada*, what may perhaps be a second version, "and he went through those who were drawn up," of the guards. He shewed no signs of fear. H.—It was not necessary for him to take the key with him, as a common one was used for several chambers, and was necessary only to unloose some bands, with which the doors were fastened. The keys in the East are very large, and of a very different construction from ours. C.—*Nature*. Heb. "he covereth his feet." The ancients did not wear breeches: they covered themselves with great care. C. See Deut. 23:13. H.—*Parlour*. Heb. "chamber." Sept. "bed-chamber."

Ver. 25. *Ashamed*, perceiving that their hopes had been vain, (C.) and not knowing what to do, (M.) they began to fear the worst. H.

Ver. 26. *Confusion*. Heb. "tarrying," as they waited a long time before they ventured to open the door.

Ver. 27. *Seirath* seems to have been on the road from Galgal to Mount Ephraim. Some conjecture that Josephus speaks of it under the name of Syriad, (C.) where he saw the inscriptions, which he asserts were left by the children of Seth before the deluge. H.—They might perhaps be the *idols* which are mentioned here.

Ver. 28. *Fords*. That none, from the other side, might come to the assistance of the Moabites, (M.) who were at their prince's court, in the territory of Jericho, and that none of these might make their escape. H.

Ver. 29. Strong. Heb. lit. “the fatness,” denoting what is most excellent. Ps. 21:30 and 77:31. C.—Eglon would have his chief nobility and most valiant soldiers round his person. H.

Ver. 30. Eighty. The Hebrews use the letter *p* to express this number; and, as it is very like their *c*, which stands for 20, Houbigant suspects that he first number is a mistake of the transcribers. Usher confesses that it is “extremely improbable” that Aod should have governed so long, after he had slain Eglon, as he must have been at that time, about 40 years old; and the Israelites were not often so constant for such a length of time. Houbig. Proleg.—But this difficulty does not affect Usher, as he brings Aod forward only in the 80th year from the peace of Othniel; and instead of allowing him 80 years of peaceful sway, he says Samgar appeared after him; but, it seems, both together did not reign a year, since in that 80th year, he commences the servitude, which Jabin brought upon Israel, from A. 2679 till 2699, and peace was not restored by Barac for about 20 years! H.

Ver. 31. Samgar. His reign seems to have been short, and only perhaps extended over the tribes of Juda, Simeon, and Dan, while Debbora governed in another part. Some exclude him from the list of judges. But Josephus, Origen, &c. allow his title, with most of the moderns. C.—The Alex. Chronicle gives his reign of 24 years, which Salien would understand, as if he had acted under the orders of Aod, when the latter was grown too old, if the author had not said that “after the death of Aod, Samgar, his son, judged Israel 24 years,” which he subtracts from the 80 years allotted to Aod. He makes Bocci succeed Abisue in the pontificate, at the same time, which Salien admits, A. 2696.—*Hundred.* Sept. “as far as 600,” which might be at different times, when the Philistines were dispersed through the country in order to plunder.—*Plough-share.* Sept. *aratropodi*. H.—Some translate the Heb. “an ox-goad.” Maundrell describes those, which are used in Palestine, as eight feet long; and, at the thick end, 10 inches round, with a kind of spade, to clean the plough, while the other end is very sharp. Samgar might probably use such an instrument. From its being mentioned, we may gather that he did not engage the enemy in a pitched battle, (C.) but as he could find an opportunity. Thus Samson slew 1000 of the same nation with the jaw-bone of an ass. C. 15. H.—*Defended.* Heb. and Sept. “saved,” which shews that he was a proper judge. M.—It is true, he did not rescue the Israelites entirely, but he stood up in their defence. C.—The duration of his government is not specified, nor is it said that the land rested, because he ruled for a short time only: Josephus says not quite a year; and the *roads* were continually infested with the incursions of the Philistines on the south, and of the Chanaanites on the North. C. 5:6. Samgar seems to have

been a ploughman, and he seized the first weapon that came to hand. The Hungarians and Spaniards formerly defended themselves against the attacks of the Turks and Moors with their plough-shares, in memory of which the Spaniards long after went armed to plough. The most valiant Roman generals, Camillus, Curius, Cincinnatus, and Fabricius, were called from the plough to the Dictatorship; and Pliny (xviii.) observes, that “countrymen make the best soldiers.”

JUDGES 4

Ver. 1. *Aod.* Samgar is passed over, either because he was only a private man, who performed a feat of valour like Jahel, (C. 5:6. Salien) or because his government was so short and limited. Hence we need not wonder that he could not put a stop to the ravages of the Chanaanites, nor to the disorders of the people.

Ver. 2. *Asor.* Josue defeated the king of this country. Jos. 11:8. But some of his successors had contrived to raise themselves again to power. His dominion probably extended only over the tribes of Nephthali, Zabulon, and Issachar, while Debbora judged in Mount Ephraim, and Samgar in Juda.—*He dwelt.* It is not clear whether Jabin or Sisara dwelt in *Haroseth*, but most probably it was the latter, v. 13. This city was on the northern banks of the Semechonite lake, (C.) surrounded with “woods,” as the Heb. word signifies; (Vatab.) though Bonfrere explains it “a shop, foundry, or arsenal,” as if the arms and chariots were made and kept here. A mixture of different idolatrous nations dwelt in it.

Ver. 3. *Scythes.* Heb. “chariots of iron.” C.

Ver. 4. *Lapidoth*, signifies “lamps,” and Barac, “thunder;” which has given rise to various conjectures, as if they were the same person. S. Ambrose thinks that Debbora was a widow at this time, and the mother of Barac. But S. Jerom says there is no proof of either. Others suppose that the excellence of the gift of prophecy would not permit her to cohabit with her husband. It is not unusual for women to possess this gift. Mary, the sister of Moses, Holda, the blessed Virgin, the daughter of S. Philip, &c. were prophetesses. The devil most commonly chose women to explain his oracles.—*Judged.* Many deny that this word is taken in the same latitude here, as when it is applied to men. The Jews exclude women from government, and Athalia was only a tyrant. The Roman laws will not admit women to exercise the right of judicature. But the text, as it is explained by the Fathers in

general, will not permit us to refuse the prerogatives of a judge to Debbora. Her authority was not merely voluntary, in consequence of the people's high opinion of her, as many would believe, with Salien, (W.) &c. (H.) but she gave decisions which were binding on the Israelites; and she seems to have continued in the exercise of her functions along with Barac, after the victory which they gained over Sisara. The government of the latter was perhaps limited to the tribes which he had rescued from slavery. C.—He is guided by her counsel, as Christian princes ought to be by their spiritual superiors. Orig. W.

Ver. 5. Name. Heb. “she dwelt (or sat to judge) under the palm-tree of Debbora.” “The oak of weeping,” *allon Bachuth*, under which Debbora, the nurse of Rebecca, was interred, was also near *Bethel*. Gen. 35:8. H.—This city was on the confines of the tribes of Ephraim and of Benjamin, over which Debbora chiefly exercised her authority; and here she was consulted by the people. C.

Ver. 6. Cedes. There was another city of this name in Juda. H.—Barac was of the tribe of Nephthali. C.—*The Lord*, &c. Prot. translate, “hath not the Lord?” &c. as if the will of God had been notified to him before. We find that he make some demur, v. 8. H.—*Thabor*. A city of this name was also built at the foot or on the top of the mountain, and belonged to Zabulon. In it attributed to the Levites, 1 Par. 6:77. The mountain rises in the midst of a vast plain, to the height of 30 stadia, (Joseph. Bel. iv. 2. S. Jer. in Ose. v. 1,) or above 3000 paces, “which make a league, or an hour's walk.” It is inaccessible on the northern side. There was a platform two-thirds as broad, at the top, where Polybius says a fortified city stood. Antiochus took possession of this strong-place, and Josephus repaired the fortifications, to keep the country in subjection. It is commonly supposed the Jesus Christ was transfigured on this once delightful mountain, which is now a desert. During the crusades, there was an episcopal city and a Benedictine monastery here. C.

Ver. 7. Hand. Cison flows through a luxuriant vale or champaign country, on the south of Mount Thabor, whence Barac came rushing down the rocks and precipices upon the army of Sisara. C. 5:15. C.—This general was delivered into the hand of Barac, to be routed, though he was afterwards slain by the hand of Jahel, v. 9 and 21. H.

Ver. 8. Not go. Sept. and S. Aug. (q. 26,) add, “because I know not when the Lord will send his angel to grant me success.” S. Paul (Heb. 11:32,) praises the faith of Barac, so that he spoke thus out of prudence, that the people, seeing (C.) their revered prophetess in his company, (H.) might not condemn the undertaking as too rash and

perilous. He therefore entreats her, in this earnest manner, to come with him, and point out the time when he must attack the enemy.

Ver. 9. Thee. Prot. “the journey that thou takest, shall not be for thine honour, for the Lord shall sell Sisara,” &c. It is certain, however, that Barac acquired great commendations on this occasion: but if he had not been accompanied by Debbora, he would not have shared the glory of the victory with her and another woman. H.—Some suppose that Debbora speaks of herself; others explain her words of Jahel. They may both be right. M.—*Cedes.* Here the Israelites took the generous resolution to throw off the yoke, and marched to seize the fort of Thabor. This motion gave the alarm to Jabin, who sent his general to besiege them, and to occupy the passages of the Cison. C. 5:18.

Ver. 11. Valley. Heb. *elon*, may denote also, (Sept.) “a wood of oaks,” (C.) or a plain. H.—Haber probably left the first settlement of the Cinites near Engaddi, when his brethren went (C.) into the southern parts of the tribe of Juda. C. 1:16. This is mentioned, that we might know how his wife came to be in those parts, v. 17, &c. Whether he had given information to Jabin of these movements, as he was at peace with him, we cannot assert; but his being mentioned in this place, might seem to insinuate as much. Heb. v. 12, “they told *or* shewed Sisara,” &c. His wife, at least, did not prove unfaithful to Israel. H.

Ver. 13. Cison. Part of this torrent falls into the Mediterranean, and part into the sea of Tiberias. It rises from Mount Thabor, (which is about two hour’s walk, south-west of Nazareth) and from Gelboa, &c. M.—Here Sisara displayed his *immense* army, if we may credit Josephus, Jonathan, &c. But the Scripture only specifies 900 chariots of iron. C.—Whence, however, we may conclude that his horse and foot would be very formidable. Yet all were presently routed by the small company of Barac, who had God for his *leader*, v. 14. H.

Ver. 15. Terror. The most dreadful storms of thunder, lightning, &c. (C. 5:20,) discomfited the enemy, while the sword of Barac (C.) dealt death around, so that Sisara and all his army presently turned their backs, (H.) and the general himself being stricken with a panic, leapt from his chariot, as if he thought his horses did not run fast enough. Thus Homer represents two Trojans abandoning their chariots, to escape the fury of Diomed and of Achilles. Iliad v. and xx.

Ver. 16. Multitude. Josephus allots Sisara the same number of horse and foot as he did to Jabin, whom Josue defeated and slew. C. 11:4. But instead of 20,000 chariots, he only gives Sisara 3000, which

number appears to be far too great, and unauthorized by the Scripture. H.

Ver. 17. Tent. The women had separate tents from their husbands. Haber, it seems, was from home, and was not molested by the Chanaanites. He continued neuter during this war. What then must we think of the conduct of his wife? Commentators generally justify her, as the Scripture gives her great commendations, and as the family of the Cinites enjoyed the religion and privileges of the Israelites. Hence this portion of it could not make a league with the enemy of God's people, to the detriment of the latter; and if they did, they were bound to break it as soon, at least, as God manifested his will, that the enemy should be destroyed. Jahel might however deserve the praise of fortitude, which the Scripture gives her, and yet mingle some human imperfection in her manner of acting. She seems to speak with fraud, and to betray the sacred rights of hospitality; and it is doubtful whether Haber himself could renounce the alliance with Jabin, (particularly if they had taken mutual oaths to observe it, as was then customary) without informing him of his resolution. *Fides, quando promittitur, etiam hosti servanda est.* S. Aug. ep. i. ad Bonif. See Grot. Jur. iii. 19. C.—Yet, if she told a lie, it was only an officious one, (M.) such as Sisara desired should be told for his safety, v. 20. H.—It is lawful to use stratagems against an enemy. Salien, A. 2741. See Jos. 2 and 8:4. Debbora pronounces the name of Jahel to be most blessed, (C. 5:24,) which shews that she was inspired by God to kill Sisara. If we consider her action in any other light, it will certainly appear very shocking, as Rahab could not escape the accusation of treason towards her country by any other means. Aod, Judith, &c. who washed *their hands in the blood of sinners*, (Ps. 57:11,) would undoubtedly have been condemned at any merely human tribunal, which would not admit the plea of inspiration. H.—Besides this secret impulse, Jahel might be acquainted with the prediction of Debbora, (v. 9,) and with the miraculous victory which encouraged her to destroy the common enemy, (Abulensis, Josephus, &c. T.) the only remnant of an immense army. H.—The *peace* which subsisted between her family and the Chanaanites, was a forced one, (T.) and perhaps consisted only in the former being allowed to live quietly (D.) in the midst of these idolaters, whose manners they abhorred; (H.) while the Israelites, though at a greater distance, were so severely treated even when they were so weak as to adore the idols (T.) of their oppressors. Thus the divine Providence was pleased to reward virtue, and to punish infidelity. H.—The Fathers consider Debbora as a figure of the Synagogue, which begins the attack against the empire of the devil, while the victory is reserved for the Christian Church, represented by Jahel, a woman living among the Israelites, though of a different

nation, and engrafted, as it were, like the wild olive on the good olive tree. She gains strength in the midst of persecutions, and, armed with the cross of Christ, destroys the captain of the worldly empire. Orig. hom v. S. Aug. c. Faust. xii. 31, &c. C.—Jahel was also a figure of the blessed Virgin, who crushed the serpent's head. W.

Ver. 18. *Cloak*, or rough hairy bed coverlet. Heb. *Semica*, occurs nowhere else. C.

Ver. 19. *Milk*, out of a shew of greater civility. The Rabbins say the milk was sour, which is conformable to the manners of the oriental nations. Valle remarks, that the Arabs still give the preference to it. The bottle in which it was kept was made of leather, (*utrem*) and the milk was like cream. C. 5:25. Some think that wine was not then used in this family, as the Rechabites, descendants of the Cinites, always refrained from it. Jer. 25. But it is not certain that they did at this time, nor that they sprang from this branch of the family.

Ver. 21. *Tent*. Such nails were used to fasten down the skins, of which the tent was composed. C.—This resembled a stake, though Josephus says it was made of iron. M.—*And died*. Thus he met a more ignoble fate, which would be more hateful to a warrior. Abimelech ordered his armour-bearer to kill him, that it might not be said that he had fallen by the hand of a woman. C. 9:54. Extreme fatigue, and the will of Providence, caused Sisara to fall asleep so soon. How many, like him, like down in health, and rise no more! H.

Ver. 23. *Humbled Jabin*, though he was not present in this battle. The Israelites followed up the victory, and presently brought their late oppressor to ruin, that all might confess, none could resist their power, when God was propitious to them; as, on the other hand, the most feeble state was able to reduce them to servitude, when they proved rebellious. H.

JUDGES 5

Ver. 1. *Debbora* probably composed this most flowery and animated canticle, v. 3, 7. C.

Ver. 2. *Lord*. Heb. may have different senses: “bless the Lord for having avenged Israel, the people willingly exposing themselves, or shewing their concurrence.” Roman Sept. “What was hidden has been disclosed in Israel, when the people shewed their good will, bless the

Lord." *Pora*, which the Vulg. has not expressed, commonly means to disclose, liberate, &c.; *ethondob* signifies to give freely, to expose one's self, &c. Sept. and Theodotion together, (C.) and the Alex. copy have, "bless the Lord, for that leaders have risen up in Israel, and the people have shewn their good will." These two things were to be greatly desired, as a general can do but little without an obedient army, and the latter is, in a manner, useless, without a head. Both had been wanting in Israel for some time, and even still, some of the tribes seem to be blamed for not co-operating with zeal, v. 15, &c. This verse is repeated as a kind of chorus, v. 9. The zeal and concord of the little troop, which had met the formidable army of Sisara, deserved the highest applause. H.—Men bless God when they give him thanks; superiors bless by imparting some spiritual benefit. W.

Ver. 3. Kings. She invites all who have authority, whether in or out of Israel, to attend unto the dispensations of Providence. God alternatively cherishes and corrects his people. David makes a similar appeal to all kings and judges, Ps. 2:10.—*It is I.* She dwells with a degree of rapture on the thought that God had shewn his power so wonderfully, and had effected his gracious purpose by the hand of a woman! H.—She directed Barac. W.

Ver. 4. Edom. Sinai, where God gave his law amid thunder and lightning, was situated in Idumea. C.—God displayed his glory on this mountain, and also on Mount Seir. Deut. 33:2. Some believe that Debhora compares the wonders which attended the late victory, with those which God wrought when he led his victorious bands through the desert, and conquered the countries of Sehon, &c. H.—He provided for the wants of his people, even in the most desolate regions, giving them water out of the hard (C.) rock of Horeb or Sinai, (H.) and causing all nature to change her appearance at his approach. Ps. 67:8. Ex. 19:18. C.

Ver. 6. The paths rested. The ways to the sanctuary of God were unfrequented; and men walked in the bye-ways of error and sin. Ch.—Though Samgar and Jehel were so remarkable for their valour, as they had manifested on a late occasion, yet they did not prevent the incursions of the enemy both on the south and north. H.—The merchants durst not travel, as usual, through the country. Drusius.—God had threatened the faithless Israel with this punishment, Lev. 26:22. Lament. 1:4. Isai. 23:8. C.—*They that went by them* formerly without apprehension, are now forced to seek out *bye-ways*. H.—Thus was justly punished the negligence of those who observed not the festivals of the Lord, nor frequented his tabernacle. M.

Ver. 7. *Valiant*. Heb. is also translated, “the villages ceased,” as no one thought himself in safety out of the strong cities.—*Until*. Heb. “until I, Debbora, arose, that I arose, a mother,” &c. The Holy Ghost obliges her to declare her own praises. She deserved the glorious title of “mother of her country.”—*Mother* denotes an authority, mixed with sweetness: such had been exercised by Debbora, in deciding the controversies of the people, (C.) and in directing them to follow the right path. H.

Ver. 8. *Israel*. What could be more astonishing and *new*, than this method of warfare, in which a few unarmed Israelites gain the victory over an immense army, and oblige the general, to leap from his chariot, that he may escape observation? A woman calls to battle. Heb. is rather different, “They chose new gods:” some copies of the Sept. have “vain gods, (C.) as barley bread.” Others agree with the Heb. “Then war was in the gates.” Jabin would not allow any arms in the country, and hence Samgar was forced to use the implements of husbandry. So the Philistines afterwards would not suffer the Hebrews to have a smith among them, lest they should make arms, 1 K. 13:19. 22.

Ver. 9. *Princes*. Heb. “legislators,” governors, judges. I cannot refuse them due praise, and I invite them earnestly to bless the Lord, v. 2.

Ver. 10. *Fair asses*. Heb. “shining, white, or of divers colours, particularly red and white, with which the people were accustomed to paint their asses. Bochart.—The rich Arabians paint the back part red. Tavernier iii. 5.—The Persians also give a yellowish hue to their horses as well as to themselves, with *henna*. Chardin.—Asses and mules were formerly much more in use than horses. Num. 22:21. Mat. 11:25. 3 K. 1:33. C.—*Way*. You who can now proceed on your journey without molestation, join the judges of the land in sounding forth God’s praises, v. 6. H.—Those who bring the flesh into subjection to the spirit, ride upon fair asses, (Orig. hom. vi. W.) and they may preach to others with more authority. H.

Ver. 11. *Choaked* in the waters of the Cison, and of *Mageddo*, v. 19. 21. Heb. is very obscure: “from the noise of archers, in the places of drawing water, there shall they relate the justices of the Lord, the righteous acts of his villages, (*or* brave men) then shall the people of the Lord go down to the gates,” where the courts of judicature are held. The peaceful inhabitants shall be no more disturbed with the shouts of archers, but rehearsing what obligations they are under to the Lord, the warriors of Barac, they shall pursue their usual employments without fear. H.—Sept. You shall make your voices

heard, playing on instruments, C. (*anacrouomenon, pulsantium.*)—Among those who rejoice, there shall they give righteous deeds to the Lord: they have wrought justice in Israel, &c. H.—If we neglect the points, we may render the Heb. more agreeably to the Vulgate. “At the voice of those who are pierced with arrows in the midst of those who draw water (or are drowned) there they shall publish,” &c. C.—*And obtained.* This is not in Hebrew expressly; but it is added to shew that the people could now act as a free nation, having cleared their country of its enemies. H.

Ver. 12. Captives. Heb. “Take thy captivity prisoner.” Hold those in subjection who so lately domineered over you. C.

Ver. 13. Remnants. Many of the Israelites had been slain by Jabin, but the Lord enabled the valiant Barac to requite him. Heb. “Then he made him that remaineth have dominion over the nobles among the people. The Lord made me rule over the mighty.” Barac and Debbora were raised from an humble state to govern Israel; while the nobles were passed over. H.—The people of God, which was reduced to such abjection and misery, is now become formidable to the greatest princes, who look upon themselves as something great, and *are called beneficent.* Luc. 22:25. Sept. “Then his (Barac’s) force was magnified: Lord, humble before me those who exceed me in strength.” Chal. “Then one of the army of Israel (Barac) crushed the power of these mighty nations,” &c. C.

Ver. 14. Out of Ephraim, &c. The enemies struggling in their flight, were destroyed, as they were running through the land of Ephraim, and of Benjamin, which lies after, that is, beyond Ephraim; and so on the very confines of Amalec. Or, it alludes to former victories of the people of God, particularly that which was freshest in memory, when the men of Ephraim and Benjamin, with Aod at their head, overthrew their enemies, the Moabites, with the Amalecites their allies. See C. 3. Ch.—*Fight.* Debbora insinuates that the late victory had rendered Nephthali and Issachar as famous as these tribes, which had formerly sent forth the greatest generals; Josue, who conquered Amalec, (Ex. 17:10,) and Aod, of the tribe of Benjamin, (C.) who had so greatly signalized himself, and sounded the alarm in Mount Ephraim with success. C. 3:13. 27. H.—Heb. “out of Ephraim he has torn them (Prot. *was there* a root of them against, or) into Amalec, and after thee Benjamin among thy people.” There was a mountain called *Amalec*, in the tribe of Ephraim, (C. 12:15,) where some victory may have been obtained, though we know not the particulars of it. C.—They and the neighbouring tribes might have encountered Amalec, coming to assist Jabin. D.—It is hardly probable that the army of Sisara would flee in

that direction, as they would have had to encounter all the multitudes of Israel, and could have no prospect of saving themselves. Benjamin, who was farther off Debhora than Ephraim, is praised for expelling the king of Moab out of their city of Engaddi; (H.) or else the victories which this tribe obtained over the joint forces of the *people* of Israel are meant, (C.) as they shewed the valour of this tribe, though in so bad a cause. H.—It is thought that the Moabites fell upon their territory only after most of the inhabitants were cut off. C. 19 and 20. The Sept. and Theodotion take no notice of Amalec, as they have read, *Amok*, a valley: “the people of Ephraim chastised them in the valley, and thy brother Benjamin, in his people.” The Chaldee understands the whole verse, of the wars against Amalec, who had been routed by Josue, and would fall a prey to the arms of Saul, who was of the tribe of Benjamin. Many commentators follow this explanation. It does not appear that Barac received any aid from these tribes, nor from *Machir*, or any of those who lived at a distance. C.—As for *Zabulon*, the Vulgate intimates that great generals were found among them but the Hebrew rather gives them the praise of learning: “They that handle the pen of the writer.” H.—Yet *sopher* is applied not only to writers, and to those who are learned in the law, as the *scribes*, Esdras, Baruch, &c. were, but also to commissaries, secretaries of state, and officers who were employed both in peace and war. 2 Par. 26:11. Hence the Sept. translate, “out of Zabulon, the powerful in the sceptre of learning;” (C.) (Grabe) “of instruction.” H.—Some, without any proof, attribute the institution of these officers to Moses, others to David. We read of many who possessed this title under his reign; and ever after, the kings of Juda had scribes, as some great men had also. The kings of Persia kept secretaries to write their edicts, and some they sent, with greater authority, into the provinces. See 1 Esd. 4:8. Eccli. (10:5,) says, *upon the person of the scribe God shall lay his honour*. The scribes, or sopherim, seem therefore to have enjoyed an extensive authority, and the tribe of *Zabulon* used it on this occasion for the common good, (v. 18. C.) while many of the other tribes seem to be accused of backwardness in the cause of God.

Ver. 15. Exposed. Heb. “he was sent on foot into the vale,” to contend with the 900 chariots of Sisara. Issachar boldly followed him in battle. They came down with such fury and speed, as if they were falling headlong down a precipice. H.—Sisara presently turned his back, being affrighted with the apparition of angels, who probably fought at the head of Barac’s troop. Salien.—Only three tribes exposed themselves to danger, while the rest were either engaged in civil broils, or in their usual employments. C.—*Divided*. By this it seems that the valiant men of the tribe of Ruben were divided in their sentiments, with relation to this war; which division kept them at

home within their own borders, to hear the bleating of their flocks. Ch.—Heb. may have different explanations, “In the divisions (families) of Ruben, there are princes of a great heart,” renowned for their prudence and valour: or “Ruben dwelt in his division, (or territory) there are chiefs,” &c. C.—Prot. “for the divisions of Ruben, *there were* great thoughts of heart.” Bonfrere supposes that these disputes excited the surprise and observations of all. H.

Ver. 16. *Borders*, trusting in the strength of thy situation. Ruben was protected on all sides by the rivers Jordan, Arnon, and Jaboc.

Ver. 17. *Galaad* was inhabited by the tribes of Gad and Manasses; and took no part in this war. C.—*Dan*. Heb. “Why did not Dan remain in ships?” Debbora now rebukes those who lived on the west side of the Jordan, as well as those on the east. Dan might think himself remote enough from the kingdom of Jabin. But Aser dwelt very near, yet durst not make any attempt to throw off the yoke.—*Havens*. Heb. “Breaches.” He had, perhaps, suffered much already, (H.) and preferred to remain quiet, even in his half-ruined cities, before engaging in the perilous attempt of his brethren. C.—He was too much taken up with commerce, to pay any attention to the oracles of the Lord. Grabe’s Sept. “Aser ... pitched his tents upon his cavities, *or* the broken ground of it,” the sea shore, which is commonly intersected with a variety of rivulets amid the cliffs. H.

Ver. 18. *Merone*. Heb. “In the heights of the field, *or* of Merome.” Some take this place to be the lake Semechon, but we have endeavoured to shew that it was in the vicinity of *Thanac*, Jos. 11:5. C.—Thabor was in the midst of a great field or plain. D.—Barac seems to have been at the head of 10,000 men, of the tribe of Issachar, attacking Sisara, at the foot of Thabor, while 40,000 of the tribes of Nephthali and Zabulon, almost without arms, fell upon the kings of Chanaan, who had posted themselves near *the waters of Mageddo*, to intercept any recruits that might be sent from the southern tribes, v. 8. 15. 19. C.

Ver. 19. *Spoils*. So far from it, they even lost their lives. M.—Heb. “they took no piece (*or* gain) of money.” If we understand this of the Israelites, we may say that they stopped not to plunder the slain, nor would they suffer any to redeem their life by the promise of a great ransom. Whatever riches they found afterwards, they consecrated to the Lord, in testimony of their gratitude. C. Num. 31:54.

Ver. 20. *Stars*, or angels, who are compared to the stars, and often fought for Israel. 2 Mac. 10:29. Vales, Philos. c. xxxi. C.—The favourable and malignant influences of the stars, which the Rabbins

talk of, would here be nugatory, (H.) unless they might contribute to bring on rain. Cajet.—Josephus (v. 6.) informs us that a furious tempest of hail, &c. met the enemy in the face, and rendered all their efforts useless. C.—A similar instance of the divine protection was obtained by the prayers of the thundering legion, in the army of M. Aurelius; (Tert. Euseb. Hist. v. 5.) and again, when Theodosius attacked the tyrant Eugenius, of which Claudian speaks, (in 3 Cons. Honor.) “Te propter gelidis Aquilo de monte procellis—Obruit adversas acies, revolutaque tela—Vertit in Auctores et trubine repulit hastas—O nimium dilecte Deo, cui fundit ab antris—Æolus armatas hiemes, cui militat æther—Et conjurati veniunt ad classica venti.” H. —*Courses*. This miracle was of a different kind from that which proved so fatal to the enemies of Josue. Lyran.—Sept. Alex. “They fought with (meta) Israel,” for which Grabe puts, against Sisara. H.

Ver. 21. *Dragged*. Prot. “swept them away, that ancient river, the river Kishon.”—*Cadumim*, which the Prot. translate *ancient*, (H.) means also *eastern*. The former epithet seems very insignificant. Some assert, that the Cison divided its streams about Mount Thabor, and one part ran towards the east into the lake of Genesareth, which is here designated, while the other empties itself above Carmel into the great sea. But there is no proof of this assertion in the Scripture, nor in Josephus. We read (Judith 7:3,) of a place, which the Syriac properly calls Cadmon, and the Vulg. Chelmon, in this neighbourhood. Instead of *Kedumin*, Sym. and Theodotion read Kodssim, which the former translates, “the holy vale.” Many of the army (C.) of the kings, and perhaps of Sisara also, (H.) endeavouring to make their escape, were drowned in the Cison. C.

Ver 22. *Broken (ceciderunt)* “fell off,” the hoofs being fractured by the hard road, while the riders galloped full speed. H.—Some translate the Heb. “the hoofs of the horses made a sound like that of a hammer beating an anvil, on account of the hurry of the strong ones who push them forward.” *Quadrupedante putrem sonitu quatit ungula campum*, as Virgil attempts to imitate the sound in verse. Others, “the hoof ... was broken by the precipitation (C.) (Prot. prancings, the prancings of the mighty ones. H.) of those who fled.” Formerly, Xenophon observes, the horses were not usually shod with iron. The feet of Bucephalus were consequently much worn. Yet some took the precaution to defend the feet of their horses with brass, (Homer) or iron, in the shape of crescents. Eustathius.—Nero shod his mules with silver; (Sueton.) and Popea, his wife, had shoes of gold for her more delicate beasts. *Soleas ex auro quoque induere solebat*. Plin. xxxiii. 11.—Yet many excellent horses in Arabia and Tartary are never shod. Tavern. T. i. B. ii. 5.

Ver. 23. Meroz. Where this land of Meroz was, which is here laid under a curse, we cannot find: nor is there mention of it any where else in holy writ. In the spiritual sense, they are cursed who refuse to assist the people of God in their warfare against their spiritual enemies. Ch.—Eusebius seems to have thought that Merom, a body of water, and the village of Meroz (H.) were the same place, 12 miles from Sebaste. The inhabitants were surely under an obligation of assisting their brethren; and these, it appears, lived in the vicinity, and neglected their duty. Sept. Alex. reads Mazor. Some stars are styled Mazzaroth. Job 38:32.—*Angel*, Michael; or the high priest, or Barac, Debbora, &c. See C. 2:1. C.—Prot. “Curse ye Meroz, (said the angel of the Lord) curse ye bitterly the inhabitants thereof.”—*To help*. Prot. “to the help of the Lord against the mighty.” Sept. “our helper is the Lord in the mighty warriors.” He assists their endeavours, which would otherwise prove unsuccessful. H.—The Jews thin that Barac cursed Meroz, the star or the angel of the Chanaanites, who protected Sisara. Chal. See Serar. q. 15. Others say that he was an ally of the general, who was excommunicated by Barac, at the sound of 400 trumpets. But these opinions only deserve contempt. C.

Ver. 24. Among. Heb. “above.” After cursing those who befriended the enemy, Debbora pronounces a blessing upon Jahel. H.—The blessed Virgin is surely still more entitled to praise. W.—*Tent*. It was esteemed a mark of virtue for a woman to keep at home. Drusius.

Ver. 25. Dish. Heb. *sephel*; whence the symplue of the Lydians, Tuscans, and Romans, was probably derived, denoting a bowl or jug with a handle, designed for libations. They were formerly made of potter’s ware, *fictilibus prolibatur sympuciis*, or *sympulis*. Plin. xxxv. 13. “Aut quis—Sympuvium ridere Numæ, nigrumve catinum—Aut vaticanas fragiles de monte patellas—Ausus erat.” Juv. Sat. vi. C.

Ver. 26. Sisara. Hebrew says with the hammer; (Prot.) “she smote off his head, when she had pierced and stricken (*the nail*) through his temples.” But we may rather translate, (H.) “she pierced his head, she struck it, and pierced through this temples.” C.—For we cannot suppose that she severed his head from his body with the hammer; but she fastened it to the ground with the nail. C. 4:21.

Ver. 27. Wretched. Heb. “he expired where he fell down.” H.—Debbora represents Jahel as ready to tread the unhappy Sisara under her feet, if he should offer to stir. She thrice repeats his death.

Ver. 28. His mother, &c. This poetical imagination is very natural.—*Room*. Heb. “through the lattices,” *eshnab*, of which the windows then consisted. Prov. 7:6. C.—*Horses*. Prot. “why tarry the wheels of his

chariots?" H.

Ver. 29. Wives. This is not expressed in Heb. "his wise ladies answered her," or joined in her lamentations. Then the mother comforted herself with the hope that they might possibly be employed in dividing the spoils. C.—Heb. "yea she answered herself, Have they not gained the victory? have they divided the prey? to every man a damsel, yea two? to Sisara a booty of divers colours," &c. H.—Perhaps instead of damsel, lit. "a belly or two," which occurs no where else, the Heb. should be, "to the general a most beautiful embroidery work." C.

Ver. 30. Necks. Heb. "the spoils of various colours, the embroidery of divers colours, on both sides, for the necks (of the captors) of the spoil." H.—Or more simply, "for the neck (general) of the army;" (Vatab.) or "the necks of the soldiers," who will be laden with the abundance of spoils. C.—The ladies dwell with great delight on the thought of possessing rich embroidery or needle work. How dreadfully would their hopes be blasted, when a few hours after they saw Barac at their gates, and their city in flames! H.

Ver. 31. Rising. Heb. "when he goeth forth in his might." Let the just advance in virtue, and glory, as the sun becomes more beautiful and hot as he leaves the horizon, on a clear summer day. This comparison is often applied to the servants of God. Eccli. 16:16. 2 K. 23:5. Mat. 13:45. C.

Ver. 32. Forty. Usher says only 20 from the victory of Barac. Potau and other able chronologers allow the full term of 40 years, after that event. See C. 3:11. H.—Barac was buried at Cedes, where Benjamin (Itin.) saw his tomb. C.—Ozi, the high priest for the last 40 years, was succeeded by Zariaas, A. 2760, who reigned an equal length of time, and died with Gedeon. Maraioth took his place, A. 2801, at the commencement of Abimelech's usurpation, and died A. 2841. Salien.

JUDGES 6

Ver. 1. Madian. This nation had formerly been almost extirpated by Moses. Num. 31:7, &c. H.—But they had re-established themselves, and dwelt in the neighbourhood of the Moabites, whom they had assisted. They new made a league with Amalec, and other eastern nations, (C.) in order to revenge themselves upon the Israelites. H.—Madian was a descendant of Abraham by Cetura. Gen. 25:2. The shortness of the servitude, which the Israelites had to suffer from

them, was compensated by its severity. M.

Ver. 2. *Resist* is not expressed in Heb. neither did Israel dare to encounter the enemy. They retreated into the strongest holds, to rescue their goods and persons from the depredations of the Madianites. H.

Ver. 3. *Amalec* was formerly widely dispersed through Arabia. Some dwelt to the south of the promised land. Ex. 17. Num. 13:3. 1 K. 15:6 and 31:1. But these inhabited the eastern countries, concerning whom Balaam spoke, Num. 24:20. The Amalecites were scattered from Hevila upon the Euphrates, as far as the Red Sea and Sur, which is near Egypt. 1 K. 15:7 and 27:8. The other *eastern nations* denote those who inhabited the desert Arabia, the Moabites, Ammonites, Idumeans, Cedareanians, &c. Isai. 11:14. Jer. 49:28. Ezec. 8:7.

Ver. 4. *Blade*. Heb. “the increase of the earth.” They waited till the corn was almost ripe, and what they could not carry off they destroyed. C.—It seems they had allowed Gedeon time to gather in some corn, (v. 11) and other Israelites would seize their opportunity, and perhaps cut the corn before it was perfectly ripe, which the Vulg. may insinuate by mentioning *the blade*.—*Gaza*. They ravaged the whole country from east to west. H.—This method of warfare is, in effect, more cruel than any other.—*Asses*. They left no cattle, nor animals that they could take, wherewith the Israelites might cultivate the earth. C.—In the extremity of famine, the flesh of asses would have been used to sustain life, as the text insinuates. H.

Ver. 5. *Locusts*. This comparison shews the rapacity and devastation of the enemy. Locusts in those countries often obscure the air with their numbers, and presently eat up every green thing. They proceed in regular order like a great battalion, and it is reported that they send some before to explore the country. S. Jer. Joel ii. Bochart. C. Gen. 10:4.

Ver. 8. *A prophet*. The people no sooner repent, than God shews them mercy. H.—The name of this prophet is unknown. The Jews say it was Phinees; others think it was an angel in human shape: but he might be one divinely commissioned on this occasion, to make an exhortation to the people, assembled on some of the great festivals, (see C. 2:1. C.) though he might continue to exercise his authority afterwards. M.—S. Aug. (q. 31,) thinks that the angel (v. 11,) is here called a prophet, because he appeared in human form. W.

Ver. 10. *Fear not*. Idols can do you no hurt, if you continue faithful to me. H.—Shew them no respect or worship. *The fear of Isaac* means the

God (C.) whom Isaac worshipped, Gen. 31:42. Idolatry owed its rise to a groundless fear: *primos in orbe deos fecit timor*. Lucret. The pagans offered sacrifice to Paventia, to fear and paleness, &c. that they might be secure from them. Lactan. H.

Ver. 11. *Angel*; Michael. M.—Some think it was the prophet who had addressed the people, or Phinees, according to the Rabbins. See S. Aug. q. 31. Others believe it was the Son of God, who takes the name of Jehovah. Broughton and other Protest.—But the most natural opinion is, that a real angel was sent, in the name of God, like that which appeared to Moses, and assumed the incommunicable name, as the ambassador of God. Gedeon took him for a man, and presented him a noble feast, without designing to offer sacrifice to him. Maimonides and Grotius seem to suppose that all this passed in a dream; but the sequel refutes this opinion.—*Ephra*, a city of the half tribe of Manasses, on the west side of the Jordan, of which Joas was the richest citizen. He was of the family of Ezri, and a descendant of Abiezer. 1 Par. 8:18. Heb. might be rendered, “Joas, the Abiezerite.” C. 8:32 and 13:2.—*Madian*. Not having the convenience of cleansing the wheat in the open field, Gedeon was doing it privately, with a design to carry it off, at the approach of the enemy, and to support himself and family in some cavern. Heb. takes no notice of cleaning: “Gedeon threshed wheat, by the wine press, to hide it, *or to flee*,” &c. He probably used a flail, or some smaller sticks, such as were employed to beat out olives. Isai. 28:27. Ruth 2:17. C.—The wheat harvest was about Pentecost, that of barley was at Easter. It seems the Madianites had been later than usual this year, in making their incursions, v. 33. H.

Ver. 12. *Is*. We should naturally translate, *be with thee*, if the answer of Gedeon did not shew (C.) that it is to be taken as an assertion, that the Lord was already reconciled to Israel, and had made choice of this valiant man to rescue his people from slavery, though he was not of the first nobility, v. 15.

Ver. 13. *My lord*. This he says out of respect, supposing that he was addressing a prophet, (H.) or some virtuous person, of whom he desires to know what reasons could be given for the assurance of divine favour, which he held out. He speaks not out of distrust. M.

Ver. 14. *Lord*, Jehova. H.—The Chal. and Sept. have, “the angel of the Lord,” as the best interpreters understand it. C.—*Upon him*, with benevolence and an air of authority, that he might know that he was speaking to some one more than man. H.—*Strength*, with which I have endured thee. M.—Though Gedeon was naturally brave, he was no

more disposed to attack the Madianites than the rest of his dispirited countrymen; and, even after he was strengthened from above, he was so conscious of his own inability to effect so great a deliverance, that he stood in need of the most convincing miracles, to make him act as the judge of Israel. H.

Ver. 15. *The meanest in Manasses*, &c. Mark how the Lord chooses the humble (who are mean and little in their own eyes) for the greatest enterprises. Ch.—Heb. and Sept. lit. “My *millenary* is poor, or lowly,” &c. This term means a great family, from which many others spring, or a city inhabited by such. Bethlehem was of this description in Juda. Mic. 5:2. Ephra and the family of Abiezer were not the first in Manasses. Grotius observes, that Gedeon and Cincinnatus were called to the highest offices, when they least expected it.

Ver. 17. *Thou*, the Lord, or his angel, capable of fulfilling these great promises; or be pleased, by some sign, to manifest thyself to me. C.—He began to perceive that he was talking with some person of authority: (H.) yet still he did not suspect that it was a spirit, otherwise he would not have offered food, nor would he have been so much surprised and afraid, only when the angel disappeared so suddenly, v. 22.

Ver. 18. *A sacrifice*, or some provisions to present unto thee. Heb. *mincha*, is taken for a *present*, particularly of flour and wine. It is used to denote those presents which were made by Jacob to Esau, and Joseph, and by Aod to the king of Moab. C. 3:15. Gen. 43:14. C.—*To sacrifice*, often means to kill things for a feast, Mat. 22:4. What Gedeon brought, was afterwards turned into a sacrifice by the angel, v. 21. M.—Gedeon was not a priest, nor was there any altar prepared for a sacrifice. If Gedeon had intended to offer one, he would not have boiled nor baked the food, which he presented before his guest. C.

Ver. 19. *Measure*. Heb. “*epha*,” containing ten gomors, each of which was sufficient for the daily maintenance of a man; so that Gedeon brought as much as would have sufficed for ten men. Abraham presented no more before the three angels, Gen. 19:6. The magnificence of the ancients consisted rather in producing great abundance, than in multiplying dishes.—*Broth*. Syr. and Arab. translate, “a good (old) wine.”

Ver. 20. *Thereon*. Thus he would shew Gedeon that he had no need of food. He would exercise his obedience, and manifest a greater miracle, as the flesh and bread would be less apt to take fire, when the angel touched them, even though some might imagine that he caused a spark to come from the rock. For the like purpose, Elias ordered thrice

four buckets of water to be poured on the bullock, which fire from heaven would miraculously consume. 3 K. 18:34. H.—This broth might serve to anoint the altar, (Ex. 40:10. M.) or answer instead of the usual libations. A. Montan.

Ver. 22. Alas. He makes this exclamation, concluding that he should soon die. Ex. 33:20. Callimachus says that “it was a law of Saturn, that the man who saw an immortal, unless the god himself chose to shew him that favour, should pay dearly for it.” Grot.—This opinion was groundless; and it is wonderful that it should prevail among the Israelites, (H.) since so many had seen angels without receiving any harm. M.

Ver. 23. *Said to him*, as he was ascending into heaven, (M.) or the following night. C.—It seems that Gedeon heard the angel’s proclamation of peace, and shewed his gratitude by forming the rock, or stone, into a kind of rough altar, which he entitled *Yehova shalom*, “God’s peace,” (H.) for doing which he received an order, v. 26. M.—Others erect altars, in various places; but they must be authorized by God. C.—*Ezri*. Prot. “unto this day it is yet in Ophra, of the Abiezrites.” Sept. is ambiguous. “He, or it, being yet in Ephra,” &c. H.

Ver. 25. *And another*, or “the second.” Only one seems to have been sacrificed; (v. 28. Cajetan) though others think that the second bullock was designed for a peace-offering. Bonfrere. Some infer that it had been fattened for Baal. Sept. observe, that the first bullock or “calf was fattened:” but it does not appear for what purpose. C.—*Seven years*, in memory of the duration of the slavery. M.—Before that age, bulls were not deemed so fit for yoking. Hesiod would have them to be nine years old.—*Altar*. We may render the Heb. “Cut down the idol which is upon the altar; or, Break in pieces the *ashera*,” &c. This is the title of the idol of the grove, Astore or Asteroth. Syr. and Arab. The Sept. is favourable to this explanation. C.—But the groves themselves were to be cut down, where an altar of God was to be erected. It seems this altar and the grove belonged to Joas, who is hence supposed to have joined in the worship of Baal. If he did formerly, his eyes were now opened, and he boldly approved of the conduct of his son, (v. 31. H.) who had probably never been infected. M.

Ver. 26. *Top*. Heb. “on the top of this fortress, (*Mawz*. Dan. 11:38. Sept.) on the platform, (C.) or place appointed.” H.—*Offer*. Though Gedeon was not a priest, he was authorized to offer sacrifice. M.—God can dispense with his own laws. H.

Ver. 27. *House*, his relations and fellow-citizens, (C.) who were addicted to idolatry. Prudence dictated that he should do this

privately, lest he might be prevented by them. They would soon perceive the weakness of their idols. Yet some of the servants, or others who had been on the watch, disclosed to the idolaters that Gedeon had done the daring deed, unless perhaps they accused him on suspicion, as his enmity to that worship could not be concealed. H.

Ver. 30. *Bring.* Parents took cognizance of the evil actions done in their family. The citizens require Joas to punish his son, or to deliver him up to them. On the same principle, the Israelites insisted that the tribes of Benjamin should not neglect to punish the citizens of Gabaa; and the Philistines demand Samson. C. 15:12 and 20:13. Cato advised that Cæsar should be given up to the Germans, whom he had unjustly invaded; and the Gauls would not be satisfied, unless the Fabii should be abandoned unto them. Grot. Jur. ii. 21. 4. H.

Ver. 31. *His, Baal's, or rather my son's adversary;* (C.) let him die before this morning be spent, as the Heb. insinuates. Joas represents to the men of the city, who looked upon him with a degree of respect, (H.) as the first in power and riches among them, (C.) how ill it became the Israelites to vindicate an idol. If Baal were truly so powerful, as they seemed to imagine, (H.) and so eager to revenge himself, he could never be restrained from bringing his adversary to condign punishment. "Let the gods punish those who injure them," said Tacitus, Ann. i. "They would take care that their sacred things were not abused." Livy x. This argumentation would suit the idolaters, who supposed that their gods were animated with the same sentiments and eagerness for revenge as themselves. But the true God, who can feel no such impressions, bears for a long time with the impiety of men, though he requires that those who are in power should punish notorious offenders. The magistrate is the instrument of God's justice, and must stop, as much as possible, the growth of vice and irreligion. C.—It seems the citizens of Ephra acquiesced to the reason or authority of Joas, and even enlisted under the banners of Gedeon. H.

Ver. 32. *Altar.* Prot. "Therefore on that day he called him Jerubbaal, saying, let Baal plead against him, because he hath thrown down his altar." Sept. Alex. says that he then styled it (*auto*, the altar,) "the judgment-seat of Baal," *Dikasterion Baal*. But the Vat. copy leaves Terobaal; and this title rather belonged to *Gedeon*. H.—David, out of horror for the name of Baal, calls him Jeruboseph, 2 K. 11:21. "Let confusion plead," &c. For the same reason, Esbaal and Meribaal are called Isboseth and Miphiboseth in Scripture. We read that Sanconiathon consulted "Jerombaal, priest of the god Jao," concerning the antiquities of Phœnicia, which has led some to

conclude that he had seen Jerobaal. The work, however, of that author is generally supposed to be a fabrication of Porphyrius, and was unknown to Josephus. It contains a multitude of fabulous accounts, intermixed with some truths, which might be taken from the Bible. Gedeon was no priest, and we may suppose little concerned about the Phœnician affairs or antiquities. C.

Ver. 33. *Jezrael.* The crossed the Jordan, probably at Bethsan, expecting to find rich booty in this most fertile vale, where it is reported that grass, or the plants, grow to such a size, that a man on horseback can scarcely be seen! They met with a defeat near Endor and Mount Thabor. C. 8:18. Ps. 82:11. C.

Ver. 34. *Him.* He first calls his relations, and then the neighbouring tribes, to march against the enemy. He had before declared God's orders, and was recognized as judge and deliverer of Israel; so that no one objects to his exercising this act of sovereignty.

Ver. 35. *Him.* Heb. "them." M.—The people readily obey the summons, though many of them had not got the better of their fears. C. 7:3. H.

Ver. 38. *So.* Gedeon besought the Lord to confirm his mission, in order to raise the drooping spirits of his soldiers. If he had not believed that he was chosen for the purpose of rescuing Israel, he would never have exposed himself, by destroying the idol and grove of Baal, and by calling the people to arms. Yet he might fear at present, lest he might be destitute of some of the necessary qualifications, and might entertain some apprehensions, lest the promises of God might be only conditional. The readiness with which God grants his requests, shews that he was inspired to act as he did, and his faith is greatly commended, Hebrews 11:32. Other great saints have asked for a miraculous confirmation of what was promised. Ex. 4:1. Jos. 5:13. Luc. 1:34. C.—*Vessels.* Heb. *sephel*, Sept. *lecane*, "a dish." Syr. "a basin." The dew in Chanaan is very copious, resembling a shower of rain, insomuch that the roads are rendered extremely slippery. Roger. i. 2. C.

Ver. 40. *Ground.* In these two miracles the Fathers observe, that the fleece represented the Jewish nation, favoured with so many graces, while the rest of the world was dry and barren; and that, when the latter was watered with dew from heaven, by the coming of Jesus Christ, the Synagogue was deprived of those favours. Orig. hom. viii. Theod. q. 14. S. Jer. ad Paulin. S. Aug. &c.—In the first miracle we may also contemplate, the incarnation of our Saviour in the womb of the most pure Virgin. Ps. 71:6. S. Bern. serm. S. Jer. epist. Paul. C.

JUDGES 7

Ver. 1. *Fountain.* The same also called Areth, as the copies of the Sept. and of S. Jerom vary. Bonf.—*Harad*, or “of trouble,” either because the Madianites were filled with terror at the approach of Gedeon, or because so many of his soldiers returned home through fear. M.—Perhaps it may be the same which is called the fountain of Jezrael, near which Saul encamped, 1 K. 29:1. C.—Adrichomius places it on the south of Gelboe, which is called the *high hill*. M.—Heb. “on the north side of them, by the hill of More, in the vale.” H.—Jezrael was between Gelboe to the south, and Hermon to the north. C.

Ver. 2. *Lest Israel*, &c. by this we see that God will not choose for his instruments in great achievements, which depend purely on his grace, such as, through pride and self-conceit, will take the glory to themselves. Ch.—Yet Gedeon had only 32,000 to encounter 135,000 fighting men; so that if all had remained with him, they would each had to engage above four men, v. 3. C. 8:10. M.

Ver. 3. *Return*, agreeably to the law of Moses. Deut. 20:8. If God had not enforced this order, it would perhaps have been neglected in the hurry, particularly as all seemed to have joined the army with such alacrity. M.—Scipio going to destroy Carthage, was informed that some Sicilian knights went on this expedition with extreme reluctance and fear; whereupon he gave 300 leave to depart. Livy xxix.—*Galaad* perhaps may have been substituted for Gelboe, as there seems to have been none from the Galaad, on the other side of the Jordan, in the army of Gedeon. C.—Abulensis thinks that some little mountain of this name might be in the vicinity of Jezrael.—*Home.* They were terrified at the sight of the enemy’s camp. M.

Ver. 5. *Tongues.* Some Latin copies add, “and hand,” as it is expressed in Heb. &c. in the following verse. They resembled *dogs* more in the hurry than in the method of taking water. An old proverb says, “the dog drinks and flees away,” (C.) alluding to the dogs of Egypt, who, through fear of the crocodiles which infest the banks of the Nile, lap the water with all expedition, “like a dog from the Nile.” Erasmus. H. Macrob. ii. 2.—Hence we might infer, that these 300 men were the most cowardly in the army, as Joseph. (v. 8,) Theod. (q. 15,) have done; (C.) and thus the glory of the victory would belong more incontrovertibly to God. H.—But as these 300, on this supposition, ought to have been disbanded, as well as the rest, we may rather conclude that they shewed greater courage and temperance by their posture, and were therefore retained (C.) to accompany their heroic

leader in his perilous expedition. We must, nevertheless remark, that only those who preferred to acknowledge their fear, were disbanded according to the law; and as, among those who were not quite so cowardly, (H.) there would be some less courageous than others, (Amama) these might be selected by God, *that no flesh should glory in his sight*, 1 Cor. 1:29. H.

Ver. 7. *That lapped water.* These were preferred that took the water up in their hands, and so lapped it, before them who laid themselves quite down to the waters to drink; which argued a more eager and sensual disposition. Ch.—It is thought that the former would be more capable of supporting the fatigues of war. M.—The Jews suppose that those who knelt, had been accustomed to do so in honour of Baal. Lyranus concludes that they were extremely fatigued and thirsty, while the 300 underwent the labours of war with less inconvenience. Josephus observes that this experiment was made in the heat of the day; yet, if Providence had not interfered, it seems very improbable that 10,000 men should all be so eager for water. H.

Ver. 8. *Victuals.* It appears that they did not take sufficient, (C.) not expecting that they would have to pursue the enemy so far. C. 8:5. 8.

Ver. 11. *Servant.* Thus he confessed that he was not entirely free from *fear* himself, v. 5. 10. H.—The most courageous feel less alarm, when they have a companion, (M.) as Diomedes observed, when he desired that one or two might accompany him in the attempt to explore the enemy's camp. Iliad x.—*Arms.* The greatest part of this immense crowd of people, who came to plunder, neglected the laws of war; as the Israelites had not dared, for a long time, to oppose them. A select number of 135,000 men in arms was destined to keep them in order, and to protect them. Among these Gedeon insinuated himself, to know how they were encamped, and what sentiments they entertained. C.

Ver. 13. *A dream.* Observation of dreams is commonly superstitious, and as such is condemned by the word of God; but in some extraordinary cases, as we here see, God is pleased by dreams to foretel what he is about to do. Ch.—See Gen. 40. Lev. 19:26. Deut. 18:10. W.—The small company of Gedeon stood in need of every sort of encouragement. H.

Ver. 14. *Sword and loaf* are both derived from the same Heb. word, which signifies “to make war.” See Num. 14:9. But if there had been no connection or reason in the discourse of the soldier, (which was not the case, as Providence put it into his mouth,) the end would be equally obtained, which was to encourage Gedeon, and to inform him that the enemy was not without some apprehensions. C.—Gedeon was

not of the richest family, but came with great expedition, as the rolling of the *barley-loaf* might designate. M.—He was also encamped upon an eminence, and presently threw the affairs of Madian into confusion. H.—He understands the language of the Madianites, as it was not very different from the Hebrew.

Ver. 15. *Interpretation.* Heb. “the breaking,” in allusion to a loaf or nut which must be broken. C.—*Adored* God, in thanksgiving. M.

Ver. 16. *Lamps*, or flambeaux, (C.) made of wood, full of turpentine. H.—The soldiers held one end in their hand, and when they had thrown down their pitchers, the sudden light, the sound of trumpets and of men on three sides of the camp, threw the various nations into the utmost consternation, as they very naturally supposed that they were surrounded with a great army. God also sent among them the spirit of confusion, so that they knew not one another. An ancient author, under the name of Tertullian, asserts that the 300 men were on horseback, and conquered by virtue of the cross, as the letter T, in Greek, stands for 300; (C.) and S. Aug. (q. 37,) follows up this idea, saying that, as the Greeks are put by the apostle for all the Gentiles, this letter was to insinuate, that the Gentiles chiefly would believe in Christ. Some of the Fathers have given a like mysterious explanation of the 318 servants of Abraham, as the two first letter of the name of Jesus denote 18. Eucher. Gen. 14:14. S. Amb. de Abr. i. 3.—We can never conquer our spiritual enemies, without a lively faith in our crucified Saviour. If Amama, and other enemies of the cross of Christ, ridicule these pious meditations of the Fathers, we need not wonder. See Apoc. 13:18. H.

Ver. 17. *Camp.* The three divisions stopt at the entrance, v. 21. C.

Ver. 18. *Camp, and shout together to the Lord and to Gedeon:* or rather “the sword of, &c. v. 20. The war is the Lord’s, victory to or by the hand of Gedeon.” Chald. He is the minister of God’s justice to punish Madian. M.—It is not derogation to God (C.) that honour is given to his servants. W.—Prot. supply the word which seems to be wanting. *The sword* of the Lord, &c. H.

Ver. 19. *Watch.* This was the second of the three watches known to the ancient Hebrews: in the New Testament, they followed the Roman discipline, and admitted four. Mat. 14:25. C.—Menochius thinks they did the same at this time. H.—*Alarmed.* They were not asleep. M.—We read of similar stratagems in the Roman history. The Falisci threw the Romans into consternation, by appearing among them in mourning weeds; (C.) others read in priestly attire, (H.) with flambeaux and serpents; as those of Veii did by means of burning torches. Grot.

Frontin. Strat. ii. 4, &c. C.—*Trumpets*. In a mystical sense, the preachers of the gospel, in order, to spiritual conquests, must not only sound with the trumpet of the word of God, but must also break the earthen pitchers, by the mortification of the flesh and its passions, and carry lamps in their hands by the light of their virtues. Ch.—These lamps denote the virtues and miracles of the martyrs. V. Bede, c. 5. The things which would seem ridiculous, fill the enemy with terror and dismay. *ibid.* W.

Ver. 21. *Camp*. Hence the Madianites made no doubt but a great army was in the midst of the camp, and began to cut in pieces all whom they met. C.

Ver. 23. *Bethsetta*. These cities seem to have been near Bethsan.—*And the border*. Heb. “in Zererath,” (H.) which Junius takes to be Sarthan.—*Abelmehula* gave birth to Eliseus, and was 12 miles from Scythopolis. S. Jer.—*Tebbath* occurs no where else. But we read of Thebes, three miles from the last mentioned city, famous for the death of Abimelech. C. 9:50.—*Men*. Probably those who had been sent home the preceding night. Upon hearing of the success which attended Gedeon, all the tribes began to be in motion.

Ver. 24. *Bethbera*, “the house of corn.” Serarius.—Many take it to be Bethabera, “the house of passage,” or the ford of the Jordan. The river was fordable on camels at any time. But in summer, people might cross the Jordan in many places on foot. C.

Ver. 25. *Two men*. That is, two of their chiefs. Ch.—*Press*. Heb. *yekeb*, denotes a cistern fit to contain wine. Isai. 5:2. Prov. 3:10.—*Zeb* had concealed himself in it.—*Jordan*. They afterwards took occasion from this exploit to extol their own valour, and to quarrel with Gedeon. C.

JUDGES 8

Ver. 1. *Ephraim.* The valour and insolence of these men are placed together. Afterwards we have an account of the transactions of Gedeon in the pursuit, v. 4. H.—The tribe of Ephraim seems to have had some grounds for being displeased at not being summoned at first, as well as the tribes of Aser, &c. which were farther off; particularly as they sprang from Joseph, no less than Manasses, and had their portion in common. The general answers them with great respect, as otherwise their displeasure might have had very pernicious consequences. C.

Ver. 2. *What could I, &c.* A meek and humble answer appeased them; who otherwise might have come to extremities. So great is the power of humility both with God and man. Ch. Prov. 15:1.—*Could.* Heb. and Sept. “What have I yet done like you? M.—Is not the gleaning?” &c. I only commenced the war; you have brought it to a happy termination, by killing the princes of the enemy. Debrío adag. 157. At the first siege of Troy, Telamon having entered the city before Hercules, the latter was on the point of killing him, when Telamon, collecting a heap of stones, which he said he intended for an altar in honour of “the victorious Hercules,” the hero’s fury was appeased. Apol. Bib. ii. 6.

Ver. 4. *Jordan.* Notwithstanding the precautions of Gedeon, some had got over the river, whom he resolves to follow at Bethsan. This city was about 15 miles from Mount Thabor. His men had been in motion a great part of the night, and had not taken provisions (C.) for so long a journey; so that he was obliged to apply for some when he had crossed the Jordan.

Ver. 5. *Socchoth.* “The tents,” where Jacob had encamped. Gen. 33. It belonged to the tribe of Dan. M.—The people of this town, as well as the ancients of *Phanuel*, returned an insolent reply to the just request of Gedeon. In cases of such extremity, all are bound to assist the defenders of their country; and the refusal is punished as a sort of rebellion, 2 K. 24:10. C.

Ver. 6. *Hand.* Perhaps thou makest sure of taking these kings. H.—We apprehend that they will return with greater forces, and punish our compliance. M.

Ver. 7. Desert. An usual mode of punishment, (2 K. 12. 1 Par. 20:3. C.) which the cruel irrision of Gedeon and his army, who were fighting in the cause of God and of the nation, richly called for.

Ver. 9. Tower; on the strength of which they ventured to treat him with insolence. Phanuel, “the face of God,” (Gen. 33:10,) was near the Jaboc. M.

Ver. 10. Resting, as the Heb. word *Korkor*, signifies. Bochart.—Prot. have, in Karor,” as if it were the name of a place. H.

Ver. 11. Tents. The *Scenitæ*, (M.) who inhabited part of the desert Arabia. C.—*Hurt.* They had probably been mounted on camels, &c. (H.) and did not suspect that Gedeon would be so soon after them across the Jordan. M.

Ver. 13. Sun-rising. It would seem as if all these exploits had been performed between midnight and sun-rising, in the month of May, which is quite incredible; and hence many translate, “the sun being up.” Sept. and Theodotion, “from the height *or* ascent of Hares,” (the situation of which we know not,) or “of the mountains,” (Aquila) or “woods,” (Symmachus) or perhaps “from the eastward.” C.—The Scripture does not, however, specify that all this took place in the space of six or seven hours, or of one night, but only that Gedeon came to Soccoth so early, as to take the magistrates unawares, being informed by a young man where they lived. This might probably happen on the second morning, after he had surprised the camp of the Madianites, at Jezrael. Prot. and Chal. agree with the Vulg. “before the sun was up.” The other translations explain *chares*, as if it denoted the place or situation from which Gedeon was returning. H.—*Described.* The text may signify either that the boy marked them out, or that Gedeon took down a memorandum of their names. C.—He would not punish the innocent with the guilty. M.

Ver. 16. Tore. Heb. seems to be corrupted in this place. “And he shewed (instructed *or* chastised) with these thorns.” The Sept. and Vulg. read the same word as v. 7. He crushed the people with such instruments as are used to beat out corn. It is probable that he only treated the magistrates of Soccoth and of Phanuel in this manner. C.

Ver. 18. Thabor. Some of the relations or brothers of Gedeon had retired thither, as to a place of safety; and the latter wished to know what was become of them, that he might redeem them, if alive. C.—*King.* They answer with flattery, insinuating that Gedeon had the air of a king. M.

Ver. 19. *Kill you.* They were not included in the number of the seven devoted nations, (W.) and the precept for destroying the Madianites no longer subsisted. Num. 31:17. M.—The laws of war permitted the Hebrews to kill their prisoners, if they thought proper. No public executioner was necessary. Samuel killed Agag, 1 K. 15:32. See 3 K. 2:25. 2 K. 1:15. C.—Gedeon had a mind to make his son partake in the victory, and punish these kings for an unjust murder of his relations. He would also inure him to fight against the enemies of God, &c. M.

Ver. 21. *Age.* They beg that they may die in a more speedy and noble manner. Tacitus (Hist. iv.) observes, “it was reported that Civilis exposed some of the Roman captives to his little son, in order that he might fix his arrows and javelins in their bodies.”—*Ornaments.* Most interpreters understand “crescents.” The veneration of the Arabs for the moon, the celestial Venus, or Alilat, is well known. The Turks still make use of this sign, as Christians employ the cross on their standards, temples, &c. Men and women anciently wore on their necks or forehead ornaments of the same nature, as these camels did. Isai. 3:18. Latinus adorned his horses in the most splendid manner. Virg. *Æn.* vii: *Aurea pectoribus demissa monilia pendent.* Caligula decorated with extravagance his famous horse *Incitatus*, on which he designed to confer the consulate. Sueton.—In Egypt the camels are sometimes painted yellow, and hung with a variety of little bells. Vaneb.

Ver. 22. *Israel,* who were in his army, and of whom he receives the *earlets* for his share of the spoil. C.—But as those who staid at home received a share of the booty, and no doubt would come to congratulate Gedeon on his victory, it seems equally probable that this offer of the regal dignity was made to him in a full assembly of the people, (H.) which is greatly to the honour of this valiant man. M.—*Rule them.* They wished to confer upon him a dignity which he did not now possess, and which he absolutely refused, being, as he thought, incompatible with the theocracy. This shews that it was not the dignity of judge, which he retained till his death, but that of king, which was so displeasing to God, when the Israelites resolved to establish it among them. 1 K. 8:7. M. T. Grot. C.—Josephus (v. 8.) thinks that Gedeon wished to resign the former dignity, but was forced to retain it forty years. The judges were chosen by God, and acted as his lieutenants, so that the people having no part in their election, the Lord alone was considered as the king of Israel. Some are of opinion that the people wished, on this occasion, to make the dignity hereditary. C.—Serarius thinks that they made an offer of the regal power to Gedeon, to his son, and grandson, only. But it seems rather that they meant to make the sovereign authority over entirely to his family, (M.) so great a sense had they of his courage,

moderation, and just severity, of which he had given such striking proofs. H.

Ver. 24. Request. It was not then thought dishonourable to ask nor to receive presents. The most precious part of the booty had been already presented to the general, according to the custom of the heroic times. But, as the people wished to make Gedeon king, he consents to receive the earlets, as a memorial of their affection.—*Earlets.* Heb. and Sept. (M.) may also signify, “each an earlet,” as if he would only accept one from each soldier. The original signifies also, the rings which women put under their noses; but, as men never did, it has not that meaning here, (C.) though there might be women in the camp of the Madianites. H.—*Ismaelites.* By this title various nations are designated. It seems almost as general as the word Arab among us. These nations were no more distinguished by these ornaments than the Hebrews themselves. Ex. 32:2 and 35:12. The Persians, Africans, Lybians, &c. wore ear-rings. C.

Ver. 26. And jewels. Some translate, “crescents (Sept. “little moons,”) and boxes” (*netiphoth*, M.) of perfumes, such as Alexander found among the spoils of Darius, and reserved to put his Homer in. These ornaments were also used by women. Isai. 3:18. C.—The eastern nations delight in perfumes. M.—The ear-rings alone would amount to 3102*l.* 10*s.* sterling. H.

Ver. 27. An ephod. A priestly garment; which Gedeon made with a good design: but the Israelites, after his death, abused it by making it an instrument of their idolatrous worship, (Ch.) and perhaps consulting their idols with it. No law forbade the making of such a garment. M.—It was not peculiar to the high priest, since we find that Samuel and David occasionally wore the ephod, (2 K. 6:14,) and probably Gedeon would, on public occasions, do the like with this most costly one, which would serve to remind the people of the victory which they had gained over Madian. The chief judge in Egypt wore a great golden chain and collar, adorned with curious figures, as a mark of his dignity. Diod. ii. 3. This monument of the victory, and of the dignity of Gedeon, became, after his death, an occasion of superstition to the people, who foolishly imagined that they might consult the Lord, wherever an ephod was found. See C. 17:5. Ex. 25:7. They began to neglect the tabernacle, and to form a religion of their own choice. Many think that Gedeon was guilty of indiscretion in making it. S. Aug. q. xli. Lyran. E.—But the thing was in itself indifferent. He did not intend to arrogate to himself the privileges of the Levitical tribe. The Scripture nowhere condemns him, but speaks of his faith and of his death with honour, v. 32. Heb. 11:3.—*With it.*

Heb. “after it *or* him,” which may either signify that this superstition took place after the death of Gedeon, (Sept. Pagnin. M.) or in consequence of the making of the ephod. Jonath. Drus. Prot. &c. versions. C.—*And to*. This explains how it affected Gedeon, who was probably dead. He suffered in the ruin of his family, (H.) as it is explained in the following chapter. M.

Ver. 31. *His concubine*. She was his servant, but not his harlot; and is called his concubine, as wives of an inferior degree are commonly called in the Old Testament, though otherwise lawfully married. Ch.—They had not all the privileges of wives; (Gen. 25:6,) and their children could not claim the inheritance. C.—Abimelech means, “my (H.) father king;” alluding to the dignity of Gedeon; or perhaps the mother imposed this name, hoping that her son would obtain the highest honours. Josephus calls her Druma. She dwelt at Sichem, to which place the judge of Israel often resorted, though his usual residence was at Ephra. This son of theirs is included among the 70.

Ver. 32. *Good*. He left an excellent reputation, and died in God’s friendship. M.

Ver. 33. *After*. This is the most solid proof of Gedeon’s piety, since he kept the people in awe, and faithful to the Lord during his life.—*God*. Heb. “and appointed Baal Berith their god,” or goddess; for Berith, “of the covenant,” is feminine. In the temple of this idol, the citizens of Sichem kept money. C. 9:4. The pagans had many gods who presided over treaties; and the parties were, it seems, at liberty to choose whom they thought proper. They commonly pitched upon Jupiter, who is, therefore, styled *Zeus orkios*, or *Dius fidius*, or *Fistius Jupiter*. Laert. in Pythag. Halicar. iv. A statue “of Jupiter for oaths,” was seen at Olympus, holding the thunderbolts in his hands, ready to hurl against those who proved faithless. Pausan. Eliac. Philo of Byblos speaks of the Phœnician god Eliun, “the High,” and (C.) of the goddess “Beruth,” which last has a visible connection with Berith. The former title is sometimes given to the true God in Scripture. The city of Berytus was so called, probably in honour of the latter. Nonnus seems to have styled her Beroe. Bochart. Chanaan ii. 17.—Pliny (xxxi. 1.) mentions the god Briaze, at the foot of whose temple runs the river Olachas, the waters of which are said to burn those who are guilty of perjury. The Chaldee reads, “they chose Beel-kiam for their error.” Amos (5:26) speaks of the images of *Chiun*. May he not be the same as Berith or Kiam? Spencer says, that Chiun was Saturn: but Vossius thinks it was the moon. Idol. ii. 23. C.

Ver. 35. *Mercy* is here put for many virtues: gratitude, justice,

kindness, &c. M.—The Israelites did not take care to provide for (C.) the family of one who had rendered them such essential services. H.

JUDGES 9

Ver. 1. *Abimelech* was encouraged to contend with his brethren as he saw the indifference which the people shewed for them, and as he was of a bold enterprising temper. C.

Ver. 2. *Men*, particularly to those who have the greatest influence. Heb. *Bahalim*. M.—The argumentation of Abimelech tended to prove that monarchy was the most perfect and eligible form of government, and that it would be hard upon the people, and greatly weaken the state, if seventy princes were to be supported in al the dignity of kings. But it was easy to discern the fallacy of his reasons. The dignity of judge was not hereditary, and it does not appear that the sons of Gedeon claimed it. If it had belonged to his family, the eldest would have been entitled to it, or any of the children, in preference to this son of the servant, v. 18. He was, indeed, born at Sichem; but the others were by no means strangers: (C.) and what right had the men of this town to give a ruler to Israel? H.—*Flesh*, an usual expression in Scripture to denote kindred. v. 3. Gen. 2:23. 2 K. 19:13. C.

Ver. 4. *Weight*. Heb. Chal. and Sept. do not express what quantity of silver was given. M.—But sicle on such occasions is generally supplied. C.—Hence this sum would amount to little more than 8*l*. sterling. H.—As this appears too insignificant a sum to maintain an army, (C.) some would supply pounds, each consisting of 24 sicles, or talents, which were equivalent to 3000 sicles. M.—But this is without example, and the army of Abimelech was, probably, a company of banditti, or villains, who went with him to Ephra, to murder his brethren, and afterwards kept near his person. When he had got possession of his father's estate, and of the sovereign power, he found means to supply his wants. C.—*Baalberith*. That is, Baal of the *covenant*, so called from the covenant they had made with Baal, c. 8:33. Ch.—The custom of keeping money in temples was formerly very common. Almost all the cities of Greece sent money to the temple of Apollo, at Delphos, (Marsham, sæc. xvii.) where the people of Rome and of Marseilles had also some. The different cities had likewise holes cut in the rock of Olympia, in Elis, for the same purpose. The public treasury was, almost universally, some temple. That of Rome was the temple of Saturn.—*Vagabonds*. Heb. “empty and inconstant” (C.)

people who had nothing to lose, and who would not embrace any proper method of getting a livelihood. H.—Chal. “seekers.” Sept. “stupid.” Sym. “idle and of desperate fortunes, *or* frantic.” C.—Such people are generally at the head of every revolution, or, at least, are ready to follow the directions of some powerful and designing man; as but too many instances, both in ancient and modern times evince; which ought to be a caution for all to watch their motions. H.

Ver. 5. *Stone* where criminals were, perhaps, commonly executed, that he might seem to act with justice, (Tostat) or he might slaughter his brethren on the very altar, which had been erected to God by Gedeon, after he had thrown down that of Baal. By doing so, he would seem to vindicate the idol, and gratify the people of Sichem, who were zealous idolaters, v. 46. Joatham escaped his fury, yet he, also, uses a round number, 70, when he says *you have killed 70 men*, v. 18. C.—

Abimelech himself must also be deducted from the number. Thus we say the seventy interpreters, (M.) though the Greek interpreters of the Bible are supposed (H.) to have been 72. M.—The history of nations is full of similar instances of cruelty. Ochus, king of Persia, killed his uncle, and 80 or 100 of his sons. Phraartees, son of Herod, king of the Parthians, by a concubine, slew his father and his 30 children. Justin. x. and xlii.—The Turkish emperors have shewn equal barbarity on many occasions, and they still murder or confine all their brothers. Serar. q. 6.

Ver. 6. *Mello*. We know of no such city in the vicinity of Sichem. Heb. “all the house of Millo:” which some take to be the town-house of Sichem, full of the chief citizens, as Mello signifies “filled up;” (Vatable) or it might designate some part of the city which had been levelled, like the deep valley at Jerusalem, (3 K. 9:15. H.) and where some powerful family, probably the father of Abimelech’s mother, might dwell. C.—This family would interest itself the most in the advancement of the tyrant, v. 3. H.—*Oak*. Heb. “the plain, *or* oak of the statue,” (alluding to the monument which was left here by Josue, v. 37. Josue 24:26) or Sept. “of the station,” as those of Sichem might assemble here to deliberate on public affairs, (C.) in memory of the solemn covenant between God and the people. H.

Ver. 7. *Stood on*. As Abimelech was a figure of Antichrist, who will reign for a time, so Joatham denotes the pastors of the church, who shall stand up for the truth. W.—*Garizim*. At the foot of this mountain Sichem was built. Joatham addressed the people of the city, probably during the absence of Abimelech, (C.) when, Josephus (v. 9.) says, a great festival was celebrated.

Ver. 8. Us. By this parable, Joatham expostulates with the men of Sichem, who had so basely requited the labours of Gedeon, and had given the preference to the son of a servant, who was of the most savage temper. H.—In a spiritual sense, which the Fathers chiefly regard, heretics and schismatics act in this manner, and choose rather to be governed by those who will allow them to follow their passions, than by such governors as God has appointed, though the latter be endued with the grace of the Holy Ghost, and with all virtues, signified by the olive and other fruit trees. They prefer the bramble, or the worst dispositions, like Nemrod, Mahomet, Antichrist, &c. who, after persecuting the virtuous, and Catholics for a time, 2 Thess. 2) will, in the end, prove their ruin, though they themselves be involved in the common destruction. “Fire shall rise (says V. Bede, q. 6.) against this bramble, Antichrist, and shall devour him, and all his together.” W.—The use of parables has been very general. M.—Agrippa brought the Roman plebeians, who had retired to the sacred mount, to a sense of their duty, and to a love of mutual harmony with the nobles, by observing that the members once refused to supply the wants of the belly, because it did not labour like the rest. Livy 2.—In the application of these parables, Maimonides justly remarks, that we must consider their general scope, and not pretend to explain every circumstance; (More. Neboc.) a remark which Origen had already made. Many things are only added for the sake of ornament. H.—Thus we need not imagine that the people of Sichem offered the sovereign authority to many, who refused to accept of it, and at last only prevailed upon Abimelech. Gedeon had, indeed, rejected a similar offer, (C. 8:22) and his other sons not endeavouring to retain the authority of their father, the Sichemites acceded to the petition of Abimelech, to *anoint* him *king*. This expression does not always imply a material unction, though such was used among the Jews. It signifies the granting of all the power of a king; in which sense it is applied to foreign princes, (Isa. 65:1) and to Jesus Christ, (Dan. 9:24) who received the reality of that sovereign dominion, of which this unction was only a figure. C.

Ver. 9. Leave. But, would this advancement prove any disadvantage? The king is bound to give himself up wholly for the good of the public, so that he must frequently be full of anxiety and care. C.—*Use of.* The olive-tree is introduced, speaking in this manner, because oil was used, both in the worship of the true God, and in that of the false gods, whom the Sichemites served. Ch.—The pagans burnt lamps in honour of their idols, and anointed their statues: *unguentoque lares humescere nigro*. Prud. c. Sym. 1.—They also anointed their military standards at Rome. Plin. xiii. 3.—The same author observes, that “two sorts of liquor are very delightful to the bodies of men: wine to drink

and oil for the outside: *intus vini, foris olei*. B. xiv. 22.—Men use oil to strengthen and foment their bodies, as well as to give them light. C.—It spiritually denotes the grace of God, which establishes the peace of the soul, as the fig-tree signifies the sweetness of God's law, producing good works, and the vine shews forth those noble actions, which are performed without the affection of outward show; and which are therefore, most agreeable both to God and to men. W.—*Promoted*. Some translate the Heb. "to put myself in motion for." Syr. &c. We might also render, "which honoureth the gods, (or the judges) and men to come to be promoted among (or disquieted on account of) the trees."

Ver. 11. *Sweetness*. The fig is the sweetest of fruits, and is regarded as the symbol of sweetness. Aristop. Bonfrere.

Ver. 13. *Cheereth God and men*. Wine is here represented as agreeable to God, because he had appointed it to be offered up with his sacrifices. But we are not obliged to take these words, spoken by the trees in Joatham's parable, according to the strict rigour of divinity; but only in a sense accommodated to the design of the parable expressed in the conclusion of it. Ch.—The same word, *Elohim*, which is translated *God* may also signify any powerful man, as in v. 9. H.—Yet wine may be said to cheer God, in the same figurative sense, as the odour of victims is sweet and delightful to him. C.—He is pleased with the devotion of men, and requires these things as a testimony of their love and fidelity. H.—Joatham might speak according to the notions of the idolaters, who thought that their gods really fed on ambrosia and nectar, and were pleased with the smell of victims and of perfumes. That *wine cheereth the heart of man* needs no proof. Ps. 103:15.—*Tunc veniunt risus, tunc pauper cornua sumit.*—*Tunc dolor et curæ rugaque frontis abit*. Ovid.

Ver. 14. *Bramble*. Sept. *rhamnos*, "the white, or hawthorn." Some suppose that *atad* means "a wild rose, (Vatab.) thistle," &c. C.—It is here put for any base and ambitious man. W.

Ver. 15. *Shadow* or protection, Ps. 16:8. Baruc. 1:12. C.—Joatham hints at the insolence of Abimelech, (H.) and foretels that he and his foolish subjects will soon be at variance, and destroy each other. *Fire* is often put for war. The people of Sichem began soon to despise their new king, and he made war upon them, and destroyed their city; though the people afterwards took ample revenge, v. 20. C.—Tyrants promise much, but their rage soon falls upon the more wealthy and powerful citizens, (H.) here signified by the *cedars*. M.

Ver. 18. *You are*. People are answerable for the injuries which they do

not prevent, when they have it in their power. C.—Many of the citizens of Sichem had assisted Abimelech, v. 4.—*Brother*. The ties of kindred could not hide their ingratitude and cruelty. H.

Ver. 20. *Town of*. Heb. “the house of Mello,” v. 6. C.—the imprecation of Joatham was prophetic. He had not the smallest doubt but the people had done wrong; (H.) and the three different fruit-trees, which rejected the offer of promotion, represented all the virtuous Israelites, who knew that they could not lawfully assume the regal or judicial authority, without the divine call. Ezechiel (17:24,) attributes knowledge to trees by the same figure of speech, as Joatham does here. M.

Ver. 21. *Bera*. Heb. Bar or Beera, “the well.” There was a place of this name in the tribe of Ruben, where the Israelites encamped. Num. 21:16. Bersabee, in the tribe of Juda, was another famous well, and it is probable that Joatham would retire to some distant place. H.—S. Jerom mentions a Bera, eight miles north of Eleutheropolis; and Maundrell speaks of another, about 21 miles from Sichem, on the road to Jerusalem. The dominion of Abimelech did not extend far. C.

Ver. 23. *Spirit*. God permitted the spirit of discord to arise, like an executioner, (C.) to punish the sins both of the ruler and of his subjects. H.—S. Aug. (q. 45.) observes, that God caused the people to be sorry for what they had done: but they afterwards proceeded to acts of violence and enmity, at the instigation of the devil, to whose advice they gave ear, in consequence of their former transgression. W.—The common people began to open their eyes, and beheld the cruelty of Abimelech, and of some of the principal citizens, who had espoused his cause, with abhorrence. M.—They reflected on the justice of Joatham’s parable, which tended to rouse them not to suffer the tyrant to remain unpunished any longer. H.—*Detest him*. Heb. “revolted against (or dealt treacherously with) Abimelech, (24) that the crime (or punishment of the murder) of the, &c. might come, and their blood be laid upon,” &c. H.—God permitted that Abimelech should be punished by those very men who had been the occasion of his sin. To obtain the sceptre over them, he had committed the most horrible cruelty. C.

Ver. 25. *Coming*. Abimelech resided at Ephra, having appointed Zebul governor of Sichem, from whom he received information of what was doing. The malcontents began to plunder his adherents; (C.) and as it was the time of vintage, they gave way to all the sallies which fury, heated by wine, can suggest; particularly after Gaal, a powerful man of the neighbourhood, came to put himself at their head, v. 28. H.

Ver. 27. *Cups.* Such revellings were common in the days of vintage; (Isai. 16:10. Jer. 48:33,) and they generally accompanied the heathenish sacrifices. C. 16:24. They went to give thanks to their god, for having delivered them, (C.) as they thought, from the power of Abimelech. H.

Ver. 28. *Sichem.* Why should this ancient city be thus degraded? This son of Jerobaal deigns not to reside among us, but sets one of his servants over us! H.—He mentions *Jerobaal* instead of Gedeon, to remind the people of the indignity formerly offered to their great idol, by the father of their present ruler. M.—Heb. may have another sense. “Who is Abimelech?... Is he not the son of Jerobaal, and Zebul his officer? Serve the men of Hemor,” &c. It seems that Gaal was of the race of Chanaan, by the manner in which he speaks of Hemor, whose history is given, Gen. 34. Many of the same nations might still inhabit Sichem, (C.) which made the people so bold and zealous in the adoration of Baal. H.—The insidious Gaal hence takes occasion to propose to his countrymen, that they had better acknowledge the authority of their ancient magistrates, who occupied the place of Hemor. C.—But he immediately insinuates, that the most effectual method to expel the tyrant, would be to vest him with the sovereign authority. H. v. 29.—The party of Abimelech was now the weaker. C.

Ver. 31. *Thee.* Heb. “they besiege (C.) or fortify the city.” H.—The partizans of Gaal attacked those who were still favourable to Abimelech, and fortified themselves as much as possible, in those parts which they had already seized. Vat. Drusius.—Or as *tsarim* means “enemies,” we may as well translate, “lo, the enemies are in (or with) the city against thee.” C.

Ver. 34. *Places.* Heb. “companies, (H.) or heads.” He divided his army into four parts, over each of which he appointed a commander. C.

Ver. 36. *To Zebul.* It seems the latter had acted with such dissimulation, that Gaal supposed he had come over to his party. Zebul laughs at him, as if he were disturbed with groundless fears, (H.) in order that Abimelech may take him unawares. M.

Ver. 37. *Midst.* Heb. *Tabur*, here signifies “a little hill, or the navel,” which title is given to places which are elevated and in the centre of the country. Ezec. 38:12. Joseph. Bel. iii. 2. Varro mentions the lake of Cutilia, as the navel of Italy. The wood of Enna and Etolia are styled the navel of Sicily and of Greece, by Cicero and Livy. Bonfrere. C.—Oak, which is probably mentioned, v. 6. M.—Heb. “another company comes by the oak or plain of Mehonenim,” which may signify, “of the augurs.” Sept. “of those who make observations,” *apoblepton*. C.

Ver. 41. *Ruma* may be the same place as Arimathea, between Joppe and Lidda. S. Jer. M.—But this seems to be too remote from Sichem, (H. Bonfrere) in the neighbourhood of which Abimelech halted, to give the citizens time to enter into themselves, (C.) and to open their gates to him without farther resistance. Gaal entered the city after his defeat: but was forced the next day to leave it by Zebul. Whereupon he was met by two divisions of Abimelech's army, which routed him, and pursued the fugitives, while the king marched straight to the city; and though he had a party within the walls, headed by Zebul, (H.) unless he was slain, (C.) the rest of the inhabitants made such a stout resistance, that the tyrant resolved to demolish the city, when he took it, at night. H.

Ver. 45. *Sowed salt.* To make the ground barren, and fit for nothing; (Ch.) and to testify his eternal hatred towards the place, as salt is the symbol of duration. See Deut. 29:23. Sophon. 2:9. Jer. 17:6.—*Salsa autem tellus & quæ perhibetur amara—Frugibus infelix.* Virg. Geor. ii. Notwithstanding the fury of Abimelech, Sichem was afterwards rebuilt, and became as fertile as before. The city of Milan was destroyed and sowed with salt in 1162. Sigon.—The houses of traitors were formerly treated in this manner in France, (Brantome) as was that of the admiral ed Chatillon. C.—See on this custom Bochart, animal. 3:16.—Some think it denoted that the ground might henceforth be cultivated, and grow corn where houses had stood. Salt is the source of fertility, if there be not too much of it. H.

Ver. 46. *Tower.* Serarius thinks it was the house of Mello, out of the city, v. 6. M.—It was the citadel, large enough to contain 1000 soldiers. They durst not, however, stop here to encounter Abimelech, but retired to the temple, either because it was still stronger and higher, or in hopes that they would be secure, on account of the veneration (C.) to which the place was entitled among the idolaters. —*Berith.* Prot. “they entered into an hold of the house of the god Berith.” Sept. “of the covenant.” H.—*Where*, &c. is added by way of explanation, (C.) except the word *strong*, which the Sept. render *ochuroma*, “a fortress.” The tower and temple seem to have been contiguous, since Abimelech, by setting fire to the tower, destroyed these people at the same time, v. 49. H.

Ver. 48. *Selmon.* This mountain lay towards the Jordan, and was covered with trees and snow. Ps. 67:16. M.—*Bough.* Sept. “a burden or faggot of sticks.” Josephus observes that they were dry. C.

Ver. 49. *And so.* Heb. and Sept. “upon them, so that all the men of the tower of Sichem died also, about a thousand men and women.” The

sanctity of the place where they had taken refuge, made no impression upon the tyrant's mind, who was equally devoid of religion as of humanity. H.

Ver. 50. *Thebes*, about 13 miles from Sichem, towards Scythopolis. Euseb.—*Besieged*. Heb. &c. “took,” as the sequel shews, (v. 52,) since Abimelech was killed, as he was attacking the tower or citadel, in the midst of the city. C.

Ver. 51. *Battlements*, or roof of the tower, which was flat. Hence the defendants hurled down stones, &c. upon the enemy.

Ver. 53. *Above*, or “of the upper millstone,” according to the Heb. and Sept. Pyrrhus met with a similar fate at Argos. Plutarch observes, (in Scylla) that the Lacedemonians did not like to attack walls, because the bravest men are there often slain by the greatest cowards. C.—Hence Joab puts this advice in the mouth of David, that it is imprudent to come too near the walls, 2 K. 11:21.—*Skull*, (cerebrum) “brain.” Yet the tyrant's understanding was not perhaps so much impaired, as to excuse him for commanding his armour-bearer to kill him. M.

Ver. 54. *Slew him*. The ancient heroes were always attended by their armour-bearers. C.—Marius ordered his servant to run him through, that he might not be exposed to the insults of his enemies; and V. Maximus (6:8,) greatly commends the servant for doing so. *Nihil eorum pietati cedit, a quibus salus Dominorum protecta est*. David was not of the same opinion, since he punished the Amalecite who pretended that he had rendered this service to Saul, 2 K. 1:16. The Christian religion condemns both those who engage others to take away their life, and those who comply with the impious request. Hercules was affected in the same manner as Abimelech, when he found that he was to die by the malice of a woman. *O turpe fatum! femina Herculeæ necis*—*Auctor feratur*. Seneca.—The Lacedemonians were not eager to besiege Argos, when they saw that the women were engaged in its defence. Pausan. ii. C.—Notwithstanding the wicked precaution of Abimelech, what he so much feared took place; for Joab said, *Did not a woman cast a piece of a millstone upon him from the wall, and slay him in Thebes?* 2 K. 11:21. His skull was so much fractured, that he had received a mortal wound: the sword only hastened his death. Thus was he justly punished with a stone, who had slaughtered 68 or 69 of his brethren *upon one stone*. H.—He can only be considered as an usurper or tyrant, since he was neither chosen by God nor by the Israelites in general. Hence he is only said to have reigned at Sichem. A. Lapide.—He was going to extend his conquests over other cities

and tribes, when he was slain at Thebes. Josephus. H.

JUDGES 10

Ver. 1. *Uncle of Abimelech*, i.e. Half-brother to Gedeon, as being born of the same mother, but by a different father, and of a different tribe. Ch.—The wife of Joas might have been married to a person of the tribe of Issachar, by whom she had Phua, who was half-brother of Gedeon. H.—Thola was cousin-german of Abimelech. S. Aug. q. xlvii. &c. The Israelites elected Thola for their judge, (Abulensis) out of respect to Gedeon, (A. Lapide) that he might put an end to the commotions which had been excited by the tyrant. M.—Joatham might be passed over on account of his youth. The Sept. and Chal. have “Thola, the son of Phua, the son of his uncle by the father’s side,” which may be true, if the brother of Gedeon adopted him; or this *uncle* might refer to Abimelech. The uncertainty arises from the Heb. *Dodo*, which may be taken as a proper name. “Phua, the son of Dodo;” (Pagnin. Prot. &c. H.) or as denoting a relation, the paternal uncle of Abimelech, or of Thola, (Bonf. &c. C.) or simply “his kinsman.” The Heb. Sept. &c. assert that Thola “arose to defend *or* to save Israel.” He seems to have kept all quiet during the 23 years of his administration. —*Samir*. Sept. Alex. reads “Samaria;” but the city was not built till the reign of Amri. There was a city on a mountain, (H.) called Samir, in the tribe of Juda, (Jos. 15:48,) different from this. M.—People were at liberty to dwell where they pleased, out of their own tribe. C.—This judge was buried among the Ephraimites. H.—But we know not the exact place where Samir stood. C.—There seems, however, to be no inconvenience in allowing that there was a town in the vicinity of Sichem, long before Amri made Samaria the capital of his kingdom; (see 3 K. 13:22 and 16:24,) and here Thola might reside. He was probably the eldest, or of the second branch, of Issachar, (Num. 26:23,) of great nobility and virtue, and the 10th judge of Israel.

Ver. 2. *Years*. S. Severus says 22, making the reign of Jair of equal length. *Cum æque viginti & duos annos principatum obtinuisset*. But this is contrary to all the best chronologers. The fidelity of the Israelites seems to have been of no longer continuance at this period than usual, as we find that they relapsed into idolatry again, at least after the death of Jair, within 45 years after they had been scourged by the tyrant Abimelech, v. 6. H.

Ver. 4. *Havoth Jair*. This name was now confirmed to these towns,

which they had formerly received from another Jair. Num. 32:41. Ch.—Sixty are there specified, and only 30 here, which might either be the same, or different from those villages to which the former Jair had left his name. Grotius thinks that judge Jair was the son of Segub, who left 23 cities to him. These, with seven belonging to his grandfather, Hesron, make up the number here specified. 1 Par. 2:22.—The Heb. does not say that these 30 cities were called after the judge: “they had 30 cities, which are called *Havoth Jair*,” &c. C.—Some copies of the Sept. add “two” to the number of sons, asses, and cities, as if there had been 32 of each. In other respects they agree with the original. It was formerly a mark of distinction to ride on fair asses. C. 5:10. H.—S. Jerom thinks that horses were prohibited, as they were in Egypt, without the king’s leave. But we nowhere find this law recorded, (C.) and it is not universally true that it existed. M. Hieropolit. iii. 15.—Some have inferred from Jair’s children having 30 cities, that he exercised a sovereign authority over Israel: but he might only give his children the authority of magistrates in them, as Samuel did. 1 K. 8. E.—We know not by what means Jair was raised to the chief command, nor what he did for the benefit of the people. He is supposed to be the same who is called *Bedan*. 1 K. 12:11. Serar. Usher, &c.; though others think that Bedan is a title of Samson. He was of the tribe of Manasses in Galaad. Having kept the people under due restraint during his administration, they burst forth, like a torrent, at his death, and, on all sides, abandoned themselves to a multiplicity of idols, so that God made some difficulty in restoring them again to favour. H.—A. Lapidé thinks that they had begun to relapse 18 years before the death of Jair, and were, consequently, chastised by the Ammonites. Serarius is of a contrary opinion, though Houbigant rather inclines to the former sentiment, as it is not said that Jair gave rest to the land, nor more than Samgar. H.

Ver. 5. *Camon* is placed in Galaad by Adrichomius, though S. Jerom mentions another, six miles from Legion, where he supposes that Jair was buried. It seems more natural to say that he was interred in his own country, on the east side of the Jordan. Bonfrere.—It is, probably the same city as Hamon (1 Par. 6:16,) and Hammothdor. Jos. 21:32. C.

Ver. 6. *Gods*. The sun and moon were principally adored among these nations, under different names.

Ver. 7. *Ammon*. While these infested the eastern parts, the Philistines made incursions into the territories of their neighbours. H.—This servitude resembled that of Madian. Jephthe attacked the Ammonites, and Abesan, with other judges, made head against the Philistines (C.)

in the west. H.

Ver. 8. *Years* by the Ammonites, whose dominion was suppressed by the victory of Jephthe. When the servitude commenced is uncertain, v. 4. Heb. “and that year they vexed,” &c. C.—Roman Sept. “at that time.” Grabe’s copy has “in that year,” and though the former expression appear to be more indefinite, yet it must refer to some period, (H.) either prior to the death of Jair, (Salien) or subsequent to that event. Euseb. Genebrard.—The text will not decide with certainty. How long the Philistines harassed Israel is specified, C. 13:1.

Ver. 9. *Exceedingly.* Not only those who lived in Galaad, but also three tribes on the west of the Jordan, were treated as the half tribe of Manasses had been, (C.) when Gedeon delivered them. H.

Ver. 11. *Said* by the mouth of an angel, or of some prophet. M.

Ver. 12. *Chanaan.* Heb. “Maon.” Sept. Rom. and Alex. “Madian.” The Maonites are styled *Mineans* by the Sept. (1 Par. 4:40,) and these inhabited Arabia, (Diod. iii. 42,) and might join themselves to Madian and Amalec, in their attacks upon the Israelites. As for Chanaan, which other editions of the Sept. retain, we know that they were domestic enemies, like thorns in the sides of Israel. Jos. 23:13. All the persecutions, which the Hebrews had to undergo, are not particularized in this book. C.—They were grievously tormented in Egypt, they had to contend with the Amorrhites at their first entrance into the land. H.—The Ammonites and Amalecites had assisted Eglon before, and the Philistines had attacked Samgar. The Sidonians, it seems, had also greatly molested those who lived near them, and probably were the auxiliaries of Jabin. C.—But the Chanaanites were ready to fall upon every weak spot, living in various parts of the country, (H.) and continually tempted the people of Israel to abandon the service of God. C.

Ver. 13. *No more,* so readily as I have done formerly. I will make you feel the rod of your oppressors. H.—Unless you change your conduct, I will never deliver you. C.

Ver. 14. *Go.* This is not a command, but an ironical expression, as Deut. 32:38.

Ver. 15. *Time.* They are willing to suffer from the hand of God, (2 K. 24:14,) if they prove inconstant any more. M.

Ver. 16. *Touched.* Lit. “grieved.” Heb. “his soul was straitened,” as in joy it is said to be enlarged. He speaks of God in a human manner. C. Gen. 6:6. M.

Ver. 17. *Together*, as people sure of victory.—*Galaad*, the capital of the country of the same name. It belonged to Gad.—*Maspha*, near the springs of the Jaboc. Jos. 11:3 and 13:26. C.—It signifies “a watch-tower.” M.

Ver. 18. *Galaad*. It seems none of them durst accept the offer, as the first onset was the most hazardous. Hence they invited Jephthe to take upon him the command. The Israelites consulted the Lord on a former occasion, who should begin the attack upon the Chanaanites. C. 1:1. In these wars much depended on one battle. The wars were seldom protracted to such a length as they have been since. C.

JUDGES 11

Ver. 1. *Harlot*. Heb. *Zona*. Jos. 2:1. It is uncertain whether she was properly a concubine, or a wife of inferior dignity. She lived with her son in the house of Galaad; (C.) at least the latter was in his father's house. H.—Hence Jephthe complains that he had been expelled, not that he was debarred from enjoying his father's inheritance, and consequently the law was not observed in his regard. Moses makes no provision for illegitimate children, but he excludes the son of a *mamzer from the church of God*. Deut. 23:2. Some think that the mother of Jephthe was of a nation with whom it was not lawful to marry. Josephus, v. 9. *Said*. Grot.—Serarius believes that his father was already married, when he had to do with this harlot. M.—But he might have first taken her to wife, without the usual formalities. Drus. A. Lapide.—It is equally uncertain whether Jephthe was of the tribe of Gad or of Manasses, as both occupied the country of Galaad. Interpreters generally conclude that he was of one of these tribes, and most probably of the latter; his father also was called *Galaad*. H.

Ver. 2. *Sons*. Grabe's Sept. determines the number to be “two.” H.—They caused the magistrates to declare that Jephthe should not partake in the inheritance, v. 7. M.

Ver. 3. *Tob*, to the north of Galaad, of which it is a part. Joseph.—It is called Tubim, 1 Mac. 5:13. See 2 K. 10:6.—*And robbers*. This is a farther explication of *rekim*, poor vain fellows. C. 9:4. They did not infest the Israelites, but made war on their enemies around; *latro*, in Latin, often signifies a soldier, particularly such as lived on plunder, as *wer reat* in Plautus. Mil. glorios. *Latrocinatus annos decem, mercedem accipio*. Some have imagined that Jephthe was at the head of some banditti, q. 43. inter. op. S. Aug.—But David's followers were of the

same description (1 K. 22:2,) as those of Jephthe, men of determined resolution and valour. C.—Such a man as Jephthe, was therefore a valuable acquisition to the dispirited Israelites; and Providence had inured him to labour, and endued him with extraordinary prudence, notwithstanding his want of education, v. 12. Necessity has often supplied every deficiency, and produced the most consummate generals. *Prince*. Heb. and Sept. “and there were gathered unto Jephthe vain men, and they went out with him.” H.

Ver. 5. *Hard*. Heb. “and when the Ammonites made war.” As both armies were encamped near Maspha, they could hardly avoid having some skirmishes. But the Israelites durst not come to a pitched battle till they had Jephthe at their head. H.—The Ammonites infested them every year with similar incursions, v. 12. C.

Ver. 7. *House*. Perhaps he saw some of his brothers among them: though he might speak thus to the magistrates, because they had not prevented this injustice, (C.) as it was their duty to do. H.

Ver. 8. *Cause* to make some reparation for our offence, though we must acknowledge that our present distress caused us to think of doing so. H.—Heb. “therefore we turn again to thee,” &c. C.—*Galaad*. they only engage that the tribes of Gad and Manasses, who inhabited that country, should submit to his authority. M.—But as they were the most in danger, they first make head against the enemy, not doubting but their brethren in other parts would come to their assistance. C. 12:1. God ratified their choice, v. 11. 29; (H.) and he was acknowledged, after his victory, judge of all Israel. M.

Ver. 11. *Prince*. Heb. “head or captain,” (H.) to carry on the war, with a promise that he should be the judge of all the people, if he succeeded. C.—*Words*. Plans, explaining how he would first send a message to the king of Ammon, and if he would not accede to reasonable terms, he would collect all the forces of Galaad, and invites all their brethren on the other side of the river to make a joint attack upon him. H.—The Lord was considered as present in their public assemblies. Deut. 6 and 20. M.—He had also been taken by the people to witness their engagement; and Jephthe promises, in like manner, to perform his part with fidelity. H.—They promise on oath to be constant to each other. C.

Ver. 12. *Land*. Jephthe acts with a prudence and moderation which could not have been expected from one who had been brought up amid the noise of arms. C.—He gives notice that he has been recognized by the lawful proprietors of the land for their head; and therefore begs that that Ammonites would desist from their unjust

warfare. If words prove ineffectual, he must then try the fortune of a battle. H.

Ver. 13. *To me.* The king falsely asserts, that all the country between the Arnon and the Jaboc belonged to him when Moses took it. The Ammonites had possession when the Israelites arrived, and it had formerly been occupied by Moab, and not by Ammon, Deut. 2:19 and 37; (M.) unless both might claim different parts. C.

Ver. 15. *Moab.* After the death of Eglon, the Ammonites had probably seized upon his dominion, (v. 25,) as we find no farther mention of the Moabites among the enemies of Israel, nor any king of that nation till the reign of David. Hence, as the king of Ammon laid claim to all the country, and had many of the Moabites in his army, Jephthe answers at once, that the land under dispute belonged to neither of these nations. C.—They had entirely lost it when Israel attacked Sehon, and took it from him, as was plain from the history of Moses and of the Amorrites. Num. 21:27. H.—Jephthe refers to facts universally known. C.

Ver. 16. *Red Sea,* as Asiongaber, many years after they left Egypt.

Ver. 17. *Moab.* This is not specified by Moses, but he sufficiently insinuates that he had done it. Deut. 2:8. 9. C.

Ver. 23. *His land,* which the Amorrite had first conquered, and which God took from him to give to Israel. It was clear that this country was not then considered as the property of the sons of Lot, since God expressly forbade his people to molest them. H.—Jephthe produces the right of conquest, the grant of God, and the possession of 300 years, to prove that the country belonged to the Israelites. All acknowledge that the right of conquest, in a just war, give a good title. Grot. Jur. iii. 6. 7.—The children of Lot had lost all hopes of recovering what Sehon had taken from them. C.—He could not be proved to be a thief or an usurper, but was in peaceable possession when the war with Israel commenced, in which he lost all his dominions. H.—By the same right, David kept what he had taken from the Amalecite plunderers, (1 K. 30:20,) and Abraham might have retained the spoils which had been carried off from Sodom. Gen. 14:21. The Roman and Grecian histories are full of such examples; and this right was admitted by all as the law of nations, *Quæ ex hostibus, jure gentium, statim capientium fiunt.* Caius. J.C.—The second argument of Jephthe is unanswerable, since God may undoubtedly transfer the property of one to another. But as the Ammonites might reply that they did not admit the God of Israel, he observes that the latter might at least have the same privilege as their Chamos, v. 24. Prescription of

so long a time, with good faith, was the third argument, as the Amorrhites being destroyed, and the Moabites disheartened, could not pretend to reclaim the conquered country. There would never be an end of disputes among men, if the undisturbed possession of a country for such a length of time did not confirm their right to it. These principles establish the tranquillity of families and of states. C. Grot. Jur. ii. 4.

Ver. 24. *Chamos*. The idol of the Moabites and Ammonites. He argues from their opinion, who thought they had a just title to the countries which they imagined they had conquered by the help of their gods: how much more then had Israel an indisputable title to the countries which God, by visible miracles, had conquered for them. Ch.—Heb. “And shall not we possess those (counties occupied by the people whom) the Lord our God has driven out from before us?” H.—The Emim had been expelled by the people. Deut. 2:10. Chamos was the peculiar deity of Moab, (Num. 21:29. Jer. 48:46. &c. C.) and signifies “as taking away.” It is commonly supposed to be the sun. H.

Ver. 25. *Him*. Josue (24:9,) says that Balac *fought* against Israel. But it was not in a pitched battle, (C.) at least of which we have the particulars, (H.) nor to recover the territory which the Israelites had taken from Sehon, but only to defend his own dominions. He collected an army, and called the soothsayer to curse Israel. Num. 22:4, &c. C.

Ver. 26. *He*. Heb. “While Israel,” &c.—*Years*. He makes use of a round number. H.—Chronologists generally suppose that either more or fewer years had elapsed; (M.) and the Scripture only relates what Jephthe said. Sa.—The Jews reckon 394. Some date from the coming out of Egypt 305. C.—Petau has 365. But as Jephthe only speaks of the time during which the Israelites had occupied the land, the 40 years’ sojournment must be deducted, and still Petau will have 25 years too many; (H.) whereas “those who adduce the title of prescription, are accustomed rather to increase than to diminish the length of time.” Usher, p. 74.—Hence this author allows only 263 years. Houbigant comes rather nearer to the number of Jephthe, and reckons 281, which the ambassadors might represent, in a round number as 300. Proleg.—Salien almost agrees with Usher dating 306 years from the exit, and 266 from the victory over Sehon. He observes, with Eusebius, that Hercules instituted the Olympic games in the first year of Jephthe, A. 2849. But they were restored, and became a famous epoch only 400 years after. He place the first rape of Helen by Theseus at the same time, when she was about 12 years ole. In her 24th, she was stolen again by Paris, and gave occasion to the famous siege of Troy. H.

Ver. 27. *And decide.* Lit. “the arbiter of this day.” Jephthe is so well convinced of the justice of his cause, that he is willing to abide by God’s decision, (H.) to be manifested by the issue of the battle. M.—At the same time, he threatens the Ammonites with God’s judgments, if by their fault blood be shed unjustly, as he, like a good prince, had tried every means to prevent that misfortune, and to bring things to an amicable conclusion. C.

Ver. 29. *Therefore.* Heb. “then.” Sept. “and.” The refusal of the king of Ammon was not precisely the reason why God endued Jephthe with shuch wisdom and courage, though we may say that it was the occasion. H.—Jephthe summoned the troops in Galaad, and in the two tribes of Manasses, to attend his standard. He also invited Ephraim, (C. 12:2. C.) and we may reasonably suppose the other tribes also, who were near enough to be ready for the day of battle. Having collected what force he could in so short a time, he returned to Maspha, and thence proceeded to attack the enemy. H.

Ver. 30. *He.* Heb. and Sept. “And he vowed.” A new sentence commences; (Cajet.) so that it is not clear that Jephthe was moved to make this vow by the spirit of the Lord; else it could not be blamed. H.

Ver. 31. *Whosoever,* &c. Some are of opinion, that the meaning of this vow of Jephthe, was to consecrate to God whatsoever should first meet him, according to the condition of the thing; so as to offer it up as a holocaust, if it were such a thing as might be so offered by the law; or to devote it otherwise to God, if it were not such as the law allowed to be offered in sacrifice. And therefore they think the daughter of Jephthe was not slain by her father, but only consecrated to perpetual virginity. But the common opinion followed by the generality of the holy fathers and divines is, that she was offered as a holocaust, in consequence of her father’s vow: and that Jephthe did not sin, at least not mortally, neither in making nor in keeping his vow; since he is no ways blamed for it in scripture; and was even inspired by God himself to make the vow, (as appears from ver. 29, 30) in consequence of which he obtained the victory; and therefore he reasonably concluded that God, who is the master of life and death, was pleased, on this occasion, to dispense with his own law; and that it was the divine will he should fulfil his vow. Ch.—S. Thomas (2. 2. q. 88. a. 2.) acknowledges that Jephthe was inspired to make a vow, and his devotion herein is praised by the apostle. Heb. 11:32. But he afterwards followed his own spirit, in delivering himself, without mature deliberation, and in executing what he had so ill engaged himself, to perform. This decision seems to be the most agreeable to the Scripture, and to the holy fathers. S. Jerom (in Jer. 7.) says, *non*

sacrificium placet, sed animus offerentis. “If Jephthe offered his virgin daughter, it was not the sacrifice, but the good will of the offerer which deserves applause.” Almost all the ancients seem to agree that the virgin was really burnt to death; and the versions have *whosoever*, which intimates that Jephthe intended to offer a human victim; particularly as he could not expect a beast fit for such a purpose, would come out of the doors of his house to meet him. C.—Yet many of the moderns, considering how much such things are forbidden by God, cannot persuade themselves that Jephthe should be so ignorant of the law, or that the priests and people of Israel should suffer him to transgress it. The original may be rendered as well, “whatsoever proceedeth ... shall surely be the Lord’s, and (Prot.) or I will offer it up for a holocaust.” Pagnin. &c.—The version of Houbigant is very favourable to this opinion. See Hook’s Principia.—It is supposed that the sacrifice of Iphigenia, which took place about this time, (Aulis. v. 26,) was only in imitation of this of Jephthe’s daughter. But the poets say, that Diana saved her life, and substituted a doe in her place; (Ovid Met. xii.) which, if true, would make the conformity more striking, if we admit that the sacrifice of Jephthe’s daughter was not carried into effect. Iphigenia was made a priestess of Dians, to whom human victims were immolated. The daughter of Jephthe, whom the false Philo calls Seila, was consecrated to the Lord, and shut up (H.) to lead a kind of monastic life; as the wives of David, (2 K. 20:3. Grotius) after they had been dishonoured, were obliged to live in a state of continency. Although (H.) forced chastity be not a virtue, (C.) yet Jephthe had no reason to believe that his daughter would not enter into the spirit of his vow, and embrace that state for God’s honour and service. We know that she gave her entire consent to whatever might be the nature of his vow; and surely she would be as ready to refrain from marriage, however desirable at that time, as to be burnt alive, which would effectually prevent her from becoming a mother, v. 37. To require this of her, was not, at least, more cruel in her father than to offer her in sacrifice. Then Chaldee paraphrast says, “Jephthe did not consult Phinees, the priest, or he might have redeemed her;” and Kimchi gives us a very mean idea, both of Jephthe and of the high priest, the great Phinees, whom the Rabbins foolishly suppose was still living, and of course above 300 years old, v. 26. —“Phinees said, *He wants me, let him come to me.* But Jephthe, the head of the princes of Israel, *shall I go to him?* During this contest the girl perished.” To such straits are those reduced who wish to account for the neglect of Jephthe in redeeming his daughter, as the Targum observes, was lawful for a sum of money. Lev. 27:2. 3. 28.—But H. his vow was of the nature of the *cherom*, which allowed of no redemption, and required death. C.—On this point, however, interpreters are not

agreed, and this manner of devoting to death, probably, regarded only the enemies of God, or such things as were under a person's absolute dominion. H.—If a dog had first come out to meet Jephthe, could he have offered it up for a holocaust? Certainly not, (Grot.) because it was prohibited, (Deut. 23:18,) to offer even its *price*, (H.) and only oxen, sheep, goats, turtles and doves, were the proper victims. If, therefore, a person made a vow, of a *man*, he was to be consecrated to the Lord, (Grot.) like Samuel, and he might marry. But a woman could not, as she was already declared the servant of the Lord, and was not at liberty to follow her husband. Amama.—We need not herein labour to defend the conduct of Jephthe. The Scripture does not canonize him on this account. If he did wrong, his repentance, and other heroic acts of virtue, might justly entitle him to be ranked among the saints of the old law. S. Aug. q. 49.—“Shew me the man who has not fallen into sin ... Jephthe returned victorious from the enemy, but in the midst of his triumph, he was overcome by his own vow, so that he thought it proper to requite the piety of his daughter, who came out to meet him, by parricide. In the first place, what need was there of making a vow so hastily, to promise things uncertain, the event of which he knew not, instead of what was certain? Then why did he perform so sorrowful a vow to the Lord God, by shedding blood?” S. Amb. Apol. Dav. i. 4.—This saint adopts the common opinion that Jephthe really immolated his daughter. But he is far from thinking that he was influenced by the holy spirit to make the vow, otherwise he would never represent it in such odious colours. If God had required the life of Jephthe's daughter, as he did formerly command Abraham to sacrifice his son, the obedience and faith of the former would have been equally applauded, as the good will of the latter. But most of those who embrace the opinion that Jephthe sacrificed his daughter, are forced to excuse or to condemn the action. They suppose that he was permitted to fulfil his vow, that others might be deterred from making similar promises, without the divine authority. S. Chrys. hom. xiv. ad pop. Ant. S. Jer. c. Jov. i. “I shall never, says S. Amb. (Off. iii. 12,) be induced to believe that Jephthe, the prince, did not promise incautiously that he would immolate *whatever* should meet him “at the door of his own house;” whence he seems to take *whosoever* in the same latitude as we have given in the Hebrew. He concludes, “I cannot accuse the man who was obliged to fulfil his vow,” &c. We may imitate his moderation, (H.) rather than adopt the bold language of one who has written notes on the Prot. Bible, (1603) who says, without scruple, that by this rash vow and *wicked performance*, *his victory was defaced*; and again, that he was overcome with *blind zeal*, not considering whether the vow was lawful or not. W.—If Jephthe was under the immediate influence of the Holy Ghost in what he did, as

Salien believes, and the context by no means disproves, we ought to admire the faith of this victorious judge, though he gave way to the feelings of human nature, v. 35. We should praise his fidelity either in sacrificing or in consecrating his daughter to God's service in perpetual virginity: but if he followed his own spirit, we cannot think that he was so ill-informed or so barbarous as to murder his daughter, nor that she would consent to an impiety which so often disgraced the pagan superstition, though she might very well agree to embrace that *better part*, which her father and God himself, by a glorious victory, seems to have marked out for her. Amid the variety of opinions which have divided the learned on this subject, infidels can derive no advantage or solid proof against the divine authority of the Scripture, and of our holy religion. The fact is simply recorded. People are at liberty to form what judgment of it they think most rational. If they decide that Jephthe was guilty of an oversight, or of a downright impiety, it will in the first place be difficult for them to prove it to the general satisfaction; and when they have done so, they will only evince that he was once a sinner, and under this idea the word of God gives him no praise. But if he did wrong in promising, as many of the Fathers believe, he might be justified in fulfilling his vow, as God might intimate to him both interiorly, and by granting him the victory, that he dispensed with his own law, and required this sort of victim in order to foreshew the bloody sacrifice of Jesus Christ for our sins, (Serarius and Salien, A. 2850) or the state of virginity which his blessed Mother and so many nuns and others in the Christian Church embrace with fervour.—*Peace*, with victory.—*Same*. Heb. "it shall be the Lord's, and (or) I will make it ascend a whole burnt offering." H.—The particle *ve* often signifies *or* as well as *and*, and it is explained in this sense here by the two Kimchis, by Junius, &c. See Ex. 21:17. Piscator says, the first part of the sentence determines that whatever the thing was it should be consecrated to the Lord, with the privilege of being redeemed, (Lev. 27:11,) and the second shews that it should be immolated, if it were a suitable victim. Amama.

Ver. 33. *Aroer*, upon the Arnon, belonged to the tribe of Gad. *Menith* was four miles from Hesebon, towards Rabbath.—*Abel* was noted for its vineyards, 12 miles east of Gadara, so that Jephthe pursued the enemy, as they fled towards the north for about 60 miles, and during the course of the war destroyed 20 of their cities, (C.) to punish them for their unjust revenges and usurpation of another's property. H.

Ver. 34. *Daughter*. It seems the vow had been kept secret, as no precautions were taken to prevent the affliction of the general; (C.) and indeed to have done so, would have been injurious to God's providence, and childish in Jephthe, as he meant to offer whatever

should come to meet him. It would have been very mean, and contrary to the meaning of the vow, for him to procure something for which he had no great value, to present itself. H.—*Dances*, as it was customary on such occasions. 1 K. 18:6.

Ver. 35. *Alas.* These indications of grief are the effects of nature. Salien.—S. Amb. considerst them as the marks of repentance; (v. 31,) and we might hence infer that the vow was not dictated by the holy spirit, who would have endued Jephthe with fortitude, as he did Abraham, though all may not possess the virtue of that great father of believers. Gen. 22. H.—*Deceived.* We mutually expected comfort, from each other's presence: but we must both experience the reverse. Heb. may signify, "depressed, terrified," &c.—*Thing.* Heb. "I cannot recede." H.—It appears that he could not redeem what he had promised, (C.) as the condition had been fulfilled on the part of God. He might consider that he as no longer at liberty to use the privilege which the law allowed, when no condition had been specified. Lev. 27:4. H.

Ver. 37. *Bewail my virginity.* The bearing of children was much coveted under the Old Testament, when women might hope that from some child of theirs the Saviour of the world might one day spring. But under the New Testament virginity is preferred. 1 Cor. 7:35.

Ver. 38. *Mountains.* Such places were frequented in times of mourning. Jer. 31:15. Is. 15:2. C.—Jephthe allowed his daughter this short respite, without any offence, (Deut. 23:21,) before he immolated her, (M.) or before he debarred her from the society of men. Grot. &c.

Ver. 39. *Father.* Her fortitude is commended by S. Ambrose (Off. iii. 12,) as more worthy of admiration than that of the two Pythagorean friends, one of whom, being sentenced to die, procured the other to stand bond for his return; and, at the time appointed, came freely to deliver himself up; an instance of generosity which made the tyrant who had sentenced him to die, beg that they would admit him into the society of their friendship. H.—Whatever we may think of Jephthe, "we cannot sufficiently admire the dutiful behaviour, and amiable simplicity of the daughter, who voluntarily submitted to her parent's will, and exhorted him to do as he had vowed. To die to sin, to resign the pomps of a licentious world, to renounce those pleasures and incentives to vice, which are inconsistent with a clean heart, is a sacrifice truly meritorious, and acceptable to God; it is a sacrifice which was solemnly begun at the font of baptism." Reeves, A. 2817.—*No man.* It is remarked by those who believe that she was not slain, that this observation would be very unnecessary in the contrary opinion. No mention of death is made. The virgin only deploras, with

pious resignation, that she cannot be the happy mother of the Messias.

Ver. 40. Lament. Heb. *Lethanoth*. On this term the solution of this question greatly depends. H.—Kimchi translates, “to talk with,” or “to comfort the daughter of Jephthe” as he supposes that the custom subsisted during her life, while she was shut up either near the tabernacle, or in her father’s house. C.—Montanus renders “to speak to.” Junius and the Tigurin version, “to discourse with.”—*Thanan* certainly is used for “he related,” &c. Judg. 5:11. *yethannu narrentur*, or rather *narrent*; and the construction here seems to require this sense. Amama.—If this be admitted, the bloody sacrifice is at an end, since the daughters of Israel could not meet to comfort the virgin every year, if she was immolated at the expiration of two months. But if we follow the translation of the Vulg. Sept. and Chal. as the Protestants have done, the lamentation might still be viewed in the same light, as tending to condole with the lady, rather than bewail her untimely death, (H.) as, for the latter purpose, it would not have been necessary for them to assemble together. Amama.—They might well enter into her sentiments, when she *mourned her virginity*, (v. 38,) and strive to yield her some comfort in her secluded state, by coming in such numbers, and with the permission of the priests of God, continuing with her *four days*. H.—Some translate “to publish,” or sound forth the praises (C.) of this heroic virgin, which may be true, whether she was slain, or only consecrated to the Lord. H.—S. Epiphanius (hær. 55. and 78,) informs us that “at Sichem an annual sacrifice was still offered up in the name of the virgin, and that she was revered as a goddess by the people in the vicinity.” The vow of Jephthe seems to have given rise to what we read in profane authors, of that which Idomeneus, king of Crete, made in the midst of a storm at sea: “He vowed that he would sacrifice to the gods whatever met him first. It happened that his son was the person, whom, when he had immolated, or, as others say, had wished to do it, and afterwards a pestilence had ensued, his subjects drove him from his kingdom.” Servius in *Æn.* iii. and xi. C.—Aldrovandus (in *Asino*) relates a similar vow of Alexander the Great. Even the more sober pagans could not, it seems, approve of the unwarranted vows of parents to destroy the lives of their children. But of people consecrated to the Lord, by their parents, without first requiring their consent, we have many examples, in Samuel. S. Bonaventure, July 14, &c.—If we explain the vow of Jephthe in the same sense, every difficulty will be removed, and infidels will not allege this example to prove that human victims are pleasing to God. H.

JUDGES 12

Ver. 1. *Sedition.* Heb. “the men of Ephraim shouted together” to arms.—*North.* Sept. “Sephena.” The Heb. may either signify north, or some city. Mont.—It is probable that Ephraim went to quarrel with Jepthe at Abel, before he had returned to Maspha. C.—*House.* Heb. and Sept. add, “with or upon thee.” M.

Ver. 2. *Strife,* to defend our property.—*I called.* Drusius doubts whether he sent an express invitation to Ephraim, otherwise how durst they assert that they had not been summoned? C.—But we may rather give credit to Jepthe. The condition of the nation was a sufficient invitation, as they knew that the greatest preparations were making for war on both sides, and it was their duty to come forward. H.

Ver. 3. *Hands* exposed to all sorts of danger. I resolved to defend myself to the utmost, 1 K. 19:6. Eccles. 10:2. C.

Ver. 4. *Fugitive.* Vile and timid, so that his brethren around him might destroy him at any time. M.—Galaad dwelt in the midst of the descendants of Joseph. H.—But Ephraim, in despite, had represented him as an outcast. Their envy deserved to be severely punished. C.—The same passion had nearly excited them to make war upon Gedeon. C. 8. M.

Ver. 6. *Letter.* Prot. “Say now Shibboleth, and he said Sibboleth, for he could not frame to pronounce it right.” The interpretation of the first word is added by S. Jerom, (H.) and denotes also “a running water;” (M.) whereas the Ephraimites pronounced a word which signifies “a burden,” not being able to utter properly *sh*, or *schin*, for which the substituted *s*, or *samec*, *sobloth*. H.—In the same nation, a variety of pronunciation frequently distinguishes the inhabitants of the different provinces. The Galileans were thus known from the rest of the Jews. Mat. 26:23.

Ver. 7. *His city.* Maspha, in the country of *Galaad*. C. 11:34. C.—Heb. “in the cities;” whence the Rabbins have idly conjectured, that parts of his body were interred in different cities out of respect, or that they rotted off, in punishment of the sacrifice of his daughter. Munster.—Grotius compares Jepthe with the renowned Viriatus. His character, both in peace and war, deserves the highest commendations; and in many respects, he was a striking figure of Jesus Christ. C.—The uncertainty of his birth, and the subsequent persecution which he endured from his brethren, foreshewed the deformity of the

synagogues, and the conduct of the Jews (H.) towards their Messias, from whom alone they could expect salvation. Hence they are forced to have recourse to him, as the Israelites found themselves under a necessity of recalling Jephthe to lead them on to victory. Those who refused obedience to him, were deservedly exterminated, as the faithless Jews were by the arms of the Romans. Whether the daughter of Jephthe was immolated, or only consecrated to God, we may discover in her person a figure of the death and of the resurrection of our Saviour, who voluntarily made a sacrifice of his human nature to the justice of his father. See S. Aug. q. 49. Serar. q. 26. C.

Ver. 8. *Bethlehem* of Juda, where Booz also was born. C.—The Rabbins make him the same person with Abesan. Serar. q. 5.—Maldonat (in Mat. 2:1,) believes that this judge was of a city in Zabulon. Jos. 19:15. M.—In the 6th year of Abesan, the Philistines compelled the Israelites to pay tribute, (C. 13:1,) and Samson was born A. 2860. Salien.

Ver. 9. *House*, or family, though perhaps not under the same roof. M.

Ver. 11. *Ahialon*. Eusebius calls him Adon, and his successor Labdon. C.—Salien says that he entirely omits the 10 years of Ahialon's administration, though his name occurs in the body of the Chronicle, as being in the Heb. and not in the Sept. H.

Ver. 13. *Illel*. Josephus reads “the son or servant of Helon,” whom some have confounded with Ahialon, though contrary to the Hebrew. C.—The author supposes that Abdon reigned in peace. But it seems that he and the two others preceding him in the government of the people, were forced to purchase rest by paying tribute. Salien, A.C. Christ 1193.

Ver. 14. *Forty sons*. At this we need not be surprised, in a country where polygamy prevailed. Priam had 50 sons, and the Turks have often as many.—*Colts*. This was as great a distinction as to keep one's coach among us. C. 10:4. C.—This judge succeeded Ahialon, A. 2872, A.C. 1182, the year after Troy was taken, having endured a ten years' siege, by the treachery of Antenor, and of Æneas, Dictys, &c. Dares says the Greeks lost 886,000, and the Trojans 676,000, before the city was taken. Salien.

Ver. 15. *Amalec*. The situation of this mountain, as well as of the town of Pharathon, is unknown. Some have supposed that Amalec had formerly had possession of this country. C. 5:14. Sept. Alex. reads “Mount Lanak.” But this place occurs no where else, and other copies agree with the Vulgate. H.—Amarias, who entered upon the pontificate the same year that Heli was born, died after a reign of 39

years, A. 2879, and left the care of the people to Achitob and Samson for 20 years. Salien.

JUDGES 13

Ver. 1. Years. It is not clear whence this sixth and longest servitude is to be dated. If it terminated at the death of Samson, when the Philistines lost their chief nobility, &c. we must allow that the Israelites began to be obliged to pay tribute in the 6th year of Abesan. A.C. 1193. Salien. C. 12:8. H.—Marsham dates from the third month after the death of Jair, to the third year of Samuel, during which period Heli governed in one part, and Jephthe, Abesan, Ahialon, and Abdon in other provinces of Palestine. It is not very material which of these systems be adopted, as they do not contradict the text. All Israel was not reduced under the power of the Philistines; but the neighbouring tribes were infested with their incursions, and were obliged to pay tribute. Juda complains at their invading his territory, and they allege that it was because Samson had been the aggressor, which shews that the Israelites retained some little liberty. C. 15:9. C.—The servitude had scarcely commenced, when God provided Samson a deliverer for his people. Salien, A. 2860. H.

Ver. 2. Saraa, in the confines of Juda and of Dan, ten miles north of Eleutheropolis. Euseb.—*Manue* seems to have resided in the country, near this town, v. 25. M.

Ver. 3. Angel, in human form. Some Protestants pretend that he was “the Son of God,” and yet (v. 16) they say, “he sought not his own honour, but God’s, whose messenger he was,” (Bible, 1603) in which they plainly contradict themselves, or else teach Arianism, as if the Son were not true God, and equal to his Father. W.—The title of God, (Jehova) which is given to this angel, (v. 15, 21) is no proof that he was the Supreme Being. C. 6:11.

Ver. 4. Thing. Exhortations to observe the law are not unnecessary. S. Aug. q. 50. Besides the things which common people might take, such as wine, grapes, &c. were unclean for the Nazarites. The mother of Samson was required to abstain from every species of uncleanness as much as possible, at least while she bore and nursed her child. C.—Abulensis says, she was unquestionably under peculiar restrictions till her delivery. M.—This was a preparation for the child who should abstain from all unclean things, not only for a time, (Num. 6) but during his whole life, that he might be a more perfect figure of Christ.

W.—His dignity was not of choice, nor could he forfeit it by touching any thing unclean, nor by the violent cutting off his hair. As the deliverer of the people, he must often have been obliged to touch dead bodies. C.—*Begin*. The power of the Philistines was greatly broken by Samson. C. 16:13. M.—But Samuel, Saul, and David had still to contend with them. 1 K. 7:13. H.

Ver. 6. *And when*, &c. Heb. Chal. Syr. Arab. and the Vatican Sept. read a negation, “And I did not ask him whence he came; neither did he tell me his name.” The other copies of the Sept. S. Aug. (q. 51.) &c. agree with the Vulg. though S. Aug. suspected that the negation was wanting. C.

Ver. 8. *Born*. Josephus (v. 10.) insinuates that Manue was touched with a sort of jealousy, as his wife had mentioned the comeliness of the stranger. H.—But S. Ambrose (ep. 70) has undertaken his defence; and surely God would not have wrought a miracle to gratify his request, if it had not proceeded from a virtuous motive, desiring to enjoy the same happiness as his wife, and to know precisely how they were to educate their son. C.—Procopius thinks that the wife of Manue was of more eminent virtue than her husband, and was therefore honoured with the first vision. She had been more afflicted at her sterility, and had prayed more earnestly for the people’s safety. M.

Ver. 12. *Himself*. Heb. and Sept. “What shall be the judgment (education. C.) of the boy, and what his works? (or Prot.) how shall we do unto him?” H.

Ver. 13. *Let her refrain*, &c. By the Latin text, it is not clear whether this abstinence was prescribed to the mother or to the child; but the Heb. (in which the verbs relating thereto are of the feminine gender) determines it to the mother. But then the child also was to refrain from the like things, because he was to be from his infancy a *Nazarite of God*, (v. 5) that is, one set aside in a particular manner, and consecrated to God; now the Nazarites, by the law, were to abstain from all these things.

Ver. 15. *Dress*. Heb. and Sept. “let us make.” Vulg. *faciamus*, is used either for a common feast or for a sacrifice. Ex. 29:36. Virg. (eclog. iii.) *Cras faciam vitula*. Manue did not yet know who the angel was. He only designed to give him something to eat. A kid was then esteemed the most delicious food, and physicians esteem it very wholesome. The taste of people has since altered. Bochart, Anim. p. i. b. ii. 52. C.

Ver. 16. *Bread* is put for all sorts of food. Angels eat none. Toby

Ver. 17. *Honour thee with a suitable reward.* 1 Tim. 5:17.

Ver. 18. *Wonderful.* Heb. *Peli*. Some have concluded that this was the proper name of the angel, as it is one of the titles of the Messias. Isai. 9:6. But it is more probable that the angel did not reveal his name. Chal. Others divide this sentence thus, “and he (the angel, or rather God) was wonderful.” He was the author of all miracles, to whom sacrifice was immediately offered. It is doubtful whether the angels have distinctive names. But we read of Michael, &c. and there is no reason why they should not have names denoting their peculiar dignity and offices. C.—Michael, the guardian of the church, perhaps appeared on this occasion. M.

Ver. 19. *On.* Manue was convinced that the person who had authorized him to offer sacrifice, had power to dispense with him. W.—The angel “did wonderful things,” as the Heb. may be explained, causing a flame to proceed from the rock and to consume the victim, as Josephus assures us, (C.) and as the angel who had appeared to Gedeon had done. C. 6:21. M.

Ver. 22. *Seen God:* not in his own person, but in the person of his messenger. The Israelites, in those days imagined they should die if they saw an angel, taking occasion perhaps from those words spoken by the Lord to Moses, (Ex. 33:20.) *No man shall see me and live.* But the event demonstrated that it was but a groundless imagination. Ch.—*Elohim* is applied to angels and men, as well as to *God*. C.

Ver. 23. *Come.* The wife of Manue allays his fears with great prudence, as she observes that God had just promised them a son. H.

Ver. 24. *Samson* signifies, “His sun, or joy;” or Syr. “service.” C.—“His, or a little sun.” M.—*Blessed him* with graces and strength, suitable for his office. C.

Ver. 25. *To be.* Sept. “to walk along.” Jonathan, “to sanctify.” Samson began to manifest an eager desire to deliver his brethren. C.—*Dan*, as it was called from those 600 men who encamped here, when they were going to take Lais. C. 18:12. H.—God inspired him to commence the liberation of his country, when he was about 17 years old, (Usher) or 20 according to Salien. Then he entered upon his judicial authority, and punished the wrongs which the Philistines did him in person, as well as his countrymen. The seven years wandering of Æneas had terminated in his death just before, at the river Numicus. Halicar. 1. Salien, A.C. 1176. H.

JUDGES 14

Ver. 1. *Thamnatha*, in the confines of the tribes of Juda and Gad, and of the Philistines, who often took it from the latter. It is called Thamna, Gen. 38:12, (Bonfrere) and lies near Lidda. Euseb.

Ver. 3. *Eyes.* He probably informed his parents (H.) that he was inspired by *the Lord*, v. 4. W.—The Jews say that he had first converted this woman; and interpreters generally excuse his conduct. But S. Ambrose thinks that he forfeited God's grace; (ep. 19) and Theodoret also supposes that he transgressed the law, (Ex. 34:12) and God only permitted him to fall in love with women, without approving his conduct, q. 21. The Scripture often says, that he does and wills what he only permits. Ex. 4:21. Jos. 11:20. C.—If the conversion of this woman were well attested, there would be no difficulty about his marrying her, as Salmon did Rahab. S. Mat. 1:5. We have only conjecture that the women whom these and other holy personages espoused, embraced the true faith. But these may suffice in a matter of this nature. We cannot condemn Samson on this occasion, without involving his parents in the same censure, as they were charged to keep him from any contamination. S. Ambrose justly observes that a woman was the occasion of his fall, but he might allude to Dalilia. C. 16:4. It seems hard to pass sentence on this judge of Israel, on his first appearance, without the most cogent reasons. See Lyran, A. Lapide, &c. H.—Heb. “She is right in my eyes.” His parents were at length convinced that he was directed by God. T.

Ver. 4. *He sought.* This may be understood either of *the Lord*, or rather of Samson. C.—Sept. “because he himself sought to retaliate upon the Philistines.” Heb. “that it was of the Lord that, *or* because he sought an occasion to take,” &c. H.

Ver. 5. *Young lion*, not quite so strong as an old one, but in its vigour. Rabbins. C.—*Met him.* Heb. “roared against him.” H.—His parents were at some distance. M.—S. Aug. (in Ps. lxxxviii.) shews the application of this history to Christ's establishing and adorning the church of the Gentiles with sweet and wholesome laws. D.

Ver. 6. *Spirit*, increasing his courage and strength. M.—This shews that the strength of Samson was miraculous, attached to the keeping of his hair, and the observance of the duties of the Nazarites. C. C. 16:19.—*Mother.* The modesty which he displays is more wonderful than the feat of valour. H.—Brave men are never boasters. M.—He kept what he had done secret, designing to propose a riddle. Salien.

Ver. 7. Spoke. Sept. “they spoke;” both Samson and his parents (M.) asked the young woman in marriage. Gen. 24:57. Cant. 8:8. C.—*That had.* Prot. “and she pleased Samson well,” as at first, v. 3. H.

Ver. 8. A honeycomb. There was a very remarkable providence in this particular of the history of Samson. From which also in the mystical sense we may learn what spiritual sweetness and nourishment our souls will acquire from slaying the lions of our passions and vices. Ch.—Samson waited some time before he went to celebrate his marriage. The Rabbins say a full year was the usual term after the espousals; (Est. 2:12,) and many have translated “after a year.” Chal. Arab. &c. During this space the flesh of the lion would be consumed, and bees might make honey in its skeleton. Herodotus (v. 114,) informs us that a swarm lodged in the skull of Onesylus, the tyrant of Cyprus, which had been suspended for a long time. They keep at a distance from carrion and every fetid smell. Some say that they were produced from the corrupted flesh of the lion, in the same manner as Virgil (iv.) describes the proceeding from a young ox beaten to death, and covered with boughs, in a place closely shut up. The bees might have laid their eggs upon these boughs, and the grass upon which an ox feeds, &c. But none of these precautions were taken with the lion which Samson tore in pieces. C.

Ver. 10. Father. Before the nuptial, the young man was not accustomed to go to the house of his future bride. Montanus.—Samson’s mother also accompanied him. Abul.—*Do.* Sept. “Samson made there a feast for seven days, because young men do so.” H.

Ver. 11. With him. Some imagine that these were placed to watch his motions. But he had surely invited them, v. 15. During the time that the nuptials were celebrated, these men (who are called the friends of the bridegroom, Mat. 9:15,) are said to have been exempted from all public charges. Mont. C.

Ver. 12. Riddle. Such obscure and ingenious questions were much liked in the East. 3 K. 10:1. The Egyptians concealed the mysteries of their religion, and Pythagoras his choicest maxims under them. S. Clem. strom. 5. The Greeks proposed these γρίφους at feasts, determining some reward or punishment to those who succeeded or failed to explain them. Athenæus (x. 22,) relates that Simonides proposed this to his companions, after he had seen a blacksmith asleep, with a skin of win and a craw-fish beside him. “The father of the kid, which eateth all sorts of herbs, and the miserable fish knocked their heads against each other, and he who has received upon his eyelids the son of the night, would not feed the minister, who kills the

oxen of king Bacchus." He could not get his ax mended. The ancients kept their wine in skins of kids, &c. whence he alludes to the bottle of wine, near the miserable craw-fish or lobster.—*Shirts*. Heb. *sedinim*, "sindons," the garment which was worn next the skin. Mar. 14:51. It was used also by women, (Isai. 3:23,) and is probably the same which is called a *tunic*. C.—*Coats*. Heb. "change of garments." Some understand new and splendid garments. But Samson complied with his promise, by giving such as he found upon the 30 men, whom he slew, v. 19. H.—The custom of making presents of garments has long prevailed in the East. The Turkish emperor still receives and makes such presents to ambassadors. C.—Their long robes may easily be made to fit any person. H.

Ver. 14. *Sweetness*. The explication of the ancient riddles frequently depended on the knowledge of something that had taken place. Our riddle-makers follow other rules. In a spiritual sense, the Philistines might be considered as those strong ones who had domineered over Israel, but would shortly afford them the spoils of a glorious victory. Jesus rises triumphant from the grave, and, after he has been persecuted and torn in pieces, becomes the food of Christians. S. Aug. &c. C.

Ver. 15. *Seventh day* of the week, (Salien) which was the fourth of the feast; and the Syr. Arab. and some editions of the Sept. read, "the fourth." The young men tried their skill for three days; when, despairing of success, they solicited Samson's wife to draw the secret from him. She tried; but the seventh day being come, or at hand, (M.) the men began to threaten her, so that she became more importunate, and obtained her request. She had been weeping during a great part of the seven days, (v. 17. C.) or perhaps she had begun to tease him from the beginning. M.—*Strip us*. Sept. "to impoverish us." Homer (Odys. Z.) insinuates, that it was customary for the bride to furnish her attendants with white linen garments. These companions of Samson fear that they are going to be losers, by the honour which they do him. C.—The compel his wife by threats to betray his secret, and still destroy her afterwards: thus persecutors frequently treat those who comply with they demands, and deny the faith. W.

Ver. 18. *Down*, at which time the day ended among the Jews.—*Heifer*. This proverbial expression means, that another's property had been used against himself; (Delrio adag. 162) or it may intimate, that improper liberties had been taken with Samson's wife, (C.) as her so readily taking one of them for her husband, (v. 20) might lead us to suspect. H.—The Greek and Latin authors speak of a faithless wife in similar terms. Theognis. lviii. &c.

Ver. 19. *Riddle.* Samson must no longer be considered as a private man. He was authorized by the Spirit of the Lord, thus to punish the oppressors of Israel. C.—Though these 30 men had done him no injury in person, (H.) they had sinned against God, and deserved to die. Salien.—He slew them publicly in the city (M.) though others believe that he did it in the neighbouring country, as it does not appear that the people knew of their death. C.

Ver. 20. *Companions,* the chief *friends of the bridegroom*, (Jo. 3:29,) the paronymph. S. Amb. C.—Prot. “But Samson’s wife was *given* to his companion, whom he had used as his friend.” It seems her father had supposed, from Samson’s keeping away for a long time, that he had abandoned her. H.—But, though he offered some sort of recompense, (M.) he justly fell a victim to the people’s rage, who abhorred adultery, (C.) and were irritated at the persecution which he had brought upon them. C. 15:2. 6. H.

JUDGES 15

Ver. 1. *After.* The same term is used in the original as C. 14:8, which may be rendered “a year after,” as it is not probable that the wife of Samson should be married to another, nor that he should lay aside his resentment much sooner. C.

Ver. 2. *Sister.* Jacob married two sisters, and such marriages were not uncommon among the eastern nations. C.—Samson does not accept the offer, as it was now contrary to the law. Lev. 18:18. M.

Ver. 3. *Evils.* This is a declaration of war, made by Samson in person, against a whole nation. H.—He does not wish to engage his countrymen in the quarrel, that they may not be more oppressed. God chose that he should weaken the Philistines by degrees. They had been apprised of the injustice done to Samson, and did not strive to hinder it, so that they all deserved to suffer. Grot. E. C.

Ver. 4. *Foxes.* Being judge of the people, he might have many to assist him to catch with nets or otherwise a number of these animals; of which there were great numbers in that country, (Ch.) as we may gather from Cant. 2:15. Lament. 5:15. M.—Hence many places received the name of *Sual*. Jos. 15:28 and 19:42. Pompey exhibited 600 lions at Rome, and the Emp. Probus 5000 ostriches, and as many wild boars, &c. in the theatre. Vopisc. Plin. viii. 16. A. Lap.—Is it more incredible that Samson should collect 300 foxes? By this means he

cleared his country of a pernicious animal, the most proper for carrying flambeaux, and spreading fire far and wide among the fields of the enemy. By tying the foxes together, he hindered them from retiring into their holes, and gave the fire time to take hold of the corn and vineyards. C.—Ovid mentions a Roman custom of burning foxes in the theatre, with torches tied upon their backs, in the month of April; which some have imagined was in memorial of this transaction. Serar, q. 7.

“Factum abiit, monumenta manent, nam vivere captam
Nunc quoque lex vulpem Carseolana vetat.
Utque luat pænas genus hoc cerealibus ardet,
Quoque modo segetes perdidit, illa perit.” Fast. iv.

—*Torches*. Heb. and Sept. “a torch *or* firebrand,” (H.) made of resinous wood, such as the pine, olive, &c. which easily catch fire, and are extinguished with difficulty. C.—*Qua fugit incendit vestitos messibus agros*—*Damnosis vires ignibus aura dabat*. Ovid.

“Where’er he flees, corn-fields in flames appear,
The fanning breeze brings devastation near.”

A hundred and fifty firebrands, in different parts of the country, destroy the farmer’s hopes. H.—*And olive*. The conjunction in now wanting in Heb. and some translate, “the vineyards of olive-trees.” Kimchi.—But who ever heard of such an expression? It is better therefore to supply *and*, with the Sept. (C.) as the Prot. also have done. H.—“The foxes signify the deceitful ensnares, and chiefly heretics.” S. Aug. in Ps. viii. D.

Ver. 6. Father. Thus they met with the fate which the woman had endeavoured to avoid, by an infidelity to her husband. Salien.—The princes of the Philistines acknowledged the wrong which had been done to Samson, and thus testify their abhorrence of adultery. C.—Some Heb. MSS. confirm the Sept. Ar. and Syr. versions; and instead of “her father with her,” read, “and her father’s house,” (Kennicott) or all his family.

Ver. 7. Of you. He intimates that they should answer for the injustice which they ought to have prevented, or punished sooner. H.—Heb. “If you had done like this,” and slain the father and daughter, I should be quiet. D.

Ver. 8. Thigh. Striking this part is often mentioned as a mark of consternation. Jer. 31:19. M.—Heb. “and he smote them thigh and leg, with a great slaughter.” H.—Vatable supposes this means an

entire destruction. Chaldee, “he smote both horse and foot.” He rendered them incapable of fleeing, or of making resistance. Nah. 2:5. C.—*Cavern*. Heb. *sahiph*, signifies, “the top, branch, &c. The rock might be covered with wood, (C.) and was situated in the confines of the tribes of Simeon, Juda, and Dan. 1 Par. 4:32. M.

Ver. 9. Spread. Heb. “encamped in Juda, and spread themselves in Lechi.” H.

Ver. 12. Kill me, in a treacherous manner. He was not afraid of them. C.

Ver. 13. Cords. Heb. *habothim*, Sept. καλωδιοις, denote strong ropes or cables. M.—*Etam* is not in Heb. or the Sept. H.

Ver. 14. Bone. Heb. “Lechi,” as it was called after the slaughter made by Samson, v. 15. It is about 20 miles to the east of Ascalon. C.—*Approach*: lit. “the smell.” This expression is often used to denote burning. Sept. C. 16:9. Dan. 3:94.

Ver. 15. There. The Sept. Josephus, and the Vulg. agree, reading Heb. *truth*, instead of the present *teriya*, “fresh,” or raw, which seems an useless remark in this place. C.—Asses are very large in Palestine. M.

Ver. 16. Asses. He insists on this particular, as such an unusual weapon rendering his victory more astonishing, and he would not leave any room for doubt. Heb. is variously translated, “with the jaw-bone of an ass, *I have made* a heap, yea two heaps; with the jaw-bone of an ass, I have defeated a thousand men.” Syr. &c. Castalion and Bonfrere defend the Vulg. The Sept. have, “with the jaw-bone of an ass I have entirely taken them off, (H. defending them) with,” &c. They have explained *chamorathayim*, as the first person of *emor*, *rubefecit*, or Chal. *destruxit*, “I have covered them with blood;” and indeed to understand it of “two she asses,” is impossible. C.—This verse formed the chorus of Samson’s song. H.—He did not take the glory to himself, as Josephus (v. 10,) would insinuate, but attributed the victory to God, v. 18. Salien, A.C. 1172. This miracle of strength can no more be accounted for by reason, than many others. W.

Ver. 17. Which is, &c. This is added by the Vulg. being the interpretation of the Sept. Αναθηαις; (C.) though it also signify, “the slaughter.” S. Amb. ep. 19. H.—The Syr. and Arab. have read *domoth*, “the blood,” instead of *ramath Lechi*, “the lifting up;” or as others would have it, “the throwing down of the jaw-bone.” C.—Samson had snatched it from the ground, slew the thousand Philistines, and left it a monument of his victory. H.

Ver. 18. Thirsty. S. Ambrose (ep. 19 or 70) follows Josephus, (M.) is supposing that the arrogance of Samson, in attributing the victory to his own strength, was thus punished. But others are more favourable to the hero, (C.) and suppose that his thirst was occasioned by the extraordinary fatigue. He sufficiently testifies that he had received all from God, (M.) and he is immediately favoured with another miracle. H.—God is able to grant victory by the most feeble instruments, and he is never wanting when his presence is requisite. S. Aug. Doct. iv. 15. T.

Ver. 19. Then. Heb. “And God clave the *Mactesh* (H. hollow place, great tooth;” or the name of a rock, as Josephus and others understand it, perhaps on account of its resemblance with a tooth) which was at Lechi; and ... he called it the fountain of him who cries out, (C. En-hakkore. Prot.) which is in the Lechi, until this day.” The translating of some proper names has given occasion to various difficulties. See 2 K. 6:3. 1 Par. 4:22. H.—Sophonias (1:11,) mentions a place called (Mactesh, or) Machtes, in Hebrew, which seems to have been built where the fountain of Samson was. C.—It is a greater miracle to draw water out of a dry bone, than out of the earth or stones. But all things are possible to God. W.

Ver. 20. Years. Salien gathers from this remark being made here, that the Philistines still asserted their dominion over Israel, but with greater moderation than they had done before: and both nations acknowledged the judicial authority of Samson, who had now been giving them such proofs of his valour for two years, soon after he performed the feat at Gaza, A.C. 1169, being on some business. H.

JUDGES 16

Ver. 1. A harlot, or an innkeeper; for the Heb. word signifies either. Ch.—We have already noticed the ambiguity of the word *zona*, which occurs Josue 2:1, and is applied to Rahab. This woman seems to have been of the same profession. Gaza was one of the strongest towns of the Philistines, on the south of the country. Some have erroneously supposed, (C.) that it was so called from a Persian word, which signifies a treasury, as Cambyses there deposited his most valuable effects. Mela. i. 11.

Ver. 2. Setting. Heb. “they laid wait for him all night in the gate, ... and were quiet all night, saying, in the morning, when it is day, we shall kill him.” They hoped to seize him unawares, (H.) as they were

afraid to rouse this lion, and hence probably refrained from setting fire to the house: (C.) though they might be deterred from doing this, by the fear of the conflagration spreading to other parts of the city, (H.) and by an over-ruling Providence. Salien.

Ver. 3. *Bolt*, (*sera*) which may translate, “lock.” H.—The doors of the Hebrews were fastened with bars tied in a curious manner, so as to require a sort of a key, and not to be opened but on the inside. Hebron was above thirty miles distant: but travellers mention a small hill, where they say the doors were left in the vicinity of Gaza; (C.) and the text does not assert that Samson carried them as far as Hebron. H.—He went out by that gate, contrary to the expectation of the Philistines, who supposed that he would go towards Thamnatha. If any saw him, none durst encounter the hero, as they had not yet forgotten the thousand slain with the jaw-bone. Salien.—The pagans confound their Hercules with Samson; (S. Aug. C. D. xviii. 19.) but the former durst not attack two at a time, whereas the latter engaged and slew many. W.

Ver. 4. *After this.* The lamentable fall of Samson took place in the last year of his administration, when Heli, of the house of Thamar, succeeded Achitob I. in the high priesthood. A.C. 1154. Salien.—*Sorec* was not far from Saraa, where Samson was born. It probably belonged to the Philistines, as Dalila is generally supposed to have been of that nation, and most people believe a harlot. C.—Adrichomius says the eunuch was here baptized. T.—*Dalila*. Some are of opinion she was married to Samson; others that she was his harlot. If the latter opinion be true, we cannot wonder that, in punishment of his lust, the Lord delivered him up by her means into the hands of his enemies. However, if he was guilty, it is not to be doubted, but that under his afflictions, he heartily repented and returned to God, and so obtained forgiveness of his sins. Ch.—*Dolol* means, “to be impoverished or weakened,” as Samson was in all respects by this wicked woman.

Ver. 5. *Princes*, (*seranim*;) the five satraps, who had the chief sway in the nation, either came in person or sent messengers to Cepharsorec. They were convinced that the strength of Samson was supernatural; but they wished to learn whether it depended on some magical charm, or on some religious observation, or whether he was vulnerable only in some particular part, like Achilles, who could only be slain by a wound in the heel, according to the pagans. C.—If Dalila would learn, and endeavour to remove the obstacle, these princes engaged to give her each 1100 *pieces* (or sicles, C.) of *silver*. Salien.

Ver. 7. *Her*, in jest. H.—*Sinews*; such were frequently used for

strength. Vegetius 4:9. Ps. 10:2. Cato often speaks of *loreos funes*, (C.) or “leathern thongs.” H.—*Moist*. Heb. “seven bands, green and moist;” as if he were speaking of willow twigs, or bands made of the rind of trees, &c. But we need not abandon the Sept. and Vulg. to follow the moderns in this place, as *yetharim* unquestionably means cords of sinews, and the epithet, *green*, is applied to the eyes of Moses, (Deut. 24:7) to denote their shining vigour and strength; so here it may signify, that the sinews were to be fresh and in full perfection. C.—Dalila might easily think that such bands would make Samson her prisoner. She had people to assist her, in case she proved successful. But Samson probably broke the bands before they made their appearance; otherwise he would have resented the woman’s infidelity, and not exposed himself again. He supposed she only made these exclamations to see what he would do, v. 9. &c.

Ver. 9. Fire. Prot. “and he brake the withs, as a thread of tow is broken when it toucheth the fire.” H.—Thus he played with her, never suspecting that the enemy was concealed so near. C.

Ver. 13. Lace, (licio;) “the woof about the beam,” &c. Heb. “the web, (14) and she fastened it,” &c. The original text is here imperfect. H.—The Sept. have preserved eighteen words, which have been omitted in Heb. “the web, [and fastened them with a pin unto the wall, then shall I be weak, and be as another man. (14) An it came to pass, when he slept, that Dalilia took seven locks of his head, and wove them with a web] and fastened them with a pin, [unto the wall] and said,” &c. Kennicott, Diss. ii.—The Vulg. expresses the whole idea in fewer words: but the Heb. leaves the proposal of Samson imperfect. It is observable that Grabe’s edition of the Alex. Sept. has no mark of any thing being redundant; whence we might suppose, that in the days of Origen, (whose marks he endeavours to exhibit) the Hebrew agreed with the Greek version: but the 14th verse is rather different from the Vatican copy, which has been given above.—“And Dalila (so the Sept. always style her) lulled him asleep; (ἐκοιμισεν, as v. 19, (H.) perhaps by giving him some potion, with which people of her character are frequently provided; Salien) and she wove the seven curls of his head with the woof, (ἐκτασεως) and she fastened them with the pins of wood into the wall,” &c. H.—The Heb. text is liable to many difficulties, says Calmet; “If thou shalt make a tissue of seven locks of my head with the veil, which thou weavest, and shalt fasten it to a nail, I shall become weak as another man: *or*, If thou weave together my hair and my thread,” &c. The ancients were accustomed to weave standing. Samson was probably lying on the ground, while Dalila was acting this farce. C.

Ver. 16. Death. Heb. “and pressed him so, that his soul was straitened unto death.” It would be well if Christians would always make as stout a resistance against manifest temptations to sin, as Samson did on this occasion, when he might consider the revealing of the truth rather as an indiscretion than as a crime. It is difficult to determine in what precisely the fault consisted, which was followed by so severe a punishment. Perhaps he may have been placed as a pattern of patience, like holy Job, without incurring the divine displeasure. Yet most people suppose, that he fell by the love of women, and by disclosing the secret of his strength. But where do we read that he had received a precept from god, not to mention it even to his *wife*? For in this light SS. Ephrem and Chrys. Sulp Severus, Pererius, and others, represent Dalila, which removes the greatest objection to his character. We have seen (v. 1) that the *harlot* of Gaza might be only an innkeeper; and the first object of his love, was proposed to him by the holy spirit. C. 14:4. But even allowing that Dalila was a harlot, though the Scripture does not assert it, what harm was there in Samson’s endeavouring to reclaim her, and to make her his wife, as Osee (1:2) was commanded to do? It is only said, (v. 4) the *he loved a woman*; and his subsequent conduct with her, might be nothing more than what is lawful among lovers, or even commendable between married people. Isaac’s *playing with Rebecca, his wife*, (Gen. 26:8) was a proof of his conjugal love for her, as S. Francis de Sales observes. Generous souls are frequently prone to love, and delight to unbend their minds in the company of the fair sex, with whom they can fear no rivalry in strength. Samson, in particular, seemed unable to deny their importunate requests. He yielded at last to explain his riddle to his first wife, and though he was justly offended at her infidelity, he took occasion from it to begin the work for which he was sent by God, the destruction of the enemy. Perhaps he thought that his compliance with the repeated solicitations of Dalila would be attended with the like effect, as in reality it was, and he destroyed more in death than during the whole course of his life. Without the strongest proofs, it seems unjust to pass sentence of condemnation upon a great character, the number of the perfect being already too small. Our Saviour, laden with the sins of mankind, as with the treacherous Dalila, exclaimed, *my soul is sorrowful unto death*. Mat. 26:38. Yet (H.) the weakness of Samson’s heart throughout this history, is still more surprising than the strength of his body. C.—Tirin asserts that God had granted him such strength, with an order not to disclose the secret, that it was attached to the not wilfully having his hair cut.

Ver. 17. Thing. Heb. and Sept. “He told her all his heart.”—*That is to say, consecrated*, is added by the Vulg. H.—*Men*. Was the hair the physical, or only the moral, cause of his wonderful strength? It is

generally believed that it was only a moral cause, or a token appointed by God, that as long as Samson retained his hair he should be endued with such force. The pagans relate, that the kingdom of Nisus and of Pterelaus depended on a fatal lock of hair, which their daughters cut off. *Crinis inhærebat, magni fiducia regni.* Ovid, Met. viii. Apoll. 2. C.

Ver. 18. *To me.* Heb. “to her.” *Lah* instead of *li*, perhaps in all the printed editions except the Complutensian, which has corrected the mistake, and is authorized by some MSS. Kennicott.

Ver. 19. *Knees*, by some soporiferous draught, as on the other occasions. M.—*Barber.* He only produced the razor, or rather a pair of scissors, such as were used to shear sheep. Barbers were unknown at Rome for 454 years; and the ancient Greeks looked with indignation upon those who introduced the custom of shaving among them. Plin. vii. 59. The Hebrews did not cut all their beard, and generally let the hair of their head grow long. Samson wore his curled, which is still the fashion among some people.—*And began.* Sept. “he began to be humbled, (C.) or rendered abject, and his strength,” &c. Heb. “she began to render him contemptible” H.

“But what is strength without a double share
Of wisdom? vast, unwieldy, burdensome.”—Milton’s Samson.

Ver. 20. *Myself.* This might insinuate that he was bound, though it may only mean that he will extricate himself from the hands of the Philistines. C.—We read of no bands on this occasion. But the loss of the sign of his being a Nazarite was Samson’s greatest misfortune, and rendered him less formidable than if he had been bound with chains of adamant. He was not sensible of his loss at first; or he himself was uninformed that his strength depended on the preservation of his hair. The cutting it off was wholly involuntary, so that, if he sinned by losing it, we must conclude that he was guilty in putting himself in the power of a woman, by revealing a secret which he ought to have kept to himself. Other Nazarites were surely under no such obligation. If a barbarous ruffian or infidel had, by violence, deprived them of their sacred ornament, or touched them with something unclean, they would have been obliged to submit to the legal purifications, but no blame could have attached to them. H.—*From him*, as to the gratuitous and supernatural degree of strength. M.

Ver. 21. *Chains.* Heb. and Sept. add, “of brass,” which were more ancient than those of iron or of steel. Brass was generally used instead of the latter, for knives, &c. C.—*Gaza*, the place where he had lately given such an instance of strength, v. 3. H.—*Grind.* Before the

invention of wind or of water mills, the ancients forced their meanest slaves to grind with a hand-mill, consisting of two large stones. Many such are made in the isle of Milo. The mill was the common place for slaves, who had given an offence not deserving of death. Isai. 47:2. Lament. 5:13. Cod. Theod. de pœnit. Apuleius describes their condition as most pitiful; half naked, with their hair half cut, their feet chained, disfigured with scourges, &c. Metam. ix. Herodotus (iv. 2.) says, that the Scythians put out the eyes of their slaves, that they may not become dizzy with turning round vessels of milk, upon which these people feed. Such was the condition of Samson. S. Jerom (in Isaias 47.) mentions a foolish interpretation of the Rabbins, as if the Philistines obliged this strong man to have children by their women. See Thalmud, sutah 1, fol. 10. C. Job 31:10. H.—Samson “laboured hard, that he might not eat his bread for nothing.” Lyra.

Ver. 22. *Again.* Heb. adds, “as when he was shaven.” H.—He was in prison three or four months. M.—As his hair grew his strength returned, because he entered into himself and did penance, so that he was restored to the rank and privileges of a Nazarite. C. M.

Ver. 23. *Dagon.* Probably the derceto, whom Diodorus (3,) represents with the head of a woman, and the rest of the body like a fish, the chief object of adoration at Ascalon. C.—Dagon may signify “wheat;” and hence Eusebius (præp. 1,) styles him “the ploughing Jupiter,” or “a fish.”—*Hands.* For this purpose they were offering sacrifices of thanksgiving, (M.) which they did not only when they first took Samson, but probably on all their great festivals, till the hero’s death. They could not but excite the indignation and zeal of this great judge, and God resented the indignity offered to himself. They cursed Samson, (H.) as the Sichemites had done Abimelec on a similar occasion. C. 9:27. M.

God “will not connive or linger, thus provoked,
but will arise and his great name assert.”—Milton, v. 466.

Ver. 25. *Played.* Dancing in a ridiculous manner, (Montanus) running against the walls, or falling down, so as to make the people laugh, (Lyran) or rather (H.) Serarius gathers from the Sept. that “they buffeted him,” and made a sport of him. M.—It is not at all probable that Samson would act the ape before the Philistines; but, in attempting to keep off the rabble with many a fruitless blow, against his will he might make them merry. C.—He appeared before them in the garb of a slave, covered with the dust of the mill, (Salien) like our Saviour in a fool’s garment. H.—*Two pillars.* The temples of Hercules, at Tyre and in Africa, had the same number. Porphy. Abst. 2.—The

temple of Dagon was supported on wooden pillars standing near each other. People might see down from the roof. Serarius.—We read that the theatre of Rome rested on one pivot, and the amphitheatre on two. *Ecce populus Romanus universus*, says Pliny, (xxxvi. 15,) *binis cardinibus sustinetur*. C.—The roofs of the Philistine temples were flat, and galleries all around them, so that an immense crowd might be collected, (M.) to gaze on this terror of their country, now their prey. They had forgotten how he had formerly carried off their gates, or they concluded that his amazing strength was gone for ever. H.

Ver. 27. Play. It is not clear from the text, whether the 3000 were distinct from those who were below. It seems this is the number of all the slain, (C.) as Josephus asserts. But the Protestants insert, “the lords of the Philistines *were* there: and *there were* upon the roof,” &c. which shews that they understand it in the same sense as the Vulg. and the Sept. which distinguish these outside spectators from those who filled the *house*, and were in company with the *princes*. H.

Ver. 28. Revenge myself. This desire of revenge was out of zeal for justice against the enemies of God and his people; and not out of private rancour and malice of heart. Ch.—He was judge of his people, and concerned for their wrongs: God, by miracle, testified that he approved of his sentiments. C.—Sept. insinuates that the cry of Samson was accompanied with tears, (*ekklause*.) It was the cry of the heart, which is most eloquent with God. Heb. and Sept. “strengthen me yet this once, O God, and I will repay,” &c. H.

Ver. 29. Both the. Heb. adds, “middle” *pillars*, so that their fall occasioned that the whole temple, (C.) excepting perhaps some of the ruins, which are still shewn at Gaza. Button.

“He tugged, he shook till down they came, and drew
The whole roof after them with bursts of thunder.” Milton. H.

Ver. 30. Let me die. Literally, *let my soul die*. Samson did not sin on this occasion, though he was indirectly the cause of his own death. Because he was moved to what he did, by a particular inspiration of God, who also concurred with him by a miracle, in restoring his strength upon the spot, in consequence of his prayer. Samson, by dying in this manner, was a figure of Christ, who by his death overcame all his enemies. Ch. W.—S. Aug. says, “he was not under a human delusion, but divinely inspired ... Who will accuse his obedience?” De C. i. 21. and 26. &c. And S. Bern. (de præc. 3.) observes that he would have sinned, if he had not received a particular inspiration. But many think that he might have acted as he did, without it, in quality of judge, as he might intend primarily to

avenge his people and the glory of God. He was willing to sacrifice his life for this purpose, though he would have preserved it, if it had been in his power. Cajet. Lessius, &c.—The Church honours many virgin martyrs, (C.) who have thrown themselves into fire or water, in similar dispositions. S. Amb. says, “it is to be presumed that their zeal came from God.” De Virg. iii. 7. He mentions S. Pelagia, and her mother and sisters, and S. Soteris, a relation of his, whose memory is honoured on the 10th of February. S. Apollonia’s feast occurs the day before. “She leapt into the fire, having her breast enkindled with a stronger flame of the holy spirit. Brev. Rom. See the fact of Razas, 2 Mac. 14:37. H.—So that the revelation of S. Mathildes doubting of his, Solomon’s, Origen’s, and Trajan’s salvation, as if God would thus keep mankind in fear, seems to be a fabrication. Baronius. A.D. 604. S. Paul ranks Samson among the saints. Heb. 11:32.—*Life*. Express mention is made of 1000 slain by Samson, besides the great numbers, which excited the *astonishment* of the Philistines. C. 15:8. But on this occasion he destroyed 3000 at once, and the death of all the princes made the slaughter more terrible, (C.) insomuch that the people being without a head, were glad to let Samson’s brethren take away his body without molestation, as they have every reason to fear that the Israelites would now fall upon them. Salien.—If 3000 perished on the outside of the temple, (H.) Serarius concludes that not less than 20,000 were destroyed in all.

Ver. 31. Twenty. “Why then, says the Thalmud of Jerusalem, does the Scripture allow him 40? That thou mightest understand the Philistines were kept in awe, by the fear of him, for 20 years after his decease.” The Hebrew copies seems to have varied. Drusius.—Some refuse the Samson the title of judge, (Masius) as they suppose (H.) that Heli filled that office at the same time. But there might be several in different parts of the country, and Heli might administer sacred things, while Samson acted in the character of a warrior. C.—Salien believes that Heli only commenced high priest and judge at the death of Samson, and continued for 40 years, though he was 58 years old when he entered upon office, A. 2900, A.C. 1153. Samson prefigured the Messias, not only in death, but also in his annunciation, birth, name, and in many particulars of his life. He was a Nazarite: Jesus receives that title even from his enemies. Samson marries a foreign woman; is delivered by his brethren of Juda into the hands of his enemies; judges and delivers his people. Christ, the sun of justice, calls the Gentiles; is betrayed by Judas, and abandoned to the fury of the Romans; is appointed Judge and Saviour of all. He embraces the cross, as Samson did the pillars, and by his humiliations redeemed the world. The pagan temple falls and crushes the idolaters. The Jews are overwhelmed in the ruins of their temple and city; and the earth

trembles at the death of Christ. He is buried with honour, notwithstanding the malice of his enemies, (C.) as the body of Samson was taken from the midst of the raging inhabitants of Gaza, and interred peaceably in his father's tomb. The fabulous account of the Phœnician, or of another (H.) Hercules, who lived about this time, seems to have been chiefly taken from the history of Samson. Both encountered many difficulties, and perished by a woman's malice. Hercules never used a sword, and we do not read that Samson had any. C.—“He was possessed of an incomparable strength both of mind and body, says Josephus, (v. 10,) which he employed for the destruction of the enemy even to the last breath. His being deceived by a woman, we ought to attribute to human weakness, which is prone to such faults. In all other respects, his virtue entitles him to eternal praise.” H.

“Tax not divine disposal; wisest men
Have err'd, and by bad women been deceived;
And shall again, pretend they ne'er so wise. Sams. Agon. v. 210.

JUDGES 17

Ver. 1. *At that time*, is not in the Heb. or Sept. It only means that the event which is recorded took place at some time, which the sacred writer does not determine. We should conclude, that the histories which fill up the remainder of this book, ought to be placed after the death of Samson, (Serarius, &c.) if some passages did not determine us to allow that their proper order must be soon after the death of Josue and of the ancients. The grandson of Moses must, on the former supposition, have been extremely old, whereas he is said to have been a young man, v. 7. The tribe of Dan was still straitened for room. C. 18:1, &c. C.—Josephus, (v. 2,) who passed over the history of Michas. Salien, A. 2622, the 22d year of Othniel and Phinees. H.—Anarchy at that time prevailed, (v. 6,) so that we need not wonder to behold such confusion among the Israelites. M.—*Ephraim*. The country was mountainous for nine miles. Adrichomius.

Ver. 2. *Mother*. A rich (C.) old widow, since she had grandchildren, one of whom was appointed to serve her domestic chapel. M.—She had lost a sum of money, and was venting *imprecations* against the thief, when her son came and informed her that he had it safe, upon which she changed her curses into blessings.—*Swear*, may have another meaning, as if she had made a vow of this money. C. M.—

Lord. Hebrew *Yehova*, the title of God, which she gives to idols, (M.) or perhaps she preposterously adored both the true and false gods at the same time. C.—Many Protestants assert that her intention was good, in what she did. Monceius, Grot. &c.—So willing are they to excuse all from idolatry but Catholics! H.—Almost all interpreters condemn Michas and his mother of superstition, and of acting contrary to the express orders of God, in appointing a priest who was not of the family of Aaron, &c. C.—Their graven image was an idol. But this is no proof against the sacred images of Catholics. W.

Ver. 3. *God.* Hebrew *pesel umaseca*. The word *thing*, would perhaps be as well substituted, as (H.) all are not convinced that the woman was guilty of idolatry. Cajetan.—The same figure might be both graven and molten. The image was first carved, and then covered with plates of gold, &c. in the more ancient times. C.—There might be two figures made by Michas. Salien.—The Theraphim denote “images which foretel what is to happen.” Rabbins. T.—But this is not always the case. H.

Ver. 5. *That ... idols* is added by the Vulg. S. Jerom supposes that the ephod denotes all the sacerdotal vestments, and the *theraphim* whatever else was requisite for priestly functions, ep. ad Marcel. Grotius is of opinion that these theraphim, or cherubim, are styled *elohim, gods*, (v. 5) and that the altar, candlesticks, &c. are designated above by whatever was to be *graven* or *molten*. Michas had a mind to represent the tabernacle, with its ornaments, in miniature. By the theraphim he might imitate the urim, &c. at the expense of 200 sicles, while 900 might be set apart for the other ornaments. C.—Many think that he wished to have domestic gods, like the *Lares* or *Penates*.—*Hand.* That is, appointed and consecrated him to the priestly office. Ch.—He put in his hand the offerings which he had to make, as was customary. Ex. 28:41. C.—*Priest*, contrary to all order. M. Num. 3:10. Heb. 5:4. C.—The anointing of his hands with oil, prescribed, (Lev. 8) could give him no authority. W.

Ver. 6. *Himself.* Serarius thinks this took place before Heli was appointed to succeed Samson. But the opinion of Salien (M.) is more probable. For, though he places this history in the 22d year of Othoniel, yet we must remember that he attributes to him all the years of anarchy, so that this liberty was taken by an individual, when none had power or zeal enough to restrain it. How much would Phinees be mortified at this prevarication if he were still alive! H.—The title of *king* may be applied to the judges. But this book was probably written after the appointment of Saul. C.

Ver. 7. *Another*, is not in Heb. or the Sept. but it refers to the former young priest, the son of Michas, whose place he took.—*Thereof*. It is uncertain whether this be spoken of the city or of the man. Some think that this Levite's mother was of Juda, though his father was the son of Moses. C. 18:30. C.—He was poor, as the people neglected to pay tithes, and he imitated their irreligion, being of a fickle temper. He was yet single, (v. 10) though he married among the Danites. C. 18:30. M.—Being a Levite, he is esteemed fitter for the priesthood; so Protestants receive with joy an apostate Catholic priest. W.

Ver. 10. *A father*. So he styles him out of respect, as we do our directors. H.—It is a title of dignity. Est. 16:11. 2 Mac. 14:37. 2 Par. 2:13. C.—*Pieces, sicles*.—*Double suit*, one for summer and another for winter, (M.) or such as might be worn on common, or on sacred occasions, unless it rather mean a cloak and a tunic; (C.) a change of dress. C. 14:13.

Ver. 13. *Good*. He was in hopes that the people would come and make their offerings with more zeal, so that he would derive greater advantage: the true character of superstitious misers. 1 Tim. 6:5. C.—He foolishly flattered himself that God would be pleased with his devotion; though he had done so many things contrary to the law. M.—Thus many form a religion to themselves, and would still claim the title of Christians. But the judge will drive them away with, *I never knew you*. Mat. 7:23. They think that if they believe some things (which they are pleased to call fundamental, though they cannot agree what they are) they may form a “true Catholic church” out of *all* the contradictory heresies which have made such havoc in the world! Perhaps Michas thus deluded himself with the idea that his innovations were not fundamental. It is rather ridiculous to hear J. Wesley, and a late very weak defendant of his, (Mr. Slack,) refusing the title of Christian to Roman Catholics, while they prostitute it to almost every sectary. But heretics have, indeed, no just pretensions to it. See S. Athanas. &c.

JUDGES 18

Ver. 1. *Days*, after the death of Josue and the ancients. Debbora speaks of the tribe of Dan, as addicted to navigation. C. 5:17. C.—It had now conquered most of the enemies who had formerly forced some to seek fresh settlements, (H.) as it is hinted at, Jos. 19. The particulars are here given in detail. C.—*Received*, &c. They had their

portions assigned them, Josue 19:40. But through their own sloth, possessed as yet but a small part of it. See Judges 1:34. Ch. W.—Prot. supply, “*all their inheritance* had not fallen unto them among the tribes of Israel.” H.

Ver. 2. Family. Heb. “From their extremity.” Which may denote such as came to hand, (C.) or princes, (De Dieu) or people of mean appearance, (Castalion) unless we explain it “from their coasts,” with Montanus, Prot. &c. H.

Ver. 4. Voice. His pronunciation was different from that of the Ephraimites. C. 12:6.

Ver. 5. Lord (Elohim.) A title sometimes given to false gods. The Levite answered in the name of *Jehova*; whence it is inferred that they all adored the true God, though their worship was not clear of superstition. C.

Ver. 6. Looketh with approbation. H.—It is uncertain whether this prediction proceeded from God, from the devil, or from the crafty Levite, (C.) who might answer as he thought the messengers wished him to do. M.—Their undertaking proved successful. But the devil, who knew the valour of the Danites, and the security of the citizens of Lais, or even a man of moderate prudence and sagacity, might have told what would be the probable event of an attack in such circumstances. C.—Whether God approved or condemned the Levite’s worship, he might speak by his mouth, as he did by that of Balaam. H.—But it is generally supposed that Jonathan was the organ of the devil, (C.) who answered with a degree of obscurity, as he was accustomed, (W.) that, in any case, his credit might subsist. H.

Ver. 7. Lais, four miles from Paneas, towards Tyre. It is called *Lesem Dan*; (Jos. 19:47) both the ancient and the new name being joined together.—*Rich*, Heb. has almost as many different meanings as interpreters. De Dieu, “There was no one to put them to shame, no chief magistrate.” C.—Prot. “and *there was* no magistrate in the land that might put them to shame in *any* thing.” H.—The citizens of Lais were perhaps a colony, and followed the manners and religion of *Sidon*, but were at a day’s journey from their territory; (Josephus) so that the latter could not come to their assistance at a very short warning. The Danites were therefore encouraged to make the attack, (C.) particularly as this city was confident in its own strength and riches, and made no alliance with any other. H.—Sept. Alex. &c. read, *Aram* instead of *Adam*. “They had no commerce with Syria.” But the Roman edition (C.) has, “they are far off from the Sidonians, and have no (word or) commerce with man.” The edition of Grabe repeats

a great part of this verse again; v. 9, with an obelus.

Ver. 9. *There will*, &c. is added to signify, that it will be necessary only to go to take possession. H.

Ver. 10. *Secure*. “No one is sooner overcome than the man who has no fear; and security is generally the forerunner of ruin.” Velleius 2. *initium est calamitatis securitas*.

Ver. 11. *War*, besides their wives, &c. v. 21.

Ver. 12. *Behind*, on the west. C.

Ver. 14. *To do*. Whether we must take them by force or by craft. H.—It seems they had a premeditated design to seize them. C.

Ver. 17. *They*. Heb. and Sept. “and the five men that went to spy out the land.” H.—*Off*. The Levite’s attention was drawn off for a while by the 600 men, till the five, who had formerly become acquainted with him, had ransacked his little temple. C.—Perceiving them as they came out, he began to complain, but was soon persuaded to follow the Danites, and to abandon his former protector. So little dependence can be had on those who are faithless to their God! H.

Ver. 19. *Mouth*; to signify that silence must be observed. Job 29:9. Eccli. 5:12. Angerona, among the Romans, and Harpocrates, in Egypt, were represented in this posture; *digitoque silentia suadet*. Ovid, Met. ix.

Ver. 22. *Houses*. Heb. “near the house of Michas.” The poor fellow called his neighbours, and pursued the Danites, (H.) despising as it were all his other effects, in comparison with his god. M.

Ver. 25. *House*. The violence and injustice of the Danites cannot be excused, particularly as they were stealing what they deemed sacred. C.

Ver. 27. *And*, &c. Heb. “and they took what Michas had made, and the priest, ... and came.” H.—*Fire*, as they could not make themselves masters of it otherwise. They were forced afterwards to rebuild it. Some Rabbins have supposed, that Sidon and its colonies were not given by God to Israel: but their proofs are unsatisfactory. Laish was inhabited by the Chanaanites; and though it was in the territory of Aser, as the people of Dan had made the conquest, they were suffered to keep quiet possession of it. See Jos. 17:10.

Ver. 28. *Rohob*, which stood at the foot of Libanus. The vale belonging to this city, extended for about twenty miles.

Ver. 29. *Lais.* Heb. *Ulam Layish*, as the Sept. express it. C.—But the former term is explained by the Alex. and other copies in the sense of the Vulgate, *before*. H.—*Dan* is often placed for the northern boundary of Palestine. C.

Ver. 30. *Idol.* Heb. *pasel*. W.—Grabe's Sept. "the graven thing of Michas, and Jonathan the son of Gersam, of the son of Manasses." The Roman copy omits "of Michas," but retains Manasses, as the present Hebrew reads, instead of *Moses*. H.—It is suspected that the Jews have inserted an *n* over the word Mose, that it might not be known that a grandson of their lawgiver had been guilty of such impiety. They have not dared, however, to place the letter in the same rank as the others, but have suspended it, (C.) as if it were suspected, says Michaelis. Abendana relates, that by (or on) the authority of the ancients, this nun was added from the honour of Moses, lest his grandson might appear to be the first little sacrificing priest of an idol. The Latin Vulgate reads the name of Moses; and I am convinced that Moses, and not Manasses, ought to be understood: for how could a Levite have Manasses for his ancestor? Got. Comm. 1753. The Jews pretend that this relationship to the idolatrous king of Juda was not real, but figurative, in as much as Jonathan acted like him. But thus the reproach would fall on Gersam, who is said to be the son of Manasses, while the idolatrous priest is only placed as the son of Gersam. It is surely very absurd to say that he was the son of Manasses, because Manasses acted like him 800 years afterwards; and Sol. Jarchi honestly confesses that, "for the honour of Moses nun was written, on purpose to change the name, and it was written suspended, to indicate that it was not Manasses, but Moses." See Talmud Bava. fol. 109. The letter has, however, sometimes been suspended half way, and sometimes uniformly inserted, so that it has at last supplanted the genuine word. Some copies of the Sept. agree with the Vulg. Brug.—Theodoret reads, "Jonathan, the son of Manasses, of the son (υιου) of Gersam, of the son of Moses," retaining both words, in order to be sure the right one, as the copies varied. Kennicott, Dis. 2. see Deut. 27:4. Here we have a plain proof of the liberties which the Jews have taken with their text. But the providence of God has left us means to detect their fraud, by the Vulg. &c. In other difficulties of a like nature, the collation of ancient MSS. and versions will generally remove the uncertainty, and we may pronounce that the word of God has not been adulterated, though perhaps no one copy may now represent it in all its genuine beauty and integrity. See Proëlog. in SS. Mariana, C. xxiii. T. iii. Menoch. &c. Prot. here follow the corrupted Heb. "Manasseh." H.—*Captivity*, under the Philistines, when many of their brethren were taken prisoners, (Ps. 77:61. T.) and when Samuel obliged all Israel to renounce idolatry. 1 K. 7:4. E.—Serarius, (q. 7.) or

the sacred penman, speaks of a captivity, the particulars of which are not recorded. Salien understands it of the captivity of Nephthali, 35 years before the rest of the kingdom of Israel was destroyed: (4 K. 15:29. H.) though Lyran and Bonfrere explain it of the latter event, under Salmanaser. ib. C. 17. M.—We may allow that some interruptions took place under Samuel, David, &c. Salien.—In effect, Jonathan and his posterity might serve the idol of Michas till it was destroyed, at the same time as the ark was removed from Silo; (v. 31) and afterwards they might relapse into their wonted impiety, and act in the character of priests to the golden calves of Jeroboam; who, no doubt, would prefer such of the tribe of Levi as would come over to him, (Ezec. 44:10) though he was generally forced to select his priests from the dregs of the people. 3 K. 12. In this sense they might be priests in Dan, till Salmanaser led them captives. But substituting *galoth* or *geloth*, we might translate, “till the *deliverance* of the land,” which was effected by Samuel; (C.) who not only repressed the Philistines, (1 K. 7:13) but also persuaded all Israel to renounce the service of idols. ib. v. 4. H.

Ver. 31. *In Silo.* The ark was taken by the Philistines, (1 K. 4) after remaining at Silo 349 years, and 217 from the idolatry of Michas and of Dan. Salien. H.—*In those.* The Heb. here commences the following chapter, which contains an account of another instance of licentiousness, which probably took place after the two former. Phinees was high priest; but there was no civil head. C.

JUDGES 19

Ver. 1. *Ephraim.* Some think at Silo, to which place, he says, he was going, (v. 18,) though it might be only out of devotion. C.—*A wife.* Heb. “a concubine.” Sept. joins both together, “he took a harlot to wife.” H.

Ver. 2. *Left him.* Heb. *thozne*. Now *tizne*, (D.) “his concubine, fell into fornication against (Junius improperly translates with) him.” Chal. “She despised went from him.” Sept. “She was vexed at or she left him.” C.—Josephus, “as he was deeply in love with her on account of her beauty, he was displeased that she did not correspond with his love. Hence a quarrel ensuing, the woman would not bear his continual expostulations, and leaving her husband, after four months, returns to her parents. Hither, overcome by his love for her, he follows, and, by the mediation of her parents, he is reconciled to his

wife, both agreeing to lay aside all complaints." Ant. v. 2.—It is clear that the Sept. Vulg. &c. have read the text in a different manner from what we do at present, and their explanation seems more rational than the Hebrew. For, is it probable that a Levite should go to be reconciled to an adulteress, contrary to the intention of the law (Deut. 24:2. Jer. 3:1. Prov. 18:22) and the custom of the Jews, as well as of pagan nations, who looked upon those with contempt, who kept a woman of this character? The word concubine, we have often remarked, signifies a wife without a dowry, &c. (C.) such as the Mahometans still maintain as lawful wives. Busbec. ii.—*Months*. Josephus explain this of the time she had remained with her husband.

Ver. 3. *With him*. Heb. "her husband arose and followed her to speak to her heart, to bring her back." Gen. 34:3. He shewed great condescension and love, (H.) and she received him with suitable sentiments of regard, and did not become more haughty, as women, who perceive themselves to be courted, frequently do. If she had been married to another, she could not have been received by her former husband.

Ver. 7. *With him*. A beautiful instance of hospitality, like that of the disciples at Emaus. Luc. 24:29. M.

Ver. 8. *Advanced*. Heb. "and they tarried until the evening." Sept. "rest till the day decline." H.—He wishes them to wait till the hear of the day be over. C.—When he had obtained this request, he made the late hour an excuse for detaining them longer. But unhappily, the Levite was too resolute and desirous of returning home.

Ver. 9. *Depart*. Heb. and Sept. add, "early," before the sun was up to render travelling incommodious. H.

Ver. 10. *Jebus* was about six short miles from Bethlehem, and as many from Gabaa. It had not yet fallen into the hands of Juda (C.) and Benjamin, (H.) or they had been expelled again, so that the old inhabitants held possession of it at this time, (C.) as they did of the citadel till the reign of David. See C. 1:6. 21. H.—*Concubine*. She was his lawful wife: but even lawful wives are frequently in Scripture called concubines. See above, chap. 8:31. Ch.—ver. 2.

Ver. 13. *Rama* was not so far as Gabaa; so that, if they could not travel to the latter place, they might turn to the former, and lodge all night. They held on their journey, however, till they came not very late, to Gabaa.

Ver. 15. *Lodge*. No one invited them in. How much had these people

degenerated from the manners of Abraham and of Lot, to imitate those of the men of Sodom! H.—There was no inn it seems at Gabaa, though we read of some at Jericho, Gaza, &c. C. 16:1. Jos. 2:1. Gen. 42:27. C.

Ver. 16. *Jemini.* That is, Benjamin. Ch.—C. 3:15.

Ver. 17. *Bundles.* Heb. “saw a traveller in,” &c.

Ver. 18. *Of God.* Sept. “to my house I return in haste; and no one brings me into his house.” The tabernacle was fixed at Silo in Ephraim. H.—Chal. “the house of the sanctuary of God.” M. ver. 1.

Ver. 19. *Straw.* It used to be cut small, as hay was very scarce. S. Jerom in Isai. xxv. Heb. “straw and provender.”

Ver. 20. *I will.* Heb. “all thy wants be upon me.” I will furnish all that may be requisite. In this wicked city, there was at least, one generous soul, like Lot in Sodom. Gen. 18 and 19.

Ver. 22. *That is,* &c. An interpretation of the Vulg. Belial is sometimes rendered “devilish, apostate,” &c. Sept. “lawless, *or* transgressors.” M.—Aquila, “rebels.” Sym. “libertines,” without education or restraint. C.—Josephus lays the blame on some young men, who had been captivated with the charms of the Levite’s wife, whom they had seen in the street. But they seem to have had designs still more criminal, though they were prevailed upon to desist, when she was abandoned to them. H.—The demanded the Levite himself. C.

Ver. 24. *I have,* &c. A similar proposal was made by Lot; (Gen. 19:8,) and hence the old man, who was brought up to hard labour, and the young Levite might, through ignorance, suppose it lawful for them to do the like. M.—IT is lawful to advise a man, who is about to commit two crimes, to be satisfied with the less: but we cannot persuade any one to do even the smallest offence, that good may ensue. Rom. 3:8. The ignorance or good intention of these people might extenuate, but could hardly excuse their conduct, as it was unjust to the woman, whom the people of Gabaa did not ask for; and they ought rather to have encountered the utmost fury of the populace. Had the latter even come to the extremity proposed, if the Levite had made all possible resistance, his virtue could not have been injured. C.—His crown would have been doubled, as S. Lucy observed when the judge threatened to have her prostituted. *Castitas mihi duplicabitur ad coronam.* Dec. xiii. H.—Perhaps in the agitation of mind, caused by such a brutal proposal, the old man might have been so disturbed, as scarcely to know what he was saying, and he did not afterwards expose his daughter. C.—But the Levite, seeing him in such a

dilemma, on his account (H.) took this wife by force. Heb. &c. See Tostat. Bonfrere. E. C.—*Against nature*. Heb. “unto this man do not so vile a thing.”

Ver. 25. *And abandoned*. Heb. “and they knew her and abused her.” H.—Interpreters say in the most unnatural manner. C.

Ver. 26. *Lord*. So wives styled their husbands. 1 Peter 3:5.—*Down* dead through fatigue, (M.) shame, and grief. Joseph.—She had not power to knock. C.—Though the former misconduct of this unhappy woman might call for punishment, yet, after she was reconciled to her husband, we cannot but think he used her ill, though he acted through a sort of constraint and ignorance. H.—Instances of women dying under a similar treatment, may be found in Herodotus, and in the Russian and Turkish historians. C.

Ver. 29. *Israel*. One part, like an epistle, written with blood, to every tribe. Salien.—Some, without reason, think that Benjamin was neglected: but they were to be summoned, to bring their guilty brethren (C.) to condign punishment, or to share in their fate, as accomplices of the crime. H.—The state of the republic authorized the Levite to take this extraordinary method of rousing all to a sense of horror for what had been done. C.—His brethren, dispersed through the country, would no doubt take part in his grief.

Ver. 30. *Egypt*, that is for the space of eighty years. Salien.—Indeed the annals of all past ages could hardly furnish an instance of such barbarous lust.—*Done*. In every city, people gathered together to consult how the crime was to be expiated; (H.) and all agreed to assemble before the Lord. C.—Grabe’s Sept. observes, that the Levite “gave order to the men, to whom he sent, saying, these things shall you speak to every Israelite. If such a word (*or* thing) has come to pass, from the day of the coming up of the sons of Israel out of Egypt, till the present day? Take ye advice concerning it, and speak.” H.

JUDGES 20

Ver. 1. *Bersabee*, from the northern to the southern extremity of the land, (C.) west of the Jordan, as *Galaad* denotes that on the east, belonging to Israel. Only the Benjamites and the town of Jabes declined attending. H.—*Maspha*, on the confines of the tribes of Juda and Benjamin. Here the people frequently assembled; and it was a place of prayer, 1 Mac. 3:46. It is thought that an altar of *the Lord* had been erected. C.—*Maspha* denotes, “a height or watch-tower,” (H.) in Silo. Mas. in Josue xviii. 26.

Ver. 2. *Chiefs*. Lit. “angles and corner-stones,” whose business it was to keep the people in order; or, all the different ranks of men might be designated. C.—Sept. “the climate,” or country. H.—Syr. and Arab. “the families of all the people.” 1 K. 14:38. C.

Ver. 3. *Levite*. Heb. and Sept. do not say that the discourse was addressed to him; but he was the most interested, and capable of giving a true account. Heb. “The said the children of Israel, Relate (Sept. ye) how this wickedness happened, (4) And the Levite,” &c. answered.

Ver. 5. *Kill me*. He expressed an abominable crime by another less horrible. Salien.—But he does not say that he brought out his wife. He might conclude, that if he had been exposed to their fury, he would have experienced a similar fate. H.—So determined was he to resist to the last extremity. The outrage would have been more hateful to him than death. C.—We may reasonably conclude that his wife had the same sentiments, and that she died a martyr to her conjugal fidelity, resisting even unto death, and thus making some atonement for her past misconduct.

Ver. 6. *Because*, &c. Heb. and Sept. “for they have wrought (*zimma*, a word which the Sept. (Alex. and Vat.) leave untranslated, others render *dishonesty*) lewdness and folly,” or a most impious act of lust. H.—They do not compare this crime with every other that had been committed, as idolatry, and other sins, which directly attack God, are greater. But this was the most atrocious injustice which could be done to a fellow creature. Salien.

Ver. 9. *In common*. Heb. “by lot.” C.—They chose one man out of ten to procure provisions, selecting 40,000 for that purpose, or the 10th

part of the forces. H.

Ver. 11. *With, &c.* This is added to explain. C.—Heb. “united as one man.” H.

Ver. 12. *Sent.* The law of nations requires that satisfaction be demanded, (C.) before a war commence. M.—The former resolution (v. 9,) was only conditional, if the Benjamites should prefer defending their brethren of Gabaa, before punishing them, as they deserved. C.—Indeed their absenting themselves from this general assembly, implied as much, and the Israelites were determined, at any rate, to see that the guilty were duly punished. H.—*Tribe.* Heb. “tribes,” denoting the great families of Benjamin. Gen. 46:21. Num. 26:38.

Ver. 15. *Men.* This number is verified, v. 35. The Benjamites had 25,700 in all, of whom they lost 25,100; so that 600 remained. Heb. reads here 26,000; and some pretend (C.) that 1000 fell in the two victories which they obtained. Grot. &c.—But this is without proof, and the Vulg. is confirmed by Josephus, and by most of the copies of the Sept. though the Vat. copy has only 23,000. C.—*Gabaa.* Heb. and Sept. add, “which were numbered 700 chosen men.” Grabe repeats in the following verse with the Heb. “Among all this people, 700 chosen men,” which seems to insinuate that these expert archers were selected out of all the army. H.—But the other copies of the Sept. agree with the Vulg. that they were all of Gabaa, (C.) as if they were trained at this city with more particular care, to hit a mark how small soever.

Ver. 16. *Right.* Sept. “ambidextrous.” Moderns generally translate the Heb. “left-handed.” But we have seen that such a meaning is improbable. C. 3:15.—*Side.* The inhabitants of Palestine formerly applied themselves very much to this exercise, and by them it was propagated over other parts of the world. Plin. vii. 56. Strabo (iii.) observes that the people of the Balearic islands became famous for slinging, only after the Phœnicians had taken possession of their country, which is the present Majorca and Minorca. They could hit the mark without failing, and penetrate every sort of armour. Florus iii. Their bullets of lead were sent with such violence, as sometimes to melt in the air, according to Ovid and Seneca, q. 2. 56. The slingers commonly stood 600 paces from the mark of white, which they seldom missed. Veget. ii. 23. The stones which they used weighted a pound among the Romans. The sling would frequently carry farther than a bow. Xenophon, Anab. v. Yet the exploits of bowmen are not less extraordinary than what is here recorded. Philostorgius (ii. 12,) assures us that the Indians, after they have been drinking, will shoot

at a child, and only touch the ends of his hair. Domitian would shoot from a great distance, and make the arrow pass between the extended fingers of a child, and at other times would divest himself with piercing an animal with two arrows, so that they would stick out like horns. Sueton. Soranus could send an arrow into the air, and pierce it with another as it fell. The emperor Hadrian writes of him,

“Emissumque arcu dum pendet in aere telum,
Ac reedit ex alto, fixi fregique sagitta.” C.

Ver. 17. *Thousand.* Their numbers had decreased since they came out of Egypt, (Num. 1 and 26) when they were 600,000 fighting men. M.—But we must reflect, that some would be left to garrison the cities, &c. The Benjamites must surely have been infatuated to encounter so great a force in such a cause. H.

Ver. 18. *Silo.* Heb. simply “to Bethel,” which the Sept. Syr. Josephus, and others, explain of the city: but others generally understand “the house of God,” at Silo, for which Bethel is placed. C. 21:2. 9 and 12. Phinees resided near the tabernacle, and was desired to consult.—*Juda* is not the name of a man, but of the tribe; (C.) and probably Othoniel would have the chief command. Salien.—The Israelites do not ask whether they ought to make war on their brethren, &c. but only desire to know which tribe shall begin the attack. C. 1:1 and 10:18. They manifest a degree of presumption, which God soon chastised, (C.) as well as the idolatry of Dan, &c. which they had neglected to punish, though they had an express command to do it. Deut. 13:12. Salien.—They were full of pride, and only concerned to revenge their own wrongs. H.

Ver. 22. *Trusting in their strength.* The Lord suffered them to be overthrown, and many of them to be slain, though their cause was just; partly in punishment of the idolatry which they exercised or tolerated in the tribe of Dan, and elsewhere: and partly because they trusted in their own strength: and therefore, though he bid them fight, he would not give them the victory, till they were thoroughly humbled, and had learned to trust in him alone. Ch.—God’s thoughts are often different from ours; and he frequently delays to crown with success the most holy enterprises, that man may learn to be more humble, and to trust wholly in his mercy. C.

Ver. 23. *And join battle.* This is an explanation of Heb. “against him.” H.—The Israelites still neglected to sue for the divine protection, trusting in their numbers. God sends them again to battle, and suffers them to be routed. Did he deceive them? By no means. He wished them to learn the important lesson of self-diffidence, and he had not

promised them the victory. H.—But after they had humbled themselves, He acts like a master. *I will deliver*, &c. v. 28. C.

Ver. 25. *Sword*. In each battle the Benjamites kill almost as many as their whole army, in all 40,000 Israelites, without losing a man, v. 15. H.

Ver. 26. *Evening*. Till then the Jews never eat on fasting days. The Turks still do the like: but they only change day into night, as they sleep till sunset, and then begin to feast and to make merry. C.

Ver. 28. *Was over*. Heb. “stood before it at that time,” (H.) in the camp, (C.) or perhaps at Silo, which was not so remote; but some, if not the whole army, might go thither to weep, and to consult the Lord. Phinees had formerly displayed his zeal against the impiety of Beelphegor. Num. 25:7. He was contemporary with Jonathan, the priest of Michas. Kennicott.—Hence it appears that this took place not long after the death of Eleazar. Jos. 24. W.

Ver. 31. *To Gabaa*, from some other city. H.—This body of men consisted of 10,000, who were designed to draw off the Benjamites from the city into the midst of the forces of Israel, at Baalthamar; while another division, in ambush, on the west of Gabaa, had to enter the city, and having set it on fire, were to prevent the inhabitants from re-entering. C.—They use a similar stratagem to that which Josue (C. 8) had employed against Hai. (Salien.

Ver. 33. *Baalthamar*, the plain of Jericho; (Chal.) or rather a village in the vicinity of Gabaa, which Eusebius calls Besthamar.

Ver. 34. *West side*. Heb. *mare*, “a cavern,” (C.) “a plain,” (Chal.) “the thickets.” Vat. &c. But the Sept. have read *marbe*, “the west,” with the Vulge. C.—The Vat. copy leave Maraagabe. M.—Gabaa was situated on a hill, and the ambuscade might be concealed in a cavern, some of which in Palestine are very spacious. C.

Ver. 35. *The sword*. It seems the slingers also used the sword, v. 16.

Ver. 36. *Flee*; some towards the city, others to the wilderness, and to Remmon, v. 45. H.—*That*. Heb. “because they confided in those whom they had place din ambush, near Gabaa.” Hence they were not so eager to prevent their flight, by surrounding them.

Ver. 37. *Arose*. Heb. “drew along (advanced or sounded the trumpet a long time,)” perhaps for a signal, (C.) though the firing of the city seems to have been designed for this purpose, v. 40. H.

Ver. 39. *Saw.* Heb. “retired in the battle, Benjamin began to smite and to kill ... about thirty men; for they said, surely they are destroyed before us, (or flee) as in the first battle.” It is wonderful that they should thus so easily fall into the very snare laid formerly for the men of Hai. Jos. 8:5.

Ver. 42. *Them.* Heb. “and those who *came* out of the cities, (of Benjamin) they (destroyed, (H.) or the other Israelites) destroyed them who fled in the midst of them.”

Ver. 43. *Rest.* Heb. “with ease, *or* at leisure they crushed them,” &c. Others translate, (C.) *Monvee*, from Nucha, Noua, (Sept. Rom. H.) Menucha,” &c. We read of a place in the tribe of Juda, called Menuchta, 1 Par. 2:52. C.—The same word may be taken as a proper name, or may signify rest. M.

Ver. 45. *In that.* Heb. “and they gleaned of them in the highways 5000 men, and pursued them close to Giddom,” of which the Vulg. takes no notice. The Roman Sept. reads “Gedan;” the rest have “Galaad.”

Ver. 46. *War.* The Scripture, and other authors of the greatest exactitude, sometimes use round numbers. C.—An odd hundred (v. 35, and 15. H.) is here neglected. C.

Ver. 47. *Escape.* Mercy was shewn to these, as the tribe had been already treated with sufficient severity. S. Jerom says, they were “reserved for the sake of the apostle Paul,” (epit. Paul. M.) who was descended from some of them. H.—*Remmon*, near Gabaa. Zac. 14:10. Eusebius places it fourteen miles north of Jerusalem. C.

Ver. 48. *And villages*, is not expressed in Heb. &c. But as both cities, and all the inhabitants were destroyed, the villages would share the same fate, (H.) as being under a curse. The Israelites concluded, from the exemplary vengeance which had been taken of Sodom and Gomorra, that they were authorized to treat their brethren in guilt with the utmost severity. C.

JUDGES 21

Ver. 1. *Sworn*, (juraverunt.) The mention of *Maspha*, seems to determine that this oath was taken before the battle; though it would otherwise appear, that the Israelites engaged themselves to extirpate the tribe in the heat of their fury, and after they destroyed the women of Benjamin. If they could lawfully slay their brethren

indiscriminately, as connected in the same wicked cause, (H.) they might surely refuse their daughters to any of those (M.) who might chance to make their escape. H.—But they ought first to have consulted the Lord, as this was a matter of as great consequence as to know who was first to go to battle. They seem to have discovered the rashness of their proceedings, and to have repented when it was too late; and they ridiculously attempt to elude the obligation of the oath, which lay heavy on their consciences. Salien.—They think it sufficient to adhere to the letter, while they neglect the spirit of their oath. H.—The ancients had a scrupulous regard for oaths, and did not allow themselves the liberty of interpreting them away. Gen. 24:5. Jos. 9:15. 1 K. 14:24. C.—But here the Israelites wish to keep and to evade the oath at the same time. H.—Serarius, &c. declare that their oath was lawful, as they did not consider the inconveniences which would attend its execution. As soon as they perceived them, the obligation ceased; though, if their erroneous conscience dictated the contrary to them, they were obliged to follow it, (T.) if they could not receive a more certain information. H.—Tostat and others maintain that the oath was null, as being illegal, and consequently of no force. Grotius (Jur. ii. 2, 21,) lays it down as the right of nature, for people to marry with their neighbours, (C.) though an individual may refuse such connexions; (H.) and S. Aug. (de C. ii. 17.) allows, that he Romans had “a right, perhaps, to seize the Sabine women, in a war declared on account of the unjust refusal.” We can excuse the Benjamites for taking the women of Silo, by force, on no other plea, (C.) unless the consent of the parents and of the virgins intervened. H. v. 22.—If, therefore, the Israelites could not lawfully deny their daughters in marriage to the Benjamites, their oath was unjust, and nowise obligatory. C.—They had not right to punish the innocent with the guilty, as they had received no order from God; (Salien) and therefore they ought not to have slain the unoffending females of Benjamin, or of Jabes, v. 11. It is not necessary for us to defend the rash oaths or conduct of the Israelites in exterminating their fellow creatures, who were innocent; nor in the rape, &c.

Ver. 2. Silo. Heb. simply, “to Bethel,” as C. 20:18. Sept. Alex. “to Maspha and Bethel.” H.

Ver. 3. Evil. Thus they style their own cruelty, in destroying the women and children, and in taking an oath to prevent the remaining Benjamites from having any posterity, unless they married with strangers, which the law forbade, (C.) though it would hardly bind in cases of such necessity. H.—Hence the sons of Noemi are excused from entering into such marriages. Ruth 1:4. T.—Heb. and Sept. do not mention, *so great an evil*, but only *this*. The context however shews,

that the people considered the extermination of a whole tribe, as a dreadful misfortune; and, as it was going to take place in consequence of their oath, unless some expedient could be discovered to prevent it, without the guilt of perjury, they were moved with repentance, and endeavoured to appease God's wrath by a multiplicity of victims. How much better would it have been not to have made a vow, than after making it, to strive to render it ineffectual! Eccle. 5:3. 4. It does not appear that God gave them any answer in all this affair; and the concluding verse seems to indicate, that their conduct was displeasing to him. Perhaps he punished this, as well as the other faults of his people, by delivering them over to Chusan for eight years, as Salien and Usher place the first year of servitude immediately after the close of this unfortunate war, which would enable the Chanaanites to gain fresh strength, and to rejoice at the civil broils of Israel. C. 3:8. Aod, who slew Eglon, about 94 years afterwards, was not yet born. H.

Ver. 4. *Altar*, within the tabernacle, to suffice for the number of victims as Solomon did; (3 K. 8:64. T.) or out of the court, by God's dispensation, as they were defiled with blood; (Num. 31:24. C.) though this is not certain, as four months elapsed between the battle and the reconciliation of the remaining Israelites with their brethren: (C. 20:47) so that during that interval, they might have committed the massacres in the different cities, and still have had time to be purified seven days, as the law required, before they could be allowed to enter the *camp* or the tabernacle. H.—Some think that *one* altar was prescribed only during the sojournment in the desert. See Serar. M.

Ver. 5. *Slain*. Why then did they deem it lawful to reserve the virgins? or if they meant only those who were fit for war, why were the married women, &c. involved in the common ruin? The people of Jabes deserved chastisement, for seeming to connive at the wickedness of Gabaa, and by separating themselves from the religious sacrifice of the rest. But it does not appear that they were legally summoned, nor had the majority of the people a right to execute such summary justice upon a few, who perhaps might not have been acquainted with their vows and new made laws. H.

Ver. 6. *Say*. Governors should use great discretion, and correct with justice and mercy. S. Greg. 1. ep. 24. W.

Ver. 7. *In general*. Heb. "by the Lord," with an imprecation, v. 18. M.

Ver. 8. *Jabes* was between Pella and Gerasa, upon a mountain, east of the Jordan. It was after its destruction rebuilt, (C.) and became very famous, (1 K. 11. M.) if it was indeed ever demolished. We know not what prevented the inhabitants from joining in common cause. H.

Ver. 10. *Ten.* Heb. Chal. Sept. and Josephus read, *twelve*. The refusal to serve in the national army was punished like a sort of rebellion, with death, no less than to desert. Debora cursed the inhabitants of Meros, on this account. C. 5:23.

Ver. 11. *But*, &c. This is not expressed in the Heb. or the Sept. though it be sufficiently implied, (C.) as the males and married women only are ordered to be slain. H.—It is doubted whether the virgins, who were not fit for marriage, were reserved or butchered. But probably all the younger children were saved (C.) of that sex, though the order was to kill the wives and children; and the reason for sparing any was, that the Benjamites might be supplied with wives immediately. H.—Heb. and Sept. insinuate, that the citizens were to be treated as those who were under an anathema: “ye shall utterly destroy;” anathematize. Yet the house and cattle were spared. M.

Ver. 13. *Them*, the messengers to, &c. Heb. “and to make unto them a proclamation of peace.” H.

Ver. 15. *Sorry*, *and*. Heb. “for Benjamin, because the Lord had made a breach in Israel.” C.

Ver. 17. *And we*, &c. Heb. “and they said: an inheritance for those Benjamites who have escaped, that a tribe,” &c. They wished to repair the breach as fast as possible, so that each of the 600 may have a wife.

Ver. 19. *Counsel*, among themselves. H.—*Solemnity*. It is not known which is meant, as all the three great festivals occurred during the time that the vines were covered with leaves; (v. 20) or this feast might be one peculiar to the city of Silo, in memory of the ark being transported thither. Vatable thinks that the description here given, regards the place where the dance was to be, as all must have known the situation of the city. Silo rather lies to the west than to the east, (C.) if we draw a line from Bethel to Sichem, but the road might be circuitous. H.—S. Jerom places Silo ten miles west of Sichem.—*Lebona* may be Chan Lebna, four miles to the south of it. C.

Ver. 21. *To dance*; not in a lascivious manner, as a certain heretical interpreter would have it, but out of a religious motive. M.—Such dances were formerly very common among all nations. The Therapeuts, who are supposed to have been the first Jewish converts to the Christian faith, in Egypt, and were remarkable for their modesty and serious deportment, danced nevertheless in their religious assemblies, first in two separate bands, and afterwards men and women together. Philo. contemplat. The women still dance round the tombs of their relatives, in Palestine, with solemn lamentations.

Roger, and Le Brun's Voyages.—*Come.* Josephus insinuates, that the women were to be seized as they came from different parts to the solemnity. But it hance appears that they were coming out to the city; (C.) though it is very probable that the virgins did not all belong to it, but came from all Israel: for why should the people of Silo be forced to supply wives for these surviving Benjamites, against whose character they might reasonably entertain such strong objections? But, if all the assembly agreed that the Benjamites should select from among their daughters whomsoever they could lay their hands on, they could not complain that they were treated with peculiar severity. H.—But did not the Israelites offend by giving this counsel, so contrary to the import of their vow? And were not the Benjamites equally guilty in following such advice? It is answered that, in odious matters words must be taken in all their rigour, and the person who vows not to *give*, does not engage himself to reclaim if the thing be *taken*. Those who gave the advice are not perhaps deserving of excuse, on account of the artifice which they employ to get rid of their oath; but the rest, who were not apprised of it till after the execution, were surely without blame; and the Benjamites, who followed the counsel of respectable men, in such circumstances, cannot be considered as guilty of a rape, &c. Grot. Jur. ii. 13. A. Lapide. C.—S. Ambrose (ep. 6,) seems to be of this opinion. Tostat and others cannot, however, approve of these arguments. “As they erroneously supposed that they were bound by their oath, they *prudently* turned aside to advise the rape.” T.—So Liran. &c.—But this was only a human prudence. H.—The ancients gave counsel to the Benjamites, to ask the people of Silo to give them their daughters in marriage, knowing they would not grant the request, that they might afterwards have recourse to the expedient of taking them by force. “No doubt they were not without blame. For as they believed that their oath was binding, they ought neither to have done nor to have advised any thing, by which it might be violated.” Salien, A. 2622.—The rape at Silo preceded that of the Sabines, at Rome, about 700 years, and both probably happened in September. T.

Ver. 22. Part. Heb. is variously translated; but the Sept. and Arab. agree with the Vulg. By your refusal, and by your oath, you have constrained them to take what you would not, (C.) or could not grant. Prot. “Be favourable to them for our sakes, because we reserved not to each man his wife, in the war; for ye did not give unto them, at that time, *that ye should be guilty.*” H.—You have not to answer for the infraction of the oath, since you did not *give* your daughters. C.—They had not objections to the Benjamites on any other head, and the young women were not very reluctant. T.—It is wonderful that the high priest, Phinees, appears so little on this occasion. If he had

spoken in the name of God, the rest would have been under no perplexity.

Ver. 24. *Himself.* This remark has been made twice before, respecting the conduct of Michas and of Dan, both which deserved reprehension. It seems to be added here for the same purpose, that we might not be so much startled at the relation of such strange proceedings. Soon after this event, the angel came to upbraid the Israelites. C. 2:1. H.—There was not judge perhaps, but anarchy then prevailed. D.—At least the people were under more restraint when they had kings, (W.) or judges divinely appointed at their head. H.

RUTH

INTRODUCTION

This Book is called **Ruth**, from the name of the person whose history is here recorded; who, being a Gentile, became a convert to the true faith, and marrying Booz, the great-grandfather of David, was one of those from whom Christ sprang according to the flesh, and an illustrious figure of the Gentile church. It is thought this book was written by the prophet Samuel. Ch.—The Holy Ghost chose that the genealogy of David, and of the Messiah, should be thus more clearly ascertained. Theodoret.—Christ proceeded from the Gentiles, as well as from the Jews, and his grace is given to both. W.—*Send forth, O Lord, the lamb, the ruler of the earth, from Petra.* Isai. 16. This was the capital city of Arabia Petrea, where Ruth is supposed to have lived, (Tostat) being, according to the Chal. &c. the daughter of Eglon, king of Moab. The Jews also pretend that Booz was the same person as Abesan, the judge. But it is by no means certain to what period this history belongs. Usher places it under Samgar, about 120 years after Josue. C.—Salien believes that the famine, which obliged Elimelech to leave Bethlehem, happened under Abimelech, and that Noemi returned in the 7th year of Thola, A.C. 1243. This event certainly took place under some of the judges; so that we may consider this book as an appendix to the preceding, like the last chapters, (Judg. 17. &c. H.) and a preface to the history of the kings. C.

RUTH 1

Ver. 1. *Of one.* Heb. "And it came to pass in the days when the judges ruled." H.—The *and* shews the connection with the former book. C.—*Land.* Chal. adds, "of Israel," (M.) while the less fertile country of Moab had abundance. God thus punished the idolatry of his people. Some say the famine lasted ten years; but this is uncertain, though Noemi continued so long out of the country, v. 4. Salien.

Ver. 2. *Elimlech.* Josephus and others read erroneously, Abimelech. He was probably called also Jokim. 1 Par. 4:22.—*Ephrathites.* This title often designates people of the tribe of Ephraim; (Judg. 12:5. 1 K. 1:2,) but here it means those of Ephrata, which is also called Bethlehem of Juda, about five or six miles south of Jerusalem. Gen. 35:19. Mic. 5:2. C.

Ver. 4. *Ruth* was the wife of Mahalon; (C. 4:10,) and signifies one "well watered, (M.) or inebriated," &c. H.—The sons of Noemi were excused by necessity in marrying idolaters, though they ought to have done their best to convert them. The Chaldee greatly condemns their marriage, and thinks that their death was in punishment of their prevarication. Deut. 7:3 and 20:11. C.—Salien is of the same opinion. So various have always been the sentiments of people on this head! H. See Serarius, q. 11.

Ver. 8. *Mothers,* who had separate apartments from the men. C.—*Me.* They had behaved with great respect and love towards their husbands, and towards Noemi, whom they even wish to accompany. M.—The pronouns in this, and verses 9, 11, 13, and 19, are surprisingly corrupted in Heb. being masculine or feminine, where we should expect the contrary. Kennicott.

Ver. 9. *Take.* She proposes marriage to them, as a state more suitable to their years, (H.) and wishes that they may experience none of its solitudes, (1 Cor. 7:28,) but be constantly protected by their husbands. Widows are exposed to many difficulties. M.

Ver. 11. *Of me.* Hence it appears that the Rabbins are under a mistake, when they say that those children who are born after the death of their brothers, are not obliged to take their widows.

Ver. 13. *Marry.* Heb. "would you stay for them from having husbands!"

Ver. 14. *And returned,* is not expressed in Heb. But the Sept. have, "and she returned to her people." H..

Ver. 15. *To her gods, &c.* Noemi did not mean to persuade Ruth to return to the false gods she had formerly worshipped; but by this manner of speech, insinuated to her, that if she would go with her, she must renounce her false gods, and turn to the Lord, the God of Israel. Ch.—She wished to try her constancy. Salien.—Most infer from this passage, that Orpha was never converted, or that she relapsed.—*Her gods*, may indeed be rendered in the singular, “god.” But what god was peculiar to her and the Moabites, but Chamos! C.—Noemi might well fear that Orpha would give way to the superstition of her countrymen, to which she had been addicted, even though she might have made profession of serving the true God, while she lived with her. H.

Ver. 17. *The Lord do so and so, &c.* A form of swearing usual in the history of the Old Testament, by which the person wished such and such evils to fall upon them, if they did not do what they said. Ch.—It is not certain that they expressed what particular evils. C.—They might be willing to undergo any punishment, if they should transgress. H.—The pagans used a similar form of imprecation. 3 K. 19. 4 K. 20:10. C.

Ver. 19. *That Noemi.* This exclamation might proceed either from surprise, or from contempt. M.

Ver. 20. *That is.* The explanations are added by S. Jerom. H.—Noemi had formerly a husband and two sons, with great riches, of which she was now deprived. W.

Ver. 21. *Almighty.* Heb. *Sadai*, (“the self-sufficient”) hath afflicted.”

Ver. 22. *Harvest.* About the month of Nisan, or our March (C.) and April. M.

RUTH 2

Ver. 1. *Booz.* The Scripture does not specify how nearly they were related. R. Josue says Elimelech, Salmon, and Tob (C. 3:13,) were brothers, and Booz was the son of Salmon, which cannot be refuted, (Serar. q. 1. M.) though the authority and proofs be very weak. It is not, however, more probable that Booz was the *brother* of Elimelech. Some think that he was not the immediate son of Salmon, as four persons seem too few to fill up the space of 366 years, from the marriage of Rahab till the birth of David. But this is not impossible. C.

See C. 4:20.

Ver. 2. To me. It was the privilege of the poor and of strangers to glean. Deut. 24:19. Lev. 19:9. Yet Ruth asks leave, through civility. C.—This law is no longer in force, but it would be inhuman for the rich to deny this liberty to those who are in distress, and willing rather to work than to beg. T.

Ver. 4. With you. This blessing the Church still adopts in her service. W.—It was customary to bless one another during harvest. Ps. 128:5, 8. C.—Booz did, as Cato advises, *Ne opera parcas visere*; “See what is going forward.” The master’s eye makes the servants diligent. H.

Ver. 5. Man. Heb. *nahar*, a man in the prime of life. He had the care of all in the field, during the absence of his master; whence Josephus styles him *agrocomos*, or *agronomos*. M.—Homer mentions an officer or king, standing with his sceptre in the midst of the reapers, and silently rejoicing at the rich profusion of the field. Iliad.—Thus we see the taste of the ancients, while agriculture was honourable.

Ver. 7. Moment. Heb. “her tarrying in the house is but small, *or* till now, that she remains a little in the house.” She entered the house with the reapers, during the excessive heat of the day, and to avoid the suspicion of taking more than was allowed, during their absence. C.—Sept. “she hath not discontinued to work in the field even a little.” Her diligence and modesty attracted the notice of Booz. H.

Ver. 9. Thee. The men tied the corn after the female reapers, (C.) and Ruth was authorized to follow, close at their heels, without fear. H.—*The waters.* This is not expressed in Heb. but it is in the Sept. and the Chal. C.—The privilege of having water in those countries was very considerable. M.

Ver. 10. Country. S. Elizabeth was impressed with similar sentiments, when she was visited by the blessed Virgin; (H.) and so was David, when he considered the wonderful condescension of God. Ps. 8:5. 143:3. Job 7:17. C.—Frequent instances occur in Scripture of people worshipping, or shewing their gratitude to their fellow creatures, by this posture of the body. M.—Yet no suspicion of idolatry attaches to them. Gen. 23:7. &c. H.

Ver. 11. Heretofore, to embrace the same religion. M.

Ver. 12. Work. Booz doubted not but a full and eternal reward was due to good works. W.—*Fled.* This similitude frequently occurs, (Ps. 35:8. Mat. 23:37,) to denote protection. C.—Chal. “Thou art come to be a proselyte, and to hide thyself under the shade of the majesty of

his glory." M.

Ver. 13. Heart. This has the same meaning as the former part of the sentence. C. See Ose. 2:14. H.—*Maids*, but more lowly and mean. M.

Ver. 14. Vinegar, or small wine, made on purpose for working people. Some think that such was presented to our Saviour. Yet vinegar was very frequently mixed with other things, and was esteemed particularly refreshing. Plin. xxiii. 1. C.—*Side*. Not in front, that they might not stare at her. M.—*And she*, &c. Heb. "and he gave her frumenty, or parched corn." A little oil might be poured upon it. See Lev. 2:14. 2 K. 17:28. H.—Travellers in Ethiopia only take parched barley with them. C.—*The leavings*, to Noemi. "Learn, says Seneca, (ep. 110,) to be content with a little." Sept. "and Booz heaped up food before her, and she ate and was filled, and left *a part*." H.—But it appears that she afterwards took it home, v. 18. M.—The vinegar and corn which were given to Ruth were very refreshing. The Spaniards still drink *posca*, or water and vinegar. T.

Ver. 15. Reap. Heb. "if she will glean, even among the sheaves, do not cover her with confusion," (H.) or hinder her. Ps. 43:10. C.

Ver. 17. Rod, as Gedeon had done. Judg. 6:11.—*That is*, &c. an explanation of the Vulg. C.—The ephi contained three pecks and three pints. Arbuthnot.—Alcazar and A. Lapide say 960 ounces. M.

Ver. 20. Dead. He hath not forgotten Elimelech, his friend, for whose sake he treats his daughter-in-law with kindness. H.—*Kinsman*. Heb. adds, "one of our redeemers, (C.) or next kinsmen." H.—To such the right of avenging the slain, of marrying the widow of the deceased, and entering upon his property, belonged. The best interpreters suppose that Booz was the nephew of Elimelech. C. Lev. 25:25. Deut. 25:5. M.

Ver. 23. And the wheat. Heb. Syr. and Arab. "*It is good* that thou keep close to the maidens of Booz, and continue to glean with them till," &c. This was the advice of Noemi: but Providence ordered that Ruth should be married to Booz before the commencement of the wheat harvest. C.—The Prot. agree with the Vulg. and Sept. "So she kept fast by, &c. unto the end of the barley harvest, and of the wheat harvest, and dwelt with her mother-in-law." These last words are expressed by the Vulg in the following chapter. H..

Ver. 1. *I will.* Heb. and Sept. may be read with an interrogation in the same sense. "Shall I not seek rest?" H.—By this expression she means a husband. C. 1:9. Marriage fixes the unsettled condition of women. C.—Noemi being apprised of the law, entertained hopes that she could engage Booz to marry Ruth. H.—Thus her penury would cease, and she would perhaps have children, as she earnestly desired. M.

Ver. 2. *Night.* In Palestine, and other maritime countries, a breeze generally arises from the sea in the evening. It was then that Booz seized the opportunity of winnowing his barley; so that, at an early hour, he gave Ruth six measures, and retired to rest, beside some of the remaining sheaves (C.) in an adjoining apartment, erected for the protection of the reapers during the great heats, and to contain the corn in case of a shower. Columella, i. 7. and ii. 51. This shade was probably in the same field where Ruth had been gleaning. C.—She might lawfully seize this opportunity (H.) to obtain an honest marriage. D.

Ver. 3. *Garments.* External cleanliness has many attractions. Judith 10:3. Many editions of the Heb. are very confused, by the improper insertion of i: "I will put the garments on thee, and get me down," &c. Ken.

Ver. 4. *Sleepeth.* People of fortune did not disdain to sleep among the corn.

*Non pudor in stipula placidam cepisse quietem,
Nec fœnum capiti supposuisse suo.* Ovid, Fast. i. M.

—*Feet.* It is said that women in the East, enter their husbands' bed at the feet, to shew their submission. C.—Ruth was conducted on this occasion by a superior Being, who gave success to her undertaking, and disposed the mind of Booz (Theodoret) to grant her just claim. It was according to the law of Moses, that a widow might demand in marriage the next kinsman of her deceased husband, if she had no children by him. Ruth considered Booz in this light. H.—She was not actuated by a love of pleasure, as the latter was convinced, otherwise she would have desired to marry some young man, (C.) in her own country, v. 10. Both parties would probably have their clothes on among the straw, so that there would be less danger; though, if their virtue had not been very constant, (H.) the situation was no doubt sufficiently perilous, and in other circumstances could not have been tolerated. C.—We must also remember, that clandestine marriages were not then forbidden. Salien.—That same night they might have married, had not another's being nearer akin proved an obstacle; (T.) so that Booz could not have claimed the inheritance of Elimelech,

though he might have taken Ruth to wife. By deferring another day he obtained both. H.—Lyranus thinks Ruth could be excused only by ignorance, in thus exposing herself to danger, and that Noemi was guilty of a grievous sin, in giving her such advice. But they both had the purest views, seeking only an honest marriage, by arts which were not blamable. See S. Tho. 2. 2. q. 154. and 169. and Cajet. T.—Noemi was well assured of the virtue of both parties, and followed the directions of the Holy Spirit, (C.) as the event shewed. W.—Dr. Watson justly reproves the censure of Paine, who calls Ruth, “a strolling country girl, creeping slyly to bed to her cousin,” and exclaims, “pretty stuff indeed to be called the word of God!” But in correcting this impertinent remark, he seems to allow that some things have been inserted in the Scriptures by human authority, so as not to be the word of God. This concession is more dangerous than the censure of Paine, and the quotation from S. Aug. by no means countenances it, as it barely insinuates that an express *revelation* was not requisite to insert some things, which the authors might know by other means. The holy father never doubted but every part of Scripture was equally inspired, and to be received without the smallest hesitation. What Dr. Law, and other such “good Christians,” might think, does not regard us. H.—“As a person imploring protection, Ruth laid herself down at the foot of an aged kinsman’s bed, and she rose up with as much innocence as she laid herself down. She was afterwards married to Booz, and reputed by all her neighbours as a virtuous woman; and they were more likely to know her character than you are. Whoever reads the Book of Ruth, bearing in mind the simplicity of ancient manners, will find it an interesting story of a poor young woman,” &c. Watson, let. 4.—*Must do*. She trusted to the superior wisdom of Booz, knowing perhaps that he was not absolutely the nearest relation, but being convinced, as the event proved, that the other would not consent to marry Ruth on the conditions specified by the law. Salien, A. 2810.

Ver. 7. Merry. Heb. “good,” yet by no means intoxicated. D. M.—It was formerly the custom, as it is still in many places, (H.) to conclude the harvest with a feast; (C.) on which day Cato observes, that the men and oxen did not work. De re Rust. c. 131. Hence the *vacuna* of Ovid. Fast. vi. T.—The pagans did this in honour of Jupiter and Ceres. But the true God had enjoined his people (H.) to offer the first-fruits to him, and to feast in his presence. Lev. 23:10. Deut. 24:19.—*Sheaves*, either of corn or of straw. Sept.—The Arabs and neighbouring nations still delight to rest upon the ground, with some clothes thrown over them. C.

Ver. 8. Troubled. Heb. may be rendered, “and turned himself, *or felt*,”

&c. C.—He perceived something at his feet, when he awoke, and was in consternation, particularly when he perceived, through the glimmering light, a woman at his feet. H..

Ver. 9. Kinsman. Heb. “a redeemer;” (C.) one bound to defend and to espouse a brother’s widow, if others more nearly akin refuse. H.—Ruth modestly admonishes him of this duty, and begs that he would take her to wife, (C.) as he might then have done without any other formality. Serar. q. vii.—We find a similar expression, Ezec. 16:8. Deut. 22:30. Some think that she only asked for protection. The custom of the husband, stretching a part of his garment over his bride, was perhaps already established among the Hebrews. C.—Heb. and Sept. “stretch thy wing over,” &c. Chal. “Let thy name be invoked upon thy handmaid, to take me to wife.” M. Is. 4:1.

Ver. 10. Thy latter kindness; viz. to thy husband deceased, in seeking to keep up his name and family, by marrying his relation according to the law, and not following after young men: for Booz, it seems, was then in years. Ch.—Salien supposes about seventy years old. H.—The affection which Ruth had all along displayed towards her husband, deserved applause. C.—Much more did her present endeavours to comply with God’s law. W.

Ver. 11. Woman. Virtuous here may denote, “strong, generous,” &c. Prov. 31:10. C.—But it includes the assemblage of all virtues. H.

Ver. 12. Than I. The Jews think that he was brother of Elimelech, while Booz was only his nephew. But they might be in the same degree; the other being only older. C.

Ver. 13. Well. Heb. *tob*. H.—Hence the Jews would translate, “If Tob will redeem thee, let him.” They say that Tob was the paternal uncle of Mahalon: but it is not probable that his proper name should be only here mentioned, and not C. 4. The Sept. and Chaldee are conformable to the Vulg. and the opinion of the Jews is abandoned by most interpreters; (C.) and by the Prot. “well, let him do the kinsman’s part.” H.—*Liveth*. Chal. “Bound by an oath, before the Lord, I say that I will fulfil my promise unto thee.”

Ver. 14. Hither. The next kinsman might otherwise allege this as a pretext for not marrying her, (Salien) as people are but too apt to suspect the worst, though nothing amiss had passed between them. H.—Booz consulted his own as well as Ruth’s reputation: for the apostle admonishes us to *abstain from every appearance of evil*. 1 Thess. 5:22. M.

Ver. 15. *Mantle.* The Syrian and Arab. ladies cover themselves all over with a large white veil, or piece of cloth, which has no hole", so that Ruth might conveniently carry the barley in it.—*Measures* is not in Heb. or Sept. Most people supply ephi. S. Jerom, who has translated six bushels, (allowing three to the ephi; C. 2:17,) has understood that Booz gave Ruth two ephi. If we explain it of six ephi, the burden would be great enough, consisting of 180 pints or pounds of barley. Bonfrere would supply six gomers, each of which consisted of only the tenth part of the ephi, or three pints, in all 18. But such a present seems too inconsiderable. We may therefore stick to S. Jerom, whose six measures (C.—*modios*, bushels; H.) make about 60 pints; (C.) or, according to others, 160 pounds, which, though heavy, a woman might carry. The Sept. insinuate, that Ruth carried the barley in her apron. M.—*And.* Heb. "he *went*." But the text is probably corrupted. C.

Ver. 16. *What, &c.* Heb. "Who *art* thou?" It was yet so dark that she did not know her. C.

RUTH 4

Ver. 1. *Gate*, where justice was administered.—*Calling.* Heb. Ploni Almoni. C.—Prot. "Ho! such a one." H.—This form of speech is used concerning a person whose name we know not, or will not mention. 1 K. 21:2. C.—The name of this man is buried in eternal oblivion, perhaps because he was so much concerned about the splendour of his family, that he would not marry the widow of his deceased relation. T.

Ver. 2. *Here*, as witnesses, not as judges, v. 9. C.—This number was requisite in matters of consequence. Grotius.

Ver. 3. *Will sell.* Some Latin copies read, "sells, or has sold." But the sequel shews that she was only now disposed to do it. But what right had Noemi or Ruth to the land, since women could not inherit? The latter might indeed retain her title, as long as she continued unmarried. But Noemi only acted in her behalf. Selden thinks that their respective husbands had made them a present of some land. Josephus (v. 11) asserts, that the person whom Booz addressed had already possession, and that he resigned his claim, as he would not take au other wife. C.—*Our brother.* He was his nephew, and calls him brother, as Abraham did Lot. W.

Ver. 4. *This.* Heb. "I thought to uncover thy ear," or to admonish thee. Virgil (frag.) uses a similar expression, *Mors aurem vellens, vivite, ait*,

venio: “Death pulls the ear; live now, he says, I come.”—*Not*. Heb. printed erroneously, “But if he will not redeem it.” Ken.

Ver. 5. *When*. Heb. again corruptly, “On the day thou buyest the land of the hand of Noemi, I will also buy it of Ruth,” &c. It ought to be, conformably to some MSS. and the ancient versions, “thou must also take Ruth,” v. 10. Capel, p. 144, and 362. Kennicott. H.—We see here the observance of two laws, the one preserving the inheritance in the same family, and the other obliging the next of kin to marry the widow of the deceased, if he would enjoy his land. Lev. 25:10. Deut. 25:5. C.—Such widows as designed to comply with this condition, took possession of the land on the death of their husband, and conveyed it to those whom they married, till their eldest son became entitled to it. Abulensis, q. 30 to 61.—*Inheritance*. The son to be born, would be esteemed the heir of his legal parent. M.

Ver. 6. *Family*. Heb. “I cannot redeem it for myself, lest I spoil my own inheritance.” He was afraid of having too many children, and sensible that the first son that should be born of the proposed marriage, would not be counted as his. H.—The miserable Onan had the same pretext. Gen. 38:9. Chal. “Since I cannot make use of this privilege, having already a wife, and not being allowed to take another, as that might cause dissensions in my family, and spoil my inheritance, do thou redeem it, ... as thou art unmarried.”

Ver. 7. *Israel*. Heb. “and this was the testimony in Israel.” The ceremony here specified is very different from that which the law prescribed. Deut. 25:7. But Josephus says, that they complied with all the regulations of the law, and that Ruth was present on this occasion. C.—Perhaps the law was not executed in all its rigour, when another was found to marry the widow, (W.) and when no real brother was living. T.

Ver. 9. *Chelion*. As Orpha, his widow, took no care to comply with the law, all his possessions devolved on his brother’s posterity. M.—It was presumed that she would marry some Moabite. C.

Ver. 10. *Moabites*. The sons of Elimelech were excused in taking such women to wife, on account of necessity, and to avoid the danger of incontinence, which is a greater evil. Booz was under another sort of necessity, and was bound to comply with the law; (C.) so that he was guilty of no sin, as Beza would pretend. T.—Some also remark, that the exclusion of the people of Moab from the Church of God, regarded not the females, (S. Aug. q. 35, in Deut. Serar. T. &c.) particularly if they embraced the true religion. According to the Rabbins, Obed should have been accounted a Moabite, as they say children follow the

condition of their mothers: but we need not here adopt their decisions.—*People*. Heb. “and from the gate of his place.” In the assemblies, the legal son of Mahalon would represent him, though he was also considered as the son of Booz, at least if the latter had no other, as was probably the case.

Ver. 11. *Israel*, by a numerous posterity.—*That she*. Heb. “mayst thou acquire riches,” &c. C.—Prot. “do thou (Booz) worthily in,” &c. H.—*Ephrata*: another name of Bethlehem. Ch.

Ver. 12. *Phares*. His family was chief among the five, descended from Juda. M.

Ver. 14. *Successor*. Heb. “redeemer, that his (Booz, or the Lord’s) name,” &c. C.

Ver. 15. *Comfort*. Heb. “to make thy soul revive.”

Ver. 17. *Obed*; “serving,” to comfort the old age of Noemi, (v. 15,) who gave him this’ name. (Serar. q. 14,) at the suggestion of her neighbours. M.

Ver. 18. *These*. Hence the design of the sacred writer becomes evident, (C.) to shew the genealogy of David, from whom Christ sprang, as it had been foretold. See Gen. 49. Mat. 1. &c. W.

Ver. 19. *Aram*. He is called Ram in Heb. and 1 Par. 2:9.

Ver. 20. *Salmon*. Heb. and Chal. Salma, (H.) though we read Salmon in the following verse. C.—This is one argument adduced by Houbigant, to shew that this genealogy is now imperfect. He concludes that Salma ought to be admitted, as well as Salmon; and, as the reason for calling the first son of Ruth, Obed, “serving or ploughing,” seems rather harsh, as we should naturally expect some more glorious title. He thinks that the immediate son of Ruth was called Jachin, “he shall establish;” and that Solomon called one of the pillars before the temple by his name, as he did the other Booz, “in strength,” in honour of his ancestors. *Baz icin* means, “In strength (or solidity) it (he) shall (stand or) establish.” As the son of Booz established his father’s house, (v. 10, 11,) so these pillars denoted the stability of the temple. We must thus allow that the hand of time has mutilated the genealogy of David, and that two ought to be admitted among his ancestors, who have been here omitted, as S. Matthew likewise passes them over as well as three others, who were the descendants of Joram. The same omission of Jachin occurs 1 Paral. 2:11, where we find Salma instead of Salmon. Houbigant supposes that the sacred writers, Esdras and S. Matthew, gave the genealogies

as they found them, without correcting the mistakes of transcribers. Chronolog. sacra, p. 81. But there might be some reason for the omission which we do not know; and Nahasson, Booz, and Joram might be said to beget Salmon, Obed, and Jechonias, though they were not their immediate children. Salien and many others assert, that there were three of the name of Booz, succeeding each other, so that six persons instead of four fill up the space of 440 years, from the taking of Jericho till the building of the temple. Salien, A. 2741, in which year he places the birth of the third Booz, who married Ruth, seventy years afterwards. Petau allows 520 years from the coming out of Egypt till the fourth year of Solomon, so that he leaves above 420 years to the three generations of Booz, Obed, and Isai. But he prudently passes over this chronological difficulty. Usher supposes that each of these people were almost 100 years old when they had children; and he produces many examples of people who lived beyond that age, but he does not mention any, since the days of Moses, who had children at such an advanced age, much less that many in the same family, and in succession, were remarkable for such a thing. Moreover, according to Houbigant's chronology, Booz and Obed must have had children when they were almost 120, and Isai in his 107th year. But by admitting Salma and Jachin, the five persons might each have sons when they were about seventy, and thus would complete 347 years. See C. 2:1. H.

Ver. 22. *David*, the king, whom Samuel crowned, though he did not live to see him in the full enjoyment of his power, (H.) as he died before Saul. C.—Thus the greatest personages have people of mean condition among their ancestors, that none may be too much elated on account of their high birth. Ruth, notwithstanding her poverty, was a striking figure of the Christian Church. H.—The Gentiles were *strangers* to Christ, on account of their errors, but related to him in as much as they were his creatures. Their miserable condition pleaded hard for them, that Jesus would receive them under his protection, espouse and give them rest and peace. Booz would, not marry Ruth till the nearer relation had refused, and thus brought dishonour on himself; (Deut. 25) so Jesus was principally sent to the lost sheep of the house of Israel, and did not send his apostles to the Gentiles till the Jews had rejected their ministry. C.—See S. Amb. de fide, iii. 5. D.—Ruth was also a pattern of the most perfect virtues. See Louis de Puente. T.

1 KINGS

THE FIRST BOOK OF SAMUEL;

otherwise called,

THE FIRST BOOK OF KINGS

INTRODUCTION

This and the following Book are called by the Hebrews, the Books of Samuel, because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers, the First and Second Book of Kings. As to the writer of them, it is the common opinion that Samuel composed the first book, as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finished the first and wrote the second book. See 1 Par. alias 1 Chronicles, 29:19. Ch.—The authors of the Third and Fourth Books of Kings were also prophets, but we know not exactly their names. These works have nevertheless been always esteemed authentic (H.) and canonical. W.—V. Bede takes occasion to observe, from the Books of Kings (or as the Sept. read, “of kingdoms;” H.) being placed after that of Judges, that the everlasting kingdom of Christ will succeed the general judgment. The translation of the priesthood and of the regal dignity, recorded in these books, denote also that Christ would united both in his own person; as the two wives of Eleana intimated, that both Jews and Gentiles would acknowledge the same Lord. S. Jerom, S. Aug. &c.—The transactions of Heli, Samuel and Saul, and the persecutions which David sustained from the latter, form the subject of the first book, (H.) during the space of 100 years. All the four books carry down the sacred history near 600 years, from A. 2849 till the transmigration of Juda, A. 3420. C. Usher.

1 KINGS 1

Ver. 1. *There.* Heb. Sept. &c. “And there,” &c. The books of Scripture are thus frequently connected. The authors present us with a series of events, without prefixing any title, or their own names, that our

attention may be wholly fixed on what we read. The birth of Samuel being so miraculous, deserves to be recorded, as he was the last judge of Israel, and had so much to do under the first of their kings, whose election and misconduct brought a great change into the state of the commonwealth. C.—*Ramathaimsophim*. Rama, or Ramatha, “a height,” and the environs were occupied by the family of Suph, a descendant of Core; (1 Par. 6:29) though the place did not properly belong to the Levites. It lay probably between Gabaa and Bethel, where Samuel spent much of his time, while he was judge, and obliged to be frequently absent from the tabernacle. C.—Ragusinus and Prince Radzivil think it was afterwards called Arimathea, the birth-place of Joseph, and now Ramula. T. C. 2:11.—*Ephraimite*. He was of the tribe of Levi, (1 Par. 6:34) but is called an Ephraimite from dwelling in Mount Ephraim. Ch.—So we read of Cretan Jews. Acts 2:11. T.

Ver. 2. *Phenenna*. She was only of inferior dignity. At that time polygamy was lawful, (M.) as Moses insinuates, if he do not expressly allow it.

Ver. 3. *Days*, the three great festivals. His family accompanied him, though the law only lays an express injunction upon the males to attend. We find, however, that females did not neglect to come. C.—*Hosts*. Heb. (*Tsebaoth*) of “armies,” both of angels and of Israel. God is attended by myriads of angels, and decides the fate of armies. H.—This title has not appeared in the former books. The pagans took occasion from it to form their *Jupiter Sabazius*. C.—Elcana might go up from the height of Ramatha to Silo, which was the highest mountain round Jerusalem of all in the holy land. Adrichom. T.

Ver. 4. *Sacrificed*, by the hand of the priests, (M.) who had the breast and right shoulder; the rest was given back to the person who had presented the fattened victim, that he might feast with his friends. C.

Ver. 5. *With sorrow*. Hebrew *apayim*, “of faces, indignation, (C.) sorrow;” (M.) or that was presented before him. Chal. and many others translate, “a chosen:” (C.) Prot. “a worthy portion.” H.—The shew-bread is called, “the bread of the face,” because it stood before the Lord. Joseph sent to each of his brethren, “a portion of his faces,” as the Heb. expresses it; (Gen. 43:33) or of such meat as was placed upon his table. In the East, the master of a family has all set before him, and he sends to each his portion, to the place where he is sitting. Chardin, Perse.—Thus Elcana sent some more excellent, or “double,” part to his beloved Anna, (C.) grieving inwardly that she had no children, to whom he might also send. H.—By this distinction, he wished to alleviate the sorrow of his wife. M.—*Womb*. Sterility was

deemed a curse, and a mark of God's displeasure, with which women were often reproached. Hence Anna prays so earnestly that God would be mindful of her. v. 11–19. The power of the Almighty, in giving children to the barren, is frequently mentioned. Gen. 28:13. Ps. 112:9. C.—Luke 1:25. &c. H.

Ver. 6. *Insomuch.* Heb. “to make her fret, *or* rage; because the Lord,” &c. C.

Ver. 7. *Lord.* Then they could hardly avoid being together on the road, and Anna was accustomed to pray earnestly (M.) to be delivered from her reproach. H.

Ver. 9. *Silo;* either in some private house, or in the porch before the tabernacle. She complied with the entreaty of her husband. M.—*Stool.* Heb. “Heli was sitting upon a throne, near the steps, leading to the palace of the Lord.” It is also called the temple, or the house of God, though it was only a tent. Mat. 12:4. &c. Perhaps women were not allowed to go beyond the porch.

Ver. 11. *A vow;* rightly trusting that her husband would give his consent. Num. 30:7.—*Razor.* Heb. *mora*, “scissors.” Sept. “iron.” Some copies add, “he shall not drink wine, nor any intoxicating drink.” In quality of Levite, Samuel was bound to serve the tabernacle from 25 or 30 years of age till he was 50. Num. 4:2. Anna consecrates him to the Lord for life, and promises that he shall be a Nazarite, like Samson, and S. John Baptist. The law prescribes no rules for these perpetual Nazarites. Num. 6:3. Many of the ancients believe that Samuel always observed the prescriptions of Moses, and abstained from intoxicating liquors; though the Heb. and Vulg. are silent on this head. We find that during his administration as Judge, he was not able to continue always near the tabernacle. C.—When he came to years of discretion, he might depart if he thought proper, like other Levites. Had he been of another tribe, he must have been redeemed. W.—Esther, Elcana, or Samuel, might have annulled this vow. Salien, A. 2900.

Ver. 12. *Prayers,* out of fervour; not through vain superstition and ostentation, as the Pharisees and pagans did. Mat. 23:14. Christ does not condemn many, or long prayers, since he prayed whole nights for our instruction. Luc. 21:38. and 6:12. 1 Thes. 5:17.—*Mouth.* He tried, but could not hear what she said. C.

Ver. 14. *Much.* Heli's “son or servant,” (παῖδαριον, according to the Sept.) addressed these words to Anna. Her going to pray immediately after a feast, instead of taking recreation, increased the suspicion. S.

Chrys. hom. 1.—Salien (A.C. 1153) observes the many instances of patience which Anna exhibits on this occasion. H.—She teaches us not to answer the unjust reproaches of our superiors with haughtiness. D.

Ver. 15. *My lord.* She gives him this title, though he had called her a drunken woman. H.—*Unhappy.* Heb. “of a hard (or afflicted) spirit.” See Cant. 8:6. C.

Ver. 16. *Belial*; “without restraint;” abandoned. H.—Sept. “pestiferous.”—*Sorrow.* Heb. “meditation;” (C.) what preys upon my spirits. H.

Ver. 17. *Peace,* with all blessings. M.

Ver. 18. *Eyes:* that thou wouldst lay aside thy suspicions against my character, and pray (C.) that I may obtain so great a happiness.—*Changed.* Heb. “no more,” as it had been sad, and defaced with tears. H.—She was now full of hope and joy. M.—Sept. “her countenance fell not.” She was not moved with anger or with jealousy. Gen. 4:6. C.

Ver. 20. *About,* at the expiration of the year, which term the ancients frequently allowed between the conception and the nativity. Gen. 18:10.—*Samuel.* This name imports, *asked of God.* Ch.—Some letters are omitted for the easier pronounciation, as the Hebrews would now write it, Saul-meel; (C.) or it may signify, “God placed him,” *sum-hal.* T.—*Shaal* means, “to ask.” But Vatable thinks that Anna retained only the first letter. M.

Ver. 21. *Vow,* in consequence of his son’s nativity. The sacrifice might be of precept, such as the paschal lamb, or for his wife’s purification and the redemption of his first-born, as they could not attend in person. C.—Heb. “the victim of days and his vow,” which he had probably made in conjunction with Anna. M.

Ver. 22. *Weaned.* The mother of the Machabees weaned her children when they were three years old; (2 Mac. 7:27) which Gallien asserts as the proper time, though Avicenna fixes upon two years. See Gen. 21:8. Iremellius translates, “till the child be grown up.” But we must not allow any long term, since he was *very young* when he was presented to the Lord. v. 24.

Ver. 23. *Word,* by preserving the life of the child, (C.) and enabling him to serve according to our engagement. H.—*Word* is often put for “a thing,” in Heb. May God perfect his own work. M.

Ver. 24. *Three calves.* Sept. “a calf three years old,” such as Abraham sacrificed, Gen. 15:9. We only find one offered up, v. 25.—*Bushels.*

Heb. *epha*, (C.) each of which contained three bushels or measures. Ruth 2:17. H.—*Bottle*. Heb. *nebel*, a large measure containing above 87 pints. C.—The sacrifices seem to have been for thanksgiving, accompanied with an ephi for each calf, and with wine. Num. 15. Ezec. 46:7.

Ver. 26. *Liveth*: a strong attestation. M.—As sure as you live; or, may you enjoy a long and happy life. See C. 17:55. and 20:3. Dan. 3:9. 2 Esd. 2:3.

Ver. 28. *Lent*. This is equivalent to giving entirely. Anna presents her son to the Lord, to serve in his tabernacle as long as God shall think proper. He dispensed with his personal attendance, when he appointed him judge. C. 7:15. C.—As much as depended on Samuel's mother, he was consecrated for ever. But he was at liberty to ratify the vow if he pleased. M.—The expression, *lent*, seems to reserve the dominion of the thing, which Anna had entirely given up, so that we might translate the Heb. "Therefore I have him *simply* as one lent ... he is a thing lent, which belongs to the Lord." C.—*They*. Heb. "he worshipped the Lord there." Grabe found not these words in the Alex. copy, which by comparison of this chapter with the the Vatican edition, appears, to be more accurate. Both omit this sentence: but it is found in the Aldine edition of the Sept. Proleg. C. 4. The Targum adds, "and she prayed in the spirit of prophecy, and said." H.

1 KINGS 2

Ver. 1. *Rejoiced*. Sept. and Chal. "been strengthened." Anna composed this canticle at the nativity of her son; or rather at his presentation in the tabernacle. She foretells the reign and glory of the Messiah, and of his church. S. Aug. de C. xvii. 4.—*Horn*. The *horn* in the Scripture signifies strength, power, and glory: so the horn is said to be exalted, when a person receives an increase of strength or glory. Ch.—So Horace (3 Ode, 21.) says, *addis cornua pauperi*.—*Enlarged*. Chal. "I have opened my mouth, to speak great things against my enemies." She has Phenenna principally in view, and compares her present glory with her former distress. C.—I may boast more on account of Samuel, than my rival can of her numerous offspring. M.

Ver. 2. *Holy*. This is frequently a title of God, the holy one of Israel. Isai. 1:4 and 5:19. He is essentially holy.—*Strong*. Heb. "no rock like," &c. The rocks of Palestine were the common fortresses of the nation, having caverns to which the people fled for refuge. Hence God is often

called a rock, (C.) as non can afford such protection. H. Ps. 17:2. Deut. 32:15.

Ver. 3. *Old.* Heb. *hathak* means also, “hard things.” D.—“Let arrogance come out of your mouth,” to return no more. Yet most people supply the negation from the former member; “Let *not* arrogance or hard things.” Chal. “blasphemy,” &c. C.—Cease to praise idols, as you have done. W.—Use not the malevolent language to which you have been accustomed.—*Knowledge.* The secrets of hearts are open to him.—*And to him.* Heb. “and by him actions are weighed,” as in scales; (H.) or, “thoughts (and actions) are not established.” Sym. The Syr. and Arab. also read the negation, “there are not pretexts before him;” or, “are not actions founded upon him?” Will he not execute what he has wisely designed, in spite of opposition? H.—Sept. “and God prepares his thought;” C. (ἐπιτηδεύματα αὐτοῦ) or, “what is convenient for him.” H.—They have read *lu*, “of him,” instead of *la*, “not,” as they are authorized to do by the Keri, (or various readings in the margin) and by several Heb. MSS. The Prot. think rightly, and suppose that *la*, “not,” has been omitted, “Let *not* arrogancy;” because we find it in Chal. Sept. Syr. and Arab. versions. *Lu* is substituted for *la*, v. 16. When some have been pressed with the argument of variations, called Keri, they have said that they were rather explanations of obscure words in the text: but is there any obscurity in *lu*, “to him,” and *la*, “not;” or can they explain each other? Leusden answers in the affirmative, v. 16! Kennicott.

Ver. 4. *Overcome.* Heb. “broken.” Sept. “he has weakened the bow,” having deprived it of its elasticity.

Ver. 5. *Many.* Heb. “seven,” which is often used in the same sense. Anna had never more than six children; (C.) whereas Phenenna had perhaps ten. C. 1:8. and 3:21. H.—The Rabbins pretend that she lost one every time that Anna brought forth. But the text says nothing of the kind. It only insinuates at most, that she had no more. This admirably represents the state of the Synagogue, compared to the Christian Church. S. Aug. sup. C. W.—The blessed Virgin conveys the same idea in other words. Luke 1. M.

Ver. 6. *Hell, (infernos,)* “the lower regions.” God calls us out of this world, or restores the dead to life, as he thinks proper. H.—He easily makes the greatest prosperity succeed extreme distress, which is often denoted by death, hell, &c. So Seneca says, *Mortis habet vices—Lentis cum trahitur vita gemitibus.* The prodigal son is said to have come to life again, when his father received him, contrary to his expectations. Luke 15:24. Ps. 29:4. &c. C.

Ver. 7. *Exalteth.* The same instances of God's power and providence are related, Ps. 112:7. Luke 1:52. M.—Hesiod (op.) says, "Jupiter easily gives or takes away power," &c.

Ver. 8. *World.* The Hebrews represented the earth as resting on a firm basis, or on pillars, or turning on poles. Ps. 103:5. Prov. 8:25. &c. The magistrates of the earth may be also thus designated, as the world is entrusted to their care. God compares Jeremias to an iron pillar. Jer. 1:18. Apoc. 3:12. C.—The last sentence is omitted in the Sept.

Ver. 9. *Saints.* Heb. "kind, merciful, pious ones;" (C.) those to whom he shews mercy, and who comply with his will in assisting others. Sept. "Granting their petition to those who ask him, and he has blessed the years of the just, because man is not strong by *his own* strength." H.—*Silent*: condemned to death. *Mox etiam Lemures animas dixere silentes.* Ovid, Fast. v. *Loca nocte silentia late.* Virg. vi. Unable to act as they had done, and ashamed of themselves, (C.) they seek for the most obscure retreat, where they may not behold the glory of those whom they have despised. They will pray that the hills would fall upon them, and hide them from the indignation of the Lamb. H.

Ver. 10. *Him.* Sept. "The Lord will render his adversary weak. The holy Lord. Let not the prudent boast of his prudence," &c. (H. which seems to be added from Jer. 9:23. C.) "The Lord has mounted the heavens, and thundered. He judges the ends of the earth, and gives power to those who rule, as kings, over us," &c. H.—*Heavens.* This prediction against the Philistines was exactly verified. C. 7:10. It denotes the protection which God grants to his servants. Ps. 17:8, 14. —*Christ.* Chaldee, and the best interpreters, understand this of the Messias: "He will multiply the kingdom of his Messias." Jonathan.—Anna might also have David in view, who was one of his most express figures. C.—But neither he, nor Solomon, ever ruled over all the earth, as Christ will. Ps. 2:8. W.—Zachary seems to allude to this text. Luke 1:69. C.—The empire of Christ rose from the smallest beginnings. M.

Ver. 11. *Ramatha.* Heb. *Rama.* Sept. Alex. "and they left him there before the Lord, and went away to Armathaim." H.

Ver. 12. *The Lord,* whom they denied by their works. Tit. 1:16.

Ver. 13. *Nor the office.* The Vulg. repeats the negation from the preceding sentence. Others translate, "The priests' custom with the people was," &c. or, "the *pretended* right of the priests," &c. They neither performed their duty towards God, (C.) nor were they content with what the law authorized them to receive from the people. H.—*Servant*, or son; perhaps Ophni or Phinees.—*Boiling.* In the heroic

times, the meat was never boiled, but roasted. Athen. i. 10. and Servius; though Hesiod asserts the contrary, v. 748. C.—Abulensis (q. 8.) observes that the person who offered the victim, boiled the parts which belonged to himself, as well as the priest's share. But, whereas in the peace-offerings, only the breast and the right shoulder fell to the priest, these rapacious men took whatever they pleased. M.

Ver. 14. *Pan.* Heb. has also four terms, but their precise meaning cannot be determined. The vessels were of different forms, or intended for various uses.

Ver. 15. *Raw.* Here are two other abuses. The fat ought first to have been burnt, in honour of the Lord; and the meat should have been boiled, in order that the priest might not be taken off from his sacred functions; as custom, it seems, had determined, though the law be silent on this head.

Ver. 16. *Desireth.* The Laic gives an example of moderation and zeal, to which the priest might well have paid some deference. The former is willing to abandon his goods, provided the honour of God be not neglected. H.

Ver. 17. *Lord.* People, seeing that the law was not observed, refrained from presenting victims. M.—They are but too apt to follow the bad example of their teachers. H.—Hence God punishes the smallest faults of his ministers, with great severity, since they withdraw people from his service, by their scandalous behaviour, and are guilty of a more horrid sacrilege than those who laid violent hands on the Lord of majesty. S. Bern. ser. i. Nothing brings a greater discredit on religion. C.

Ver. 18. *Ephod.* It was not, therefore, peculiar to priests, 2 K. 6:14.

Ver. 19. *Coat.* Heb. *mehil*, the outer garment. Hence it appears that the parents of the people consecrated to the Lord, furnished them with clothes, till they were able to serve the tabernacle, otherwise they would have been a burden to it. C.

Ver. 20. *Lent.* This was in reply to what Anna had said. C. 1:28. H.—God always gives back with interest. M.

Ver. 21. *Lord.* He behaved well in the tabernacle, (C.) notwithstanding the ill example of Heli's own sons. H.

Ver. 22. *Waited,* like an army of guards. Ex. 37:8. The Rabbins pretend that these priests only sent away these women who came to be purified, and allowed them to return to their husbands before the

appointed time, and thus caused the latter to offend. These authors are generally very fertile in discoveries. C.—The virgins or widows gave themselves up to work for the tabernacle. M.—The sons of Heli found an opportunity in the sacred practices of religion to gratify their passions. Perhaps some false pastors in the Church of Christ may have imitated their perversity. A man of the character of Mr. Crowley, a late deserter of the Catholic faith, judging of others by the corruption of his own heart, would hence insinuate that they all take these liberties, or at least that it is “a miracle,” if they can admit females to confession, without yielding to such base temptations. If this be a miracle, we may confidently hope that wonders have not ceased, otherwise among his other malicious remarks, he would surely have adduced some proofs of his assertion, from the records of past ages. But in reality he seems to be little acquainted (though he pretends to have been converted by it, &c. and falsely asserts it is kept from laymen) either with history or with the Bible, having read perhaps little more than what his Catechism set before him; and this he boldly contradicts, as if he supposed that this “Thoughts” would have more weight than the decisions of the Fathers and of the whole Church. If he can find a professor of Maynooth, and another or two Irish priests, disposed to follow his example, (which we need not believe on his assertion) what would this prove? Yet Mr. Slack lays great stress on this man’s authority, in his late defence of Wesley. Letters to R. Campion, Esq. Whitby, 1811. So ready are the enemies of the Catholic faith to scrape together every idle remark that may tend to defame the mother Church! So eager are infidels to reject the faith, on account of the misconduct of some of its degenerate professors! H.—The best of fathers have often very profligate children, as the latter take pride in the honours of their family, and expect to obtain the same without trouble. Grot.

Ver. 23. *People.* They could not refrain from complaining of the iniquity of his children, how much soever they might revere him. Though he was not a witness himself of their abominations, such an uproar must have convinced him that they were guilty. H.—The Fathers in general blame the lenity of the high priest, who ought not only to have rebuked, but also to have put a stop to the crying sins of his sons, by the utmost severity. C.

Ver. 25. *Who shall pray for him.* By these words Heli would have his sons understand, that by their wicked abuse of sacred things, and of the very sacrifices which were appointed to appease the Lord, they deprived themselves of the ordinary means of reconciliation with God; which was by sacrifices. The more, because as they were the *chief priests*, whose business it was to intercede for all others, they had no

other to offer sacrifice and make atonement for them. Ch.—We need not, however, consider the words of Heli as an oracle of God. Sanchez.—In human transactions, a person would find more difficulty in obtaining pardon, when the judge himself had received the injury. Sept. instead of *appeased*, have “and they shall pray for him.” M.—Some may be found to plead his cause, but if he offend the judge, who will undertake to be his advocate? What medicines shall be used, when those, which God has appointed, are trodden under foot? H.—By persevering in such wickedness, no redress can be expected: and indeed, the infinite distance between God and man, would place an insuperable obstacle to a reconciliation, if Jesus Christ had not undertaken the cause even of the most desperate sinner. C.—*Because the Lord would slay them.* In consequence of their manifold sacrileges, he would not soften their hearts with his efficacious grace, but was determined to destroy them. Ch.—They had filled up the measure of their crimes; and, though God wills not the death of a sinner, they had treasured up to themselves wrath, which he will now display. We might also translate *ci*, “therefore,” (Noldius. Ose. 9:15, &c.) or “that.” They would not be convinced that the threat of their father would be executed. Schmid. C.—Sins directly against God, and which hinder his service, are remitted with greater difficulty, though to all true penitents pardon is promised. Ezech. 33. God did not take away the free will of Ophni and Phinees, but left them to their own obstinacy, and justly punished them. See S. Aug. c. Jul. v. 3. W.—They had already rendered themselves unworthy of extraordinary graces. T. S. Tho. 1 p. q. 23, n. 3.

Ver. 26. *And men.* Thus he is, in some degree, compared with our Saviour. Luke 2:52. When one minister prevaricates, God presently raises up another, so that he never abandons his Church. H.

Ver. 27. *A man.* His name is unknown. Some say it was Elcana, Samuel or an angel, &c. The Rabbins suppose that Phinees performed this office. But he was long ago dead, (C.) or he would still have enjoyed the high priesthood instead of Heli.—*Father’s.* Aaron was the chief both of the house of Eleazar and of Ithamar, and was selected by God to be his ambassador and priest. H.—His posterity held the high priesthood till after the reign of Herod.

Ver. 28. *Ephod*, and all the pontifical attire. H.—The high priest wore a different sort of ephod from that of other people. C.—*All the*, &c. Even of the holocausts, the priests received the skin. M.

Ver. 29. *Away*, by scandalizing the people, and causing them to neglect offering the appointed victims. H.—*To eat.* Heli seems to have

refrained from divesting his sons of their high office, that the riches of his family might not be impaired. C.—Avarice is the root of many evils, and those who seek to become rich fall into many snares. Poverty soon overtook the descendants of Heli, while the immediate perpetrators of the wickedness were punished with death. H.

Ver. 30. *Ever.* God had promised the priesthood to Aaron's seed (C.) as long as the Jewish religion should subsist. H.—He had also selected the branch of Eleazar, to recompense the zeal of Phinees; (Num. 25:13,) and yet we find that the house of Ithamar had possession for a time of the high priesthood. We know not when or by what means by obtained it. The promises of God to them were surely only conditional; and some think that they only meant, that as He had permitted them to acquire this high dignity, so it was an earnest that he would not deprive them of it, unless they proved unworthy. But it is generally supposed that God had expressed his determination of this head. Heli, Achitob, Achias, Achimelech, and Abiathar, (C.) were the only pontiffs of the family of Ithamar. The last was obliged to resign to (H.) Sadoc, under the reign of Solomon, 3 K. 2:27. Some suppose that Heli usurped this dignity, (Capel) when he entered upon the civil administration, as the people thought none more fit for the office, in a time of trouble. Bertram.—Others think that the descendants of Eleazar forfeited this honour by their crimes or indolence, or because they were not of sufficient age. But this reason would not have excluded them for ever. The Scripture, therefore, insinuates that Heli was appointed by God, and that his descendants would have enjoyed his office, if they had not offended. C.—These promises were of a conditional nature both to Phinees and to Heli, and Sadoc, v. 35. See Num. 25. &c. H.—God never changes. M.

Ver. 31. *Arm,* strength or children. I will slay some; others I will reduce to extreme want. Some explain it of the ark, which was the protection of Israel. C.—*Old man,* to govern. D.—It is often a title of dignity. But the four succeeding pontiffs did not live long. In the course of little more than 100 years, the last was deposed. C.

Ver. 32. *Thy rival.* A priest of another race. This was partly filled when Abiathar, of the race of Heli, was removed from the priesthood, and Sadoc, who was of another line, was substituted in his place. But it was more fully accomplished in the New Testament, when the priesthood of Aaron gave place to that of Christ. Ch.—Some suppose that this rival was Samuel, in whom this prediction was partly fulfilled, though more completely in Christ. Bede, q. M.—Heli saw not in person the exaltation of Eleazar's family. Heb. and other version are very much embarrassed here. C.—Prot. "and thou shalt see an enemy

in my habitation, in all *the wealth* which God shall give Israel.” H.

Ver. 33. *Spent.* Hence we may learn to adore the depth of God’s judgments, who knows how to punish both in life and death.—*Part.* Sept. “the most exalted of thy house shall fall by the sword of men.”

Ver. 35. *Faithful* often denotes what shall continue a long time. Isai. 33:16 and 55:3. C.—But in the conduct of Sadoc, we find nothing reprehensible. M.—This faithful priest pointed out the Christian priesthood, as the sequel shews. C.—*All days.* He shall perform his office. H.—*Anointed*, king Solomon. M.—The priests of the new law ought always to have Christ in view. C.

Ver. 36. *Bread*; like the poorest sort of people. M.—Being degraded, they shall ask the other priests to offer sacrifice for them. Heb. “shall bend before him for a piece of silver, and for a morsel of bread.” He shall humbly intreat to be employed as a priest, in order to get a livelihood.—The *piece of silver*. Heb. *agorath*, probably denotes the *gerah*, the smallest coin, or what was given for a day’s wages. *Agor* means to hire, in Chal. Syr. &c. Hence the Greek, ἀγοράζω, “I purchase.”—*Office.* The priests served in their turns; (1 Par. 24) so that the descendants of Heli must have been entitled to a subsistence. But whether God punished them, by requiring that they should ask the high priest for this, as for a favour, or this was required of all the inferior priests before they could be employed, or whether, in fine, the descendants of Abiathar were reduced to the condition of Levites, or wholly degraded, we know not. See 4 K. 23:9. Ezech. 44:10. C.—They may petition for a part of the victims which fell to the share of the priests, (M.) and might be eaten by any that was not defiled. H.

1 KINGS 3

Ver. 1. *Before.* Chal. "in the days of Heli." The young Levite slept in an adjoining chamber, to wait on the high priest, not far from the sanctuary.—*Precious*; that is, rare: (Ch). as such things are generally more esteemed, (H.) which are granted to few. W.—Some prophets had appeared under the former judges: but they were not so common as they were from the days of Samuel, till a little after the captivity. S. Peter ranks Samuel in the first place. Act. 3:24. C.—*Vision.* No prophet was publicly recognized, to whom the people might have recourse. M.

Ver. 3. *Out,* towards morning, (C. Ex. 27:20) when some of the lamps were to be extinguished. W.—*Samuel slept.* Some would transpose these words to the end of the verse, as they think it improbable that Samuel should be in the place where the high priest himself could enter only once a year. Vatab. &c.—But this change seems harsh and unnecessary, as Heli and Samuel might be in apartments contiguous to the holy place. Sanctius. M. C.—During the night none of the priests would be in the sanctuary, so that Heli might form a judgment that not of them had called Samuel. T.

Ver. 7. *Him.* He had not before an experimental knowledge of the manner in which God revealed his will to men. C.

Ver. 9. *Heareth*; ready to comply with whatever may be required. H.

Ver. 10. *Times,* (*secundo*;) a second time, or repeatedly, or mentioning the name twice, (M.) as God does sometimes in urgent cases. Gen. 22:11. H.

Ver. 11. *Tingle,* through astonishment and fright. Jer. 19:3. 4 K. 21:12.

Ver. 12. *House,* by the prophet. C. 2:27.

Ver. 13. *Wickedly.* Sept. "were cursing God." This is one of the places which the Jews have corrected. D.—*Judge*; or condemn and punish. Prov. 19:29. C.—*Chastise them,* not in words only, or in a soft manner, as he had done. Heb. "because his sons made themselves despicable, and he did not frown upon them." H.—*Ciha* denotes, to correct with a wrinkled face. M.—Aquila, "he did not look black at them," nor avert his eyes with horror. All this iniquity was done publicly, and in his presence; (C.) and he suffered his children to proceed without any

restraint. It is not sufficient to reprove, when a father can correct. H.

Ver. 14. *Sworn.* We read not of an express oath; (C.) but the denunciation of God was equivalent. H.—*Iniquity*, or punishment. Nothing could withhold the indignation of the Lord, in correcting the sinner, though he would shew mercy eternally to the penitent. But he saw the obstinacy of these priests, and their unhappy end. The sacrifices of the old law always presupposed suitable internal sentiments, to grant the remission of sin; and even for the avoiding of the legal punishments, they must have been offered in a true spirit of religion, which these abandoned wretches despised and neglected. C.—God threatens that he will punish their crimes for ever, as he abominates the contempt of priest. T.

Ver. 15. *Slept.* Heb. and Sept. “laid himself down to sleep.” For how could he take any rest after such terrible threats? (C.) particularly as light was beginning to appear, when he was called by God, v. 3.—*Doors.* Some walls had probably been built, to enclose the curtains of the tabernacle. A priest would have been employed to open the sanctuary. C.

Ver. 17. *And so.* Lit. “May God do these things to thee, and add these also.” It is not certain that he mentioned the particular punishment, (H.) though it is most probable. The Scripture refrains from repeating them. Grot.—Ruth 1:17. C.

Ver. 18. *Sight.* Some of the Fathers think that these words proceeded from an habitual indifference, as he was not disposed to molest his sons any farther, let the consequences be what they might. S. Greg. S. Ephrem, &c.—But others believe, that Heli was actuated by the spirit of humanity and resignation, and saved his soul. C. See C. 4:18.—*Years.* The author of the Concord. between the Books of Kings and of Chronicles, thinks Samuel was then 39. D.

Ver. 19. *Ground,* unfulfilled. This may be understood of the words of the Lord, (C.) which Samuel had announced. His other predictions were constantly verified, so that he was justly regarded as a true prophet. H.

Ver. 20. *Faithful.* Hebrew *Neeman*, may be a title of dignity, or may signify that Samuel was confirmed and continued to be a prophet. C.—*According to*, or by. God revealed his will to him by *word*, and not by visions. Sanchez.—*Israel.* The whole people suffered along with their leaders. H.—They were concerned in the prediction which was denounced against the house of Heli. M.—Sept. “and Samuel was entrusted to the prophet of the Lord, to all Israel, from the ends of the

earth to the ends: And Heli was very old, and his sons going went forward, and their way was wicked before the Lord.” Thus they usher in the following catastrophe. H.

1 KINGS 4

Ver. 1. *And.* Heb. inserts here the conclusion of the last verse, whence some would infer that Samuel told the Israelites to make war upon the Philistines. But as it turned out so ill, this would have tended to discredit him; and we find that the Philistines were the aggressors.—*Days.* this war took place immediately after the threats denounced to Heli; (Sararius) or according to Usher, and the best chronologists, about 27 years after that event. C.—The addition of the Sept. seems to insinuate, that the sons of Heli persevered for a long time in their wicked course. C. 3:20. H.—Josephus says that Phinees was his father’s coadjutor.—Salien observes that this must be considered as a fresh blot in the character of the latter, since he ought to have delivered the delinquents up to execution. Deut. 21:21. Tirin, on the contrary, adduces the power of his sons, and the debilitated state of Heli, to excuse his neglect. H.—*Help.* In Heb. *Eben-ezer*; so called, from the *help* which the Lord was pleased afterwards to give to his people, Israel, in that place, by the prayers of Samuel, C. 7:12. (Ch.) about 21 years afterwards.—*Aphec*, in the tribe of Juda, not far from Maspha.

Ver. 2. *Here,* &c. Heb. “in the field” of battle. C.—Sept. “in the ranks, in the field.” H.

Ver. 3. *Ancients;* the commanders of the respective tribes. Heli was not able to lead on the people to battle, on account of his blindness and great age.—*Enemies.* All nations attribute much to the exterior marks of religion. The Israelites had witnessed the victories which had been obtained while the ark was present. Jos. 6:4. See Num. 14:45. But they ought to have considered, that their infidelity rendered them unworthy of the divine protection; and that God was more displeased at their profanations, than at the indignity to which the sacred vessels would be exposed. He would know how to vindicate his own honour and glory. The symbols of religion were thus carried in the army, by the Persians, &c. Herod. vii.—The Romans regarded their standards as so many deities. Halicar. vi. See 2 K. 6:21. 2 Par. 13:8. C.—The confidence which the Israelites placed in the ark was commendable, but their sins deserved to be punished. W. Num. 10:35.

Ver. 4. *Ark.* On this extraordinary emergency they thought it lawful.

Abulensis, q. 6.—They easily obtained the consent of Heli; and his sons went to take it down, and to attend it to the army, as he was incapable of doing duty. We know not what ceremonies were used, nor whether the brothers acted as high priests alternately. C.—*Cherubim*. The Scripture often represents God in this manner. Ex. 25:22. Ps. 17:10. Ezech. 10:1. The commonality of the Jews attributed bodies to the angels, but to denote that they were not like those with which we are acquainted, they called them cherubim, or complex and unusual figures. C.

Ver. 7. God: “Elohim.” Sept. “these gods.” They speak of the true God according to their false ideas. C.—*Sighing*. Sept. “deliver us, O Lord, this day.”

Ver. 8. Joy. A few days ago the Hebrews were dismayed, now they shout for joy, as they did at the taking of Jericho. Heb. and Sept. “it was not so heretofore.” H.—*Gods*. Heb. may be rendered in the singular, with the Chal. and Arab. But the Sept. and most commentators, explain it in the sense of the Vulg. The title of high, (*adirim*) or magnificent, was given by the Philistines to Dagon, whom they styled Atergatis. C.—Sept. στερεων, means, “stable, perfect,” &c. H.—*Plagues*, till they were overwhelmed in the Red Sea, which is surrounded with deserts. Some supply, “and (*his people*) in the desert.” Sept. Syr. &c. C.

Ver. 9. Fight. To serve those whom they had lately oppressed, would be doubly afflicting. Salien.—If these people had seriously attended to the instructions, which they might have derived from the fall of others, they would surely never have exposed themselves to fight against the high God. But they looked upon him in no other light than their own contemptible idols. Homer often represents them as wounded, and conquered by mortal men.

Ver. 10. Footmen. They had no cavalry, (C.) as God seemed to discourage any. H.—Even after Solomon’s time, they had not many horsemen. C.—The Israelites had before lost 4,000: now when they were full of confidence, and fought with valour, they behold 30,000 fall. The ark proved thus fatal to them. H.

Ver. 11. Slain. Abulensis (q. 17,) thinks they were fighting in defence of the ark, when they might have saved themselves by flight; so that he does not despair of their salvation. God permitted them to lose their lives in the exercise of a holy ministry, which they had so scandalously profaned. C.

Ver. 12. Man. The Jews say that Saul carried these melancholy

tidings, and that Goliath slew the sons of Heli. H.

Ver. 13. *Stool.* Heb. *cisse*; “a throne or tribunal,” where Heli sat to decide any controversies, and where he had blessed the mother of Samuel. C.—*God.* He had great reason to fear that this was the day when his sons would perish, and he apprehended that the ark would be in danger. H.

Ver. 17. *Taken.* Every sentence expresses something more distressing to the aged judge and father; the flight and slaughter of his people, the ruin of his children, and the loss of the ark, which must have filled all Israel with a mortal gloom and terror, lest God should have abandoned them. So many dismal circumstances oppressing the heart of Heli, he fainted away, and falling backwards, expired. H.—The Scripture takes notice of his great age, that we might not think that he killed himself in despair. Salien.

Ver. 18. *Named the ark,* &c. There is great reason, by all these circumstances, to hope that Heli died in the state of grace; and by his temporal punishments, escaped the eternal. Ch.—But many of the Fathers condemn him, and the Scripture says nothing of his conversion, or of that of his children, so that the matter is doubtful. C.—*Years.* Heb. “and heavy.”—*Forty.* Sept. “twenty,” in which they are followed by many Fathers. Euseb. Sulpit. &c.—Some reconcile the two texts by saying, that Heli and Samson judged together for twenty years. But the Sept. is probably corrupted, as the other versions agree with the original. C.

Ver. 19. *Sudden,* through extreme affliction. M.—Josephus says the child was only in his seventh month, but alive. Abulensis thinks he did not long survive his mother.

Ver. 21. *Ichabod.* That is, *Where is the glory?* or, *there is no glory.* We see how much the Israelites lamented the loss of the ark, which was but the symbol of God’s presence amongst them. How much more ought Christians lament the loss of God himself, when by sin they have drove him out of their souls? Ch.—The ark is often called the glory of Israel. Isai. 66:21. Ps. 25:8. Ichabod might remind the people that the greatest loss had been sustained by them, as well as by his family. His mother had both in view the *ark*, Heli, and Phinees, *her husband*, (H.) when she exclaimed, *ichabod*, “Woe! or, Alas! the glory.” Mendoza.—The Scripture does not mention Ophni’s posterity. But besides this posthumous son, Phinees had one elder, who now succeeded Heli in the pontificate, (C. 14:3. Josephus. Salien, A. 2940, A.C. 1113,) while Samuel took possession of the civil administration, and almost totally eclipsed the glory of Achitob. Many of the Fathers

have even looked upon him as the high priest. But he was only a Levite, though, by dispensation, he acted sometimes as an extraordinary priest. S. Jerom c. Jov. i. and in 1 Cor. He reduced the people to a sense of their duty, and taught them to trust in the true God alone, and they would be protected, though deprived of the ark. This was also presently restored to them. H.

1 KINGS 5

Ver. 1. *Azotus*, one of the principal cities of the Philistines. It is astonishing that God permits these infidels to touch the ark, He who resented the conduct of Oza, and of the Bethsamites, with such severity. But the law regarded the Israelites, and the pagans were ignorant of it. C.—The servant, who knows his master will, and does not obey, shall suffer many stripes; and those who have the happiness of professing the true religion, and dishonour it by their immorality, must expect to feel the heavy hand of the judge, much more than ignorant unbelievers. H.—The Philistines could not suppose that they had gained a victory over God, since they knew he might be displeased with the conduct of his people; and they soon began to perceive that they had brought the greatest misfortunes upon themselves.

Ver. 2. *Dagon* is the same as Derceto, Atergatis, Venus, and the moon, (C.) and was represented like a woman, (T.) as far as the waist, and a fish below. H. Judg. 16:23.—The ark was placed near the idol, out of respect; (C.) or as a trophy of the victory, which they attributed to Dagon. M.—Thus they hung up the arms of Saul in the temple of Asteroth; (C. 31:10,) and David placed the sword of Goliath in the tabernacle.

Ver. 3. *Lord*, as if to acknowledge his superiority. C.—No sooner was the gospel preached, than the power of the idols began to decrease. Bede. W.

Ver. 4. *Threshold*. The idol is treated worse the second time. M.

Ver. 5. *The stump of*, seems to be wanting in Heb. H.—Only the lower part, which resembled a fish, (*Dag*) was left on its pedestal.—*Day*. The Philistines themselves established this custom, which was a tacit confession of the imbecility of the idol, which they nevertheless continued to adore. The prophet Sophonias, (1:9,) is supposed to accuse the Jews of imitating this superstition. The ancient Christians,

out of respect, kissed the thresholds of the churches of the apostles and martyrs. Prudentius in S. Romano.—The Persians still refrain from treading on those of certain mosques, which are covered with silver. Tavernier 1:5.

Ver. 6. *Emerods.* The particular disorder which attacked them, (Ps. 77:66,) is very uncertain. Some say it was the dysentery, or the fistula, or the venereal disease, &c. Eusebius believes that it was in punishment of their incontinency. It was very painful, and sometimes proved mortal, v. 12. Aristophanes assures us that the Athenians were punished with a shameful disorder, because they had not received the mysteries of Bacchus with due respect; and they were ordered, by the oracle, to make and carry aloft some obscene figures, before they could obtain a cure. Acharn. ii. 6.—*And in*, &c. The remainder of this verse is not found in Hebrew, Chaldee, Syriac, Arabic, &c. nor in many Greek and Latin copies. But it is conformable to the truth of history, since we read that figures of these animals were placed beside the ark, in memory of this event. C. 6:6.—*Mice*, or rats. Such vermin have often obliged people to abandon their country. Plin. viii. 28.—Bellon. (ii. 78,) testifies that he saw, near Gaza, such multitudes, as to depopulate whole fields; and, if Providence had not caused the birds, called boudres, to destroy them, the people could not have had no harvest.

Ver. 7. *God.* The ark was terrible to this idol, as the relics of S. Babyas were to Apollo. W.

Ver. 8. *Lords*, next in dignity to a king, like the Persian surena. Judg. 3:3 and 16:5.—*About.* Heb. “and they answered, let the ark ... be carried unto Geth,” in which sense the Sept. seem to have taken it. But the Vulg. is more natural. Theodoret (q. 10,) concludes, that the people imagined the mortality proceeded from some natural cause; (C.) otherwise it would have been very absurd to give such advice, as the ark would spread the contagion throughout the country, by being removed. From Geth it was sent to Accaron, when the magistrates of the city objected to its being admitted, v. 10. Josephus says, however, that it visited all the five principal cities, as if to punish them for their impiety. H.

Ver. 9. *Came upon*, to punish, as on other occasions, to protect. Ezech. 1:3 and 13:9. M.—*Parts.* Lit. “Their lower intestines coming out, rotted,” as v. 6. H.—Heb. “their malady was concealed.” Grot.—The emerods attacked them inwardly, with the most excruciating pains, for which they could find no remedy.—*Skins.* The ancients knew no greater luxury. Homer, Odys. i. and iii. The Heb. &c. take no notice of this particular; and there are many other omissions in the Books of

Kings, which have been supplied from the Sept. C.—The skins were used instead of breeches, and to hold up the plaster and other medicines. T.

Ver. 12. *Die*, at the sight of the ark, as the Bethsamites did afterwards. M.

1 KINGS 6

Ver. 2. *Diviners.* The *priests* generally pretended to a knowledge of magic, among the pagans. C.

Ver. 3. *If, &c.* The lords were already determined to send back the ark. But the priests knew that some still would not believe that it was the cause of their affliction. To convince all, they try an experiment, which would decide the matter; and in case the ark went back, some suitable presents must accompany it, as a propitiation (H.) for the sin which they would not (M.) then doubt had been incurred. H.—Though God stands in need of nothing, all must acknowledge their dependence on him. The pagans always made some present, when they appeared before their idols or monarchs, and God requires the like testimony of submission. Ex. 23:15.

Ver. 5. *Provinces.* Heb. *seranim*, “lords.”—*Emerods.* Theodoret observes, that the tombs of the martyrs were adorned with figures of eyes, &c. in gratitude for their having procured redress for the afflicted.—*Israel*, whose ark you have treated in an improper manner. C.—You shall thus confess that He chastises, and grants health. M.—*Gods.* Not only Dagon, but the other idols, were humbled, (H.) though the Heb. word denotes also one god, or princes, &c.

Ver. 6. *Hearts.* Even these confess that obduracy proceeds from men; (W.) though Calvin would make God the author of it. H.

Ver. 7. *New cart.* It would have been deemed irreverent to use one that had been employed for other profane purposes, 2 K. 6:3.—*Home.* All these circumstances tended to prevent the ark from being conveyed home, (C.) unless Providence interfered.

Ver. 8. *Box.* Heb. *argaz*, (which the Sept. retain. H.) means also “a purse or basket.” C.—Josephus (vi. 1,) says, “the box was placed upon the ark.” H.—We do not read what became of these presents afterwards: but it is supposed that they were kept in the sanctuary till the time of the captivity. C.

Ver. 9. Way. Josephus observes, that they stationed the kine at three lane ends; (H.) and, as we may infer from the Heb. (v. 12,) rather with their heads turned from Bethsames. But, by this conduct, did they not tempt God? Some believe that He inspired them on this occasion, (E.) that even his enemies might be convinced, (H.) the grace of prophecy being frequently granted to wicked men, like Balaam: others believe that He gave success to their plan, though it was dictated by superstition. Even the devil sometimes speaks the truth. Mendoza. C.—People frequently use to pitch upon signs, to which God often assented. Prov. 16:33. M. Gen. 24:14. H.

Ver. 13. Wheat, about Pentecost, in May; so that the ark must have been taken in November. M.

Ver. 14. Bethsamite, not the renowned general. C.—*Stone*, which served instead of an altar. M.—*Lord*. Some pretend that the lords of the Philistines followed so far, and offered this holocaust, as the cart belonged to them: but the Bethsamites might suppose that they had abandoned their property, as well as the golden figures; and, as the city belonged to the priests, it is most probable that they would perform this office. Males indeed were to be offered in the tabernacle. But this was an extraordinary case; so that, if there were no priests, the sacrifice might be lawful (C.) by dispensation, as we see Samuel and Elias did the like. H.—The kine and cart being consecrated to God, it was thought that they could not be turned to a more suitable purpose. C.—The ark was also present, on account of which, sacrifices were offered in the tabernacle. The arguments of Abulensis, (q. 19,) who accuses the Bethsamites of sin on this account, are not therefore satisfactory. M.

Ver. 15. Vessels. Prot. less properly, “jewels of gold.” H.

Ver. 16. Day. It was distant about 18 miles. C.—*Provinces*. Heb. “lords.” Some think that only five images of each sort were inclosed in the box: others suppose that the people of each village presented a golden mouse, to satisfy their own devotion, and that they might not be infested with such vermin. Clarius thinks they also sent an equal number of the other images of the anus. C. v. H.

Ver. 18. Abel. A stone or rock, on which the Jews say Abraham had offered sacrifice; (S. Jer. Trad. T.) Heb. “or mourning,” was so called afterwards, on account of so many being slain; (M.) so the place, to which the Egyptians accompanied the remains of Jacob, was styled “Abol,” *the mourning of Egypt*. Gen. 50:11. H.—The Sept. read *Abon*, “the stone.” All the towns belonging to the Philistines, as far as this place, sent each their golden images, or contributed towards those

which were presented by the five lords.—*Which*, ark, according to the Vulg. though some would explain it of the stone. The ark might remain here for some time, and would probably have continued longer, if the people had not been so much afflicted. In the mean time, this record may have been written, as it was afterwards inserted in this book. C.—*Which*, though of the feminine gender, is referred to stone, because Abol is of that description, (M.) and we find several such allusions to the Heb. in our version. Prot. “unto the great *stone* of Abel, whereon they set down the ark of the Lord, *which stone remaineth* unto this day,” &c. H. Vatab. &c.—Others think that the ark remained there till it was removed to Cariathiarim. C. 7:1. Malvenda says, the *memory* of the transaction was fresh till the author wrote; while others maintain, that the golden figures continued with the ark till that time. C.—The Roman Sept. omits the words *till this day*; and reads, “where they placed upon it (the stone) the ark ... upon the stone in the field,” &c. Then with the Alex. copy, and Procopius, &c. it subjoins 19. “And the sons of Jechonias did not approve, among the men of Bethsames, that they saw the ark of the Lord, and he slew of them 70 men, and 50,000 of the people.” Theodoret suspects that they were more impious than the rest. But we might as well say that they shewed more (C.) reverence, as we may explain *slew them*, to denote the two curious citizens, (H.) if any dependence could be had on this addition. C.

Ver. 19. *Seen*; and curiously looked into. It is likely this plague reached to all the neighbouring country, as well as the city of Bethsames. Ch.—For we need not suppose that all these deaths took place in one day. The ark seems to have continued there for some time, v. 18. Heb. “because they had looked into, *or* at the ark.” H.—It was unlawful, even for the Levites, to touch or to look *at* the ark uncovered; (T. Num. 4:15, 20,) and the Heb. expression *into*, is often taken in this sense. Prov. 7:15 and 11:4.—*Men* of rank. S. Greg. &c. “Ancients.” Chal. Some would suppose that only these 70 perished, and were of as much value as 50,000 of the common people: for they will not allow that the latter number was slain. Out of that number, 70 were made victims of the divine justice. T. Sa.—Bochart translates, “he slew 70 out of 50,000.” The Syr. and Arab. read, “5070 men.” Josephus only admits 70 who were slain, “because they dared to touch the ark with their profane hands, as they were not priests.” Heb. “and he slew of the people 70 men, 50,000 men. C.—Kennicott seems to suspect that a cipher has been added in the Heb. at the end. Prot. “50,000, and threescore and ten men.” H.—Some would insert *aderant* in the Vulg. and 50,000 “were present.” D.—The Chal. Sept. &c. constantly retain these numbers, and we must not judge of God severity by our feeble reason. C.—This decision is the most common.

M.—The people had indulged their curiosity, to see whether the Philistines had taken the tables of the law out of the ark, &c. Serarius. —As the ark was terrible to the infidels, so it was also to those true believers, who treated it with disrespect. W.

Ver. 20. *Us.* These words may denote that they thought God too severe, or else, that they judged themselves unworthy of his presence. There is no proportion between an offence of God, and what the creature can do to make him satisfaction. C.

Ver. 21. *Up.* This is the import of the Heb. The Vulg. *reducite*, “bring it back,” insinuates, that the Bethsamites desired the people of Cariathiarim to convey the ark to their city, on the road to Silo, where they probably thought it ought to be placed, in the tabernacle. But it seems God ordered it otherwise, and the ark was never restored to its former splendid station, surrounded with all the vessels and ornaments of the tabernacle. David made something similar, and place an altar before it, while the Mosaic tabernacle and altar were removed from Silo to Nob, (C. 21:1) and afterwards to Gabaon. 2 Par. 1:5. Salien (A. 3030) doubts not but they were thence translated to Solomon’s temple, during the octave of the dedication, along with those of David, from Mount Sion. 2 Par. 5:2 and 8:3. Why the ark was not placed in this most magnificent abode, but removed from the stone of Abel to the houses of Abinadab, of Obededom, of David in Sion, till all the original ornaments, prescribed by God to Moses, with a still more splendid apparatus, met to adorn the temple of Solomon, we cannot easily explain. Perhaps it might be to render that event more glorious, and to represent the troubled state of the Jewish Synagogue, immediately preceding the appearance of the great Redeemer, who would establish a church without spot or wrinkle, shining brighter than the sun, and replenished with all heavenly graces. H.—Cariathiarim is the same place as Cariathbaal, and Baala, (Jos. 15:9, 60.) Baalim Juda, (2 K. 6:2) and Sedeiarim, about ten miles from Jerusalem. Gabaon was “a hill,” (C.) belonging to the same city, where the house of Abinadab stood; (H.) and Nob was also in the vicinity, while Silo was much farther north. C.—The priests still remained, and offered sacrifice in the tabernacle, though occasionally some of them might come to offer extraordinary victims before the ark, in those private houses which were thus converted, as it were, into the holy of holies. Salien, A. 2941, where he observes from S. Jerom, that the tabernacle was removed to Nob about the same time as the ark was deposited at Cariathiarim; and no doubt both the translations were in consequence of the divine command, signified by the mouth of his prophet Samuel. H.

1 KINGS 7

Ver. 1. *In Gabaa.* That is, on the hill, for Gabaa signifieth a hill. Ch. 1 Par. 13:6.—It was perhaps the citadel, (H.) or an elevated situation, such as were generally chosen for the temples both of the true and of false gods. C.—*Abinadab* was a Levite of renowned virtue. M.—The people of this city knew that the ark was a source of blessings to those who received it with respect; and, that the Bethsamites had been punished only for their irreverence. W.—Samuel was first consulted before the people, in a body, undertook to remove the ark; and here he was probably recognized for the judge of Israel, in which character he henceforward appears, exhorting all to obey the Lord with sincerity. He appoints a general assembly at Masphath, to enter into a solemn covenant with the Lord, and to adopt means for recovering their liberty. We have only a very concise account of these important transactions, owing to the modesty of the author, which the Holy Spirit would teach us to imitate. C.—*Sanctified.* Chal. “set over,” (M.) prepared by suitable purifications, &c. C.—Some think, that Eleazar received the priestly or the Levitical consecration, Num. 8:7. We have no proof that he was of the family of Aaron, nor does his name occur in the genealogies of the Levites, as they are perhaps too short. Josephus (vi. 2.) asserts that he was a Levite. C.—But even a laic, like Obededon of Geth, might have been the guardian of the ark, as he would not have to touch it. Salien, A.C. 1112.—Eleazar had two brothers, who acted in the same capacity when David intended to remove the ark to Sion. At that time he was perhaps dead, or decrepit, as his father might be on this occasion. H.—It is not improbable but they were of the race of Aaron. T.

Ver. 2. *Year.* Some would date all the subsequent events from this period. But is it credible that Samuel should neglect for twenty years to make this exhortation to the people? and how will it be true, that God humbled the Philistines during the whole time (C.) of his administration, which perhaps (H.) only lasted so many years? (v. 13.) C.—It is more probable, therefore, that the power of the enemy was broken by the destruction caused by the presence of the ark, which kept them under due restraint for along time; and when they attempted, once more, to molest the Israelites, they were entirely discomfited by a miraculous storm, at the prayer of Samuel, v. 10. Salien (A. 2960) allows, that this took place in the twentieth year since the ark came to Cariathiarim, in which year Samuel appointed his children judges at Bersabee, though he continued to act, and was judge for twenty-three years, (some say thirty-eight) and even under the reign of Saul had almost an absolute sway, as the prophet of the

Lord. H.—*Rested*: continued steadfast, (Sanctius) “cried unto,” (Pagnin) “Looked (H.) *or* returned,” Sept. “Lamented after the Lord.” Heb. M.—They were not soon induced to break this solemn covenant. Isai. 7:2. T.

Ver. 3. *Saying*. When the ark was translated, (C.) and on many other occasions, this was the theme of his discourse to the Israelites, pressing them to cease from doing evil, and to perform good works. H. —Thus he preached every year in the different cities. v. 16. Lyran.—*Astaroth*. These were the principal idols of the country, (Salien, Judg. 2:11) under which all the others were included. M.—*Prepare*. God lays this injunction upon us, to remind us of our liberty, and we beg that he would convert us, acknowledging the necessity of his grace. C. —“God does not require impossibilities, but by his command, admonishes thee to do what thou canst, and to pray for what thou art not able to perform, and he assists thee, that thou mayst be able to perform it.” C. Trid. vi. 11. S. Aug. &c.

Ver. 5. *Masphath* lay south of Jerusalem, (C.) and was a convenient place for all to meet at. M. They came armed, and the Philistines (C.) suspecting their designs, proceeded to attack them. H.

Ver. 6. *Lord*, having purified themselves with it. Ex. 19:24. Others think that it was a kind of a protestation, that they were willing to perish if they proved faithless; (Sa.) or a symbol that they rejected every vestige of idolatry, and every sin, with true repentance. Sanctius. T.—Water was also the most ancient species of libation, before honey, and afterwards wine were adopted. Porphyrius.—Though the law did not prescribe it, there was not prohibition. On the last day of the feast of tabernacles, the people went to the pool of Silo to fetch water, and to pour it out in the temple, as a libation to the Lord; and it is thought that Jesus Christ alludes to this custom, Jo. 7:24. Lamy. Introd. See 2 K. 23:16. C.—*Fasted*. They confess their sins and do penance, while Samuel sits as judge, (Salien) and had been endeavouring for twenty years to excite them to repentance, and to adhere to the one true religion. T.

Ver. 8. *Philistines*. Those who distrust their own strength, and join true repentance with prayer, striving to interest the friends of God in their cause, may confidently hope for victory. H.

Ver. 9. *Suckling lamb*. Any might be used, when eight days old, except for the paschal lamb, which must be older; *a yearling*. Ex. 23:9. Lev. 22:27.—*Offered it*, either by the hands of the priests, or by dispensation, which authorized him to sacrifice out of the tabernacle. —*Whole*, without blemish; (Eccli. 46:19) or, not having time to divide

it, according to the ritual. Lev. 1:12. He consumed even the skin. Salien.—Sept. “with all the people.”

Ver. 10. *Israel*. The princes of the Tyrians had come to the assistance of the enemy; (Eccli. 46:21. C.) but all in vain. The greatness of the army only increased the greatness of the carnage, when the Lord enters the lists. H.—the sacred penman speaks with great modesty of this victory, which is nevertheless one of the most important recorded in Scripture. The Philistines could not recover themselves for 20 years; they found it necessary to restore the cities which they had taken, (C.) to relinquish the tribute, and to come to such conditions as Samuel imposed upon them. He suffered them, however, to keep possession of some strong holds, such as Gabaa, from which they were expelled by Jonathan. Salien says in the 22d year of Samuel, and the last of Achitob, the high priest, A. 2961.

Ver. 11. *Bethchar*, “the house of the penetrator.” *Cor* denotes the celestial fluid, which the Philistines probably supposed was discharged by the heavens, independently of the great Creator. Hence their punishment was very appropriate. Parkhurst.—The latter heathens always represented their Jupiter armed with thunder and lightning—

“The thunder roared aloud—
Th’ affrighted hills from their foundation nod,
And blaze beneath the lightning of the God;
At one regard of his all-seeing eye,
The vanquish’d triumph, and the victors fly.”
Pope, *Iliad* xvii. 596.

Ver. 12. *Sen*, “the tooth,” a craggy rock of that appearance. Syr. *Beth Jasan*. C.—some take it to be the same with Bethchar. Malvenda.—It was before ignoble, (Salien) and the situation not known, till this monument was erected, with the inscription, *Thus far*, &c.—*Help*; “Aben-ezer,” mentioned before, C. 4:1. The religious monuments were not prohibited by the law. Lev. 26:1. Samuel would take every precaution that they should not become objects of idolatry, as he was under the immediate influence of the Holy Spirit. C.

Ver. 13. *Any more*, for a long time, (M.) during *Samuel’s* administration; for we find them again attacking Saul. C. 13. This expression is often used to denote a cessation of some continuance. Isai. 23:12, 15. 2 K. 7:10.

Ver. 14. *Geth*, which two cities still continued in their possession. Others, which had fallen to the share of Dan, they gave up, which explains Judg. 18:1, 31.—*Philistines*. Here ended the forty years’

servitude. C.—Salien (A. 2860) rather thinks that it terminated in the death of Samson, when it was judged expedient to entrust the reins of government into the hands of an ole man, Heli, the high priest, as there was no need of an expert general, the heads of the Philistines being all destroyed. Judg. 13:1. H.—*Amorrhites*: the dispersed nations of Chanaan were all dept under. C.

Ver. 15. *Life*; as sole judge for twenty years, (Gordon. D.) and conjointly with Saul till he died, almost 100 years old, a year or two before the unfortunate king. Saul put him on a level with himself; (C. 11:7) and he continued to be regarded as the oracle of Israel ever since he was about forty years old; (C.) or he did not long survive the election of the new king, (M.) as Tirin, Sanctius, &c. reduce his reign to two years, allowing thirty-eight to Samuel, so that both filled up the space of forty years. Act. 13:20. The life of Samuel, on this supposition, will not much exceed sixty, and he must have come into power in early life. C. 12:2. H.—This verse is no proof that the present book was written long after Samuel's time. D.

Ver. 16. *Places*. Sept. “in all these holy places.” Some take *Bethel* to mean the city, where the ark was, (C.) or the holy of holies, in the tabernacle, at Silo, &c. H.—The northern tribes might meet him at Bethel; those on the east of the Jordan, at *Galgala*, of Benjamin; and the tribes of Juda, Simeon, and Dan, might have an opportunity of hearing the holy prophet, and decide their controversies, at *Masphath*. C.—Thus Samuel gave an excellent instruction to pastors and governors, to watch over their people. H.

Ver. 17. *Ramatha*; his native place. His high office would not allow him to remain always near the tabernacle. C. 1:11. and 28. C.—*Lord*, by his direction, (M.) both to satisfy his own devotion, and that he might consult the Lord when the people wanted advice. C.

1 KINGS 8

Ver. 1. *Old*. Houbigant would translate, “when he ws growing old,” *senesceret*, as he supposes he was now nearly sixty, having judged about twenty-five years, and living another twenty as partner with Saul. Prol. lxii. See C. 7:15. H.—*Judges*, as his delegates in the southern parts of the country. C.—Josephus says one of them was stationed at Bethel. Ant. vi. 3.

Ver. 2. *In*, or “as far as” *Bersabee*, from Dan, that is, throughout

Ver. 3. *Judgment.* Samuel was not to blame, and hence he was not punished like Heli. M.—However, the misconduct of the children of these two judges, in succession, (H.) gave occasion to the people to demand a king, who might not be tempted by bribes. W.—It is surprising that most of the great men who are mentioned in history, had degenerate children. C.—Such were some of David’s sons, as well as Cambyzes, the son of Cyrus, &c. H.—Was it because their fathers were too much taken up with the affairs of state, to watch over the education of their children? or rather, because these young men confided too much on the merits of their family, and took no pains to tread in the footsteps of their parents? C.—“We have here, says Josephus, a manifest proof that children do not always resemble their parents, but sometimes good men spring from the wicked; and on the contrary, the virtuous have an evil progeny.”

Ver. 5. *Judge us,* in a different manner from what had been hitherto done. H.—By a crying ingratitude, they reject the government of a wise old man, who had rendered them the most signal services. Perhaps the power of Naas, king of the Ammonites, might afford them some pretext for acting as they did. C.—*As all*, &c. They seem to prefer the dominion of kings, who ruled over the surrounding barbarous nations as they thought proper, (H.) before one who should be tied down to observe the laws, prescribed by God, (M.) in case the Israelites should wish to have a king. Deut. 17. H.—In the East, monarchy was the most ancient form of government. Tacit. Hist. iv. Just. i. “*Principio, imperium penes Reges erat.*”

Ver. 6. *Samuel.* Nothing could be more disrespectful to him, nor more ungrateful to God, who had distinguished them from all other nations, and had taken the government upon himself, and appointed the judges as his lieutenants. The foolish Israelites wished to throw off this sweet yoke, and to be ruled in an arbitrary manner, like the infidels, as if God could not otherwise protect them from their enemies.—*Lord.* Josephus says that he passed the night without food or sleep, and the Lord appeared to him. The will or petition “of the people, filled Samuel with great uneasiness, who on account of his innate justice, did not like the regal power, as being to exorbitant. He rather approved of an aristocracy, as more conducive to the welfare of the people.” Ant. vi. 4. He means such an aristocracy as the Israelites had been accustomed to, under the guidance of men divinely commissioned, whence he elsewhere very properly styles it a *theocracy*, or “the government of God.” H.

Ver. 7. Thee. “God, in anger, grants a person what he desires wrongfully.” S. Aug.—He permits the people to follow their own plans; and the Hebrews believe, that he gave them Saul to punish them, being well apprised of his proud and cruel nature. Cuneus Rep. C.—*Rejected*, &c. The government of Israel hitherto had been a theocracy: in which God himself immediately ruled, by laws which he had enacted, and by judges extraordinarily raised up by himself: and therefore he complains that his people rejected him, in desiring a change of government, (Ch). and wishing to appoint their own magistrates. The priests and judges had been commissioned by God. Ex. 19. Deut. 17. W.

Ver. 8. Thee. He comforts Samuel, by observing that it was not so much any fault of his, as the people’s habitual fickle temper, which made them seek for this change. M.

Ver. 9. The right. That is, the *manner* (*mishpat*) after which he shall proceed, having no one to control him, when he has the power in his hands. Ch.—He intimates that the kings will frequently act in a tyrannical manner, v. 11. M.—But the holy Fathers observe, that herein they do what is unjust, and contrary to God’s law. S. Gregory remarks, that Achab is punished for taking the vineyard of Naboth, (3 K. 21) while David will not take a piece of ground belonging to Ornan, even for an altar, without first paying a just price for it. 1 Par. 21:25. Some of these *rights* or customs are prohibited to the *king*. Deut. 17:16. It is true, kings enjoy great prerogatives above judges, but never contrary to the law. They cannot take their subjects’ goods: but the latter are bound to contribute to the maintenance of government; and, if they refuse, may be compelled. If kings should be guilty of excesses, “yet they are not to be deposed by the people, ... but must be tolerated with patience, peace, and meekness, till God, by his sovereign authority, left in his Church, dispose of them, which his divine wisdom and goodness often deferred to do, as here he expressly forewarneth, (v. 18) because he will punish the sins of the people by suffering evil princes to reign.” Job 34:30. Conc. Later. c. iii. de hæret. W. See S. Thomas, 2. 2. q. 12. a. 2.—We may here also remark, that the people petitioned for a king, yet God made the choice; and, when he proved rebellious, selected another by the hand of Samuel, though he permitted the former to enjoy his dignity till death. C. 13. and 31. H.—Grotius (Jur. i. 1. and 4.) maintains that Samuel here proposes the just rights of the king, and that the prince has a greater right to any one’s personal property, for the public good, than he has himself. In effect, the eastern kings regarded their subjects as slaves. But those who governed the Hebrews were to follow a different conduct; and Samuel is so far from approving of what some of them would do, that

he mentions their tyranny, in order to dissuade the people from what they so inconsiderately requested. C.—The misconduct of rulers, is one of the most trying inconveniences to which a nation can be exposed. In such circumstances, “bear, say a pagan historian, (H.) with the luxury and avarice of those who hold dominion, as with other natural evils. There will be vices as long as men subsist, but neither will these continue for ever, and they are compensated by the intervention of better things or men.” *Meliorum interventu pensantur*. Tacit.—Grotius at last seems to conclude, (Sup. c. iv. p. 97) that the right of the king here specified is only apparent, in as much as it includes “the obligation of making no resistance.” H.

Ver. 11. *Chariots*; to be drivers, (M.) or will make them fight from them.—*Footmen*, or guards. Xenophon places 4000 armed with bucklers before, and 2000 with lances all round the chariot of Cyrus. See C. 22:17.

Ver. 12. *Centurions*, or body-guards. M.—These offices might be honourable, but at the same time disagreeable, when people were forced to accept of them, and to neglect their more pleasing agricultural employment. The multitude of officers increases the expenses of the prince, and falls heavy upon the people. C.

Ver. 14. *Vineyards*, as Achab did, though he first proposed to buy it.

Ver. 15. *Tenth*. God had already claimed one tithe, which he had abandoned to his sacred ministers. We do not read that the kings of the Hebrews ever claimed (C.) a second tithe precisely, (H.) though they might have done it by the example of other kings. Lev. 27:30. Joseph had asserted the fifth part of the revenues of Egypt for its monarchs. Gen. 47:26.—*Eunuchs*. Heb. *saris*, denotes an officer of the court. It was not lawful for the Israelites to make any eunuchs, but they might employ foreigners.

Ver. 16. *Goodliest*, in strength (C.) and beauty. M.—Solomon made his people work at his buildings, and David employed an officer in the fields, 1 Par. 27:26. Sept. have read in a different manner, “He will tithe ... your excellent droves of oxen.” C.—They also specify, “the tithe of asses for his work.” H.

Ver. 17. *Servants*, or slaves. The Hebrews enjoyed greater liberty than any of the nations in the East, yet they are styled slaves. C. 17:8. They were nearly on the same footing as the ancient Germans. “Each governed in his own place of abode. The Lord requires of them a quantity of corn, cattle, or clothing, and so far the slave obeys;” *servus hactenus paret*. Tacit. Germ. The Hebrews were also bound to follow

the king to battle. The Egyptians, Persians, &c. were under greater oppression. Herodotus (iii. 31,) informs us, that when Cambyses designed to marry his own sister, his counsellors replied, that they found no express law to this effect; but there was another, "that the king of Persia may do whatever he please." The highest officers, and even his brothers, were styled, "slaves, Δουλοί, of the great king." Arist. Mund.

Ver. 18. *The face*, privately; for even groans will not be free. M.—The event justified this prediction, as most of the kings of the Hebrews ruled like tyrants, and what was worse, engaged their subjects in idolatry, and drew down the heaviest judgments upon them. C.—*Hear you*, so as to deliver you from oppression, though he is always willing to hear those who truly repent. W.

Ver. 19. *Over us*. The populace is generally inconstant, and fond of changes. M.

Ver. 20. *Nations*. We are neither better nor worse than the rest. What extravagance! for a people to abandon a state of happiness, and the dominion of God, and to prefer the service of a man! C.—*For us*. This was the pretext, as Naas threatened them with war. C. 12:12. M.

1 KINGS 9

Ver. 1. *Abiel*, who is also called Ner. 1 Par. 8:33. Cajetan.—*Strong*. Heb. "a mighty man of power," either of body, or of riches.

Ver. 2. *Goodlier*, better proportioned, more handsome, (H.) as the daughters of men are styled good, or *fair*. Gen. 6:1. People seek for corporal advantages in those who command. The poets always represent their deities and heroes as taller than the rest of men. A king of Sparta was fined for marrying a little woman. Arist. Polit. iv. The Ethiopians give their highest offices to those who have the most engaging appearance. Herod. iii. 20. C.—Little people may be elegant, but never majestic or perfectly beautiful. Arist. Ethic. iv. 3. M.—*Choice*, is taken in the same sense as goodly, and does not intimate that Saul was one of the elect. Carthus.

Ver. 3. *Asses*. The greatest noblemen rode upon such. Judges 5:10. A prince of Esau fed asses. Gen. 30:24. Agriculture, and keeping sheep, were the employment of men of the first eminence in the heroic ages, as hunting and other equally laborious exercises are now in fashion. C.

Ver. 4. *Salisa*, the ancient Segor, (M.) or rather a place 15 miles from Diospolis. Euseb.—*Salim*, or Sual, not far from Galgal. C. 13:17.

Ver. 5. *Suph*, where Ramatha, the birth-place of Samuel, was situated. C. 1:1. C.

Ver. 6. *Famous*. Chal. “honourable.” Sept. “covered with glory.” The observations of a servant may often claim attention. Saul seemed to be less acquainted with this extraordinary personage than his servant. H.

Ver. 7. *What*. Were they uninformed of the disinterestedness of Samuel? or did they think that he would sell his oracles? By no means. But the manners of the ancients were very different from ours, and people chose to shew their respect for God, the king, prophets, &c. by making them some presents. People still never go to visit one another in Syria without something of the kind, as it would be deemed uncivil or cruel to act otherwise. See 3 K. 14:1. Mic. 3:11.—*Bread*. They would have made a present of some. Saul received two loaves. C. 10:4. See C. 16:20. Hence we may form some idea of the beautiful simplicity of those ages. People were then forced to carry their own provisions, as there were no inns which supplied any. C.—*Present*. *Sportula* means a little basket. H.—But here it is taken for a present, as meat was commonly given. M.—Cyrus sent his friends geese half eaten, from his own table, for greater distinction. Xenop. H.—Heb. “what have we?” Syr. “we have none of our provisions left.” C.

Ver. 8. *Silver*. About seven-pence English.—*Stater*, (H.) is put instead of Heb. “sicle.” M.

Ver. 9. *A seer*. Because of his *seeing*, by divine light, hidden things, and things to come, (Ch). by inspiration. W.—They had the things which they foretold so clearly in view. The Sybil cries out,

Bella, horrida bella.

Et Tiberim multo spumantem sanguine cerno. Virg.

The Egyptians had their “seers of the gods.” Manetho.—Balaam styles himself “the man seeing visions.” Num. 24:4, 16. Some suppose that Samuel wrote this towards the close of his life, when the title of prophet was become more common, though the former was in use many years afterwards. 1 Par. 21:9. 2 Par. 16:10. Others think that this verse was added by Esdras, &c.

Ver. 11. *Water*, perhaps for the sacrifice. Thus Fab. Victor says, “Rhea, according to the established custom, by which young women went to draw water for the sacrifices, proceeded to the fountain in the grove of Mars.” C.

Ver. 12. *A sacrifice.* The law did not allow of sacrifices in any other place, but at the tabernacle, or temple, in which the ark of the covenant was kept; but Samuel, by divine dispensation, offered sacrifices in other places. For which dispensation this reason may be alleged, that the house of God in Silo, having lost the ark, was now cast off; as a figure of the reprobation of the Jews. Psal. 77:60, 67. And in Cariathiarim, where the ark was, there was neither tabernacle, nor altar. Ch.—At least that of Moses was in the tabernacle. See C. 6:21. H.—Samuel was just come up to the city, from a place called Naiot, where he instructed some of the prophets., C. 19:19. The maids point him out to Saul; and God, at the same time, reveals to his prophet, that the person who addressed him should be king. C.—*The high place. Excelsum.* The *excelsa*, or *high places*, so often mentioned in Scripture, were places of worship, in which were altars for sacrifice. These were sometimes employed in the service of the true God, as in the present case: but more frequently in the service of idols, and were called *Excelsa*, which is commonly (though perhaps not so accurately) rendered *high places*; not because they were always upon hills, for the very worst of all, which was that of *Topheth*, or *Geennom*, (Jer. 19) was in a valley; but because of the *high altars*, and *pillars*, or *monuments* erected there, on which were set up the idols, or images of their deities; (Ch). so that they might be called “the high things.” H.—Before Solomon built the temple, from the time that the tabernacle was deprived of the honour of having the ark, people immolated on such heights, 3 K. 3:2. M.—On one of these, at Ramatha, Samuel was going to offer a peace-offering, and to feast with the heads of the city, (C.) or perhaps of the nation, who were expecting the result of his consultation of the Lord, respecting their petition of a king. H.

Ver. 13. *The victim*, begging the blessing, which was the office of the most honourable person at table, as he also gave thanks for all. C.

Ver. 14. *Midst.* That is, simply in the city, or entering the gate, where Samuel met them, v. 18.

Ver. 15. *Ear*, privately. C.—Thus Jonathan promised to give David private information. C. 20:13. H.

Ver. 16. *Ruler.* Heb. *Nagid*, “Leader.” Sept. “Archon.” Chal. “King.” The Israelites demanded a king, to lead them, and to fight for them; and Homer (Iliad iii.) gives this idea of the chief magistrate, “a good king and stout warrior,” which Alexander so much admired.—*Philistines.* They had been repressed by Samuel; but they had begun to gain the ascendancy, so as not to suffer the Israelites to have a blacksmith among them, &c. Saul gained some victories over them,

and over the other enemies of his people, towards the beginning of his reign. C. 13. and 14. C.—*To me*. God threatened that he would not hear them, when they should grow weary (H.) of their king. C. 8:18. But he protects his people against the efforts of their foreign enemies. M.—Oppression of the innocent cries to heaven for vengeance. W.

Ver. 18. *Gate*. Sept. “city.” Chal. “within the gate,” where business was transacted.

Ver. 19. *Place*, while Samuel retired, for a while, to his own house. He sends Saul to the assembly, (C.) where he would meet him to dine. H.—*Heart*, or desirest to know. M.

Ver. 20. *Best*. The regal power, which all desired. Heb. “to or on whom is all the desire of Israel?” Any great felicity is called a desire, as the Messias, the spouse in the Canticle, 5:16. Ag. 2:8. Sept. “to whom the beautiful things of Israel?”

Ver. 21. *Jemini*, or Benjamin, which was always one of the smallest tribes, and, since the unfortunate war, still more reduced; so that none of the other tribes could well take umbrage, or be filled with jealousy, when they saw a king selected from it.—*Last*. Though all were equally noble, yet some families were more numerous, possessed greater riches, or had filled the posts of honour more frequently than others. Nothing can be more charming than the modesty of Saul on this occasion. C.—Happy would he have been, had he continued always to cherish the like sentiments. H.—He and his posterity might then have long enjoyed the regal dignity. C. 13:13. M.

Ver. 22. *At the head*. Sept. “among the first of those ... seventy men,” which number Josephus also has instead of 30. Saul’s servant was probably an Israelite, who had hired himself for a time. The first place, at the head of the table, was the most honourable. Luke 14:8. The king of Persia placed his most trusty friend at his left hand, and those of the highest dignity, in order at his right. Cyropæd. vii. &c. C.

Ver. 24. *Shoulder*. It was the left, (M.) as the right shoulder belonged to the priest, and laymen were not allowed to taste of it after it had been offered in sacrifice. Lev. 7:32. Some suppose that Samuel had this right shoulder for his portion. But he was not a priest. C.—This part was assigned to the most eminent man at table; and Josephus calls it “the royal portion.” M.—Heb. “the shoulder, and what was upon it, (or he held it up) and set it (the whole quarter) before Saul.” Aquila, &c. translate “the thigh,” *left* or reserved. Sept. “laid by.” It was then the fashion to place large pieces of meat before those who were to be most honoured. Gen. 18:6. Homer, &c.—*People*. Heb. “till

now it has been ket for thee, I said, I have invited the people.” He insinuates that he knew of his coming, though it seemed so accidental, even when he invited the company. Sept. “eat, for it is placed before thee, as a memorial, by the people, cut it in pieces.” H.—As the shoulder supports a burden, so the king was reminded to maintain the interests of the commonwealth. M.

Ver. 25. *House*, probably giving him some instructions respecting his future dignity.—*As he*, &c. This seems to be a second translation of the former sentence, taken from the Sept. It is omitted in several Latin MSS. C.—Sept. “and he went down from the Bama (perhaps “the steps” or high places, where the sacrifice and feast had been celebrated) into the city; and they made a bed for Saul, on the house top; and he lay down, (26) and when the day dawned, Samuel,” &c. The roofs are flat in those countries, and such an airy situation would be most agreeable in such hot climates. H.—The common people, generally, only spread a mat on the ground, and covered themselves with a sheet; to take their rest, either under a gallery, or in the open air. Homer places his strangers, with their upon the ground under the gallery, which was erected before the house. Aristophanes (in *Vespis*) mentions the custom of sleeping on the house top. See 2 K. 16:22. C.—Saul had not been educated with the greatest delicacy. M.

Ver. 27. *Before us, and.* Heb. (“and he passed on,”) agreeably to his master’s order. H.

1 KINGS 10

Ver. 1. *Vial*, in the form of a *lentil*. Plin. xviii. 12.—*Oil*. This anointing seems to have been peculiar to the kings, priests, and prophets of the Hebrews, who prefigured Jesus, the great anointed of God. S. Aug. in Ps. xlv. The custom was very ancient. Judg. 9:8. It is thought that those kings, who succeeded their fathers by their birth-right, and without opposition, did not receive any unction. C.—But the silence of Scripture is no proof on this head; and the Fathers seem to be convinced that the custom subsisted till Christ appeared. S. Just. dial. &c. H.—The Rabbins pretend that the sacred ointment was used for the kings of Juda, but not for those of Israel. It is not probable that it was used for either. Ex. 30:32. 3 K. 1:39. We read that Jehu was anointed king of Israel; (4 K. 9:6,) and we may suppose that common oil was used, in his regard, as well as for the other kings. The perfume or balm of Judea, does not spot the garments on which it may fall.

Plin. xii. 25. It was poured on the head; the Rabbins say in the form of a crown, (C.) or cross. H.—But this is uncertain. The ceremony has been preserved, with respect to Christian kings, who, according to Innocent I, should be anointed on the shoulders and arms, while prelates receive the unction on the head.—*Kissed him*, out of respect. Ps. 2:12. C.—*Behold*. Heb. “Is it not because?” &c. H.—*And thou ... prince*. All this is wanting in the Heb. &c. But it is conformable to the Vat. Sept.; (C.) the Alex. has “to be prince over his people, over Israel? and thou shalt rule over the people of the Lord, and shalt save it from its enemies around;” as we have explained. C. 9:16. H.—Saul was anointed with a *small vessel*, to signify that his kingdom should not subsist long; and with *oil*, to remind him of mercy, light, and health to his people. S. Greg. W.

Ver. 2. *Rachel*, near Bethlehem. Gen. 35:16.—*South*. Sept. or “mid-day.” Heb. *Tseltzach*, is very obscure. Some take it for a proper name. C.—Prot. “at Zelzah.” Others for some musical instrument, as if these travellers were “dancing,” as the Sept. insinuate, and playing on musical instruments, like the prophets, v. 5. It does not appear how Saul would come near Bethlehem, in his journey from Ramatha to Gabaa, unless Ramatha lay more to the south than it is represented, which it could not do, being in the tribe of Ephraim; so that we might translate the Heb. “Thou wilt find two men of Zelzelach, a place near the tomb of Rachel, on the borders of Benjamin, and they,” &c.

Ver. 3. *Thabor*, very distant from the famous mountain (C.) in Zabulon. M.—*Bethel*. Where there was at that time an altar of God; it being one of the places where Samuel judged Israel, (Ch.) and which had always been considered as a place of devotion, since Jacob had his vision. Gen. 28:19. It lay to the east of Gabaa, so that Saul might easily meet these pilgrims. C.—*Wine*, for libations, as the other things were for a sacrifice and feast, as well as for presents to the officiating priests.

Ver. 4. *Hand*. They would be very acceptable to Saul, who had none. The strangers might suppose that they could purchase more at Bethel. C.

Ver. 5. *The hill of God*. Gabaa, in which there was also at that time, a *high place* or *altar*. Ch.—The prophets were not molested by the infidels, in performing their devotions, as people consecrated to the Lord, who do not meddle with war, are privileged by the consent of nations. Grot. Jur. iii. 11. 10. C.—*Prophets*. These were men whose office it was to sing hymns and praises to God; for such in holy writ are called *prophets*, and their singing praises to God is called

prophesying. See 1 Par. alias 1 Chron. 15:22 and 25:1. Now there were in those days colleges, or schools for training up these prophets; and it seems there was one of these schools at this *hill of God*; and another at Naioth in Ramatha. See 1 Samuel 19:20, 21. &c. Ch.—The Jews say there were in every city of Judea congregations of this nature. They lived like monks, abstaining, for the most part, from marriage, though some had children, 4 K. 4:1. They had a superior at their head, to whom God frequently revealed future things. The rest were instructed how to explain the prophecies, to compose and sing canticles. Some of them were inspired, like Saul, only for a time. It is supposed that Samuel instituted these colleges, and this is the first time we find them mentioned. C.—They were of infinite service in preserving the true religion. H.

Ver. 6. *Spirit of piety.* M.—*Man.* Thou shalt act, and entertain sentiments worthy of a great prince, (C.) and be no longer employed in rustic works. M.—*Cape regis animum et in istam fortunam, qua dignus es, istam continentiam profer.* “Adopt the sentiments of a king, said the deputies of Alexander to Abdalonymus, but carry along with you this moderation, when you assume the dignity which you deserve to enjoy.” Curtius iv.

Ver. 7. *Find.* Undertake any enterprise, how difficult soever, which God may propose to thee. C.

Ver. 8. *Galgal.* Here also by dispensation was an altar of God. Ch.—*To do.* Saul went thither, after the victory which he had obtained over the Ammonites, when he was confirmed in his dignity. C. 11:14. But the mention of seven days, seems to indicate that Samuel is here speaking of that event, when the war against the Philistines was at hand, and Saul neglected to wait the appointed term, before he ventured to offer sacrifice. C. 13:8. C.—Some think that Samuel engages always to meet him at Galgal, on any important business, within the space of seven days. Serar.—Others translate, “I will be at Galgal with thee, and we will offer sacrifices, for seven days.” C.—Prot. “I will come down to thee to offer burnt-offerings,” &c. which is conformable to the Sept. Indeed Saul was probably blamed for offering the victims himself. H.—Obedience was enjoined him to try his humility. S. Greg. W.

Ver. 11. *Prophets.* This proverb received a fresh confirmation, when Saul was going to seize David, and was forced by the Spirit to join with the college of prophets, in singing God’s praises. C. 19. ult. H.—It may be applied to those who are unexpectedly raised to a high dignity, or enabled to speak or to do extraordinary things, like the apostles, when they spoke various languages &c. Delrio adag. 178. C.

Ver. 12. *Their father.* That is, their teacher or superior. As much as to say, Who could bring about such a wonderful change as to make Saul a prophet? (Ch.) but the Lord, whose *Spirit breatheth where he will.* Jo. 3:8. H.—Sept. “Who is his father? is it not Cis?” The Jews seem to have been in a like consternation, when they observed respecting Jesus, who wrought such miracles, Is not this the *carpenter’s son?* People are unwilling to reflect, that God can select his instruments and ministers from every profession, and make the tongues of infants eloquent. H.—The spirit of prophecy is a gift of God, not of parents. M.—But *a prophet is not without honour, save in his own country.* Mat. 13:57. H.

Ver. 13. *Place.* Returning to his father’s house, after the Spirit had ceased to inspire him, and the prophets had retired home. His relations, suspecting something more than common had been revealed to Saul by Samuel, began to ask him questions: but he had the prudence to keep (C.) his secret to himself, either in obedience to Samuel’s injunction, when he sent the servant before, (H.) or out of humility, (M.) or to prevent the dangers of envy from his own kindred. Josephus.

Ver. 17. *Lord,* who always presided over such assemblies. This was convened to elect a king, whom God pointed out by lots. Some assert that the ark, and the high priest, in his pontifical ornaments, were present. C.—Adrichomius says Maspha was only three hours’ walk from Cariathiarim. M.

Ver. 19. *Families.* Lots were first drawn to determine the tribe, then to find out which of the great families, and which house, was to give a king to Israel. H.—See Jos. 7:14. M.—God was pleased thus to convince them that the election proceeded from him. S. Greg. W.

Ver. 21. *Metri.* We find none of this name, 1 Par. 8:1. It is probably a title which some of the great patriarchs of Benjamin had acquired by shooting, as Metri means “an archer or bowman.” C.

Ver. 22. *Home.* Heb. “he hath hidden himself among the stuff,” (H.) instruments, or baggage, at Maspath. He acted thus out of modesty, judging himself unfit for the exalted dignity, (C.) and shewed that he did not seek for it. M.

Ver. 23. *Upwards.* God condescended to gratify the desires of the people, who chiefly regarded the stature and corporal qualifications of their king. “Many nations are accustomed to look with veneration on a majestic person, and think none are capable of great exploits except those whom nature has made very handsome.” Curtius vi. See C. 9:2.

More civilized nations rather consider the qualities of the mind. Alexander, Agesilaus, &c. were not of a majestic stature.

Ver. 24. King. Our favourite song, “God save,” &c. is an amplification of this sentiment. H.

Ver. 25. Before the Lord. It seems that the ark was therefore present. This record of Samuel is lost, so that we cannot determine what laws he prescribed on this occasion. C.—Josephus (vi. 5.) says that he wrote and read in the hearing of all, and in the presence of the king, what evils would ensue under the regal government; and deposited the writing in the tabernacle, that the truth of the prediction might be ascertained. He probably alludes to the denunciation of tyranny, which had been made C. 8. and which he says Samuel repeated on this occasion. But the prophet would also take a copy of *the law of the kingdom*, prescribed by Moses, (Deut. 17) and deliver it to Saul, that he might make it the rule of his conduct, and not imitate the wicked customs of tyrants. H.—The whole process of this memorable event he would also write down, (M.) as we read it at present in this chapter, placing it in the proper order, as a continuation of the sacred history which Moses and Josue had commenced; and like them, depositing the sacred volume beside the ark, or in the tabernacle. See Jos. 24:26. H.

Ver. 26. Touched; to consider the appointment of Saul, as his act. Afterwards they retired home, and the new king returned to his wonted occupations. The *army* here denotes part of the assembly, as the young men came with their leaders ready, if called, to march to battle. Ex. 6:26. Deut. 20:9. C.

Ver. 27. Belial; seditious men, perhaps of the tribe of Ephraim, (Judg. 12) or of Juda, to whom the regal power seemed to belong. Gen. 49. Salien.—*Presents*, in testimony of their submission. See Judg. 3:15. 3 K. 4:21. The eastern kings still expect that ambassadors should bring noble presents, otherwise they deem themselves insulted. P. Martyr.—Subjects dare not appear before their king, in Thrace, without some such offering. Xenophon, Anab. vii. &c. C.—*Not.* He knew that the throne is established by mercy. Prov. 20:28. Hence he chose to pardon these discontented people after he had obtained the victory, and was even solicited to make an example of them. Salien, A. 2962.—Severity might have alienated the minds of many, as he was hardly yet confirmed in his dignity, and the war against Ammon was threatening. M.

1 KINGS 11

Ver. 1. *After this.* So far is omitted in the Heb. &c. but we find it in most editions of the Sept. and in Josephus. C.—*Fight.* He had threatened an invasion before, and had perhaps (H.) attacked some of the tribes on the east side of the Jordan, and treated them with the same cruelty as he intended for those of Jabes, which was a city of the first consequence. Josephus, vi. 5.—*Naas*, “a serpent.” There was a king of this country of the same name, in the days of David. The people had been quiet since Jephthe had made such havoc among them, about ninety years before. Judg. 11. C.—*Covenant.* They were willing to pay him tribute. But it seems they had offered him some insult, which made the king resolve to punish them more severely. They make no mention of Saul, as they did not wish to let the king know of his election; (Salien) and perhaps had no great confidence in him, (H.) as he was not yet fully confirmed in his dignity, (C.) and had let a whole month pass without taking any measures for the deliverance of his country, though it was on that pretext that he was elected. H.—They considered what had passed as of no consequence. C. 12:12.

Ver. 2. *Eyes:* strange proposal! He would not render them quite blind, that he might not be deprived of their service. But he wished to render them unfit for war, (C.) as the buckler covers the left eye; (Josephus) and people who shoot with bow and arrow, keep it closed. C.

Ver. 3. *Days.* We have examples of similar requests in history. Grot. Jur. iii. 23. See Judith 7:23.

Ver. 4. *Of Saul.* Sept. “to Saul,” which may remove the surprise of Abulensis, that the king is not mentioned. Salien.—Saul was absent at the time, so that they made known the threatening danger to the people.

Ver. 5. *Field.* So David fed sheep, even after he was anointed king. The ancients had very different sentiments of royalty from what we have. Their kings and great men did not esteem it beneath them to cultivate the earth. Several of them wrote on the subject.

*Jura dabat populis, posito modo prætor aratro,
Pascebatque suas ipse Senator oves.* Ovid, Fast. i.

Many of the most eminent Roman generals were taken from the plough. C.—Xenophon introduces the younger Cyrus, saying, “Many of these trees were planted with my own hands.” Cicero. Senect. 17.

Ver. 6. *Spirit* of fortitude, prudence, and zeal. H.

Ver. 7. *Oxen*, with which he had been ploughing.—*Pieces*. Heb. does not say that he sent *them*; and Josephus intimates, that he only “hamstrung them, and sent messengers,” &c. H.—But such actions are far more impressive than words. See Judg. 19:29. Act. 21:10. &c. C.—*Samuel*. Saul adds the name of the prophet, as the people had still great confidence in him, and he always acted as God’s envoy. H.—*Oxen*. He does not threaten capital punishment, but insinuates that both duty and interest require the presence of all. Salien.—*Of the Lord*; that is, a great fear: (C.) or, God moved the people to shew a ready obedience and reverence to their king’s commands.

Ver. 8. *Bezec*, where Adonibezec had reigned, (Judg. 1. M.) near the place where they crossed the Jordan, a little below Scythopolis, to go to Jabes, which was about thirty miles distant. C.—*Thousand*. Josephus makes the army consist of 770,000, who were collected at Bala. Sept. have 600,000 of Israel; and they agree with this author, in allowing also 70,000 to Juda alone. But this is a larger army than what came out of Egypt, and exceeds the limits of probability, unless *all* assembled, as the preceding verse seems (H.) to insinuate; (M.) and we find far greater numbers, 2 Par. 13:3, 17, if no (H.) error have there crept in. Kennicott.

Ver. 9. *Hot*. Josephus says, Saul “being seized with the divine spirit, ordered them to inform the citizens of Jabes, that he would come to their assistance on the third day, and rout the enemy before the sun arose.” But the message of which the Scripture here speaks, (H.) was sent from Bezec. Saul, in effect, came upon the Ammonites unawares before it was light, gained a complete victory, (C.) and then pursued the fugitives till noon.

Ver. 10. *To you*, Naas, (H.) which they speak in irony, and that the enemy may be off his guard. C.—We must thus deceive our passions, that we may not be blinded (H.) or slain by them. S. Greg. v. 1. in Reg. W.

Ver. 11. *Camp*. It was not then customary to throw up any fortifications, but only to place sentinels in all the avenues.—*Watch*, which ended at sunrise. C.

Ver. 12. *Them*. It seems there were but few discontented persons. Salien.—They address themselves to *Samuel*, who they knew had not regarded their request of a king with approbation, as if to give him a little mortification. But he makes a proposal of confirming the election with still greater solemnity, if they persevered in their resolution, (H.)

as he intimated they might still recede, (C.) and be content with the former mode of government, as being far better. H.

Ver. 15. *They made.* Sept. “and there (again the prophet; Josephus) Samuel anointed Saul king.” The same ceremonies as had been used before, except the casting of lots, were here repeated, particularly the solemn anointing, (Salien) whence, in the following chapter, (5:3) Saul is styled *the anointed*. M.—*The Lord*. His ark was probably present, and the priests to offer victims. Salien, A. 2963.

1 KINGS 12

Ver. 1. *You.* He speaks with the authority of a prophet, (C.) and takes this opportunity to draw from the whole people a confession of his integrity, that the kings might follow the pattern which he had set them. H.

Ver. 2. *Goeth*, as your leader, according to your request. I am like a private man, (C.) willing to submit to his and the people’s judgment, (H.) though it could not be required. M.—*Grey-headed*. This he might be at the age of sixty, which most chronologers allow him, (H.) as he had been at the head of affairs from his early years, in most difficult times. T.—*With you*. As soon as I heard of your complaints, I deprived them of their power, so that you cannot blame me from their misconduct. If they were guilty, they may stand their trial before the king. C.

Ver. 3. *Anointed*, “Christ,” as the anointing of kings prefigured that of the *Messias*, which, in Hebrew, has the same import as the word *χριστος* has in Greek. C.—*Wronged*. Lit. “by calumny,” or by any other mode of oppression. H.—*Despise*. Heb. “hide my eyes,” through confusion. C.—Prot. “to blind my eyes therewith.” H.—Sept. have read *nalim*, “shoes,” instead of *anlim*. C.—“Have I taken from the hand of any one a preset, to render me favourable, so much as a shoe? (*upodema*, or latchet) answer against me,” &c. H.

Ver. 6. *Made*, and appointed them to rule the people. Jerem. 37:15. Le Clerc.—*Egypt*. Sept. add, “is witness;” and some Latin copies have, “is present.” C.

Ver. 7. *Stand up*, like people cited to the bar. Having undergone his own trial with applause, Samuel shews that the people will not come off so well at the tribunal of God, whom they had treated with greater

disrespect, injustice, and ingratitude than they had himself, as he convinced them by an astonishing and terrible storm. H.—*Kindness*. Sept. “justice,” as the same Heb. word implies both. God had treated his people with mercy and with justice (C.) alternately. H.

Ver. 9. *Hasor*. See Judg. 4:1.—*Moab*. Jephthe delivered the people from the hands of the Ammonites, who claimed all that country. Judg. 11:15. Eglon had been slain by Aod, before the Chanaanites enslaved Israel. C.

Ver. 11. *Jerobaal and Badan*. That is, Gedeon and Samson, called here Badan or Bedan, because he was of Dan. Ch. Chald. &c. W.—Others think that Jair, (Judg. 10:3. Junius, Usher,) or, according to the Sept. “Barac,” are designated. Jair was a descendant of one Bedan, 1 Par. 2:21. C.—But we do not read that Jair performed any great exploit. H.—*Samuel*. He speaks of himself as of any other man: as the interests of God were not to be betrayed by an unseasonable modesty. C.—Josephus only specifies Jephthe and Gedeon. H.—The Israelites thought that they could dispose things better than God had done under the judges; and hence their sin is so often repeated. S. Greg. W.

Ver. 13. *Desired*. S. Aug. (in Ps. li.) considers this as a kind of sarcasm. C.—You will see what advantages you will derive from your choice. M.

Ver. 14. *Of the Lord*, causing him to look upon you and treat you with indignation. C.—Sept. “and do not contend with the mouth,” or against the orders of the Lord, which cannot fail to excite his displeasure. M.—If you prove faithful under this new form of government, though it be less agreeable to God, he will still protect you. H.

Ver. 15. *Fathers*. Sept. “king,” v. 25. Superiors (W.) are often styled fathers. Syr. &c. “as upon your fathers,” (C.) which is adopted by the Prot. “as it was against,” &c. H.

Ver. 17. *Wheat-harvest*. At which time of the year it never thunders or rains in those countries. Ch.—The wheat-harvest is towards the end of June. The usual seasons for rain are only spring and autumn. S. Jerom in Amos iv. 7, &c.—*Thunder*. Lit. “voices.” Ps. 17:14. C.—*See*. Being fully convinced by the miracle, which declares the will of God in the clearest manner. Though God was pleased thus to manifest his displeasure, at the people’s assuming to themselves the right of changing the established form of government, by insisting so much upon having a king at this time, we cannot hence infer, as Paine and some late seditious writers have done, that the regal power is in itself

an evil. It might be contrary to a theocracy, and still might suit the manners of some nations better than any other form. To determine precisely what sort of government is best, would be an arduous task. We admire our own constitution; yet our ally, the prince of the Brazils, has lately forbidden any panegyric of it to be printed in his dominions. All innovations are, generally, attended with the most serious inconveniences. H.

Ver. 19. *And Samuel*, at whose prayer the Lord had sent such a storm, lest he should punish them as they deserved. But the prophet alleviates their fears, and teaches them to refrain from idolatry, and he will still continue to perform his duty in praying for them, and giving them good advice. Salien.—The fear of God is increased by that which the people shew for his servants.

Ver. 20. *Following*, as that would imply despair. To come boldly before him would argue presumption. Therefore, S. Mary Magdalene keeps at the feet of Jesus Christ. W.

Ver. 21. *Vain* and wicked idols. Heb. *thohu*, full of “confusion” and disorder.

Ver. 22. *Sake*. This motive often proved the salvation of Israel. Ex. 32:12. The Scriptures wholly tend to impress upon our minds, a sense of our own weakness, and of God’s infinite glory and perfection. C.—We may all say, “Our hope to rise is all from Thee—our ruin’s all our own.” Austin.

Ver. 23. *The Lord*. For a pastor to neglect instruction, is not only detrimental to the people, but injurious to God. H.—*Way*. None contributed more than Samuel to keep the people within due bounds, during the reign of Saul. C.

Ver. 25. *Together*. Sept. “shall be rejected.” Saul soon experienced the effect of this prophetic menace; and the Jews were, at last, also cast away. H.

1 KINGS 13

Ver. 1. *Of one year*. That is, he was good, and like an innocent child, and for two years continued in that innocency. Ch. S. Greg. W.—*Israel*. This verse is omitted in some copies of the Sept. It is extremely difficult to explain. Some translate Heb. “Saul was a son of one year old,” &c. Sym. Others, “Saul begot a son the first year of his reign,

(Raban) Isboeth, who was 40 years old when his father died, after governing all that while. Serar.—Syr. and Arab. “In the first or second year of the reign of Saul ... he chose,” &c. Hardouin supposes that the people dated their years by his reign only so long. Some think that the Heb. is imperfect; and an ancient interpreter has, “Saul was 30 years old, when he began,” &c. C.—The Rabbins and many commentators assert, that the reign of Saul lasted only two years. T.—But some of them explain this, as if he reigned alone only that term before he was rejected, when he could only be regarded as an usurper. Others, that he obtained the whole power for two years, after the death of Samuel. Usher concludes that, during the incursions of the Philistines, he could hardly be said to reign, and these commenced after he had been king two years. We might also translate, “Saul was the son of the year of his reign, (when he was confirmed at Galgal) and in the second year ... he chose,” &c. C.—Perhaps the first translation, though somewhat mystical, may be the most literal, shewing that for one year Saul continued to act with the most engaging affability and moderation. But in the second he threw off the yoke, and was, in his turn, rejected by the Lord, as we shall soon behold. H.—Scaliger seems to prefer allowing that the numeral letters have been omitted by some transcriber, and that we should read, Saul was 30 years old. This, and similar variations, he attributes to the compendious method of using numeral letters; (Kennicott) an inconvenience very frequently attending all MSS. both sacred and profane. Taylor.

Ver. 2. *Dwellings*, from Galgal (Salien) or from some other general assembly. C.—These 3000 were to be the king’s guards, supported at the expense of the nation, that the people might begin to feel one part of the royal prerogative. Salien, A.C. 1089.

Ver. 3. *Land*. As soon as the next cities had heard the alarm, they sounded the trumpet, and so the news was conveyed to the most distant parts, in a short time. Judg. 3:27.—*Hebrews*. Probably those “on the other side” of the Jordan, who presently came to the assistance of their brethren, v. 7. Osiander.—It might also be the usual beginning of a proclamation. See Dan. 3:4. M.—Sept. and Aquila have *a* instead of *r*, in *hibrim*. “Let the servants (subjects) attend.” Aq. The slaves have rebelled,” (Sept.) meaning the Philistines, who ought to have been subject to Israel. H.

Ver. 4. *Courage*. Heb. “and Israel was in abomination (stinking) with the Philistines.” See Ex. 6:21. C.—Sept. “despised as nothing the strangers.”—*Were* should be omitted, as the verb is active, *clamavit*, in the Vulg. and Sept. though the Prot. have “were called,” &c. They shouted with alacrity, that Saul would lead them on to battle. H.—

Osiander thinks that they “exclaimed against him,” for engaging them in this new war.

Ver. 5. Chariots. This number seems almost incredible, as the Philistines were but a contemptible nation, compared with various others which never brought so many chariots into the field. Zara, king of Ethiopia, in his army of a million men, had only 300. 2 Par. 14:9. Adarezer had 1000, and Sesac 12000 chariots, while Solomon could only boast of 1400. Hence the Syr. and Arab. read “3000;” and it is supposed that the Heb. has *im*, at the end of *shelosh*, redundant. Bochart, Capel, &c. The number of horsemen would otherwise bear no proportion with the chariots. We must also observe, that under this name the Scripture denotes those who upon the chariots. They were drawn by two horses, and one man guided the horses, while another stood on the chariot; and in battle, eight other soldiers attended it. These remarks will tend to explain many difficult passages, in which we read of chariots being slain and hamstrung, which may be understood of the men and horses, 2 K. 8:4 and 10:18. In one place we read 700, and in another 7000 chariot were slain, (1 Par. 19:18,) the latter number comprising the 10 attendants; so here, the Philistines might have 3000 chariots, which being each accompanied with ten men, might be counted as 30,000. C.—Others think that there were 30,000 men fighting on chariots. Lyran. Salien.—The Tyrians might have come to the assistance of their old friends, as C. 7:10. See 3 K. 4:26. M.—*Number.* Josephus specifies “300,000 infantry.” H.—*Bethaven.* Many copies of the Sept. read, “Bethoron,” more probably, as Bethel must have been on the east of Machmas, which lay north of Gabaa, chap 14:5. (C.) “over-against Bethoron on the south.” Grabe. H.—Heb. also, “having Bethaven on the east.” Bethel was called Bethaven after the schism of Jeroboam, so that this name seems to have been substituted by a later writer, (C.) unless it might have had both names long before. Jos. 18:12. H.—this is not contrary to C. 7:13, as the Philistines had been quiet for a long time. Heb. *alom*, properly denotes the term of a jubilee or 50 years. D.

Ver. 6. Straitened, the people from the northern provinces, and provisions being cut off, by the immense army of the Philistines. C.—Providence was pleased to convince the people that, though they had been able to muster so large a force against the Ammonites, at so short a warning, they must not depend on the efforts of their new king. H.—He suffered any of the army to retire, as he sent away most of Gedeon’s soldiers, that the whole glory of the victory might be attributed to him. Salien.—*Dens.* So the Chal. Some explain the Heb. “high places (H.) or towers.” C.—Sept. “ditches or holes.” M.—Βοθροίς. In that country there are many spacious caverns. C. 24. Jos.

Ver. 7. Hebrews. Sept. "the people, who came over, (the river) crossed the Jordan." H.—The title of Hebrews, "passengers," seems to be applied to those who lived on the east side of the river, (C.) though probably some others would seek for a retreat in that country, or even hide themselves in the regions of the Ammonites, out of which they had lately driven the inhabitants. H.—Heb. "the Hebrews passed over the Jordan, the land of," &c. C.—*Afraid.* Sept. in a sort of "ecstasy" of fear.

Ver. 8. Of Samuel. Yet the prophet condemns his proceedings, either because he did not wait till the expiration of the seventh day, (C. S. Ignatius, &c. Salien) or because he ventured to offer sacrifice himself. Lyra. after Sulp. Serverus, &c. H. W.—He had however the high priest with him; (C. 14:3,) so that he might have performed this sacred function, at the request of Saul: and we do not find that the latter is accused of sacrilege. Salien.—The magnitude of the punishment is no proof of the nature of the transgression, as God often punishes, with great severity, sins which to us might appear venial. H.—This is true, particularly with respect to those who first dare to transgress a positive command; (Num. 15:32. M.) as Saul seems to have done the injunction of the prophet, C. 10:8. The regal dignity was a gratuitous gift. Salien.—With a trembling heart, we must consider how he was rejected for neglecting to wait so short a time," (S. Greg.) when the circumstances seems to plead so strongly in his favour. How impenetrable are the judgments of God! and how punctually does he require his orders to be obeyed! C.

Ver. 12. Lord, by sacrifices.—Holocaust. Heb. "I forced myself therefore," &c. It is asked whether Saul offered sacrifice, or caused it to be offered by the priests. The text seems to assert that he did it himself. Samuel and David did the like; and we read that Solomon ascended to the brazen altar, at Gabaon, for the same purpose. 2 Par. 1:5. If it was lawful to erect altars out of the tabernacle, notwithstanding the divine prohibition, why might not individuals also offer sacrifice on certain solemn occasions? The Hebrew kings seem to have exercised some of the sacerdotal functions, particularly before the building of the temple; for afterwards we find one of their kings severely punished for presuming to offer incense. 4 K. 15:5. C.—Yet the proofs that they ever lawfully offered sacrifice, are not very satisfactory, as, in the Scripture language, a person is often said to do what he enjoins another to perform on his account; and if some prophets have acted in the character of priests, by divine dispensation, we need not extend the privilege to all who have dared to assume the

like prerogative. The law is clear. It is the duty of all who do not regulate their conduct by it, to know that they have God's approbation. Their expressing no scruple on the occasion, proves nothing, no more than the sacred writer's omitting to stigmatize their proceedings. But here, if Saul really offered the holocaust, the words of Samuel, *Thou hast done foolishly*, convey a sufficient reproach: but if he did not, we must suppose that he blames the neglect of waiting the full term of days. H.

Ver. 13. *Ever.* He foresaw this want of obedience, and therefore promised the sceptre to Juda. Gen. 49. M.—God's foresight of sin, and preordination to punish it, does not take away free-will nor the possibility of a reward. S. Aug. W.

Ver. 14. *Continue long.* This seems to have been a threat, which Saul might still have escaped, if he had not proved disobedient again. S. Greg. says, "he might have been loosed from the bonds of his former disobedience;" *prioris inobedientiæ nexus enodaret*. The second rebellion caused him to be entirely rejected, and the prophet was ordered to go and anoint David. C. 15. Salien.

Ver. 15. *Samuel.* Piscator suspects that we ought to read *Saul*, as no mention is made of the prophet in the sequel of this war, and he is never consulted. C.—Josephus says he returned home. H.—But all the versions are conformable to the text: and Samuel went with the king and his 600 soldiers, to Gabaa, (C.) that he might not appear to retain any ill-will towards Saul, and that his followers might not be quite dispirited, as they knew that he had the thunderbolts of heaven in his hand; and if he was with them, they had nothing to fear from the myriads of their opponents. His presence was very seasonable, for they had to cut their way through the enemy. Salien.—*And the ... Benjamin.* All this is omitted in Heb. Chal. and in many Greek and Latin copies. C.—It is found in the Alex. and Vat. Sept.—*In the hill*, is a translation of Gabaa, which alone occurs in those editions. H.

Ver. 17. *Plunder*, seeing that the Israelites durst not come to an engagement. Jonathan took advantage of their absence. C. 14.—*Land of Sual*, "foxes," not far from the birth-place of Gedeon. Judges 6:11.

Ver. 18. *Bethoron*, the lower, to the north-west of Gabaa.—*Seboim* was one of the cities which perished along with Sodom. C.

Ver. 19. *Smith.* The Philistines had taken these precautions before Samuel gained the victory over them, and he consented that the people should employ the Philistines as before, when he made peace with them; (Salien) or they had again begun to get the upper hand at

the beginning of Saul's reign, as the Israelites had been long in the enjoyment of peace, and negligent. T.—Josephus extends this species of servitude only to the neighbourhood of Gabaa, and says the major part of Saul's 600 men "was destitute of arms, because that country had neither iron nor people to make arms." The immense army which had so lately discomfited the Ammonites, was surely not without weapons. But most of them had retired, (H.) and those who accompanied the king might rely chiefly on their expertness in using the sling. Judg. 20:16. M.—The brave men who came to join David, are praised on this account, as well as for shooting with bow and arrow. 1 Par. 12:2. Furious battles have been also fought with sharpened stakes, burnt at the end, (Æn. vii.) and with various implements of husbandry, of which the Hebrews were not deprived. In the defeat of Sisara, they had not a buckler nor a lance among 40,000 (Judg. 5:8. C.) as the Philistines had already begun to deprive the Israelites of such weapons. H.—Other nations have since imitated their policy. 4 K. 24:14. Justin. i. 7.

Ver. 20. *All Israel*, whom the Philistines had conquered, particularly the neighbouring tribes. C.—They were obliged to go to the places where the enemy kept garrisons, (M.) as they did at Gabaa, Bethel, &c.—*Share*. Sept. Syr. &c. "scythe," or "sickle for corn;" $\theta\epsilon\rho\iota\sigma\tau\eta\rho\iota\omicron\nu$. H.—The original term, *macharesha*, may signify all sorts of implements.—*Spade*. Heb. is supposed to mean, "a coultter." Sept. "instrument," which the prophets often say will be turned into a sword, in times of war. Joel 3:15. Mic. 4:3.—*Rake*. The same generical term is used in Heb. as was before translated *a plough-share*. Sept. have "scythe;" $\delta\rho\epsilon\pi\alpha\nu\omicron\nu$. C.

Ver. 21. *Mended*, by the Philistines. H.—The Heb. is variously translated. "Their implements were like saws; *or*, they had a file to sharpen the," &c. C.—Sept. "and the fruits were ready to be gathered. But the vessels (instruments for labour) were three sicles for a tooth, and the same price (or station, $\upsilon\pi\omicron\sigma\tau\alpha\iota\varsigma$, a word used v. 23, in the latter sense) for an axe or a scythe;" as if the Philistines required three sicles for doing the smallest thing, when the harvest was at hand. H.

Ver. 23. *Further*. Heb. "went out to the passage (H.) *or* defile of Machmas," leading to Gabaa. C.—Sept. "and there came out of the station of the strangers, to the other side (or beyond) Machmas," where they have been fixed. C. 6:11, 16. H.

Ver. 1. *Day*, while it was yet dark. Josephus.—This action would seem rash, and contrary to military discipline, which requires that the general should be apprised of any hazardous enterprise. C.—But it is thought that Jonathan was directed by God, who granted him success. A. Lapide.—The Rabbins say, “every augury which is not like that of Eleazar and Jonathan, is null. If they had done ill, ... God would not have heard them.” Kimchi.

Ver. 2. *Magron*, a village between Gabaa and Machmas. Isai. 10:28. Heb. reads “Remmon,” which means “a pomegranate tree,” and denotes a famous impregnable rock, with extensive caverns, where an equal number of men had formerly saved themselves. Judg. 20:47. C. T. M.

Ver. 3. *Ephod*; or was high priest, v. 18. Achias is called Achimelech, C. 22:9. C.—He had succeeded his father, Achitob, in the beginning of Saul’s reign, after the former had held the dignity twenty-two years. Salien, A. 2962.

Ver. 6. *Uncircumcised*. The Hebrews looked upon the Gentiles as unclean and they, in their turn, spoke of the Jews in the most contemptuous manner. C.—*It may*. Lit. “if perchance.” H.—This does not express any doubt. The hero found himself impelled to undertake this work, but he knew not by what means God would crown it with success. He therefore prays to him in this manner, as Abraham’s servant had done. Gen. 24:12. He does not tempt God no more than Gedeon and Moses, who begged that the Lord would manifest his will by miracles. C.—*Few*. These words are often repeated, (2 Par. 14:11. 1 Mac. 3:18,) and were verified. C. 17:47. Judg. 7:4. M.

Ver. 10. *This shall be a sign*. It is likely Jonathan was instructed by divine inspiration, to make choice of this sign; otherwise, the observation of *omens* is superstitious and sinful. Ch. M. W.

Ver. 11. *Philistines*, probably on the northern rock, as they afterwards climbed up that on the south, (C.) where they had not been discovered. Salien.

Ver. 12. *A thing*, making you pay dear for this temerity. Herodotus (v.) mentions, that the Peonians were commanded by the oracle not to attack the Perinthians, unless they were challenged. They did so, and gained a complete victory.

Ver. 14. *Day*. Varro, &c. allow 120 feet, Columella only 70, for a day’s work, so that these twenty men were slain in the space of 60 or 35 feet. Louis de Dieu rejects all the other versions, and would translate

the Heb. “in almost the half of the length of a furrow, and in the breadth which is between two furrows in a field,” so that the enemy would be very close together. Lit. “almost in the half of a furrow of a yoke of the field,” which seems rather to be understood of the length, (C.) if indeed it have any meaning. Prot. are forced to help out the text: “within as it were a half acre of land, *which a yoke of oxen might plough.*” H.—But a whole acre was the usual allowance. M.—Hallet observes, “the Sept. read the Heb. in a different manner, and have rendered the verse thus, ‘That first slaughter was ... of about twenty men, with darts, and stones, and flints of the field:’ I suppose the read, *Betsim ubomauth.*” Kennicott adds, and *ubgomri*, as the Arabs still use *gomer*, to denote “a small flint.” Golius. H.

Ver. 15. Miracle. Heb. *charada*, “consternation or trembling,” a panic fear, as the Philistines imagined that all the army of Israel had got into the camp. “In the terrors sent by demons, (or superior beings) even the sons of the gods flee away.” Pindar. Nem. The earth quaked (C.) to increase the enemies’ apprehensions, so that those who had gone out to plunder, hearing of the disaster, which report had greatly magnified, and all the people feeling this unusual and alarming motion of the earth, perceiving that God was fighting against them, and trembled. H.

Ver. 16. Gabaa, where they were stationed to observe the enemies’ motions, and to give notice of them to Saul, at Remmon, v. 2. C.—*Overthrown*. Heb. “melted down, (without courage) and they went crushing” one another in the narrow passes, (H.) and turning their arms against all they met. Josephus.

Ver. 17. Were not. Heb. “when they had numbered, behold Jonathan, &c. not” in the number. H.

Ver. 18. Ark. Sept. “the ephod.” Kimchi, &c.—Spencer follows the sentiment of the Rabbins, and explains it of a little box, in which the ephod and pectoral were placed, when they were brought to the army. But what need of this explication? C.—How the oracle was given is uncertain. M.

Ver. 19. Hand. He prayed with his hands extended. Saul believed that God had sufficiently intimated his will, by affording such a favourable opportunity. “The best of omens is to revenge our country’s wrongs.” Hector. Iliad. M.—*Optimis auspiciis ea geri, quæ pro Reip. salute fierent*, was the observation of Q. F. Maximus. Senect. C.—Saul did not wait for God’s answer, and therefore had nearly lost his son by a rash vow, and by too eager zeal. W.

Ver. 21. *Before*; that is, for some time, as slaves. M.—Having retired to their *camp*, to avoid the plunderers, (C.) they rose upon their oppressors, as Christian slaves have often done upon the Turks, when a galley has been engaged, and fallen into the hands of their friends. M.—*Camp*. Heb. adds, “round about,” as if they guarded the baggage, (Piscator) or had retreated thither from the environs. C.

Ver. 22. *And there*, &c. This is not found in Heb. &c. nor in many Latin copies. The Sept. specify the number, (v. 24) where it is not in the original. C.

Ver. 23. *Bethaven*. They pursued the stragglers thither, as well as to Aialon, v. 31. H.

Ver. 24. *Together*. Which interpretation is more natural (C.) than the Prot. “where distressed, ... for Saul had adjured,” &c. H.—Sept. “And all the people was with Saul, about 10,000, and the war was spread through all the city in Mount Ephraim, and Saul was guilty of great ignorance that day, and he adjures (H. or cursed) the people,” &c. He saw not that he was acting against his own interest. The sequel does not evince that God approved of his conduct. But the people were to be taught not to make light of oaths, nor to neglect the curses which their rulers should denounce. C.—*Food*. Lit. “bread,” which comprises all sorts of food, honey, &c. (v. 25. H.) but not drink, which might lawfully have been taken, as thirst is more difficult to bear. M.—Salien (A. 2964) defends the conduct of Saul, and condemns Jonathan.

Ver. 25. *Ground*. Even still travellers perceived the smell of honey very frequently in that country. Maundrell.—The people use honey almost in every sauce and in every repast. Virgil assures us, that “bees dwell in holes under ground, in hollow stones, and trees.” Georg. iv. The Scripture frequently mentions honey flowing. Ex. 2:8. Ps. 70:17. Job 20:17.

Mella fluant illi, ferat & rubus asper amomum. Virg. Ec. iii.

Sanctius says, that in Spain, streams of honey may be seen on the ground; and Maldonet observes, that the countrymen get a livelihood by gathering it from the trees in Betica, or Andalusia.

Ver. 27. *Enlightened*. Extreme hunger and fatigue hurt the eyes. Jer. 14:6. Sanctius saw a man who through fasting lost his sight, and recovered it again as soon as he had eaten. This is conformable to the observations of Hippocrates, and to nature. C.—*Tenebræ oboriuntur, genua inedia succedunt. Perii, prospicio parum*. “Through hunger ... I see but little.” Plautus. H.

Ver. 29. *Land.* Chal. “the people of the land.” M.—He speaks his sentiments freely. But we ought not to find fault, in public, with the conduct of the prince. C.—The people might have eaten a little without stopping the pursuit, as they generally carried provisions with them, or might find some easily on the road, so as to run with fresh vigour, (See Jos. 10) and make ample amends for the time that they were delayed. H.

Ver. 31. *Aialon*, in the tribe of Dan. It might be about ten miles from Machmas.

Ver. 32. *Blood*, contrary to a two-fold law. Gen. 9:4. Lev. 17:14. The blood ought to have been carefully extracted and buried. C.—This was another bad effect of Saul’s rash oath. W.

Ver. 34. *With the blood*, as you have done. M.

Ver. 35. *First.* Saul begins to exercise himself in acts of religion, which only belonged to a prophet, &c. He thought he might do so in quality of king, thus consecrating a monument of his victory to the God of armies. It was perhaps the very stone on which the oxen had been just before killed for the people. C.

Ver. 36. *God*, to consult him, whether the enterprise met with his approbation. Saul is too eager to follow his own prudence. H.—He would not before wait for God’s answer; (v. 19) now he can get none. W.

Ver. 38. *Corners*, to the very last; or all the princes. Judg. 18:9.

Ver. 39. *Gainsayed him*, out of respect. Saul gives another proof of his precipitation, in swearing; and the people, by this silence, acquiesce, not suspecting that Jonathan could have offended in what he had done. C.—One of them, at least, knew that he had transgressed the order of his father, v. 28. But extreme necessity might plead his excuse. H.—They might be silent through fear, or reverence, without giving their consent. Salien.

Ver. 41. *A sign*, (judicium;) “pass sentence;” declare why, &c. H.—Heb. “give purity.” Shew who is innocent. C.—Sept. “give the proofs” by the *Thummim*, which they seem to have read. C.

Ver. 42. *Jonathan was taken.* Though Jonathan was excused from sin, through ignorance of the prohibition, yet God was pleased on this occasion to let the lot fall upon him, to shew to all, the great obligation of obedience to princes and parents, (Ch.) the sacred nature of an oath, and at the same time to give Saul a warning not to

swear rashly. C.—How must he have been afflicted, when he saw that he had brought his beloved son into such danger! M.

Ver. 44. *Die.* We may here admire the respect which the ancients had for an oath, without seeking for any modification; and the blindness of Saul, who condemns his son with as much haste as he had pronounced the curse, thinking thus to honour God. The thing surely required some deliberation, and he ought to have consulted the Lord about it. The action of Jonathan was not criminal, and the former silence of God did not prove that he deserved death. C.—If it had, the people would never have been able to have rescued him, no more than the unhappy Achan. Jos. 7. H.—If Saul had been more enlightened, and more humble, he would have concluded that God was displeased at him, and not at Jonathan. C.—Yet Cajetan and Serarius find fault with the latter. M.

Ver. 45. *The people*, directed probably by the high priest, who pronounced the oath null. Salien.—*Ground.* He shall not be hurt. M.—*With God.* He has been visibly “the minister of God’s mercy.” Sept.—*Die.* They obtained his pardon. They ought not to have permitted the king’s oath to be put in execution, as it was so horribly unjust. Grot. Jur. ii. 13. 6. C.

Ver. 47. *Soba*, in the north. M.—Rohab was the capital of another part of Coelosyria. 1 Par. 18:3. 2 K. 10:6.—*Overcame.* We are not to judge of the virtue of a man from his success in the world. C.—Under the reign of Saul, the tribe of Ruben overcame the Agarites. 1 Par. 5:10, 18. Salien, A. 2965.

Ver. 48. *Amalec.* The particulars of this war will be given C. 15. as it explains the cause of Saul’s rejection, and David’s advancement to the throne. Salien.

Ver. 49. *Sons*, who accompanied Saul in his wars. Isboseth was too young.—*Jessui* is called Abinadab, 1 Par. 8:33. C.

Ver. 50. *Achinoam.* After he came to the throne, he had Respha. 2 K. 3:7. M.

1 KINGS 15

Ver. 1. *Lord*, in gratitude for so great an honour. H.

Ver. 2. *Reckoned up*. God speaks in a human manner, as if he had been reading the history of ancient times. Ex. 17:14. M.—The Amalecites had treated Israel with inhumanity, above 400 years before. God's vengeance is often slow, but only so much the more terrible. C.—Heb. *pakadti*, I have visited, or will punish and remember.

Ver. 3. *Destroy*, as a thing accursed. H.—*Child*. The great master of life and death (who cuts off one half of mankind whilst they are children) has been pleased sometimes to ordain that children should be put to the sword, in detestation of the crimes of their parents, and that they might not live to follow the same wicked ways. But without such ordinance of God, it is not allowable in any wars, how just soever, to kill children. Ch.—The Israelites were now to execute God's orders with blind obedience, as he cannot be guilty of injustice.—*Nor covet ... his*, is omitted in Heb. &c. C.—Amalec is stricken when the flesh is chastised—He is destroyed when we repress evil thoughts. S. Greg. W.

Ver. 4. *As lambs*. This comparison is very common. Isai. 40:11. Ezec. 34:2. But many translate the Heb. “in Telaim.” S. Jerom reads Heb. c, as, instead of b, in, with greater propriety. Sept. and Josephus, “in Galgal,” which in effect would have been the most proper place for rendezvous. C.—*Footmen*. Vat. Sept. “400,000 ranks or standards, (Josephus, men) and Juda 30,000.”

Ver. 5. *Amelac*. The people dwelt in tents, and removed from one place to another. So in Ethiopia there are properly no cities, the place where the prince encamps is deemed the capital. C.—*Torrent*. Heb. or “valley.”

Ver. 6. *Egypt*. See Judg. 1:16. Ex. 18:12. Num. 10:31 and 24:21. Saul gave private instructions to the Cinite, who had been settled at Arad, and had mixed with Amalec, to depart. C.

Ver. 7. *Sur*. See Gen. 2:11 and 16:7 and 25:18. Ex. 15:22. M.—These people had occupied a great part of the country, from the Persian Gulf to Egypt. H.

Ver. 9. *Garments*. Heb. is commonly rendered, “fatlings.” Sept. “eatables.” C.—Avarice seems to have actuated Saul, (Lyran) or a false

pity, (Josephus) or a desire to grace his triumph, v. 12. Glossa. M.

Ver. 11. *Repenteth.* God cannot change: but he often acts exteriorly as one who repents. He alters his conduct when men prove rebellious. S. Justin. p. 22.—*Grieved.* Heb. “indignant.” C.—He was sorry to think that Saul would now lose his temporal, and perhaps his eternal crown. Salien.—“The choice of Judas and of Saul, do not prove that God is ignorant of future events, but rather that he is a Judge of the present.” S. Jer. in Ezech. ii.

Ver. 12. *Arch.* Here we behold what a change prosperity makes in the manners of those who before shewed the greatest humility. Saul erects a monument to his own vanity. Heb. “he has set him up a hand,” (as Absalom did, 2 K. 18:18) or “a place” to divide the booty, (Jonathan) or “a garrison,” to keep the country in subjection. C.—Perhaps he erected the figure of “a hand,” as an emblem of strength, and in honour of Benjamin, “the son of the right hand,” of whose tribe he was. H.

Ver. 14. *Hear,* and which manifestly prove, that God’s order has not been put in execution. M.

Ver. 15. *Thy God.* This was probably a falsehood, like the rest. Salien.

Ver. 17. *Eyes.* God rejects the proud, and *gives his grace to the humble.* See Luke 1:52. H.

Ver. 20. *Lord.* Sept. “of the people.”

Ver. 21. *First-fruits,* or the best.—*Slain.* Heb. “of the anathema.”

Ver. 22. *Rams.* Can God be pleased with victims which he has cursed? H.

Ver. 23. *Obey.* Heb. “Rebellion is the sin of divination or witchcraft, and resistance is iniquity, and the Theraphim.” Sym. “the injustice of idols.” Theraphim here designate idolatrous representations. Gen. 31:19. They were probably of Chaldee origin, in honour of the sun and fire, (C.) and were venerated like the Penates, and supposed to be the sources of prosperity, from the Arab. *Taraph*, “to give abundance.” Hence Laban was so solicitous to recover what Rachel had taken away. Louis de Dieu—By sacrifices we give our goods, or another’s flesh is immolated; (Mor. xxxiii. 10. D.) by obedience, we give ourselves to God. S. Greg. W.

Ver. 24. *Voice:* miserable excuse for a king, who ought to prevent the sins of his people! C.—Saul’s transgression seems less than David’s;

but the one repents, and the other proudly defends what he had done. D.

Ver. 25. *Bear*, or take away. Pardon my fault. Do not expose me in public.—*The Lord*, by offering sacrifices, v. 31. C.

Ver. 27. *Rent*: a dreadful prognostic that Saul was cast away. H.

Ver. 29. *Triumpher*. Some suppose that he speaks ironically of Saul. A prince, like you, will not repent. C.—But it more probably refers to God, who would not fail to execute his threats against the king. H.—Heb. “the victor in Israel will not lie, he will not repent.” Sept. “and Israel shall be split in two, and the holy one of Israel shall not turn nor repent.” Saul’s rejection became now inevitable.

Ver. 30. *Israel*. He is wholly solicitous to shun disgrace in this world. H.—His confession was not actuated by such contrition as that he might deserve to hear, *the Lord has removed thy sin*. He begins by falsehood; continues making idle excuses, and throwing the blame on others, and concludes, by shewing that he is more concerned for what his subjects may think and do against him, than for the displeasure of God. He boldly ventures to offer victims. But Samuel joins not with him in prayer, looking upon him as a person excommunicated; and he only attends that he may see the word of the Lord fulfilled, and Agag treated as he deserved. Salien, A. 2965.

Ver. 32. *Trembling*. Heb. “and Agag came to him delicately.” Sept. “trembling,” (H.) or walking with a soft step, or “with bands or chains;” *mahadannoth*. See Pagnin. M.—Some think that he presented himself boldly, like a king, fearing nothing. Vatab.—*Manner*. Heb. “Surely the bitterness of death is past.” I have obtained pardon from Saul. But the sense of the Vulg. seems preferable, as he must have perceived, from the looks of the prophet, that death was hanging over him. Hence others translate, “is pouring upon me,” instead of, *is past*. Sept. “Is death thus bitter?” Chal. “I pray my Lord: the bitterness of death.” H.—*O death! how bitter is the remembrance of thee to a man that hath peace in his possessions*, &c. Eccli. 41:1. So Aristotle (Nicom. iii. 6.) says, “Death is most terrible, (περὰς γὰρ) for it is a passage,” or separation, from all the things which could attach a man to this world. C.—This catastrophe of Agag and Saul, had been long before predicted. Num. 24:7. H.

Ver. 33. *Pieces*. Josephus adds, by the hand of others. M.—But zeal put the sword into his own hand; and he imitated the Levites and Phinees, (Ex. 32:27) to shew Saul how preposterous had been his pity, when the Lord had spoken plainly. C.—*Lord*, as a sort of victim. Isai.

Ver. 35. *Saw Saul no more till the day of his death.* That is, he went no more to see him: he visited him no more. Ch.—He looked upon him as one who had lost the right to the kingdom, though he was suffered for a time to hold the reins of government, as a lieutenant to David. He might afterwards see Saul passing, but never to visit him, (Salien) or to consult with him about the affairs of state; (M.) nor perhaps did he even see him, when Saul came to Najoth. C. 19:19, 24. His spirit came to announce destruction to Saul, the night preceding the death of that unfortunate king. C. 28. H.—*Repented.* God is said, improperly, to repent when he alters what he had appointed. S. Amb. de Noe, c. iv. W.

1 KINGS 16

Ver. 1. *How long.* It seems his tears were not soon dried up, as he lamented the fall of one whom he had formerly so much admired, and perceived what evils would ensue. Salien.—He had hoped that the decree might have been revokable. But God now convinces him of the contrary, by ordering him to go and anoint a successor.—*Horn.* Such vessels were formerly very common, and were used to contain liquor, and instead of cups. 3 K. 1:39. Horace ii. Sat. 2. The ancient silver cups, at Athens, resembled horns. Athen. xi. 7. But the northern nations, particularly Denmark, &c. used horns to drink, as the Georgians still do. The rims are ornamented with silver, &c. Plin. xi. 37. Chardin. C.—A fragile vile was not used, but a horn, to denote the duration and abundance of David's reign. Rupert. M.

Ver. 2. *Of the herd.* Heb. “a heifer in thy hand.” H.—Females might be employed as peace-offerings. Lev. 3:1.—*Lord.* This was one, though not the principal reason. No one doubted but that he might lawfully offer sacrifice, at a distance from the tabernacle, as he was guided by God. The Jews allow that prophets have this privilege, and may dispense with the ceremonial law, (Grot.) when they act by God's authority, as we ought to believe they do, as long as there is no proof to the contrary. H.

Ver. 3. *Sacrifice,* to partake of the feast, (M.) which must be consumed in two days, or thrown into the fire. Lev. 7:16. C.

Ver. 4. *Wondered.* Heb. “trembled,” being full of consternation, (H.) as the prophet did not now stir much from home; and fearing lest he

had some bad news to impart, or had incurred the king's displeasure, (C.) unless he came to punish some of the people at Bethlehem. M.

Ver. 5. Sanctified, prepared by aspersions, washing, and continence. Ex. 19:14. What sorts of uncleanness excluded from the feast, are specific, Lev. 22. M.—Samuel arrived in the evening, and announced that sacrifice would be offered the ensuing morning. T.

Ver. 6. *Him.* Heb. “surely the Lord's anointed is in his presence.” This he spoke by his own spirit, judging from the comeliness of Eliab. C.—But the beauty of Saul's body had concealed a deformed soul. H.

Ver. 7. *Rejected*, or not chosen. M.—God had positively rejected this eldest son, as his pride seems to have been the greatest. C. 17:28. H.—*Heart.* This is one of God's perfections. Glorified saints see man's heart in his light, for their own and our advantage, (S. Greg. Mor. xii. 11. S. Aug.) as the prophets have sometimes done. 3 K. 14. W.

Ver. 10. *Seven.* David was absent. Isai had eight sons. C. 17:12. Yet only seven are mentioned, 1 Par. 2:13. Perhaps one of those whom he produced on this occasion, might be a grandson, or one is omitted in Chronicles. C.

Ver. 11. *Young son*, (*parvulus*,) “a little one;” (H.) or the youngest, who might be about 15, (C.) or 28. Seder. olam. iii. M.

Ver. 12. *Ruddy*, like the spouse, Cant. 5:10. Some explain it of his hair. So Alexander is said to have had reddish or golden locks.—*Behold.* Heb. “with the beauty of the eyes.”

Ver. 13. *Brethren.* Some say, without informing him, (C.) or them, (M.) what the unction meant. If he told the brothers, he would no doubt take the necessary precautions to keep it secret, as the whole family would have been in imminent danger, if the transaction had come to the ears of Saul, v. 2. Josephus says, that Samuel only informed Isai in private: and David's brothers treated him with no peculiar distinction. Whence it is inferred, that they had not been present when he was anointed. Some witnesses seem, however, to have been requisite, as the title of David to the regal dignity depended on this ceremony, and none were more interested than his own family to assert his pretensions. He now had a right to the kingdom, but not the possession; being like a son expecting his father's estate as his future right, of which, as yet, he cannot dispose. C.—*Came upon*, to make him prosper. M.—Heb. “came with prosperity; (Sept.) impetuosity.” God endued him with all those graces which might render him fit to command. C.—So David prays himself, “with a

princely spirit confirm me;" (Ps. 50:14) or, *strengthen me with a perfect spirit*. Salien observes, that he did not now receive the spirit of charity, as if he had hitherto been in enmity with God, (C. 13:14) but he began to advance in virtue with more rapid strides, while Saul became every day more criminal and abandoned to the devil. H.—David received the spirit of fortitude and of prophecy, of which Saul had formerly had some experience, when he was first elevated to that high dignity. C. 10. He was changed into a new man, and adorned with all that could render a king most glorious. Though he returned to his wonted occupations, the spirit of the Lord enabled him to destroy wild beasts, as in play, (Eccli. 47:3) and to compose and sing many of those divine canticles which we still admire. Salien, A. 2969.—Whether he composed all the Psalms, as S. Chrysostom endeavours to prove, (præf.) we shall examine hereafter. H.

Ver. 14. *From the Lord.* An evil spirit, by divine permission, and for his punishment, either possessed or obsessed him. Ch.—We no longer behold in Saul any generous sentiments. He falls a prey to melancholy, anger, suspicion, and cruelty. "He was seized with an illness, inflicted by the devil, says Josephus, (vi. 9.) so that he seemed to be choking; nor could the physicians discover any other means to alleviating his distress, except by employing some person skilled in music ... David alone could bring the king to his right senses, by singing hymns with the sound of the harp. Wherefore Jesse consented that his son should remain with the king, since he was so much delighted with his company." H.—The Jews, and many Christians, suppose that Saul's illness was melancholy, or "madness," as S. Chrysostom calls it. It was inflicted by an evil, or even by a good angel, as the minister of God's vengeance, (Ex. 11:4. C.) who punished his former pride and rebellion, by reducing him to so mean a condition. H.—S. Aug. and V. Bede suppose, that the evil spirit troubled him by God's permission. W.

Ver. 16. *Easily.* The effects which have been produced by music are truly surprising, if we may believe what the ancients have related. Our music may not at present be so striking, or we may keep a greater restraint upon our passions, and moderate the exterior demonstrations of our sentiments more than they did. C.—But, in the present case, there was probably some miraculous interference. H.—The disciples of Pythagoras lay a great stress on music, to calm the passions, (Quintil. ix. 4. M.) or to rouse them. p. 439. H.—It may also frequently contribute to restore health. Gallien, &c. See C. 10:10. 4 K. 3:15. C.—but God made it so efficacious here, to shew the virtue of David, and the injustice of Saul. W.—Thus, by the prayers of the Church, the devil is expelled. Theodoret. T.

Ver. 18. *Him.* Some think that this took place before David's victory over Goliath; others believe, that David was only made armour-bearer to Saul, after that event. We must not disturb the order of the sacred historian without some cogent reason: and the courtiers might already have heard of David's prowess and virtue, of which he gave such evident proofs, after he was confirmed by the Holy Spirit, v. 13. C.

Ver. 20. *Laden.* So Chal. M.—Lit. *plenum*, "full of." H.—Sept. "a gomor," which they seem to have read instead of the Hebrew *chamor*, "an ass of bread," as Sosibius says, "he eats three asses' of panniers of loaves." C.—Prot. supply, "*laden.*"

Ver. 21. *Bearer.* This was an honourable office. H.—Cyrus had been employed by his grandfather Astyages in the same capacity, before he came to the empire. Athen. xiv. C.

Ver. 22. *Sight.* He had sent him back, as people of a melancholy temper are often hard to please; (M.) and before David married Michol, he did not remain with the king, but only came when his presence was deemed necessary. C.

Ver. 23. *Departed from him.* Chased away by David's devotion. Ch.—The melody of David's harp, as some of the Fathers remark, represent that sweet and engaging demeanour, which should distinguish the peaceful ministers of the gospel, ... whether they strive to allay the rage, or dispel the fears of a troubled mind." Reeves.—Nothing can equal the divine harmony of those sublime truths which are contained in the Psalms of David, and nothing can so powerfully contribute to drive away the spirit of pride from our hearts, and awaken them to the voice of heaven. S. Aug.—Some of these truths might make some passing impression even on the mind of Saul; and the devil could not bear to hear the praises of God. H.

1 KINGS 17

Ver. 1. *Battle.* They perhaps had heard of Saul's malady, (Salien) and bore a constant hatred to the Israelites during his reign. C. 14:52.—*Azeca*, about 15 miles south of Jerusalem.—*Dommim*, or Phesdommim, 1 Par. 11:13.

Ver. 2. *Terebinth.* Heb. *ela*, "the oak." Aquila.

Ver. 3. *Valley of the Terebinth,* which S. Jerom seems to call *Magala*, v. 20.

Ver. 4. *Base-born.* Heb. “of two sons,” or of obscure origin. A. Lapide. —His parents are no where specified, as Arapha is not, as some pretend, the name of his mother, but denotes that he was of the race of the Raphaim. 2 K. 21:16. Some translate, a man who challenges to fight a duel, or one who comes into the midst as “a champion,” to decide the cause of all the rest. Thus the Gaul defied the most valiant of the Romans, but was slain by M. Torquatus, Livy vii. Sept. “A strong man went out from the station,” &c. Chal. “There came out from them, out of the camp of the Philistines, a man named Goliath.” But many able interpreters adhere to the Vulg.—*Span*, about 12½ feet, so that he was taller than two common men. Those who call in question the existence of giants, will surely have nothing to object to this formal proof from Scripture. C.—The Vat. Sept. and Josephus read, however, “four cubits and a span,” or near eight feet. Ken.—Some reduce his height to 11 feet 3 inches, or even to 9 feet 9 inches, English. H.—His helmet weighed 15 pounds, avoirdupois; his collar, or buckler, about 30; the head of his spear (26 feet long) weighed about 38 pounds; his sword 4; his greaves on his legs 30; and his coat of mail 156: total, 273 pounds. Button. H.—Goliath was a figure of the devil, or of any arch-heretic, who provoketh the Church of God, but is slain by the humble with his own weapons. W.

Ver. 5. *Scales*, like those of fishes. Sept. insinuate, that it was armed with things resembling fish-hooks; αλισιδωντον, *hamata*.—*Brass*, which was used for the armour of the ancients. Plutarch (in Demetrio) speaks of a coat of mail weighing forty pounds: the usual weight was twenty pounds. Lipsius.—The strength of the giant must have borne proportion with his size. C.

Ver. 6. *Legs*, on the forepart, from the knee to the ankle. Vegetius observes, that the infantry wore such greaves of iron, only on one leg. C.—*Shoulders*, when he marched. M.—Some understand a dart, &c. but without any proof. C.

Ver. 7. *Beam*, which was of a very different construction from ours. Hostius concludes, that all the armour of Goliath must have weighed 272 pounds and 13 ounces, including the buckler and spear which his armour-bearer carried before him. Plutarch allows a talent, or 60 pounds, for the usual weight of a soldier’s armour. Alcimus was remarked in the army of Demetrius, for having double that weight.—*Bearer*. Heb. “one bearing a shield,” or whose office it was to carry it, or any other part of the armour, when required. It would appear singular that the giant should have two bucklers, though David seems to specify two sorts. Ps. 34:2. This attendant might carry a large one, which would cover most part of the body, and was of service when a

person had not to remove far from his place of battle. The buckler of Ajax was like a tower, and consisted of seven hides, covered with a plate of brass. Homer, *Iliad* Z. C.

Ver. 8. *Out*; exulting. Eccli. 47:5. M.—*Servants*; I am free. H.—*Hand*. Such combats were very common in ancient times. Paris and Menelaus, Hector and Ajax. The Horatii and Curiatii fought to decide the fate of contending nations. *Iliad* γ, and H.—*Livy* i. 23. C.

Ver. 9. *Us*. It does not appear that this proposal was accepted or ratified by either party. The Israelites had still to pursue the enemy. E.

Ver. 12. *Now*, &c. to v. 32. *And when*, is omitted in the Vatican Sept. which begins the latter verse thus, “And David said,” as the Alex. copy does now the 12th, which leads Kennicott to suspect that the intermediate verses are an interpolation, formerly unknown to the Greek version. Houbigant includes these verses between crotchets, “that it may be understood that these are not of the same author as the rest, and that the sacred writer may not be accused of making useless repetitions.” It has been observed in the last chapter, that David was the son of Isai, &c. “If, says he, this be omitted, there will be no vacuum in the context,” as there is none in the Roman edition: (11) “they were greatly afraid. (32.) And David said to Saul,” &c. As he had been appointed Saul’s armour-bearer, it was very natural to suppose that he would be near the king’s person on such an occasion, rather than feeding sheep. We find also, that he had a *tent* of his own, (v. 54) which he could not have had, if he had only come to bring provisions to his brethren. The unaccountable conduct of Eliab, the timidity of all Israel for forty days, &c. will thus be avoided. Josephus is supposed to have given occasion to this embellishment, though he takes no notice of many of those particulars which excite the surprise of Pilkington, Kennicott, &c. Dis. ii. p. 421. These verses were, however, in the Heb. before the days of Aquila, &c. and Origen received them from the Jews as genuine. A Hebrew Bible, (1661) with marginal criticisms, by a Jew, includes these verses within parentheses, as interpolated, as well as from v. 55 to C. 18:6, observing that “the history consists at present of different and inconsistent accounts.” The Syriac MS. of Masius generally confirms the Vatican Sept. (Morin) so that we conclude, that these verses are there asterisked on the authority of Origen, as not being in the original Greek, nor consequently in Hebrew. ib. p. 575.—*Mentioned*. Heb. “Juda, whose name ... and the man went among men, an old man in the days of Saul.” We have already observed that the Alex. Sept. seems to promise a *speech*, but defers till v. 32, thus, “And David said, the son of an Ephrathite. He was from,” &c. H.—*Men*. Chal. “He

was an old man, whom they ranked among the young," as still vigorous. *Jam senior, sed cruda seni viridisque senectus.* C.

Ver. 13. Battle. In these wars, all attended as much as possible. C. 16:10.

Ver. 15. Bethlehem, the king being relieved from his malady. "The greatest men formerly kept sheep." *Ex antiquis illustrissimus quisque pastor erat.* Varro ii. 1. In this profession, David found many opportunities of signalizing his courage against wild beasts. C.

Ver. 17. Loaves. The soldiers at that time, and perhaps always among the Hebrews, lived at their own expense, as the tribute which was paid to the king was not sufficient to support large armies, v. 25. C.—S. Paul insinuates, however, that soldiers were paid. 1 Cor. 9:7. H.

Ver. 18. Cheeses. Heb. "of milk." Sept. "pieces of soft cheese:" *erts* is no where else used to denote cheese. This was a present (C.) for (Heb.) "the Chiliarch."—*Placed*, who is their immediate officer. H.—Heb. "how they are mixed:" their company. Sept. &c. "what they stand in need of." Sym. "Thou shalt receive their pay." Syr. and Arab. "what news." Others would translate, "their pledge," or bill of divorce to their wives, that, in case they be made prisoners for three years, the latter may be allowed to marry. Trad. Heb. C.

Ver. 19. Fighting, or ready to engage. H.

Ver. 20. Magala signifies, "the circle, *or* chariots." The Arabs still place their waggons and baggage round the camp, or in a circle. C.—It may also be a proper name. M.

Ver. 22. Brethren. This inquiry seems rather unseasonable, when all were shouting for battle. Ken.

Ver. 23. Up, or proceeding into the vale. M.—*Camp.* Heb. "ranks, *or* armies."

Ver. 24. Exceedingly, though they had now heard him twice a-day for so long a time, (Ken.) and came purposely to engage him and all the Philistine army. Perhaps he proceeded farther than usual. H.

Ver. 25. Tribute, and all public charges, which may be burdensome. C.—It does not appear that these words are addressed to any one in particular, nor that the king had authorized such a declaration. H.—Yet the people all persisted in the same declaration, so that a promise must have been made. M.—It was never at least fulfilled. H.—Christ having overcome the devil, receives the Church for his spouse. W.

Ver. 28. *Battle.* This speech is too insulting, even though David might seem to have given vent to the sentiments of his soul with too much ardour; particularly as Eliab knew that he had received the royal unction, (C.) if that were not kept a secret from him. C. 16:13.

Ver. 29. *Sepak.* Lit. “is it not a word” (H.) of no farther consequences? May I not speak my sentiments? (C.) as all others do. M.—Is not the thing enough to excite the indignation even of the coldest person, to hear this monster insulting God’s armies? The repeated inquiries of David, made people conclude that he was ready to fight the giant, (H.) though as yet he had made no such proposal, whence it seems more improbable that his words would be reported to the king. Kennicott.—Prot. “Is there not a cause?” H.—Have I not an order from my father to come? M.

Ver. 32. *Saul.* Lit. “to him.” But Heb. and Sept. have, “And David said to Saul,” which makes the connection between this and v. 11, more clear. H.—*In him*, or on account of Goliath. M.

Ver. 33. *Boy*, compared with the giant, (H.) or Saul, though David might be about 22 years old, (Salien) or near 30. T.—S. Aug. and Theodoret say only 14 or 16. M.—He had not yet been in the wars. C.

Ver. 35. *Them.* He refers to two events, shewing his fortitude (C.) and generous disposition, which rendered him fit for command, as he was not afraid to expose his life to protect his charge. H.—The pastoral care is an apprenticeship for the throne to him who is designed to be at the head of the mild flock of men, as hunting with dogs conducts to martial exploits. Philo in Vita Mosis.—He who has overcome the spirit of pride and of carnal pleasures, signified by the lion and the bear, is able also to gain a victory over the devil. W.

Ver. 36. *I will ... Philistine.* This is not in Heb. or the Sept. and it is marked as an addition in the ancient MSS. C.—Single combats, to prevent the spilling of more blood, may sometimes be authorized by public authority. Grotius.

Ver. 39. *Armour.* Heb. “he tried to go.” Sym. “he went lame.” Sept. “he laboured in walking once and twice.” C.—Salien supposes that the armour was not made for Saul, as he was much more bulky than young David. Yet we find that the latter could use the sword of the giant without difficulty. S. Chrys. &c. H.

Ver. 40. *Smooth.* Louis de Dieu translates broken “pieces of stones,” as he pretends, contrary to the common opinion, that rough stones are more suitable for the sling. C.—The learned Jew, whom we have cited

above, (v. 12,) and several others, have inferred from this verse, that David seems to have just come from the flock. But Kennicott justly observes, that slingers were of great service in the army; and the “vessel of shepherds,” the bag or scrip, might well be used to obtain the stones; as the staff, *makel*, denotes a military weapon. (Taylor, Conc.) Diss. ii. p. 555. David was very expert in using these weapons, and the ordinary armour was encumbering to him. H.—“Valour depends more on its own efforts than on armour,” *tegumentis*. S. Amb. Off. i.

Ver. 43. *Gods*. Dagon or Baalim. M.—Sept. Alex. has, “idols.” The beauty and accoutrements of David, made the rough warrior suppose that he was not coming to fight, but only to laugh at him and run away. H.

Ver. 44. *Earth*. The heroes of modern days refrain from such compliments. Homer frequently describes his champions making long speeches in praise of their former exploits. David displays his piety and confidence in God. C.

Ver. 47. *Battle*, whose armies thou hast defied, (v. 45. H.) or in general, He is the God of war, who grants victory to whom He pleases. C.

Ver. 48. *Arose*. The Roman Triarii and the Gauls expected the hour of battle sitting. C.

Ver. 49. *Forehead*. “The soul ... more probably resides in the callous body of the brain,” (Eyre, Thesis 1797,) between the eyes. H.—*Earth*, quite lifeless, (Salien) or unable to resist. M.—The Balearic slingers scarcely ever missed their mark. Livy, viii. 4. The Chaldee supposes that David hit the eye, which was not covered with brass: but the stone might penetrate or kill Goliath through his helmet. Even a buckler is not capable of withstanding their violence. Diodorus, v. 207. See Judg. 20:16. C.—Pride sits on the forehead, and manifests itself by impudent behaviour. We must destroy it by humility, and by the cross of Christ. S. Aug. W.

Ver. 54. *Tent*, or tabernacle of the Lord, which David erected in his honour, at Jerusalem, many years afterwards. Jun. Piscator, &c. The lower part of Jerusalem was already in the hands of the Israelites. He might place the armour for the present in the tent of his brethren. We find that the sword was deposited in the tabernacle, at Nobe. C. See v. 12. H.—The head was carried about to various cities. It would serve to strike terror into the Jebusites, at Jerusalem, and others. M.—The Vat. Sept. &c. immediately subjoin, C. 18:6. *Now*, &c. Lit. “And the women

dancing, came to meet David.” H.—These three last verses occur only in the Alex. MS. though Theodoret (q. 43,) seems to have read them. In some other Greek copies, there is a long addition respecting David’s combat. See the New Hexapla. These verses are found, however, in Heb. Chal. &c. It is astonishing that Saul should not have known David. He was now more interested to be acquainted with his family, as he had engaged to give him his daughter in marriage. We must reflect that his malady might have impaired his memory, and David was still growing, so that a few months absence might produce a wonderful alteration, &c. C.—*Know not*. Lit. “if I know.” The different dress, in which David now appeared, gave rise to this ignorance. M.—Abner was not surely affected with the same malady as the king, who was obliged to ask David who was his father. But courtiers easily forget those from whom they have no expectations. H.—These strange proceedings make others conclude that this history is interpolated. Kennicott.—Huet maintains the contrary. D.—Saul only enquires about David’s parentage. Mariana. T.

1 KINGS 18

Ver. 1. *Soul*. Pythagoras said, “that friendship is an equality, and one soul, and that the friend is another self.” It would be difficult to find two souls more tender and generous than those of David and Jonathan. C.—Josephus speaks of their friendship on another occasion, as these five verses are omitted in the Rom. Sept. &c. Ken.

Ver. 3. *For he*, Jonathan. H.—*Soul*. “Friends have one soul.” Arist. Mor. ix. 8.

Ver. 4. *Girdle*, which perhaps was of great value. Job 12:18. He wished that David should lay aside his shepherd’s dress, and appear like himself at court, that all might know how much he loved him. M.

Ver. 5. *Prudently*, or with success. C.—*Epecially*. Heb. “also,” which enhances his praise, as courtiers are but too apt to envy those who are taken from a low condition and set over them in the king’s favour. David must have displayed great wisdom and moderation. H.

Ver. 6. *Philistine*. Some explain this of some fresh achievement against that nation, (Malvenda. W.) but without reason.—*Dancing*. Heb. also playing on the flute, or on some such instrument of music. C.—So Mary sung after the Israelites had crossed the Red Sea. Ex. 15:20. 2 K. 1:20. Judg. 11:34.

Ver. 7. *Sung.* The chorus of their song is given. C.—“The women sung, *Saul slew his thousands*; and the virgins answered, *And David*,” &c. Josephus.—The death of Goliath was equivalent to the slaughter of thousands, as he had filled the whole army of Israel with dismay. H.

Ver. 8. *A thousand.* These women were guilty of an indiscretion, through excess of zeal, as it is always displeasing for the sovereign to hear any of his subjects preferred before him. S. Chrys. hom. i. de Saul.—The jealousy of Saul was the more excited, as he had been threatened with the loss of his kingdom, and perceived in David all the qualifications of a king. *A malo principe tanquam successor timetur quisquis est dignior.* Pliny in Traj.—But was David responsible for what was spoken in his praise? C.—The Vat. Sept. omit what follows till v. 12. “And Saul feared David, (13) and he removed,” &c. The Alex. copy agrees with the Vulg. H.—Those who are proud, cannot bear the praises of others. W.

Ver. 9. *Eye.* Sept. “and Saul suspected.” H.—Chal. “laid snares for David.” C.

Ver. 10. *Prophesied.* Acted the prophet in a mad manner, (Ch). like an enthusiast, (C. 2 K. 9:11) or one possessed by the devil, as the Sybil was agitated by Apollo. *Et rabie fera corda tument.* Æneid vi. To alleviate his distress, David took up his harp. H.—*Spear.* With this weapon he was generally armed. C. 19:10. and 26:7. “It was used as a diadem formerly, and the ancients adored spears as gods.” Justin. xliii.

Ver. 13. *People,* as their leader. Saul gave him an honourable, but dangerous office, to procure his destruction. This is frequently the manner in which men of superior talents have been treated, (C.) as Corbulo, Germanicus, and Agricola were by three Roman emperors. Tacit. Ann. ii. &c.

Ver. 15. *Began.* Sept. “he was filled with awe in his presence.” Heb. “he was afraid of him,” as he perceived that God protected him in all perils.

Ver. 17. *And Saul.* This an the two following verses are omitted in the Rom. Sept. which subjoins, “and Michol, the daughter of Saul, loved David,” &c. H.—*Wife.* He had promised her already, (M.) if the verses in the preceding chapter be genuine. But why then had he delayed so long, and why does he require other conditions? The comparison made by the women, (v. 7,) and the inconstant temper of Saul, might account for this. H.—*The Lord* defends his people. As long as the Israelites followed the orders of God, their wars might justly be attributed to him; but not when they were waged to satisfy the

cravings of ambition. C.

Ver. 18. *Life.* What exploits have I performed deserving such an honour? or what offices have my relations yet enjoyed? C.—David considers only his abject condition, and forgets his victories. H.

Ver. 19. *Wife.* If this were the case, the character of Saul is rendered more despicable and perfidious. David never reclaims Merob, as he did Michol. H.—All the children of the former were gibbeted, 2 K. 21:9. The latter was given to David for his destruction, like Cleopatra (Dan. 11:17,) to Ptolemy. T.

Ver. 20. *Other,* is not found in the Heb. Sept. &c. H.—Some Latin copies read, “David loved Michol,” (C.) as the Douay Bible translates; the authors living before the Popes had published their authentic editions. H.—Both might be true. Drus.

Ver. 21. *Days.* Heb. “In two thou shalt,” &c. C.—Prot. “in *the one of the twain,*” Merob or Michol. H.—Saul had deceived him with respect to the first; but he promises that he shall have “the second,” (C.) or two motives induced the king to make him this offer, the victory over Goliath, and the slaughter of 100 Philistines. M. T.—The Sept. omit this sentence, and read, “And the hand of the Philistines was upon Saul, and Saul commended,” &c.

Ver. 23. *Ability,* or riches. Sept. “without glory.” H. See v. 18.

Ver. 25. *Dowry.* Among the Hebrews, the man had to purchase his wife.—*Philistines.* They were the nearest nation of those who were not circumcised; and thus Saul would prove that David had attacked them, which would greatly irritate them against him. C.—Josephus specifies six hundred heads, (H.) falsely, (Horn) as he frequently disguises what might give his readers offence, as being either mean or incredible. C.—*Hundred* is not specified in the original Heb. copies, (Capel, iii. 17,) and David gives 200, v. 27. But Saul only stipulated for 100. See 2 K. 3:14. C.—*Wife,* “thinking it mean to be guilty of an untruth,” &c. says Josephus; “yet his disposition was not altered. He resolved, therefore, to take away his life, and wished Jonathan and his most trusty servants to put his designs in execution.” He then mentions the friendship of these two. But he takes no notice of the proffered marriage of Merob, and he seems not to have known that she was ever promised. See v. 17 and 19 and C. 17:12. H.

Ver. 28. *David.* Of the subsequent verses, the Rom. Sept. has only the following words. “And all Israel lived him; (29) and Saul still continued to be in awe of him.” The Alex. MS. agrees with the Heb.

only, instead of *Michol*, &c. it reads, "all Israel." If the contested passages were omitted, the history would be less perplexed. But we must wait for the decision of the Church in matters of this nature, and never decide to peremptorily. H.

Ver. 30. *Forth*, probably to revenge the recent insult. C.

1 KINGS 19

Ver. 1. *Jonathan*. He was most interested, as David might be feared as a competitor; (M.) and, under the cloak of friendship, he might more easily destroy him. Saul was a stranger to the generous sentiments of his son, or he would never have made the proposal. H.—Grotius compares him with Germanicus. C.

Ver. 2. *Morning*. Sept. add, "to-morrow." M.

Ver. 3. *Field*. Saul would come thither, or Jonathan would sound his father's disposition, and give David information in the place appointed. C.

Ver. 3. *Hand*, in danger. M.

Ver. 6. *Slain*. His inconstant temper might cause him to be moved with the expostulation of his son; but he presently relapsed, if he were ever sincere. C.—The Scripture seems to insinuate that he was. M.

Ver. 9. *Saul*. His jealousy was again enkindled by the success of David. C.—*Hand*, on music, to assuage the paroxysms of the king's fury. H.

Ver. 11. *Morning*, fearing lest they might miss him in the night, (Salien) and perhaps desiring to see his execution, after he had been tried. Joseph.—The Philistines would not attack Samson at night. See Judg. 16:2. Ex. 14:20. The Parthians and Mahometans will do nothing at that time; moved perhaps by some superstitious notion. C.

Ver. 13. *Image*. Heb. *Teraphim*. Aquila, "figures." Sym. "idols." Some believe that David had idols in his house, as ornaments, or to treat them with ignominy. Mercer.—But others cannot persuade themselves that he would keep such dangerous things. What Michol took, might therefore be some sacred representation, or a statue of some great man. Genebrard. (Kimchi. Maim.) Or it might be some piece of wood, or clothes folded up, so as to make the guards believe that David was

in bed. Bochart, Anim. i. 2. 51. See Gen. 31:19. C.—They would not examine very narrowly. H.—The Taraphim denote both idolatrous and sacred things. Ose. 3:4. M.—*Skin*. Vat. and Alex. Sept. “liver,” still warm and in motion. T.—But they have followed a false reading, as well as Josephus and Aquila. C.—Some have inferred that the hair of goats in that country is reddish, because it was designed to resemble David’s hair, of the same colour. T.—This is, however, uncertain. The skin might form his pillow or coverlet. C.

Ver. 14. Sick. This is an officious lie. She tells another to excuse herself, v. 17. The children of Saul strive to prevent their father’s cruelty, by taking part with the innocent David. H.—It is thought that David composed the 68th Psalm, *Eripe*, &c. on this occasion. C.

Ver. 19. Najoth. It was probably a school or college or prophets, in or near Ramatha, under the direction of Samuel. Ch.—Chal. “in the house of doctrine.” See C. 10:5. M.

Ver. 20. Prophesying. That is, singing praises to God by a divine impulse. God was pleased on this occasion that both Saul’s messengers and himself should experience the like impulse, that he might understand, by this instance of the divine power, how vain are the designs of man against him whom God protects. Ch.—The messengers did not return. M.—They were seized by the spirit only when they arrived at Najoth. But Saul felt the impression even at Socho, threw aside his garments, and began to act and to speak as one inspired. C.

Ver. 24. Naked. Divested of his regal ornaments, (T.) though not in an indecent posture. People are said to be undressed, when they have not such clothes on as might be expected. Hesiod and Virgil say, *Nudus ara, sere nudus; hiems ignava colono*. “Plough and sow naked; choose a fine season for work, and rest in winter.” H. See Mic. 1:8. 2 K. 6:20.—Yet some assert (C.) that Saul was entirely undressed, as some pretended prophets and slaves go in the hot countries. Isai. 20:1. We are not to judge of the indecency of such behaviour from our own manners. Some copies read *cecinit*, (C.) and the Douay Bible has “and sang naked.” H.—Saul had not the gift of prophecy, like holy men, but only like Balaam’s ass, for a time. S. Aug. ad Simp. ii. 1. W.—*Prophets*. This is something wonderful. M.—The proverb was now confirmed. C. 10:11. C.

1 KINGS 20

Ver. 1. *To Jonathan*, at Gabaa. He thought it no longer safe to remain at Najoth.

Ver. 2. *Be.* The recent machinations and orders of Saul had been concealed from his son, with whom he used to consult on all important matters. C.—Perceiving, however, that Jonathan was unwilling to come into his measures, Saul, in his phrenzy, tried to destroy David. H.—But Jonathan, forming his judgment of others by his own upright heart, relied on the oath of his father, (C.) and on the information he had lately communicated to him, when he desired David to be slain. M.—Abulensis believes that the particulars of a preceding reconciliation have been lost, which Salien supplies, A. 2973.

Ver. 3. *As I may say*, is not in Heb. Sept. “the space between me and thy father is filled up, unto death.” We can never more have any union, nor dwell together in safety. H.

Ver. 4. *Soul*, is often put for desire. Ps. 26:12. C.

Ver. 5. *To-morrow is the new moon.* The *neomenia*, or first day of the moon, kept according to the law, as a festival; and therefore Saul feasted on that day; and expected the attendance of his family. Ch. Num. 10:10.—*Moon.* Lit. “calends,” a Greek word, intimating that the people were informed, or “called” together, on that occasion; as many nations follow the lunar system in the regulation of the year. H.—The Rabbins say that people were stationed on the highest hills to observe the first appearance of the moon, and to give notice of it. But for fear of a mistake, two days were observed, as here we see that Saul gave a feast for such a length of time. This, however, is very uncertain. David speaks without any reference to the watchmen, as of a thing well known to all. The reason of Saul’s feasting two days, was because one of them was the sabbath. The following work-day David came to Nob, (v. 19,) and partook of the loaves which had been changed on the sabbath day. C. 21:6. Lev. 24:8.—*Sit.* The custom of sitting at table seems to have been more ancient than that of lying. The Persians chiefly introduced the latter. They had very low tables, so that one of them placed under the feet of Alexander, when he sat upon the throne of Darius, which was too high for him. Curt. v. Both customs frequently prevailed at the same time. Eccli. 9:12 and 31:12. Women probably always sat, as the Chaldee says Esther did. Est. 7:8. See Athen. i. 14. V. Max. ii. 1.—*Day.* The second of the month, after the sabbath was ended. C.—Pezron thinks that both the last and first days of the month were festivals. D.

Ver. 6. *Tribe.* It might seem an effect of pride, not to accept of such

invitations of the king, without some good excuse. Ovid speaks of feasts instituted for relations alone. Fast. ii.

*Proxima cognati dixere Charistia cari
Et venit ad socios turba propinqua Deos.* M.

—Saul might pretend that his throwing his spear at David, was an effect of his distemper; and as the latter had returned to his palace after the first attempt, he might judge that he would do the like now, though he had so lately sought his life. David probably retired to *Bethlehem*, and returned the third day, when he bid adieu to Jonathan and to the court of Saul for ever, (v. 21. C.) though he saw Jonathan once more at Ziph. C. 23:16.

Ver. 7. *Height.* Heb. “the evil is completed (or resolved upon) by him.” H.

Ver. 8. *Lord*, the most durable and sacred, confirmed by the name of God. C.—*Kill.* So Moses besought God to take away his life. A friend would put him to as little torture as possible. M.—But David only means strongly to assert his own innocence. H.

Ver. 9. *Thee.* Heb. “then, should I not tell thee?” C.—Sept. “and if it reach not thy cities, I will inform thee.”

Ver. 12. *After.* Sept. “The Lord ... has known that I will sift my father, as opportunity shall serve, thrice,” or repeatedly. H.

Ver. 13. *Father*, at the beginning of his reign. Jonathan foresees that David will be his father’s successor. C.—Hence he commends himself and family to his protection. M.

Ver. 14. *Die.* Heb. lit. “If I live, thou shalt not shew me, &c ... and if I die, (15) thou shalt not,” &c. It seems there is a negation too much. Jonathan requests that David would shew mercy to him and to his family; or he is willing that neither should partake of his kindness, if he prove a traitor to his friend. C.—Prot. “And thou shalt not only, while yet I live, shew me the kindness of the Lord, that I die not: (15) But *also* thou shalt not cut off they kindness from my house for ever, no not when the Lord hath cut off,” &c. H.

Ver. 15. *May he.* It is a curse upon himself, if he should not be faithful to his promise.—*It.* That is, revenge it upon David’s enemies, and upon me, if I shall fail of my word given to him. Ch.—The Heb. and several Latin MSS. stop at *earth*; and what follows, is not found in some Greek and Latin editions. C.—*Enemies.* May God punish David’s enemies, and me among the rest. M.

Ver. 16. Enemies. This seems to be a second translation of the former sentence, with a small variation.—*Required* may be expressed in the future, as an imprecation made by the two friends against those who should attempt to break the covenant, or to oppose David's reign. Sept. omit this verse entirely, and translate the following, (17) "and Jonathan continued to swear to David, inasmuch as he loved him, because he loved the soul of the man who loved him." He had such an affection for David, that he extended his love to all his friends. Prot. "so Jonathan made *a covenant* with ... David, *saying*: Let the Lord even require *it* at," &c. H.—He did so in due time, and the covenant between these two had its effect. C.

Ver. 19. Morrow. Heb. "and after three days (H. or, on the third day) thou shalt," &c. Syr. and Arab. "Thou wilt be called for at table, at the third hour." C.—Sept. use the same word, τρισσευσεις, as in the following verse: "I will shoot thrice at wild beasts, with arrows, sending as far as Laarmattarai," so here they may insinuate that David must "wait three days," (H.) or come on each of these days, that he may not slip an opportunity. Cajet.—*Work.* Le Clerc translates, "in the day of the business." Prot. "where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel." Sept. Alex. "by this affair." Vat. "*Ergab*," a word which Grabe admits instead of εργον, in his edition. H.—Other copies, with the Syr. and Arab. have simply, "near this stone," which Junius styles *speculam*, as if it were a butt or landmark, (C.) or a stone to shew the road, (Lyran) or milestone, (T.) which latter supposition is not probable, as David desired to be concealed. M.—He would therefore choose some cavern, so as to be able to hear what Jonathan said, without being seen. H.—This precaution was necessary for the safety of both. M.

Ver. 23. Ever. Let us always inviolably adhere to our covenant. H.

Ver. 24. Field, on the third day, having gone in the mean time to Bethlehem, v. 6.

Ver. 25. Arose, out of respect. Sept. "he had the precedence over Jonathan" alone, as the latter sat "on the king's right hand, and Abner on the left." Arab. C.—David's place was after Abner. M.

Ver. 26. Purified, having perhaps touched some dead body, &c. Lev. 11:24.

Ver. 27. To-day, which was the sabbath. C.—On the new moons people did not travel far. M.

Ver. 29. Sacrifice. Heb. "my family hath a sacrifice," &c. v. 5. H.

Ver. 30. *A man.* Heb. “of an unjust revolt.” Thou hast taken part against thy father. C.—Prot. “son of the perverse rebellious *woman.*” Sept. “of the fugitive, (H.) or of those girls who go in quest of men.” We must not suppose that Jonathan’s mother was really of this description. Saul, in rage, wishes to affront his son, (C.) as some frantic parents call their children bastards, not reflecting that the reproach would fall upon themselves.—*Isai*, as he styles him out of contempt, v. 27.—*Mother.* Heb. &c. “of thy mother’s nakedness or shame.” M.—Instead of a crown, thou must expect to be reduced to a private station, to the disgrace of my family. H.

Ver. 31. *The son of death.* That is, one that deserveth death, and shall surely be put to death. Ch.—So people are often styled sons of perdition, of hell, of light, &c. (C.) when they are worthy of such things. H.—All the crime of David, was his too exalted merit, which, under a jealous prince, is often fatal. *Nec minus periculum ex magna fama, quam ex mala.* Tacit. Agricola.

Ver. 34. *Great.* Lit. “in the anger of fury.” H.—*Him*, either David or Jonathan. C.—Indeed the crime of rebellion had been imputed to both. H.—Jonathan was grieved on account of the affront and danger (M.) to which he had been publicly exposed, as well as for his friend, upon whose destruction he perceived that his father was now deliberately bent, and not merely during his fits of madness.—*Confusion.* Sept. “because his father had completed *his malice* against him;” (H.) or, “had resolved to make an end of him.” C.

Ver. 36. *Another.* The Heb. &c. do not express this distinctly; (C.) but we find, v. 38, “the lad gathered up the arrows.”

Ver. 40. *Arms.* Prot. “artillery:” but the bow and arrow, &c. are meant. The boy was sent away under this pretext.

Ver. 41. *Place.* Prot. “out of a place towards,” &c. H.—Chal. “from the side of the rock Asha;” (or Ezel, v. 19,) though the name is written rather differently in Hebrew. But this was the place appointed. C.—Sept. “from sleep, ... and *adored* him, ... and each bewailed his neighbour, to great perfection.” H.—*More.* Jonathan strove to comfort him, as he was leaving wife, friends, and all. M.

Ver. 42. *Stand.* This is not expressed in the text, which is left imperfect, (H.) to denote the anguish of the parting friends, (M.) very beautifully. Salien.—David did not exactly comply with this covenant, and his grandson lost half the kingdom. 2 K. 19. T.

1 KINGS 21

Ver. 1. Nobe. A city in the tribe of Benjamin, to which the tabernacle of the Lord had been translated from Silo. Ch.—It was about 12 miles south-west of Gabaa. Tudelensis.—There was another Nobe on the east side of the Jordan, to which Serarius thinks David was three days in travelling. But when David made that assertion, he wished to conceal the real state of his affairs, as he had not seen Saul since he was at Najoth, v. 5. Nobe was afterwards accounted a sacerdotal city, v. 15. 2 Esd. 11:32.—*Achimelech*, who is perhaps the same with Achia (C. 14:3,) and Abiathar. Mark 2:26.—*With thee*. He would not expose his men to the resentment of Saul, (C.) though he afterwards gave the priest to understand that he had some attendants, (v. 2) as the gospel relates. Mat. 12:3. He dismissed them before he entered Geth. C.

Ver. 2. The king, &c. This was an untruth, which David, like many other great men, might think lawful in such an emergency. But it is essentially evil. C.—*And such*, which he deems it unnecessary to specify. Sept. retains the Heb. words, “Phelanni almoni.” See Ruth 4:1.

Ver. 4. If the young men be clean, &c. If this cleanness was required of them that were to eat that bread, which was but a figure of the bread of life which we receive in the blessed sacrament; how clean ought Christians be when they approach to our tremendous mysteries? And what reason hath the Church of God to admit none to be her ministers, to consecrate and daily receive this most pure sacrament, but such as devote themselves to a life of perpetual purity. Ch.—*Women*. God required this on many occasions. Ex. 19:15. Urgent necessity determined Achimelech to grant the loaves, as our Saviour intimates, though it is probable that he first consulted the Lord. C. 22:16. C.—David perhaps went to Nobe on purpose to ask advice. M.—We have here an example of a dispensation, and of the distinction between *lay*, or common, and holy bread. W.

Ver. 5. Vessels, i.e. the bodies, have been *holy*; that is, have been kept from impurity: (Ch). in which sense S. Paul uses the word. 1 Thess. 4:4. It also includes garments, arms, &c. All was to be clean. Sept. “my men are all purified.” C.—*Defiled*. Is liable to expose us to dangers of uncleanness, (Ch). as we shall perhaps have to fight. H.—*Sanctified*. That is, we shall take care, notwithstanding these dangerous circumstances, to keep our *vessels holy*; that is, keep our bodies from every thing that may defile us. Ch.—The text is very obscure. Heb. “the way is impure, because to-day it shall be purified in the vessel.” C.—Prot. “and *the bread* is in a manner common, yea though it were

sanctified this day in the vessel." We might eat of it in a case of such necessity. H.—Though laics be commonly debarred from tasting of it, we will partake of it with all due respect. C.—Sept. "the journey is (of a disagreeable nature, or) impure, therefore it will be rendered holy by my vessels," or arms, in the king's cause. H.—He seems to be going towards the infidel nations. M.

Ver. 7. *Within.* Heb. *mehtsar*, "detained, or assembles before the Lord." Theodoret thinks he was possessed; others believe he had made a vow, &c.—*Edomite.* Some Greek copies read, a Syrian, as also C. 22:9. C.—He had embraced the Jewish religion. M.

Ver. 9. *This.* Chaldee observes, he gave this sword "after he had consulted the Lord with the ephod." In a just war, the ornaments of the temples may be used. *Pro republic i plerumque templa nudantur.* Seneca. Grot. Jur. iii. 5. 2. C.—Tostatus believes that David would restore this sword, as soon as he had procured other arms.

Ver. 10. *Achis.* He is elsewhere called Achimelech. This bold step was taken by God's order, (Salien) or secret impulse, as the high priest and Doeg knew not whither David had directed his course. H.—Sanchez thinks David received no express declaration, as the event was not very prosperous. M.—Many great men have taken refuge among their greatest enemies, as Themistocles, Alcibiades, and Coriolanus fled respectively to the Persians, Lacedæmonians, and Volscians, and were received with great respect. Indeed the acquisition of such men is equivalent to a victory. C.—Though David might expect that his name would be hateful at Geth, as he had slain their great champion, &c. yet he had done it in an open manner, and had displayed the most heroic courage, so that the king and nobility might raise their thoughts above the vulgar sentiments of jealousy and revenge. Salien.—David only retired from the court of this king, to avoid the hatred of the courtiers; he returned again, and was kindly received. C. 27:1. C.

Ver. 11. *Land,* equal to a king in glory. M.—Perhaps they had heard of the rejection of Saul, and reflected that their own country belonged to him, according to the terms proposed by Goliath. C.

Ver. 13. *Countenance.* Heb. "sentiment, (C.) or, behaviour." H.—Chal. "reason." He no longer acted as a prudent man, but like a fool.—*Down;* not fainting, (C.) but like one in an epileptic fit. H.—Heb. "he feigned himself mad." Chal. "stupid."—*Stumbled.* Heb. "wrote, or made figures upon." Sept. "beat the drum upon the gates of the city, and he was carried about, or acted the fool, in his hands, (παρεφερετο εν ταις χερσιν, αυτου: Amama would have, αυτων, their) and he fell against the doors of the gate," &c. They seem to give a double

translation. S. Aug. says, "we cannot understand how David could be carried in his own hands. But we understand how it was verified in Christ. For Christ was carried in his own hands at his last supper, when he gave, *or* commending, his own body, he said, This, &c. for he then carried his own body in his own hands." In Ps. xxxiii. conc. i.) *Ferebat enim illud corpus in manibus suis*. Amama may laugh at S. Augustine's ignorance of Hebrew, but the holy doctor was at least a sincere Catholic. H.—*Beard*. We find some wretched objects doing the same. Mar. 9:17. The spittle was deemed infectious. *Et illic isti qui sputatur, morbus interdum venit*. Plautus in *Captivis*.

Ver. 15. House. David had not rushed into the palace of his own accord, but wished to remain concealed. Some of the people however knew him, and would have him to enlist as one of the soldiers of Achis; (M.) or even designed to get him put to death, which made him have recourse to this expedient. Some of the saints have imitated him, to avoid worldly honours and dignities of the Church. H.—Thus the conduct of Jesus Christ himself, was accounted foolishness by worldlings. Mark 3:21. Luke 23:11. 1 Corinthians 1:23. V. Bede. W.

1 KINGS 22

Ver. 1. Odollam, about two days' journey from Geth, (Salien) nine miles east of Eleutheropolis, in the tribe of Juda. Euseb. C.—Jos. 12:15. 2 Mac. 12:38. M.—*Thither*, to avoid the fury of Saul, which fell so heavy upon the priests, v. 16. The most warlike sons of Gad came hither also, to join David. 1 Par. 12:8. Abul. Salien, A. 2973.

Ver. 2. Men. His title to the crown was incontestable, so that he might justly make war, particularly in his own defence, and receive those who flocked to him to screen themselves from the persecution of Saul, and from their debtors, whom they would thus enable themselves to repay in time, by the plunder which they would take from the enemy. David maintained the strictest discipline, and withheld his men from making any disturbance, always manifesting the greatest respect for the person of the king. C.—The soldiers of Jephthe were of the same description as these of David. Judg. 11:3. H.

Ver. 3. Of Moab, to distinguish it from the city of Benjamin, where Samuel had assembled the people; (M.) and perhaps also from the birth-place of Jephthe, unless the Moabites had taken possession again of that part of Galaad. C.—Saul had made war upon this king, so that he was more ready to protect David, who departing soon after, by the

admonition of Gad, (v. 5. C.) left those who could not follow him under his care. In the mean time he lived on plunder, taken from the surrounding enemies, (Tostat) and was joined by 200 men from the tribes of Benjamin and of Juda, (1 Par. 12:16,) with Amasai, his nephew, by his sister Abigail, at their head. Salien, A.C. 1079.

Ver. 4. *The hold.* The strong hold, or fortress of Maspha. Ch.—It signifies “a watch-tower.” H.—In this place the parents of David probably finished their days, as we find no farther mention of them. Salien.

Ver. 5. *Haret*, west of Jerusalem. Sept. read “the town of Haret,” (Euseb.) or “Sarec.” M.—*Rama*, “the height,” in Gabaa. C.—God would not suffer David and his followers to continue long among the infidels, for fear of danger. M.—The hero shews his ready obedience to the word of the unknown prophet, and is willing again to expose himself in the midst of Saul’s dominions. Salien.

Ver. 7. *Jemini.* Benjamites, my countrymen. Saul approaches them with being too little concerned about his interests, and falsely accuses his own son, who, it seems, had retired from court, after his father had attempted to kill him. But he shewed no signs of disloyalty. C.—The king mentions *the league* between Jonathan and David, on suspicion. C. 20:23. M.

Ver. 9. *Servants*, or herdsmen. C. 21:7. Sept. “the Syrian, who was set over the mules of Saul.” H.—Informers are a set of men destructive to the public,” says Tacitus, Hist. i. 4.

Ver. 10. *Consulted.* Some think this was a falsehood, as it is not mentioned before. Hugo.—But Achimelech does not deny the fact, v. 15. C.

Ver. 12. *Achitob.* He gives him no honourable title, no more than David, (v. 7, &c.) out of disrespect. M.

Ver. 14. *Faithful ... and honourable*, are titles given to people of great distinction at court. C. 9:6. Num. 12:7. Gen. 34:19.

Ver. 15. *For him?* We might read without an interrogation, “I have to-day begun ...” (Chald.) never suspecting that it would be disagreeable to the king. C.—His character and his declarations, led me to conclude quite the contrary, so that I cannot lawfully be accused of any conspiracy. H.

Ver. 17. *Messengers.* Heb. “runners.” These officers remained at court and were people of great account, (C.) like the king’s guards, 2 K.

15:1. 3 K. 1:5. H.—*Lord*, out of reverence, and being convinced of their innocence. M.—The obedience which we owe to superiors is subordinate to that which we must always shew towards God and justice. C.—Saul unjustly condemned them as the abettors of his competitor. W.

Ver. 18. *Five.* Josephus reads “385.” Sept. “305.”—*Ephod.* They all appeared in this dress, as they were priests. C.—It was different from the sacred ephod. Abulensis.—Thus the posterity of Heli was almost entirely cut off, as God had threatened. C. 2. D. T.

Ver. 19. *Sword.* Saul, now abandoned God, acts against all law. He probably, on this occasion, destroyed the inhabitants of Gabaon, to make place for the tabernacle, which was removed hither. C. See C. 27:12.—He might also appoint Achitob high priest, the father of Sadoc, who supplanted Abiathar, 1 Par. 12 and 16:29. T.

Ver. 20. *Escaped.* He had perhaps remained at Nob, to do duty. M.—God was pleased to reserve him, (C.) to convey the sacred ornaments of the high priest to David. H.—S. Bachiarus looks upon the slaughtered priests as martyrs. T.

Ver. 22. *House.* Lit. “I am guilty,” &c. H.—“Good people acknowledge a fault, where there is none.” S. Greg.—David was aware of the malicious temper of Doeg, but he could not prevent its evil effects, as he had applied to the high priest without perceiving that he was there. H.—He received Abiathar at Ceila, which he had protected against the Philistines. C. 22.

Ver. 23. *Saved.* We will be as one soul. On this occasion David composed the 51st Psalm, *Quid gloriaris*, to reprobate the conduct of Doeg. Salien.—We may consider David as the fourth in order of the sacred writers, as he appears after Moses, Josue, and Samuel. H.

1 KINGS 23

Ver. 1. *Barns.* The floors were composed of earth and the dregs of oil, made into a sort of mortar, so that rain, mice, &c. could not hurt them. Cato 91 and 129.—Hither the people of Ceila had gathered their corn, and the enemy came to plunder, or to spoil, according to custom. Judg. 5:4 and 15:5. C.—Ceila was about seven miles from Hebron, and as many from Eleutheropolis. S. Jerom.

Ver. 2. *Lord*, by the prophet Gad, (Salien. v. 6. M.) or by Abiathar,

who brought the ephod along with him. David undertakes nothing without his advice.

Ver. 3. *Judea*, in the midst of the country, remote from the Philistines; and in a forest, where Saul cannot so easily attack us, as in a city.

Ver. 4. *Again*, in the presence of his soldiers. C.—Thus Gedeon requested a double miracle of the Lord, to encourage his men. M.

Ver. 6. *An ephod*, or *the ephod*. That is, the vestment of the high priest, with the *Urim* and *Thummim*, by which the Lord gave his oracles.

Ver. 7. *Bars*. This was what David's men apprehended. Saul thinks this is a fit opportunity for taking them all prisoners; and he supposes that God was on his side, though, after his repeated crimes, he had little reason to flatter himself with hopes of this nature. The wicked, however, easily delude themselves. H.

Ver. 8. *People*, in the neighbourhood. It is hardly probable that all Israel should be put in motion to take a few men. C.

Ver. 9. *Secretly*. He might have pretended that the armament was against the Philistines. M.—*Ephod*. Some say that David put it on. But this was the privilege of the high priest, who gave the answer to David's consultation, which he might perhaps repeat after him. C.—He put on the rational to consult God. Ex. 28. Lev. 8. W.

Ver. 12. *Up*. God had only answered the first question before. He now informs David, that it is the intention of the men of Ceila to deliver him into the hands of Saul, who was preparing to attack their city, and that he would inevitably fall into his hands, (C.) if he did not retire. W.—God sees contingent events with the same certainty as those which will really take place. H.—The people of Ceila could not have justly delivered up the innocent David, but they might have insisted that he should quit their city, to save it from destruction; or they might have forced him. Scholastic. T.

Ver. 14. *Zipf*, eight miles east of Hebron, (S. Jer.) towards the southern Carmel. Euseb.—Abdias (v. 3) takes notice of the *clefts of the rocks* of Edom. S. Jerom says, this mountain was “dark and cloudy.” M.

Ver. 16. *In God* exceedingly, reminding him of God's promises. C.—He hoped to see David king, and himself next to him in power. H.

Ver. 17. *Next*, in dignity; thy helper and associate. See Eccli. 4:8, 11. —*This*, our league, (C.) or the decree appointing David to be king. M.

Ver. 18. *Lord*, Gad or Abiathar being present. S. Jer.—This is the third time they had confirmed their alliance, to satisfy their love. M.

Ver. 19. *Hand*, to the south. D.

Ver. 22. *Him*, and therefore will be upon his guard. H.—Syriac, “because I am told he is crafty.” C.—Sept. “because Saul said, lest this crafty man should exert all his art;” or, “lest he should be very cunning.” H.—Saul foreboded that he would again elude his pursuit. Vatable.

Ver. 23. *And if*. Heb. “if he be in the land, I will.”—*Thousands*; the cities, or with all the troops. D.

Ver. 24. *Maon*, in Arabia Petrea, not far from Bersabee. C.

Ver. 26. *Other side*, to the south.—*Despaired*, without the divine assistance. Salien.—Heb. *nechpaz*, “feared, or (D.) made haste to flee.” Sept. “David was screened to depart.” He used all possible precautions not to fall into Saul’s hands, though he knew he should succeed him. He might still experience some fear of ill treatment. H.

Ver. 28. *Division*, as it alone had been between the two rivals. Saul was obliged to leave the place, though he and his men were in suspense what to do. C.

1 KINGS 24

Ver. 1. *Engaddi*, below Jericho, on the west side of the Dead Sea. It was famous for rocks and caverns. C.

Ver. 3. *Goats*; an hyperbole. M.—Heb. “upon the rocks of the wild goats.” H.

Ver. 4. *Cotes*. These were probably no other than the caverns, in which shepherds there secure themselves and their flocks, in the night, and from storms. T.—Some of them, in Syria, are so capacious as to contain 4,000 men, (Strabo xvi.) so that David might well remain unperceived by Saul, who did not enter so far. Polyphemus and Cacus dwelt in caverns, with their flocks. Virg. *Æneid* viii.—*Nature*. Heb. “to cover his feet,” which has the same import. Syr. and Arab. “to rest, or sleep.”

Ver. 5. *Eyes*. This might have been spoken by Gad, or Samuel; (M.) or they only mean that this is a most favourable opportunity. Some think

that David ought to have embraced it, and put an end to these troubles, by the death of the usurper. But this was not the opinion of David; and God, who had promised him the throne, had not authorized him to lay violent hands on Saul. He might act on the defensive, but not be the aggressor. T.—*Arose*, with an intention to kill his unjust persecutor, v. 11.—*Robe*, to convince him how easily he might have taken away his life. S. Aug. de C. xii. 6.—The noise of Saul's attendants hindered him from being perceived. Perhaps Saul might have put off his robe. M.—S. Chrysostom observes, the David obtained more glory by sparing Saul than by killing Goliath. T.—Clemency makes a man like God. Cicero.

Ver. 6. *Heart struck him*; viz. with remorse, as fearing he had done amiss. Ch.—A tender conscience is uneasy about things which are not sinful, while some stick at nothing. W.—The action of David seemed disrespectful. C.—“The subjects of kings adore the royal name as a divinity.” Curtius vii. *Regium nomen ... pro deo colunt*.

Ver. 7. *Anointed*. He was chosen by God, and to be judge by him. C.—*Reges in ipsos imperium est Jovis*. Hor.—David was not to mount the throne, till Saul was removed, by God's ordinance. W.

Ver. 11. *A thought to kill thee*. That is, a suggestion, to which I did not consent. Ch.—Heb. “and he spoke to kill thee, and he has pardoned thee; and he said, I will not,” &c. C.—Prot. “and *some* bade *me* kill thee, but *mine* eye spared thee, and I said.” Sept. “and I would not kill thee, and I spared thee, and said,” &c. H.

Ver. 12. *Father*. He had married Saul's daughter; (M.) and the king ought to be the common father of his people. H.

Ver. 13. *Revenge me of thee*; or, as it is in the Hebrew, *will revenge me*. The meaning is, that he refers his whole cause to God, to judge and punish according to his justice; yet so as to keep himself, in the mean time, from all personal hatred to Saul, or desire of gratifying his own passion, by seeking revenge. So far from it, that when Saul was afterwards slain, we find that, instead of rejoicing at his death, he mourned most bitterly for him. Ch.—If it be lawful to seek redress from a magistrate, much more may we appeal to the Sovereign Judge! M.

Ver. 14. *Thee*: the tree is known by its fruit. If therefore I have behaved in this manner, no longer trust the reports of others against me. C.—The wicked, if left to themselves, will be their own tormentors. He may thus indirectly threaten Saul, as iniquity is often put for punishment. M.—The wicked shall at last open thier eyes, and

be reclaimed. Rabbins ap. Munster.—David entertained hopes that even Saul would now be convinced of his innocence. H.

Ver. 15. Dog. This expression is still used to denote a contemptible person. 2 K. 16:9. What honour can so great a king derive, from gaining the victory over a man unarmed? &c. C.

Ver. 17. Voice. He was at such a distance, as not to be able to distinguish his features.—*Wept.* The greatest reprobates may sometimes feel sentiments of compunction, so that we need not here doubt of Saul's sincerity. C.—He might otherwise have turned upon David with his 3,000, and easily have seized his prey. H.

Ver. 22. Father. David complied with this request as far as he was able: but, as God was resolved to punish the posterity of Saul, for the injury done to the Gabaonites, he was forced to give them all up, except Miphiboseh, the son of Jonathan. C.—He could not promise to defend them, if they proved guilty.

Ver. 23. Places, knowing that no dependence was to be had on Saul. M.—How blind and ungrateful must this king have been, thus to fight against the known designs of Providence, instead of endeavouring to reward and to make a friend of so great a person! H.

1 KINGS 25

Ver. 1. Samuel died. The Rabbins say four months before Saul. Seder, olam 13. T.—Others believe about two years; and suppose that he was 98 years old, twenty of which he had been judge: (C.) Salien says 38, and that he lived seventy-seven years. M.—On all these points the learned are divided. C. 7:15. They are more unanimous in praising (H.) the conduct of this most holy statesman. Grotius compares him with Aristides. C.—But he Holy Ghost gives Samuel a far more glorious character. Eccli. 46:16. &c. H.—Both he and his mother are figures of the two testaments. Anna becomes fruitful—Samuel is substituted in the place of Heli. The sterility of Anna represents the incapacity of the Synagogue, to produce living and virtuous children. She bears Samuel, the figure of Jesus Christ, who reunites in his person the royal and the sacerdotal dignity. But under another point of view, Samuel, how perfect soever, must give place to the more perfect David, the glorious type of Jesus Christ, and thus the Synagogue, notwithstanding all her prerogatives, must yield to the Church. See S. Aug. de C. xvii. 1, 4. Many of the ancients have looked

upon Samuel as the high priest: but the generality have acknowledged that he was only a Levite, (C.) or an extraordinary priest, like Moses. H.—*All Israel*, or many from every tribe, assembled to attend his funeral; (T.) and all mourned for him, as they had done for Moses and Aaron. Salien.—*House*, or among his kindred, (T.) in a place which he had chosen for his tomb. This is called *the house* of the wicked *for ever*; but the just raise their hopes much higher, and await a more splendid palace above, and a glorious resurrection. H.—The would not bury Samuel in his dwelling-house, as it could not then be entered without incurring an uncleanness. C.—His bones were translated with great respect to Constantinople, and a noble mausoleum was built for them by the emperor Justinian. Procopius v. S. Jer. c. Vigil. T.

Ver. 2. *Maon*. Vat. Sept. has the same word in the preceding verse, instead of Pharan. H.—*Possessions*. Heb. “work.” Cattle then formed the chief source of riches. Carmel and Maon were not far from Pharan, in Arabia. C.

Ver. 3. *Caleb*, the famous companion of Josue. His name means, “a dog;” whence the Sept. “he was a Cynic.” Josephus, “he followed the manners of the Cynics,” who were remarkable for their impudence, like dogs. Caleb was of the same tribe as David, and ought to have been more favourable to him on that account, v. 6. H.

Ver. 7. *Molested them*. This deserved some acknowledgment, as they might have done it with impunity. But David had also been of service to Nabal’s men, as one of them told Abigail, v. 16–21.

Ver. 8. *Good day*, set aside for rejoicing, w hen the sheep were shorn. 2 K. 13:24.

Ver. 10. *Masters*. As if he had said, you and David are but fugitive slaves. C.—He might also insinuate, that David encouraged such practices. C. 22:2. H.

Ver. 11. *Water*, under which name all sorts of drinks are included. Nabal had plenty of wine, and was much intoxicated, v. 36. Sept. translate, “wine.” Syr. and Arab. “drink.”—*Cattle*. Heb. “victims,” which is a term used both for sacred and profane feasts.

Ver. 14. *Rejected them*. Heb. “flew against them.” Chal. “saw them with disgust.”

Ver. 17. *Determined*, and as if it had already taken place. C. 20:7.

Ver. 18. *Raisins*. Hebrew *tsimmukim*, “dried raisins,” or clusters of an extraordinary size. Roger speaks of some gathered in the vale of Sorec,

which weighed 25½ pounds. A.D. 1634. Sept. “a gomer of dry raisins.” Syr. and Arab. “a hundred cheeses.”—*Cakes*. Chal. “pounds.” Heb. is imperfect, two hundred ... of figs. We must supply (C.) *cakes*, with the Prot. &c. or pounds, with the Chaldee, (H.) as each of the cakes perhaps weighed so much. M.

Ver. 19. *Nabal*. Knowing his churlish temper, and that he was drunk at this time, (v. 36. H.) she might be well excused from the ordinary laws which forbid a wife to dispose of her husband’s property, without his consent. The emergency left no time for consultation. She gave a part to save the whole. C.

Ver. 20. *Foot*. Heb. “in the obscurity,” or road covered with trees. Sept. “in the shade.” Chal. “on the side.” David was descending from the mountains of Pharan, at the same time.

Ver. 22. *The enemies*, is left out in some editions of the Sept. But David wishes all evils to himself, though, to avoid the ominous expression, he specifies his enemies, if he do not punish Nabal.—*Leave*. David certainly sinned in his designs against Nabal and his family, as he himself was afterwards sensible, when he blessed God for hindering him from executing the revenge he had proposed. Ch.—*All*. Chal. “any one who is come to the use of reason.” Syr. and Arab. “the least thing hanging upon the wall.” I will destroy the guilty, and plunder all the valuable effects. C.—But the Heb. Sept. &c. agree with the Vulg. and the meaning is, either that every *man*, or that every *dog*, and even the meanest things, should be enveloped in the general ruin. H.—The manners of men vary, but those of dogs are always the same. Hence, it is more generally supposed that this expression (C.) denotes that even dogs shall be exterminated, and consequently other things for which Nabal would have a greater affection. H.—Aurelian being irritated against the inhabitants of Thiane, swore, “I will not leave a dog in this town;” which all people explained as if he meant to leave nothing alive in it. But being afterwards moved with compassion at the distress of the people, he executed his threat literally, and killed all the dogs. Vopisc. See 3 K. 14:10 and 15:29. and 21:21. and 4 K. 5:6. Bochart, Anim. ii. 55. Delrio, adag. 184. C.—The unhappy Geddes translates, “a dog,” to avoid the indelicate allusion. It would have been well if he had allowed himself no greater liberties! H.—The Heb. *mashtin*, may denote a shepherd’s or a mastiff dog. M.

Ver. 24. *Iniquity*, or the punishment of this fault, v. 28. C.—She wishes to divest the mind of David from the consideration of her husband’s incivility; and, after condemning it herself, insinuates that it would be unbecoming for a great king to mind so insignificant an

enemy, v. 28. H.—Thus the emperor Adrian, and Louis XII. would not resent the affronts which they had received before they were raised to that high dignity. T.

Ver. 25. *The king*, is not in Heb. Sept. &c. David's title was not yet publicly acknowledged. C.—But Abigail plainly alludes to it, v. 28. H.—*Name. Nabal*, in Hebrew, signifies *a fool*. C.—Thus she extenuates his fault, by attributing it to a deficiency in understanding.

Ver. 26. *To thee*. She felicitates David on not having put his design in execution. C.—Theodoret thinks he might lawfully have done it; but others believe that the fault bore no proportion with the intended punishment. T.—As *Nabal*, devoid of sense. Abigail displays the eloquence of nature. C.

Ver. 27. *Blessing*, or present. M. See 2 Cor. 9:5. C.

Ver. 28. *House*. Thy family shall long continue in the enjoyment of the royal power. Chal. “an established kingdom.” H.—*Lord*, as his general. —*Evil*. Do no manner of injustice. Heb. “and evil hast not been found,” &c. Hitherto thy life has been irreproachable. C.

Ver. 29. *Bundle*. Such things are more secure than those which are loose. W.—*Of the living*, or predestinate, over whom Providence watches in a particular manner. She seems to allude to the method of carrying pieces of silver in bundles. Prov. 7:20. Chal. “the soul of my lord shall be in the treasury of the lives of the age, before the Lord God.” C.—It shall be preserved for length of days, like something most precious, (H.) while the wicked shall be in continual danger and anxiety, like a stone in a sling. Zac. 9:15. By substituting *c* for *b* in Heb. the sense may be still more striking: “the soul of my lord shall be preserved like a living (precious, serviceable,) stone. But the soul of thy enemies shall be whirled in a sling.” The Hebrews had a great esteem for slingers, so that this comparison would be sufficiently noble. A living stone is often mentioned both is sacred and in profane authors. 1 Pet. 2:4. Virgil *Æneid* i. 171. *Vivoque sedilia saxo*.

Ver. 30. *Israel*, a thing which all expected, and even Saul himself. C. 24:21.

Ver. 31. *Scruple*. Heb. “scandal,” or sin, for David might defend himself, but ought not to attack or take revenge, like a king. Grot.—*Innocent*. Many of Nabal's family were such, and even his fault did not deserve death. Heb. “shed blood without cause.” C.—*Handmaid*, who has suggested this good advice. M.—David was so much pleased with her prudence and beauty, that he afterwards married her.

Ver. 32. *Speech.* Heb. "advice, or wisdom." Sept. "conduct." C.

Ver. 35. *Face.* I have been pleased with thy coming, and granted thy request. H.—David had sworn with too much haste. C.—"It is sometimes wrong to perform what has been promised, and to keep an oath." S. Amb. Off. i. C. ult.

Ver. 36. *Morning.* Admirable pattern of discretion, and how reprimands may be made with advantage. C.—A medicine given at an improper time often does harm. Plin. xvii. 27. When a person said to Cleostratus, "Are you not ashamed to get drunk?" he replied, "Are you not ashamed to rebuke a drunken man?"

Ver. 37. *Stone.* Stupified at the thought of the imminent danger to which he had foolishly exposed himself. So the poets represent Niobe as metamorphosed into a stone, at the hearing of her children's death. T.—Josephus intimates that Nabal was killed by the malignant influence of the stars, *sideratus*. Ant. vi. 14. Thus, says he, David "learnt that no wicked person can escape the vengeance of God, and that Providence does not neglect human affairs, and abandon them to chance."

Ver. 39. *Blessed be, &c.* David praises God on this occasion, not out of joy for the death of Nabal, (which would have argued a rancour of heart) but because he saw that God had so visibly taken his cause in hand, in punishing the injury done to him; whilst, by a merciful providence, he kept him from revenging himself. Ch. Ps. 57:10.

Ver. 41. *Thy servant.* She speaks to David's representatives, as if he had been present. H.—The marriage was proposed probably a month or two after the death of Nabal; and Abigail followed the messengers, in a short time. M.

Ver. 43. *Took,* or "had taken before," according to Josephus. Hence she is placed first, (C.) as the mother of David's first-born, Amnon. 2 K. 3:2. M.—Michol, whom he married first, had no children. H.—*Jezrahel*, a city of Juda. M. Jos. 15:56.—There was another more famous place of this name is Issachar.

Ver. 44. *Phalti,* or Phaltiel, 2 K. 3:15. Saul violated all laws by so doing, and David took her back when he came to the throne, which he could not have done if he had given her a bill of divorce. Deut. 24:4. C.—Michol was not blameless in living thus with another man. M.—The Rabbins say that a sword hindered Phalti from approaching her. Horn in Sulp.—*Gallim*, a city of Benjamin. Isai. 10:30. C.

1 KINGS 26

Ver. 1. *Ziph*. Having declared themselves so decidedly against David, they apprehended the utmost danger if he should ascend the throne.—*Hill*. Heb. “Gabaa,” as the Vulg. leaves it, v. 3. It lay to the right hand of Ziph, (C. 23:19,) or “of Jesimon.” Sept.

Ver. 4. *Certainly*, or in a place strongly secured by nature. Sept. “well armed.”

Ver. 5. *Tent*, or covered chariot, such as the Scythians use in their marches. Justin i. or in a “royal tent.” Sept. λαμπηνη, (Pollux. M.) “richly ornamented,” (Lucifer of Cagliari) “in the midst” (Aquila) of his troops. C.—David might see all was quiet from an eminence, or he might be informed by his spies. M.

Ver. 6. *Hethite*. He had probably embraced the Jewish religion.—*Abisai* was the son of Sarvia, David’s sister, and made a great figure at court. C.—David was directed by God to manifest his clemency (M.) and reverence for Saul in this perilous attempt. H.

Ver. 8. *My*. Heb. “the spear,” which was fixed in the ground at Saul’s pillow. Prot. “let me smite him, I pray thee, with the spear, even to the earth, at once, and I will not *smite* him a second time.” H.

Ver. 9. *Guiltless*. Saul was still his king, how wicked soever, and this title rendered his person inviolable. The eastern nations are very seldom guilty of rebellion, or of murdering their kings; a thing of which we find so many examples in the Roman, English, and French histories. C.—A private man could not lay violent hands upon the king without a crime; and therefore David represses Abisai, and commits his cause to God. C. 24:13. M.—He will not permit any one to destroy the life of the king, though he was already anointed to succeed him. W.

Ver. 10. *To die* a natural death. Thus those who are slain, are said to die before their day. Ps. 54:2–8. Jesus was not taken, *because his hour was not yet come*. John 2:4 and 7:30. C.—David waits with patience, that God might take off his adversary by sickness, old age, or the sword. M.—He will not ascend the throne before the time appointed, and he will not kill Saul, except it be in battle, in his own defence. H.

Ver. 12. *Water*, for refreshment, or for purifications.—*Lord*. It is not

necessary to have recourse to a miracle, (C.) though it must have been by a special providence that all continued in such a deep sleep, (H.) to give David an opportunity of manifesting his innocence. W.

Ver. 15. *Israel.* This was a cutting irony. C.—Salien attributes to it the enmity which Abner bore to David for above seven years. M.

Ver. 16. *Death;* i.e. you deserve to die. Such negligence was punishable with death, according to the Roman laws; & *qui excubias.* Grot.

Ver. 19. *Sacrifice,* that he may be appeased; (Jonathan. Vatab.) or rather, I am willing to fall a victim, (M.) and pray that thy sacrifice may be acceptable, and all thy designs against me succeed. Ps. 19:4.—*They are.* The opposition of this sentence to the preceding seems to require “let them be,” &c. What in effect did not those deserve who wished to make David adore false gods? C.—*Lord* in the land of Israel. —*Gods.* They said so, at least by their actions. M.—All other countries were in a manner abandoned to idol-worship, so that a person could not dwell in them, without the most imminent danger. See 2 K. 14:16. Ps. 83:12. C.

Ver. 20. *Before,* the contrary to the decrees of *the Lord,* (H.) who will be my avenger.—*Hunted,* (*persequitur*) is here used in a passive sense; (C.) or it may be rendered, “as a partridge pursues” what it feeds upon. H.

Ver. 21. *Precious,* and treated as such, with care and respect. See 4 K. 1:14. Ps. 48:9. Isai. 43:4.—*Ignorant.* Yet Saul was inexcusable. 2 K. 24:10, &c.

Ver. 22. *It.* He would not keep the spear, lest it might seem disrespectful.

Ver. 24. *Set by.* Lit. “magnified,” or deemed very precious. H.—*Distress.* These were the last words which David addressed to Saul; and they seem to have made a deep impression upon him. But as no dependance could be placed on Saul’s most solemn promises, David resolved, by God’s advice, to retire to the country of Geth. Salien. A. 2978.

Ver. 25. *Prevail,* and mount the throne.—*Place,* Gabaa. M.

Ver. 1. *Hands.* God requires that we should act with prudence. D.—David probably consulted the Lord, and sent ambassadors to Achis, before he went into his dominions, (M.) where he had been in such danger before. D.

Ver. 2. *Maach, or Maacha.* 3 K. 2:29. This king had perhaps seen David, when he counterfeited madness. But now he was convinced that, by granting him protection, he would greatly annoy Saul, and draw many brave men out of his dominions.

Ver. 3. *Household.* They were aware of the cruelty of Saul. The names of these valiant men are specified, 1 Par. 12:1. &c.

Ver. 5. *Country,* less peopled, and more remote from the sea.—*With thee.* David was attended like a king, so that he wished to avoid giving umbrage to Achis, and, at the same time, keep his own men at a greater distance from the contagious morals of the idolaters.

Ver. 6. *Day.* This was written some time after the death of Samuel.—*Siceleg* belonged at first to Juda, and was afterwards given to the tribe of Simeon, till it fell into the hands of the Philistines, and being restored by them to David, was considered afterwards as the property of the kings of Juda. It lay not far from Horma. Jos. 19:4.

Ver. 7. *Months.* Heb. “days and four months.” The former expression denotes a year; though some would have it, that David remained “four months and a few days” in the country. He probably continued so many months at Geth, (v. 9, 11,) and about a year at Siceleg. C.—Sept. have “days, four months;” and Salien adopts that term. H. See C. 29:3. D.

Ver. 8. *Pillaged Gessuri,* &c. These probably were enemies of the people of God; and some, if not all of them, were of the number of those whom God had ordered to be destroyed; which justifies David’s proceedings in their regard. Though it is to be observed here, that we are not under an obligation of justifying every thing that he did: for the Scripture, in relating what was done, doth not say that it was *well* done. And even such as are true servants of God, are not to be imitated in all they do. Ch.—The nations of Chanaan, who inhabited as far as Egypt, and the Amalecites, who had escaped the arms of Saul, were devoted to destruction. Ex. 17. &c. In such cases, any man might fall upon them, without any other formal declaration of war. C.—There was another *Gessuri* of Syria, in the tribe of Manasses, across the Jordan. M.—The country which these people inhabited, to the south of Palestine, was afterwards depopulated by the kings of Egypt and of Syria, in their continual wars, so that many of the cities which are

mentioned in Scripture, were never known to profane geographers. C.—S. Jerom, (Trad.) Sa, and others, think that David attacked some of the Philistines. But it is as probable at least that he would abstain from molesting them, whom had so generously afforded him an asylum. Salien concludes, that he did not attack the other nations, (except the Amalecites, who were sufficiently marked out for destruction, Deut. 25:19,) without consulting the Lord, by the high priest, as he was accustomed to do in every difficulty. A. 2979. M.—They all dwelt in part of the land of Chanaan, (W.) which was sufficient. H.

Ver. 9. Apparel. Saul alone had been ordered to destroy all the property of Amalec. Abulensis.

Ver. 10. Jerameel, the son of Esron, inhabited the most southern part of Juda.—*Ceni*, or the Cinites, descendants of Jethro, (C.) who dwelt at Arad and the environs. The words of David might signify that he attacked these people of Israel, as Achis understood him; or that he made inroads upon those who dwelt to the south of them, which was really the case. H.—At his return, he passed by Siceleg, where he left the spoil, carrying some of the choicest things, as a present, to Achis. M.—But he suffered none of the human race to be carried away captive, lest any of them might disclose the true state of affairs to the king, who might have apprehended that the injured nations would make an attack upon his dominions. Salien.

Ver. 12. Harm. Heb. “he hath made himself stinking (an object of horror) to his people.” A strong expression used, Gen. 34:30. Ex. 5:21. C.—Sept. “he is quite covered with confusion.” Achis supposed that David had thus forfeited all his pretensions to dwell among, much less, to reign over Israel: so that he might keep him always in his service. H.—In the mean time, Saul was exterminating the people of Gabaon, which brought a pestilence on Israel, 40 years later. Theodoret.—He perhaps supposed that the oath of Josue had not been yet put in execution, as it ought to be, herein indulging too much his cruel temper. Salien.

1 KINGS 28

Ver. 1. Israel. God made use of the ill-will of the Philistines to punish Saul, and to make way for David to the throne. Salien.—Each of the five lords brought their armies into the field, where they were united. Achis, placing the greatest confidence in David, requires his

attendance. C.

Ver. 2. *Do;* or “can do.” Thou wilt be convinced of my valour and fidelity. H.—But could David lawfully fight against his brethren? or could he desert Achis in the heat of the engagement? His answer is ambiguous. C.—He prudently committed his cause into the hands of Providence, resolved to do nothing contrary to his duty, and to abide by God’s decision, in this critical juncture, so that Cajetan blames him unjustly. Salien. M. T.—*Guard.* Sept. “captain of my body guard.”

Ver. 3. *Samuel.* His death is here recorded, as well as the abolition of magic, to explain what follows, when Saul, not being able to obtain an answer from God, as his prophet had been withdrawn in anger, had recourse to the devil. H.—*Land,* while he reigned virtuously, (M.) according to the law. Lev. 19:31. Deut. 18:11.

Ver. 4. *Gelboe.* So that he occupied the parts south of the vale of Jezrahel, while the Philistines were encamped on the north, in the tribe of Issachar. M.

Ver. 5. *Dismayed.* It was so numerous, while his own conscience upbraided him with being at enmity with God, who increased his fears. Salien.

Ver. 6. *Dreams.* During which God often revealed his will. See Deut. 13:3.—*Priests.* Heb. “nor by Urim.” It seems Saul had appointed some priests, and had fabricated a fresh ephod, with the Urim, &c. after the departure of Abiathar. C.—But Salien calls this in question, and there might neither be priests nor prophets for Saul to consult. H.—God despised a man, who had slain so many of his sacred ministers. M.

Ver. 7. *Spirit.* Heb. “an *ob*,” or vessel distended, as such impostors seemed to swell at the presence of the spirit. Sept. “a belly talker.” They endeavour to speak from that part. We read of some who, without magic, have possessed the art in great perfection, so as to deceive the company, and make them think that some one was calling them from a great distance; as was the case with one Farming in England, 1645. Dickenson, c. 9.—Brodeus mentions that the valet of Francis I. could thus counterfeit the speech of people deceased, and by these means prevailed upon a rich woman to marry him, and a banker of Lyons to give him a large sum of money. James Rodoginus, a possessed person in Italy, 1513, could make articulate sounds from the hollow of his belly, when his lips and nostrils were closed up. The oracles of idols were generally given in a low tone, as if they proceeded from the earth. *Submissi petimus terram & vox fertur ad aures.* Virg.—Those of Apollo were the most famous, and hence a

divining spirit is called a *Python*. Saul must have been stupidly blind, thus to depend on what he had formerly banished with such care. C.—He flattered himself that some would still be left, especially among the women, who are most addicted to superstition, as well as to religion. M.—*Endor* was distant from *Gelboe* about four hours' walk. *Adrichomius*.—But Saul made a long circuit to avoid the enemy. *Salien*, v. 20.

Ver. 8. *Clothes*, that he might not fill the woman or his army with dismay. C.

Ver. 10. *Thing*. He adds this crime of swearing unjustly, to all the rest. *Saline*.

Ver. 11. *Samuel*. Here we behold the antiquity of necromancy, which is a proof that people believed the soul's immortality; *animas responsa daturas*. Horace i. sat. 8. C.—Protestants sometimes deny (H.) that souls appear again, contrary to this history and Mat. 17. S. Aug. W.

Ver. 12. *Woman*. The Rabbins pretend that she was Abner's mother, (C.) which is extremely improbable, as he was of the tribe of Benjamin, and a man of such renown. *Salien*.—Theodoret follows their opinion, in supposing that the woman was startled, because Samuel appeared in a standing posture, and not with his feet upwards, or lying down on his back, as in a coffin, which they say (C.) is the usual manner of spirits appearing to people of her character. Bellarm. Purgat. ii. 6.—She *cried out*, because he appeared before she had begun her incantations, and was arrayed like a priest, according to Josephus, (H.) in great majesty, or she pretended to see him, the better to impose upon the king; for some think that all was a delusion. C.—*Saul*. This she learnt either from Samuel, (Josephus) or from her familiar spirit. M.

Ver. 13. *Gods*, or one venerable and divine personage. W.—*Elohim*, is applied to Samuel for greater honour. It is a title given to the true God, to idols, and people in dignity. C.

Ver. 14. *Understood that it was Samuel*. It is the more common opinion of the holy fathers, and interpreters, that the soul of Samuel appeared indeed; and not, as some have imagined, an evil spirit in his shape. Not that the power of her magic could bring him thither, but that God was pleased for the punishment of Saul, that Samuel himself should denounce unto him the evils that were falling upon him. See Ecclesiasticus 46:23. Ch.—The passage is decisive; (T.) *he slept and he made know to the king, and shewed him the end of his life, and he lifted up his voice from the earth, in prophecy, &c.* Those who have called in

question the reality of Samuel's apparition, seem not to have remembered this passage. H.—Yet his soul was not united to his body, (Salien) nor was he adduced by the power of the devil, but (D.) by a just judgment of God, to denounce destruction to the wicked king. S. Aug. &c. T.—The woman, beholding Samuel, fled out of the place, to Saul's companions, and left him alone with the king, v. 21.—*Adored* Samuel with an inferior honour, as a friend of God, exalted in glory. Salien.—That Samuel really appeared, is the more common opinion of the fathers. S. Aug. Cura. xv. W.

Ver. 15. Up. To inform a person of something very terrible, is distressing; and though the saints deceased cannot partake in the afflictions of mortals, yet we read that “the angels of peace will weep, but they will approve of the just sentence of the judge” against the reprobate. H.—The Scripture language conforms itself to the opinions of the people, who thought that such avocations disturbed the soul's repose. Hence the fathers at Elvira (C. 31) forbid “the lighting of wax candles in church-yards during the day, for the spirits of the saints are not to be disquieted.” Isaias (14:9,) represents hell all in commotion, at the approach of the king of Babylon. These expressions are figurative. C.—God does not encourage magical arts, on this occasion, but rather prevents their operation, as he did, when Balaam would have used some superstitious practices. Num. 24. D.

Ver. 16. Rival. How vain is it to expect that a prophet can give an answer when the Lord is silent! Heb. “is become thy enemy.” H.

Ver. 17. To thee. Heb. “to him.” This was only a repetition of what Samuel had before denounced. C. 15:28. If the evil spirit spoke this, he was not guilty of falsehood, nor more than Mat. 8:29. C.—But would he dare so often to repeat the name of the *Lord*? H.—Could he know what would happen to Saul, &c. the next day? W.

Ver. 19. To-morrow. Usher supposes some days afterwards. But all might take place the day after this was spoken. C.—*Sons*, except Isboseth, who enjoyed, for a time, part of his father's kingdom. H.—*With me*. That is, in the state of the dead, and in another world, though not in the same place. Ch.—Saul was guilty of suicide, so that he could not be with Samuel in happiness, (C. 31:4. T.) though he was in the other world. W.—See S. Aug. ad Simp. ii. 3. Cura pro mort. c. xv. S. Justin. Dial. Origen, &c.

Ver. 20. Day, through excessive anguish. H.—He fainted away; upon which his attendants and the woman rushed in. Salien.

Ver. 21. Hand, in the most imminent danger. See Judg. 12:3.

Ver. 24. *Calf*, destined for a victim or feast. Luke 15:23. Prov. 15:17. C.—The generosity of this woman deserves commendation. Josep. vi. 15. H.

1 KINGS 29

Ver. 1. *Aphec*. Hence they proceeded to Sunam, and attacked Saul, near the *fountain*, which were all places in the vale of *Jezebel*. The sacred writer thus leaves the two armies ready to engage, being intent on giving the particulars of David's history, and only relating the affairs of Saul, &c. in as much as they may refer to him. C.—David had retired from the army of the Philistines before Saul went to Endor, and some of the tribe of Manasses went after him, and were present in the battle, in which the Amalecites were slain and plundered. 1 Par. 12:19. Salien.

Ver. 2. *Thousands*, making the troops pass in review, as the Hebrew insinuates. Their army seems to have been divided, in the same manner as that of the Israelites, each company of 10, 50, &c. having its respective officer, under the five lords.—*Were*. Heb. “passed.” David's band was connected with the troops of Achis, yet so that they might be easily distinguished by their dress, &c. C.—The Roman *Triarii*, who were esteemed the bravest soldiers, occupied the rear. M.—Josephus gives us to understand that Achis was the commander in chief. Ant. vi. 14. T.

Ver. 3. *Know David*. It seems they were not unacquainted with him, since they knew that Achis had given him a *place*, (v. 4,) or city. H.—But they prudently judged that it would be very hazardous to employ him on this occasion. Providence thus brought him honourably out of the scrape, as he could not have remained even inactive, among the troops of the Philistines, without rendering himself suspected both to them and to his own people. C.—*Years*. Abulensis thinks that Achis told an untruth, to persuade the lords that he had been long witness of David's fidelity. He might also allude to the first time, when he came to his court, or the four months specified C. 27:9, might fall into different years. Sept. “he has been with us days, this is the second year.” M.—Syr. “two years (Arab. “one year,”) and some months.” C.—The true term was only four months. W.

Ver. 4. *Adversary*. Heb. *Satan*, “a calumniator, enemy,” &c. C.—Tacitus (Hist. iv.) speaking of the Batavian corps, says, “which, being bribed, pretended to be faithful, that it might flee, and become more

acceptable after it had betrayed the Romans in the heat of the engagement.”

Ver. 6. *Lord.* Heb. Jehova. H.—Achis speaks of the true God, as David was accustomed to do. Salien.—Perhaps he adored him, like his other gods; as the Israelites are accused of swearing by the Lord and by Melchom. Soph. 1:5.—The pagans often appealed to the gods of those with whom they were treating. C.

Ver. 8. *King.* He speaks thus that he might not increase the suspicions of the Philistines. M.—In the mean time, God called him to fight against Amalec, and to defend his own property, which was actually, or the next day, taken from Siceleg; (H.) so that nothing could have been more desirable to him, than to be thus dismissed with applause. Salien.

Ver. 9. *Angel of God,* equally incapable of any meanness. The pagans admitted the existence of good and of evil spirits. Sanctius. This exaggerated compliment occurs, Gen. 33:10. 2 K. 14:17 and 19:27.

Ver. 10. *Thy Lord.* He may allude to Saul, (v. 3,) or to himself, (C. 5:8,) or to God, as David was under obligations to all three. H.—*Light,* that none might know or be dejected, in the rest of the army. M.

1 KINGS 30

Ver. 1. *Day.* It was distant from Aphec about 90 miles.—*Smitten,* yet without killing any. C.—We may adore a merciful Providence, which prevented these barbarians from treating David’s men as he had treated theirs. C. 27:11. Salien, A.C. 1074.—He would allow them to burn the city, &c. that David might be roused to execute the divine vengeance upon them. Theodoret.

Ver. 4. *Tears.* Heb. “till they had no more power to weep.” M.—See Lament. 2:11. Cicero exclaims, *Hei mihi! consumptis enim lachrymis, infixus tamen hæret in corde dolor.* Phil. 2.

Ver. 6. *Stone him,* as the author of all their losses, because he had not left a sufficient garrison at Siceleg, and had irritated the Amalecites. Inconstant people! they thought that he was indebted to them for all that he possessed! C.—David, without being too much dejected, sought out for an immediate remedy, and led them on to battle. Their ancestors had once threatened to stone Moses. Ex. 17. &c. T.

Ver. 7. To David. Some think that David put on the ephod; but this was the function of the high priest, who, according to Grotius, turned towards David, that he might see the brightness of the precious stones. See Ex. 28:30. By means of the priest David was enlightened. W.

Ver. 9. Besor is formed by the water falling from the mountains of Idumea, and discharges itself into the Mediterranean, below Gaza. C.—Some take it to be the torrent of the desert, or the river of Egypt. Adrichomius makes it run from the mountains of Juda, so as to form the southern boundary of the tribe of Simeon. H.

Ver. 10. Weary. Heb. *pigru*, denotes those who are “lazy and dead.” Sept. “some sat down on the other side of the torrent.” Syr. and Arab. insinuate, to defend the passage. But why then do the rest complain? C.—They acted irrationally, as David shewed afterwards. Some of the 600 might well be more exhausted than others, and these were selected to guard the baggage, v. 24. This was only the third day since they left Aphec, v. 1. H.

Ver. 12. Raisins. Heb. *tsimmukim*. See C. 25:18. C.—The soldiers very prudently took some provisions with them, as they were going into a desert country. M.

Ver. 13. Ago. His master’s inhumanity was justly punished, and God provided for the safety of his poor slave, while he sent a guide for David. H.

Ver. 14. Cerethi, denotes the Philistines, (R. David. See v. 16. H.) who came originally from Crete. 2 K. 15:18. Ezech. 25:16. C.—They might be natives of some province of the Philistines, (Vatab.) belonging to Gaza, (M.) or Geth. H.—**Caleb.** Hebron and Cariath-sepher fell to his share. The enemy had a good opportunity to ravage all those places, as most of the soldiers were absent (C.) at Jezrahel. H.

Ver. 15. Him. David did not require this slave to betray his master, for the latter had lost all his claim, and David had acquired it by relieving the distressed. *Si herus negaverit servo suo alimenta, & alius suppeditet, sit occupantis.* See Martyr. and the Roman laws. The Amalecites dwelt in tents, and the slave knew where they commonly lodged. C.—Perhaps his master had told him where to meet him, in case he recovered.

Ver. 16. Drinking. Heb. adds, “and dancing,” (Salien) in honour of their gods.

Ver. 17. Evening. Heb. “twilight,” in the morning (C.) or evening. H.—Some think that the pursuit lasted three days; others only from

three till five in the evening. But David more probably slaughtered the intoxicated people, during the space of a whole day, from morning till evening. C.—Sept. “from the morning *or* evening star rising, ἀπο ἑωσφορου, till the afternoon, and on the following day,” (H.) which commenced at sun-set. C.—It was no battle, but flight and carnage. M.

Ver. 19. *All*, excepting what had been eaten, or consumed with fire. M.

Ver. 20. *And made.* Heb. “*which* they drove before those things (*or* cattle,” taken from the Amalecites. H.) “which were separated from those which David had recovered.” Each one reclaimed what he had lost. Perhaps David’s portion was placed by itself. C.—Grotius thinks that, as the things taken in war cannot be reclaimed by the former proprietors, all was equally divided. See Seld. Jur. vi. 16.

Ver. 22. *Unjust.* Heb. *Belial*. See Deut. 13:13. C.—David saluted those who had remained at Besor, to shew that he approved of their conduct, unless we may attribute it to his great clemency. M.

Ver. 24. *Alike.* Nothing could be more just and prudent; as this decision prevents continual murmurs and inconveniences. Those who are left behind, are bound to defend the baggage at the hazard of their lives, and each man must obey the orders of the general. Hence all nations seem to have adopted similar regulations, though Achilles declaims against it. Iliad i.—Coriolanus observes, that formerly the Romans brought all the spoil into the public treasury. Halicar. vii.—The soldiers promised on oath to bring all they should take, and an equal division was made to the whole army. Polyb. x.—The sick and absent also partook of the plunder. C.—The same was observed by the Machabees, 2 B. 8:28. H.

Ver. 25. *A law.* Custom, (C.) and a particular injunction, had long before made way for it. Num. 31:27. H. Jos. 22:8.—We might translate the Heb. “And this law had been observed in Israel from that day and before.” David restored to its full vigour this ancient regulation. The Hebrews have no compound verbs, such as re-establish, re-build, &c. instead of which, they say, to establish, (C.) and build again. Thus, by the addition of adverbs, they can explain the same things. Prot. “from that day forward he made it a statute,” &c. H. —It is not, therefore, unlawful to make new laws, provided they be conformable to those of God. Deut. 4 and 12. W.

Ver. 26. *Neighbours.* Heb. “friends;” some were at a distance, v. 28. H. —The number of presents shews the quantity of the spoil, and the generosity of David towards those who had formerly assisted him. C.

Ver. 27. *Bethel*, “the house of God,” as the priests had afforded him protection. H.—It is not certain whether he speaks of a town of Ephraim, or of the cities where the ark and the tabernacle were now fixed.—*Ramoth*, in the tribe of Simeon: (C.) there was another in the tribe of Gad. M.—*Jether*, or “Jethira,” (Euseb.) a priests’ town, called *Ether*. Jos. 15:42.

Ver. 28. *Aroer*, on the Arnon. David had sojourned among the Moabites.—*Sephamoth*: perhaps *Sephama*, (Num. 34:10,) though it was a great way beyond the Jordan. C.—Abulensis assigns Sephamoth to Juda. M.—*Esthamo* was in the same tribe, belonging to the priests. Jos. 21:14.

Ver. 29. *Rachel*; perhaps the same with Hachila. C. 23:19. and 26:1.—*Jerameel*. See C. 27:10.—*Ceni*, a canton to the south of the Dead Sea.

Ver. 30. *Arama*, or *Horma*. Num. 21:3.—*Lake*. Heb. “at Chor Aschan.” It is called Asan, Jos. 15:42, and 19:7.—*Athach*, or *Athar*. Jos. 19:7.

Ver. 31. *Hebron*, twenty miles south of Jerusalem.—*Rest*. David remunerated all his old friends, which was the sure way to procure more. H.—He was still uncertain what would be the event of the war between Saul and the Philistines; and desirous to make friends, who might smooth his way to the throne, according to God’s appointment. Salien.

1 KINGS 31

Ver. 1. *Fled*. They make but a feeble resistance, as God was not with them. H.—The first onset was made by the archers, and Saul’s three sons fell, while the king himself was dangerously wounded. C.—The death of his sons would increase his anguish. M.—He seems not to have told them of the divine decree, as he might deem it irrevocable and unavoidable, so that flight would have been of no service to them. H.

Ver. 2. *Jonathan*. Ven. Bede, &c. doubt not of his salvation. Salien.

Ver. 3. *Overtook*. Heb. “attacked, found, or hit him.” He was running away. H.—*Wounded*. Some translate Heb. “terrified,” as they believe the words of the Amalecite, “my whole life is in me.” But that wretch deserves no credit; and Saul would probably not take the desperate resolution of killing himself, till he saw there was no possibility of escaping. Sept. “the archers find him, and they wounded him in the

lower belly." Theodotion, "in the part near the liver."

Ver. 4. *Bearer.* The Rabbins say he was Doeg. They were not yet come to a close engagement.—*Mock at me*, as was then customary. See Jos. 8:29. Judg. 1:7. He might recollect the treatment of Samson. C.—*Fear.* "To spill the royal blood's a direful thing." Homer.

Ver. 5. *With him.* Thus to avoid a little shame and temporal punishment, they rushed into those which are inconceivably great and eternal. H.—The Jews in vain attempt to excuse Saul, as they deem suicide in such cases lawful, though in others they deprive those of burial, who have been guilty of it. Joseph. Ant. vi. 14.—This author applauds the behaviour of Saul; and indeed, his courage called forth the praises of David. But even the pagans have deemed those no better than cowards, who have killed themselves to avoid misery.

Rebus in adversis facile est contemnere mortem:
Fortiter ille facit, qui miser esse potest. Martial.

The civil laws deny suicides the rites of burial, as they are also guilty of a crime against the state, which they deprive of their labours. They unjustly abandon what God has only committed to their care. Saul seems to have been afraid of receiving any insult himself, rather than to have been desirous of preventing the blasphemies of the infidels against God, as the Jews pretend. He gave no signs of repentance, and the spirit of God pronounces his condemnation. *So Saul died for his iniquities, because he transgressed;* (C. Heb. and Sept. in his iniquities, by which he prevaricated. T.) ... *and moreover consulted also a witch, and trusted not in the Lord: therefore he slew him.* 1 Par. 10:13, 14. Saul prefigured those, who having yielded to temptations, persist and die in their evil ways. S. Greg. W.

Ver. 6. *His men.* Paral. *his house fell together.* The hopes of his family were at an end, (H.) though Isboseth, Abner, and some few survived him, (M.) who had fled, (C.) or had not been in the engagement. H.

Ver. 7. *Beyond,* or about "the passage" or fords of the Jordan, as the Heb. means. M.—The Philistines did not pursue after them, as God set bounds to their ambition. It might otherwise have proved very fatal to his people, who were now so much divided and terrified. In the parallel passage, in Chronicles, it is only said, *When the men ... that dwelt in the plains* (of Jezrahel) *saw this, they fled.* 1 Par. 10:7. The Philistines seized the abandoned cities, particularly Bethsan, (v. 10. H.) which had been retained by the Chanaanites in the days of the judges, and which David took back. Judg. 1:27. 3 K. 4:12.

Ver. 9. *Head*, as David had treated that of Goliath. C. 17:54.

Ver. 10. *Astaroth*. The like custom was observed by the Hebrew, (C. 21:9,) and by the Greeks and Romans, (C.) to acknowledge that victory was granted by God. The Philistines insulted Saul's body, and blasphemed the true God, as much as if they had taken the king alive. He only avoided the mortification of hearing them while he was forced to attend to the furies below.—*Body*, with those of his three sons, v. 12. H.—Saul's head was hung up in the temple of Dagon, at Azotus; (1 Par. 10:10,) his body was suspended on the *wall* or *street of Bethsan*; (2 K. 21:12,) or in the most public place, near the gate of the city.

Ver. 11. *Jabes*, in gratitude for the deliverance which he had procured for them. C. 11:11. C.—They are also deserving of praise for shewing mercy to the dead, as well as for their bravery. W.

Ver. 12. *Burnt them*, or the flesh, reserving the ashes and bones to be buried, as was customary among the Greeks (Homer, ψ.) and Romans:

*Sed cœnam funeris hæres
Negliget iratus quod rem curtaveris; urnæ
Ossa inodora dabit.* Persius. vi.

See Amos 6:10. Jonathan insinuates, that they burnt over the bodies aromatic spices.

Ver. 13. *Wood*. Par. *under the oak*.—*Days*, at their own option. David fasted one day, (C.) as he did for Abner. Salien.—There was no obligation of mourning for the kings, though it is probable that those near the royal city, would shew this mark of attention to the deceased monarch. See Jer. 34:5. 2 Par. 35:25. The usual term of mourning was seven days. Eccli. 22:13. C.—It is very difficult to ascertain the length of Saul's reign. Sanctius and Tirin allow him only 2 years; Petau 12; Calvisius 15; Salien 18; Bucholeer, and probably Josephus, 20, though most copies of the latter have 38; S. Aug. Serarius, Usher, &c. 40, which is the term mentioned Acts 13:20. But most chronologers suppose that the time of Samuel's administration is there also included. H.—Sulpitius thinks that Saul only “reigned a very short time,” as “the ark was brought to Cariathiarim before the appeared on the throne, and was removed by David, after it had been there twenty years.”

2 KINGS

THE SECOND BOOK OF SAMUEL;

otherwise called,

THE SECOND BOOK OF KINGS

INTRODUCTION

This Book contains the transactions of David till the end of the pestilence, occasioned by his numbering the people. C. 24. The last six chapters of the preceding book were probably written by Gad, who delivered God's orders to David, after he was deprived of the company of Samuel. Gad, Nathan, and other prophets, continued the sacred history, 1 Par. 29:29. After the unfortunate death of Saul, his general, Abner, instead of submitting quietly to the dominion of David, (H.) set the son of the deceased monarch upon the throne, at Mahanaim; and two years elapsed before the rival kings came to open war. C. 2:10. Salien.—David was 30 years old when he was anointed at Hebron, (C. 5:4,) where he reigned seven years and a half over Juda. On the death of Isoboseth, he was anointed a third time, as king of all Israel, and reigned in that character 37 years. H.—The partisans of Isoboseth might be excused in their adherence to him, as he was the son of the late king, and the election of David was not sufficiently notified to them. Salien.—We here behold the many virtues of David, and his repentance for some faults into which he had fallen. His predictions, and the names and exploits of many of his valiant men, are likewise recorded. W.

2 KINGS 1

Ver. 1. *Siceleg*, though it had been burnt down. Salien, A. 2949.

Ver. 6. *Chance*. He feigned this to obtain the favour of David; but the king punished him as he deserved. W.—*Spear*, or sword, as it is before expressed. M.

Ver. 8. *Amalecite*. The Rabbins say he was the son of Doeg; and has

this appellation because Amalec sprung from Esau. Gen. 36:12. But this is all very uncertain. The man seems to have gotten possession of the marks of the royal dignity in the night, as the Philistines deferred till the next day stripping the bodies of the deceased. C.

Ver. 9. Anguish. Heb. “the coat of mail withholds me.” Sept. “horrid darkness encompasses me.” *Shabah*, signifies a coat of mail, made of cloth, very thick, and boiled in vinegar, to render it more impenetrable. The Greeks emperors and the French formerly wore them much, instead of iron. C.—Prot. however agrees with us.—*In me.* I have yet received no mortal wound. H.

Ver. 10. I killed him. This story of the young Amalecite was not true, as may easily be proved by comparing it with the last chapter of the foregoing book. Ch.—*Fall.* This he says, apprehending that David would perhaps disapprove of what he had done.—*Diadem*, or ribband, which was tied round his head, as a badge of his dignity. Heb. “the crown.” But it was not of metal, though such were already common. Ex. 28:36, 1 Par. 20:2. Some pretend that Doeg gave these insignia to this son, that he might ingratiate himself with the future king. But they were upon Saul, so that the enemy could easily distinguish him.—*Bracelet.* The Hebrews took a great many from the Madianites. Num. 31:50. Such presents were made by the Romans to soldiers who had performed some feats of valour. Plin. xxxiii. 2. Livy i. 10.

Ver. 11. Rent them, in sign of grief, as many other nations did.

Tum pius Æneas humeris abscindere vestem. Æneid v. C.

Ver. 12. Of the Lord, the priests; (Abulensis) though it seems to be explained by the following words, of all the Israelites. H.

Ver. 13. Stranger, residing among the Hebrews.

Ver. 16. Head. None but thyself can be answerable for thy death. See Matthew 27:25. David was already supreme magistrate, and he wished that all should be convinced that he rejoiced not at the death of the king, and that none might imitate the example of this wretch. C.—Thus Vitellius punished the murderers of Galba, “not out of respect to Galba; but, according to the custom of princes, as a protection for the present, and a threat of vengeance for the future,” in case any should dare to treat him in like manner. Tacit. i. *Tradito principibus more, munimentum in præsens, in posterum ultionem.*

Ver. 18. Bow. So this canticle was entitled, because it spoke in praise of the bow and arrows of Saul and Jonathan, v. 22. So one of the works of Hesiod is called “a buckler;” of Theocritus “a flute;” of

Simmias “wing;” &c. Sept. have neglected this word entirely (C.) in the Roman edition. But it is found in the Alex. copy, which reads “Israel,” instead of *Juda*, perhaps properly. Grabe, prol. iv. 2. H.—Chal. “to shoot with the bow.” Many suppose that David cautioned his men to exert themselves in that art, (M.) as they might soon expect to have to encounter the Philistines, (T.) who were very expert bowmen. W.—But the former interpretation seems preferable. C.—The bow might be also the beginning of some favourite song, to the tune of which (D.) David would have his men to sing this canticle, (H.) particularly when they went to battle. Grotius.—*Just.* See Jos. 10:3. M.—It seems this was a more ancient record, to which the author of this book refers. C.—He might have in view the canticle of Anna, (1 K. 2:4,) or some other. H.—The custom of composing canticles, on such solemn occasions, is very ancient and frequent. See 3 K. 13:23. and 13:29, Jeremias 48:31. Iliad ψ & χ. The style of this piece can hardly be equalled by the most polite writers. C.—David is chiefly occupied with the praises of Jonathan. H.—*Consider ... places.* This sentence is omitted in Heb. Chal. Sept. and in some copies of S. Jerom’s version. T. i. p. 365, Nov. edit. op. It is a farther explication of the subsequent verse. C.—Yet the Sept. read, “Erect a pillar, O Israel, [upon thy heights; the Vat. Sept. places this after *slain*. H.] in honour of the slain, thy wounded *soldiers*. How are the mighty fallen?” The Hebrew seems to be different from what the Sept. Chal. &c. read, as the Masora now adopts *etsbi*, instead of *etsib*, which has greatly puzzled interpreters. Hence Aquila translates ακριβωσον, with the Sept. of Ximenes, i.e. “Execute *or* consider with attention,” this sepulchral monument on which you shall inscribe, “For the dead *and* for thy wounded.” It was to be placed on some “eminence,” according to custom. The present Heb. is very indeterminate, denoting “glory, a honey-comb,” &c. Ezech. 20:6, Dan. 11:16, 41. See Grabe, Prol. H.

Ver. 19. *Illustrious.* Heb. “the glory (beauty, hart, &c.) of Israel hath been pierced,” &c. The comparison of Saul with a hart, is noble enough in the ideas of the ancients. Ps. 17:34, Cant. 2:9 and 8:14. Syr. and Arab. “O hart of Israel, they have been slain,” &c. C.—*Slain.* Heb. *chalal*, signifies also “a soldier;” and this word agrees perfectly well with *giborim*, “valiant,” both here and v. 22 and 25. Kennicott would apply it to Jonathan, upon whom David’s attention is mostly fixed. “O ornament of Israel! O warrior, upon thy high places! *How*,” &c. H.—In this manner many such pieces commence. Lament. 1. T.

Ver. 20. *Triumph.* He was aware of the exultation of the infidels. H.

Ver. 21. *Fruits*, which may be offered to the Lord. Inanimate things could not offend, nor does David curse them in earnest. But (T.)

nothing could more strikingly express his distress and grief, than this imprecation. It is false that those mountains have since been barren. This canton is one of the most fruitful of the country. Brocard. C.—Job (3) speaks with the same animation, and curses his day. M.—*Of Saul*, or “Saul, the shield of his people, was cast away, as,” &c. Prot. “*as though he had not been anointed with oil.*” H.—He is not reproached for throwing away his buckler, for nothing was deemed more shameful. The ancient Germans would not allow such a one to enter their temples or places of assembly. Tacit. mor. Germ.—A woman of Sparta told her son, when she delivered on to him, “Bring this back, or be brought upon it” dead. *Imposito scuto referunt Pallanta frequentes.* Æneid x. Sanctius. C.—*As though.* Heb. seems to have *sh*, instead of *s*, (as it is in several MSS. correctly, in *noshug*) and *bli*, instead of *cli*, (Delany) as the former word seems no where else to signify *quasi non*; and the Syr. Arab. and Chal. omit the negation. It might therefore be *the shield of Saul*, “the arms of him who has been anointed with oil.” Kennicott.—Some would refer this unction to the shield, (Vatab.) as this was some times done: (M.) but the reflection would be here too trifling. C.

Ver. 22. *From.* Heb. “without the blood of soldiers, without the fat of the valiant, the bow of Jonathan had never returned.” Kennicott.—*Fat.* The entrails. It might also denote the most valiant of the soldiers, as we read of “the fat or marrow of corn” for the best. Ps. 80:17. C.—Jonathan attacked the most courageous, and laid them dead at his feet. H.—*Empty.* Saul carried destruction wherever he went.

*Et nos tela, pater, ferrumque haud debile dextrâ,
Spargimus & nostro sequitur de vulnere sanguis. Æn. xii. 50.*

Ver. 23. *Lovely*, or united. Jonathan always behaved with due respect towards his father, though he could not enter into his unjust animosity against David. C.—The latter passes over in silence all that Saul had done against himself, and seems wholly occupied with the thought of the valour and great achievements of the deceased. H.—Sanchez believes that these epithets were introduced of course into funeral canticles, like *Alas! my noble one*, (Jer. 22:18. M.) as Saul could have no pretensions to be styled lovely, or friendly, towards the latter part of his reign; since he treated the priests, David, and even his son Jonathan, with contumely, and even with unrelenting fury. But all this David would willingly bury in oblivion. He will not even notice how different was the end of the two heroes. Jonathan died like a virtuous soldier in his country’s cause; Saul was wounded, but impiously accelerated his own death, through dread of torments and of insult. Though they died, therefore, on the same field of battle, their end was

as different as that of the saint and of the impenitent sinner. H.

Ver. 25. Battle. Heb. “in the midst of battle! O Jonathan, thou warrior upon thy high places!” Kennicott, Diss. i. p. 123.

Ver. 26. Brother. So they lamented, *Alas! my brother.* Jer. 22:18. M.—*Women.* He indicates the ardour of his love, not any inordinate affection. D.—I love thee more than any person can love a woman, (C.) more than women can love their husbands or children. M.—Chal. “thy love is more wonderful to me than the love of two who are espoused.”—As, &c. This is not found in Heb. Sept. or S. Jerom. C.

Ver. 27. Perished, falling into the hands of the enemy; though Saul and Jonathan may be styled the arms, as well as the shield, of Israel. M.—No character could be more worthy of praise than the latter. His breast was never agitated by envy, though he seemed to be the most interested to destroy David. Even Saul had many excellent qualities; which makes Ven. Bede compare him in those respects with Jesus Christ; as most of the memorable persons and events of the Old Testament had a view to Christ on the one hand, and to the Synagogue on the other. Saul is one of the most striking figures of the reprobation and conduct of the Jewish church. As he was adorned with many glorious prerogatives, and chosen by God, yet he no sooner beheld the rising merit of David, than he began to persecute him: so the Jews had been instructed by the prophets, and had been selected as God’s peculiar inheritance; and nevertheless took occasion from the virtues and miracles of the Son of God, to conspire his ruin. The Romans were sent to punish the Jews, who are now become the most abject of all mankind, and are filled with rage, seeing the exaltation of the Christian Church, as Saul was reduced by the Philistines to the greatest distress, and his children were forced to implore the protection of the man whom he had so cruelly persecuted, &c. C.—Saul and Judas may be a warning to us, that no person ought to live without fear, since they perished so miserably, though they had been elevated by the hand of God. S. Amb. &c. H.

2 KINGS 2

Ver. 1. Juda. David thought it was his duty to co-operate with the designs of Providence. He consults the Lord (C.) by means of Abiathar, (Abul.) or by a prophet. Joseph.—*Hebron*, ennobled by the patriarchs. M.—It was also in the centre of Juda, and the strongest place belonging to that tribe. C.—Part of Jerusalem was still in the

hands of the Jebusites. H.

Ver. 3. *Towns, villages, and dependencies of Hebron.*

Ver. 4. *Juda*, without the concurrence of the other tribes, (C.) which would be an evil precedent in a commonwealth, unless God had authorized them by the declaration of his will. Grot.—Samuel had before anointed David, and given him a right to the crown, (W.) *jus ad regnum*. But this anointing gives him a right to govern, *jus in regno*; (C.) or rather it proves, that the tribe submitted voluntarily to his dominion, which he had already (H.) lawfully begun to exercise, when he put the Amalecite to death. Abulensis. T.—*Told*, perhaps by some ill-designing men, who wished to irritate David against those who had shewn an attachment to Saul, unless the king had made enquiry, thinking it his duty to bury the deceased. C.

Ver. 6. *And truth*, or a real kindness. God will reward you for the sincere piety which you have shewn towards the dead. C.—*Will*. I do, by these messengers, thank you. Louis de Dieu.

Ver. 7. *King*. He invites them to concur with the men of Juda, hoping that all Israel would be influenced by their example. But his hopes proved abortive, as Abner caused Isboseth to be proclaimed king in the vicinity at Mahanaim.

Ver. 8. *Camp*. Heb. *Machanayim*, which many take for a proper name (C.) of the town, on the river Jabok, where Jacob had encamped. Gen. 32:2. H.—Abner was aware that he should not retain his authority under David, and therefore conducted Isboseth to the camps in various places, (M.) but chiefly on the east side of the Jordan, (H. v. 29.) where the people were particularly attached to Saul's family. Isboseth seems to have been a fit tool for his purpose.

Ver. 9. *Gessuri*. There was one south of Juda: but this country was probably near Hermon, and might be tributary to Israel. David perhaps married this king's daughter, in order to detach him from the party of Isboseth. C. 3:3. Heb. reads, "Assuri;" and S. Jerom observes, that many explained it of the tribe of Aser, (Trad. Heb.) with the Chaldee, (D. M.) or of the Assurians. Gen. 25:3.—*Israel*, by degrees. In the mean time the Philistines occupied many cities, which might prevent Isboseth from attempting to fix his residence on the west side of the Jordan, v. 19.

Ver. 10. *He reigned two years*, viz. before he began visibly to decline: but in all he reigned seven years and six months: for so long David reigned in Hebron. Ch. W.—The Jews admit of an interregnum in

Israel of above five years, which is by no means probable. Two years elapsed before the two houses came to an open war; (Salien) soon after which, the power of Isboseth was greatly weakened by the defeat, and afterwards by the defection, of Abner. H.—Hence the sacred historian refers to the commencement of hostilities, and not to the end of Isboseth's dominion. E. T. C.

Ver. 12. *Servants*; guards, army. M.—*Camp*; or from Machanayim to *Gabaon*, in the tribe of Benjamin, about six miles from Jerusalem. C.—Sept. leave the former word untranslated, “Manaeim.” H.

Ver. 14. *Play*, like the gladiators with drawn swords, which formed one of the principal diversions at Rome, (C.) while it was pagan. This might be considered as a prelude to the ensuing engagement; or like a detachment of twelve on each side, fighting to shew the prowess of their respective armies; as the three Horatii and Curiatii did afterwards, to spare the effusion of blood. But there is no mention that Abner and Joab had authority to agree that these champions should decide the fate of the two kingdoms, (H.) whence they are generally accused of ostentation; though the soldiers, not being acquainted with their motives, were obliged to obey. T. M.

Ver. 16. *Together*. Some understand this only of Abner's soldiers, as the original may be explained: “And they (David's men) caught every on one his,” &c. But it is more generally believed that all fell. C.—Rufin has erroneously translated Josephus in the former sense, and has lead Comestor, Lyran, &c. into this opinion. T.—*Valiant*. Heb. “the portion of the smooth stones, (*hatsurim*, 1 K. 17:40. *or*) of the brave.” C.

Ver. 18. *Woods*. Swiftness was one great qualification of a warrior. C. 1:23. Homer generally styles Achilles, “the swift-footed.”

Ver. 21. *Spoils*. Attack one who may be a more equal match for thee. H.

Ver. 22. *Brother*. It seems they were great friends, though they had espoused different parties. C.

Ver. 23. *Stroke*, (*aversâ*.) Heb. “with the hinder end of the spear, under the fifth *rib*.” Sept. “in the loin.”

Ver. 24. *Wilderness*, or land which was not ploughed, though fruitful.

Ver. 26. *Destruction*. Sept. “till *thou* hast gained a complete victory?” Chal. “to separation?” Must we come to an eternal rupture?—*Despair*? Heb. “that it will be bitterness in the end?” Abner insinuates that they

had commenced in a sort of play, but the consequences had already proved too serious; and if Joab continued to pursue, his men would be rendered desperate. C.—Despair makes people perform wonders, to revenge themselves. M.

Ver. 27. *Sooner.* Heb. “If thou hadst not spoken,” (D.) by challenging, v. 14. Josephus, &c. C.

Ver. 28. *Trumpet.* It was not dishonourable for a general to do this himself. C. 18:16. But among the Hebrews, the priests generally performed this office. C.

Ver. 29. *Beth-horon.* Sept. “the extended plain.” Heb. *Bithrun*, (H.) or the country towards the Jordan. C.—Thus the battle ended in his disgrace; (H.) and many from all Israel began to flock to the standard of David. 1 Par. 12:22. T.

Ver. 32. *Day,* after a march of ten hours. Adric. M.

2 KINGS 3

Ver. 1. *War,* the particulars of which are not given. C.—But David’s power continually increased, and he was blessed with many children. H.—“Legions and fleets are not such strong bulwarks of the throne, as a numerous family.” Tacit. Hist. v.

Ver. 2. *Amnon,* who was murdered by Absalom, for his incest. C. 13:32. M.

Ver. 3. *Cheleab,* or Daniel. 1 Par. 3:1. Sept. “Dalnia.” C.—Alex. “Dalouja.” H.—Others, “Abia.”—*Gessur*, not far from Damascus. The lady probably first embraced the true religion, though the Scripture seldom enters into these details. C.—David is never blamed for marrying strange women. Salien supposes that he entered into this alliance before the civil war broke out, that Isboseth, who had fixed his court at Mahanaim, might have an opponent near at hand. The fruits of this marriage were very unfortunate, and brought great distress upon David: so little do men know what will be the event of the most splendid connections! H.

Ver. 4. *Adonias* was slain by Solomon, (3 K. 2:24. M.) for arrogating to himself the right of the first-born, and pretending that the crown belonged to him. H.—The names of his mother, and of those who follow, are barely known. Salien.

Ver. 5. Wife. She was otherwise of no nobility, but perhaps loved by David more than the rest, as Rachel was by Jacob. The Rabbins would infer that Eglā and Michol are the same person. But the latter had no children, (C. 6:23. Salien) and is mentioned v. 13.

Ver. 8. Concubine. To marry the king's widow was deemed an attempt upon the throne. 3 K. 2:22. Hence Solomon was so displeased at Adonias, v. 24. Some think that Isboseth formed the accusation on mere conjecture; but Abner does not deny the fact. C.—*Dog's head:* of no account, like a dead dog; (H.) or no better than a servant, who leads a dog. The Jews considered the dog as one of the vilest of animals. C. 9:8, Job 30:1.—*Juda.* This word is neglected by the Sept. Some would substitute *Liduth*, “to be cast away.” C.—God permits the defenders of a wrong cause to fall out, that the right one may be advanced. W.

Ver. 9. Sworn. It seems therefore that he knew of God's appointment, and had hitherto resisted it for his own temporal convenience. H.—If both he and Isboseth were ignorant of this decree, Abner had no right to deprive the latter of the crown. Abulensis, q. 7. M.

Ver. 11. Him. And no wonder; since even David could not repress the insolence of his chief commander, v. 39. So Otho “had not yet sufficient authority to hinder the perpetration of crimes.” Tacit. Hist. i.

Ver. 12. Himself. Heb. may be also “immediately,” (Piscat.) or “in secret,” (Kimchi) as the matter seems not to have transpired. C.—Sept. Alex. “to Thelam, where he was, without delay, saying, Make,” &c. H. —*Land?* Is it not thine? or have not I the disposal of a great part of it? M.

Ver. 13. Thee. Could David thus authorize treachery? It is answered, that Abner knew that the throne belonged to him, and he was already responsible for all the evils of the civil war. David does not approve of his conduct, but only makes use of him to obtain his right.—*Michol.* He might justly think that the people would have less repugnance to acknowledge him for their sovereign, when they saw that he had married the daughter of Saul. she had never been repudiated by him. C.

Ver. 14. Isboseth. Thus he would screen the perfidy of Abner, (M.) and hinder him from using any violence. C.—The pacific king accedes immediately to the request, as he had no personal aversion to David, and saw that he was in a far more elevated condition than Phaltiel. H. —Moreover, this was no time to irritate him more, as Abner was discontented. M.

Ver. 16. *Bahurim*, in the tribe of Benjamin. Adric. 28.

Ver. 18. *Enemies*. We read not of this promise elsewhere. But how many other things are omitted in the sacred books? C.—Abner alleges God's decree, that he may not be deemed a traitor. Cajet.

Ver. 19. *Benjamin*, which tribe was naturally most attached to Saul's family. They followed, however, the example of the ten tribes, and 20 of them accompanied their general to Hebron. Salien.

Ver. 20. *Feast*, through joy at the reception of his wife, and of such good news. M.

Ver. 21. *And may*. Some Latin copies read with the Heb. "and it (Israel) may enter," *ineat*.

Ver. 22. *Robbers*. Amalecites, (Salien) or Philistines, who had made some incursions into David's territories. Abulensis.

Ver. 25. *Dost*. This explains *going out*, &c. H.—Joab pretends to be wholly solicitous for the king's welfare. But he was afraid lest Abner should take his place, and he also desired to revenge Asael's death. M.

Ver. 26. *Messengers*, in the king's name.—*Sira*. See Judg. 3:26. Josephus says the place was 20 stadia from Hebron. Ant. vii. 1.

Ver. 27. *Middle*. Sept. "sides."—*Brother*; (who had been wounded in the same place) a just punishment of Abner's licentiousness. Salien.—This was given out as the pretext of the murder; but envy seems to have been the chief promoter. M.—Joab treated Amasa in the same manner. C. 20:10. Ambition was his god. C.—Abisai was ready to assist him to murder Abner, v. 30. Thus the fairest prospects of union seemed to vanish, and David was sincerely grieved, as he manifested in the most decided manner, confessing it was only the want of power which prevented him from bringing these merciless and potent brothers, his own nephews, to immediate punishment, v. 39. H.

Ver. 28. *Innocent*. I would not purchase a kingdom at such a price. C.—I beg that the crime may not be imputed to us, who are innocent. H.—God sometimes punishes a whole kingdom for the sins of the rulers. M.—Yet not without some fault of the subjects. H.

Ver. 29. *Issue*. Such were looked upon as unclean, (Lev. 15:3,) and incapable of having children. Aquila translates *zab*, "blind." Sept. "afflicted with the gonorrhœa."—*Distaff*, like eunuchs. Delrio, adag. 190. Claud in Eutrop. *Tu telas non tela pati*, &c. Some translate a stick, with which the blind, lame and aged endeavour to walk. C.—Any of

these conditions would be very mortifying to great warriors. H.—*Bread*. Hunger and famine were considered as a scourge of God. Ps. 58:7, 15, and 108:10. David is not moved with hatred, but foretells what will befall the posterity of these men, whose crime he abhors. C.

Ver. 31. *Joab*. Requiring him to make some reparation, at least, for the offence, and to render the funeral pomp more solemn. All were obliged to rend their garments, and to put on sackcloth, on such occasions. It was very rough, and consisted chiefly of goat and camel's hair.—*Bier*, contrary to the custom of kings. Some copies of the Sept. say, he “went before the bier,” (C.) where women commonly were placed. Grotius.

Ver. 33. *Died*. Heb. “Is Abner dead, like *Nabal*,” “a fool,” (Chal.) “like the wicked?” “Ought so brave a man to have died in this treacherous manner?”

Ver. 34. *Iniquity*. David does not spare Joab, in this canticle, which was sung by all the people. C.—He intimates, that if he had not used deceit, Abner would not have been so easily overcome. H.

Ver. 35. *David*. Heb. “to cause David to eat meat” (H.) at the feast, which usually accompanied funerals. Gen. 50:3. C.

Ver. 38. *Israel*. And that all this pomp is not unseasonable. M.—The chief, if not the only virtue of Abner, was military skill, or a blunt valour.

Ver. 39. *King*. Sept. “and that I am to-day a relation, (by my wife) and appointed king by the king?” H.—He seemed as yet to have little more than the title. His throne was not well established; (C. W.) and to undertake to punish the offenders now, might have had so pernicious consequences as the attempt of Isboseth to correct his general. H.—It is better to temporize than to increase the distemper, (C.) by a fruitless zeal for justice. H.—The punishment was only deferred. 3 K. 2:5. M.—*Hard*. Powerful or insupportable. C.—This year was memorable for the death of Codrus, king of Athens. Salien, A. 2985.

2 KINGS 4

Ver. 1. *Isboseth* is omitted in Heb. but understood. He is expressed in the Sept. The Alex. copy generally substitutes *Memphibosthai*, by mistake; as he (Miphiboseth) was the son of Jonathan, v. 4. H.—*Weakened*. Hitherto Abner had been the chief support of Saul's family.

His traitorous practices had been kept secret from Isboseth, (C.) who hoped that his former declaration had been dictated by a sudden passion, and would not be carried into effect. C. 3:10. H.—*Troubled*, not knowing what turn things would now take, and fearing the resentment of the sons of Sarvia, though they were convinced of David's good dispositions. Salien, A.C. 1067.

Ver. 2. *Bands*, (*Latronum*.) Lit. “robbers,” or people who live on plunder, like the posterity of Ismael, and of Esau. Gen. 27:40. The life-guards of princes are often styled *latrones*, (C.) from their being stationed at their “sides,” as if *Laterones*. M.

Fixumque latronis,
Impavidus frangit telum. Æn. xii. 7.

See Servius. Judg. 11:3.—*Beroth* was one of the towns of the Gabaonites. It is not certain that the inhabitants retired, in consequence of the persecution of Saul; but they went to the territory of Geth, or to another town of Benjamin. 2 Esd. 11:33. C.

Ver. 3. *That*. Heb. &c. “this day,” when the historian wrote. M.

Ver. 4. *Miphiboseth*. All from *Beroth*, (v. 2,) may be included within a parenthesis, being only mentioned here to let us know the state of affairs, (H.) and how the son of Jonathan could have no pretensions of the crown. Grot. C.—He would be almost 12 years old at the death of his uncle. H.

Ver. 5. *At noon*, “to divide the day,” as Varro (3:2,) writes. This custom is very prevalent in hot countries.—*And the*, &c. is all omitted in Heb. and in most ancient MSS. of S. Jerom's version. It is taken from the Sept. (C.) who do not notice any farther the *taking ears of corn*, v. 6. H.—Probably the Heb. had this sentence formerly. D.—It was customary to have women to keep the doors; (Mat. 26:69,) and they were often employed in *cleansing wheat*. Petronius says, *in lance argentea pisum purgabat*. C.—The ears of corn, hardly ripe, were cleansed, and used as a delicious food. T. 1 K. 17:17. Sanctius.

Ver. 6. *Corn*. Soldiers were paid with corn, instead of money. They came, therefore, under this pretext; or they brought some as a present to the king, (Liran) or pretended that they were come to purchase, (M.) or bringing a sample to sell; (T.) *ut emptores tritici*. Chal. Prot. “*as though* they would have fetched wheat, and they smote him under the fifth rib.”

Ver. 7. *Parlour*. Heb. “bed-chamber.”—*Wilderness*. Avoiding places frequented. H.—The distance was about 40 leagues, which they could

not travel in one night. C.—Adrichomius says it was 30 hours' walk. Sept. "west-ward." H.

Ver. 8. *Life.* They wish to recall to David's remembrance what Saul had done against him, that he may approve the more of what they had perpetrated. M.—They supposed that, as Abner had been well received, they should obtain still greater favour. Salien.

Ver. 11. *Innocent.* Isboseth was such, at least, in their regard. He might also have mounted his father's throne, *bona fide*; and, at any rate, it was not their business to decide the matter (C.) in this treacherous manner. Thus Alexander punished Bessus, who had murdered his master, Darius, with whom the former was at war. H.

Ver. 12. *Feet,* while they were alive, (Theodoret. M.) almost as Adonibezec had treated many; (Judg. 1:6,) or they were first put to death, and the parts cut off were fastened to a cross; as the head and right hand of Cyrus were by his brother Artaxerxes. Xenop. Anab. iii. C.—Josephus seems to be of the former opinion, saying, "he ordered them to be executed in the most excruciating torments," "while the head of Jebosthe (Isboseth) was buried with all honour." Ant. vii. 2.—Thus David convinced the people that he would punish crimes, when it was in his power, and that he would give no encouragement to the treason or perfidy of any one. H.

2 KINGS 5

Ver. 1. *Tribes.* Thus were God's promises sweetly fulfilled, and David obtained the quiet dominion over all Israel, excepting perhaps a few of the tribe of Benjamin, according to the Vulgate. 1 Par. 12:29. An army of 340,822 was collected on this occasion; and David signalized the commencement of his reign, by the taking of Jerusalem. C.—The tribe is Issachar is not specified in the text; but Josephus asserts, that 20,000 of them assembled; so that the army would amount to 359 (Salien) or 60 thousand, besides the 822. C.—These might be considered as deputies of all the rest of their brethren, 1 Par. 12:38. They were abundantly supplied with all necessities. Salien.—*Flesh*, of the same nation, as Moses had specified. Deut. 17:15. C.—They now relinquish all the seeds of division, which had before hindered them from joining with their brethren of Juda. Kennicott discovers several important alterations, by comparing this history with 1 Chron. 11. Dissert. i. H.

Ver. 2. *Lead out to battle.* His experience in war was a great recommendation. H.—*Feed*, as a shepherd, under which character he is *first* represented. H.—Other rulers were afterwards honoured with the same title, (C.) particularly the governors of the Church. Act. 20. &c. David's name is written without *i*, in the books before the captivity; whence Kennicott would infer, that the canticles were perhaps not the work of Solomon, as the *i* occurs there; Duid for Dud. H.

Ver. 3. *Ancients*; princes of the tribes, and officers, (C.) with all the chief magistrates. H.—The high priest, Abiathar, received the oaths of allegiance from the people, and of the king, who promised to govern according to the laws of God. The ark was probably present, and innumerable sacrifices offered on this solemn occasion, as was usual. 1 Par. 12:26. Hebron continued to be a place of sacrifices. C. 15:7. C.—David had erected here a temporary altar and tabernacle, where Abiathar officiated in his pontifical robes, as it was not safe for the people to go into the dominions of Isboseth, either to Gabaon or to Cariathiarim. Tostat.—*Israel*, acknowledging the right which David had to the throne, by God's appointment. H. W.

Ver. 4. *Forty*, a round number, as another half year is specified below; (C.) or Solomon might be crowned at the expiration of the 40th year. D.

Ver. 6. *Land.* This was the only canton which the infidels still retained, as they had still possession of the citadel of Jebus, (C.) though the Israelites had been in the country above 400 years. Ken.—Nothing could reflect greater glory on the beginning of David's reign, than the seizing of this place, (C.) which was deemed so impregnable, that the Jebusites thought *the blind and the lame* were sufficient to defend it. H.—They placed some upon the walls, (M.) “despising him, on account of the strength of their walls.”

Ver. 7. *Castle*: “the lower city,” (Josephus) spread over Mount Sion.

Ver. 8. *Gutters.* Heb. *Tsinnor*, “through (Nodius) the subterraneous passage,” (leading to the tops of the houses.) Hugo of Vienna.—Thus Babylon was taken by Cyrus, who passed through the channel of the Euphrates, the waters of which he had let out; though the inhabitants had derided his attempt to take the city by siege, as the men of Jebus do here. Polybius says, “Rabatamana, a city of Arabia, could not be taken, till one of the prisoners shewed the besiegers a subterraneous passage, (υπονομον) through which the besieged came down for water.” Of the same nature were the gutters here spoken of. Ken.—“The king promised to give the command of the army to the man

who would pass through the cavities (φωραγγων) below, and take the citadel.” Josephus.—This reward is expressly mentioned in 1 Paral. 11:6, with the person who obtained it; (S. Jer. Trad.) and it seems, after *David*, this ought to be inserted, “shall be the head and captain. And Joab, the son of Sarvia, went up first, and was made the general.” H.—*Hatred*. Heb. “that are hated by David’s soul.” Cajetan supposes that the Jebusites in the citadel, are thus distinguished from those who dwelt peaceably in the lower town, with the Israelites. C.—*Proverb*. Prot. insert, “*He shall be head and captain*. Wherefore they said, the blind ... into the house.” What is translated *temple*, may denote also, “the house” of David, or “the place” where this provocation had been given. H.—Idols shall never be adored in the true Church. W.—Some think that the blind and the lame were excluded from the temple, or from David’s palace. But we find that they had free access to the temple; (Mat. 21:14, Acts 3:2) and Miphiboseth ate at David’s table, though he was lame. If the Jebusites be designated, they were already excluded from the temple, like other infidels of Chanaan. C.—Josephus (vii. 3.) insinuates, that “David drove them from Jerusalem,” though we read of Areuna residing there. C. 24:16. But he might be a proselyte before, and not dwell in the fort. The expression seems however to be proverbial, to signify any very difficult enterprize, which proves successful, and contrary to expectation. H.—The Jebusites were thus derided (Sanctius) in their turn. T.—Whether Joab took this strong place by a subterraneous passage, (H.) or scaled the walls, and so got to the top, whence the water falls, as from a gutter; (C.) it is certain that he displayed the utmost valour, and thus obtained the confirmation of his authority, which David would perhaps have willingly taken from him, (Salien) if another had offered himself, and performed this hazardous enterprize. H.—He made a fair offer to all Israel, as they probably expected. Kennicott.

Ver. 9. Inwards. He built or repaired the higher “city of David,” beginning at *Mello*, to “fill up” the valley, which Solomon finished, and adorned with a palace. 3 K. 9:15, 4 K. 12:20. The place is probably called Asaramel. 1 Mac. 14:27. C.—Sept. and Josephus generally understand *Mello* to designate the citadel of Sion, or “a complete fortification,” to defend the city. Instead of *inwards*, the Sept. have, “and his house.” But *ubithe* means, “and to the house,” temple, or fort, whence he began the enclosure, so as to make a complete communication. Ken.—This city became “the most famous in all the East.” Plin. v. 14.—“Walls, built in a crooked manner, according to the rules of art, enclosing two hills, immensely high.” Tacit. Hist. v.—These hills were multiplied, on account of their different summits, so that Josephus speaks of five hills. The palace of David stood on Sion,

the temple on Moria, which was a part of it still more elevated, towards the east. The other hill is often called Acra, by Josephus, and lay southward of Sion. Here the ancient town of Jebus was built. The Machabees took in an adjoining eminence. Joseph. Bel. vi. 6.—Bethsetta, or the new city, was afterwards enclosed. Herod adorned the city with many superb monuments, both of a public and of a private nature. C.—We read of ten gates, and of four towers, belonging to this city. It was not well supplied with water, and what it had was brackish. The walls seem never to have exceeded four and a half miles; now they are only three, and include Mount Calvary, which was formerly no part of the city. Button says a valley run from west to east, between the two hills of Zion on the south, and Acra on the north; which contradicts the former statement. H.—Villalpand supposes that the citadel was nine and a half stadia, and all the city thirty-five stadia in circumference, eight of which make an Italian mile. M.

Ver. 11. *Hiram* was a magnificent prince, who kept up a correspondence with Solomon. He greatly adorned the city of Tyre. See Josep. c. Ap. 1.

Ver. 12. *Over.* Heb. “for.” The king is bound to promote the welfare of his people. C.—But the same word means “over,” as the Prot. allow. H.—Success constantly attending David, was an earnest that the Lord had not rejected him. C.

Ver. 13. *David took more concubines and wives of Jerusalem.* Not harlots, but wives of an inferior condition: for such in Scripture are styled *concubines*. Ch.—He had in all eight wives, and ten whom he married with less solemnity. He might desire to attach the principal families of the nation, as well as some foreign princes, to his interests. Moses forbids a king to have too many wives. Deut. 17:17. C.—But David is never blamed for the transgression of this precept. See C. 3:1. M.

Ver. 16. *Eliphalet.* Sept. reckon twenty instead of eleven. C.—The Vat. copy has twenty-four, as some of the names have been read differently, so as to make two persons, and thus frequently a double translation occurs in the Sept. the one being taken either from Aquila, &c. or from some more early version, of which we know not the author. Grabe. Kennicott, Diss. ii. p. 404.

Ver. 17. *Seek,* or attack *David*. He went out to meet them. Par. But receiving an order not to join battle as yet, retired to Odollam, (C. 23:13, 1 Par. 11:15. C.) a *strong hold*, with which he was perfectly acquainted. H.

Ver. 18. *Raphaim*. Sept. “of Titans,” C. or giants who had dwelt there. M.—It lay to the west (M.) or south of Jerusalem, and extended as far as Bethlehem. David was still more to the south, (C.) so that he seemed to be cut off from his capital. But it was secure enough. H.—On this occasion, three of his brave men went through the midst of the enemies’ ranks, to fetch water from the spring of Bethlehem. C. 23:16.

Ver. 20. *Baal-Pharisim*, “the master of the divisions or god of the scattered;” as the place was afterwards called, in memory that David became *master*, and put the enemy to flight, taking their *idols*, (C.) which were unable to save themselves. H.

Ver. 21. *Away*, and burnt. Par. The ark had on the contrary proved fatal to the gods, and to the people of the Philistines; who might hence perceive the difference there was between the true God and their false gods.

Ver. 23. *Shall*, &c. This consultation is omitted in Heb. C.—Prot. “and when David inquired of the Lord, he said, “Thou shalt not,” &c. Sept. “and David,” &c. H.—*Trees*. Heb. *Becaim*. Sept. “of lamentation.” Judg. 2:1.

Ver. 24. *Trees*. Many translate the Heb. “mulberry trees,” or leave the original word, *becaim*, “the heights of Bochim.” Sept. seem to give a double version: “the sound of the agitation (or Alex. “shutting up,” (H.) as with an army on all sides) of the *woods*, of the *lamentation*.” M.—Theodoret supposes, “the woods put in motion, without any wind.” It is thought that an army of spirits went before David, and threw the enemy into a panic. Storms of hail, &c. seem to have also cut them down. Isai. 28:21, Ps. 17:9.

Ver. 25. *Gabaa*, which some would understand of “the hills” of Bochim. C.—But in Sept. (Alex.) and in Par. we read *Gabaon*, a city near the birth-place of Saul. H.—David pursued the enemy by Gabaa, and took from them all the cities of which they had taken possession, after their victory. C.—*Gezer* was in the tribe of Ephraim, (M.) on the confines of the Philistines. C.

2 KINGS 6

Ver. 1. *Again*, after he had been anointed. David consulted his officers, &c. (1 Par. 13:1) and called a numerous assembly of the priests and people to meet him at Cariathiarim.—*Thousand*, in arms,

to protect the rest, (C.) who might probably amount to 300,000. H.—This number Capel and Grotius would substitute for the one here mentioned. Some copies of the Sept. read 70,000. In the former assembly, there were 340, or 359, (C.) or 60 thousand. C. 5:1. H.

Ver. 2. *Juda.* But why are not the other tribes mentioned? and whither did they go? We should probably translate, “from the city of Baalim, in Juda;” which is another name of Cariathiarim, as the Par. insinuate, v. 6. See Jos. 15:9, 60.—*Invoked;* or which is called “the ark of the Lord.”

Ver. 3. *Cart,* out of respect, as the Philistines had done, 1 K. 6:7. But God had ordered the Levites to carry it themselves, and the neglect here proved so dreadful; for which reason, David required the priests to attend when he removed the ark from the house of Obedom, 1 Par. 15:12.—*Gabaa* means “the hill of Cariathiarim,” where the ark had been in the house of Abinadab, from the time of its being restored back by the Philistines. Ch.—Hunnius would multiply the places where the ark was fixed, to show, against Catholics, that the Church is not confined to one place; (Amama) as if Catholic did not maintain the universality of the Church! H.

Ver. 5. *Wood.* Heb. specifies “fir wood,” of which the instruments were, perhaps, usually made.

Ver. 6. *Nachon.* 1 Par. *Chidon.* Heb. may be rendered, “prepared;” (Chal.) as they were almost arrived at the end (C.) of the procession.—*His hand,* is wanting in Heb. Kennicott.—*Kicked.* Prot. “shook it.” H.

Ver. 7. *Rashness.* Heb. *shal,* means also “error, ignorance,” &c. Syr. and Arab. better, “because he put forth his hand.” Kennicott.—Oza had touched the ark uncovered, (Serarius) shewing too little confidence in God, as if he could not have hindered it from falling; (Rabbins) or perhaps he was the advisor of the ark’s being placed upon a cart, instead of the Levites’ shoulders. T.—It is not certain that he was a Levite; and the privilege belonged to the sons of Caath, who could claim this honour only after the ark had been folded up with three covers. Moreover, the priests seem to have been always selected to carry the ark, after they came into the promised land, v. 3, 1 K. 4:4. &c. It is hoped that the fault of Oza would be expiated by his sudden death, (C.) as his intention was laudable. T.—But God would teach his ministers with what caution they were to treat sacred things, (C.) and how exactly all his injunctions were to be observed. H.

Ver. 10. *Gethite,* a native of Geth-remmon, a Levitical city; (Jos. 21:24,) or he might have been born at Geth; (C.) or his father might

have resided there a long time, (Serar. T.) unless he was there with David. Salien.—He was a Levite, 1 Par. 15:18 and 16:5. and 26:4. C.

Ver. 12. *Choirs.* Or companies of musicians. Ch.—This sentence is not found in Heb. nor in S. Jerom's version. C.—The Vat. and Alex. Sept. have, "David brought the ark of the Lord from the house of Obeddara, into the city of David, with joy; (13) and there were seven choirs with him, taking up the ark, and the sacrifice, a calf and lamb; (14) and David played on tuneful organs before the Lord; and David had on a beautiful stole." H.

Ver. 13. *Paces.* So altars of turf (Grot.) were erected at this distance from each other, on each side of the road. The pagans have sometimes treated their emperors and deities with the like respect. Sueton. in Otho and Calig.—Paris thus addresses Helena in Ovid's Heroic Epistles.

*Ibis Dardanias ingens Regina per urbes,
Teque novam vulgus credet adesse Deam,
Quaque feres gressus, adolebunt cynnama flammæ,
Cœsaque sanguineam victima planget humum.*

Ver. 14. *Ephod* which ordinarily was the habit of priests. But no law restrained others from using it, (C.) particularly on sacred occasions; as we often see laics in a surplice, when they have to sing Church music, &c. M.—David had also on a cloak of byssus; (Paral.) and still Michol speaks as if he had been uncovered; because in this solemn ceremony, he was inspired to divest himself of his royal robes, and to act with a degree of enthusiasm; (H.) which would not have been otherwise becoming in a king. David is considered by some of the fathers as a figure of the priests of the new law; as he ate the loaves of proposition, was dressed like priests, &c. *Sacerdos scitus erat David.* 1 Iræn. iv. S. Amb. v. in Luc. vi. C.

Ver. 16. *Leaping.* Sept. "beating" musical instruments ... she counted him as nothing, &c. H.—She rather partook of her father's disposition and pride. M.

Ver. 18. *Blessed.* Wishing all sorts of happiness. Only priests and kings perform this function publicly, 3 K. 8:55. Afterwards David went to his palace, to impart the same blessing to his family, and particularly to the women, who had not been present. This is a vestige of the sacerdotal power, which masters of families formerly enjoyed.

Ver. 19. *Cake,* made very thin, with a mixture of oil.—*Beef,* sufficient for a meal.—*Oil.* This was much esteemed in those days. Many would

translate the Heb. "a bottle of wine."

Ver. 20. *Fellows.* Sept. "dancers." Michol exaggerates, as David had been guilty of no indiscretion, v. 14. C.—S. Gregory (Mor. xxvii. 27,) styles her "insane." Yet Abulensis does not sufficiently approve of David's conduct. M.

Ver. 22. *Eyes.* Humility in a king is truly noble.—*Glorious.* He accepts the compliment of Michol, though she had spoken ironically. H.

Ver. 23. *Death.* Thus was she punished. The five sons who are attributed to her (C. 21:8) were only adopted; or perhaps we ought to read Merob, in stead of *Michol*; (C.) as the latter had been connected with Phaltiel, and not with Adriel, who was the former's husband. H.

2 KINGS 7

Ver. 1. *Enemies*, before he had made war upon the surrounding nations. 1 Par. 18:1.

Ver. 2. *Nathan.* An admirable courier, (Grot.) and a great saint, Eccli. 47. He was neither too rough, nor too complaisant.—*Cedar.* This was the most esteemed species of wood. The palace of the Persian kings, at Ecbatana, was chiefly built of it, and of cypress wood. Polyb. x.—Houses were not there built in such a solid manner, as they are in colder climates. They consisted mostly of wood.—*Skins.* The outer veils of the tabernacle were made of skins, as others generally were. C.—Heb. and Chal. "of curtains."

Ver. 3. *Thee.* David did not, perhaps, consult him as a prophet; and Nathan thought that the proposal was so just, that it might be safely carried into effect. The prophets are not inspired in all their actions. Joseph was of a different opinion from his father. Gen. 48:19. Samuel supposed that Eliab should have been king; (1 K. 16:6,) and Eliseus confesses, that God had concealed from his the affliction of the woman with whom he lodged. 4 K. 4:24. C.—God afterwards sent the same Nathan to rectify his former decision, that he might not pass sentence, in future, without consulting him. M.

Ver. 7. *Tribes.* 1 Paral. 17:6, by the substitution of *p* for *b*, reads *Shophete*, "judges," which seems more natural. Some farther information is there given and we learn that the reason why David was denied the privilege of building a temple, was because he had been so much engaged in war. C.

Ver. 10. *Before*, provided they be faithful. These promises are conditional.

Ver. 11. *House*, or give thee children, who shall hold the sceptre. M.

Ver. 12. *I will establish his kingdom.* This prophecy partly relates to Solomon; but much more to Christ, who is called the Son of David in Scripture, and the builder of the true temple, which is the Church, his everlasting kingdom, which shall never fail, nor be cast off for any iniquity of her children. Ch.—God passes over all the children whom David had already, 3 K. 2:15. The temporal kingdom was enjoyed by David's posterity for a long time, sufficient to verify the expression *for ever*, as it is often used in Scripture. C.—But the spiritual kingdom of the Messiah will last till the end of time, and be perfected in eternity. H.—In these predictions we must always distinguish the type from the reality. C.

Ver. 14. *Men*, who are not to be entirely destroyed, like the Chanaanites. C.—This is not unlike the *human temptation* of which S. Paul speaks. 1 Cor. 10:13. See Ps. 72:5 and 88:33. H.—The *rod of men* denotes war, and *stripes* signify those punishments which God inflicts. S. Jer. Trad.—Some parts of this declaration regard Christ; others Solomon. Heb. 1:5. D.

Ver. 16. *Faithful*; or continue a long time. M. 3 K. 11:38.—Where is not the house of David? or how is this accomplished, except in the Church?—*Thy face*. Sept. “before me,” which is conformable to Ps. 88:38. David saw Solomon on the throne, and beheld the Messiah in spirit. C.—Souls departed still see what regards them, (Sa.) if they be happy. H.

Ver. 18. *Lord*. “More in soul, than by this posture of the body, remaining quiet in meditation and prayer.” Cajet.—Vatable says only kings were allowed to pary sitting, (Sa. M.) and they must be of the house of Juda. Maimon.—they say the priests always stood in the temple. But Josephus mentions seats of lead for them. Bel. vii. 11. The Heb. expression may denote no more, than that David continued for a long time in fervent prayer; Josephus says, prostrate on the ground before the ark. It is not so much the posture of the body as the fervour of the soul, which God regards. See S. Aug. ad Simp. ii. q. 4. Pythagoras ordered his disciples to pray sitting; and Homer represents Thetis in that attitude. C.—*Far*, in power and glory. H.

Ver. 19. *God*. Thus man wishes to be treated. This maxim prevails universally. People seek for their own and their children's happiness; a favour which thou hast graciously promised unto me. C.—Thus

immortality, and all happiness, were proposed unto the first man. M.—Some use an interrogation; “Is this the law of Adam?” C.—Prot. “manner of man.” Can this felicity attend a man in his fallen state? Does the greatest friend treat his companion with so much condescension and regard? H.—In 1 Par. 17:17, it is thus expressed, *and hast made me remarkable above all men, O Lord God*. Osiander translates, “Behold the law of man, of the Lord God.” I now discern the mysterious union of the godhead with our humanity, in the person of the Son. C.—Luther attributes this version, *Hæc est ratio hominis, qui Dominus Deus est*, to Zisgler; and hence proves the incarnation. Amama and Tarnovius shew the weakness of the proof, though the article of faith be otherwise indubitable. H.—David is full of admiration that God should treat a weak mortal in such a manner. D.

Ver. 20. *Unto thee*. To express his sentiments of gratitude. M.—What more can he desire?

Ver. 21. *Word’s sake*. Some copies (H.) of the Sept. read “servant’s sake,” as 1 Par. 17. C.

Ver. 23. *A name*. So that all might praise God, for the favours which he had bestowed upon his people, (H.) and admire his power and glory.—*Gods*, whom thou didst *cast out* of Chanaan. Par. C.—*From*, is not expressed in the Vulg. or Heb. though Prot. also supply it. H.—Some explain *Elohim*, “gods,” of the *chief* men of the Hebrew *nation*. The power of the idols was overthrown; (Num. 33:4,) and the Israelites were rescued both from oppression, and from the service of false gods. Ezech. 16. C.—Adonai is often substituted for Jehova; as appears from 1 Par. 17:21, 22. Kennicott.

Ver. 25. *Raise up*. As long as the promises were not fulfilled, they seemed to be dormant. M.

Ver. 27. *In his heart*. Lit. “has found his heart,” (H.) following the inspirations of divine grace, to pray with attention and love, (C.) and confidence. H.

Ver. 29. *Begin*. Heb. “please, *or* deign to bless.” Sept. and Jonathan, “begin.” C.

2 KINGS 8

Ver. 1. *Tribute*. Aquila, and probably S. Jerom, translated, “cubit.” Others suppose that *Amma*, or *Meteg-ama*, is some unknown place,

which David wrested from the hands of the Philistines. It is hardly probable that the Israelites would have paid the latter tribute till the 20th year of his reign, (C.) or even till the 12th. Salien.—He might now force them to pay tribute. S. Jerom, &c. H.—Perhaps a letter may have been transposed, and instead of Meteg, we should read, “*Geth*, the mother,” or metropolis, and its dependencies; (1 Par. 18:1) or “he took Metec, (Num. 33:28) and its mother,” *Geth*, which reconciles the two passages. Chald. &c. “he deprived them of the advantage of the rivulet.” Sept. “David took the separated” place, (Serar.) or the city of *Geth*. M.

Ver. 2. *Earth*, like criminals condemned to die. Theodoret.—Some of them he chose to spare, and made tributary, having levelled the strong places with the ground. Den. the Carthusian.—Sept. intimate that half were destroyed. C.—But the Heb. rather implies that the greatest part was saved, “a full cord to save alive;” (M.) unless there were three lots, and only one of them, larger indeed than the rest, spared. H.—Death, or slavery, were the portion of all who were taken in war. Grot. Jur. iii. 4. 20.—*Lex nulla capto parcit aut pœnam impendit*. Seneca.—*Tribute*. Heb. “brought gifts,” which is a softer term. The Moabites were thus punished for former and, probably, for some recent offences. H.

Ver. 3. *Adarezer*. He is styled Adadezer in Heb. and this seems to have been his true name, though it is written Adarezer in Paral. Adad, or “the sun,” was the chief idol of Syria, and the kings inserted the name with their own; as Benadad did. Josephus produces a fragment from Nicholaus of Damascus, in which he says that “Adad was king of Damascus, and of all Syria, except Phœnicia, and was defeated by David ... His successors took his name, as the kings of Egypt did that of Ptolemy; and that the third in descent from this king, made an attack upon Samaria,” and upon Achab. Ant. vii. 6.—*Euphrates*, which had been promised by God, Gen. 15:18, Num. 24:17. C.—Adadezer was probably the aggressor. Salien. M.

Ver. 4. *A thousand*. Protestants supply *chariots*, (H.) after the Sept. and 1 Par. (18:4) which have 7000 *horsemen*. See how we have attempted to reconcile these texts, 1 K. 13:5. Perhaps the numbers were expressed by single letters; and the Hebrew final *n*, (700) has been mistaken for *z*, (7000) both here and C. 10:18. *Literis numeralibus non verbis antiquitus numeri concipiebantur*. Scaliger, apud Walton prol. —“Will any other hypothesis so naturally solve this repeated difficulty?” Kennicott, Diss. on 1 Chron. xi p. 96 and 463.—Kimchi thinks that the king’s horse-guards are only specified here; and Salien supposes, that those who fought on chariots are also included in

Chronicles, as they are often styled horsemen. Isai. 21:7, 9. M.—*Houghed*. Aquila, “destroyed.” He rendered them unfit for war, as Josue had don, (Jos. 11:6) supposing that this was the import of the decree, forbidding many horses to be kept, Deut. 17:16.—*Horses* is not expressed in Heb. though the Prot. supply the word; as also, *for*. We should translate lit. “He left out of them 100 chariots;” (H.) as we read elsewhere, that Adarezer had 1000. M.—But this expression being unintelligible, no less than, “he houghed all the chariots,” as the text stands at present in the original, may lead us to suspect that this verse has been inaccurately printed. Sept. “David paralyzed, (or rendered useless) all the chariots; and 100 chariots were reserved for himself out of them.” Josephus says the rest of the 1000 chariots were burnt, 5000 horse slain, and 20,000 foot. H.

Ver. 5. *Men*. As Adarezer had brought upon himself the arms of David, perhaps by attempting to succour the Moabites, as he afterwards did the children of Ammon; (C. 10) so the king of Damascus was ruined by coming too late to his assistance. This king may be the Adad mentioned by Nicholaus. B. 4. Salien, A. 2993, the 14th year of David. See v. 1 and 3.

Ver. 7. *Arms*. “*Quivers*.” Paral. and Syr. “*Bucklers*.” Heb. and Chal. “*Bracelets*.” Sept. C.—These bucklers might be for ornament, like those of Solomon. 3 K. 10:16. Salien.—They were taken afterwards by Sesac, king of Egypt. Joseph. vii. 6. H.

Ver. 8. *Beroth*, or Boroe. C.—*Brass*. All for the use of the temple. 1 Par. 18:8. The battle seems to have been fought near Beroth. Salien.

Ver. 9. *Emath*, or Emesa. Its king, Thou, being alarmed at the ambition of his neighbour Adarezer, (C.) was pleased with the victories of a prince from whom he thought he had less to fear, as the lived at a greater distance. H.

Ver. 10. *Joram*, called Adoram in Chron. C.—*His*, Joram’s *hand*. M.

Ver. 11. *Subdued*. This was the custom of most conquerors. But no prince was ever more religious in this respect than David. He had an officer appointed over the sacred treasure, which contained the presents of Samuel, Saul, &c. 1 Par. 26:26, 28.

Ver. 13. *Name*, or triumphal arch. Rabbins.—He acquired great fame. C. 17:9, 1 Mac. 5:57. M.—*Syria*, which is styled *Aram* in Heb. The Sept. have read *Edom*, or Idumea, as the two names have often been confounded, on account of the similarity of the letters. The following verse seems favourable to this reading, as well as the title of the Ps.

59.; and 1 Par. 18:12, says, *Abisai ... slew of the Edomites, in the valley of the salt-pits*, 18,000. It is probable that David was present. This Idumea was on the east of the Dead Sea, and had Bosra for its capital. The salt-pits might be a great plain, about three miles south of Palmyra or Thadmor, which supplies almost all Syria with salt. Brun. C.—Othes think that the borders of the most salt lake of Sodom are denoted. M. See Gen. 14:10.

Ver. 14. *Guards*, or officers to administer justice in his name, after Joab had killed all the males, during six months. 3 K. 11:15. C.

Ver. 15. *All Israel*, not only over Juda. M.—All the people who dwelt within the promised land, as far as the Euphrates, were forced to acknowledge his dominion. H.—*People*, settling their differences, &c. Kings formerly performed in person, the most important office of rendering justice; whence three kings of Crete are mentioned as judges in the realms below. C.—David acted with wisdom and justice. M.

Ver. 16. *Sarvia*, sister of David. 1 Par. 2:16.—*Army*. Joab had acquired such influence over it, that his power was formidable even to David. He was a great warrior, and had contributed more than any other person to establish the throne of his uncle; but he was devoid of justice, and not much unlike Achilles.

Jura negat sibi nata, nihil non arrogat armis. Horace.

Grot.—*Recorder*, or chancellor. Ch.—*A commentariis*. Aquila. —“Remembrancer,” (H.) or the person who kept a journal of all memorable transactions. The kings of Persia employed people to keep such journals. 1 Esd. 4:15, Est. 7:1. Joseph. xi. 2.—The power of these writers was very great. Judg. 5:14, 4 K. 18:18. C.—Reference is often made to their “words of days.” They had also to present petitions and memorials from the people. M.

Ver. 17. *Achimelech* is also called the father of *Abiathar*, as these two had both names indiscriminately. 1 K. 21:2. During the contest between the families of Saul and of David, two high priests were acknowledged, in their respective dominions. Sadoc was also permitted to officiate at Gabaon, during the reign of David; and, as Abiathar took part against Solomon, he was invested with the whole authority, and thus were accomplished the predictions made to Phinees and to Heli. Num. 25:12, 1 K. 2:35. C.—Yet Salien considers Abiathar as the sole pontiff, from the time that his father was murdered by Saul. Sadoc, in the mean while, was his arch-priest or delegate, at Gabaon; (H.) though Abulensis and Josephus acknowledge both as high priests, (1 Par. 24:3,) officiating by turns.

M.—*Scribe*, or secretary. Ch. See Judg. 5:14.—Sept. “counsellor.” He is called Susa, in Chronicles. H.

Ver. 18. *The Cerethi and Phelithi*. The king’s guards. Ch.—They were Philistines, and had attached themselves to David while he was at Geth, continuing always faithful to him. We read of them in the Vulgate, under the reign of Joas. 4 K. 11:19. David selected some out of all Israel, towards the end of his reign. 1 Par. 27.—*Princes*: literally, *priests*; (Cohen) so called, by a title of honour, and not for exercising the priestly function. Ch.—Sanctius translates, they “were like priests.” The book of 1 Par. 18:17,) explains, *were chief about the king*. Sept. “masters of the palace.” David kept them near his person, and employed them as he thought proper: Bertram thinks, in embassies, till after the revolt of Absalom, when Ira took their place. C. 20:26. C.—Prot. “David’s sons were chief rulers.” Chal. “grandees;” (H.) “ministers.” Grot. D.

2 KINGS 9

Ver. 1. *Saul*. David was solicitous only about the descendants of Jonathan, who was the eldest son. The rest he afterwards gave up to be crucified, while he ordered the patrimony of Saul to be given to Miphiboseth, who was now about twenty years old. Salien, A.C. 1058.—It is rather wonderful that David had not thought of his old friend sooner. But we are not obliged to suppose that he had reigned fifteen years, without being mindful of his repeated promises to Jonathan. 1 K. 20:42. H.—This event took place towards the beginning of his reign. C.

Ver. 2. *Servant*, of free man of Saul, and a convert. Josephus. M.—Yet he might very well be a Hebrew, who refused to accept his liberty, and continued as superintendent over the rest of his master’s house, (v. 10,) like Eleazar, Joseph, (Gen. 24 and 39) or the servant of whom our Saviour speaks. Luke 12:42. C.

Ver. 4. *Lodabar*, probably on the east side of the Jordan. C.—*Machir* was a powerful man of the tribe of Manasses. M.

Ver. 7. *Father*, or grandfather. H.—It is thought that all his goods had been confiscated, in consequence of Isboseth’s assuming the regal dignity. C.—David might give the property to whom he pleased. M.—*Always*. This was a mark of the greatest distinction. Luke 22:30. The Romans sometimes made their slaves free, in this manner, *per mensam*.

C.

Ver. 9. *Son*, Miphiboseth. Some understand less correctly, (C.) “I have given to Micha, the son of Miphiboseth, all that belonged to Saul; and, as for Miphiboseth, I give him my table.” Munster. Vatab. Salien. M.—Saul’s patrimony might be administered by Siba, to support Micha. D.

Ver. 10. *Servants* under him, though all belonged to Miphiboseth. H.

Ver. 11. *My table*, if the king was pleased so to order. Sanchez.—It would seem that Siba did not properly understand the king. C.—The Sept. Syr. and Arab. read, perhaps more correctly *u*, “his,” instead of *i*, “my table,” in *shulchani*. “And Memphibosthai ate at David’s table, as one,” &c. H.—He did not merely eat of *the king’s table*, (v. 13,) but at it, *super mensam*, as the Heb. Chal. and Sept. express. M.

Ver. 13. *Feet*, from five years of age. C. 4:4. If we add the seven years and a half of his uncle’s reign, and suppose that David would take this notice of him, as soon as he had it in his power, after the taking of *Jerusalem*, we may conclude that he was about thirteen years old when he was presented to the king, and behaved with the most engaging modesty and respect. If he had already a son, (v. 12,) we may allow a few years more. H.

2 KINGS 10

Ver. 2. *Naas*, whom Saul had defeated, and who on that account is supposed to have received his rival more willingly, (C.) when he had retreated into the country of Moab. 1 K. 22:3. After receiving many presents from Naas, he retired to Odollam. S. Jer. Tradit. M.—Though the Israelites were not to seek the friendship of these nations, (Deut. 23:6,) they were not forbidden to make a return of gratitude. M.

Ver. 3. *It*. Thus, by their insinuations, they pervert the good dispositions of their prince, and by too much policy bring ruin on the nation. H.—History affords many examples of similar effects of worldly wisdom. M.

Ver. 4. *Away*, having forced them as it were to go into mourning for the deceased king. These nations adopted the same customs as the Hebrews: they cut their hair, and rent their garments, to express their deep affliction. Isai. 15:2. The Arabs would deem it a great insult, and a piece of irreligion, to shave their beard. Darvieux vii. p. 175. Plutarch (Agesil) observes, that the Lacedemonians obliged those who

acted in a cowardly manner in war, to wear only one wisker: and Herodotus (ii. 121,) takes notice of a person who, in contempt, cut off the beard on the right cheeks of some soldiers, who were placed to guard the body of his brother, who had been gibbeted, having first made them drunk, that he might take away the body. The *garments* (Aquila says, “the tunic,” Sept. “the cloak, *or mandua*,” which is a military garment used in Persia) were cut (C.) for the same purpose, like our spencers, (H.) that the ambassadors might be exposed to derision, as breeches were not usually worn, (C.) except by priests officiating. D.—This was in contempt of circumcision. M.—Yet we cannot suppose, but that the ambassadors would procure something to cover themselves before they arrived at Jericho, where they remained till their beard and the hair of their head (1 Par. 19) were grown. The city was not rebuilt, but there were some houses in the territory of that devoted place. Jos. 6:26. H.

Ver. 6. *Rohob*, the capital, between Libanus and Antibanus.—*Soba* was subject to Adarezer. C. 8:3.—*Maacha*, at the foot of Hermon.—*Istob* (Heb. *ish tob*) signifies, the man, or prince, or “the master of Tob,” (C.) where Jephthe lived. Judg. 11:5. D. Salien.—Josephus thinks that Istob is the name of a fourth king, who, together with the king of Micha, brought 22,000 into the field. The first he styles king “of the Mesopotamians,” (1 Par. 19:6) which Salien explains of the country between Abana and Pharphar, the two great rivers of Syria, (4 K. 5:12,) though, on this occasion, he allows that Adarezer hired forces from the utmost parts beyond the Euphrates. H.

Ver. 7. *Warriors*. The outrage offered to the ambassadors was a sufficient reason. The king of Ammon might have refused to receive them; but he could not, with any propriety, treat them with scorn. “The right of ambassadors has both a divine and human sanction.” Cicero, c. Verrem 3.—The Romans have frequently waged war to revenge such wrongs. Grot. Jur. ii. 18.

Ver. 8. *Ammon*. David was disposed to have lived in peace with this nation: but they voluntarily provoked his arms, after he had made such havoc upon all the neighbouring idolaters, and thus draw down the scourge of Providence; who suffers those to be blinded whom he has resolved to punish. The preparations for this war seem to have been greater than usual, and it continued for a longer period, and in the end proved destructive to all. H.—*Gate of Medaba*. Paral. Besides the 33,000 auxiliaries (v. 6) and the natives, 32,000 chariots of war were hired from beyond the Euphrates. 1 Par. 19:7.

Ver. 12. *City*, Jerusalem, the metropolis; or, all *the cities* of Israel.

Paral.

Ver. 15. *Together*, expecting that David would punish them farther. M.

Ver. 17. *Helam*. Ptolemy mentions *Alamata*, on the Euphrates. But perhaps we ought to read the Heb. *Lehem*, "he came upon them." See 1 Par. 19:17. Some translate, "he came to their army."

Ver. 18. *Hundred*. Paral. *thousand*, allowing ten men for each chariot. D. M.—*The men* is omitted in both texts. See C. 8:4. H.—*Horsemen*. Paral. reads, *footmen*, supplying what is here omitted, (Salien) so that 87,000 Syrians perished, unless there be a mistake of the transcribers. C.—*Smote*, though not perhaps with his own hand, as he slew so many thousands by means of his army. M.

Ver. 19. *Before Israel*. Heb. and Sept. only read, "And when all the kings, servants of Adarezer, saw that they were smitten before Israel, they made peace with Israel, and served them," &c. H.—The addition is not found in the ancient version of S. Jerom. These tributary kings lived in Syria, and some perhaps beyond the Euphrates. See Ps. 59. C.—The army had consisted of 145,000 men. After the loss of 87,000, *the servants of Adarezer went over to David, and served him*. Paral. M.

2 KINGS 11

Ver. 1. *Year*. Heb. "at the end of the year," (Chal. Syr.) which may be explained either of the year after the preceding engagement, or at the end of the civil year, in the autumnal equinox, (C.) or of the sacred year, which begins in the spring, (H.) when kings more commonly go to battle, about the month of March. M.—In hot countries they make a campaign also in autumn.—*Ammon*. They had not been sufficiently chastised, as they had saved themselves within their strong cities. They had added to their other crimes, that of stirring up the Syrians against David. C.—*Rabba*, the capital of Ammon, which Polybius calls "Rabatamana." See C. 5:8. H.

Ver. 2. *Noon*. He had been reposing, according to custom. C. 4:7. C.—But the devil was not idle. He was meditating a temptation and crime, which involved a great part of the remainder of David's life in misery. H.—He had reigned 18 years, and lived 48, almost without blame. Salien, A. 2998.—*His house*, as the Heb. explains it. The Vulg. *might* insinuate that the woman was upon "the roof of her house." But she was probably in her garden, as the Jews have their baths in the open

air. They are frequently obliged to purify themselves. C.—The house must have been very near David's palace. Salien.

Ver. 3. *Eliam*. By a transposition of letters, he is called Ammiel, in 1 Par. 3:5. Both words signify "my people is God's." This son of Achitophel (C. 23:34,) was one of David's valiant men, as well as Urias, who is styled *the Hethite*, being born at Eth; (S. Jer. Salien) or on account of his extraction, or because he or his ancestors (H.) had performed some great exploit against that nation; as Germanicus, Africanus, &c. received those titles among the Romans, for conquering the Germans, &c. C.—Eth was a place near Hebron. Adric. 128. M.—The name of Bethsabee is also different in Paral.; the last *b* in Heb. being changed into *v*. *Both-shua*, *both-al-i-am*; instead of *Both-shoba*, *both-am-i-al*. H. Kennic.—The grandfather of Bethsabee is supposed to have revolted against David, to revenge the wrong done to her. T. A. Lapide. "Let the weak tremble at the fall of the strong." S. Aug. in Ps. l.

Ver. 4. *Purified*. Lit. "sanctified." Heb. and Sept. "for she was," &c. H. —*Hoc ideo additum ne miraremur illico eam concepisse*. Grot. Arist. Anim. vii. 20.—Women were obliged to bathe after such actions. Lev. 15:18.

Ver. 8. *Feet*. As they did not wear stockings, this practice was very common after a journey. David thus insinuated that Urias might take his rest, and go to his wife, that so he might suppose that the child was his own, and the crime of Bethsabee might be concealed. C.—*King*, as a mark of honour, but in reality that he might be more excited to indulge his pleasures. Abulensis. M.

Ver. 9. *House*, in the court, for the guards. See Athen. v. 2. &c.

Ver. 10. *Journey*, of thirty hours' length. Adrichomius.

Ver. 11. *Ark*. Most people suppose that the ark and the priests were before Rabba, as they seem to have been present in all expeditions of consequence. M. C.—but, at any rate, the ark was covered with skins or veils, even in the tabernacle at Gabaon, or at Sion. H.—*Thing*. He binds himself by an oath not to gratify his natural inclinations, that the king might desist from pressing him any farther. Salien.—But David resolves to endeavour to make him forget his oath, during the moments of intoxication. The valour and temperance of Urias, and divine Providence, render all his craft useless; and a concatenation of crimes cannot hide the original offence. H.

Ver. 13. *Couch*. It seems he was one of the guards. Josephus says he

was Joab's armour-bearer, (Ant. vii. 7.) and one of David's heroes. C. 23:39.

Ver. 14. *Morning* of the fourth day, as Urias staid three nights at Jerusalem. It is not clear that he was intoxicated the last of them. On that night David permitted him to act as he should think proper; and finding that he obstinately persisted in the resolution of not going to sleep with his wife, he had recourse to the last and most barbarous expedient of making way for his own marriage with the woman, as he saw this was the only method left for him to save her honour. The utmost expedition was requisition, as many days must have elapsed before she perceived her situation; (H.) and if many more should pass over, it would be manifest to the world that she had been guilty of adultery, and must either be stoned, or, if David spared her, he must bear the blame. Salien.—*Urias*. The fable of Bellerophon being sent by Proetus to Jobates, king of Syria, with a letter, desiring the king to put the bearer to death, seems to have been copied from this history. Their letters have become proverbial. Chry.

Aha Bellerophonem jam tuus me fecit filius,

Egomet tabellas detuli ut vincirer. Plaut. Bacchide.

Ver. 15. *Die*. We no longer behold the genius of that David who would not hurt his persecutor. What a change does a shameful passion introduce in the whole conduct of a man! and how does one false step conduct from one abyss to another! *Proprium humani ingenii est odisse quem læseris*. Tacit.—David could no longer bear the sight of a man whom he had injured so grievously. C.

Ver. 17. *Also*. Hence David prays with reason; Deliver me from blood (*sanguinibus*) of many slain. He was answerable for all Cajetan.

Ver. 21. *Jerobaal*? Hebrews write Jeroboseth, to avoid the mention of Baal, as they also do with respect to the name of Isboseth, who was probably called Isbaal. C. See Judg. 9:57.—Joab supposed that David might probably adduce this instance, to shew the danger of approaching too near the wall, as it had proved destructive to part of his army, and had been fatal to Abimelech. But it seems the messenger did not allow him time to express any resentment, before he told him the agreeable news, which he desired so much to hear, v. 24. H.

Ver. 26. *For him*. We may apply to her tears those words of Lucan:

Lachrymas non sponte cadentes

Effudit, gemitusque expressit pectore læto.

“None affected more sorrow for the death of Germanicus, than those who rejoiced the most at that event.” Tacit. An. ii.—The mourning for the dead usually lasted seven days; (Eccli. 22:13) and after that period, David seems to have married Bethsabee. Abulen. q. 21.

Ver. 27. *Lord;* not that David had married the woman, but on account of his former conduct towards her and her husband. M.—The canon law forbids the marriages of those who have been accomplices in the death of their former partner; and some have thought that this marriage of David was null. But this is inaccurate; and the fruits of it were (C.) all deemed legitimate. See 1 Par. 3:5. H.—The Rabbins even pretend that David was guilty of no sin in marrying Bethsabee during the life-time of Urias; as the latter, they say, must have given her a bill of divorce when he went to war. Grotius.—But why should we excuse an action which was so severely condemned and punished by God? C. 12:1. &c. Ps. 1. C.—In David’s conduct, we here behold a complication of the basest passions of lust and cruelty; which make David neglect the sanctity of an oath, (v. 11) and attempt to ruin, by drunkenness, the soul of one to whom he was much indebted; and, afterwards, to expose him to an untimely death, perhaps without repentance; if indeed Urias exceeded the bounds of moderation. This however is not certain; as the word *drunk* is often used to denote a degree of blameless conviviality. Gen. 43:34. Yet the design of David was equally criminal. How soon may the man *according to God’s own heart*, fall from his elevated station into the depth of the abyss! *Wherefore let him that thinketh himself to stand, take heed lest he fall.* 1 Cor. 10:12. H.

2 KINGS 12

Ver. 1. *Unto him*, after the birth of the child. A whole year had nearly elapsed, and David continued blind and impenitent. The spirit of prophecy had left him; and, though he was clear-sighted, and equitable enough to punish the faults of others, he could not discern his own picture, till Nathan had removed the veil. The prophet acted with the utmost prudence, and did not condemn the king till he had pronounced sentence on himself. It is commonly supposed that the interview was private. S. Chrysostom believes that the chief lords of the court were present; which would enhance the discretion of Nathan, as well as David’s humility. C.

Ver. 3. *Daughter.* All these expressions tended to shew the affection of the owner for this pet lamb. H.—In Arabia, one of the finest is

commonly fed in the house along with the children. Bochart, Anim. T. i. B. ii. 46.—It is not necessary that every word of this parable should have been verified in Bethsabee. C.—Many things are usually added for ornament. M.—Yet she had been treated in the most tender manner by her husband, who had her alone, while David had eighteen wives. H.

Ver. 4. *To him.* This wanton cruelty caused David to pronounce him deserving of death; as simple theft was punished with only a four-fold restitution. Ex. 22:1. Judges sometimes diminish, and at other times increase, the severity of the law, according to the dispositions of the offenders, which lawgivers could not exactly foresee. C.

Ver. 6. *Fold.* Sept. “seven-fold,” which Grabe corrects by the Heb. H.—David lost four of his sons; the first born of Bethsabee, Amnon, Absalon, and Adonias: and saw his daughter Tamar, (C.) and his ten inferior wives, dishonoured, in punishment of his crime. M.

Ver. 7. *The man,* against whom thou hast pronounced sentence, and who has treated thy neighbour with still less pity. H.

*Mutato nomine de te
Fabula narratur.* Hor.

Ver. 8. *Wives.* We know of none that David married. But, as king, he enjoyed alone that privilege. Grot. C. 2:7. and 16:21.—*Unto thee.* Heb. “I would have given thee such and such.” C.—Sept. “I will moreover give thee like unto these;” a continuation of prosperity. H.—This singular love, which God was still disposed to manifest unto David, touched his heart with peculiar force. Salien.

Ver. 10. *House.* What a dismal scene opens itself to our view during the remaining part of David’s reign! H.—Scarcely one of his successors was free from war; even Solomon was disturbed by the rebellion of Jeroboam, &c. and many of David’s family and descendants came to an untimely end, v. 6. C.—Six sons of Josaphat, all Joram’s, except one, Josias, the children of Sedecias, &c. 4 K. 25. &c. W.

Ver. 11. *I will raise,* &c. All these evils, inasmuch as they were *punishments*, came upon David by a just judgment of God, for his sin; and therefore God says, *I will raise,* &c. But inas much as they were *sins*, on the part of Absalom and his associates, God was not the author of them, but only permitted them. Ch.—God permitted the wicked prince to succeed for some time, that he might punish David. C.—*Neighbour*, most dearly beloved. To be treated ill by such a one, is doubly severe. Ps. 54:15. M.

Ver. 12. *Sun*, publicly. C. 16:22. How abominable soever this conduct of an unnatural son must have been to God, he says, *I will do this*; because, when he might have prevented it by a more powerful grace, or by the death of the delinquent, he suffered him to carry his infernal project into execution. H.

Ver. 13. *Sinned*. His confession was sincere, and very different from that of Saul, 1 K. 15:24. "The expression was the same; but God saw the difference of the heart." S. Aug. con. Faust. xxii. 27.—*Sin*. He has remitted the fault and the eternal punishment, and he has greatly diminished the temporal chastisement, and will not inflict instant death, as he seemed to have threatened, v. 10. C.—"The speedy remission shewed the greatness of the king's repentance." S. Amb. Apol. 2.

Ver. 14. *Occasion*. Lit. "made" almost, in the same sense, as God threatened to do, what was effected by Absalom, v. 12. David did not co-operate with the malice of infidels; but he was responsible for it: in as much as he had committed an unlawful action, which gave them occasion to blaspheme God, as if he had not been able to foresee this scandalous transaction. Thus God and religion are often vilified, on account of the misconduct of those who have the happiness to be well informed, but do not live up to their profession: but this mode of argumentation is very fallacious and uncandid. It ought, however, to be a caution to the servants of the true God, never to do any thing which may have such fatal consequences; and alienate the minds of weak men for the truth.—*Die*. Thus infidels would see, that God did not suffer David to pass quite unpunished. H.

Ver. 15. *Of*. Heb. "it was sick" (C.) of a fever.

Ver. 16. *A fast*, (*jejunavit jejunió*) denotes, with more than ordinary rigour. Salien.—*By himself*. Heb. "he went in, and lay all night upon the ground." H.

Ver. 18. *Day*. After his birth, when he had received circumcision; (Salien) or on the 7th day since the commencement of his malady. C. M.

Ver. 23. *To me*. No instance of any one being raised from the dead had yet occurred; though David did not disbelieve its possibility. M.

Ver. 24. *Wife*. She had partaken in his affliction and repentance. The Jews say that David told her the divine oracle, which is mentioned 3 K. 1:13, 17, that her next son should succeed to the throne. Salien (A. 3000) supposes that he was conceived in May, two months after the

death of Bethsabee's first-born, and came into the world about the time of the Passover.—*Solomon*, "the pacific." See 1 Par. 22:9. M.

Ver. 25. *Amiable to the Lord*. Or beloved of the Lord. In Hebrew, *Yedideya*. Ch.—*Loved him*, is not expressed in Heb. "because of the Lord." H.—Theodotion, "in the word, or agreeably to, the order of the Lord." Solomon never went by the name which God here gives him, (C.) except in this place. M.—It shews the gratuitous predilection which God had for him; but affords no proof of his predestination to glory, of which there is too much reason to doubt. C.

Ver. 27. *The city of waters*. Rabbath, the royal city of the Ammonites, was called *the city of waters*, from being encompassed with waters. Ch. See C. 5:8.—The Heb. in the preceding verse seems to insinuate, (H.) that "he had taken the royal city." But he was only on the point of doing it, or had, perhaps, made himself master of some part of it. Here the Heb. "I have taken," may be explained in the same sense, unless *the city of waters* were the lower part of Rabbath, lying on the Jaboc. Junius translates, "He cut off the waters, which entered the city;" and Josephus favours this explanation. It seems the siege lasted about two years. C.—Antiochus took this city, by depriving the inhabitants of water. Polyb. v.

Ver. 28. *Take it*. The higher, and more impregnable part; which honour Joab reserved for David.

Ver. 30. *King*. Heb. *Malcam*, "their king." Moloc, "king," or the chief idol of the Ammonites. It was forbidden to use the ornaments of the idols on Chanaan, but not of other nations. This crown might be worth a talent, on account of the gold and precious stones; (1 Par. 20:2. Sanchez. Bochart,) or it might weigh so much as almost 87 pounds, (C.) or above 113 pounds English. H.—such immense crowns were sometimes suspended for ornament, over the throne; as Benjamin of Tudela says was done by the emperor Commenes. Pliny describes one of nine pounds; and Athenæus (v. 8,) another of 80 cubits, or 40 yards (H.) in circumference. C.—The idol, or the king of Ammon, (M.) might have one of the like nature, suspended. The Rabbins say David caused it to hang in the air by means of a load-stone; as if it would attract gold! C.

Ver. 31. *Sawed*. Heb. "he put *them* under saws, and under rollers of iron, and under knives," &c. H.—The Jews say that Isaias was killed by being sawed asunder; to which punishment S. Paul alludes. Heb. 11:37. M.—*Brick-kilns*, or furnaces. Ps. 20:10. Muis.—David and his companions were thrown into the fiery furnace. Dan. 3:6, 11, Est. 13:7. C.—Some condemn David of excessive cruelty on this occasion.

T. Sanctius.—But the Scripture represents his conduct as irreproachable, except in the affair of Urias; (3 K. 15:5,) and at this distance of time, we know not the motives which might have actuated him to treat his enemy with such severity. The Ammonites had probably exercised similar cruelties on his subjects. See 1 K. 11:2, Amos 1:13. C.—They had shamefully violated the law of nations, and had stirred up various kings against David. M.—Salien blames Joab for what may seem too cruel. But, though he was barbarous and vindictive, we need not condemn him on this occasion, no more than his master; as we are not to judge of former times by our own manners. H.—War was then carried on with great cruelty. C.

2 KINGS 13

Ver. 1. *Thamar* was born of Maacha, as well as Absalom.

Ver. 2. *Her.* He had seen her on some solemn occasions, when virgins were allowed to go out, well attended. At other times they were so strictly guarded, that Amnon thought it almost impossible to gratify his passion, (C.) which made him grow pale. He afterwards feigned himself to be more sickly than he really was, v. 6. H.

Ver. 3. *A very wise man.* That is, a crafty and subtle man: for the counsel he gave on this occasion shews that his wisdom was but carnal and worldly. Ch.—Jonadab seems to be styled Jonathan, C. 21:21. C.

Ver. 4. *King?* to whom every indulgence must be allowed. M.

Ver. 5. *To me.* Heb. “and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it*,” &c. H.—He pretends to be disgusted with food, (C.) unless he see his sister make it ready. H.

Ver. 6. *Messes.* Heb. “cakes, *or* cordials;” what which refresh the heart, and give an appetite. The queen of Perdiccas, of Macedon, baked bread for her servants. Herod. viii. 137. Gen. 18:6.

Ver. 9. *Out.* This conveys the idea of something liquid. C.—It was a thin wafer, (H.) or cake, of which there were different sorts.

Ver. 10. *Chamber.* Heb. *Chadera*, “bed-place,” (Cant. 1:4) where Amnon was lying. C.

Ver. 12. *Folly*, or impiety, so directly contrary to the law. Levit. 18:6

and 9 and 11. H.

Ver. 13. *Thee.* Was she ignorant that such marriages could not be allowed? C.—Some think she was. Grot. M.—Others believe that, in her present situation, she said what first came into her head, to get out of the hands of her brother. The Rabbins pretend that she was conceived before David married her mother, and that the latter was a pagan; so that they suppose there was no relationship between Tamar and Amnon. But this is all asserted without proof. C.

Ver. 15. *Before.* Such changes are not unfrequent in those who give way to disordered passions, as Aristotle (prob. iv.) proves. Semiramis slew her lovers, and among the rest her own son. T.—God caused Amnon to be stung with remorse, and the evil spirit pushed him on to extremities, which filled the palace with scandal and bloodshed. M.

Ver. 16. *Greater,* as being more public; (T.) and all would think her guilty of some horrible misdemeanor. H.—It made the divulging of the crime in some degree necessary. M.—Unhappy woman! why did she not cry out, at least, before the perpetration of the act, as the law directed? Deut. 22:24. Salien, A. 3000.

Ver. 18. *Robe.* Heb. *passim*; long and variegated, like Joseph's. Gen. 37:3. The Sept. call it, *καρπωτός*, to insinuate that it was "adorned with fruits," &c. H.

Ver. 19. *Head,* as if to hide her face. Ezech. 27:30, Jer. 2:37. So Mezentius:

"Canitiem immundo deformat pulvere et ambas
Ad Cœlum tendit palmas." Virgil, *Æneid* x. See *Iliad* ii. C.

—*Crying*, that no one might think she had consented. M.—She probably went directly to her brother's house, and related the affair to him; or he met her in this condition. Salien.

Ver. 20. *Brother.* His disgrace will fall upon the whole royal family, and the king will not bring him to punishment, like another. C.—*Away.* Heb. and Chal. "desolate." M.—Sept. "like a widow."

Ver. 21. *And he,* &c. This is not in Heb. &c. nor in S. Jerom's version. Josephus and some copies of the Sept. read it. But the reason here alleged would not suffice to excuse David. C.—He might think that, as he had shewn such a bad example himself, he could not with a good grace punish others. Sanctius.—This however was requisite, as long as he was king. Whatever faults he might have fallen into, he was not on that account to suffer crimes to remain unpunished; (H.) and it is

supposed that he testified his resentment to Amnon; (Salien, &c.) though the Scripture be silent thereon. H.—Abulensis condemns him for too great remissness. M.

Ver. 23. *Two.* Heb. “full years.” He waited so long, that he might put his murderous designs in execution with less suspicion. H.—*Sheep.* It was esteemed the best husbandry, “to have fine flocks;” *bene pascere*: (Cato) even for the nobility.—*Ephraim*, or Ephrem; (Jo. 11:54) probably near Bethel. Joseph. Bel. v. 33. C.—Nabal had made a feast on a similar occasion. 1 K. 25. Absalom invites his father to avoid suspicion; (M.) though he would be glad at his refusing to come, unless perhaps he would not have hesitated to order his brother to be murdered in his very presence, in order to punish both. H.

Ver. 25. *Blessed him*, wishing him joy. Absalom kept a separate establishment, and had many children. C. 14:27. M.

Ver. 26. *Amnon.* He mentions him as the eldest, and that David might suppose that they were perfectly reconciled. C.—The unhappy father seems for a long time to have expressed a reluctance and foreboding. H.

Ver. 28. *It is I*: the blame will fall on me; I will rescue all from danger. These servants were probably infidels, of Gessur, and fled with their master. M.

Ver. 29. *Mule.* This is the first time we find these animals used to ride on. The judges had fair asses. These mules were not the offspring of horses and asses. They bear young in Syria, (Aristot. anim. vi. 24.) and are little inferior to horses in size, though they are shaped like our mules. Ibid. c. xxxvi.

Ver. 30. *Left.* Fame often magnifies. M.—*Crescit eundo.* H.

Ver. 32. *Mouth.* Chal. Syr. “heart.” Aquila, “because Absalom was in wrath against him.” He had resolved upon his destruction. C.—Perhaps he had expressed his intention to some of the court; and this Jonadab (by whose means the crime had been committed, v. 5) had heard of it. H.

Ver. 34. *Mountain.* Olivet. C.—They had not kept the high road through fear of Absalom; (Abul.) who, on his part, fled out of the country, as no city of refuge was able to protect wilful murderers. H.

Ver. 37. *Tholomai*, or Tholmai, (H. C. 3:3) his maternal grandfather. C.

Ver. 38. *Ceased.* We do not read that he had pursued Absalom before. C.—Now he laid aside all thoughts of punishing him, as he began even to desire to see him again, when he reflected that Amnon had deserved death. H.—Heb. also, “he burnt with a secret desire to receive Absalom.” C. 14:1. Jonathan. Vatab. &c. C.—Prot. “*the soul of king David longed to go forth unto,*” &c. H.

2 KINGS 14

Ver. 2. *Thecua*, twelve miles south of Jerusalem. S. Jer.—Joab causes this unknown woman to come from the country to conceal his design, (C.) hoping that Absalom would be his father’s successor. M.

Ver. 4. *Save me.* So the Jews frequently repeated Hosanna; and David addressed God, *save us.* 1 Par. 16:35. T.

Ver. 5. *Dead.* Some conclude from v. 16, that this is a true history; but it appears rather, that it was only a parable, (v. 19. C.) invented by Joab. M.

Ver. 7. *Heir.* She expresses their sentiments more than their words. C.—Some of the relations might desire to obtain the inheritance. M.—See Num. 35:18.—*Spark.* Posterity is often denoted by a lamp. C. 21:17. Heb. and Sept. “my coal,” reserved to enkindle my fire, (C.) or to perpetuate our *name* in Israel, (H.) or that of his father, to whose title the son succeeded. The mother could claim no inheritance. M.

Ver. 9. *Guiltless*, if the murderer be not brought to execution. I am willing to bear all the blame and punishment. C.—Abigail and Rebecca speak in the same manner. 1 K. 25:24, Gen. 27:13. T.—Though kings may not pardon as they please, yet in this instance David might protect the widow’s son, as there was no witness to prove that he had committed the murder. M.—The woman was not satisfied with the former promise. She wished to extort something more decisive. She intimates that the danger is pressing, and if any misfortune should arrive, she cannot impute it to the king, (C.) which gives him occasion to encourage her the more. H.

Ver. 11. *Multiplied*, or overwhelm me with their numbers. C.

Ver. 13. *Exile*, the banished Absalom, (H.) who, in similar circumstances, has only committed a crime like that which the king is willing to pardon at the entreaty of a poor widow; though all the people of God seem interested for the welfare of Absalom, whom they

look upon as the heir apparent. This was the drift of the whole parable. C.—*To sin*, may be referred to Absalom, who might be driven by despair to worship idols. M.

Ver. 14. *Earth*; so great was the distress of the people at the absence of their darling prince. H.—His death would not bring Amnon to life again. We must not cherish sentiments of eternal enmity.—*Perish*. Chal. “a just judge cannot take the money of iniquity.” Le Clerc, “And cannot the prince (or judge) pardon a man, and devise means to leave his son no longer in exile?” C.—Prot. “neither doth God respect *any* person; yet doth he devise means, that his banished son be not expelled from him.” Let the king imitate this example. H.

Ver. 15. *Before the people*. Heb. also, “through fear, *or* respect for the people,” who generally wished that Absalom might return. H.—Joab was present, (v. 21) and no doubt many others; who, if requisite, might join their prayers with hers. C.

Ver. 16. *Me*. She identifies her cause with that of her son, as if she could not survive his death; or, at least, could not retain the *inheritance*, if he should perish. H.

Ver. 17. *Sacrifice*; perfect and inviolable. T.—*Cursing*, provided he be in the right. M.—Heb. “the king to discern (hear) good and bad;” of consummate wisdom; (v. 20. H.) so that no one can impose upon him.

Ver. 19. *Right*, but he hath ordered me to say all these things. Joab had given her leave to make this declaration, as he perceived that the king’s heart was already inclined towards Absalom, v. 1. M.

Ver. 21. *Boy*. This expression might tend to excuse what he had done amiss; as it shewed also the tenderness of David for Absalom. M.

Ver. 22. *Blessed*. That is, praised, and gave thanks to the king.

Ver. 24. *Face*, though he lived in Jerusalem. C.—This was done, in order that he might enter seriously into himself, and avoid similar excesses. M.—He felt this privation more than exile. H.

Ver. 26. *A year*. Heb. and Sept. “from the end of the days to days.”—Chal. “as it was convenient.” But the Vulg. seems the best, (C.) and is followed by the Prot. version. H.—*Sicles*, including all his hair. The Hebrews wore their hair very long. It does not commonly grow above four inches in a year; so that the hair which was cut off could not weigh 200 sicles. C.—*Weight*. Heb. “after the king’s stone,” *Beeben*; but one MS. has *Boshkol*, with the Sept. “after the king’s sicle (Ken.) weight,” at Babylon, as Pelletier supposes that this work was written

towards the end of the captivity. He allows that Absalom's hair might weigh almost 31 ounces. Some women wear above 32 ounces, if we may believe the hair-dressers. Some suppose that *r* (200) has been substituted instead of *d* (4) or *c*, (20) &c. But all are not convinced that the Hebrew formerly marked the numbers by letters. Sept. have, "100 sicles," (C.) which some attempt to reconcile with the common reading, by saying, that they speak of the sicles of the sanctuary, which were double the weight of the king's sicles. Yet the Alex. and Vat. copies agree with the Vulgate: (H.) and of this distinction of weights there is no proof. The Rabbins assert that the value, and not the weight, of Absalom's hair is given; (C.) and that he made a present of his hair to some of his friends, who sold it to the ladies of Jerusalem, to adorn their heads. Sanctius.—Tirin adopts this sentiment, and ridicules those who say that the weight is meant; as he says, 200 sicles would be equivalent to $8\frac{3}{4}$ Roman pounds, which comes near to Arbuthnot's calculation in English. H.—Bochart reduces the weight to four such pounds, each consisting of twelve ounces; and he supposes that the hair was so heavy, on account of the gold dust with which it was covered, according to the fashion of those times. Joseph. viii. 1.—But this weight would be only accidental. C.—Josephus (vii. 8.) intimates, that Absalom's hair was "cut every eight days," or "for the space of eight days." It is quite incredible that it should weigh 200 sicles, or five minæ of Alexandria, each consisting of twelve ounces. The Latin interpreter reads, "every eight months." C.—S. Epiphanius and Hero have 125 sicles, or about 31 ounces. H.—The Babylonian sicle, here mentioned, was only the third part of that used by the Hebrews. D.

Ver. 27. *Sons*, who all died before their father. C. 18:18.—*Thamar*, in memory of his sister; (Abul.) or this Thamar received the name from her aunt, who resided with Absalom. M.—Some Greek and Latin copies add, that she was married to Roboam, the son of Solomon, by whom he had Abias. But this addition is of no authority, and can hardly be reconciled with chronology. We read that Roboam espoused Maaca, the daughter of Absalom; (2 Par. 11:20) but she might be only his grand-daughter, by Thamar. C.—Josephus had adopted this addition. H.

Ver. 29. *To him*. Joab, like a crafty courtier, would neither disoblige the king nor the prince, and therefore wished not to meddle in this affair; as he might either excite the suspicions of the own, or the resentment of the other. C.

Ver. 33. *Kissed Absalom*, and thus was reconciled to his prodigal son. Luke 15:20. The ungrateful wretch only took occasion, from his

father's goodness, to alienate the minds of the people from him, by insinuating that he neglected the welfare of the people. H.

2 KINGS 15

Ver. 1. *Before him.* Romulus instituted the 300 guards, whom he called *Celeres*, for the like purpose. C.—Absalom's ambition could not wait patiently for the death of his father, who was not yet sixty years old, and had been first anointed forty years before, v. 7. He looked upon himself as the heir apparent, Amnon being now slain, and Cheliab (or Daniel) either dead, as it is thought, or unfit for government, while Solomon was only eight years old. Salien.—The quality of his mother, and his own personal qualifications, made him despise his brethren, and he began to assume the equipage of a king. C.—David considered this as only the effect of juvenile vanity, and he had not a mind to irritate him, without the utmost necessity. Salien.—Heb. “Absalom prepared for himself a chariot, (Prot. chariots) and horses,” &c. H.—It is not certain whether he had any other horsemen but those who mounted the chariots. Horses were then very scarce in Israel. C.—Adonias afterwards imitated his brother's ambition, during his father's life; (3 K. 1:5) so that *evil* was continually raised up against David, out of his *own house*. C. 12:11.

Ver. 2. *Israel.* Absalom rises early for wickedness. He assumes the character of a more zealous and disinterested judge, as if to contrast his conduct with the remissness of some appointed by the king; though the Holy Ghost bears witness to the integrity of David. C. 8:15. Who would not be deceived by such appearances, if the arts of hypocrites had not taught us to examine things to the bottom, and to be upon our guard? *If thy eye be evil, thy whole body will be darksome.* The intention decides all. H.

Ver. 5. *Kissed him.* Engaging affability! How often abused by the ambitious, for similar purposes! H.—Thus acted Otho. *Protendens manum, adorare vulgus, jacere oscula et omnia serviliter pro dominatione.* Tacit. Hist. i.—“Stretching out his hand, he bowed to the common people, dispensing his kisses at random, and performed all the acts of servility to obtain the throne.” H.

Ver. 6. *Enticed.* Heb. “stole.” The people were not aware of his designs. C.—Absalom rendered them dissatisfied with the present government, and led them to expect better days, under his administration. H.

Ver. 7. *Forty*, which Vatable dates from the time when the people petitioned for a king; Salien, from the first anointing of David. M.—It is probable enough that this number has been substituted instead of *four*, which Josephus, Theodoret, Syr. Arab. and many Latin MSS. read; and Absalom would employ this term in securing the interest of Israel, before he declared himself openly their king. C.—He had been so long at Jerusalem, since his return. Salien.—The canon of Heb. verity, supposed to be made about the ninth century, is said (by Martinney. H.) to be altered by some correcting hand, from four to forty. Kennicott.—This is the famous Memmian canon, which Theodulph, bishop of Orleans, is believed to have ordered, as the standard of truth, according to the Hebrew copies of that day: (17. The Vulgate of Sixtus V. in that passage, as well as in the present, reads the smaller numbers, as he was guided by the best *Latin* copies, whereas Clement VIII. has also consulted “the Heb. fountains.” The former, says Kennicott, (Diss. ii. p. 205) “seems to have been printed on a juster plan ... and the old Latin version is likely to be found more pure in the edition of Sixtus than in that of Clement, since the latter seems to have corrected his Latin by the modern (i.e. the corrupted) Heb. copies.” Dr. James observes, that “almost all the Latin editions received in the Church, for many years, (preceding 1590) agree with Sixtus,” who here reads *quatuor*, with many others; so that Grotius is well supported in having pronounced so decisively, “without doubt there is a mistake, two letters having been added at the end of *arba*. The thing itself declares that *four* years had elapsed.” Kennicott.—It appears to be indubitable, that some mistakes have taken place with regard to numbers. But that this place is incorrect may not be so certain, as the chronology of Salien, Usher, &c. explains it well enough. The Hebrew text was esteemed more correct when the last editions of S. Jerom, and of the Vulg. were given, than it is at present. H.

Ver. 8. *Lord*. The pretext seemed very bad, since he ought not to have delayed so long to perform his vow. Moreover, the usual places for sacrifice were Gabaon or Sion. But Absalom might plead a respect for the patriarchs, who were buried at Hebron. S. Jer. Trad. M.

Ver. 10. *Spies*, or men to give a plausible appearance to his ambition, and to insinuate that all was done according to order, and with David’s approbation. “The first word (or step) is the most difficult,” on such occasions; (Tacit. Hist. ii. Grot.) and those who find themselves incautiously entangled, find a repugnance to recede. H.—*Reigneth*. He was solemnly anointed. C. 19:10. M.

Ver. 11. *Design*. Their hearts had been stolen, v. 6. They only meant to

do honour to the prince, but by no means to join in his rebellion, like the rest. C.

Ver. 12. *Achitophel*, the grandfather of Bethsabee; to revenge whose dishonour, he had instigated the young prince to revolt, and had planned his rebellion; (Salien) so that he was every ready to lend his assistance. C.

Ver. 13. *Absalom*. How came they to abandon a king, appointed by heaven, and adorned with so many virtues? God was resolved to punish him. Many are always desirous of novelty. David had lately been guilty of two scandalous crimes. Joab remained unpunished, and arrogant; the judges neglected their duty, &c. v. 3. Some had still a partiality for the family of Saul. C. Grotius.

Ver. 14. *Ruin*, of a house falling. Heb. “evil.” David gives way to the fury of the rebels, hoping that they will enter into themselves, without bloodshed. He departs on foot, like a penitent, acknowledging the justice of God. Fear does not prompt him to leave Jerusalem, which was a place of such strength, (C. 5:6) nor are his attendants abandoned on a sudden by that courage, which made some of them a match for a whole army. David disposes of all things with great coolness and prudence. C.—He wishes to appease God. M.

Ver. 16. *Concubines*. That is, wives of an inferior degree, (Ch. Gen. 25. W.) who might perhaps have some influence to pacify the rioters.

Ver. 17. *House*, or palace, (H.) at the foot of the walls, (C.) that all who were well disposed, might join the king’s standard. Heb. “in a place that was far off;” (H.) or, “this house of flight (this family of David, in flight) stopped.” C.

Ver. 18. *Phelethi*, the king’s foreign guards, of Philistine extraction. C. 8:18.—*Gethites*, who had been probably induced to enter his service by Ethai, v. 19. C.—*Men*. This number David kept up, in honour of those valiant companions who had defended him at Odollam, &c. Salien.—It is observable, that David is attended only by his own family, and by strangers; representing Jesus Christ, who rejects the Synagogue and its sacrifices, while he makes choice of the Gentiles. C.

Ver. 19. *Ethai*. Many assert that he was the son of Achis, and had embraced the true religion. M.—*King*; Absalom, who will not molest you. H.—Some translate the Heb. “Return from the king.” Syr. Arab.

Ver. 20. *The Lord*. Heb. “mercy and truth with thee.” As thou hast acted towards me, so mayest thou be rewarded. H.

Ver. 23. *Cedron*. Heb. *nachal Kidron*, may signify, “the shady torrent,” or “vale,” as it is styled by Josephus. It does not take its name from cedars. It is dry in summer, and when filled with water, in only three steps across. Doubdan xxvii.—*Desert*, of Bethel, (C.) or of Jericho, where S. John Baptist and our Saviour dwelt for some time. David passed over Kedron, only after he had dismissed the priests. M.

Ver. 24. *Went up* to the ark, or along with the rest. C.

Ver. 25. *City*. Abiathar had consulted the Lord for David, and received no answer; whence the king concluded that he had not suffered enough. M.—David displays a faith which could hardly have been expected of the carnal Jews. He confesses that God will reward the virtuous, and punish the wicked, independently of the ark, the symbol of his presence, and of which he deemed himself unworthy. C.

Ver. 27. *Seer*, supposing he was high priest, along with Abiathar, he might be thus addressed as one who consulted God by the ephod, as he might also, if he presided over the prophets, like Chonenias. 1 Par. 15:22. Dionysius. M.—Heb. “*Art not* thou a seer?” a prudent man, who may be of greater service to me in the city; (H. or) seest thou not “the state of my affairs?” Sept. “See and return.” Follow my advice, or then act as your own wisdom dictates. C.

Ver. 30. *Weeping*, &c. David on this occasion wept for his sins, which he knew were the cause of all his sufferings. Ch.—*Barefoot*, like a criminal, or one in mourning. Isai. 20:4, Ezech. 24:17. C.—*Covered*, that the people might not see him. W.

Ver. 31. *Infatuate*: “render useless;” (Theodotion) “dissipate,” Sept. C.—God hindered the wise counsel of Achitophel from being regarded. H.

Ver. 32. *The Lord*, before he lost sight of the holy city, where the ark was kept. C.—*Arachite*, a convert, (M.) from Arach, or Edessa. S. Jerom. Trad. in Gen. x.

Ver. 33. *To me*, as he was perhaps advanced in years, though very prudent. M.

Ver. 34. *Defeat*; (*dissipabis*) “render of no effect.” H.—Thus princes keep spies in an enemy’s country. C.

Ver. 1. *Siba* was a mean character, but of sufficient discernment to judge that David would gain the day. He came to calumniate his master; and David paid too much attention to him, though his testimony would not have been received in a court of judicature. C.—We must reflect that the mind of David was full of trouble, and devoid of suspicion. H.—But he did wrong (W.) in condemning Miphiboseth unheard.—*Raisins*. See 1 K. 25:18. C.—*Figs*; (*palatharum*) which are often called *caricarum*. M.—Heb. *mea kayits*, “a hundred of summer” fruits, like fresh grapes, (Num. 13:21) and other fruits, gathered after harvest time. Mic. 7:1.

Ver. 2. *Loaves*. Heb. “and to fight.” But the Sept. and the Masorets reject the letter *l*, which causes the difference. C.

Ver. 3. *Father*: a very improbable story, as the son of Jonathan was lame, and all Israel had declared for Absalom. M.

Ver. 4. *All*. In the East, crimes are generally punished with the loss of goods. C.—*Kings*. He intimates that he had not spoken against his master, with a design to obtain his effects. M.

Ver. 5. *Bahurim*, a fortress of Benjamin, about an hour’s walk east of Bethania. Adric. xxviii.—It signifies, “chosen youths;” and it is called Almut, or Almon, “youth.” 1 Par. 6:60. &c. Hither Phaltiel conducted Michol. C. 3:16. C.

Ver. 7. *Belial*; contemner of the laws, and murderer. M.

Ver. 9. *Dog*. David’s nephew was moved with indignation. He could easily have punished the insolence of Semei. H.

Ver. 10.—11. *Hath bid him curse*. Not that the Lord was the author of Semei’s sin, which proceeded purely from his own malice, and the abuse of his free-will; but that knowing and suffering his malicious disposition to break out on this occasion, he made use of him as his instrument to punish David for his sins. Ch.—He adored the justice of God; who is often said to do what he does not hinder, or what he only permits. E.—David is here a noble figure of Jesus Christ, excusing his executioners, (H.) and receiving the insults of the Jews, without complaining. C.—If Semei had not been guilty of sin, but acted according to God’s will, he could not have been justly punished. 3 K. 2. W.

Ver. 12. *Affliction*, of which he makes a sort of sacrifice, being convinced that God will not reject the contrite and humble heart. Ps. 50:19. C.

Ver. 13. *Earth*, like a man in fury. Acts 22:23.

Ver. 14. *There*, on the hill side, (H.) at Bahurim, v. 5. M.

Ver. 16. *Arachite*; perhaps descended from the ancient Aracites, who dwelt near Arad and Tripoli, where the pretended Sabbatic river is said to flow; (Jos. Bel. ii. 13.) or rather, as the names are written in a different manner, this person might be a native of Arachi, in Benjamin, west of Bethel. Jos. 16:2. C.—See C. 15:32.—*Friend*. This was his peculiar title of office. 1 Par. 27:33. C.—*King*. (*Salve*.) Lit. “Hail, O King,” in both places. The salutation is repeated for greater emphasis. H.

Ver. 17. *Friend*. He rather accuses him of treachery. H.—But he does not mention the name of *king*, or of *father*, lest it should too plainly speak his own condemnation, as an ungrateful rebel. Salien.

Ver. 18. *Chosen*. (*Vox populi, vox Dei*) Private people are not commonly able, or allowed, to judge of the right, which the prince has to the throne. But here Absalom was manifestly an usurper; and many still adhered to David. C.—Chusai assumes the character of a courtier, and flatters the prince; (Salien) who ought to have been on his guard. See C. 15:34. C.

Ver. 21. *Their hands may be strengthened*, &c. The people might apprehend lest Absalom should be reconciled to his father; and therefore they followed him with some fear of being left in the lurch, till they saw such a crime committed, as seemed to make a reconciliation impossible. Ch.—This was the most heinous outrage that a son could offer to his father. Jacob resented it to the last. Gen. 49:4. Amyntor devoted his son Phoenix to all the furies, for a similar offence. Iliad ix. Armais treated the wives of his brother Sesostris in this manner, when he had resolved to rebel. Joseph. c. Ap. i.

Ver. 22. *Israel*, who saw him enter the tents, (C.) on the flat roof. C. 11:2. and 12:11. H.—The wives of the conquered king were reserved for the victor. Smerdis married all the wives of his predecessor, Cambyzes. Herod. iii. 68. and 83. C.

Ver. 23. *Absalom*. It tended to promote the end which was desired, (H.) whether good or bad. His prudence is hyperbolically compared with the divine oracles; (M.) and his authority must have had great weight, since David began to take precautions, only after he had heard that Achitophel had joined the rebels; and Absalom was persuaded (C.) to perpetrate so foul and unnatural a crime publicly, no one daring to make any opposition. Chusai was silent; as he was aware that, if he

began to contradict this counsellor at first, he would only incur suspicion. H.—The unjust commonly endeavour by all means to attach people to themselves: but God, in the end, turns their counsels against themselves. W.

2 KINGS 17

Ver. 1. *This night.* Achitophel has a mind to shew that he is not only an able statesman, but a good general. H.—On such occasions, expedition is of the utmost consequence, that the people may not have time to enter into themselves, or to concentrate about their lawful king. “Nothing is more delightful than haste in civil discord, where action is more requisite than consultation.” By delays, “he would give the wicked an opportunity to repent, and the good would unite together. Crimes are confirmed by rushing on; good counsels by deliberation.” *Scelera impetu; bona consilia mora valescere.* Tacit. Hist. i.

Ver. 2. *Handed.* He has not had time to collect forces.—*Alone.* Heb. also, “the king also;” so that the people will be saved by flight. H.

Ver. 3. *One man.* They will return with such unanimity, when their leader is cut off. M.—David was the *one man* whom his son desired to kill, as the latter was the only one whom David ordered to be spared. C. 18:5. H.—Heb. seems rather transposed: “I will bring back all the people to thee, as all the people, whom thou seekest, are returned; and all the people shall be in peace:” or, ... “when all those, whom thou desirest, shall be returned, &c. C.—Sept. “as a bride returns to her husband; only the soul of one thou seekest, and peace shall be to all the people.” H.

Ver. 7. *This time,* though he displays such prudence on all other occasions; or, “at this time” the situation of affairs is such, that it may prove dangerous to push people, who are already desperate, to extremities. Here we behold, how different sentiments may appear equally plausible. H.—*Mind,* reduced to despair. The maxim is beautiful, as well as the comparison. See Osee 13:7, Prov. 17:12, Lam. 3:10.—*People.* Heb. adds, “in the night;” or, “he will not suffer the people to pass the night” in repose. C.—He will not entrust his person to a faithless multitude, but will be surrounded with a chosen band, with whom he may escape, even though the rest should flee. H.—Achitophel had represented David abandoned by his men. M.

Ver. 9. *First.* Heb. “If they attack them at first.” C.—Report will easily represent the engagement as unfavourable to Absalom; and this will be readily believed, as all are convinced of David’s valour. H.—Nothing ought to be risked in such beginnings. C.

Ver. 10. *Man.* Heb. “the son of valour himself.” Achitophel, or any other. M.

Ver. 11. *Of them,* their general. Heb. “and thy face shall go to battle.” Ex. 23:14.

Ver. 12. *Dew,* which there falleth every night, in summer, like rain. Deut. 33:28. Some of the light armed troops of the Romans were called *Rorarii*, because they fell upon the enemy, and began the battle.

Ver. 13. *Ropes,* armed with hooks, to pull down the walls, and to move the battering engines. All the discourse of Chusai tends to fill the mind of the young prince with vanity; as if he could overcome all opposition when surrounded with the armies of Israel, (C.) at the head of which he would appear, instead of Achitophel, v. 1. M.

Ver. 14. *Profitable,* to the cause of Absalom, more than that of Chusai, which was also very plausible. H.—*Lord.* The Scripture always directs us to fix our thoughts on God, as the arbiter of all human affairs. C.—Heb. “for the Lord had ordained to dissipate the good counsel,” &c. H.—“Plerumque qui fortunam mutaturus est consilia corrumpit, efficitque, quod miserrimum est, ut quod accidit, etiam merito accidisse videatur, et casus in culpam transeat,” Peterc. ii.

Ver. 15. *Thus.* He discloses the secrets of the person who had consulted him, (C.) as his engagements to David and to his country were prior, and more to be observed, to prevent the effects of civil war. H.

Ver. 16. *Over the Jordan,* that it might be some sort of barrier, in case Absalom changed his mind, to follow the advice of Achitophel.

Ver. 17. *Robel,* near Jerusalem, on the east. M.—*Maid,* under the pretence of washing linen. S. Jer. Trad.

Ver. 18. *It,* as it was level with the ground; so that a cloth being spread over it, prevented all suspicion. It had no water.

Ver. 19. *Barley,* which was afterwards fried with oil, and eaten. *Ptisanas* may also denote wheat, &c. *Grana cantusa.* Theodot.—“Figs.” C.—Sept. have the original (hariphoth) untranslated. H.

Ver. 20. *Water.* Heb. “they have crossed the brook of water.” C.

Ver. 22. *River.* Heb. “Jordan.” H.—They had travelled twenty leagues in the day and night after their departure from Jerusalem. C.

Ver. 23. *Order,* making his will. M.—*Hanged himself.* Some Rabbins

pretend that he died of quinsy, or suffocated with grief. But it is almost universally believed that he set a pattern to Judas, the traitor, in this mode of dying, as well as in perfidy. He was aware that Absalom was undone, and vexed that his counsel had been disregarded. The most prudent of this world are often blinded to their own welfare. The Jews had not yet begun to refuse the rites of sepulture to suicides. C.

Ver. 24. *To the camp.* The city of Mahanaim, the name of which in Hebrew, signifies *The Camp*. It was a city of note at that time; as appears from its having been chosen by Isoboseth for the place of his residence. Ch.—The Vulgate often translates Mahanaim, or Manaim. See C. 2:8, 12. H.—*Him*. It is not known how soon. But he probably waited till he had collected his forces. David had done the like, and was joined by the king of Ammon, v. 27.

Ver. 25. *Jazrael*, or Israel. D.—Gortius would read Ismael, as 1 Par. 2:17, *Jether, the Ismaelite*. H.—*Went in*. This expressing makes Sanchez believe that Amasa was illegitimate. M.—*Naas* is either the name of Isai's wife, or rather the latter had both names. 1 Par. 2:13, 16. Sept. read Jesse, in the edition of Complut.; in others, Naas. C.—Joab; so that these two were own cousins, and both nephews of David.

Ver. 27. *Camp*, v. 24. H.—*Sobi*, whom David had set upon the throne, instead of Hanon. C. 10.—*Machir*, who had the care of Miphiboseth. C. 9:4.—*Berzellai*. See C. 19:31.

Ver. 28. *Beds*, will all the necessary furniture, coverlets, &c. Roman Sept. "ten beds, with fur on both sides."—*Tapestry*. Some would translate, "bottles," (Chal.) or "cauldrons;" (Roma. Sept.) but other editions agree with the Vulg.—*Vessels*. These are necessary, as much as things of greater magnificence. Precious metals were then rarely used in the kitchen.—*Pulse*, (*cicer*) or "parched peas." Heb. *kali*, is thus twice translated, as it had been rendered *parched corn*. It signifies any thing "parched." The ancients made great use of such food in journeys, as the Ethiopians and Turks do still. Athen. ii. 13. Busbec. iii. Bellon. ii. 53. C.

Ver. 29. *Calves*. Many translate the Heb. "cheese of kine." Theodotion. —"Calves fed with milk." H.—*Wilderness*, where they had been; unless this be placed out of its natural order. C.—The value of a present depends greatly on the time when it is made. H.—"How much dost thou esteem a hospitable reception in a wilderness?" &c. Seneca, Ben. vi. 15.

2 KINGS 18

Ver. 1. *Hundreds.* Josephus only allows David 4000 men. But his army seems to have been pretty numerous, since he divides it into three parts, and appoints three head commanders, with officers of a thousand, &c. under them. See v. 4. C.—He designed to lead them to battle himself, if the people had not dissuaded him. Salien.

Ver. 3. *Ten thousand*, “like us.” Heb. C.—*Succour us*, “by praying for us.” (Chal.) or by sending reinforcements, where they may be necessary. M.—David was persuaded “to reserve himself (like Otho) for the interest of the state, at a distance from the danger of battle.” Tacit. An. ii.

Ver. 5. *Save us*: do not hurt, v. 12. S. Aug. (Doct. iii. 23.) concludes, that David wished to allow his son time for repentance. M.—He seems to have been sure of victory. Abul.

Ver. 6. *Ephraim*, where the men of that tribe had formerly signalized themselves. Judg. 7 and 8 and 12. C.

Ver. 8. *Country*; people fighting in great numbers. But the army of Absalom was soon dispersed. H.—*Consumed*, viz. by pits and precipices: Ch. “wild beasts.” Syr. &c. Many also died of their wounds, and were slain in the wood; (C.) so that not less, probably, than 50,000 perished on this fatal day. H.

Ver. 9. *Oak*, between the branches, which hindered him from escaping. C.—His beautiful curls got also entangled. M.

Ver. 11. *Silver*, somewhat above a guinea: sicles are not expressed in Heb. H.—*Belt*, the richest part of armour. Jonathan and Ajax made presents of their belts to David and Hector. 1 K. 18:4. Iliad H. See Job 13:18. The Romans wore very splendid belts. *Balteus et notis fulserunt cingula bullis.* Claud. Proserp. ii.

Ver. 12. *Save.* Prot. “beware that none *touch* the young man.”

Ver. 13. *My own.* Some copies of the Heb. and Sept. read, “*his*,” others, *my*, &c. The soldier would have acted against his conscience, and exposed his life to danger, if he had transgressed the king’s order. H.—*By me?* or, omitting the mark of interrogation, “Thou wouldst have declared thyself against me.” C.

Ver. 14. *Sight.* Heb. “I will not tarry thus with thee.” I will not stand to refute these reasons, nor imitate thy example. H.

Ver. 15. *Ten.* Naharai alone is specified. C. 23:37. Why he had ten does not appear. C.—*Slew him*, inflicting many wounds on him; though Joab had already done sufficient. H.—These men abused his corpse, as if to revenge the insult offered to David's ten wives. Salien. —It is asked whether Joab did wrong? He consulted the public welfare, rather than the parental affection of the king for a son, whom the law condemned to die for rebellion, incest, and murder. Lev. 18:29. C. 13:28. But still he was not a proper judge to inflict this death in cold blood; and thus to render the salvation of Absalom's soul more desperate. David would, however, have done well to have punished this son, as incorrigible and dangerous to the state. H.

Ver. 17. *Him.* Thus was the law executed upon Absalom. Deut. 21:18. S. Jerom. M.—History scarcely affords a more detestable character; and his punishment was no less terrible than instructive. He was a figure of the Jews persecuting Jesus Christ, while he gave his blood for the redemption of these his enemies, and prayed for them. As they continued obdurate, they were held up as objects of horror both to heaven and to all nations, like Absalom suspended on the tree, and rejected by heaven and earth. C.

Ver. 18. *No son.* The sons mentioned above, C. 14:27, were dead when this pillar was erected; unless we suppose he raised this pillar before they were born: (Ch). or meant this pillar to perpetuate his memory, when they should be no more. Joseph. vii. 9.—This author says that it was a pillar of marble; so that it is different from that which Doubdan (15) mentions, observing, that all who pass throw a stone at it. Thus was his vanity chastised!—*Hand*, work. So Martial (viii. 51.) says of a vial! *Mentoris hæc manus est an, Polyclete, tua?* M.—The same word is translated, triumphal arch. 1 K. 15:12. G.

Ver. 21. *Chusi:* perhaps, of Ethiopian extraction. Grot.

Ver. 22. *Tidings.* People of reputation did not wish to perform this office. 3 K. 2:42. Heb. “these tidings will bring thee nothing;” or, “do not suit thee.” C.—Prot. “seeing thou hast no tidings ready?” H.

Ver. 24. *Two gates,* one leading into the town, the other into the country. In the middle was a chamber for public meetings, and another above. Job 29:7. On the roof a guard was stationed on this occasion.

Ver. 25. *Mouth.* If the army had been routed, all would have been in confusion. C.—Now they are employed in plundering the vanquished. M.

Ver. 28. *Shut up*; frustrated the attempts of the enemy, and consigned many to the grave. H.

Ver. 29. *Else.* This was false. v. 20. C.—But he wished not to communicate the bad news; for which reason he had got first to the king. H.

Ver. 32. *Is.* This was as much as to tell plainly that he was dead, (M.) or at least, a prisoner. But David understood him right. H.

Ver. 33. *Wept*, in private. M.—*Would.* David lamented the death of Absalom, because of the wretched state in which he died; and therefore would have been glad to have saved his life, even by dying for him. In this he was a figure of Christ weeping, praying, and dying for his rebellious children, and even for them that crucified him. Ch. S. Amb. (de Ob. Valent.) Theod. q. 35.—David had presently ceased to weep for the son of Bethsabee, because he had reason to hope that he was saved. C.

2 KINGS 19

Ver. 2. *Mourning*, as is commonly the case in civil wars. The king being oppressed with grief, a triumph was out of season. M.

Ver. 3. *Shunned.* Heb. “stole away,” fearing to enter; though they did at last, in a clandestine manner, (C.) by another gate. M.

Ver. 4. *Head*, continuing to mourn. See C. 15:30.—*Absalom.* The name is often repeated, as is usual on such occasions. Virg. Ec. v.—Thus Bion says, “I bewail Adonis. The beautiful Adonis is no more,” &c.

Ver. 5. *Shamed*; deceived the expectations. See Joel 2:12. Joab was one of those who spoil all their services by ostentation and rudeness. Like the first Anthony, *Immodicus lingua, obsequii insolens, nimius commemorandis quæ meruisset.* Tacit. Hist. iv.—He speaks to David, his king, as one friend would not do to another. “That sort of men is truly odious, who upbraid with their kindness; which those who have experienced, rather than the authors, ought to remember.” Cicero. Amicit.

Ver. 6. *Thee.* What insolence! Kings are often forced to brook the affronts of their higher servants, as well as other masters. There is a gradation in human affairs, which make the next in dignity and power think himself equal to the highest. *Similis ero altissimo.* Isai. 14:14. H.

—David sincerely desired the welfare of all his people, as well as of Absalom. M.

Ver. 7. *To.* (*satisfac*). Heb. “speak to the heart,” &c. with a cheerful countenance, to testify that their services will be rewarded. C.

Ver. 8. *Israel*, the rebels, as distinguished from Juda, or those who adhered to David; though many of all the tribes sided with Absalom, v. 11. H.

Ver. 10. *Silent*; inactive and indifferent, as this word often denotes. Jos. 10:12. C.

Ver. 11. *Priests*, whose influence was very great. H.—*Last*. David, like an able politician, shews the men of his own tribe, how dishonourable it will be for them to be outdone by the rest. C.—*Talk*: reported by a solemn ceremony. S. Jer. Trad. M.—Sept. *λογος*, “the word, (H.) council,” &c. Salien.

Ver. 13. *Flesh?* Amasa was his nephew, and as he had been appointed general by Absalom, his influence would be the greatest to bring back those who had given into the delusion. A sense of his misconduct would also render him more humble, and easier to manage than Joab, whose insolence caused him to be insupportable to the king. David designed to transfer the authority of the latter, (C.) which he had now enjoyed 23 years, since the taking of Sion. David’s promise did not oblige him to keep Joab in that office for life, if his conduct should prove unsatisfactory. Hence he appointed Amasa to pursue the rebels, and afterwards Abisai, setting Joab aside. But the haughty warrior supplanted both, and retained the command, as it were in spite of his sovereign. C. 20:4, 15. &c. H.

Ver. 14. *And he*; God, David, or rather Amasa. C.—All contributed, in different degrees, to bring about his happy union. H.

Ver. 15. *Galgal*, and thence proceeded across the Jordan, (C.) an hour and a half’s walk. M.

Ver. 16. *Semei*, who had cursed David in his adversity, is now ready to fawn upon him, when he sees him restored to his throne. He was chief of a thousand, in Benjamin.

Ver. 17. *Over*, or “into:” (*irrupentes*. H.) probably on horseback. M.

Ver. 18. *Fords*. Heb. also, “they took over the ferry-boat;” (C.) or, “there went across a ferry-boat to carry over the,” &c.

Ver. 20. *Joseph*. Semei was a Benjamite: but Joseph designates all the

Israelites, except those of Juda, (W.) as these two possessed the birth-right of Ruben. 1 Par. 5:1. M. See Ps. 79:1, Zac. 10:6.—But we may translate with the Sept. “before all the house of Joseph.” Chal. Syr. &c. C.

Ver. 22. Sons. He refers to the preceding opposition of Joab, whom Abisai was beginning to imitate. H.—*Satan*; adversary. Mat. 16:23.—*This day.* Formerly, no one was to be put to death on days of rejoicing, and the prisoners were liberated when the king ascended the throne. A malefactor continued for a long time to be set free on the day of the passover. Mat. 27:15. C.—The Romans would never punish any one with death, on the days “whenever (Augustus) entered the city.” Sueton. lvii.—David considers this memorable day as a new epoch of his sovereignty, and will not suffer it to be rendered sorrowful. See 1 K. 11:13. H.—The punishment of Semei might have had the most pernicious consequences, as the rest of Israel would have feared a similar treatment. M.—Salien, A. 3010.

Ver. 23. Die, during my life, (M.) or by my hand, without some farther transgression. Hence the oath is worded, *I will not kill thee with the sword.* 3 K. 2:8. H.—Solomon was charged not to let his crime pass unpunished. But he did not kill him till he had shewed his disobedience. C.—The oaths of parents do not always (H.) pertain to their heirs. Grotius.

Ver. 24. Feet, which was very requisite in those countries, to prevent a disagreeable smell, for which the Jews were noted. Martial iv. 4.—Ammianus (2) speaking of the emperor Marcus says, *Cum Palestinam transiret, foetentium Juædorum et tumultuantium sæpe tædio percitur.* Some have thought that this odour was removed by baptism. Basnage, T. iii. p. 194. Rom. Sept. adds, “neither had he cut his nails, nor (made or) dressed his mustaches,” or upper lip. The chin, as far as the ears, was not shaved by the Jews. To cut all the hair was a mark of sorrow, no less than to neglect dressing it. See Lev. 21:5. C.—By the external appearance of Miphiboseh, David might be convinced that he had indulged his grief for a long time; (M.) which might serve to remove the ill impressions which he had received against the helpless son of his friend Jonathan.

Ver. 25. Met. Prot. “was come to Jerusalem, to meet the king.” H.—But his usual residence was in the city, where Siba had left him. C. 16:3. We should therefore translate, “And coming to meet the king at his arrival in Jerusalem.” C.

Ver. 26. Despised. Heb. and Chal. “acted treacherously against me.” M.

Ver. 27. *God.* It is not necessary for me to say any more in my defence. Thou art convinced of my innocence; and the accusation was in itself improbable, as I could never expect to be better treated by another king. I am resigned to abide by thy decision. H.—I cannot complain. C.

Ver. 28. *Death,* on account of Saul's persecution, and his sons assuming the purple; so that all his adherents might have been justly slain. C.—Cry, as if I had been wronged. M.

Ver. 29. *More.* Hebrew adds, "concerning thy affairs. I have said, Thou and Siba divide the inheritance." H.—Thou as the owner, Siba as the administrator, or steward, as he was before. Jun. Malv.—Sanchez thinks that David made a compensation to Miphiboseth, for what he left in the hands of his servant, as he did not wish to disturb the harmony of the day, nor to inflict any punishment on offenders. M.—But most interpreters accuse David of injustice, in suffering Siba to reap the fruits of his perfidy, &c. Salien. C. &c.—It is not probable, however, that he would deviate from his wonted generosity, nor suffer Miphiboseth to be injured, if he were convinced of his innocence. Perhaps he might judge it expedient that Siba should have a separate establishment, as he was now unfit to act in his former capacity, and had shewn some sort of affection towards his sovereign, when his own son, and most of his subjects, had revolted against him. H.

Ver. 30. *House.* He is all to me. M.

Ver. 32. *Camp;* Mahanaim. C. 17:28.

Ver. 33. *Secure.* Sept. "I will continually nourish thy old age." H.

Ver. 35. *Burden,* as I am unfit for any service. M.

Ver. 36. *With thee.* He did not proceed as far as Galgal; (H.) but took his leave of the king, intimating, what we never witness at the present day, that he was too old to enjoy the pleasures of a court! C.

Ver. 37. *Chamaam,* is supposed to have been the son of the good old man. C.

Ver. 40. *There;* coming up, for the most part, after the king had crossed the river. They had intended to have escorted him from Mahanaim. H.

Ver. 41. *Stolen;* as if the king were not the common father of all. Salien.

Ver. 42. *Nearer related.* H.—*Us.* What advantage have we gained? or,

what have you lost? C.

Ver. 43. *Ten parts.* They might have said they were twelve tribes for one; and though the tribe of Juda was more numerous than many others, it was not equal to them all. C.—But the disproportion was by no means so great as ten to one; so that the Israelites unjustly pretended, that they had so much greater pretensions to the honour of bringing the king to his capital, in a sort of triumph. David might perhaps have waited a little longer, (H.) and shewed less predilection for his own tribe. C. Salien.—But what obligation was there for either? He had been long enough from Jerusalem, and eager to return, as soon as Amasa brought to him the tribe of Juda, and several of Benjamin, v. 16. What hindered the rest from coming in time? They seem to have pretended more loyalty than they really possessed; otherwise they would not have joined in every rebellion. H.—*First.* Hebrew may be, “did not I first propose the bringing back the king?” v. 11. C.—*Israel.* Tostat says, it is probable Juda asserted that the king did not, at all, belong to Israel; and hence Seba repeated the words with indignation. C. 20:1. It is wonderful that David did not repress this altercation. Abulensis supposes that he leaned too much towards his own tribe; for which, if true, we behold he was soon chastised; as God is always ready to reward or punish his servants. Salien.—But all that David said is not recorded. He could hardly have continued silent. All his endeavours to appease the sedition were, however, rendered abortive, by the evil dispositions of his subjects. H.

2 KINGS 20

Ver. 1. *Belial.* Sept. “lawless.”—*Jemini.* The tribe of Benjamin continued to be rather disaffected. H.—*Part.* This was an usual mode of expressing a disunion. 3 K. 12:16, Acts 8:21. C.—See C. 19:43. H. Seba was perhaps a kinsman of Saul, (M.) in come command. C.

Ver. 2. *Jordan,* near which the contest had happened. Some chosen troops attended Seba to the north, while the rest went home.

Ver. 3. *Widowhood,* or celibacy, (M.) like nuns. Grot. Salien.—David could not with propriety approach to them, (E.) as they resembled his daughters-in-law; (Lev. 18:15. M.) and no other person could marry them, while he was still their husband. H.—The punishment of seclusion was very small in the East, where women seldom go out. The Jews assert, that the widows of the Hebrew kings could not marry again. Selden. Uxor. i. 10.—The like custom formerly prevailed in

Spain. Coun. of Toledo. xiii. 3. A.D. 683, of Saragossa, c. 5. A.D. 691. So great was the respect for the king or the apprehension, lest those who married their widows, should aspire to the throne. C.

Ver. 4. *Here*, to be invested with the command over the army, and to pursue Seba. M.

Ver. 5. *Him*, owing to some insuperable difficulties. He was not long behind, since he joined the forces at Gabaon, where he was treacherously slain by the envious Joab. H.

Ver. 6. *Lord*, the king; or perhaps Joab. M.—A select company always attended the king; and some of these he sent, for greater expedition, to attack Seba, before he had become too strong.

Ver. 7. *Men*. It seems Joab accompanied them, though in a manner divested of his command, by the king's appointing Amasa, and then Abisai, to his exclusion. After the slaughter of the former, he resumed his authority; (v. 10) and David was forced to acquiesce, for fear of another civil war, reserving his punishment for more peaceable times. H.

Ver. 8. *Stone*, where Abner and Joab had formerly joined battle. C. 2. M.—*Habit*, or body.—*Flank*; they usually hand at the thigh. Ps. 44:4.—*Strike*: the scabbard was very wide; so that, when it was hanging very high, it would easily fall out, when he stooped; and thus afford Joab an opportunity of stabbing Amasa, without suspicion. C.—Prot. "Joab's garment, that he had put on, was girded unto him, and upon it a girdle *with* a sword, fastened upon his loins, in the sheath thereof, and as he went forth, it fell out."

Ver. 9. *God*, &c. Lit. "Hail, my brother." H.—*Kiss him*. "In former times it was the custom, in Greece, for supplicants to touch the chin, (Plin. xi. 45.) having the left hand upon the person's knees. Iliad A.) The touched a woman's cheeks; (Eurip. Hecuba.) or, among the Hebrews, her chin. Cant. 2:6. The Turks and Arabs still kiss the beard, with the utmost reverence. Thevenot xxii. Darvieux, C. vii. C.

Ver. 10. *Struck him* with his left hand. H.—*Side*. The same word is, elsewhere, translated *groin*; Sept. "loin." Moderns commonly render "in the fifth *rib*." C. 2:23. and 3:27. and 4:6. C.—Josephus, "the belly."

Ver. 11. *Some men*. The same author and the Heb. only mention "one of," &c. H.—*Behold*. Thus they insult over him, being attached to Joab. Heb. "Who loves Joab? and who is David? Let him follow Joab;" or, "who is this who wished to *supplant* Joab? and who desired to be in David's favour, after Joab? C.

Ver. 12. *A certain.* Heb. “the man” stationed by Joab, near the body, to inform those who passed, that he had been justly slain. Josephus, (vii. 10,) who observes, that this crime of Joab proceeded from envy, and was less deserving of excuse than the murder of Abner. H.

Ver. 14. *Tribes*, north-west of the Jordan. C.—*Abela and Bathmaacha.* Cities of the tribe of Nephtali. Ch.—The former is called simply Abel (4 K. 15:29. C.) as it is here by the Prot. version. H.—It is also called Abyla, (Luke 3:1,) and Hoba, (Gen. 14:15. C.) between Damascus and Paneas, (Euseb.) situated on the borders of Syria, as well as Beth Maaca, or “the canton of Maacha,” or Machati. Jos. 12:5.—*Chosen.* Heb. *Berim*, (which is translated “Berites,” by the Prot. H.) is derived from Bara, “to choose,” by S. Jerom. Sept. have read *airim*, “cities.” Some suppose that the inhabitants of Bahurim (near Mount Ephraim, v. 21, where Semei, a relation of Saul, and many disaffected people resided) shut themselves up with him in Abela.

Ver. 15. *Works.* Heb. a bank, or terrace against the city, and it stood in the trench; (H.) so that the town ditch was filled up, (Grot.) or terraces were raised, from which archers assailed the besieged. Joab made a ditch to defend his men from foreign assailants; and he had already taken the outward wall, so that the town could not hold out for any length of time.—*The walls.* S. Jerom thinks with battering rams: but they were not yet invented. C.—They undermined the walls, while some attempted to pull them down with hooks and ropes. C. 17:13. H.

Ver. 16. *Say to Joab.* This woman was noted for her prudence, and it was hoped that her words would have more influence to disarm Joab. She addresses those who were nearest the wall, that she may have an interview with the general, at the request of her fellow-citizens.

Ver. 18. *End* of their disputes, (H.) as Abela was remarkable for its wise counsellors, (M.) and equitable decisions; (H.) so that many came, from a distance, to consult the learned of this city. C.—Others suppose that she refers to the law, which ordains that peace shall first be proposed, and, if this had been done, the affair would long ago have been decided. Deut. 20:10. Jonath. E. &c.—Heb. “They spoke a word at first: Let them ask at Abela, and so they shall make an end.” Much must be supplied to make the text conformable to the former explication. We may translate, “They said, in ancient times: Let those who require more, go seek at Abela: so they finished their discourse.” C.—Prot. “They shall surely ask *counsel* at Abel: and so the ended *the matter.*”

Ver. 19. *Truth.* Heb. “I *am* peaceable, faithful in Israel.” H.—I am one

of the cities most inclined to peace, and to the king's service, noted for lessons of loyalty. C.—Probably there was an academy here. M.—*Mother*, city, or metropolis. The Hebrews styled the inferior towns, *daughters*. C.—*Lord*, a city belonging to Israel. H.

Ver. 20. *God*, (*Absit*.) Lit. "Far be it, far be it from me;" as we need not put the name of God in the mouth of this profane man, without reason. H.

Ver. 26. *Jairite*, a descendant of Jair, (C.) son of Manasses. H.—*Priest*. Hebrew *cohen*, respected like a priest, (H.) chief favourite, (W.) the Rab. (Chal.) chief counsellor of David, (Vatab.) almoner, &c. It is not certain that he was of the family of Aaron, or qualified to be the domestic chaplain of the king. See C. 8:16, &c. No other king of Israel had an officer to whom this title was given. C.

2 KINGS 21

Ver. 1. *Of David*, after the revolt of Seba. C.—*House*. It seems the family and chief officers of Saul, had concurred in his cruelty and unjust zeal. Hence many of them might be still living, to undergo this chastisement; and the rest of the people were guilty of some faults. H.—If they had been perfectly innocent, still God is the dispenser of his own gifts. He is under no obligation of sending health and peace to his creatures. The just often derive greater advantage from crosses than from prosperity. The exemplary punishment of Saul's family was a lesson to kings, and to all mankind, to teach them how they ought to observe justice and the sanctity of oaths.—*Gabaonites*; probably after the slaughter of the priests, at Nobe. 1 K. 22:19. C.

Ver. 2. *Amorrhites*, by which name all the nations of Chanaan were frequently designated. Gen. 15:16. M.—They were properly Hevites.—*Juda*. As if Josue, and all succeeding governors, had acted wrong. Ex. 23:33, Josue 6:19. Saul ought, at least, to have consulted God. C.

Ver. 3. *Atonement*, to expiate the injury done to you by Saul; (M.) and that you may turn your curses into blessings. The ancients were convinced, that God attends to the imprecations of the innocent. C.

Ver. 4. *Gold*. It is supposed that David made them an offer of some. Salien, A. 1040.—*Israel* besides. At first they required all the progeny of Saul, nine in number, to be crucified: but, at David's request, and intimation that he had sworn to protect the sons of Jonathan,

Miphiboseth and Micha, (H.) they were content with the death of seven. M.—They insisted upon the law of retaliation. Salien.—The custom of delivering up criminals to be executed by the relations of the injured dead, still subsists in the East. C.

Ver. 6. Chosen. Some think it improbable that they should give Saul this title; and Castalion would substitute *ber*, “in the mountain,” (v. 9) instead of *bechir*, “anointed,” a title which Junius, however, refers to David: “O thou anointed,” &c. C.—But why might not these people recognize this character in Saul, which would make the punishment more disgraceful, as they chose the city of Saul, in preference, for the execution of his unhappy offspring? H.—*Them*, having received an order from God, lest the people might suspect that he was gratifying his private revenge. E. Josep. vii. 10, 12.

Ver. 8. Of Michol. They were the sons of Merob, who was married to Hadriel; but they are here called the sons of Michol, because she adopted them, and brought them up as her own: (Ch. Chal. S. Jer. Trad.) or Merob ws called Michol; (Sa.) or, what seems most probable, from the word *she bore* being used, (Cajet.) and as two sisters would hardly have the same name, (H.) Micholhas crept into the text instead of Merob. Capel. Salien. C. 1 K. 25:44.

Ver. 9. Lord. The prophets had frequented this hill. 1 K. 8:4, 13. So the Gabaonites crucified these seven, before an ancient altar, as victims to appease God’s anger, (C.) for the treaty with them having been violated, (H.) particularly after they had embraced the true religion. Salien. Deut. 10:19.—*Barley*, about Easter. M.

Ver. 10. Hair-cloth, to sleep on, occasionally.—*Heaven.* The famine had been caused by drought. As soon therefore as rain fell, David was assured that God was appeased. He had suffered the bodies to hang so long, for that purpose, though commonly they were to be taken down before night. M.—Respha is supposed, by some, to have guarded the bodies from spring till the rain fell in autumn. But the former opinion seems more plausible. We here behold the custom of watching by the bodies of the dead. See Iliad xxiii.—*Beasts.* The gibbets were formerly very low. C.—Thus Blandina was exposed to wild beasts. Euseb. Hist. v. 1.

Ver. 11. Done. Her piety and affliction were extraordinary. She had been brought up in delicacies, and was a person of uncommon beauty, so as to captivate Abner. C. 3:8. She must now have been advanced in years. H.

Ver. 14. Side of the mountain, or in distinct cavities. C.—Many

suppose that *Tsela*, or *Sela*, is the name of a place (M.) not far from Gabaa. Jos. 18:28. C.—Many proper names are thus translated. D.

Ver. 15. *Again*: it is not certain at what time. Some think it was towards the beginning of David's reign, since he leads his men to battle; or the Philistines might have made an irruption into his dominions, about three years after the death of Absalom. C.—David had offered to put himself at the head of the army, against his son. C. 18:2. H.—*Faint*. He was now sixty-four years old. Salien.

Ver. 16. *Jesibenob* may signify, "Jesbi, the son of Ob." Sept. "Jesbe, of Nob, who was of the race of the giants." Arapha seems to have been one of great fame, (v. 18–21–22) who had several children; unless other giants assumed his name. C.—*Ounces*. Heb. "*sicles* of brass, in weight." Sicles is only understood, as on similar occasions. Neither is *sword* expressed; (H.) so that some think he had on a new suit of armour. Sym. "a sword." Rom. Sept. "a club." The weight of the whole spear is specified in Heb. Sept. &c. (C.) as weighing "300—of brass," (H.) of which metal it seems to have been formed, as the Jews had no such money till the captivity.

Ver. 17. *Lamp*; glory and protection. Achilles reproaches himself for not having been "a light to" his friend. Iliad Σ.

Ver. 18. *Gob*, as *Gazer* was called by the Philistines; (1 Par. 20:4. Salien) unless (H.) the former word be a mistake of the transcriber. C.—Sept. (Alex.) reads, Geth. H.—*Sobochai*, one of David's valiant men. 1 Par. 11:29.—*Saphai* is added in 1 Chron. 20.

Ver. 19. *Adeodatus, the son of Forrest*. So it is rendered in the Latin Vulgate, by giving the interpretation of the Hebrew names, which are Elhanan, the son of Jaare. Ch.—We should translate all the proper names, or none; as the present mode is extremely perplexing. Adeodatus might therefore be rendered, "God given;" (*Dieudonne*, as the French have it, though they will not translate *Saltus*, but leave *Jaare*) or, if *Adeodatus* must remain, as it is sometimes a proper name, why may not *Saltus*? A mere English reader might suppose that *Forrest* was a Hebrew name, and, with Swift in jest, maintain the high antiquity of our language. H.—Regularly proper names should be retained. C.—But the learned have often chosen to give the import of foreign names, in the language in which they have been writing. See Du Thou's History. Thus *Dubois* is styled Sylvius; Newman, Neander; &c.—*An embroiderer*. Prot. make this a part of the man's name, "Jaare-oregim." Sept. "the son of Ariorgeim." In 1 Par. 20 no notice is taken of his profession. H.—That passage will evince that *Elhanan* is not the same with David, as some would infer from the mention of Goliath's

death, but the son of Jair, uncle of Joab, (C. 23:24.) who was born at Bethlehem, though the verse in Paral. would insinuate less correctly, that the giant's name was Lechem, thus, "Elehanan ... slew Lechem, the brother," &c. as the copyist had written *ath* instead of *bith*. C.—Our version has not this mistake: "Adeodatus, the son of Saltus, a Bethlehemite, slew the brother of Goliath, the Gethite," &c. 1 Par. 20:5. H.—"It would be difficult to find a passage more disfigured than the present; and, without the help of the Paral. it would be impossible to make it out." C.—Kennicott makes a similar remark. Diss. i. and ii. But he believes that the Book of Chronicles, though the latest, and usually the most corrupt, of the Old Testament, is here perfectly correct; and that the passage before us is strangely corrupted, "Jaare Oregim, a Bethlehemite," being placed instead of, ... "Jaor slew Lahmi," as he thinks that *oregim*, "weavers," has been inserted from the line below, p. 79. Josephus (vii. 10.) relates this transaction as follows, "When the king had sent a fresh army against them, Nephan, his relation, displayed the greatest valour. for engaging in a single combat with the bravest man of the Philistines, and killing his antagonist, he caused the rest to turn their backs, and many of the enemy fell in that battle." Thus he evades all the difficulty, adding much out of his own head; and by Nephan, designating *Elehanan*, the son of his (Joab's) uncle, (C. 23:24) or Dodo, a word which the Vulg. renders *patrui ejus*, "his paternal uncle," though it hat a wider signification, and denotes other relations. Hence, as Joab was the nephew of David, this brave man might be in the same degree, and born of one of the children of Isai; or, perhaps, Josephus infers that he was a kinsman of David, because he was of the same city. H.—*Goliath*. He might have the same name as his brother, who had been slain by David forty-three years before; (Salien) or the title of *brother* may only signify, that this giant resembled the former in size and strength. Prov. 18:9.—*Beam*. See 1 K. 17:7. C.

Ver. 20. Fourth. Josephus says this was the last war with the Philistines; and Tostat. supposes, that they wished to retake the city of Geth. Salien.—*Statute*, or "of contradiction." Aquila.—Heb. *Madon*. Sept. leave it as the proper name of a place, "Madon," specified Josue 11:1 and 12:19. Capel would read, "a man of Madian."—*Six*. Such people were styled *Sedigiti*, among the Romans. The daughters of Horatius were thus distinguished, as well as the poet Volcatius. Pliny xi. 43.

Ver. 22. Of David, who was present, though it does not appear that he slew any of the four. C.

2 KINGS 22

Ver. 1. Spoke, &c. By comparing this with the 17th Psalm, we may be convinced how much the Hebrew varies, particularly if we examine also the MSS. Kennicott specifies no less than 600 variations in this one canticle, and refutes the opinion of those who say that the 17th Psalm is a second edition, corrected by David's own hand, as the MSS. frequently shew that inaccuracies of the printed copies. He has collated them with Walton's Polyglott. The variations are not however all distinct from each other, sometimes twenty MSS. having the same various readings, and may of the relate to the letter v. See Diss. ii. p. 565. We shall give the explication in the order of the Psalms. The collation of parallel passages is of infinite advantage. Frequently (H.) the words differ so as to explain one another.—*Saul*. He is specified as the most dangerous. David, by divine inspiration, thanks God for his deliverance from all his enemies, both corporal and spiritual, enjoying peace of mind on account of his sins being forgiven, and all his opponents repressed. W.—This year, the thirty-seventh of David's reign, was free from any commotion. Yet the king seems to have given way to a little vanity, on account of the many valiant men whom God had collected in his service; (C. 23) and hence he consented to the unfortunate resolution of numbering his subjects. Salien, A. 3016.

Ver. 7. Temple. David was now busy in making preparations for it.

Ver. 11. Upon. Cardell (M.) would translate the Heb. “as in contest.”

Ver. 13. Kindled. The words *abju abru* seem to be wanting here, as they are found in Syr. Arab. and the Psalm. Kennicott would render this most striking image, “at the brightness of his presence his clouds removed; They kindled into colas of fire,” &c. Diss. i.

Ver. 14. Shall. Heb. as well in the past tense. “The Lord thundered,” &c. H.

Ver. 16. Overflowings. Heb. “channels,” the waters receding as at the Red Sea, and at the passage of the Jordan.

Ver. 22. God. Perhaps David might have written this before his fall; or, if afterwards, his sincere repentance had restored him to his former state.

Ver. 26. Holy; treating all according to their deserts. H.

Ver. 29. Lamp. Heb. *Thair*, “thou wilt light” *my lamp*, seems deficient; as it is found in some MSS. Syr. Arab. Ps. 17. &c. Kennicott.

Ver. 44. *Me.* Though David conquered some Gentiles, and some were converted to the true faith under the Old Testament, yet the fulness of the Gentiles belongs to the Church of Christ, the perpetual stability of which is here foretold, v. 51. W.

2 KINGS 23

Ver. 1. *Last words*, which he spoke by inspiration, (M.) or which may be considered as the conclusion of his Psalms, and inserted after the 71st, (C.) or as a preface or summary of those divine canticles; D. or they relate to the last ages, and to the Messias, (Chal.) *the end of the law*. H.—Some think it has not been inserted among the Psalms, as not being written in verse: (Sanctius) but it is composed in the true spirit of the Hebrew poetry, though very obscure.—*Christ*, who should be born of him; or David himself was appointed to be “the king” of God’s people. Sept. “he whom God raised up, the Christ of,” &c. Heb. “sovereign anointed of,” &c.—*Psalmist*. The Holy Spirit directs David to speak in his own praise. His Psalms were always most highly esteemed in Israel. C.—*Said*. This preamble may remind us of a similar one of Balaam. Num. 24:3. The prophets generally declare who they are. H.

Ver. 2. *Tongue*. Nothing could more decisively prove the inspiration of the sacred books.

Ver. 3. *Strong one*. This is one of the most common titles of God, 1 K. 2:2. Heb. “the rock.”—*In the fear*. Heb. “of the fear;” that is, of the just, who live in the fear of God. Such abstract expressions are frequent; so “the son of the captivity, of riches,” &c. mean a captive or a rich man. C.—God spoke such words to David as tended to promote solid virtue and piety. H.—We may explain *the ruler*, &c. of the Messias, who shall diffuse grace and glory throughout the earth. Prot. “He that ruleth over men, *must be* just, ruling in the fear of God.” An excellent lesson for all in power. H.

Ver. 4. *As the light*, &c. So shall be the kingdom of Christ. Ch.—Heb. “Like the morning light, shall the sun arise.” But is this sense? Is not the sun the light of the morning? The oldest Heb. MS. in England has the word *Jehova* before *Sun*, which seems to have acknowledged by the Sept. though now unintelligible; and thus we are freed from this difficulty, and the passage is proved to be prophetic of the great sun of justice. Malac. 4:2, Isai. 60:2. Kennicott, Dis. i. p. 471.—The Heb. is extremely obscure. C.—Prot. And *he shall be* as the light of the

morning, *when* the sun riseth, even a morning without clouds; as the tender grass *springeth* out of the earth by clear shining after rain. H.—These comparisons may be applied to the Psalms and other inspired writings, which enlighten the eyes; (Ps. 18:9,) or to Christ, whose glory surpasses that of the sun, (Ps. 71:5,) and whose graces produce the just. Isai. 45:8. M.—We might expect that David was going to compare the glory of his reign and of his family, with that of the rising sun. Judg. 5 ult. But he does not finish the comparison, being filled with a sense of his own misery. C.

Ver. 5. *Neither is my house, &c.* As if he should say: This everlasting covenant was not due to my house: but purely owing to his bounty, who is all my salvation, and my will; that is, who hath always saved me, and granted me what I desired of him; so that I and my house, through his blessing, have sprung up, and succeeded in all things. Ch.—He clearly distinguishes between the covenant made with him as to his earthly kingdom, and that which regards Christ. W.—Even the former should be of long duration. Ps. 131:11. H.—*Up.* Heb. seems to contradict all that had gone before; “for it shall not flourish.” C.—Prot. “although he make *it* not to grow;” (H.) unless we read with an interrogation, “And shall not my family flourish?” which was a natural reverence to v. 4. C.—God had blessed David with the dew of heaven, and with the fatness of the earth. M.—His glory and happiness should not be of short duration, like the brightest summer-day, or a transient flower. H.

Ver. 6. *But.* This word is neglected by the Sept. who enjoin this to the preceding verse. “Because the lawless man shall not flourish. They are all like thorns thrust out, for they shall not be handled,” lest they prick. H.

Ver. 8. *Jesbaham*, the son of Hachamoni. For this was the name of this hero, as appears from 1 Chron. 11:11. Ch.—But then *sitting*, &c. should not be retained. H.—*Most tender*, &c. He appeared like one tender and weak, but was indeed most valiant and strong. It seems the Latin has here given the interpretation of the Hebrew name of the hero, to whom *Jesbaham* was like, instead of the name itself, which was *Adino* the *Eznite*, one much renowned of old for his valour. Ch.—The Vulg. has, contrary to custom, translated many of the proper names. C.—The French version would suppose that *Adino*, the *Heznite*, was the hero’s name; and queen Elizabeth’s version (1599) is, “He that sat in the seat of wisdom, being chief of the princes, was *Adino*, the *Eznite*.” H.—But no such person is mentioned any where else, in the Bible; and these words have been corrupted, like many others in this chapter, as may be gathered from collating it with Chronicles, &c. Kennicott was

encouraged to continue, if not to begin his labours, to shew the imperfection of the printed Hebrew, by comparing these passages, though he had formerly imagined that the text had been preserved in its original purity. See Dis. ii. p. 496. He shews the inaccuracy of queen Elizabeth's version, and observes that some have very abruptly inferred, that David was the first of his own mighty men, from the Vulg. which is literally, "These are the names of the valiant men of David. Sitting in the chair, the most wise prince among the three. The same is like the most tender," &c. No name is here specified, (H.) though the catalogue be given expressly to honour their names.—*In the chair.* Heb. *Bashebeth*, "seems to be carelessly transcribed in here from the line above," as *Oregim* was taken from the subsequent line. C. 21:19.—*Wisest.* Heb. "the Hachmonite."—*Three*; it is in Heb. "the third;" and in Chron. *thirty*, improperly. Prot. "the Tachmonite, that sat in the seat, chief among the captains, (the same was Adino, the Eznite) against 800 whom he slew at one time," is therefore inaccurate.—*Tachmonite* has the *th* corrupted, from *e*, which stands for *ben*, "*the son of Hachmoni*;" though, as the father of Jashobeam was Zadiel, it would be better rendered the Hachmonite, being his family or local name. It is not always possible to know which is meant. The ellipsis in the Prot. version, and the confounding of Jashobeam with Adino, cannot be excused. *Adinu* seems to be (H.) corrupted from *auror*, (as v. 18, and 1 Par.) "lifted up;" *eatsnu*, a word retained in the Arabic language, for "his spear;" (Vulg.) *wood*. Le Clerc reads *eatsni*, which he deems inexplicable, no less than *Adinu*: but the best copies have *eatsnu*; so that we need not reject it.—*Killed*, or "wounded," is the general interpretation of *elol*; but it signifies also, "a soldier."—*Eight is three*, in Paral. Similar mistakes have probably arisen from the use of numeral letters. See 4 K. 8:26. We read, that *Abisai lifted up his spear against 300*. This was, perhaps, an usual number for a regiment of three companies. 1 K. 29:2. Both Jesbahan and Abisai ventured to contend, singly, with so superior a force; but the latter displayed rather less valour, so that he did not attain unto the glory of the former; which he ought to have done, if both had killed the same number. Kennicott would therefore translate, "These are the names of the mighty men, whom David had: Jashobeam, the Hachmonite, chief of the Three: He lifted up his spear against 300 soldiers, at one time." He observes that thirty-seven heroes are particularly specified: (v. 39) Joab, (the captain-general) Jashobeam, Eleazar, Shammah, the first ternary) Abishai, Benaiah, and Asael; (the second ternary) after whom follow thirty, whose exploits are not recorded. If any should still maintain that this verse is correct, we must say (H.) that Adino is a different person from Jesbahan, (as the Vulg. reads it, 1 Par.) and that he killed 800; whereas the latter was only *like* him, in as much as he

slew 300. M.—The marvellous is greatly diminished by substituting 300 instead of 800, and by allowing that the heroes contended with, though they might not kill, the whole company of 300 soldiers. See Kennicott. It seems most rational to admit some corrections, to which we are led by the Sept. “Jesbaath, (Vatic. Jesbosthe, the Chanaanite) the son of Thakemoni. He was the chief of the three. *Adino, the Asonian*, is useless, (C.) as a proper name: when corrected, it is rendered, (H.) “he drew,” &c. Whence have they taken this, as it is not in Hebrew at present, unless they read, (C.) *auror, elevavit*, “he lifted up his spear.” Ken.—The number of 300 slain by one man, in one engagement, is also more credible than 800. C.—Josephus increases the number to 900; but then he supposes they were slain in various battles. “The king had thirty-eight, chiefly renowned for their achievements ... The first, Issaimos, the son of Achamani, who rushing, not once, but frequently, into the midst of the enemy, did not cease from slaughtering till he had killed 900.” We may observe that he increases the number of the mighty men. H.—Delany reduces it to thirty-six, though he afterwards reckons thirty-seven, erroneously making thirty-one commanders of the third order, when he ought to have allowed the odd one to be the captain-general, and placed him before the two ternaries. Lightfoot also reckons thirty-six, and mentions them in this remarkably false order: 1, Joab; 2, Adino, of Ezri, called Jashobeam, by office; 3, Eleazar. And in the second rank: 1, Abishai; 2, Shammah; 3, Benaiah. Kennicott.—All these officers were styled, *Shalischim*. See Ex. 14:7. C.—A body of “Thirty” was, perhaps, originally formed by David; and, though he afterwards admitted a greater number, they all went by the first name. Salien.

Ver. 9. Dodo. In Latin, *Patrui ejus*, which is the interpretation of the Hebrew name *Dodo*. The same occurs in v. 24, (Ch). and signifies, “of his paternal uncle.” H.—Sept. read *Dudia*, (C.) “of his father’s brother.” He, or his father, is styled Dudai. 1 Par. 27:4. C.—Sept. (Alex.) translates both *Dodo* and *Dodi*, “the son of his father’s brother,” the son of Sousei, or (Vat.) Doudei. *Dodi* seems to be the more accurate here, as he is thus more distinguished from *Dodo*, v. 24. Chron. 5:26.—*Defied*. Heb. is incorrect, and ought to be a proper name as is evident from the word *there*. Josephus calls it, ἀρᾶσαιμω, (perhaps originally, ἀρᾶσδαιμω) Chron. Pasdammim, or Ephesdammim. 1 K. 17:1. It is hardly probable that the Hebrews should defy or upbraid the Philistines, and immediately run away. We should therefore translate with 1 Par. *men*. “He was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the men of Israel were gone away, he arose,” &c. Kennicott.

Ver. 10. Sword; holding it, and exerting himself so long; (Sanctius) or on account of the blood, which glued, as it were, his hand to the sword. Joseph. M.—This verse, and as far as *troop* in the following, is omitted in 1 Par.; so that Semma is not so much as mentioned, (H.) and of course the number thirty seven cannot be found. Ken.—Perhaps Samaoth may be the same hero. 1 Par. 2:27 and 27:8. C.

Ver. 11. Troop. Heb. *Lachaya*, has been much controverted: but it appears to be the name of Lechi, or Lehi, “the jaw-bone,” (Josephus and Sept. Complut.) so memorable for the exploit of Samson. Bochart Anim. p. 1. B. ii. 15.—Vulg. lit. *in statione*, “in a station.” Some copies of the Sept. “against wild beasts;” “To hunt wild beasts.” Syr. and Arab. But it is most probably the name of a place. C.—*Lentils*. 1 Par. *Barley* seems more correct, as the field could not be full of both at the same time; (H.) and barley is of more general utility. Kennic.—Yet some would assert, that there was barley in one part and lentils in the other. Buxtorf, &c.

Ver. 13. Before this. The exploits performed before the death of Goliath have been recorded. The following took place soon after the taking of Jerusalem. Heb. simply, “And three of the Schalischim came to David at harvest-time, (Paral, more correctly, *to the rocks*,) and into the cave,” &c. C.—*Three* is undoubtedly the proper word, though the printed Heb. copies have *thirty* in the text; except the most ancient edition of Ximenes, 1515, which retains *three*, with all the versions, and some Heb. MSS. and as v. 17 itself reads *among* would be better *above*; (v. 23,) as the three officers aforesaid were not of the body of thirty, but of a still higher order.—*Harvest*. Heb. *el Katsir*, is never used elsewhere in this sense; and the Sept. have left the latter word as a proper name, “at Kasoar;” *etsur* seems to have been the original word, as in Paral. “to the rock.” Such places had frequently caverns or strong holds, 1 K. 24:1, 4.—*Camp*. The Sept. also seem to have read *mene*, as in Par. instead of *eith*, which never occurs, for “a troop.” Ken.—This camp was distant from the station at Bethlehem, (M.) which was distant from Jerusalem “two hours travel.” Maundrell.—*Giants*, or Raphaim, 2 K. 21:18. M.

Ver. 14. Garrison. Lit. “station,” (H.) or advanced guard.—*In*. The *b* is omitted in Heb. as on many other occasions; (4 K. 14:14. Ken.) owing perhaps to the following words beginning with the same letter. H.

Ver. 15. Gate. David had been educated in that town. M.—He expresses his wish to see his native place delivered from the hands of the enemy, more than for water; (Sanctius. Ken.) or being very thirsty, he speaks his sentiments without designing that any should attempt to

procure him the water. C.—The three valiant men considered his desire as a law. M.—They were not to be condemned of rashness, though it would have been such in ordinary men. Salien.—David only intended to try the valour of his soldiers. When they brought the water he would not drink, judging that precious things should be offered to God. W.

Ver. 16. *Camp*, or station of soldiers, v. 13, 14.—*Offered it*, as “a libation,” according to the Heb. and Sept. *Vayasec* is commonly used; but *vinsoc*, in Par. is the truer reading, as “it contains the three radical letters; and it were greatly to be wished that the verbs in every other place had also those radical letters restored, which have been omitted by the Masorets, and supplied by their punctuations.” Ken. Dis. i. p. 154.—*Lord*, as a sacrifice, worthy of him, and to teach his followers to be temperate, (M.) and not to expose their lives unnecessarily. H. —“He had formerly indulged himself in forbidden pleasures.” S. Greg. —David thus asked pardon for having, undesignedly, hazarded the lives of his men, (Ken.) and gave thanks for their safe return. Josephus.—A libation of water was solemnly made, 1 K. 7:6. The pagans used water when they had no wine, as they never sat down to meat, or offered sacrifice, without making a libation. C. See Iliad H. Æneid viii. 279.

Dixit & in mensa laticum libavit honorem. Virgil, Æneid i. 740.

Ver. 17. *Drink.* This word is acknowledged in 1 Par. and in all the ancient versions. Ken.—Prot. supply, “*Is not this* the blood of the men that went in jeopardy of their lives?” Instead of *Jehova*, (H.) which ought to have *m* prefixed, we find *maleim*; (1 Par.) a word never used in such solemn appeals to the Lord. This seems owing to the superstition of the Jews, who would not pronounce the former name, perhaps in imitation of the heathens, who kept the names of their tutelar gods secret, lest the enemy might call them out, and thus obtain possession of their country. See Macrobius. iii. 9. No mention is made of the Romans making use of this mode of evocation at the last siege of Jerusalem, as they were unacquainted with the true name of God. Virgil (ii. 351,) writes,—

*Excessere omnes Adytis Arisque relictis,
Dii quibus imperium hoc steterat.* See Servius. Kennicott.

Ver. 18. *Three.* Sept. (Alex.) and Josephus read “six hundred,” (H.) against all the rest.

Ver. 19. *Three.* Heb. *haci*, seems to be mistaken for *bossnim*, “above two;” as one of the Greek versions in the Hexapla renders it, with the

Sept. "Of the three he was more honourable than two; therefore he was their captain, and yet to," &c. Thus we see a double ternary fully established, v. 8. Kennicott.

Ver. 20. *Banaias*. The *v* at the end of this man's name, is wanting in Par. It serves to distinguish him more from one of the Thirty, who was the 11th captain in waiting on the king; (1 Par. 27:14,) whereas this was the third, (Ib. 5) and one of great renown. 3 K. 1:32.—*Lions*. Heb. *ari*, "a lion;" and *el*, "god," designate people "of extraordinary valour." Ken.—Hence the Arabians give the title to Ali, the son-in-law of Mahammed. Bochart, Anim. iii. 1.—These two were noblemen, (Chal.) giants, (Joseph.) or fortresses; (Vatab.) namely, Areopolis, which is divided into two parts by the Arnon. C.—Some suppose that he slew three real lions. The last, being in such a confined situation, enhanced his merit. Cajet. M.—The Alex. copy of the Sept. has a great omission of the words between *slew*, occasioned by the word recurring twice; as also v. 21. Dr. Milles attributes the omission of the famous text 1 John 5:7, to a similar case; μαρτυρουντις, being found in the subsequent verse. "*Proclivi admodum errore, quod norunt, quibus cum veteribus membranis res est.*" 2nd edit.—"A source of frequent mistakes, as all know who have consulted old MSS."

Ver. 21. *Sight*, for size. Josephus.—Heb. "a man of great aspect," which 1 Par. properly explains "five cubits high."—*Hand*. Sept. supply what seems to be omitted, "like a weaver's beam," (Ken.) as it is found in Paral.—*Rod*, or rather "a staff," like David's. 1 K. 17:43 and 14:43. H.—Some men, with a stick or codgel, will not fear to encounter a man armed; (C.) as we see exemplified in Q. Curtius, (ix. 7,) where Dioxippus, the Athenian wrestler, overcame Horratus of Macedon, who had challenged him out in a fit of drunkenness. H.

Ver. 23. *Who were*. Heb. "he was honourable above the thirty." Sept. erroneously read *three*; as he was only the second in this series, though superior to the body of thirty. See v. 13. The versions seem here perplexed, for want of observing this distinction of ranks.—*Council*. Heb. "over his obedience," or "guard." Joseph. C. 20:23.—Sept. "over his own country," *mosspethu*, instead of the present *el mishmahto, super auscultationem suam*: or rather *moשממorthu, custodiam suam*. Grot. Ken.—Banaias held a very distinguished rank among the officers at court. He was like the king's eye and ear. H.—These titles were given to some by the eastern kings. Apuleius, Mundo. Brisson. Pers. i.—Midas was said to have such great ears, only on account of his spies. Conon. narrat. i. C.

Ver. 24. *Was one*. Heb. the preposition *b* is here used, which signifies

“above;” as v. 13 and 23 and as Junius renders it. H.—“Asael ... was head of the thirty.” Arab.—He could not be one of that body, as the number is complete without him, and he is necessary to fill up the second ternary. The Book of Chronicles does not point this out with so much precision as it had been already done. Kennicott.—Asael was slain by Abner. C. 2:23. He was captain of the fourth band. 1 Par. 27:7.—*Elehanan*, the first of the thirty.—*Dodo*. Lit. *patrui ejus*, “of his (Asael’s) uncle,” which might, perhaps, be as well translated by 1 Par. 11:26. See C. 21:19. The Sept. give both, “Dodei, the son of his father’s brother,” as v. 9; (H.) or “rather those two translations are by some transcriber, or editor, injudiciously thrown together.” Kennicott.

Ver. 25. *Semma*. The same with the third hero, though his country is differently written, v. 11. C.—But this is very improbable, as the number of 37 would be thus destroyed. The former was an Hararite. The Sept. style the present captain, *Samoth*, in 1 Par.; Vulg. *Sammoth*; and the Ald. copy has *Semoth* here. He was the fifth captain; (1 Par. 27:8,) and the four subsequent ones relieved each other in waiting on the king.—*Harodi*, more correct than *Arorite*, 1 Par. (H.) as the Sept. also there terminate with *di*.—*Elica* is omitted, 1 Par. 11. (Kennic.) as he perhaps died soon; and *Zabad* succeeding to his honours, comes at the end of these 30 heroes. Ib. v. 30. Junius.

Ver. 26. *Phalti*. Par. Phalonite. H.—*Nu* has been mistaken for *t*. This is the seventh captain in waiting. Heb. “Heletz, the Pelonite.” It will suffice here to express how Kennicott would write the names of the following mighty men; referring for more particulars to his learned Diss. on 1 Chron. 11 and to the notes on that chap. v. 28, &c. In the body of 30, he places, 1. *Elehanan*, the son of *Dodo*, of Bethlehem; 2. *Shamhoth*, the *Harodite*; 3. *Elika*, the *Harodite*; (supplied by *Zabad*) 4. *Heletz*, the *Pelonite*; 5. *Ira*, the son of *Ikkesh*, the *Tekoite*; 6. *Abiezer*, the *Anathothite*; 7. *Sibbecai*, the *Hushathite*; (as C. 21:18, 1 Par. 20:4 and 27:11,) 8. *Ilai*, the *Ahohite*; 9. *Maharai*, the *Netophathite*; 10. *Heled*, the son of *Baanah*, the *Netophathite*; 11. *Ithai*, the son of *Ribai*, of *Gibe*, of the sons of Benjamin; 12. *Benaiah*, the *Pirathonite*; 13. *Hurai*, of the brooks of *Gaash*; 14. *Abialbon*, the *Arbathite*; 15. *Azmaveth*, the *Bahurimite*; 16. *Elihaba*, the *Shaalbonite*; 17. *Gouni*, (a word lost in Heb.) of the sons of *Hassum*; 18. *Jonathan*, the son of *Shamha*, the *Hararite*; (see C. 21:21,) 19. *Ahiham*, the son of *Shacar*, the *hararite*; 20. *Eliphelet*, the son of *Abasbai*, the *Maacathite*; 21. *Eliam*, the son of *Ahithophel*, the *Gilonite*; 22. *Hetzrai*, the *Carmelite*; 23. *Naarai*, the son of *Azbai*; 24. *Joal*, the brother of *Nathan*, of *Tzobah*; (see 1 Par.) 25. *Bani*, the *Gadite*; 26. *Tzelek*, the *Ammonite*; 27. *Naharai*, the *Barothite*, armour-bearer of *Joab*, the son of *Zeruiah*; 28. *Ira*, the *Ithrite*; 29. *Gareb*, the *Ithrite*; 30. *Uriah*, the *Hethite*. After

these follow Zabad and 15 other brave men, though less renowned than the preceding. 1 Par. 11:42. It is a pity that the Masorets have introduced a new mode of pronunciation, and that it has been adopted by the Prot. so that it is almost impossible to recognize in their work the scriptural names of the most ancient versions of the Sept. and Vulg. H.

Ver. 27. *Mobonnai*. Sept. have translated the Heb. “of the sons,” *mobni*, (Kennicott) which is corrupted from *sobci*, or (H.) *Sobbochai*, who was a *Husathite*. 1 Par. 11:29. C.

Ver. 28. *Selmon*, or *Ilai*.

Ver. 29. *Heled*. Heb. ends improperly in *b*.

Ver. 30. *Heddai*: *d* is exchanged for *r* in Paral. *Hurai*.

Ver. 31. *Abialbon*, or *Abiel*.—*Beromi*, or *Azmoth*, a *Bauramite*.

Ver. 32. *Jonathan*. David’s nephew, (1 Par.) of the sons of Assem, a Gezonite. This ought, perhaps, to be “Gouni, of the sons,” &c. otherwise the name will be lost, contrary to the design of the sacred writer. The verse is not terminated at Jonathan. But he was *the son of Sage*, (or rather of Semma, as here, v. 33) *an Ararite*. 1 Par. H.—Sage was also the son of Samma, (v. 11,) as Sage and Age are visibly the same; (C.) though of this we may doubt. H.

Ver. 33. *Aliam*, &c. Par. *Ahiam*, *the son of Sachar*. The change is easy.

Ver. 34. *Eliphelet*, &c. or *Eliphal*, *the son of Ur*; *Hepher*, a *Macherathite*; *Ahia*, a *Phelonite*; *Hesro*, a *Carmelite*. See 1 Par. 11:35.

Ver. 35. *Arbi*. Par. “Naari, the son of Azbai.” H.

Ver. 36. *Igaal*, or Joel, the brother of Nathan. To reconcile these texts, we may say the person was adopted by his brother, or had married his daughter, which was not prohibited by the law.—*Bonni*, or Mibahar, the son of Agarai.

Ver. 37. *Bearer*, or “squire.” W.—He is the only one specified, though there were others. H.

Ver. 39. *Urias*, the husband of Bethsabee. We have observed (v. 25,) that in Paral. the number of 37 is completed by Zabad, instead of Elica. H.—Only 36 are specified in these catalogues, as the name of the sixth hero (v. 18,) is omitted, whom some take to be Sobati, Jonathan, (C. 21:22,) Joiada, (v. 20,) or Joab. C.—But the truth is, Joab is not mentioned here at all, as he was sufficiently known for the

chief; (1 Par. 11:6,) and he makes up the number of 37. The sixth, therefore, was Asael; (v. 24,) and after him there are exactly 30. For though *Gonni* be lost, (v. 32,) Semma is substituted in the following verse. H.

2 KINGS 24

Ver. 1. *Stirred up*, &c. This *stirring up*, was not the doing of God, but of satan; as it is expressly declared, 1 Chron. 21:1. Ch.—David was moved by vanity, &c. thus to displease God.—*Among*. Heb. “against,” as the king could have done nothing more prejudicial to his people, 70,000 of whom perished on this occasion, v. 15. H.—We might also translate, “The anger of the Lord continued against Israel: for David, for their misfortune, was moved to say, Go,” &c. as this would obviate the harshness of the expression. C.—However, as it is the same in the Sept. &c. and as similar words do not prove that God is the author of sin, we may explain this in the same sense, allowing that he suffered the evil to take place, knowing how to draw good out of it. S. Aug. &c. H.—Some take this *Satan* to be an evil counsellor. C.—The devil may be styled “the fury of God?” as he is his creature, though rebellious. W.

Ver. 2. *Them*. He was led by curiosity. M.

Ver. 3. *Thing*. He speaks in stronger terms, and adds, (1 Par. 21:3,) *which may be imputed as a sin to Israel*. Joab was not extremely religious: yet he perceived the evil consequences, and, along with the other *captains*, expressed his sentiments with more respect than on former occasions. H.

Ver. 5. *God*, at the eastern extremity, on the banks of the Arnon.

Ver. 6. *Hodsi*. Sept. Alex. (5) “of Gad and Eliazer, (6) and they came into Galaad, and into the land of Ethaon Adasai, and they went into Dan Jaran.” The other editions vary. Heb. means, “to the land of new subjects,” or “lately conquered” (Junius) from the Agarites, (1 Par. 5:10,) which agrees with this situation. C. Lyran.—The commissioners first took an account of the tribe of Ruben, (M.) and then proceeded northward, till they returned from Dan towards the south. H.—*Woodlands*. S. Jerom reads *jar*, instead of *jan*. By transposing a letter, *ain* would signify *Dan*, “the spring,” which feeds the Jordan.

Ver. 7. *Tyre*, the ancient; about 4000 paces from the new city, which

stands in an island. Strabo xvi. See Jos. 19:29.

Ver. 8. *Land.* Yet they did not number the Levites or Benjamin, nor even the rest exactly, as Joab acted with reluctance. 1 Par. 21:6 and 27:24. M.

Ver. 9. *Eight ... and five.* Theodotion says nine and four, which comes to the same sum. H.—But 1 Par. 21:5, reads, *eleven hundred thousand, and four hundred and seventy thousand fighting men*: though even there the Arab. version has the number here specified, which is less incredible. The fighting men are not above a fifth part of the population; and we may allow that David might have about seven million subjects. It seems, therefore, best to abandon the latter number as incorrect, since all commentators confess that similar mistakes have been made by the transcribers; and to maintain the contrary, would be indirectly to throw the blame upon the sacred writers. C.—Yet some account for the variation, by saying, that Joab gave not in the full number here, (M. Abul. &c.) which seems contrary to the text, *there were found*, &c. H.—A. Lapide supposes, that the excess of number was occasioned by the subsequent list of the Levites, &c. But could they amount to so many? C.—And what proof is there that they were numbered, after the anger of God had manifested itself so severely? H.—Others affirm, that Joab did not take an account of the 288,000 chosen out of the twelve tribes, that 24,000 of them might guard the palace by turns, in each of the twelve months. 1 Par. 27:1. Bochart Anim. p. 1. B. ii. 37. Grot. &c.—But thus there will be 18,000 more than even in Paral. where we find in all 1,570,000, though the tribe of Juda have fewer, by 30,000, than in this book. To account for this, some say, (H.) the proselytes are here taken in, or the inhabitants of all the territory, which was at first assigned to Juda. Jos. 19:29. M.—All this is conjecture, (H.) and must remain among the systems of history. C.—If Joab chose to diminish the numbers of Israel, why has he increased those of Juda? Did he wish to flatter the king's vanity, or partiality for his own tribe? It is difficult to say what interest Joab could have in withholding the truth; and for the sacred historian to countenance his delusion, would expose us to the same danger of mistake, and overthrow the authority of Scripture, therefore, most rational to suppose that we have here the true list of the warriors, and that the book of Paral. has been injured by the negligence of transcribers, as it has on many other occasions. H.

Ver. 10. *David's heart struck him, after the people were numbered.* That is, he was touched with a great remorse for the vanity and pride which had put him upon numbering the people. Ch.—His sin must have been internal, and probably involved a secret confidence in his

riches and power, without referring all to God, (H.) or trusting entirely in him. S. Amb. pœn. c. 9. S. Aug. c. Faust. xxii. 66. &c.—There was otherwise no prohibition for David's taking this account, (C.) which is so natural for a prince, and may frequently prove of great service. H.—Josephus (vii. 13.) and others assert, that he neglected to require the payment of half a sicle. T. E.—But where does God complain of this neglect? and how do they know that the injunction which was once given to Moses, when the tabernacle was furnished, (Ex. 30:12) was to remain in force afterwards? Oleaster (on Exod.) says David acted against God's intention, who had promised that the Israelites should be innumerable. But this reason seems childish; and did not the king abstain, on that very account, from numbering any but those who were fit for war? 1 Par. 27:23. C.—*Struck him.* Contrition and confession are specified here, as satisfaction is, v. 12. Temporal sufferings are inflicted, even after the sin has been remitted, v. 16. W.

Ver. 11. *And seer.* This was a peculiar distinction of the *prophet*, (H.) who was appointed to direct David, (M.) to whom he had been long attached. 1 K. 22:5. C.

Ver. 13. *Seven.* Par. *three*; which makes the contrast more striking. H.—The Sept. and some copies of the Arab. version, have the latter number. C.—Gad might first propose seven, and then reduce it to three. M.—But did the prophet deliver the message twice? Usher pleads for the truth of both numbers, though he says, “It was always my opinion, that the Hebrew copy of the Old Testament has been no less exposed to the errors of writers, than that of the New, and all other books.” Synt. p. 219. Boxtorf also declares, “it is better piously to believe that both is right.” Why? “because both is written.” Antic. p. 401 and 420! The contradiction, in fact, seems to have been occasion by the mistake of a numeral letter, g (3) for z (7.) Kennicott. —Usher, Malvenda, &c. adopt an hypothesis, beautiful enough, but destitute of proof, when they say that God proposed three years in *punishment* of David's criminal curiosity. But as that famine would have immediately followed the three years' scarcity, already endured, (C. 21) and during the seventh, or sabbatical year, nothing could be reaped, the famine would thus rage for seven years. C.—Salien places the 62nd sabbatical year at this very time, A. 3017, and terminates the famine occasioned by the cruel injustice of Saul, A. 1013, which cannot agree with the aforesaid system. H.

Ver. 14. *Lord*, and be exposed to the violence of pestilence, which attacks both rich and poor; whereas the rich can frequently escape the dangers of war, or of famine. C.—David knew that he had sinned, and

he did not wish to screen himself from suffering the temporal punishment due to sin. H.—God punishes us equally by the hand of men, as by other means; but the king thus intimates, that he looks upon Him as an indulgent father, who is less severe than the ministers of justice. M.

Ver. 15. *And.* Sept. insert, “And David chose death, (the pestilence, as they usually render it; Salien). And it was the time of the wheat-harvest. And the Lord gave death in Israel, from morning till dinner-time.” H.—*Appointed*, for three days; though before the end of the last, God took pity on the people, ver 16. C.—Bochart thinks the pestilence ceased to rage at some hour of the first day. Syr. and Arab. “till the sixth hour.”

Ver. 16. *Areuna.* Heb. styles him, Araniah, (v. 18. C.) *i* being substituted for *u*, and placed after *n*. He is called *Ornan*, 1 Par. 21:18, (H.) and has the title of Jebusite, as he was originally of that nation, and had been permitted to retain his effects, on his embracing the true religion. Moria was his property, and seems not to have been much inhabited. It was not yet enclosed within the city walls. Here David saw the angel, in the air, ready to strike the inhabitants, and heard the voice from heaven. C.—He had already witnessed the death of many in the city. 1 Par. 21:14. The angel waited for God’s orders how many to destroy. H.—He did not sheath his sword till David had offered sacrifice to appease the Lord; (v. 21) though others think that the sacrifice was to thank God for the deliverance. C.

Ver. 17. *Are*, like sheep. M.—They were not accountable for the fault of their shepherd, or king; nor were they punished for it, (H.) but for joining in the revolts of Absalom, Seba, &c. (Salien) as well as for other secret offences. H.—Some groundlessly condemn the people, for entertaining sentiments of pride, along with David. Both king and people suffer, when either draws down the vengeance of heaven.

Ver. 18. *Altar.* This was done by a positive order. People still had the liberty of sacrificing on the heights of Gabaon. C.—This place was honoured with the tabernacle; and David would have gone thither, if he had not been so much terrified. 1 Par. 21:30. H.

Ver. 22. *Wain.* So Josephus reads. Sept. “wheels.” Heb. “rollers,” to beat out the corn. C.—Prot. “threshing instruments, and *other* instruments of the oxen for wood.” Paral. adds, that Areuna offered wheat, and saw the angel, as his four sons, and probably most of the inhabitants of Jerusalem did.

Ver. 23. *As a king.* Lit. “king Areuna.” *e* may have been substituted for

c, “like,” though the latter word is often understood. H.—Some suppose that he was formerly king of the Jebusites, (Vatab.) or one of their descendants, (Grot.) or possessed of great riches, &c. But why is the title never given to him elsewhere? Bochart.—The Sept. Syr. and many Latin copies, do not recognize it; nor was it found in the Chaldean, in the 12th age. Yet without making any changes, we may translate, “O king, Areuna has given all these things to the king.” The Jews often speak of themselves in the third person, out of respect. Le Clerc. C.

Ver. 24. *Free-cost*, or given gratis. This shews that subjects have property, otherwise they could only yield what was due to the king, as his own. W.—*Silver*. Sept. “for the silver of fifty sicles.” H.—Bochart explains for the money of 50 sicles *of gold*, which makes 600 sicles *of silver*. Gold was formerly as twelve to one, compared with silver. Plato in Hipparcho.—But the best method of reconciling this passage with 1 Par. is to say, that David gave the 50 sicles for the oxen and floor, and afterwards purchased the whole piece of ground for 600 (C.) sicles of gold, (or 902*l.* 5*s.* sterling. H.) being informed that the temple was to be erected there, (C.) where Isaac had formerly been brought to be sacrificed. M.—We might make a colon, or pause, at *floor*, as if its price were specified elsewhere, and the fifty sicles were given for the oxen. D. M.—The sum amounts to only about 1*l.* 14*s.* H.

Ver. 25. *Holocausts*; a second time. The former victims had been consumed by *fire* from heaven. 1 Par. 26:28. C.

3 KINGS

THE THIRD BOOK OF KINGS

INTRODUCTION

This and the following Book are called by the holy Fathers, The Third and Fourth Book of Kings; but by the Hebrews, the First and Second. They contain the history of the kingdoms of Israel and Juda, from the beginning of the reign of Solomon to the captivity. As to the writer of these books, it seem most probable they were not written by one man,

nor at one time; but as there was all along a succession of prophets in Israel, who recorded, by divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these prophets. See 2 Paral. alias 2 Chron. 9:29, 12:15, 13:22, 20:34, 26:22, 32:32. Ch.—This book informs us of the death of David, C. 2:11, where some Greek copies concluded the second book “of the reigns or kingdoms,” as they style all the four books. Theodoret and Diodorus follow this division. The point is of no consequence; and the Hebrew editions have often varied. Origen observes, that the Jews denoted these two books from the first words, “Ouammelech David.” Euseb. Hist. vi. 25. H.—In S. Jerom’s time, the four books made only two. The present book details the actions of Solomon, (C.) till the end of the 12th chapter. Then we behold the division of the kingdom: Roboam, Abias, Asa, and Josaphat, reign over Juda; Jeroboam, &c. over Israel; while the prophets Abias, Elias, Eliseus, appear in the remaining eleven chapters. W.—Though the memoirs seem to have been left by contemporary authors, (H.) one, and most probably Esdras, made the compilation, after the captivity, inserting frequently the very words of his authors, yet so as to make some additional reflections. C.—The Rabbins generally attribute the work to Jeremias. H.—He is more attentive to the house of David, and to display the rewards of the piety, and the punishment of vice, as well as the glory of the temple and of religion, than to describe the military exploits, which occupy so much of the profane history. C.

3 KINGS 1

Ver. 1. *Years;* sixty-nine, as he died when he was seventy years old. C. 2 K. 5:4.—***Warm.*** Though David was of a strong constitution, he had been so much exposed to fatigue, and so harassed with domestic broils, that his vigour was nearly decayed. C.—The Rabbins say, that the sight of the angel had greatly contributed to weaken him. Lyran, and others, suppose that he was affected with the palsy. Abul. Salien, A. 3019.

Ver. 2. *Servants.* Physicians. Josep. vii. 14.—People of the faculty still adopt the same sentiments; and when fire and clothes will not procure heat, they advise the application of living creatures. Bartholin ix. Galen vii. Vales. Philos. c. 19.

Ver. 3. *Sunamitess.* Sunam was not far from Thabor, in the tribe of Issachar. C.—This history leads us to explain the ambition and death

of Adonias. H.

Ver. 4. *Her.* Which shews the virtue and temperance of David. M.—She was his wife, at least of a second order. Adonias flattered himself, on account of Abisag's virginity, that the law did not hinder him from marrying her; (Lev. 18:8. Kimchi) or he was blinded by ambition. C.—Heretics and persecutors thus attempt in vain, (H.) to defile the Church, the chaste spouse of Jesus, that they may usurp his throne. C.

Ver. 5. *Him.* He was not deterred by the fate of Absalom. H.—He was now the eldest son, and gave himself out for the presumptive heir. C.—David is blamed for some remissness, in not repressing him; (Salien) as his conduct tended to excite confusion, and to frustrate the appointment of God. But the king was convinced that nothing would be able to disturb that order; and he would take measures, in due time, to curb the ambition of his eldest son, from which, as yet, he apprehended no danger. H.—Old age renders people slow. M.

Ver. 7. *Side.* For their own interest, and because they supposed that the throne belonged of course to him. M.—This was the natural privilege, when no other disposition was made by God, or by the kings who succeeded David. They did not esteem themselves bound to leave the crown to their eldest sons. Hitherto God had made choice himself, as he had required. Deut. 17:15. In favour of David, he pleased to grant sovereignty to his descendants. But the king expected to declare which he preferred, in case he chose to deviate from the natural order, v. 20.

Ver. 8. *Sadoc,* the rival of Abiathar, and a descendant of Eleazar. David had permitted both to perform the functions of the high priesthood; (C.) or one had acted as the delegate of the other. Salien.—*Banaïas* was distinguished for his valour, 2 K. 23:20. He was the flower of his age, and, perhaps, aspired at the authority of Joab, whose credit began to decline; as he was grown old, and was known to be rather disagreeable to David, and had been guilty of such horrid murders. Both the contending princes sought to ingratiate themselves with the army and with the priests, as their influence was of the utmost consequence. Solomon was more fortunate, in having also *Nathan the prophet* on his side; but the throne was secured to him much more on account of the divine decree, 2 K. 7:12 and 12:25. H.—Nathan is commonly considered as the tutor of the young prince, (M.) and was styled his “father.” C.—*Semei*, or Nabath, father of Jeroboam; and *Rei*, or Ira, who is styled the *priest* of David, 2 K. 20:26. S. Jer. Tradit. M.—To confound Semei with Nabath is wrong. Salien.—*Army*; the king's guard consisting chiefly of the Cerethi, &c. (C.) who were

under Banaïas. The whole army, over which Joab was general, was not always in arms. Sept. "Semei and Resi, other copies read (H.) his friends," (with Syr. Arab.) "and Daia, heroes of David." Heb. may be, "neither the hearers nor the seers, nor the brave men of David were with Adonias." The populace, or the disciples, as well as the prophets, may be thus denoted.

Ver. 9. *Slain.* Either for sacrifice, or simply for a feast; (C.) though it is probable that victims of peace would be offered, as on similar occasions, on which the guests would afterwards feast. 1 K. 11. H.—*Rogel*, east of Jerusalem, in the vale of Josaphat. M.

Ver. 10. *Not.* Out of contempt, (C.) and because he knew that they would oppose his measures. H.

Ver. 11. *It not.* So that we may safely endeavour to overturn his plane. M.

Ver. 12. *Life.* Both would have been in imminent danger, if the ambitious projects of Adonias succeeded, as he knew that the throne had been promised to Solomon by his father, and he would consider him as a dangerous rival. C.—The Turkish emperors usually destroy or confine their brethren, when they commence their reign. H.

Ver. 13. *Swear.* This he did, either when he *comforted* her, after the death of her first-born; (2 K. 12:24) or rather, when Solomon had received so glorious a name, and was declared the heir by Nathan. 2 K. 7:12. 1 Par. 22:19. and 28:5. Adonias acknowledges that God had made choice of his brother. C. 2:15. C.

Ver. 14. *Words,* and confirm what thou hast said, (M.) reminding the king of God's express declaration. H.

Ver. 16. *Worshipped.* Prot. "did obeisance." Heb. "fell prostrate on the ground before the king," (C.) without any danger of idolatry. H.

Ver. 18. *Of it.* So that thy authority is also contemned. M.

Ver. 20. *Thee.* Adonias boasts that all Israel was on his side. C. 2:15. C.

Ver. 21. *Offenders.* I, as guilty of adultery; and my son, as a mamzer; (Deut. 23:2. T.) or we shall be accounted pretenders, (H.) and condemned as guilty of high treason. C.—Our hopes and expectations will be frustrated. Vat. E.—We shall be despised or punished. W.

Ver. 28. *Come in.* Nathan went out, at the same time; (M.) so that each had a private audience. C.

Ver. 33. *Lord*, David. M.—The Cerethi, and other life-guards, went under the command of their captain, Banaïas, (C.) to repel any force that might disturb this solemn inauguration. H.—*Mule*. None but the king was allowed to mount it.—*Gihon*, a fountain, or place of public resort, on the west of Jerusalem. Ezechias brought its waters into the city. 2 Par. 32:30. C.—Adonias was at Rogel, on the east. M.

Ver. 34. *Save*, (*Vavat*.) “Live.” May Solomon reign for many years. H.

Ver. 35. *Stead*. Not after me only. David voluntarily abdicates the throne, so that Solomon reigned in his life-time. M.

Ver. 36. *King*. May all have a prosperous issue, conformably to the wishes of your majesty and the decrees of God. C.

Ver. 37. *David*. Parents wish their children to be still more happy than themselves, how jealous soever they may be of their own glory. C.

Aspice completum votum; jam natus adæquat

Te meritis, &, quod magis est optabile, vincit. Claud. iv. con. Honor.

Ver. 39. *Horn of oil*. Such liquors were commonly kept in vessels of horn. C.—Some say that oil, for the consecration of priests, was used on this occasion; and that the ceremony was performed only, when the throne was contested: as in the case of Joas, Joachaz, &c. H.—Nathan assisted Sadoc, (v. 34.) who was not yet the high priest. M.

Ver. 40. *Rang*. Heb. “was split.” Chal. “shook.” M.

Ver. 41. *Uproar*. Nathan had conducted the affair with singular address. A little delay might have plunged the kingdom into all the horrors of a civil war.

Ver. 43. *Not so*. Heb. “Misfortune or mourning, or verily.” A man of character did not willingly deliver a disagreeable message. 2 K. 18:25. C.—But Jonathan was concerned for his father. H.

Ver. 47. *Blessed*. Congratulating him on the exaltation of Solomon.—*Bed*. Shewing respect to the new king, as Jacob had done to Joseph; (Gen. 47:31. Sanctius) or laying himself down again; (C.) or rather giving thanks to God, (M.) whom he adored, in gratitude for the favour of a successor being granted to him. W.

Ver. 49. *Afraid*. As they had offended both David and Solomon, and had rendered themselves suspected of high treason.

Ver. 51. *Altar*. At Gabaon, (2 Par. 1:3,) or at Sion. All nations seemed to grant the right of an asylum to sacred places; but only in favour of

the innocent. Ex. 21:14. C.

Ver. 53. *House.* He does not forbid him the court, but grants him pardon. M.

3 KINGS 2

Ver. 2. *Flesh,* to the tomb. *Omnium idem exitus est, sed & idem domicilium.* Petron.—In life each follows his own course. C.

Ver. 3. *Charge,* what he orders.—*Understand.* Heb. “act prudently,” (M.) or “with success,” Gr. interp. (C.) and Chal. M.—The observance of God’s law, both in private and in public, will ensure to thee the title of a wise prince.

Ver. 4. *Truth* and sincerity. C.—This promise was made, 2 K. 7:16. M.

Ver. 5. *Joab.* These instructions given by David to his son, with relation to Joab and Semei, proceeded not from any rancour of heart, or private pique; but from a zeal for justice: that crimes so public and heinous might not pass unpunished. Ch.—David and Solomon esteemed themselves, in a manner, defiled, as long as these continued unpunished, v. 31. Joab had behaved to David with great insolence, after the death of Absalom. H.—He had lately sided with Adonias. M.—But what touched the good old king more particularly, were the treacherous murders of two great generals, who had put themselves under his protection, and were endeavouring to promote his welfare. Only the fear of greater commotions had hitherto prevented David from bringing his nephew to public execution, as the people expected. He deemed it requisite to remind his successor of this obligation, when his power should be sufficiently strong, that the impunity of such daring offenders might not destroy the commonwealth. H.—*Peace.* Pretending affection. Joab had treated Abner and Amasa as the worst of enemies, and their blood had stained his garments. M.

Ver. 6. *To hell.* This word *hell* doth not signify the place or state of damnation; but the place and state of the dead. Ch.—It would have been a great scandal if this murderer had died quietly in his old age. Joab had rendered great services to his uncle, for which he had been rewarded. He had been at the head of the armies 40 years. His great age rendered him now less formidable; particularly as the nation enjoyed peace.

Ver. 7. *Table,* or of the meat, which had been served upon it; as was

the custom at the court of Persia. Dan. 1:5.—*Brother*. See 2 K. 19:31. C.

Ver. 8. *Curse*. Saying, *Go out*, &c. 2 K. 16:5.—*Camp*. Heb. *Machanayim*. H.—*Sword*. He would revenge his private wrongs, but reserved the punishment of a notorious offender, till a time when passion would have no influence. Solomon was not bound by the personal oath of his father.

Ver. 9. *Man*. Many have thought that Solomon was only 12 years old. Euseb. &c.—But the best chronologers suppose that he was about 20. God had blessed him with a happy disposition, which he adorned with various graces. C. 3:12. Wisd. 8:19.

Ver. 10. *David*. Thus died this perfect model of princes, and this great saint, whose only fault, of consequence, was occasioned by Bethsabee: (2 K. 11:4) and this served to display his repentance. S. Chrys. hom lxxvii.—He prefigured Jesus Christ in a wonderful manner; in his birth, at the same city; his election, in preference to his brethren; his persecutions, and subsequent glory. Jesus was, in like manner, betrayed by a false friend, and obliged to go out of Jerusalem, laden with his cross. But he acquired fresh splendour by his sufferings, and purchased a more faithful people. The tomb of David remained for many ages. Acts 2:29. Josephus says that it contained vast riches: but this seems to be fabulous. S. Jerom often went to pray at this tomb. Ep. ad Marcel.—If it be now unknown, the Holy Ghost has left us a more illustrious monument to the honour of this great man, in the Psalms, and EcclI. 47:2. &c. C.—We have now only an abridgment of his history. 1 Par. 29:29.

Ver. 11. *Seven years*. The odd six months are not mentioned. 2 K. 2:11. H.

Ver. 12. *Sat*, exercising the same authority, as he had done in his father's life-time. C. 1:53. C. S. Aug. de C. xvii. 8. Salien, A.C. 1033.—The public assembly of Israel, convoked by David, had already sworn fidelity to him. 1 Par. 28:1. H.

Ver. 15. *Mine*, according to the ordinary course of things. But I was willing to forego my claims, when I perceived that the Lord had made choice of my brother. C.

Ver. 17. *Wife*. Some think that Joab had instigated Adonias to make this petition, that his party might be strengthened. Theod. q. 7. But love might be his prompter. C.—Bethsabee consented to further his petition, (M.) without suspecting any bad consequences. H.

Ver. 19. *To her.* Only fools will despise their parents. Prov. 15:20. Eccli. 3:18. Tob. 4:3. The Persians would allow no one to sit in his mother's presence, without her leave; and Alexander would treat Sysigambis with the like respect. Q. Curt. v.—*Right hand.* In the most honourable place, next to his own. Gen. 48:13. The Turks and Persians give the preference to the left. Xenop. Cyrop. viii.

Ver. 20. *Thy face,* with confusion. He engages to grant her request, if it could be done with any propriety, (C.) as a son ought to do. W.

Ver. 22. *The kingdom.* It was a maxim in most of the oriental courts, that the things which had belonged to the king, should not be enjoyed by any but his successor. Grotius.—Hence Adonias might be suspected of ambitious projects, as his party was still formidable. C.—The marriage seems also to be unlawful. M. See C. 1:4.—Yet, if the aforesaid custom subsisted at that time; or, if the marriage had been evidently prohibited, both Adonias and Bethsabee must have acted in a very inconsistent manner, so that we must hesitate before we pronounce sentence. H.—Many condemn Solomon of precipitation and cruelty in his judgment; (Cajet.) while others approve of his conduct, (Theod. q. 7.) and think any delay might have proved dangerous. *Ubi facto magis quam consulto opus.* Tacit. C.

Ver. 24. *House.* This generally denotes children, and Roboam was born this year. Some have considered his birth as miraculous, supposing that Solomon was not above 12 years old, v. 9. S. Jer. Ep. ad Vital.

Ver. 25. *Banaias.* The chief officers became executioners, on such occasions. Dan. 2:24. The Romans employed soldiers; which makes Tertullian (Coron. xi.) dissuade Christians from entering the service.

Ver. 26. *Priest.* Sadoc had been anointed in his stead, probably by Nathan, in the general assembly, while David was present: *they anointed ... Sadoc to be high priest*, 1 Par. 29:22. Salien.—But not, Solomon orders Abiathar to retire to his estate, in punishment of his conspiracy. C.—He might have justly put him to death, if he had committed a crime worthy of it; as his dignity did not give him a right to disturb the peace of the state with impunity. H.—Solomon acted as a prophet. W.—God had long before denounced that the family of Eleazar should regain the dignity, which Heli had obtained by some means or other. 1 K. 2:31. H.—Solomon only put the divine decree in execution. Pineda vi. 15.—Sadoc had perhaps also passed sentence, as the Levitical tribe had a great sway in the courts of judicature. M.—Abiathar was still honoured with his former title. C. 4:4. But he was not permitted to officiate, (C.) nor to remain in the royal city, as he

seemed now to be a dangerous man. H.—Anathoth was a sacerdotal town in Benjamin. M.—A portion of the suburbs had been assigned to Abiathar, unless he had obtained a field by inheritance, or by marrying an heiress. See Jeremiah 32:7. C.

Ver. 28. *Joab*. The Latin MSS. except one, and almost all the ancient editions of Sixtus, &c. read Solomon. “And a messenger came to Solomon that Joab,” &c.—*Solomon*. Heb. “Absalom.” Sept. vary. The difference is of little consequence. C.

Ver. 30. *Die*, if my life must not be spared. H.—He knew that the like precaution would not have been able to protect Adonias. It was not just that he, who had despised all that was sacred, should find an asylum at the altar itself.

Ver. 34. *Slew him*, holding the altar; though some think that he was removed by force, like Athalia, 4 K. 11:15. Both actions were contrary to the reverence due to so holy a place, and perhaps inexcusable; (C.) unless the law had ordered it otherwise. Ex. 21:14. H.

Ver. 35. *Abiathar*. See v. 26. Secular princes sometimes nominate, but they must obey, the pastor. W.

Ver. 37. *Cedron*, which led towards Bahurim. He was equally forbidden to go out by any other road; and was put to death for going to Geth.—*Head*. Thou canst blame only thyself. Solomon might have put this man to death before: but he chose to pay so much deference to the oath of his father, as not to bring him to execution without a fresh offence.

Ver. 39. *Servants*. Two in number; (Heb. Sept.) perhaps originally from Geth; (M.) to the king of which place David had fled, 44 years before. Abul. q. 44.

3 KINGS 3

Ver. 1. Solomon. By the death of his enemies, and by his affinity with the king of Egypt, and his friendship with Hiram, king Tyre, who were the most potent princes in the neighbourhood. Eupolemus (ap. Euseb. præp.) has a letter of Solomon to Pharaoh Vaphres, in which the latter is said to have been the friend of David; (Salien) and Clement (Strom. i.) produces the testimony of Polyhistor, saying, that Vaphres sent 80,000 Egyptian workmen to assist Solomon to build the temple.—*Daughter.* Who probably, embraced the true religion; so that her praises are supposed to be recorded in the 44th Psalm, and in the canticles; though it seems she afterwards relapsed, and became the chief instrument in the perversion of the king. C. 11:1.—*David.* She dwelt in the apartments of Bethsabée, (Cant. 3:4 and 8:2,) till a magnificent palace could be built for her reception. C. 7:8. To marry idolatrous women was strictly forbidden. Deut. 7:3. 1 Esdras 10:2. 2 Esdras 13:26.

Ver. 2. But yet. It is not clear to what this refers. Heb. “for the rest, (C.) or only;” (as also v. 3,) which may signify that the people, and their king, were blamable; or else, that they zealously offered sacrifices to God, even before the temple was erected. H.—Those who afterwards left that sacred place, to imitate the conduct of idolaters, or of the ancient patriarchs, which was no longer tolerated, are justly condemned. C.—*High places.* That is, altars where they worshipped the Lord, indeed, but not according to the ordinance of the law; which allowed of no other places for sacrifice but the temple of God. Among these high places, that of Gabaon was the chief, because there was the tabernacle of the testimony which had been removed from Silo to Nob, and from Nob to Gabaon. Ch.—Hither David would have gone, as Solomon did, v. 4. C.—Hence this was not, at least, once of those high places, where it was unlawful to offer sacrifice; as the tabernacle was there, and the altar of holocausts, which Moses had erected. The obligation of sacrificing in no place, except in that which the Lord had appointed, regarded the times while the ark was in the desert, (H.) and when it was placed in the temple. While it continued in an unsettled state, people enjoyed more liberty in this respect; (C.) particularly when there was a prophet present, to sanction what they did. H.

Ver. 3. Only, &c. Which David had not done, though it was lawful.

Pineda.—Yet we read that he offered victims on Sion, &c. 2 K. 6:18. H.

Ver. 4. Victims. These he accompanied with most fervent prayer. Wisd. 7:7. 2 Par. 1:9.

Ver. 5. In a prophetic dream, or ecstasy. His mind had been so filled with the desire of wisdom, that the same thoughts recurred to him while he slept; and, as he had entertained them voluntarily before, he acquired fresh merit even during that time; as a man, who indulges sensual affections, becomes responsible for the accidents of the night. S. Tho. 1. 2. q. 113. a. 2. and 2. 2. q. 154. a. 5. S. Aug. de Gen. ad lit. xii. 15. C.

Ver. 7. In. So as to judge with discretion, and to lead my people. C.

Ver. 9. Understanding. Lit. “docile.” H.—Heb. “willing to hear,” and to obey God. M.

Ver. 12. After thee. Solomon has given us some idea of his wisdom in the works which he has left. They were dictated by the Holy Spirit, who adorned his soul with so many graces. C. 4:29. 30. H.—His knowledge of nature, and of the art of governing, excelled that of any of the kings of Israel; (Lyran, &c. 2 Paral. 9) though Moses and the apostles had a more comprehensive knowledge of the mysteries of God. C.—Yet, even granting that no mere man might come up to him, Jesus Christ, in whom the treasures of wisdom were contained, was far superior. H.—General propositions are often to be understood with a limitation. M.

Ver. 13. Heretofore: 2 Paral. (1:12,) adds, *nor after thee.* Eccle. 2:7. This is also limited by some to the kings of that country. But the riches of Solomon were not exceeded by those of the greatest monarchs. Diss. “on the riches which David left.” C.

Ver. 14. Days. But this he forfeited. M.

Ver. 15. Dream. Sent by God, as Gen. 41:1. C.

Ver. 16. Harlots. Rather than simply, “innkeepers.” Chal. M.—The latter signification of *Zona* might, however, seem more natural; as harlots seldom have children; or, at least, any affection for them. Neither would such people have dared to appear before the king. Deut. 23:17.

Ver. 19. Him. This she suspected to be the case. They did not then place infants in the cradle, but let them sleep in their bosoms. C.

Ver. 25. Other. This sentence manifested the wisdom of Solomon, who knew that the real mother would feel the emotions of parental tenderness. By similar experiments, the truth has sometimes been discovered. Claudius obliged a mother to own her son, by ordering her to take him for a husband. Seut. xv.—The king of Trace told three who pretended to be the sons of the deceased king of the Cimmerians, to shoot an arrow at the corpse; which the real son would not do. C. Diod. Sic.—A native of Mexico, reclaiming a horse which a Spaniard pretended was his, as the judge was under some doubts, the American threw his cloak over the horse's head, and asked which eye was blind? The Spaniard replied, the right; and thus was detected. Palafox.

3 KINGS 4

Ver. 2. Azarias. Some translate, “grandson of Sadoc, (and son of Achimaas) was priest,” to assist his father, unless he was born of some other. *Cohen* signifies also *prince*, v. 5. Azarias was *scribe*, as well as the two following, though not all at the same time. The office was very important. Judg. 5:14.

Ver. 3. Sisa. Perhaps the same with Siva, who was under David.—*Recorder.* Historiographer; (C.) the presenter of petitions. Grot. 2 K. 8:16.

Ver. 4. Abiathar. By this it appears that Abiathar was not altogether deposed from the high priesthood; but only banished to his country house; and by that means excluded from the exercise of his functions. Ch.—He retained the name, as bishops still do, after they have resigned their see. C.—Some think that Solomon reinstated Abiathar to his office. E.

Ver. 5. King. President of the council, (M.) steward of the household. —*Priest* refers to Zabud here, though the Heb. is ambiguous. It means also a prince. H.—He was chief officer and favourite of Solomon, (C.) as Chusai had been of David, 2 K. 16:16.

Ver. 6. House. Sept. “Eliak was also director of the house,” οἰκονομος. H.—It is impossible to mark, with precision, the extent of these offices.—*Tribute*, or *levy* of workmen, as it is expressed. C. 5:14.

Ver. 7. Month. The lunar year was not then in use; (C.) or else, the first of these governors, was in office during the 13th, or intercalary month, every third year, and the rest in succession. Tostat.

Ver. 8. *Benhur*. *Ben* here, and in the following verses, may signify “the son of *Hur*,” &c. C.—Sept. retain both the original term, and its explanation, “Ben the son of Or.” But they afterwards read only “the son of Dakar ... of Esed ... of Abinadab ... and Gaber.”

Ver. 11. *To wife*. Not at the beginning of his reign, v. 15. M.—This chapter gives a general idea of the officers who lived under Solomon. C.

Ver. 14. *Manaim*, which is often rendered *the camp*. The word is read Mahanaim, by the Masorets, (2 K. 2:8,) and by the Vulg. Gen. 32:2. H.

Ver. 19. *Land*. Heb. “the only officer who *was* in the land,” (H.) except in the towns of Jair, v. 13. C.—His province had belonged to two kings. M.

Ver. 20. *Multitude*. We may suppose seven millions; though, if the calculation of Chronicles be more accurate, they were much more numerous. See 2 K. 24:9. H.

Ver. 21. *The river*. Euphrates. Ch.—To, or “of the land,” *terræ*. H.—This river may denote the torrent Besor, as Solomon’s dominions extended not only as far as *Gaza*, but also to the oriental branch of the Nile, v. 24. Thus one verse explains the other. There were, indeed, no *kingdoms* (C.) in this portion of land, which is now quite barren: but formerly it had several cities, and they belonged to various kings of Egypt, Arabia, the Philistines, &c. H.—Heb. may be rendered “from the river, (Euphrates) the land of the Philistines, and to the border,” &c. (C.) agreeably to 2 Par. 9:26. *He exercised authority over all the kings from the river Euphrates to the land*, &c. Heb. “the river even unto,” &c. Solomon had all the kings of Syria, Ammon, the Philistines, &c. under him; so that his empire took in all that had been promised to Abraham. H. See S. Aug. q. 21. Josue.

Ver. 22. *Measures*, (*cori*.) Each of which contained little less than 300 pints. C.—A corus is equivalent to 30 modii, and would support as many men a day; so that the family of Solomon would contain 2,700 people. A. Lapide. M.—Villalpand calculates 48,600, and Calvisius 54,000.

Ver. 23. *Buffaloes*. *Yachmur* means also a sort of wild-goat, like a stag. Deut. 14:5. Bochart, Anim. i. B. iii. 22.—*Fowls*. Some Rabbins explain *barburim*, (or *borbrim*) of capons, or birds from Barbary; as if this name had been known in the days of Solomon. C.—There was an ancient Ethiopian Barbary on the Persian gulf, (Bochart) with which the Rabbins were not acquainted. C.

Ver. 24. *Beyond.* Heb. “on the side of,” without determining on which. Deut. 1.—*Thaphsa.* The famous Thapsacus, on the Euphrates.—*To Gazan.* Heb. *Hazza.* This name is written in a different manner from Gaza, and may signify a country of the Medes, on the frontiers of Armenia. But, as it is pronounced almost alike and the parallel passage determines for the country of the Philistines, (v. 21,) we may explain it of Gaza. C.

Ver. 25. *Vine.* this expression is often used to imply a state of peace and happiness. The people were then content with rural pleasures. C.

Ver. 26. *Forty:* 2 Par. 9:25 has *four* in the Heb. Sept. read in both places 40,000 mares, for chariots, and 12,000 horses. C.—The Alex. copy has 40 here, and 4000 in the latter place; where, instead of horses, it gives horsemen, with the Vulg. These two words are often used as synonymous by the best authors. But it is more difficult to reconcile the number; (C.) as (2 Par. 14) we read again differently, *he had 1400 chariots, and 12,000 horsemen.* H.—*Forty* might easily be mistaken for *four*, by only adding *im* at the end of *arba.* Bochart. Grot.—Instead of stalls, Calmet supposes stables to be understood, and in each he would place ten horses, which completes the number here assigned. If this be admitted, no change is necessary: but, as *præsepe* signifies “a stall,” we may adhere to the Vulg. which has 40,000 in both places; whereas the Heb. varies, though the sense may be the same. The number of Solomon’s chariots was 1400. As two horses were usually employed to draw them, 2800; or, allowing for accidents, changes, &c. 4000 horses would have been amply sufficient. It seems, therefore, that we should admit only so many horses or stalls. H.—“Vignoles conjectures, that the Jews formerly used marks analogous to our common figures; as the Arabians have done for many hundred years. And, if so, the corruption” of hundreds for tens, &c. “may be easily accounted for, by the transcriber’s carelessly adding or omitting a single *cypher.*” Kennicott, Diss. ii.—Yet, if 40,000 horses must be admitted, we may say that they were not all intended for the chariots of war, but some for draught-horses, to convey the stones and other materials for the numerous buildings, which Solomon carried on. This might serve to excuse him for having so many horses, (H.) contrary to the letter of the law, and the example of Josue and of David. His subjects were thus, perhaps, engaged in too much commerce with the Egyptians: and the king was forced to burden them with taxes, which at last proved so fatal. Serar. Pineda. C.—Yet some undertake his defence, by saying that he did not act against the spirit of the law; that many of the horses were imposed as a tribute, and Solomon did not place his trust in them. Prov. 21:31. 2 Par. 9:24. Tostat. Bochart. B. ii. 9.—His empire was become more extensive, and

his works more splendid; so that what might appear an useless parade in some, might be worthy of praise in Solomon. The law is not so precise. *He shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen.* Deut. 17:16. There is a like prohibition of many wives and treasures.

Ver. 27. *Fed them and* is omitted in Heb. and Sept. H.

Ver. 28. *Beasts.* *Racesh* denotes horses of extraordinary swiftness, (Bochart) or dromedaries, &c. Junius translates, “post-horses.”—*King:* so also the Sept. Prot. “*the officers* were, every man according to his charge.” The twelve governors employed others to bring all necessary provisions, (H.) to the places where the king was travelling; (C.) or they took care not only of the king’s table, but they had also the general inspection over his stables. H.—Few oats are grown in the East. They feed their horses on barley and straw. C.

Ver. 29. *Hart;* magnanimity, which pride often attempts to imitate, and is therefore designated by the same expression. Prov. 21:4. The genius of Solomon was also most penetrating and comprehensive. C.—Ænomaus thus addresses Apollo, “Thou who knowest, both the number of the sands and the extent of the sea—who understandest the dumb, and hearest the man who has not spoken.” Eus. præp. v. 34. H.

Ver. 30. *Orientals* of Chaldea, Arabia, Idumea, &c. Dan. 2:2. Abd. 8. Num. 22:5. Job and his friends were of this description. The Greeks acknowledged that they had received their philosophy from the barbarians; (Laert. proem.) and Casaubon observes, that the ancient defendants of the Christian faith proved the same truth. Not. Ibid. They shewed that all true saving knowledge had been derived from the Hebrews. H.—The Chaldees maintain that their countrymen were the fountains of science; and many suppose that Abraham communicated these treasures to the Egyptians; whereas the latter pretend, that a colony from their country had imparted that blessing to the Chaldees. Diodorus (B. i.) says that Belus conducted such a colony, and the Greeks chiefly owed their information to the *Egyptians*. God had communicated to Solomon all that was of real use in those sciences, in a superior degree. Wisd. 7:17. Joseph. viii. 2. He was eminently skilled in natural philosophy, &c. C.

Ver. 31. *All men*, of his time (Lyran.) and nation. Munster.—But why should we limit these general statements? C. See C. 3:12. 13. H.—Ethan is the same as Idithun. The title of Ezrahite does not seem to belong to him; and Chalcol and Dorda seem to be inserted here by some transcriber from 1 Par. 2:6 where we read, *the sons of Zara ... Ethan and Eman, and Chalchal and Dara*, of the tribe of Juda. But they

were different from these men, who were probably Levites. C.—We find Chalcol and Dorda mentioned no where else. Heman was an Ezrahite, (Ps. 87) and a seer of the king, presiding over the singers, (1 Par. 15:19 and 25:4. and 5. M.) who stood in the middle. Ethan's band surrounded the altar, (Ib. C. 6:44) while Asaph's were on the right hand.—*Mahol* was the mother of the four, unless the word denote their profession, as *sons of* "the choir," singing and playing on musical instruments. C.—Solomon was eminent in both respects, as well as in poetry; as he is compared with those who were most noted for compositions and music. Sanctius.

Ver. 32. *Three thousand parables.* These works are all lost, excepting some part of the parables extant in the book of Proverbs; and his chief poem called the Canticle of Canticles. Ch.—The title of Psalm 126 attributes it to Solomon. But its authority is not sufficiently established. The book of Proverbs contains at present only 658, (a Lap.) or 800 parables. Clarius.—Josephus exaggerates, when he reads 3000 volumes of parables.—*Five.* Sept. read, "5000 odes," which is adopted by many interpreters. Josephus (C.) and the Chal. agree with the Heb. M.

Ver. 33. *Wall.* Some deny that *ezob* means hyssop. Kimchi, Levinus, &c. But there is a species which grows on mountains, and even out of walls. Bochart. Sanctius.—It is a small odoriferous plant; whereas the cedar was the largest tree with which the Jews were acquainted. C.—On Libanus there are found such trees above 36 feet in circumference; which extend their branches 111 feet around them. Maundrell, Jerus. p. 239.—Solomon examined all. Wisd. 7:17, &c. Many works have been falsely attributed to him, which Origen rejects: hom. 35, in Mat. See Joseph. viii. 2. Pineda iii. 29. C.—Perhaps he might have composed some magical works, while he was an idolater. Salien.

Ver. 34. *Wisdom.* The Scriptures relate the coming of the queen of Saba. C. 10. Thus Livy attracted the attention of distant nations, who neglected the grandeur of Rome, to visit him. S. Jerom Ep. ad Paulin. Solomon's wisdom is compared to a great river, inundating the whole earth. Eccli. 47:16.

3 KINGS 5

Ver. 1. *Hiram.* Josephus says, that the temple was built in the 11th year of this prince. He must therefore have been the son of David's friend, as the former had sent artificers to build David's house, (2 K.

5:11. C.) above 30 years before. But there may be a mistake in the number, as the Scripture evidently speaks of the same king; and Josephus had said before, “Hiram rejoiced exceedingly that Solomon had succeeded to the throne; (for he had been the friend of David) and he sent ambassadors to congratulate with him on his present felicity, by whom Solomon wrote,” &c. The mutual letters of these kings were still preserved in the archives of Tyre; and this author confidently appeals to them, as he deems it “impious to insert any fiction” in his history. Ant. viii. 2. He quotes Dius and Menander; who asserted, that these princes proposed enigmas to each other; and the Hiram was obliged to pay a large sum of money, as he could not explain that which Solomon had proposed, &c. C. Ap. i. H.

Ver. 3. Wars. Many interpreters assert that this was the real impediment, (Tostat, Salien, &c.) rather than the blood, which David had already spilt, 2 K. 7 and 1 Par. 22:8.

Ver. 4. Adversary. Lit. “Satan.” Adad of Idumea, and another of Syria, and Jeroboam, began to molest Solomon, only towards the end of his reign. C. 11:25.

Ver. 6. Libanus. It belonged to Israel, since the victory of David, 2 K. 10:18. Solomon built some fortresses on the mountain. C. 9:19. The cedar-trees grow chiefly towards Phenicia, above Biblos. They bear a great resemblance with fir-trees, and grow in a pyramidical form. The wood is hard and bitter, so that worms will not molest it. Hence it was much used in the temple of Ephesus, and in other large buildings; *lacunaria ex eâ ... propter æternitatem sunt facta.* Vitruv. ii. 9.—*Sidonians.* It seems they were subject to the king of Tyre, or this was the common title of all the Phenicians. C.

Ver. 7. Lord (Jehova) God “of Israel,” as it is expressed, 2 Par. 2:12. H.—This pagan prince adored and erected temples and altars in honour of Baal, Astarte, and Hercules; (Josephus, &c.) yet he did not hesitate to acknowledge the God of Israel, as he supposed that there was a god for each nation. See C. 20:28. 4 K. 17:27. C.—Thus many think that they may serve the God of unity, by going to hear the sermons of men who preach a contradictory doctrine. The devil will be satisfied, if he can share the divine honours: but God will admit of no rival, nor can he sanction any but the true religion. H.

Ver. 8. Fir-trees. Some take these to be another species of cedars, as they say fir is too slender and corruptible; (Martin, &c.) and Solomon had not asked for it, v. 6.; though he does in 2 Paral. 2:8, where (H.) the word is translated *archeuthina*, “juniper-trees,” by the Sept. and S. Jerom. C.—*Beroshim*, is rendered fir-trees by Pagnin; box or cedars,

&c. by others. The precise import of the Hebrew names of plants, animals, &c. is not sufficiently known. M.—Fir is used by the best architects. *Virtuvius*, ii. 9. C.

Ver. 9. *There.* Joppe was fixed upon, as the port nearest Jerusalem, 2 Par. 2:16. The trees were squared and rolled, (C.) or dragged (H.) from the mountain-top to the river Adonis, or the plain of Biblos, and then sent in floats by sea. C.—*Household*, for the *workmen* employed in cutting the wood; (2 Par. M.) and also for Hiram's other servants, as the kings of the East paid them not with money. C.—The Tyrians neglected agriculture. *Servius*.

Ver. 11. *Wheat*, “ground or beaten.” Heb. Paral. H.—By comparing this passage with C. 4:22, we may see how much the court of Solomon surpassed that of Hiram. The former consumed 90 measures of flour a day; and 20,000 of wheat sufficed for the Tyrian prince's family a whole year.—*Twenty*. It is supposed by many commentators that *thousand* is to be supplied from the former sentence; as there seems otherwise to be no proportion between the wheat and the oil. *Piscat.* &c.—The Sept. Syr. &c. read 20,000. C.—The Alex. copy has not *core*, but only *beth*, (H.) or “bath,” which is a smaller measure, containing 29 pints and something more, (C.) or seven gallons, four pints, English wine measure; where the *core*, or *chomer*, consisted of 75 gallons, five pints. *Arbuthnot*. H.

Ver. 14. *Levy*, or tribute. The men had only to procure stones, as the Tyrians had engaged to do all which regarded the wood. C.—These were Israelites. M.

Ver. 15. *Mountain* of Libanus. C.—Par. *mountains*: but the Heb. is singular in both places. They were all proselytes or strangers.

Ver. 16. *Three hundred*. In 2 Par. (2:2. and 18,) we read *six hundred*; (H.) as there are 300 superior officers included. C. M. Sa, &c.—But these 3600 are all overseers. H.

Ver. 17. *Fountain*, which did not appear. C.—What sort would, therefore, be chosen for the most conspicuous parts of the temple? H.

Ver. 18. *Gibbians*. *Ezechiel* (27:9,) commends them for building ships. Giblos of Gebal is supposed to be the town, which profane authors style Biblos, at the foot of Libanus. *Ptolemy* also mentions Gabala, to the east of Tyre. C.

3 KINGS 6

Ver. 1. *Eightieth year.* This chronology meets with the approbation of most people. See Usher. C. 12. Some, however, find a difficulty in reconciling it with Acts 13:20, which seems to attribute 450 years to the government of the judges. C.—Sept. have 440; Josephus 592, though Ruffin neglects the 90 in his version; Petau 520; Severus 582; Clem. Alex. 566; Vossius 380; Cano 590; Serarius 680.—Houbigant would read 350 in the Acts. But Capellus would add 200 here, &c. H.—*Second* of the sacred year, corresponding with our April. Syr. Chaldee styles it “of the splendour of flowers.” M.—The Hurons, and other nations of America, call this “the moon of plants;” the Flemings, “the month for mowing,” *Grasmaand*. Our Saxon ancestors gave descriptive names to the months. See Verstegan. H.—At first, the Hebrews only described the months by their order; “first, second,” &c. In Solomon’s time we begin to find other names, taken from the Phenicians, (Scalig.) Chaldees, (Grot.) or Egyptians. Hardouin, A. 2993.—After the captivity, at least, the Chaldee names were adopted; (H.) 1. Nisan; 2. Jar; 3. Sivan; 4. Tammus; 5. Ab; 6. Elul; 7. Tisri; 8. Marshevan; 9. Casleu; 10. Thebet; 11. Schebet; 12. Adar; (C.) 13. Veadar, the intercalary month, when requisite, according to the lunar system, which was not perhaps yet adopted. Each of these months generally corresponded with two of ours; Nisan with the end of March and the beginning of April, &c. Sept. here take no notice of Zio, though they do, v. 37. H.—The temple was begun on Monday, May 21, A. 2992. Usher.—It was finished A. 3000, or in the following year, when it was solemnly dedicated. Button.

Ver. 2. *House.* Heb. *Habayith*, “the palace” of the God of Israel, where the priests alone had access. It was surrounded by various courts and apartments, as the ancient temples were very different from ours. All these appendages sometimes go under the common name of the temple. C.—*Cubits.* The common one contained half a yard. The sacred cubit amounted to 21,888 inches. Arbuthnot. Ezech. 43:13.—Calmet makes the cubit consist of 24 fingers’ breadth, or little less than 20 inches of the French measure, which is greater than ours. H.—Hence the temple would be 102½ feet long, 34 feet 2 inches broad, 51 feet 3 inches high to the ceiling. C.—The walls are not included; else the breadth would be almost 60 cubits, the length 100, and the height 50. Vallalpand ii. 5. 14. M.

Ver. 3. *Temple.* The porch was of the same height as the temple, though we read that it was 120 cubits high, 2 Par. 3:4. But one word seems there to have been substituted for another, (C.) unless it might

resemble a high tower. H.—Before the porch were placed the two brazen pillars. The interior of it was highly adorned by Herod. Josephus, Ant. xv. 11.

Ver. 4. *Oblique windows.* Which were made slanting, that the light might be more easily communicated within. H.—On the outside they were not so large. W. M.—Heb. “windows to see through, shut,” with lattices, (C.) or blinds. Prot. “he made windows of narrow lights.” H.—Curtains might be hung before them, as no glass was yet used. C.—These windows occupied the five cubits above the chambers, which were built on the west end, and on the sides of the temple, 15 cubits high. C.—No windows were permitted in the holy of holies. M.

Ver. 5. *Upon the wall.* That is, joining to the wall.—*He built floors round about.* Chambers or cells adjoining to the temple, for the use of the temple and of the priests, so contrived as to be between the inward and outward wall of the temple, in three stories, one above another.—*The oracle.* The inner temple or holy of holies, where God gave his oracles. Ch.—*Sides.* Prot. “he made chambers round about.” H.—Some think that buttresses were used, to strengthen the building. Sept. “ribs,” (M.) sides. But there seem rather to have been three offsets; so that the wall kept decreasing in breadth, as it grew higher, (H.) every ten cubits, (Ezec. 41:6. M.) and thus the upper chamber was two cubits broader than the lowest. The beams might thus rest upon the walls, and be easily changed. H.

Ver. 6. *Temple.* This was done for greater respect, and that the walls might not be injured. Ezechiel (41:6,) counts 33 chambers on the three sides. S. Jerom seems to double that number; while Josephus acknowledges only 30. C.—Salien has 42, or 14 in each story.

Ver. 7. *Made ready, &c.* So the stones for the building of God’s eternal temple, in the heavenly Jerusalem, (who are the faithful) must first be hewn and polished here by many trials and sufferings, before they can be admitted to have a place in that celestial structure. Ch.—Those who have the happiness to be chosen, will be no more disturbed with the *noise* or inconvenience of persecution, (H.) which they ought to bear in silence upon earth. W.—*Building.* Screw nails were probably used. The ancient Romans wrought the mouldings, &c. of their pillars, after they were erected. The Rabbins pretend that a little worm, or stone *schamir*, which was brought from the earthly paradise by an eagle, or by the devil, Asmodeus, polished all the stones. Maimonides has even written a book on this famous worm. Grotius.—Theodoret (q. 23.) also asserts, without proof, that the stones were found ready cut, in the quarry, and that they had only to be polished. We may form a

grand idea of the workmen employed by Solomon, when we consider that they were able to prepare all things, with such exactitude, at a distance. C.

Ver. 8. Middle side. Sept. “lower story.” C.—“The door of the lower story (rib or side, *πλευράς*; Chal. the lower appendage) was under the right wing of the house, and a winding staircase *led* to the middle, and from the middle to the third story. H.—This sense is very clear. Heb. intimates that the staircase was *round* like a screw, and was formed in the wall, at one end of the rooms.—*Right hand* of those who entered the temple, or on the north; though the south is commonly thus designated. The doors opened into the porch, as the temple was not to be made a thoroughfare. C.

Ver. 9. Roofs. Prot. “beams and boards of cedar.” None of the stones appeared within, v. 18. H.

Ver. 10. Height. To prevent the excessive heats. Five other cubits were also subtracted, v. 20. Some translate, “he made also stories of all the temple, each five cubits high;” so that the three stories occupied half the height of the walls, which were 30 cubits in height, v. 2. C.—*Covered.* Heb. “took (or bound together) the house,” &c. The roof was flat. C.—Villalpand maintains the contrary, (in Ezec. 41) with Sanchez, &c. Salien gathers from many of the ancients, that the floor here mentioned, was a balustrade, or *the pinnacle of the temple*, (Mat. 4) where people might walk or pray. M.

Ver. 11. Saying. By the prophet Ahia, as the Jews suppose he was sent thrice to Solomon. The temple had been commenced two years; (Salien) or this apparition took place after the dedication, and is related more at length; (C. 9:2. C.) though the former opinion seems more agreeable to the context, *art building*, &c. Instead of *as for*, (H.) we might supply *stabit*. “This house ... shall stand;” (Salien) or simply, God looks down upon the building with complacency, and says, “This is the house,” by way of eminence. As thou hast endeavoured to honour my name, I will not only fulfil my promises to David, but I will be ever ready to grant thy just requests, in this holy place, provided thou continue faithful, with thy subjects, and obey my commands. H.

Ver. 15. Fir. Or perhaps of another species of cedar, resembling the juniper-tree. It is found in Phœnecian and in Lycia. See C. 5:8. It is doubted whether the sanctuary was also boarded, as we read that it was paved with marble. Heb. “with precious and costly stones,” 2 Par. 3:6. But boards might be laid upon them, as they were on other parts of the temple. The magnificence of Solomon appears in his using such costly things, even where they would not be exposed to view. The

floor was again covered with plates of gold, v. 30.

Ver. 16. *The inner house of the oracle.* That is, the sanctuary, which he separated from the other part of the temple, with this partition of cedar, instead of the veil, which in the tabernacle of Moses hung before the sanctuary. Ch.—It was a square of 20 cubits, extending from the western end. H.—Hither none but the high priest was allowed to enter, and he but once a year. C.

Ver. 17. *Itself.* Where the priests were stationed. This part was double the length, but of the same breadth, as the most holy place. H.

Ver. 18. *Out.* Heb. “and the cedar boards of the house within, were carved with knops (fruits) and open flowers,” (H.) alternately. C.—*At all.* So the bones in the human body, though concealed, strengthen it; and monks, in their deserts, fortify the Church. W.

Ver. 20. *Pure gold.* Heb. “reserved” by David, or “gold locked up,” as most precious. Thin plates were laid on, so as to fit all the various mouldings, flowers, &c.—*Cedar.* The altar was probably of stone, and upon the cedar boards gold was laid, that the ark might rest upon it. The altar of perfumes was not in the most holy place. C.

Ver. 21. *Before,* v. 17. The holy and the most holy place were equally covered with plates of gold. H.—Heb. “So Solomon overlaid the inner temple with gold reserved, and he made a partition with chains of gold, before the sanctuary, and he overlaid it with gold.” H.—The chains were destined to fasten the doors, before locks were invented.

Ver. 23. *Olive.* Heb. “trees full of oil *or* resin,” distinguished from olive trees. 2 Esd. 8:15. Vatab. translates, “pine;” others, “cypress-wood.” C.—*Height.* Their gigantic stature served to denote the magnificence and greatness of God. They looked towards the east. M.—Their wings extended equalled their height; so that the two cherubims occupied the whole space from north to south, (H.) covering the smaller cherubim of Moses. They only reached half the height of the sanctuary. Their form is not clearly ascertained. See Ex. 25:18. C.—What will the Iconoclasts say to these images, which adorned not only the temple, which the people might behold, but also the most sacred place? H.—Villalpand and Salien suppose, that a cherub resembled a young man in the higher parts, adorned with four wings of an eagle and a lion’s skin, round his breast and shoulders, while his feet were like those of a calf. M.—Ezekiel seems to insinuate that, in the temple, the cherubim had two faces, one of a man and another of a lion, each looking at palm-trees; as these were placed alternately with cherubim, round the walls. Ezec. 41:18. 19.

Ver. 29. *And divers*, &c. Heb. "and open (full-blown) flowers within and without" the sanctuary. We read also of chains of gold connected together. 2 Par. 3:5. The palm-trees might resemble pillars of the Corinthian order. C.—It is clear that sacred pictures were authorized to be set up in the temple, for God's honour, (W.) though the Jews were so prone to idolatry. H.

Ver. 31. *Corners*, each piece being, perhaps, a cubit in length, so that the two folding-doors would contain ten cubits, or half the wall. But Ezechiel only assigns six cubits to this door, and ten to that of which opened into the holy place. Heb. "the lintel and the side posts, a fifth" *of the wall*; in which sense, the door must not have been above four cubits. So v. 33, *four-square* is translated also, "a fourth part." But it does not appear to what it refers. *Rebihith* sometimes means four-square; and why may not *chamishith* here signify pentagonal? C.—Many suppose that the gate of the sanctuary was of this form, (H.) ending in a point at the top; unless the posts were carved so as to have five angles, like a pillar. Ribera. Templ. ii. 8. M.

Ver. 32. *And carvings*, &c. Heb. "and flowers full-blown." The term *anaglypha*, denotes a sculpture in relievo, (C.) or projecting. H.

Ver. 34. *Fir-tree*, or some species of cedar, v. 15.—*Double*. In the large doors, other smaller were made, that the priests might pass more easily. M.—*And so*, &c. Lit. "and holding each other, was opened." Both the great and the small doors might open at the same time; (Sanchez) or rather the latter would afford a passage, while the great folding doors were shut. M.—Perhaps both the doors of the holy place and of the sanctuary were so connected, that both opened together. Tract. Middot. iv. 1. C.—But the sanctuary would never be thus exposed to public view. Prot. "two leaves of one door *were* folding," &c. H.

Ver. 35. *And carved*, &c. Heb. "and open flowers, (as v. 32) and overlaid them with gold, fitted upon the sculpture;" (H.) so that the shape of every thing appeared.

Ver. 36. *Court of the priests*.—*Cedar*. Some think that the court was surrounded with galleries, supported on three rows of pillars; or one gallery was above another, on pillars of stone, with a third supported by cedar pillars. M.—But Josephus takes no notice of these galleries. Others think that the wall of separation consisted only of two rows of stone, with a third of wood, in all three cubits high. Joseph. viii. 2. Villal.—But the sacred writers seem rather to indicate, that beams of cedar were fixed in the walls, at the distance of three courses of stone, even to the top. This mode of architecture is clearly mentioned, C.

7:12. 1 Esd. 6:3. 4 and 5:8. Habac. 2:11. The ancients admired such a variety, and deemed the building more solid. Vit. i. 5. Eupolemus (ap. Eus. præp. ix. 34.) take notice, that these beams were fastened together, in the temple, by hooks of copper, weighing each a talent. H.—Such was the structure of the inner court. C.

Ver. 38. *Bul*, afterwards styled Marchesvan. Pagnin thinks that the former name alludes to “the inundation” of rain, at that season, corresponding with our October and November. Chal. “the month of collected fruits.” M.—*Years*. Six months are neglected, (see C. 2:11) and as many are redundant. C. 7:1. Odd numbers are often treated in this manner. C.—It is wonderful that Solomon could complete this most stupendous structure (H.) in so short a time. All Asia was 200 years in building the temple of Diana, at Ephesus, and 400 more in embellishing it. Pliny xxxvi. 12.—It is reported that 360,000 men were employed for twenty years, to build a pyramid of Egypt; (C.) which was designed, perhaps for no other purpose but to shew the pride and magnificence of the king while living, and to contain his ashes after death. Many of the materials for the temple had indeed been collected by David, (1 Par. 22) so that Solomon was enabled to finish it in a much shorter time than his own palace, which took him almost *thirteen years* to bring to perfection. They were almost contiguous to each other, though built on separate hills. The temple occupied the whole of Moria, which was levelled a great deal, to allow space sufficient for such an amazing structure. It was thus founded upon a rock, as an emblem of the perpetuity of the true religion, which has subsisted from the beginning of the world: as may be seen at large in Dr. Worthington; who, on this occasion, gives a retrospective view of what had taken place in the Jewish state, with respect to this most important subject, during the fourth age, or for the space of the last 480 years. See Douay Bible, p. 701, &c. We may be dispensed from repeating these things after him, as they are already, for the most part, observed in the notes; where the attentive reader cannot fail to remark, that the law of the Old Testament was only a figure of that which all must now embrace. *I am not come to destroy*, (the law or the prophets) says our Saviour, (Mat. 5:17) *but to fulfil*, by accomplishing all the figures and predictions, and by perfecting all that was imperfect, though suitable for the state of mortals in former ages. Children cannot rationally be required to attain, at once, the perfection of manhood. The painter first marks the outlines, which the colouring is calculated to efface, yet so as to render the picture more beautiful. “The cunning Jew” would therefore, in vain, allege the greater antiquity of his religion, as it prefigured and foretold the *author and finisher of our faith*. And Protestants will act very childishly if they suppose, with Mr. Slack, a Methodist preacher, at Whitby, that

this can in any degree enervate the argument of Catholics, who always arraign them before the tribunal of the apostolic ages, in which they confess our bishops, *Linus*, &c. existed, and were ordained by the apostles themselves. "Setting aside the apostles, *Linus*, agreeably to the common opinion, was the first bishop of the Rome see, who was ordained before the martyrdom both of Peter and Paul." Campbell, 12 lect. quoted by Mr. Slack; (p. 63) who says that he was the first pope, and of course, that our religion mounts up to the age of the apostles; and, if he thinks to evade this difficulty, by saying, that the Jewish religion was more ancient still, and yet rejected, we may desire him to point out where the Scripture mentions that the religion of Christ was to be rendered more perfect than he left it; as we know from that source, that he was to establish a new law, founded on *better promises* than those which had been made to the Jew? How will this state of fluctuation, and this relapsing into abominable errors and idolatry, for many hundred years, accord with the promises of Christ? Matt. 28. &c. H.—*Building it*. The dedication was deferred till the following year, probably on account of the jubilee recurring at that time. Usher, A. 3000. C.—But this is very uncertain. Salien fixes upon the year 3030, which was not a year of jubilee; and he rather thinks that the delay was occasioned by the vessels, the brazen sea, &c. which had to be brought from the other side of the Jordan. We may also recollect, that the rainy season was set in before the temple was quite finished; so that it would have been very inconvenient for all Israel to assemble at that time. After the dedication, the temple continued to be adorned, till it was destroyed by Nebuchadonoser, (H.) A. 3416, and lay in ruins fifty-two years, when the Jews were authorized by Cyrus to rebuild it. They could not however finish the work, so as to proceed to a fresh dedication, till the reign of Darius Hystaspes, A. 3489. Herod undertook to rebuild (Button) the greatest part of this second temple, and to adorn it, in the most magnificent manner, A. 3986. This place was honoured by the presence of the Son of God, who foretold the destruction, which took place within that *generation*. A.D. 70. H.

3 KINGS 7

Ver. 1. Thirteen. He was only twelve years and a half; since he finished both the temple and the palace in 20 years. C. 9:10. Salien observes that Solomon's house was connected with the queen's, as well as with that part which was styled *of the forest of Libanus*, for their mutual recreation. A.C. 1023. The Rom. Sept. places the 13 first verses at the end, v. 51. H.

Ver. 2. Libanus. So it was called, on account of the many cedar pillars brought from that mountain; or because many trees and shrubs were planted in the vicinity. C.—Libanus might also be seen from it, and refreshing breezes be felt. Ar. Mont.—The palace stood on the eastern part of Sion, and to the west of the temple. M.—The vale between them had been filled up, at a vast expense, and a sort of bridge erected, which was called Mello. Thus the palace of David, on the west of Sion, and this of Solomon, served to protect the temple, and to keep the citizens in awe. Salien.—Sanchez declines giving the dimensions of this palace, as they are not satisfactory. M.—Here Solomon resided, and was served in gold, (C.) adorning his palace with shields and targets of the same precious metal. C. 10:16. 21.—*Cubits.* The more sacred part of the temple was only 60, 20, and 30 cubits. C. 6:2. But there were various other appendages and towers. This palace must have been very extensive.—*And four.* Heb. “upon four rows of cedar pillars, with cedar beams upon the pillars.” H.—One row of these might be rather pilasters, against the wall; (v. 3,) so that there would be three covered galleries, before the apartments, each supported on 15 pillars. C.

Ver. 4. Set, &c. Heb. “and windows in three rows, over-against one another; (5) and all the doors and posts square with the windows: and light was against light, in three rows.” H.—The palace had three stories; but the galleries before it were of equal height with it.

Ver. 6. Porch. Sept. seem to retain the original word *ulam*, as they read αἰλαμ; whence our *hall*, and the Latin *aula*, may be derived. H.—It was a court surrounded by pillars and galleries, in front of the palace. C.—*Another.* Heb. “the porch before them, (pillars) and the pillars, and the thick beam before them.”

Ver. 7. Tob. Heb. “the other side.” H.—The eastern princes generally sit before their palace to give judgment; and hence that of the Ottoman emperors is styled *the Porte*, (C.) or “gate.”

Ver. 8. House. In the form of a recess or alcove, at the end of one of the aforesaid porches, and probably in that which was nearer the palace. Guards would be stationed in the other. H.—This is the idea which travellers have given us of the palaces in the East. They consisted of various apartments, galleries, and courts. Under the outward porch there are guards standing, in a double row; and hence there is a communication with other parts of the house, and with the apartments of the women, which are far removed, and inaccessible to strangers. The women still continue to have separate tents, or apartments; as they had in the days of Sara, Esther, Herodias, &c. Gen.

24. Est. 1:11. Mat. 14:8. C.—*Pharao*. Till it was finished, this lady had lodged in David's palace; though as it was deemed in a manner sacred, on account of the presence of the *ark*, it was judged expedient to remove her. 2 Par. 8:11. H.—Perhaps she had begun to manifest some signs of a relapse towards idolatry, into which she is supposed chiefly to have induced her husband. C. 11:4. Salien.

Ver. 12. *Cedar*, in regular courses with the stones. C. 6:36. Public places were often made in a circular form, and were thus rendered more beautiful. The palace of Solomon might have enclosed the court in this manner, or there were buildings on all the four sides, made of three courses of fine large stones, with the fourth of cedar beams, till the whole was completed. The ancients built for posterity, as we may perceive from the huge stones, well connected, which still remain in the ruins of Egyptian, Greek, and Roman architecture.

Ver. 14. *Nephthali*: 2 Par. (2:14,) we read of *Dan*. But the king of Tyre might be under a mistake, (Sanctius) or he may only insinuate that she lived at the city of that name, in the tribe of Nephthali. M.—One of her husbands might be a Danite, (Grot.) though resident at Tyre.—*Father*, may also denote a master or officer; in which sense we read in Paral. *My father, Hiram*. H. S. Jer. Trad. M.—If the woman married an idolater, it was contrary to the law: (C.) though Grotius maintains the contrary, when the free exercise of religion was granted.

Ver. 15. *Eighteen*. Both together are said in Paral. to be 35, as if half a cubit too much had been here assigned, which is not unusual with regard to imperfect numbers, v. 1. But Jeremias (52:21,) agrees with this passage; and the book of Paral. may not have included a cubit of *solid* metal at the base or plinth. A. Lap.—The rest was hollow. The chapters of five cubits, and the bases, which were perhaps as large, are not contained in the 18 cubits, which might otherwise appear to be disproportionate with the circumference of 12 cubits. The Egyptian pillars are sometimes very thick and low; and their temples bear a great resemblance with that of Solomon, than with those of the Greeks and Romans. C.—*Both*. Heb. “the second,” as if something similar had been observed of the first. C.—But *Sheni*, signifies also “both, either,” &c. M.—Prot. “did compass either of them about.” H.—Circles, at equal distances, adorned these pillars. Ex. 26:32. Athen. v. 9.

Ver. 16. *Five*. Comprising all the ornaments. The body was only three cubits, 4 K. 25:17. If we include the circles, which joined it to the pillar, it would be four; v. 19, and with the rose, and ornaments at the top, five cubits high. Atheneus distinguishes three parts in the Egyptian chapters; (1) next to the pillar, was seen a circle or wreath

of flowers; (2) the stalk, out of which proceeded (3) a rose beginning to open. C.—In the passages, which seem to contradict this text, the omission of the cornice or architrave, may cause the difference. M.

Ver. 18. *The pillars.* This word may have changed places with *pomegranates*.

Ver. 19. *Of lily-work*, seems also transposed. Calmet would translate, Heb. “and he made pomegranates, two rows round each net, to cover the chapter, which was at the top of the pillar, and in, &c. (19) and the chapter, which was above the pillars of the court, (or porch) four cubits high. And he made rows of 200 pomegranates, all round, to cover *one of the crowns of the pillars, and he did the like for the other crown*; (20) and he also made a chapter, like a rose, (or *lily*) at the top of the pillars, above, and over-against the body, which was beyond the nets.” The rose seemed to grow out of the pillar. The chapters were not square, but of a circular form. Pelletier supposes that these pillars were of the ancient Doric order. It is certain that all the chapter was not in the form of a lily, as the Heb. would now insinuate, but only the top part of it. C. 5:22. The long addition of *one of the crowns*, &c. may not be necessary, if the original signify *either*; (as v. 15) “to cover either crown.”

Ver. 20. *Chapter, (capitelli secundi.)* H.—Villalpand thinks this “second chapter,” is rather the cornice, round which the pomegranates hung. M.—Sept. “and of roses, five rows, all round, upon the second circle.” H.

Ver. 21. *Temple.* Against the wall, (Jer. 52:23,) on each side of the door which leads to the holy place. The pillars might be 28 cubits high, v. 15.—*Jachin* intimated that God “will establish.”—*Booz* means, “strength is in him.” C.—Both together might foretel the stability of the temple. “He shall establish in strength.” We have already mentioned the conjecture of Houbigant, that these two pillars were erected in honour of some of Solomon’s progenitors, though the former be lost in his genealogy. Ruth 4:22. H.—*Jachin*. That is, *firmly established*.—*Booz*. That is, *in its strength*. By recording these names in holy writ, the Spirit of God would have us understand the invincible firmness and strength of the pillars on which the true temple of God, which is the Church, is established. Ch.

Ver. 22. *Lily*, or rose, as *Susan* means both. This ornament seems to have been detached from the rest of the chapter, and one cubit high, v. 16. C.

Ver. 23. *Brim*, in diameter. The circumference was *about* 30 cubits; for

it is not exactly three times as much as the diameter. C.—The latter is as 7 to 22, with respect to the circumference. But the Scripture takes no notice of trifles. M.

Ver. 24. *Ten cubits.* All was not therefore ornamented. Prot. “*there were* knops compassing it, ten in a cubit ... the knops *were* cast in two rows, when it was cast.” H.—The signification of *Pekehim* is not ascertained, whether it be “apples, balls,” &c. or perhaps a corrupt word for *Bokrim*, “oxen,” or “ox heads,” as 2 Paral. (4:3,) clearly explains it. C.—There also it is insinuated, that the carvings commenced only towards the bottom, where the circumference was reduced to 10 cubits. M.

Ver. 25. *Oxen.* Josephus and the Jews would condemn Solomon for making these figures; but it is clear that his present was acceptable to God, as well as his person. C.—*Within.* The oxen were of solid brass, to support such a weight. M.—Some think that the water was discharged through their mouths. But Pelletier believes that there were cocks placed between each of the four divisions of oxen, which let water into a basin below, in which the priests might purify themselves. He supposes also that the vessel was double; the cup would contain 2000 baths, and the foot or basin another 1000, by which means he would reconcile this book with that of Chronicles. Melanges, T. i. p. 115.

Ver. 26. *Two thousand bates.* That is, about ten thousand gallons. This was the quantity of water which was usually put into it: but it was capable, if brim-full, of holding three thousand. See 2 Par. 4:5. 7. Ch.—The batus contained about five gallons. W.—Some imagine, without grounds, (C.) that the measure in Par. was of a less capacity. Vallalp. A. Lapide.—The smaller is called *metreta*, “measure,” after the Greek, as it had no proper name. Salien.—Instead of *a hand’s breadth*, it is literally, “three ounces,” or the fourth part of a Roman foot; which is equivalent to four fingers’ (H.) breadth, or a “hand’s breadth,” as the Heb. *tophach* implies, or a little above three inches.—*Crisped*, or “full-blown lily.” The Chaldee supposes it was thus ornamented. Heb. “with flowers of lilies,” (C.) or “roses,” *Shoshan*. H.

Ver. 27. *Bases.* These were designed to wash the victims. Pelletier.

Ver. 28. *And.* Heb. is very obscure in this and the following verse. Indeed interpreters are so little agreed about the precise signification of some of the terms, that it is not necessary to repeat their sentiments.

Ver. 32. *Joined.* Yet not so as to be immovable. C.

Ver. 36. *Palm-trees* were not expressed, v. 29. All was in relieve, and represented in its natural posture. C.—*About*. One would have taken them to be alive, they were so well executed. Heb. “according to the proportion of every one, and added round about,” (H.) projecting. M.

Ver. 39. *Right side*, to the south, between the temple and the altar of holocausts.—*Sea*. It was the most towards the east, of the five basins, (C.) or near the eastern gate of the priests’ court, standing on the south of the entrance, that they might purify themselves. M.—S. Justin (ap. ii.) observes that the pagans imitated this custom. But this ought not to hinder Christians from employing a thing which is innocent in itself, and calculated to make them aspire to the greatest purity, when they approach to God. H.

Spargit & ipse suos lauro rorante capillos
Incipit & solitâ fundere voce preces. Fast. v.

Ver. 40. *Shovels*. *Scutras* may also signify “cauldrons,” from their resemblance with a shield. These terms occur Ex. 27:3. (C.) and are there properly translated, *shovels*, &c. H.—The Jews say there were always, at least, three things of the same species, that one might be ready in case another was defiled.

Ver. 41. *Cords*: no mention of these had been made before. The same terms are frequently expressed in a different manner, v. 15, to 20. Heb. “the two pillars and the chapters round, (C.) which *were* on the top of the pillars and the two nets to cover the two bowels of (or the two circular) chapters,” &c. H.

Ver. 45. *Fine brass (aurichalco.)* Some pretended that gold was mixed with this sort of brass. But Pliny (xxxiv. 2.) informs us that it came out of the mines, without dross.—Heb. “polished (or refined) brass.” C.—It might resemble the Corinthian brass. M.

Ver. 46. *Sarthan*. This place was on the west, and Socoth on the east of the Jordan, near Bethsan. C. 4:12. C.—Jos. 3:16. H.—Adrichomius places both on the east, in the tribe of Gad. M.

Ver. 47. *Weighed*. It was deemed unnecessary, and too troublesome. H.—Heb. “And Solomon would not have all the vessels *weighed*,” on account of the too great number: “the weight of the brass was not discovered.” Vatable.

Ver. 48. *Altar*, not that on which the ark was placed, (C. 6:20. C.) though some are of that opinion; (M. &c.) but perhaps the altar of incense. The one which Moses had made was probably too small, (C.) and reposed in the treasury. Rabbins.—*Table*. In 1 Par. 4:8 we find

ten specified, one between each candlestick, in the holy place. Josephus (viii. 2.) mentions an incredible number of gold and silver utensils, which are not found in Scripture; and the Rabbins are not sparing in miracles, to promote a respect for the temple. No venomous creature, they say, was ever seen in Jerusalem; nor did man seek for lodgings in vain, &c. The priests were so numerous, that the same person had never to offer the perpetual sacrifice or incense twice in his life. No one durst spit in the temple, nor turn his back on the altar, &c. C.

Ver. 51. *Dedicated.* Lit. “sanctified,” (H.) or set apart. W.—*Gold*, unwrought. M.

3 KINGS 8

Ver. 2. *Ethanim* was afterwards called Tisri. H.—Usher places the dedication on Friday, 30th October, the 8th of the seventh month. The people continued at Jerusalem till the 23rd. The feast of expiation fell on the 10th, (H.) during the octave of the dedication. After this, the feast of tabernacles commenced on the 15th, for other seven days. This was the year of jubilee; and Solomon had waited on purpose, that the people might have more leisure to attend on such a solemn occasion. C.—But on this we cannot rely. There might be other reasons for the delay; (See C. 6:38) and one of the chief might be, a desire to perform this ceremony in the seventh or sabbatical month, which was honoured with more festivals than any other. It had just elapsed, before the temple was finished, in the preceding year. H.

Ver. 3. *Priests*, who were also Levites, as it is expressed in 2 Par. 5:4. Perhaps the ark was uncovered, (C.) as the Caathites carried it when folded up. H.

Ver. 4. *Ark*, from the city of David, along with the tabernacle, (Salien) which had been made for it in the palace, v. 1. They also (H.) brought the Mosaic tabernacle from Gaboan, (C. Josephus, &c.) and repositied both H. in the treasury of the temple, as they were now of no other service. Jeremias was authorized to take the ark, the tabernacle, and the altar of incense, in order to prevent their falling into the hands of the Chaldees. He placed them in a cave, where they have never, perhaps, been discovered. 2 Mac. 2:4.

Ver. 5. *Sacrificed*, by the hands of the priests, (M.) or at least (H.) gave them the blood to offer upon the altars, which were placed at six

paces from one another, in imitation of David. 2 K. 6:13. C.—*Could not*. See C. 7:47.

Ver. 6. Wings. These covered the smaller cherubim, upon the ark. H. C. 6:23. 27.—The formed a sort of throne, with their wings extended, from one side of the building to the other, (C.) twenty cubits long. H.

Ver. 8. Out. In the days of Moses, these staves had touched the veil of the tabernacle: but now, as the place for the ark was twice as large, they were no longer perceived; though they remained in the holes prepared for them by Moses, till the author wrote; which must have been before the captivity. Unless we thus distinguish the times, the Hebrew contains a palpable contradiction. C.—“They drew out (or lengthened) the staves, and the heads ... were seen out in the holy place ... and they were not seen out.” H.—To a person standing at a small distance, they were not visible, though they rather touched the veil. 2 Par. 5:9. M.

Ver. 9. Nothing else, &c. There was nothing else but the tables of the law *within* the ark. But on the outside of the ark, or near the ark, were also the rod of Aaron, and a golden urn with manna. Heb. 9:4. Ch. W. —These might have been in the ark while it was not fixed: but after the temple was built, all but the tables were placed in the treasury; where, we find, the book of the law was discovered, under Joas. Deut. 31:26. 2 Par. 34:14. Others think that, in the days of S. Paul, the rod, &c. might have been repositied in the ark, though they had not been admitted at the time when this book was written. Bellar. &c.—But we have no assurance that the ark was ever placed in the second temple; and Josephus informs us, that when the Romans destroyed the temple, “there was noting at all” in the sanctuary. C.—*In area* might easily signify *ad*, or *juxta arcam*, “near the ark.” Salien.

Ver. 12. Cloud. He alludes to Lev. 16:2. M.—God had so frequently appeared in this manner, that Solomon was authorized to consider it as the symbol of his presence. Ex. 14:19. 24:16 and 40:32. Ps. 17:12. This luminous cloud filled the whole temple, to convince all that the Lord was pleased with the devotion of the king, and of his people. C.

Ver. 13. Ever. He seems to contrast this solid and glittering fabric with the cloud, (M.) as, in some sort, more worthy of God’s presence. H.

Ver. 14. Stood. It is pretended that the king alone was allowed to sit. C.—But here Solomon stood, upon an eminence made of brass. 2 Par. 6:13. H.—He pronounced the blessing, (part of which is given, v. 15–22) with his face turned towards the people, as e was also in the court of Israel. Then turning himself to the altar (C.) of holocausts, (M.)

with his hands uplifted, he began to pray, v. 23, to 54. See Ex. 39:43. 2 K. 6:18, where Moses and David blessed the people, on similar occasions. C.—Thus the priests of the Catholic Church turn to the people, when they bless or speak to them; and look towards the altar, when they pour forth their supplications for them to God. Sectaries would always behold the face of the preacher. H.—*Blessed*. Princes bless their subjects, as parents do their children. W.

Ver. 15. *Own hands*, or almighty power, (M.) hath fulfilled his promise. H.

Ver. 22. *Heaven*, falling on his knees, v. 54. 2 Par. 6:13. This is the first instance we find of people praying on their knees, which was common afterwards. 1 Esd. 9:5. Isai. 45:24. Dan. 6:10. Acts 9:40 and 20:36. The Christian church generally adopts this custom. So did the pagans, (*Et genibus pronus, supplex, similisque roganti*. Metam. iii.) as they also stretched for their hands. *Sustulit exutas vinclis ad sidera palmas*, says Virgil. *Æn.* ii. 153. This practice was very general. Ps. 27:2. 1 Tim. 2:8.

Ver. 25. *Sight*. Solomon was aware of the conditions on which he held his crown and the divine favour, so that his fall is the more inexcusable. H.—His posterity lost a great part of the kingdom, though they had the right to rule over Juda, till the coming of Christ. W.

Ver. 27. *Earth*. Full of admiration, he breaks out into this pathetic exclamation, wondering that God should deign to accept of what he had done; and that, by the symbol of his presence, he should engage to honour this temple in a more particular manner, and to shower down his graces with a more liberal hand on those who should there present themselves before him. This wise prince was not ignorant that God's immensity fills all places.—*Heavens*. We know not how many haveans the Jews admitted. We find, 1. the air, 2. the region of the stars, 3. the residence of God, thus specified; and this last is here denoted as the most excellent of all. S. Paul styles it the third heaven. 2 Cor. 12:2. The Basilidians counted as many heavens as there are days in the year. S. Iræn. i. 23.

Ver. 29. *My name*. It shall be called the house of God. H.—There people shall come to do homage to the Lord. C.

Ver. 31. *Oath*. In certain cases, an oath would clear a person. Ex. 22:11. Solomon prays that perjury may be disclosed.—*Altar*. It was customary to touch the altar, when a person took an oath, as Hannibal did. K. Latinus says;

Tango aras mediosque ignes et Numina testor—

Nulla dies pacem hanc Italii nec fœdera rumpet.—Æn. xii. 201.

Ver. 32. *Justice.* A reward is clearly promised to good works. W.

Ver. 34. *Fathers.* In the place of their captivity they might turn, like Daniel, towards the temple. C.—God had threatened that he would punish his people by the hand of their enemies, &c. if they transgressed. Lev. 26:17. M.

Ver. 37. *Mildew.* Heb. also, “a bruchus,” or a young locust. Prot. “caterpillar.”

Ver. 38. *Heart:* his offence. Sept. ἀφην, “touching, or compunction.” H.—Let a man go to the source of the evil, and be sorry for his sins. C.

Ver. 39. *Men.* God cannot be imposed upon. If our heart be not moved with sorrow for our offences, including a degree of love, in vain shall we stretch forth our hands in prayer. C.

Ver. 41. *Stranger.* God watches over all mankind; and oblations were received from all sorts of people, even from idolaters. The kings of Persia and Egypt, the Roman emperors, &c. made great presents. 1 Esd. 3:7. and 7:21. Joseph. xi. and xii. 2. It seems the court of the *Gentiles* was only made after the captivity. Some of these adored the true God, like Cornelius, &c. Acts 8:27 and 10:1. Some were drawn by curiosity; others desired to be converted. *To thee, kings shall offer presents*, Ps. 71:10. C.—Unbelievers are still invited to attend the chapels of the true God, that they may receive information, and deserve to obtain the blessing of faith. H.

Ver. 44. *Name.* It was the practice of the religious Jews, to pray with their eyes turned towards the holy place, v. 48. The primitive Christians looked towards the east, in prayer, to remind them of the ascension of our Saviour, (C.) from Mount Olivet, in that quarter. H. Ps. 67:34. S. Just. q. 118. Tert. apol. xvi. S. Epip. hæ. xix. C.

Ver. 47. *Heart.* Without *this*, external repentance will not suffice. W.

Ver. 51. *Iron.* This expression is often used to denote the rigour of the Egyptian bondage. Deut. 4:20. Thus Homer says, that Mars was shut up for thirteen months in a barrel (or prison) of brass. Iliad E.

Ver. 59. *Judgment,* granting his just request, and defending him against all his enemies. C.

Ver. 63. *Sheep,* and other small beasts, during the seven days, without counting the oblations of individuals. The law had not prescribed any

particular rites for the dedication of places. But common sense dictated that sacred things should be distinguished from such as were common. Moses and David had set a pattern, which was followed by the Jews after the captivity, and by the Machabees. Ex. 40:9. 1 K. 6:17. 1 Esd. 3:10. 1 Mac. 4:56. C.—The festival of the dedication was observed by our Saviour. Jo. 10:22. H.—Even private houses received a sort of dedication. Deut. 20:5. The pagans observed the like practice, with regard to statues and temples, lands and public places. Dan. 3:1. Among the Romans, such ceremonies were performed by a general or consul, with his head covered, reciting some ancient prayers, at the suggestion of the pontiff, before a fire and an assembly of the people, called on purpose, while some person played upon the flute. Cic. pro Domo. Alex. Genial. vi. 14.

Ver. 64. *Court of the priests.* An altar was there erected, in haste. Fire from heaven came to consume the victims. 2 Par. 7:1. C.

Ver. 65. *Egypt.* Rhinocolura, (M.) or rather the branch of the Nile nearest Arabia,. Jos. 13:3. Num. 13:22. C.—*Seven*, for each festival, v. 1.

Ver. 66. *Eighth day*, at the conclusion of the second octave. H.—*Blessed the king*, as he had done them before. The most honourable performs this office. Heb. 7:7. C.—The king and people wished all sorts of happiness to each other.—*David.* The glory of his son reflected honour on him. H.

3 KINGS 9

Ver. 1. *Do*, regarding those buildings. Paral. M.

Ver. 2. *Gabaon*; that is, “during the night.” 2 Par. 7:12. God had spoken to Solomon, by a prophet, while he was building the temple; (C. 6:11. H.) unless that passage relate to the same time as that which is here recorded more in detail, and took place in the night, after Solomon had poured forth his most solemn prayer. C.—Others think that God deferred answering his petition for thirteen years, till Solomon was on the point of falling off from the observance of piety, that so he might be restrained more effectually. Salien, A.C. 1011.—Fire from heaven had sufficiently signified that his former request had been granted. M.—The context shews that the admonition was not sent till the palace was finished, (v. 1 and 10.) in the 23rd year of Solomon. Salien.

Ver. 4. *Simplicity of heart.* That is, in the sincerity and integrity of a single heart, as opposite to all double-dealing and deceit. Ch.—External worship alone will not be acceptable. W.—“God is worshipped by faith, hope, and charity.” S. Aug. Ench. iii.

Ver. 6. *But if.* This threat had been denounced by Moses, (Deut. 29:24) and was repeated by Jeremias, (22:8) when it was on the point of being put in execution. M.

Ver. 7. *Take away,* by death or exile. H.—*Sight.* God is disposed to grant favours to those who approach his temples with piety. If they indulge their passions, he will suffer these holy places to be profaned, as a dreadful warning of his displeasure. The Jews enjoyed prosperity while they continued faithful. On their revolt, the ark was taken, the temple pillaged by Sesac, burnt by Nabuchodonosor, profaned by Antiochus, and destroyed by the Romans. C.

Ver. 8. *Example.* Heb. “at this house, on high,” (or dedicated “to the most high;” Paral.) “every,” &c. H.—It shall be treated with no more regard than the high places of idols. C.—Though at present so much exalted, it shall be reduced to a heap of ruins, (Vatab.) and destroyed. Chal.

Ver. 11. *Galilee,* the higher, which was nearer to the sea and the confines of Tyre; (M.) or rather the lower Galilee lay in this direction. C.—This was not a part of the country allotted to Israel, (Jos. 19:27) but had been conquered: as Hiram gave the cities back, 2 Par. 8:2. Solomon caused them to be rebuilt, and peopled by the Israelites. Grot.—If they had formed a part of his dominions before, he would not have had to send a colony thither. C.—Others think that he only ceded that country for a time to Hiram, till he should be indemnified. Abul. Tostat. M. T. W.—The country belonged to the Lord, (Lev. 25:13) and could not be given away by the prince. In case it had been occupied by strangers, Solomon would have taken care that the Israelites should have the free exercise of their religion. But as Hiram rejected his offer, he would make him recompense by some other means; (C.) in ready money, v. 14. Joseph. T.

Ver. 13. *Brother.* By this title the eastern kings addressed each other. C. 20:32. 1 Mac. 10:18 and 11:30. Solomon and Hiram always lived on good terms. C.—*Chabul:* that is, dirty or displeasing. Ch.—The latter signification is given by Josephus, from the Phœnician language. H.—The real meaning is uncertain. Some with the last mentioned author, place these cities in the vicinity of Tyre, south of Ptolemais, which is most probable; though S. Jerom says they were in the land of Basan, beyond the Jordan. C.

Ver. 15. *Offered*, or paid back to Hiram, for what he had lent. T.—Heb. “And this is the reason of the levy (or tribute) which king Solomon imposed, in order to build,” &c. H.—We have seen that Adoniram was at the head of this department. C. 5:14. The people bore these burdens with patience, till the works of *Mello* gave Jeroboam an occasion of stirring them up to rebellion. C. 11:27. *Mello* was a palace, fortification, (C.) or bridge, erected in the vale, (Salien) from the palace to the temple, (M.) lying between Sion and the old Jerusalem. David had begun to build here, and Solomon perfected the works. Ezechias repaired the wall, 2 Par. 32:5. In this palace Joas was slain. 4 K. 12:20. C.—*Heser*, or Asor. Jos. 15:23 and 19:36. H.—There was a town of this name in the tribe of Juda, and another in that of Nephthali.—*Gazer* had been taken by Josue, but the Chanaanites had again made themselves masters of it.

Ver. 16. *Wife*. This custom distinguished princes from common people, who paid a dowry to their intended bride. 2 Mac. 1:14. Philadelphus gave his daughter Bernice to Antiochus, of Syria, with an immense dowry, which caused her to be styled *Phernophorus*. The influence of these royal wives was more extensive than that of others of meaner birth, as we find in the daughter of Pharaoh, Jezabel, Athalia, &c. C.

Ver. 17. *Nether*, in the tribe of Benjamin. 2 Paral. (8:5) adds, *the upper*, which was a town of Ephraim. M.

Ver. 18. *Baalath*. There were several towns of this name. Jos. 19:44. C.—*Palmira*. Heb. *Tamor*, “a palm-tree.” C.—But the *d* is preserved in the margin, as well as in some MSS. and in the ancient versions; and is read, *Tadmor*, in Chronicles. Kennicott.—Prot. have also, “Tadmor, in the wilderness, in the land.” H.—Le Clerc adds, “of Aram,” or Syria of Soba. 2 Par. 8:3, 4. Palmira, famous for its water and fertile soil, was the boundary of the Roman and Parthian empires, (Plin. v. 25.) surrounded on all sides by vast deserts, and built by Solomon for the advantage of travellers, a day’s journey from the Euphrates. Joseph. viii. 6.—Superb ruins are still to be seen, and various pagan inscriptions, in Greek. There are others in an unknown language, which might relate to the Jewish or Christian affairs. See Phil. Transac. Oct. 1695. Brun.—The city was destroyed by the emperor Aurelian. C.

Ver. 19. *That ... himself*. Heb. “of store;” or to keep his treasures. H.—Lit. “of indigence,” designed to counteract the effects of famine. Pharaoh obliged the Israelites to build such cities for him, (Ex. 1:11) which are called *cities of tabernacles*. The word *miscenoth* is here

rendered, *were not walled*.—*Chariots*. See C. 4:26. C.—*Libanus*, the temple, (S. Jer. Trad.) or the palace. Sa.—But these were both in Jerusalem. H.—Solomon built a great deal at the foot of Libanus, (Salien) as the defile was of great importance. We read of the *tower of Libanus*, Cant. 7:4. Travellers mention its ruins. Gabriel. Sionita. p. 6.

Ver. 21. *Day*. After the captivity, some were found who had perhaps come from Phœnicia. 1 Esd. 9:1. Solomon reduced the natives of the country to the most abject condition, forcing them to work like slaves. Joseph. 8:6.—Heb. “upon those, Solomon imposed a tribute of bond-service, until this day.” H.—Esdras (1 C. 2:58) calls them who returned from captivity, *the children of the servants of Solomon*, 392. Their fathers were probably styled *proselytes*; and were in number, 153,600. See 1 Par. 22:2 and 2 Par. 2:17. C.

Ver. 22. *Bondmen*. Par. *To serve in the king’s works; for they were warriors*, &c. The natural subjects performed the more honourable offices. H.—*Strangers* pay tribute. Matt. 17:24. Sesostris, king of Egypt, caused many temples to be erected after his expeditions, with this inscription: “No native laboured on them.” Diodorus i.

Ver. 23. *Officers of the crown*. There were 250 over the army, (Paral.) or 3,300, (3,600, Par.) including those who presided over the proselytes. C. 5:16. C.—These are employed while the temple was building. M.

Ver. 24. *Mello*, taking it from the public, and adorning it with the most beautiful structures, for the honour and convenience of his queen. T.

Ver. 25. *Year*, at the three great festivals, with peculiar solemnity, (C.) as well as holocausts every day, and on the sabbaths and new moons. 2 Paral. 8:13. See ib. 31:3. C.—He established funds for all these victims. M.

Ver. 26. *Fleet*. Some ancient Latin editions have, (H.) “a name,” or monument. W.—*Ailath*, to the east. See Num. 33:13.

Ver. 27. *Fleet*, from Tyre, (C.) or from the island of the same name, in the Red Sea. Grotius.

Ver. 28. *Ophir*, in the East Indies; (M.) an island called Taprobana, or Sumatra; (Salien) or a country near the heads of the Euphrates and Tigris. C. Dissert.—The variety of opinions is astonishing. Huet fixes upon Sophola, on the eastern coast of Africa; and supposes that the fleet of Hiram might proceed down a canal, which seems to have been formerly opened for a communication between the Mediterranean and

the Red Sea. Strabo i. 17. and ii. D.—The various commodities might be procured either in Africa, or, on the voyage, in other countries. H.—*Twenty*. Par. reads *fifty*. The letter *c* (20) and *n* (50) may easily have been mistaken. Huet.—The thirty talents might be the value of other parts of the cargo, or might be spent in repairs and wages. C.—The sum here mentioned might be also refined gold. M.

3 KINGS 10

Ver. 1. *Saba* is written with *sh*, to denote a part of Arabia, and with *s*, when Ethiopia is meant. Ps. 71:10. The former is here designated, (M.) being “the ends of the earth, east” of Judea, (Tacit. Hist. v.) and lying also to the *south* of that country. Matt. 12:42. This region was famous for gold, &c. and acknowledged the dominion of women:

Medis levibusque Sabæis

Imperat hic sexus. Claud. Eutrop. i.

Grotius follows the opinion of Josephus (viii. 6.) and Origen, (hom. 2. in Cant.) who place the seat of this queen’s empire at Meroe. The Abyssinians also pretend that their kings are descendants of Solomon, by the queen of Saba; and that Azarias, the son of Sadoc, stole the tables of the law, when he brought back his pupil from Jerusalem. Sanctius.—This shews their vanity and ignorance. C.—Still many suppose that this queen came from their country. W. &c.—*Lord*, who had raised Solomon to so great splendour, while, on the other hand, the king endeavoured to enhance his glory. H.—If we place the stop after Solomon, we may say that the queen was moved by divine grace, and attracted, like the Gabaonites, (Jos. 9:9) to embrace the true religion; (C.) though she seems to have professed it already, as many others did among the Gentiles. H.—The Fathers look upon her as a figure of the Christian Church. (S. Hilary, Ps. cxxi. S. Iræn. iv. 45. &c. *Barbara natione, non animo*. S. Paulin, ep. 1.—*Questions*. Thus the ancients tried each others skill. Judg. 14:12. See C. 4:30. The questions might regard natural history or religion. M.

Ver. 4. *House*, the palace, or rather the temple, (C.) or both. M.—Dion (37) and Tacitus extol the grandeur of the temple, which Titus destroyed. What would they have said of that built by Solomon? C.

Ver. 5. *In her*. She fainted away in rapture and astonishment. H.—Thus the church of the Gentiles is taught, by the gospel, to lay aside the *spirit* of pride, &c. W.

Ver. 9. Justice. Kings are given by God, either in his mercy or in his anger. C.—They are not appointed for themselves alone. M.—This queen was moved to take so long a journey, to hear and to see Solomon, as a figure of the many potentates who should embrace the Christian faith. W.

Ver. 11. Thyine. Pliny (iii. 16.) mentions a species of tall and incorruptible trees, called *thya*. The wood was odoriferous, and very costly. *Citri et mensarum insania, quas femine viris contra margaritas regerunt*. B. xiii. and xv. 16. Calypso burnt it, to perfume her whole island. Homer.—It was used as a sort of incense in *sacrifices*, and thence received its name. H.—Sept. translate, “plained;” and elsewhere, *pine-trees*, which is adopted by S. Jerom. 2 Par. 2:8. C.—Heb. reads *almuggim* in one place, and *alumin* in the other, the letters being transposed; “for I suppose, says Kennicott, it will hardly be said that these trees were both almug and alium.” H.—One word might be the Ethiopian pronunciation. Huet.—Yet Kimchi observes, that such transpositions of letter are very common among the Hebrews. D.—Solomon had desired Hiram to send him some alium, or “gum bearing” wood: but as there was not sufficient, or so fine, in Libanus as in Ophir, or in foreign parts, he procured more from those countries. The wood might probably resemble that of *settim*, or of black acacia, (Ex. 25:5) whence the gum of Arabia is extracted. Acanthos, in Thebais, was celebrated for its fine thorn-trees, and for its gum. Strabo xvii. C.—It is placed near Memphis. Plin. iv 10.—The Rabbins commonly understand the Heb. to mean, “coral,” which is not fit for instruments, much less for architecture. Others translate ebony, or Brazil wood, but without reason. C. T.

Ver. 12. Rails. Heb. *mihsad*, “pillars, supporters, or banisters.” H.—Most interpreters suppose the rails were on each side of the road, leading from the palace to the temple. C.—Paral. *stairs*.—*Citterns*, or harps and lyres. H.—Heb. “kinnoroth and nebalim.”

Ver. 14. Gold. His stated revenue was, 4,646,350*l.* sterling. H.

Ver. 15. Merchants: wholesale. M.—*Arabia*, the desert, which was peopled by various nations. *Arab* means, “a mixture, or assemblage,” as well as “the night, and a fruitless country.” Sept. seem to have read *abor*, “all the kings of the other side” the Euphrates, who were also called Arabs. See C. 4:24.—*Country* around Judea, comprising the Phylarchs of Arabia, (Gen. 17:20) and the Philistine Satraps.

Ver. 16. Shields. Heb. *tsinnu* is rather indeterminate, denoting something sharp or pointed; “a dart,” &c. C.—Par. *spears*. Some of the shields were made with a point, projecting from the middle, (H.) with

which the enemy might be wounded. M.—These arms were used when the king went to the temple, and were repositied in the arsenal, at his return. C. 14:28.

Ver. 17. *Targets*, smaller than the former, and resembling a crescent.

Ducit Amazonidum lunatis agmina peltis. Æneid i. C.

—Par. reads, *shields*.—*Fine*. Sept. “ductile.” Heb. *sseut*, “beaten, refined,” &c.—*Hundred* is omitted in Heb. and Sept. (H.) but is found in 2 Par. (9:16) where we read 300 *of gold*, in like manner as 600 *of gold* in the preceding verse, without specifying the particular weight in either. These targets or shields, seem to have been heavier than the former, and designed only for ornament, being placed in the great hall, as they weighed each 375 Roman pounds, or 18,000 sicles; (C.) unless *minæ*, pound, be here put for sicle; as Josephus (ii. 3.) says that sons of Jacob sold their brother for twenty pieces of silver. Gen. 37:28. M.—Salien thinks that 200 shields were each worth 600 sicles, and these 300 targets weighed each 300 sicles of gold. H.

Ver. 18. *Ivory*. Heb. “of the tooth” (or horn) of elephants: people do not agree of which the ivory is formed. See Pliny (viii. 3.) for the former sentiment, and for the latter, Varro vi. Ezec. (27:15) seems to unite both sentiments, calling it, “horns of the tooth.” H.—Ivory may, in effect, be wrought like horn.—*Finest*. Heb. “gold of Uphas.” This was the country whence it was brought; (Jer. 10:9) probably Colchis, where the river Phasis, or *Phison*, flows. Gen. 2:11. C.—The Chaldee calls Uphas, (in Jeremias) Ophir; and Huet supposes that Paz and Parvaim designate the same place. C. 9:28. Job 28:17. D.—In Paral. we only read, *pure gold*, which would suffer the ivory to appear in some places. C.

Ver. 19. *Behind*, like an alcove, (H.) placed in the porch of the palace. C. 7:8.—*Hands*, for the elbows to rest on. In Paral. S. Jerom translates, “little” *arms*. The feet might also be made in this shape. Josephus (viii. 5.) represents them as forming the seat: (C.) and the Sept. place them on each side: “the fore-parts of oxen, projecting from the back of the throne, and hands on the throne, on each side of the seat.” In Paral. also, we find a foot-stool of gold. H.

Ver. 21. *No silver vessels*, (C.) though there was a great abundance of that metal, v. 27. It was not deemed worthy to be admitted at the king’s table. H.

Ver. 22. *To Tharsis*. This word in Heb. signifies, “the sea.” Isai. 2:16 and 23:10. M.—But when it signifies some particular place, (H.) it

probably refers to Tarsus of Cilicia, which was once the most famous mart on the Mediterranean, though not perhaps in the days of Solomon, but after it had been embellished by the Assyrian kings. "Ships of Tharsis," often denote such as were fit for a long voyage; and of this description were the fleets of Solomon and of Hiram, which sailed from Asiongaber to Ophir, and touched at various ports, where they procured what they wanted. C.—Heb. "the king had at sea a navy of Tharsis ... once in three years: the navy of Tharsis came, bringing gold," &c. H.—*Teeth*. Heb. *Shenhabim*. The latter word is commonly rendered elephants, *k* being lost at the beginning. Bochart,—Syriac and Arab. intimate, that the elephants were brought alive. Perhaps *n* may be dropped after *b*; so that we should read, *ebnim*, as Ezech. 27:15, and translate ivory and *ebony*; the one being remarkable for its white, and the other for its black colour. Both might be procured on the coasts of Ethiopia, by which the fleet passed. The Persians, and Sesostris, required the people of the country to pay both for tribute. Pliny xii. 14. Diod. i.—*Apes*. Heb. *Kophim*. Greek Κηπος. There was a peculiar species in Ethiopia, which the Egyptians adored at Babylon, near Memphis, and was exhibited by Julius Cæsar, in the public shews. Solin. Bochart.—*Peacocks* is not expressed in the Sept. C.—The Roman edition, instead of *elephants*, &c. inserts, "stones" &c. intended for the various edifices and towns, which Solomon fortified, to keep under the nations of Chanaan, whom he forced to labour, &c. But the Alexandrian copy has, τῶνων, "peacocks," as *thuciim* is rendered (H.) by the Chal. Syr. &c. C.—Huet observes, that these birds were scarcely known in the time of Alexander, and would therefore understand, *psittacos*, "parrots." D.—But peacocks were called, "birds of Media," as they were very common in that country, (C.) and about Babylon. Diod. ii.—The fleet of Solomon might advance as far as the confines of Media. Josephus adds, that it brought home Ethiopian slaves, who were in high esteem in a country where eunuchs were employed to guard the women, (C.) as there would be less danger of too great familiarity. H.

Ver. 24. *The earth; or, the kings of, &c.* Paral.

Ver. 26. *Hunderd chariots.* Par. *forty thousand horses, in the stables, and 12,000 chariots and horsemen;* though the chariots may be referred to the former number, conformably to the Heb. and to C. 4:26. M.—Many of the horses were not employed in the chariots, (Salien) which were 1400 in number. 2 Par. 1:14. M.

Ver. 27. *Sycamores*, (Heb. *shikmim*) which were formerly very common in Palestine, as they are still about Cairo, in Egypt. The fruit resembles figs, as the leaves do the mulberry tree; whence the name is

a compound of *συκον*, “a fig,” and *μωρα*, “a mulberry;” though some would prefer *μωρος*, “a fool,” to denote that the fruit is “insipid.” It is however sweeter than wild figs, and proceeds from the trunk of the tree. C.

Ver. 28. *Egypt* was once very famous for horses, and the breed is much admired by travellers. The Turks will not suffer strangers to have them. The canals made by Sesostris and other kings, caused their numbers to be diminished. Herod. ii. 108.—Yet there were many used in the time of Ezechias. 4 K. 18:24.—*And Coa*. Some take this to be the name of some unknown place, (D.) or of a town in Arabia Felix, (Ptol. vi. 17.) or “of a fair.” T.—Heb. “and from Michoe,” which was the ancient name of Troglodytis, near Egypt. Pliny vi. 29. C.—Prot. “and linen yarn; the king’s merchants received the linen yarn at the price.” *Mokue* signifies “a thread;” (H.) and the linen cloth of Egypt was in high estimation. Isai. 19:9. Ezech. 27:7. Pliny xix. 1.—Jarchi and others understand, “a string” of horses, tied together by the tails. But Bochart translates, “They brought horses for Solomon out of Egypt; and, as for the tribute, the custom-house officers of the king received it, at a certain rate,” agreed upon between Solomon and the king of Egypt.

Ver. 29. *Fifty*, upon an average.—*Hethites*: some had retired, and built *Lusa*; (Judg. 1:26) others dwelt beyond *Libanus*. 4 K. 7:4. These kings sold horses to Solomon; or, according to the Heb. the Jews had the traffic of horses in their own hands. C.—Prot. “and so for all the kings ... did they bring *them* out by their means.” Sept. “thus to all the kings ... of Syria, on the seashore, they came out.” H.—The merchants sold horses to these kings, at 150 sicles a piece. C.

3 KINGS 11

Ver. 1. *Strange women*, who had been brought up in the service of idols, and were not sincerely converted. H.—Riches engaged Solomon in the love of pleasure, and this brought on his ruin. C.—He began with the spirit, but ended in the flesh. Gal. 3:3. Eccles. 47:21. He was aware of the dangerous conversation of women. Eccle. 19:2. Yet he has left us in his own person an example of that dreadful truth, that it is difficult to love with discretion. H.—*Amare et sapere vix cuiquam conceditur*. Nothing could be more beautiful than the commencement of his reign, nor more terrible than the latter part of it. *Thou hast stained thy glory*, &c. Eccli. 47:22. Hence we may apply to him, *How*

are thou fallen from heaven? Isai. 14:12. C.—*Pharao*. This marriage seems to be blamed, as the source of Solomon's misfortunes; though it is probable, that she had pretended to embrace his religion. M. Salien.—He ought to have repudiated her as soon as she relapsed. T.

Ver. 2. Gods. See Ex. 34:16. Deut. 7:4. The law only forbids expressly the marrying of the women of Chanaan. But it was easy to discern, that the spirit of the law equally prohibited connexions with others who were addicted to idol-worship. See 1 Esd. 10:3. Such alliances are always dangerous, and generally prove fatal; (C.) unless there be good reason to believe that the parties are sincerely converted: in which case the prohibition ceases. H.—*Love*. Thus, *nitimur in vetitum semper, cupimusque negata*; and, *stolen waters are sweeter*, says impure love; but *her guests are in the depths of hell*. Prov. 9:17. 18.

Ver. 3. Concubines, or secondary wives. H.—Those who have any sense of modesty, can hardly read this without blushing. Salien.—Solomon was guilty not only of intemperance, but also of a transgression of the precept. M. Deut. 17:17.—*He shall not have many wives*: though as that command is indefinite, and David had eighteen, without blame, (2 K. 3:3) it is difficult to say how many a person might have, at that time, without exceeding the bounds of moderation. H.—But a thousand wives for one man, is certainly too great a number. When Solomon wrote the Canticles, he had only sixty queens and eighty concubines. Cant. 6:8. The Rabbins allow the king eighteen wives. But it is probable that most of the kings indulged themselves in a greater latitude. Darius, of Persia, took along with him to the wars 350 concubines, when he was overcome by Alexander. Athen. xiii. 1. Priam had also many wives, besides Hecuba, the *queen*. The inferior wives looked upon those who had this title with a degree of respect, bordering on adoration. C.

Ver. 4. Old; about fifty. Salien. C.—This is an aggravation of his guilt. H.—Solomon spent the first thirty years of his reign in virtue: but towards the termination of it, he gave into idolatry, and into such excesses, that he deserves to be ranked with Henry VIII. who began well, but ended with dishonour. H.—*Heart*, and *mind* also, v. 9. He sacrificed to idols, not only externally, but gave them internal worship; (Salien) so much was his understanding darkened, unless (H.) he acted against his better knowledge. Eccles. 2:9. T.—*Father* who did not continue long in sin. D.—“The wisdom, which had been given to him, entirely abandoned his heart, which the discipline even of the smallest tribulation had not guarded.” S. Greg. Pastoral. p. 3.—“He had commenced his reign with an ardent desire of wisdom, and when he had obtained it by spiritual love, he lost it by carnal affections.” S.

Aug. Doct. 3:21.—“Prosperity, which is a severe trial for the wise, was more disadvantageous to him than wisdom herself had been profitable.” De Civ. God xvii. 20.—The Fathers do not attempt to palliate the guilt of Solomon; and those aggravate his crime, who endeavour to excuse him by saying, that his mind was still convinced that there could be but one God, and that his adoration of idols was merely external, and out of complaisance to his wives. See Santius, &c. C.

Ver. 5. *Astarthe*. Heb. *Hashtoreth*, “ewes,” is in the plural form, as if to denote many idols. But the moon, or *the queen of heaven*, (Jer. 7:18) is particularly designated. Judg. 2:12. H.—Some explain it of Venus, (Sanctius) or Juno. T.—*Moloch*. Heb. *Molciom*, (their king) “the abomination;” (H.) supposed to be the sun, (Sanctius) or saturn. T. See 4 K. 23:10.

Ver. 7. *Chamos*. Bacchus or Priapus, called Κωμῶς, by the Greeks, as he presided over “feasting.” His worship was most shameful, and therefore performed in the night. The temples erected by Solomon, were not entirely demolished till the reign of Josias. T.—*Hill*. Heb. “Then Solomon erected a high place (temple, altar, or grove) to Chamos, the abomination of Moad, on the, &c. *hill*,” it is supposed of olives, (H.) to the east of Jerusalem, which was hence called, *the mount of offence*. 4 K. 23:13. C.—Yet no place was consecrated to idols within the city. M.—The idols of Egypt are not specified, though the daughter of Pharaoh would, probably, interest herself in their favour. The Jews were more prone to those of Chanaan. We find, however, that they were addicted to the worship of Adonis, who was highly revered in Egypt; (Ezec. 8:14. C.) and the golden calves were an imitation of Apis. H.—Six temples were probably built, as wives of so many different nations are specified, v. 1. Abul. Salien.

Ver. 9. *Twice*, or repeatedly. See C. 9:2. H.—He had appeared to him at Gabaon, and after the consecration of the temple, (M.) besides sending a prophet to him while he was building. C. 6:12. Abul.—God was not content with giving him the general commandments: he had condescended to caution him in a most particular and earnest manner: (H.) so that his transgression is more horrible and ungrateful. C.—No doubt the priests and prophets had often besought him to alter his conduct; but the sinner is deaf, till God speak to his heart. Salien, A. 3054.

Ver. 11. *This*. Lit. and Heb. “Because thou hast this with thee.” H.—Since this is thy conduct, and fixed determination, to abandon my service, I will also reject thee. The Lord spoke to him in a third vision,

(C.) or by the mouth of Ahias, (Abul.) who was likewise appointed to inform Jeroboam of his election to a part of the kingdom. Salien, A. 3059.

Ver. 12. *Sake.* As David placed this son upon the throne, the disgrace would seem to revert on him. M.—Here we behold the reward of piety, and how desirable a thing it is to have saints for our parents. H.

Ver. 13. *One tribe.* Besides that of Juda, his own native tribe. Ch.—That of Benjamin had been so reduced, that it scarcely deserved the name of a tribe. It was also invariably connected with the adjoining tribe of Juda; as many of the other tribes, after the captivities of Assyria and Babylon, went by the common title of Jews. T.—The Levites, and many of the Israelites, came to inhabit in the land of Juda, for the sake of the true religion. C. 12:17. 2 Par. 11:13. 16. Jeroboam banished the tribe of Levi from his dominions, that he might more easily introduce a change of religion among his subjects. The two kingdoms were thus almost equal in strength. C.—*Chosen* for the abode of holiness, and the seat of government. Salien.—*One tribe ... and Jerusalem;* which latter may denote the tribe of Benjamin. W.

Ver. 14. *Adversary.* Heb. *Satan.* Nothing of this kind could molest him, while he continued faithful. C. 5:4. But now he sees the arm of God stretched out, pressing him to repent.—*Adad.* Sept. *Ader.* Josephus says that this prince solicited Pharaon to let him return into his own country, after the death of Joab: but was prevailed upon to desist from the attempt, till the affairs of Solomon began to decline. He then endeavoured to get possession of the country; but, being repelled by the strong garrisons of the Hebrews, he went and joined Razar, (Heb. Razon) who had revolted against Aderezer; and made inroads into the dominions of Solomon, after he had conquered a part of Syria. Ant. viii. 7. Others think that Solomon consented, at the entreaty of Pharaon, that Adad should reign over Idumea, on his paying tribute; and that the latter attempted to throw off the yoke. Salien.—But these particulars are uncertain, and Idumea was subject to the kings of Juda till the days of Joram. 2 Par. 21:8. C.

Ver. 15. *In Edom,* in the 15th year of his reign. Salien.—Abisai was the general in this expedition. 2 K. 8 and 1 Par. 18:12.

Ver. 17. *Boy.* About five (Salien) or 12 years of age. Pineda.

Ver. 18. *Land,* to maintain him (Josephus) out of the royal domains, (C.) of which the kings were possessed. Didor. i. p. 46.—He appointed him governor of some part of the country. Vatable.

Ver. 19. *Full.* Sept. “elder sister of his wife Thekemina.” H.

Ver. 23. *Razon.* He must have been now about 94 years old; unless this was the son of Aderezer’s general. Salien. M.

Ver. 24. *Robbers,* or (Heb. and Sept.) “a band” with whom he made depredations. H.—*Damascus*, with David’s consent, on their admitting a garrison, (2 K. 8:6,) and consenting to pay tribute; (M.) or Razon might make himself master of this place, only after the apostacy of Solomon. His successors became very formidable to the Jews, particularly Razin, (4 K. 15 and 16) who was slain by Theglathphalassar. Ib. 5:9. C.

Ver. 25. *Solomon*, after he once began. H.—*Adad.* Heb. “and with the evil of Adad, and he detested Israel.” M.—Razon and Adad conspired to attack Solomon. H.—Adad may be the common name of the kings of Damascus. Some copies of the Sept. do not speak of Razon, but continue the history of Adad, v. 14. They also read *Edom* here instead of *Aram*, or *Syria*, which would remove the confusion. C.—Adad, Razon, and Jeroboam always oppugn Solomon after his fall; and signify the flesh, the world, and the devil. W.

Ver. 26. *King*, attempting to draw the people into rebellion, as he perceived that they were discontent with the buildings at Mello. He had a command over them; and though he was, for the present, obliged to save himself by flight, he had sown the seeds of rebellion by his discourses, in such a manner, that the imprudent answer of Roboam (C.) easily brought them to maturity. H.

Ver. 28. *Joseph*, Ephraim and Manasses. M.—He was of the former tribe. Salien.—At first Solomon employed none of the Israelites to work. C. 9:22. But he afterwards oppressed them grievously. The king’s *right* was to make his subjects cultivate his lands, &c. 1 K. 7:11. They did not pay money, (Mat. 17:24,) but wrought for the king. Heb. “he made him ruler over all the charge,” (or levy.) H.—The Vulg. often uses the word tribute (C.) for *sebel*. Josephus believes that Jeroboam had the command over the forces of the house of Joseph: but he had rather the superintendency over the workmen. H.

Ver. 29. *Garment.* *Salma* occurs 16 times in this sense, and *simlee* 27. The latter, we may presume, is the true reading, as it is in the Sam. Pentateuch invariably; Ex. 22:26, 27, both words are printed in the Heb. Bible. But it is not probable that Moses should have written them so; no more than a Latin author would use both *vestinentum* and *vestimentum*. *Shamal*, in Arabic, signifies “he clothed himself all over.” Kennicott.—*Way* leading to Ephraim, (M.) his department. C.—*Field*.

Sept. "he drew him aside out of the road: and Ahias had on a new cloak, and both were in the field." H.—Jeroboam would not probably go unattended; (M.) and it seems this transaction soon transpired, and came to the ears of Solomon. H.

Ver. 30. *Parts.* He speaks by his actions, (M.) thus foretelling what should happen, as was customary with the prophets. Osee 1:2. Jer. 27:2. Ezec. 12:7. Acts 21:11. C.—This tended to make a deeper impression on the mind, (H.) and convince all, that what was spoken, was not in jest. W.

Ver. 34. *Make,* or permit him to reign. M.

Ver. 36. *A lamp.* Posterity, (2 K. 21:17) power, and glory. 4 K. 8:19.

Ver. 37. *Desireth.* It seems he was already disposed to revolt. C.

Ver. 38. *Faithful house,* which shall not be destroyed, nor lose the kingdom, for a long time. Jeroboam never complied with the condition. C.

Ver. 39. *For this* infidelity of Solomon, (H). *afflict,* by raising up a rival. M.—*For ever.* Notwithstanding the wickedness of many of its princes, this family was to subsist, in a distinguished rank, till the coming of the Messias; that the completion of the promises might be more observable. C.—After 250 years, the throne of Israel was subverted. M.

Ver. 40. *Therefore,* being apprized of what had passed, as well as to prevent the farther attempts of Jeroboam. H.—*Sesac.* He is the first, whose proper name is given in Scripture. Whether he was of the same family, as the Pharaoh, whose daughter Solomon had married, cannot be ascertained. Marsham makes Sesac the same with the renowned Sesostris, the Sethosis of Manetho. But Usher thinks that Sesostris reigned immediately after the Israelites left Egypt; while Pezron, &c. suppose that Amenoplis, who was drowned, was even his grandson. C.

Ver. 41. *Words,* or transactions. H.—*Book.* This book is lost, with divers others mentioned in holy writ. Ch.—Nathan, Ahias, and Addo, composed these journals. 2 Par. 9:29. H.—Similar works were kept at the courts of Persia and of Babylon. Est. 6:1. 1 Esd. 6:2. Plutarch quotes the journal of Alexander; and Tacitus (An. iii.) informs us, that the smallest occurrences were specified in journals, at Rome, while things of greater importance were recorded in the annals. *The books of days,* are cited in the Paral. so that we cannot suppose that these journals are the same with that work. C.—God was pleased that those writings should not come down to us; so that we can only speak from

conjecture of the repentance of Solomon. Salien, A. 3058.

Ver. 42. *Forty.* Josephus says eighty; and some suppose, that the Scripture only specifies the years during which Solomon reigned virtuously. Pezron is the same opinion as Josephus. H.—Others contend that it is a manifest mistake. Immoderate pleasures hastened his old age and death, when he was about fifty-eight years old. All in him was great, whether we consider the virtues of his early days, or the vices of his old age. He falls from heaven into the abyss. His repentance is a problem. C.

Ver. 43. *Solomon slept, &c.* That is, died. He was then about fifty-eight years of age, having reigned forty years. Ch.—S. Chrysostom, at different times, seems to have entertained opposite opinions on this head, (H.) which has been a matter of controversy among the Fathers, as it is at present with us. We ought to adore and imitate, with trembling, the silence of Scripture. C.—Sept. seem favourable to Solomon: (Prov. 24:32.) “At last I did penance, and looked forward, to embrace discipline.” H.—But the Heb. Chal. and Vulg. have nothing similar. C.—Some think that the Book of Proverbs, as well as that of Ecclesiastes, was composed by him after his repentance; and that he expresses his sentiments of affliction and self-condemnation, (Prov. 30:2) and his opinion of all earthly gratifications. Eccles. 1:2. &c. H.—Yet this dreadful uncertainty may serve to keep us all in humble fear, and teach us to work out our salvation with trembling. C.—If Solomon really repented, (H.) he might not have time or power to remove all the vestiges, and the very foundations of the idolatrous temples, which Ezechias also neglected in ruins, as no longer dangerous, and as so many monuments of the folly of Solomon. But Josias caused them to be entirely removed. 4 K. 22:13. Salien, A. 3059. The daughter of Pharaon would probably imitate her beloved husband. Pineda.—Sadoc seems to have departed this life about the same time with Solomon; as his son Achimaas, who had married Basemath, the king’s daughter, succeeded him in the pontificate, at the commencement of Roboam’s reign. Chron. Min. Heb. Salien.

3 KINGS 12

Ver. 1. *King,* or to acknowledge his right, provided he would grant their request. The discontented assembled at *Sichem*, rather than at Jerusalem, as they would be under less restraint. C.—They appointed Jeroboam to prefer their petition. M.—Roboam was probably the only

son whom Solomon had by his wives. C.—We read of two daughters, Japheth and Basemath. C. 4:11. and 15. H.—Naama, the Ammonite, was the mother of Robaom, who, though 40 years old, was devoid of good sense. 2 Par. 13:7. Eccles. 2:18. Eccles. 47:27. C.

Ver. 2. *Hearing of.* Heb. “It (the assembly) and Jeroboam dwelt in Egypt.” H.—But in 2 Paral. 10:2, we find he *returned*. It is probable that both texts agreed in the days of S. Jerom; as the same letters, if read in a different manner, may have both meanings. C.—Sept. have also “returned.” H.

Ver. 4. *Yoke*, of personal service, (C.) first to build the temple, and afterwards to erect palaces, fortify cities, &c. The works of Mello gave the greatest discontent. H.

Ver. 6. *Old man.* Banaias and Jahiel. S. Jer. Trad.

Ver. 7. *They said.* Heb. “he said.” The transcribers, probably not understanding what they wrote, frequently make singular for plural verbs. So v. 21, “They came,” instead of *he came*. Some MSS. and the ancient versions are correct. Kennicott.—*Yield.* Heb. “serve.” By the submission of one day he might have acquired the kingdom. Great attention is requisite at first. Tacitus (Hist. iv.) represents Vespasian, *Novo principatu suspensum, & vultus quoque ac sermones omnium circumspectantem.*

Ver. 8. *Him.* They were young, compared with the former, though they might be 40 years old. M.—It was frequently the custom in the eastern courts, to educate young noblemen along with the heir to the crown. Such formed the captains of Alexander, (1 Mac. 1:7,) and the warriors of Sesostris, whose father ordered all the male children who were born on the same day in his dominions, to be brought to court, to be educated with his son. Diod. i.—The Persian nobility were brought up at the gate of the prince, that they might learn temperance and the art of governing. Xenoph. Cyrop. i.—The endeavours of Solomon were frustrated by the evil disposition of his son, and of those about his person.

Ver. 10. *Finger* is not expressed in Heb. or Sept. but the Syr. and Josephus agree with the Vulg. In Paral. we read *loins*, instead of *back*. Heb. and Sept. my little (Prot. supply *finger*). Sept. “my littleness,” μικότης; but in Paral. *finger* is added. H.—Chal. “my weakness is stronger than my father’s strength.” The loins denote strength. Roboam did not use these boastings and insolent expressions: but he adopted their spirit. C.—He insinuates that he was twice as old as his father when he began to reign, (Pineda vii. 24,) or he uses a

proverbial exaggeration. Delrio. adag. 202. M.

Ver. 11. *Scorpions.* Chal. “thorns.” Heb. has both significations. Like a tyrant, Roboam threatens to beat the people with sharp thorns. M.

Ver. 15. *Turned.* Heb. “for the cause (revolution) was from the Lord, (C.) that he might verify his word.” H.—God permitted the king to act impudently, and disposed things in such a manner, that the prediction took effect. C.—Indeed, the prophet had only spoken, because things would happen. H.—“There are two sorts of persecutors, those who blame, and those who flatter: the tongue of the flatterers persecutes more than the hand of him who kills.” S. Aug. in Ps. lxi. D.—Roboam fell a prey to his evil counsellors. H.—*That*, (v. 16.) denotes the sequel, not the final cause, as C. 14:9. W.

Ver. 16. *Look to.* Chal. “rule over thy own tribe.” They imitate those who give a bill of divorce. C.—Herein they were not excusable, no more than those who persecuted God’s people, though he permitted their wickedness, to chastise the guilty. M.—Seba had formerly withdrawn the people from David in the same manner. 2 K. 20:1. H.—Abulensis thinks that as God had chosen Jeroboam, and his rival acted tyrannically, the people did right. T.

Ver. 17. *Them*, as well as over many, who came into his territory, that they might practise the true religion, without restraint. H. C. 11:13.—The kings of Juda afterwards made various conquests. C. 13:19. Hence they were able to contend with the other tribes (C.) with advantage. H.—Even at first, Roboam put himself at the head of 180,000 chosen men, v. 21. Abia had an army of 400,000, and Asa near 600,000; while Josaphat had 1,160,000 soldiers. 2 Par. 13:3 and 14:8. and 17:14.

Ver. 18. *Aduram.* One of the same name had occupied this post under David. 2 K. 20:24. C.—Some suppose that this is the same with *Adoniram*. C. 4:6. Roboam impudently sent him to appease the people, (Salien) or haughtily to demand the usual tribute; unless the king abandoned him to the fury of the populace, as an object of their horror. The people have often been appeased by the death of rapacious ministers.—*Haste.* Heb. “he strengthened himself,” or obstinately persisted in his resolution of reducing the people by force; and thus those, who might now have been easily reclaimed, were driven to choose another king, and the evil became irremediable. C.

Ver. 20. *Again*, from Egypt, v. 2. H.—He had not been present, it seems, at the second assembly; or, at least, he had retired as soon as Roboam had given his decision. But the people having stoned Aduram,

and thus rendered a reconciliation very difficult, Jeroboam was invited to accept the crown. C.—As this was conformable to his utmost desires and the prophet's declaration, he made no demur. C. 11:37. H. *Only*. Benjamin was a small tribe, and so intermixed with the tribe of Juda, (the very city of Jerusalem being partly in Juda, partly in Benjamin) that hey are here counted but as one tribe. Ch.—Perhaps *Benjamin* at first hesitated; but, considering the greater danger to which it would be exposed, embraced the party of Roboam, v. 21. Salien.

Ver. 21. *Fourscore*. Sept. "twenty." D.—But the Alex. copy agrees with the Heb. H.

Ver. 24. *Them*. This shews the great authority of Semeias. He wrote the history of Roboam. 2 Par. 12:15. He also foretold the irruption of Sesac, to punish the house of Israel; but not to destroy it. C.—The obedience of Roboam deserves applause; though it would have been a vain attempt to resist God, who was resolved to punish his family. M.—God must have touched the hearts of the leaders, to convince them that he spoke by the mouth of Semeias. Salien.—The Vat. Sept. here subjoins almost the whole history of Jeroboam, improperly. H. See C. 14.

Ver. 25. *Built*, or "had built," while Roboam was preparing for his invasion. Salien.—*Sichem* and *Phanuel* had been ruined by Abimelech, and by Gedeon. Judg. 8:17 and 9:45. C.—By means of these fortresses, he secured both sides of the Jordan. H.—Jeroboam afterwards fixed his residence at Thirsa, where the court was kept, till Amri built Samaria.

Ver. 27. *Him*. Jeroboam chose to follow the dictates of human policy, rather than to depend on the express declaration of God, who had given him the kingdom. It was natural that the people should have a predilection for the house of David; (C.) and he might fear that the priests would prevail upon them to return to their old master, as they dwelt about Jerusalem. Salien.

Ver. 28. *Device*. Wicked policy, to make religion subservient to the state. W.—Jeroboam was right in judging, (H.) that it is one of the strongest foundations of government, (C.) and therefore he would have a peculiar religion for his subjects. H.—Strange blindness, caused by ambition! As if God could not have maintained him on the throne. The sequel evinces how delusive were his wicked projects. C.—*Calves*. It is likely, by making his gods in this form, he mimicked the Egyptians, among whom he had sojourned, who worshipped their Apis and their Osiris under the form of a bullock. Ch. S. Jerom in Osee iv.

15. and v. &c.—The Greeks commonly style these idols, *heifers*, are more contemptible than bulls: (T.) and some Fathers style them, “calf-heads.” Lact. iv. 10. Monceau pretends that they resembled the cherubim, and were intended to represent the true God; thus endeavouring to excuse the Israelites from idolatry, on this occasion, as well as when they came out of Egypt. Ex. 32:4. But his arguments are weak, and Jeroboam is constantly condemned as a most wicked and idolatrous prince. C. 14:9. 4 K. 23:15. Osee 8:5 and 10:5. C.—*Egypt*. The same had been said by Aaron. M.

Ver. 29. *Bethel and Dan*. Bethel was a city of the tribe of Ephraim, in the southern parts of the dominions of Jeroboam, about six leagues from Jerusalem: Dan was in the extremity of his dominions, to the north, on the confines of Syria. Ch.—The Israelites did not hesitate to travel so far, v. 30. C.—Those who lived nearer Bethel, went thither along with their king. Salien.—The latter city was assigned to Benjamin. Jos. 18:22. M.—But probably many of the subjects of Jeroboam dwelt in it; so that it was the most southern city of his dominions. It had been consecrated by Jacob, (Gen. 28:19) and was a famous place of devotion. 1 K. 10:3. Sept. (Alex.) and S. Cyril (in Osee, p. 5.) read Galgal. Dan had been long before infected with idolatry. Judg. 18:30.

Ver. 30. *Sin*, almost irreparable, which brought on the ruin of the ten tribes. Though the calves were taken away along with them into captivity, the people did not return to the service of the Lord: but the greatest part imitated the conduct of the pagans, with whom they mixed; while some few returned with the tribe of Juda, and made a part of that kingdom. The Samaritans, who were sent to inhabit their country, were not of the race of Jacob. C.

Ver. 31. *Places*, to other idols or *devils*, (2 Par. 11:15. H.) not merely at Bethel. C. 13.—*Lowest*. Such places were fittest for him. W.—Heb. “extremity:” others understand people of reputation: but it seems he took any *whosoever would* (C. 13:33) accept the office, without confining himself to the Levites. C.—Indeed most of them were banished, as refractory; (2 Par. 11:13) though some were so weak as to take part with him; (Ezec. 44:10) probably the descendants of Micha. Judg. 18:31. H.—They were not punished with instant death, like Core, though their crime seemed greater. Salien.

Ver. 32. *Day*. God had prescribed the seventh month, (C.) and this wicked prince purposely made choice of another, that the observance of the days appointed might be obliterated. Thus the Jacobins, in France, decreed that the tenth day should be the day of rest, instead of

Sunday. H.—Religious assemblies tend greatly to promote the spirit of concord and peace.

Ver. 33. *To*: literally, “up on,” (*super*) as at the end of the verse. H.—The altars were very high and large. C.—*Month*. Sept. add, “on the festival which,” &c. M.—*Heart*. Hebrew reads *millibod*, (*præter*) instead of *molbu*, (*ex corde suo*.) Some MSS. retain the latter word, as it is printed also in the marginal keri. Leusden tells us, we are by no means to say it is the truer reading, because then the text must be allowed to be corrupted; but it only explains what is meant by *præter*, “besides.” A marvellous explanation! and perhaps it is only to be paralleled by *ei* explained by *non*. Kennicott.—Jeroboam has a mind to do honour to his new worship, and unites in his own person the sacerdotal and regal dignity, as the Roman emperors did. C.—*Incense*. Sept. “to sacrifice.” H.—From this period, many learned men date the 390 years of the iniquity of Israel. Ezec. 4:5. D.

3 KINGS 13

Ver. 1. *A man*. Some suppose his name was Addo. 2 Par. 9:29. But this is quite uncertain.—*Incense*, or victims. C.

Ver. 2. *Altar*, in which the prodigy was to take place, for the instruction of all. M.—*Name*: 340 (C.) or 350 years after. Salien.—This prediction proves the truth of the religion; for, though the author of this book might have seen it verified, yet he would undoubtedly insert the very words of the prophet, which were known to all the people. 4 Kings 23:15. In this passage we do not read that Josias destroyed the *priests*. But v. 19 and 20, it is clearly insinuated. C.—*Who now*. He will reduce their bones to ashes upon this altar; or, those who shall imitate these priests, shall be *there* burnt alive. H.

Ver. 3. *Sign*. This would take place immediately, to convince the king that what he had said would be accomplished. So Moses and Achaz were treated. Ex. 3:2. 12. Isai. 7:14. 16. C.

Ver. 6. *Thy God*. He does not say *my*, being conscious that he had abandoned his service. M.—*Before*. We may be surprised that God thus heals a man, whose heart was not changed, v. 33. E.—But miracles do not always work a conversion. Pharaoh, Saul, and Achaz beheld the in vain: only one of the ten lepers returned to give thanks. Lu. 17:17. This miracle rendered Jeroboam still more inexcusable. C.

Ver. 8. *With thee.* He considers the king as one excommunicated, the he must thus be induced to repent. Salien.

Ver. 10. *Bethel, which was defiled.* 1 K. 21:5. God would thus caution us to keep at the greatest distance (T.) possible from evil company, (H.) and from whatever may lead to sin. M.—Besides the literal sense, Sanchez believes that the prophet was thus admonished to comply *exactly* with his injunctions, and to leave nothing unfinished; as God says, *by the way that he came, he shall return*, (Isai. 37:34) to denote that Sennacherib's attempts should be frustrated. C.

Ver. 11. *Bethel*, originally (H.) from *Samaria*. 4 K. 23:18. M.—Josias would have burnt his bones, like those of the false prophets, if they had not been blended with those of the man of God. C.

Ver. 18. *An angel spoke to me*, &c. This old man of Bethel was indeed a prophet, but he sinned in thus deceiving the man of God; the more, because he pretended a revelation for what he did; (Ch. W.) though he did it with a good intention, and supposed that the prophet had only been forbidden to eat with Jeroboam and his followers. Theod. q. 42.—This lie might cause him to be styled, “a false prophet,” by Josephus. Abulensis thinks he was a wicked man, like Balaam; and many suppose that he was the chief instrument in deluding the king. Josep. S. Greg. &c.—After the man of God had been torn to pieces, he might easily persuade the people that he was only an impostor, and that the pretended miracles were merely the effects of natural causes. It is not certain that this man was inspired by God, v. 20.—*Deceived.* Heb. “he lied unto him, (C.) and thus caused him to transgress. W.

Ver. 20. *Table.* After this the Masorets place a *piska*, or circle, to denote some omission, which the Syriac version alone supplies; “and did eat.” Kenn.—*Back.* Some translate, “whom he had brought back.” Junius, Syr. &c.—This would destroy the principal proof of those who esteem the man of Bethel to have been a true prophet. C.—Prot. agree with us; and the context seems to assert, that God addressed his servant by another's mouth. H.

Ver. 22. *Fathers.* This was a great punishment for the Hebrews. Gen. 49:29.

Ver. 23. *For.* Some Latin MSS. read *propheta*, as if the prophet saddled his own ass. But he probably came on foot, and the man of Bethel lent him one. C.

Ver. 24. *Killed him.* Thus the Lord often punishes his servants here, that he may spare them hereafter. For the generality of

divines[theologians] are of opinion, that the sin of this prophet, considered with all its circumstances, was not mortal. Ch.—He had received a positive order, and ought to have tried *spirits*, whether they were from God. 1 Jo. 4:1. Gal. 6:18. Every prophecy which contradicts the word of God, comes from an evil principle. C.—The prophet might suppose, however, that some cause had intervened, which authorized him to eat with this his brother, (v. 30.) whom he probably revered as a true prophet. Many of God’s commands are conditional. H.—Serenus observes, that God often inflicts death for the smallest faults. Cassian vii. 26. S. Greg. Dial. iv. 24.—St. Augustine (cura, c. 7.) doubts not of the prophet’s salvation.—*Body*, without even hurting the ass, ver. 28. H.—God protected the relics of his servant, by stationing the lion for a guard. Procop. M.—How impenetrable are the counsels of God! He suffers Jeroboam, and the prophet who had seduced his servant, to live; while he punishes the latter for a fault which he had committed undesignedly. But he thus purified him from guilt, (C.) while he reserved Jeroboam for more lasting torments in another world. H.—Nothing could prove more forcibly the existence of future rewards and punishments. C.—Not only the deceiver, but he also who is deceived, so as to transgress God’s orders, must be punished. W.

Ver. 30. Brother. Such titles were customary. Jer. 22:18. M.

Ver. 31. Bones. Sept. add, “that my bones may be saved along with his.” The conduct and faith of this man would lead us to conclude that he had done wrong, without any malicious design, v. 18. H.

Ver. 32. Samaria. The city was built by Amri, fifty years after the death of Jeroboam. C. 16:24. But the sacred writer speaks of places by the names which they bore in his time. C.—If this man was a prophet, he might easily mention *Samaria*, which would give its name to the kingdom of Israel. There was also probably a village of this name long before, on the mountain *Samir*, where one of the judges was buried. Judg. 10:2. H.

Ver. 33. Way. Every thing promotes the salvation of the just, while the wicked pervert the most gracious designs of Providence to their own ruin. The king concluded that the prediction deserved no regard, v. 18. C.—*Meanest*. C. 12:31. Thus he wished to eradicate all sense of religion. H.—His, *suam*, “own.” Any person who brought the oil and the necessary victims, might assume the office of priest. See Ex. 28:41. H.

Ver. 34. Earth. Heb. “to destroy *it* from the face of the earth.” The Vulg. insinuates that it had taken place before the author wrote. In the third year of Asa, 22 years after this revolt, Bansa slew the whole

family. C. 15:29.

3 KINGS 14

Ver. 1. *At.* The Sept. omit the 20 verses following. But Grabe's edition has them marked with asterisks, (H.) as being supplied from Theodotion, &c. The Vat. copy gives a great part, with some circumstances which occur no where else. C. 12:24. C.—The wife of Jeroboam is there called Ano, (M.) the elder sister of the queen of Egypt, Thekemina. See C. 11:19; where Adad marries another sister. H.—*Time.* This expression does not determine the year. S. Chrys. &c.—The passage in the Vat. Sept. seems to place this death before Jeroboam ascended the throne: but it took place rather at the end of his reign, v. 14. Abia seems to have been his eldest son, and fit for command; so that the people mourn for him, which they would hardly have done for an infant. C.

Ver. 2. *Dress.* As if the prophet, who could dive into futurity, could be thus imposed upon. Jeroboam was aware that he would be full of indignation at the changes which had been introduced. He might also fear, lest his wife might be exposed to danger in (C.) or near (H.) the enemy's country, (C.) and the people would have been more convinced of the vanity of their idols, if they had seen that it was necessary to have recourse to a prophet of the true God. M.—The mother might ask without the least suspicion, "Will my son recover?"—*Silo* might still be attached to the service of God, in consequence of the ark residing there so long, and the presence of the revered Ahias; so that, if it formed a part of the dominions of Israel, (T.) as it was in the tribe of Ephraim, though nearer Jerusalem than Sichem, (C.) Jeroboam might reasonably fear lest his wife should be treated with indignity. T.

Ver. 3. *Cracknels.* Heb. *nikkudim*, "cakes full of holes," &c. Jos. 9:12. C.—Sept. give a double translation, "cakes and raisins." Arab. "fruits." Syr. adds "dried." It was customary to make presents to the prophets. 1 K. 9:7. C.—But these were mean, that the woman might not be known. D.—It is not said that Ahias deigned to receive them. S. Jer. in Mic. iii.

Ver. 4. *Dim.* Heb. "swelled," &c. C.—Sept. inform us that the prophet was 60 years old. H.

Ver. 6. *Tidings.* Heb. "I am a hard messenger to thee." C.

Ver. 9. *Strange gods*; that is, *foreign gods*: which expression destroys the opinion of those who imagine that Jeroboam designed by his calves to worship the Lord God of Israel. Ch.—*Back*. Lit. “body.”

Ver. 10. *Wall*. Every male child, or every dog. See 1 K. 25:22. H.—The Heb. word *mashtin*, in Spanish and French, signifies a “shepherd’s dog.”—*Israel*. This proverbial expression signifies, that even those who keep at home, and meddle not with the affairs of war, will not escape; (C.) nor shall those who have run away from the field of battle, (H.) nor the most precious or contemptible things be spared. Deut. 32:36. 4 K. 14:26. M.—*Clean*. This family is compared to something most disgusting, (H.) because it had introduced idolatry, and the prediction against it was literally fulfilled by Baasa, (C. 15:29. T.) “as the vintner seeks in the vineyard even for the last grape.” Syr. and Arab.

Ver. 11. *Devour*. They shall have the burial of asses. Jer. 22:19.

Ver. 13. *Word from*. Heb. or “thought towards.” Grot.—He has entertained sentiments of piety (C.) in the midst of a wicked court; therefore, God will hasten to draw him out of the midst of iniquity. H.—The Rabbins say that he had pulled down the walls, which his father had built, to prevent the people from going to Jerusalem. C.—God was please to shew mercy to him. M.

Ver. 14. *Time*. Prot. “But what? even now.” The young prince, (H.) who was the firmest support of the family, was presently hurried away. Abia, king of Juda, slew above 500,000 of Jeroboam’s subjects at once; and Baasa exterminated his family. C.—The latter had now begun his conspiracy. Abulensis, q. 26.

Ver. 15. *Water*. The kingdom of Israel was continually agitated with wars.—*River Euphrates*, by degrees. The kings of Assyria verified these predictions; and we know not what is become of these ten tribes. C.—*To provoke*. These people did not perhaps design (H.) to make God their enemy, no more than their king did, v. 9. But their actions had that effect. Such expressions denote not the final cause, but the sequel of other facts, without direct intention. W.—Yet these sins might probably be called sins of malice. H.—They were all involved in ruin, and because they had been accomplices in wickedness. M.

Ver. 16. *Sin*. This is the common effect of evil example in kings. *Plus exemplo quam peccato nocent*. Cicero, Leg. iii. “As it is esteemed a sort of service to imitate the customs and vices of the king; they laid aside all piety, lest they might seem to upbraid the king with his impiety, if they should live in a virtuous manner.” Lact. v. 6. The crimes of kings are seldom confined to their own persons. C.

Ver. 17. *Thersa.* Sept. inform us that Jeroboam had built this place, which the call *Sarira*, while he was employed by Solomon. No wonder, therefore, that it is not mentioned by Josue. Its exact situation is not known, though it must have been very delightful, since Solomon compares the spouse to it. C.—Where we read *sweet*, (Cant. 6:3.) Heb. has, “Thou art beautiful.... as Thersa, and comely as Jerusalem.” Hither Jeroboam had removed his court from Sichem. T.—Some place Thersa in the tribe of Manasses; (Adric.) others, in that of Ephraim. Bonfrere.—*House.* Heb. “door,” or gate of the city, when the prophet had denounced that the child should die, (v. 12.) unless the palace was contiguous to the walls. H.

Ver. 19. *The book of the words of the days of the kings of Israel.* This book, which is often mentioned in the Book of Kings, is long since lost. For as to the books of *Paralipomenon*, or *Chronicles*, (which the Hebrews call *the words of the days*) they were certainly written after the Book of Kings, since they frequently refer to them; (Ch.) and they also remit us to these journals for farther information. H.

Ver. 21. *Forty.* Some suspect there is a mistake, and that it should be twenty-one. See 1 Par. 22:5. Grotius D.—Hardouin dates from the æra of Solomon. Roboam was *young*, in the Scripture style. But he might be forty-one years old. C. 12:10. C.—*Ammonitess.* She probably perverted her son; (M.) so that he only continued three years faithful to the Lord; (2 Par. 11:17) when his people readily imitated the idolatry of Israel, as they had been already staggered in their faith by the conduct of Solomon. C.

Ver. 23. *High hill.* Such places of devotion had been tolerated, before the temple was built: but now they were deemed profane. C.

Ver. 24. *The effeminate.* Catamites, or men addicted to unnatural lust. Ch.—This crime had been punished in the Sodomites, and in the people of Chanaan, and of Benjamin. Yet they continued prevalent in the country. C. 15:12. and 4 K. 23:7 and Isai. 2:6 and 2 Mac. 4:12. C.—These were perpetrated in honour of Venus, Priapus, &c. M. See Deut. 23:17. H.

Ver. 25. *Sesac.* See C. 11:40. He was allied to Jeroboam, (C.) so that he might come to his assistance, (H.) being attracted by the ivory throne, (Rabbins) and immense riches of Jeroboam. C.—Roboam was informed by Semeias, that resistance would be fruitless; and being humbled, he repaired more frequently to the temple, v. 18. But his piety was of short duration, as it was influenced only by fear. 2 Par. 12:14.

Ver. 27. *Hand.* Sym. “the place where the courtiers” (guards) stood, (H.) in the hall; (C.) or he made the guards carry these shields before him, v. 28. H.

Ver. 30. *Always.* The two kingdoms were constantly divided, and did each other all the harm they could; though we know not that they ever came to a pitched battle. Roboam was too great a coward. 2 Par. 13:7.

Ver. 31. *Roboam.* He deserved some commendation for procuring provisions, and fortifying his dominion; (2 Par. 11:5, 12.) but was a prince devoid of wisdom and religion. He married 18 wives and 60 concubines. The son of Maacha, his most favourite queen, succeeded him, after he had reigned seventeen years, and lived fifty-eight. C.—Semeias and Addo wrote his history. 2 Par. 12:15.

3 KINGS 15

Ver. 2. *Years,* wanting some months. *Maacha.* She is called elsewhere, Michaia, daughter of Uriel; but it was a common thing, in those days, for a person to have two names. Ch.—*Abessalom* and *Absalom*, the son of David are the same. 2 Par. 11:21. C.—S. Jerom (Trad.) is of a different opinion. M.—Josephus (viii. 10.) intimates that Maacha was the daughter of Thamar. The eldest daughter, in the kingdom of Gessur, seems to have been usually styled Maacha, v. 10. T.

Ver. 4. *Lamp,* son; (C. 11:36) though he deserved to have his family exterminated. C.—He is preserved for his father’s sake.

Ver. 5. *Hethite.* This could not be excused. But all his other imperfections might not appear criminal in the eyes of the world, as they had some pretext of virtue; so that God reserves the judgment of them to himself, and to David’s conscience, who confessed that he had *sinned*. 2 K. 24:10. T.—*Except David, Ezechias, and Josias, all the kings of Juda committed sin;* (Eccli. 49:5. C.) and not one of those who ruled over Israel, gave an example of virtue. H.—David soon entered into himself, with respect to his other failings. But he continued for a long time involved in the guilt of adultery and murder. Sanchez.

Ver. 6. *Roboam.* This had been remarked, C. 14:30. H.—There was a domestic quarrel between the two families. C.—Some suspect that Roboam is placed to designate his successors, or that we ought to read, Abia. Sanchez.—Castalion rashly ventures to alter the text. C.—

Abiam gained a decisive victory over Jeroboam, v. 7. 2 Par. 13:3.

Ver. 9. *Year complete*, when the 21st was running on. Usher.—Sept. “the 24th.” C.—But Grabe’s edition agrees with the Heb. H.

Ver. 10. *His mother’s*, &c. That is, his grandmother; unless we suppose, which is not improbable, that the Maacha here named is different from the Maacha mentioned v. 2. Ch.—She was probably another grand-daughter of David’s son, (C.) as such are frequently styled simply daughters. So David is called the *father* of Asa, (v. 11. H.) though he was really his great-grandfather. M.

Ver. 12. *Effeminate*. See C. 14:24. Yet his zeal could not entirely eradicate this evil. There was room for the exertions of his son Josaphat. C. 22:47. C.—The king punished with death such as he could discover. H.

Ver. 13. *Priapus*. He would not spare such abominations in his own family. M. He took from his mother the direction of the palace, (Vatab.) and her guards. Grot.—Heb. “even her he removed from *being* queen, because she had made a Miphlatstah.” H.—Sept. render this term a *synod*, “meeting,” or something shameful; also a cavern, or *den*; and in Par. the “idol” Astarte. S. Jerom also gives different meanings; so that the precise import is not well known. Most people translate, “a scarecrow;” (C.) *terriculum*. In the gardens of Greece and or Rome, the figure of Priapus was set up (D.) to frighten thieves and birds away.

*Inde ego furum aviumque
Maxima formido.* Hor. Sat. l. 8.

Others understand that Pan, another frightening idol, is here meant; (Castalion) or the abominations of Phallus and Ithyphallus, derived from the same Heb. word. Seldon.—As the goddess Astarte, or *Asera*, “the grove,” here the object of adoration, was the wife of Adonis, it is probable, that the same obscenities were carried in triumph, as Herodotus (ii. 28. and 49.) specifies in the description of the festival of Bacchus, celebrated by the Egyptians.—*To him*. Prot. “She had made an idol in the grove.” Heb. also, “to Asera; and Asa destroyed her idol, (miphlatstah) and burnt it.” H.

Ver. 14. *The high places*. There were *excelsa*, or *high places*, of two different kinds. Some were set up and dedicated to the worship of idols, or strange gods: and these Asa removed. 2 Par. 14:2. Others were only altars of the true God, but were erected contrary to the law, which allowed of no sacrifices but in the temple; and these were not removed by Asa. Ch.—They had been built before the temple, and

tolerated by the prophets; (C.) and, though they were now improper for sacrifices, (H.) Asa thought it would be imprudent to molest them, (C.) as perhaps he could not take them away. D.—He left also the ruins of (H.) the temples built by Solomon, (W.) on Mount Olivet, (4 K. 23. M.) as no longer dangerous. Salien.—*Lord.* Asa had his faults; but never forsook the worship of the Lord. Ch.—In the same sense, David is so often praised as a just prince. Asa threw a prophet into prison, and placed his trust as much in physicians, &c. 2 Par. 16:10, 12. But he did penance, and deserves to be ranked (C.) among the few just kings of Juda. H.

Ver. 15. *Vowed.* Heb. “which he himself had dedicated,” or *vowed.* 2 Par. 15:18. H.—Asa made liberal presents to the Lord, and gave what his father had promised, (M.) probably during the famous battle against Jeroboam. 2 Par. 13:5. Abulens. q. 17.—Abiam was a wicked prince, and had neglected this duty, though he reigned three years. Hence he was slain by God, ib. v. 20. It seems that heirs were bound to execute the vows of their parents, though Moses does not express it. C.

Ver. 16. *Their days:* not that they were always fighting. H.—Open war was declared only in the 35th year of Asa, (2 Par. 15:19) which must be dated from the schism, and not from the commencement of his reign; since his rival, Baasa, enjoyed the sovereignty only 24 years, and died in the 26th of Asa, which was the 36th from the division of the two kingdoms. Thus Hardouin observes that the years of Commodus, in some ancient Egyptians medals, are dated from the reign of M. Aurelius, chief of that family; so that the first of Commodus is inscribed the twenty-first of Aurelius. Asa defeated Zara in the fifteenth, and attacked Israel in the sixteen year of his reign. Usher. T. C.—Others would substitute 25 for 35, (Grot. Capel.) though contrary to the text, and to all the versions. C.

Ver. 17. *Rama*, fortifying it with a wall all round. 2 Paral. 16. H.—*Rama* signifies, “a height.” This fort commanded a narrow pass, between the two kingdoms, (C.) and cut off all communication; which Baasa dreaded, lest his subjects should return to the service of the true God, and of Juda. H.—Josue (18:25) mentions Rama, near Gaboon, (C.) about five miles north of Jerusalem. S. Jerom.—There was another towards the south. M.—But there the king of Israel would have no power. H.

Ver. 18. *House.* Sesac had not carried off all the treasures, (C.) and the losses had been since in a great measure repaired, v. 15. H.—Asa thought himself justified in employing these treasures in such a

pressing necessity, (C.) perhaps (H.) without reason, as the danger was not so great; and he might have gained the victory without having recourse to an infidel, if he had placed more confidence in God. 2 Par. 16:7, 9. M.—He had already discomfited Zara, king of Ethiopia, and had an army of 580,000 men. C. 2 Par. 14:8.—*Tabremon*, “Good Remmon,” idol of Damascus. H.—*Hezion*, the same with Razon. C. 11:23. M.

Ver. 19. *League*. The infidel is ready to take part with the best bidder. H.—Benadad gains a double reward, as he plunders the conquered. M.

Ver. 20. *Ahion*, or Ain, remote in the north, whence Theglathphalasar took away captives, (4 K. 15:29) is perhaps the *Enan* of Ezec. 48:1. Num. 34:9.—*Maacha*. In Paral. *Abel-maim*, “Abela of the waters.” 2 K. 20:14.—*Ceneroth*, near the sea of Tiberias. Jos. 11:2. Benadad kept possession of some of these places, and even built streets in Samaria. C. 20:34.

Ver. 21. *Returned*. So the Sept. Heb. “dwelt.” C.—He returned to protect his own dominions, (M.) and shut himself up in his capital. C.

Ver. 22. *Excused*. “When the country is to be defended, all exemptions cease.” Leg. ult. C.—Sept. seem to preserve the terms of the original untranslated, “Asa called all.... to Annacim.” Heb. *en naki*, (H.) means, “no one exempt.” C.—*Rama* belonged to the enemy; and, as it appears from this passage, was in the vicinity of Maspha. H.—*Gabaa*, the city of Saul, (M.) adding fresh fortifications, as this and *Maspha* were frontier towns, against the inroads of Israel. H.

Ver. 23. *Strength*. Sept. “dynasty,” or power, whether of his dominions or of his person. C.—*Feet*, with the gout, (M.) three years before his death. He did not confide in the Lord sufficiently. 2 Par. 16:12. His body was embalmed or burnt, unless aromatic spices evaporated with it was laid on a bed of state, before it was consigned to the tomb, which Asa had prepared for himself in the city of David. Ibid.

Ver. 25. *Two years*, incomplete; since he commenced his reign in the second, and died in the third year of Asa, v. 28. C.—Petau only allows him, “a few months;” and supposes, that he had been associated on the throne with Jeroboam. But this is unnecessary. Houbigant—Nadab was the first king of Israel, who fell a pray to the fury of his subjects. Salien, A.C. 971.

Ver. 27. *Gebbethon*, of the tribe of Dan, occupied by the Philistines. It was often attacked. C. 16:15. C.—The occasion of this war is not known. M.

Ver. 29. *Jeroboam*. The author of schism is punished in his posterity. W.—The body of Nadab was left unburied. C. 14:11. M.

3 KINGS 16

Ver. 1. *Jehu* was different from one of the same name and parentage, who came to Josaphat; (2 Par. 19:2. D. T.) though, if Baasa did not put him to death, as there is some reason to doubt, he might be the same, v. 7. C.—*Hanani* had been sent to Asa, 2 Par. 16:7. Abulens. q. 3.

Ver. 2. *I have*. All power comes from God, though he frequently disapproves of the means by which people obtain it. H.—Baasa was a traitorous usurper.—*My people*. Many had abandoned the Lord: (H.) yet he still regards *Israel* as his people, sending prophets to reclaim them, and preserving many from bending the knee before Baal.

Ver. 3. *Posterity*, (*posteriora*. H.) children, and all that he shall leave behind. C.—Baasa himself died a natural death, v. 6. Salien.

Ver. 7. *The evil*, to punish it. M.—*He*, God, *slew him*, Baasa, (C.) or “because the latter slew” Nadab, &c. Grotius—God punished his usurpation and murders. C.—*That is*, &c. is not found in Heb. Chal. Sept. nor in some Latin copies. E.—Hence Jehu might survive to admonish Josaphat, v. 1. C.

Ver. 8. *Years*, in part, as he was slain in the 27th year of Asa, v. 10.

Ver. 9. *Horsemen*. Heb. “chariots.” Sept. C.—But Josephus styles him, *Hipparchon*, “general of the horse.” M.—*Rebelled*. Heb. “conspired.” H.—He acted privately at first. M.—*Governor*. Heb. “steward of his house.” Chal. and Arab. “in the temple of the idol Arsa,” *the earth*, whom the pagans worshipped as the mother of gods and men; unless Arsa be put for Asera, or Astarte. C.

Ver. 11. *Wall*. See 1 K. 25:22.—*Friends*, from whom he had any thing to fear. M.

Ver. 13. *Vanities*; idols. H.—They raised fresh altars; or, by their example, encouraged the people to persevere in their impiety. M.

Ver. 16. *All Israel*, that was in the army, while others took part with Zambri. W.

Ver. 18. *Himself*. Heb. may also signify, “he (Amri) burnt him.”—

Zambri, his rival. But the other sense is more natural. C.—Thus Sardanapalus chose to destroy himself, with all his riches, (Justin i. Athen. xii. 7.) to prevent the dead body from being insulted. It was for this reason the Sylla, the first of the Cornelian family, ordered his remains to be burnt. Cic. Leg. i. T.

Ver. 19. *To sin.* Zambri had sufficient time, in seven days, (H.) to manifest his evil dispositions, of which he had perhaps given proof before. C.

Ver. 21. *Parts.* Those who had chosen Amri, were mortified at the election made by the army, and therefore set up another king. C.—The contest seems to have lasted four years. Houbigant.

Ver. 22. *Died* in the battle, wherein *Amri prevailed.* M.

Ver. 23. *In the one and thirtieth year,* &c. Amri began to reign in the seven and twentieth year of Asa; but had not the quiet possession of the kingdom, till the death of his competitor Thebni, which was in the one and thirtieth year of Asa's reign. Ch.—*Twelve years* in all, (W.) comprehending the four of civil war; six at *Thersa*, and two in Samaria. Houbigant.

Ver. 24. *Silver:* 684*l.* 7*s.* 6*d.* sterling. Arbuthnot.—The place was sold so cheap, on condition that it should be called after the original owner. Salien.—Somer dwelt there; and several houses had been already erected, (C. 13:32) and even streets, by the king of Syria, for the convenience of his merchants, C. 20:34. H.—Thersa had lately been so much ruined by civil wars, that Amri thought proper to choose a new seat of government. Samaria was greatly adorned by succeeding kings. C. 22:39. It stood in a delightful and commanding situation, and gave its name to the adjacent territory, and to the whole kingdom of Israel. Benadad besieged it twice; and Salmanasar took it. The kings of Egypt laid claim to it, after the death of Alexander: but Antiochus, of Syria, took it from them. Hyrcanus levelled it with the ground. Herod the Great rebuilt the city, and called it Sebaste, in honour of Augustus.

Ver. 25. *Above.* He made a law, (C.) to force all to conform to the established irreligion. Mic. 6:16. H.

Ver. 26. *With their vanities.* That is, their idols, their golden calves, vain, false, deceitful things.

Ver. 31. *Jezabel*, whose name is become proverbial, to designate a proud, lewd, cruel, and impious woman. Apoc. 2:20. Grotius compares her with Tullia, Fulvia, and Eudoxia, the respective wives of Tarquin,

Anthony, and Arcadius. She was the chief promoter of all the evils of Achab's reign. He did not insist that she should embrace the true religion, when he married her; as it is supposed former kings had done, when they espoused women who had been brought up in idolatry. C.—He even introduced her country's idols, and thus enhanced upon the wickedness of his predecessors. H.—*Ethbaal*. Menander (ap. Jos. c. Ap. i.) calls him Ithobaal, and remarks that his reign was memorable for a year's drought; probably that of three years, under Achaz. C. 17:1. Ethbaal was king of Tyre, and ruled over the Sidonians likewise. C. 5:6.

Ver. 34. *Hand*. Josue had committed this curse to writing. H.—Hiel, an idolater, did not regard it, and Achab had not zeal to attempt to hinder him. But divine Providence punished his audacity. C.—All his sons perished, while the city was rebuilding. W.—See Jos. 6:26. C.

3 KINGS 17

Ver. 1. *Elias* means, “the strong God.” Some Greeks derive the name of the prophet from ἡλιος, “the sun,” improperly. His parentage is not known, nor even his tribe. Thesbe was situated in the tribe of Gad. The Fathers agree that Elias never was married. He seems to have had no fixed abode; but was sent to the house of Israel, to maintain the cause of the true God, with the most active and generous zeal. He may have presided over the colleges of the prophets, (C.) which were then numerous in Israel, particularly at Mount Carmel, (T.) notwithstanding the general corruption. C. 18:13. and 19:10. H.—*I stand*, to serve (Num. 3:6) and pray. Jam. 5:17. Luke 4:25. He calls God to witness, like S. Paul. Gal. 1:20.—*Mouth*. Stupendous power and assurance of the prophet, with which the pagans have nothing to compare. C.—God had threatened his people with drought, if they proved faithless. Deut. 28:24. Elias begs that this punishment may now serve to open their eyes. T.

Ver. 3. *Carith*, between Samaria and the Jordan. It was a torrent or valley. C.

Ver. 4. *Ravens*. Heb. *horebim*, (H.) is sometimes rendered “Arabs,” by the Vulg. 2 Par. 21:16. Others would translate, “merchants,” or the inhabitants of Arabo, which was near Carith. They suppose that the ravens, being unclean birds, would never have been employed. But they were only forbidden to be eaten or touched, when dead; and God is not restricted by his own laws. He might thus chose to display his

wonderful providence. S. Jerom relates how S. Paul, the first hermit, was fed thus by a raven, with half a loaf a day; and a whole one was sent, when S. Anthony went to see him. C.—Yet Kennicott mentions this as one of the improvements which might be now made in the Protestant version, “the Orbim,” or inhabitants of Oreb, or Orbo. *Orbim, accolæ villæ in finibus Arabum Eliæ dederunt alimenta.* Jerom iii. 119.—It is not clear to what passage he refers. Diss. ii. p. 581. Another instance occurs, Judg. 15:4, where instead of foxes, he would substitute “300 sheaves of corn, placed end to end.” But if there were no mistranslations of great importance, the version might subsist. H.

Ver. 6. *And flesh.* So the Heb. &c. But some copies of the Sept. have, “bread in the morning, and flesh in the evening.” Theod. q. 52.—It is idle to inquire whence the ravens took this food. C.—Some say from the kitchen of Achab. Abulensis—The minister of angels undoubtedly intervened. T.—God provides his servant with what may support nature, without any wine or delicacies. H.

Ver. 7. *Some time.* Lit. “after days,” (H.) which some explain of a year; others, of half that time, or less, as the torrent would not be long supplied with water.

Ver. 9. *Sidonians,* and nearer their city than it was to Tyre. C.—*Commanded*, or provided that she shall feed thee. So he commanded the ravens, v. 4. M.—It appears that the widow had received no precise intimation, v. 12. She was not an Israelite, (Luke 4:25) but probably a pagan. S. Chrys. &c.—Many suppose that Elias did not know, at first, that she was to entertain him. C.—But both the one and the other might be divinely instructed how to act. In due time the widow and the prophet became acquainted with the will of God, and complied with it. H.

Ver. 13. *First.* He puts the faith of the widow to a severe trial; and the gospel requires nothing more perfect than what she practised. The true faith, which she then received, was her first and most precious recompense; and we shall soon see, that her guest drew down blessings upon her. C.

Ver. 14. *Until,* nor for some time afterwards; otherwise they would still have been in danger of perishing, as the corn could not grow immediately. Salien, A.C. 929.

Ver. 17. *In him.* He died. H.—The Jews, followed by some Christians, assert that this boy was the prophet Jonas. But Jonas was a Hebrew, from Geth-opher. 4 K. 14:25. Jon. 1:9. C.

Ver. 18. *Remembered.* Have I not waited upon thee with sufficient attention? or have not thine eyes been able to bear with my imperfections? H.—Before thy arrival, God seemed not to notice my transgressions. She is convinced that “all just punishment presupposes an offence.” S. Aug. *Retract.* i. 9. This child died like Lazarus for the greater glory of God. Id. *ad Simp.* ii. 5. John 11:4. W.

Ver. 20. *Her son.* He speaks in the most earnest and familiar manner, shewing his confidence in God. Salien.

Ver. 21. *Times,* in honour of the blessed Trinity. M.—He puts himself in this posture, as if the co-operate with God in warming the child; as Eliseus did, (4 K. 4:34,) as well as S. Paul, (Acts 20:10,) and S. Benedict. S. Greg. *Dial.* ii. 32. This posture represented the condescension of Jesus Christ in assuming our nature, to give us life; and the Old Testament affords few more striking figures of this union. C. S. Aug. *ser.* 201. *de Temp.* S. Bern. xvi. in *Cant.* T.

Ver. 24. *True.* She saw the force of miracles; (H.) and now was, at least, thoroughly converted. Salien.

3 KINGS 18

Ver. 1. *Year* of his sojourning at Sarephta. As other six months elapsed before the drought was removed, it is probable that Elias had spent them at Carith. S. Jam. 5:17. C.—*Earth.* God is pleased to withdraw his chastisement, though the guilty were not yet reclaimed. Salien.

Ver. 2. *Samaria,* and the vicinity. The people could procure corn from a distance. But Achab is solicitous to find grass, v. 5.

Ver. 3. *Abdias.* Some suppose that he was the fourth of the minor prophets, or the husband of the Sunamitess, (4 K. 4) or the third of the captains, who were ordered by Ochozias to seize Elias, 4 K. 1:13. T.—But this is uncertain. He took care of the persecuted prophets, (ver. 4. 13,) judging it better to obey God than man. C.

Ver. 6. *Himself.* So Providence ordered it, that the prophet might declare his sentiments to him freely. H.—Achab would go in person, another way, that he might not be imposed upon. He was more solicitous for his cattle than for his subjects. M.

Ver. 7. *Face,* to shew him a religious veneration, due to the servant of God. W.

Ver. 9. *Kill me*, as an impostor, or an accomplice of thy escape, if afterwards thou shouldst disappear, v. 12. C.

Ver. 10. *An oath of every kingdom*, adjuring all his neighbours to tell if they knew any thing about Elias. H.—Achab wished to make him restore rain, or to punish him for the refusal. C.—How stupid he must have been, not to perceive that God was punishing him! H.—Elias must have kept himself very retired, not to be discovered at Sarephta, which was so near, (C.) and where Jezabel's father reigned. But God could render him invisible, even upon the high road, when he went thither. H.

Ver. 12. *Spirit*. Abdias supposed that the prophet had been transported to some unknown country, (C.) as he was afterwards to paradise. His disciples imagined, *by a violent wind*. 4 K. 2:16. H.—Thus the spirit of the Lord took away Philip, (Acts 8:39,) and conducted Jesus into the desert. Mat. 4:1. Mar. 1:12. C.—*Infancy*. This he mentions, that the prophet might take pity on him. M.

Ver. 13. *A hundred*. Hence we may judge how numerous they were. These prophets were not perhaps all inspired: but they had such at their head; and spent their time in working and in the divine praises. They were the salt and light of the earth, the pillars of the true religion, against whom Jezabel bent all her fury, during the first years of the drought. C.

Ver. 14. *Kill me*. He had expressed this fear twice before. Elias perceiving how much he was agitated, confirmed him with an oath. H.

Ver. 16. *Meet Elias*, out of respect, (Abulensis) or rather to upbraid him.

Ver. 17. *Troublest Israel?* Thus the wicked esteem those disturbers of the public repose, who will not suffer them to go on in their wickedness unmolested. Thus the Jews complain of Jesus Christ. Luke 23:5. Such a war is better than a false peace: and Achab, in fact, proclaims the praise of Elias, who strove by easy means to make the people open their eyes and return to their God. C.

Ver. 18. *House*. Your impiety has brought on this scourge. I only denounced it. Salien.

Ver. 19. *Fifty*, attached to Baal, and fed by the king; while the prophets of the *groves*, or of *Astarte*, lived at the queen's expense. They imitated the lives of the true prophets, to delude the people.—*Carmel* was long after famous for the worship of Apollo, who was the same with Baal, or the sun. Jos. 19:26. C.—No mention is made of rain: but

it was understood that it would be given, when the people should assemble to hear God's determination. M.—Achab durst not therefore refuse to convoke them. H.

Ver. 21. *Sides:* sometimes adoring God; at other times the devil. C.—Such an expostulation ought to be made to those who are indifferent about religion. W.—*You cannot serve two masters.* C.—They wished to unite the service of both, foolishly supposing that there might be many gods; as some, at present assert that many religions may be pleasing to heaven. H.—*A word,* not knowing the drift of his proposal. But, as they might perhaps rely that they considered Baal also as a god, Elias puts this to the test of a miracle; being convinced that God would never suffer the devils to prevail on this occasion. Salien.—They might otherwise have brought down fire, as they will do in the days of Antichrist. Apoc. 13:13. M.

Ver. 22. *I.* Heb. repeats “I,” to make the contrast more striking. Elias alone was present, in this assembly, as the prophet of the Lord. H.—He knew that Abdias had preserved 100: but they were concealed.—*Men.* The other 400 of Jezabel did not appear.

Ver. 24. *Call ye.* He does not order them to invoke idols; but challenges them to prove their divinity, if they can.—*By fire.* On such trying occasions, it is not tempting God to ask for a miracle. God had given this proof of *fire* repeatedly. Gen. 15:17. Lev. 9:24. 2 Par. 7:1. He will restrain the devil's power, to confirm the truth. Mark ult. W.

Ver. 26. *That they.* Heb. “which he (Achaz) had made;” (C.) or, “which was made.” H.—The altar of Elias was erected afterwards, v. 30. The prophets of Baal acted in a foolish manner, (C.) as if in jest, but really despairing of success. H.—The pagans were accustomed to dance around their altars:—*Pingues spatiantur ad aras.* Æneid iv.—and some would translate, “near the altar.” We might apply to these prophets, the verses of Horace:—

*Dedit risusque jocosque,
Dum, flamma sine, thura liquescere limine sacro
Persuadere cupit: credat Judæus Apella
Non ego.* Sat. 1:5.

Ver. 27. *Talking* to some of his prophets, (C.) or in deep contemplation. Mon.—*An inn.* Sept. “giving oracles;” or, “he is pursuing.” Pagnin.

Ver. 28. *Blood.* Strange infatuation! which has nevertheless prevailed in many pagan mysteries and countries. Thus were Bellona, Cybele,

the Syrian goddess, &c. honoured and appeased. C.—God prohibits this fury. Deut. 14:1. The devil always endeavours to destroy or to injure man. M.

“Ipsa bipenne suos cædit violenta lacertos,
Sanguineque effuso spargit inepta deam.” Tibullus.

Ver. 29. *Prophesying*, “acting like fools;” (Chal.) performing their superstitious rites, and singing the praises of their god, &c. C.—*Sacrifice*, by Elias, who had assigned all the morning to Baal’s prophets. Perhaps he waited till the time of the evening sacrifice. Ex. 29:38. M.

Ver. 30. *Down*, by the false prophets, whose fury the people now repressed. T.—The altar might have been erected, under the judges, lawfully. C.

Ver. 31. *Twelve stones*, (as Ex. 24. &c.) intimating that he acted in the name of all; (M.) and in order that all Israel might return with one heart to the service of God. H.—The prophet did not follow his own spirit in erecting this altar. C.

Ver. 32. *Furrows*. Heb. “of two (sathayim) measures of seed.” These furrows Elias filled with water, to impede the natural activity of fire, and to shew the miracle in a more striking light; (H.) as also to convince all that there was no deceit. An author quoted, under the name of S. Chrysostom, says that the pagans had sometimes subterraneous passages, by which they kindled the wood on the altar, as if by miracle, *ita ut multi decepti ignem illum cœlestem esse existiment*. ap. Surium iv.

Ver. 34. *Time*. So that the wood was less disposed to catch fire. M.

Ver. 37. *Again*. This effect he hoped for from the miracle.

Ver. 38. *Trench*, as if it had been of an inflammable nature. Julian himself was forced to acknowledge this miracle. “This, says he, once happened under Moses, and, a long while after, again under Elias, the Thesbite.”

Ver. 40. *Cison*, at the foot of Carmel. Adrichomius.—Ahab durst not protect his prophets, being confounded by the evidence of the miracle, (M.) and the unanimity of the people’s cry. H.—*Killed them*, by God’s inspiration, (C.) as impostors, who had deluded the people, and were worthy of death.

Ver. 41. *Sound*. It will as surely come, as if you heard it falling. H.

Ver. 42. *Knees*, in fervent and humble prayer. God made his servant wait some time before he granted his request, that he might not give way to vanity. The people were not present, so that there was no danger of their being scandalized. M.

Ver. 44. *Sea*, the Mediterranean, which could be seen from Carmel. H.—Hence the rain commonly came in that country. Luke 12:54.

Ver. 45. *Jezrahel*, where Achab had a palace. C. 21:1. C.—He stopped for shelter, as he had not time to reach Samaria. M.

Ver. 46. *Before Achab*, notwithstanding the king was drawn by horses, (C.) and Elias was advanced in years. C. 19:4. M.—The invigorating spirit gave him such strength and agility, (H.) as Jezrahel was 12 or 15 leagues, (C.) or about 36 miles, from Carmel. In the Levant, impostors still run very swiftly before the chariots of princes, to imitate Elias. C.

3 KINGS 19

Ver. 3. *Afraid*. Heb. “he saw, arose, and went for his life.” H.—He was aware of a woman’s anger. Ecclei. 25:23. Though he goes intrepidly to meet Achab, he flees before a woman, God being desirous that he should exercise humility, (Theod. q. 57, &c.) though some think that he had given way to a secret fault; (C.) which is a groundless assertion. H.—He must confess that all his strength is from above. T.—*Mind*, to escape notice. M.—*Bersabee*, at the southern extremity of the kingdom of *Juda*, perhaps fifty leagues from Samaria, and five more from Jezrahel. C.—*Servant*, the boy whom he had raised to life. Abulensis.

Ver. 4. *Desert*. It seems, towards Horeb. C.—*Tree*. Heb. *Rothem*, which term the Sept. retain, “Rathmen.” Sym. has, “a shade.” H.—*Die*. Elias requested to die, not out of impatience or pusillanimity, but out of zeal against sin; and that he might no longer be witness of the miseries of his people, and the war they were waging against God and his servants. See v. 10. Ch.—He does not wish to fall into the hands of Jezabel, lest the idolaters should triumph: but he is willing to die, if God so order it. C.—Mathathias entertained the like sentiments. 1 Mac. 2:7.—*Fathers*: that I should live longer than they did. M. Eccli. 30:17.—If he had been weary of life, why did he flee? His answer to Achab shews that he was by no means timid. C.

Ver. 6. *Cake*, baked in a hollow stone, covered with fire. The Arabs call such cakes, *Ridpha*. An angel brought this nourishment. C.

Ver. 7. *Go*. Heb. “the journey is too great for thee,” without this support. H.—He spent forty days in this journey, as he did not follow the straitest road. Horeb is only about fifty leagues from Bersabee. C.—He might have travelled thither in four or five days. M.

Ver. 8. *In the strength of that food*, &c. This bread with which Elias was fed in the wilderness, was a figure of the bread of life, which we receive in the blessed sacrament: by the strength of which we are to be supported in our journey through the wilderness of this world, till we come to the true mountain of God, and his vision in a happy eternity. Ch.—Horeb signifies “a rock, or dry wilderness.” C.

Ver. 9. *Here*. Thy presence is necessary in Israel. T.—Elias had been guided by a natural fear. M.—“With how great familiarity is he received by God!” Tert. c. Psychic. vi.

Ver. 10. *Zeal*; ordering the idolatrous prophets to be destroyed, (M.) which has enkindled the rage of Jezabel against me. I cannot bear to see the general corruption. C.—*Covenant*; neglecting circumcision, (Rabbins) and almost the whole law. H.—*Altars*. Some had been erected by the prophets, (E.) as the king would suffer none to go to Jerusalem. H.—The idolaters there them *down*. C. 18:30. Such altars would have been unlawful in Juda. C.—*I alone am left*; viz. of the prophets in the kingdom of Israel, or of the ten tribes; for in the kingdom of Juda, religion was at that time in a very flourishing condition, under the kings Asa and Josaphat. And even in Israel there remained several prophets, though not then known to Elias. See C. 20:13, 28, 35. Ch. W.—Heb. repeats *I*, as v. 14, and C. 18:22. He might justly fear that those had been destroyed at last, whom Abdias had protected. At any rate, none durst appear in public to assist Elias. H.—God informs him (v. 18.) that all is not yet lost.

Ver. 11. *Lord*; the angel, his representative. M.—God had formerly granted the like favour to Moses, in the same place. Ex. 33:21.

Ver. 12. *Air*. Something similar happened at the giving of the law, and at the propagation of the gospel. Ex. 19:9, 16. Acts 2:2. The Lord was pleased to shew his prophet the difference between the two laws: the own was full of terror, the other of mildness. Grotius—He insinuated likewise, that he could easily exterminate the offenders, but he chose to bear patiently with them; (T.) and taught his prophet to moderate his zeal, and, after terrifying sinners, to bring them to a sense of their duty by gentle means. Sanctius. C.—“His spirit is most indulgent and

mild." ... *est teneræ serenitatis, apertus et simplex*. Tert. c. Marcion xxiii.

Ver. 13. *Mantle*, out of respect, like Moses. Ex. 3:6. So the cherubim veil their faces with their wings. Isai. 6:2. M.—Among the Orientals, to cover the face has the same import as when we pull off our hats. C.

Ver. 15. *Desert*, avoiding the towns as much as possible, (C.) and travelling through the country of Ammon to Damascus. M.—God does not send Elias again into the midst of danger, at Achab's court. H.—*Hazael*. God exercises his authority over all nations, and disposes of crowns. He appoints Hazael to punish his people. It does not appear that Elias performed this commission in person, but by the hand of Eliseus. 4 K. 8:12. Neither do we find that Hazael was *anointed*, but he was "declared king;" in which sense the term is used. Judg. 9:8. Salien. C.—Yet Torniel believes, that Elias really anointed both Hazael and Jehu. He foretold, at least, (H.) that they should reign. W.

Ver. 16. *Jehu, the son of Jospahat*, (4 K. 9:2) and grandson of *Namsi*. M.—Eliseus sent one of his disciples to anoint him, (4 K. 9:1. C.) with common oil; the sacred was reserved for priests and the kings of Juda, according to the Rabbins.—*Anoint*, or call to the ministry, perhaps by placing a mantle on his head, v. 19. No mention is made of unction. C.—Yet the Fathers have hence inferred that prophets received it, as well as priests and kings. Sanctius—Elias had complained that he was left alone. God appoints him a coadjutor, and successor; a person who seemed to have yet made no immediate preparation for the office. His parents were probably known for their probity, and had taken no part in the worship of idols. C.—*Abelmeula* was in the great plain, ten miles south of Scythopolis. Eus.

Ver. 17. *Shall be slain by Eliseus*. Eliseus did not kill any of the idolaters with the material sword; but he is here joined with Hazael and Jehu, the great instruments of God in punishing the idolatry of Israel, because he foretold to the former his exaltation to the kingdom of Syria, and the vengeance he would execute against Israel, and anointed the latter by one of his disciples to be king of Israel, with commission to extirpate the house of Achab. Ch.—They left nothing imperfect in the vengeance. 4 K. 8 and 9. Eliseus sent bears to destroy forty-two children of Bethel; (4 K. 2:23. C.) and Abulensis (q. 23.) thinks that he might put many false prophets to death, as the Scripture does not mention every thing, (M.) and as Elias had done himself. H.—Eliseus may also be the name of some general. D.

Ver. 18. *Will leave*. Heb. also, "I have left," as Rom. 11:4. Sept. "thou shalt leave." H.—After answering the first part of the prophet's complaint, and informing him that the guilty should not pass

unpunished, God lets him know that he is not left alone, but that many thousands (C.) even in Israel still continue faithful; so far was the true Church from being in danger of perishing entirely. H.—*Seven* is often put for a great number. Prov. 24:16. Yet some suppose, (C.) that only this number served God out of 1,110,000 men in Israel. 1 Par. 21:5. Grotius, &c.—*Hands*. To this custom the word *adore* owes its rise. H.—The pagans kissed their right-hand, or the statue itself, when they could reach it, to testify their veneration. *Inter adorandum, dexteram ad osculum referimus*. Pliny xxviii. 2. Cicero (in Ver. 4.) mentions a beautiful statue of Hercules, the cheeks and beard of which had been rather worn with kissing; *non solum id venerari, sed etiam osculari solent*. See Gen. 18:2. C.—Job 31:27. M.

Ver. 19. *Mantle*, perhaps to signify that he must change his manner of living. M.

Ver. 20. *Kiss*, and bid them adieu. M.—*To thee*. I have no farther orders. Obey the Spirit of God. *Hoc age*. Heb. “for what have I done to thee?” Did I require thee to follow me? Act as God may direct thee. Yet remember the ceremony which thou hast seen, and do not turn back (C.) to neglect thy office. H. Matt. 8:22. Luke 9:62.

Ver. 21. *Oxen*, to shew that he had relinquished his profession. M.—“He makes a vow of them.” S. Jerom, ep. xxviii.—Elias waited for him in the field, while he made a feast for his fellow-citizens, at parting. C.—Then both probably retreated to Carmel, (Salien) to watch over the instruction of the college of prophets. H.

3 KINGS 20

Ver. 1. *And*. The Rom. Sept. and Josephus place this war after the account of Naboth. C. 21. But the Alex. copy follows the order of the Hebrew. H.—The style *Benadad*, “the son of Ader.” He succeeded (ver. 34.) the king who attacked Baasa. C. 15:18. We know not the time nor the occasion of this war. C.—Probably Achab had refused to pay tribute, and God had a mind to try if his obstinacy would yield to kindness, v. 13 and 28. Salien, A.C. 919.—*Kings*. Almost every city had one.

Ver. 3. *Mine*. He had a desire to dispose of them, as he thought proper. Achab was willing to pay tribute, to remove the impending danger. C.

Ver. 4. *Have*. Achab is not in earnest, but strives to pacify the

barbarian. M.

Ver. 6. *Servants*, or subjects. The king of Israel has thus a plea to interest all his people, as the danger was common. Salien.—He assumes the character of disinterestedness, as if he had been willing to abandon all his private property; knowing that Banadad would not accede even to that hard proposal. H.—Thus “Nero consulted the first men of the city, whether they would prefer a doubtful war or a disgraceful peace.” Tacit. An. xv.

Ver. 10. *Handfuls*. Heb. *shohal*. The Sept. read “*shuhal*” and render it, “suffice for the foxes, for all the people, (even for) my infantry;” (H.) as if his forces were so numerous as to cover the whole land, and leave no room for even foxes to occupy. The hyperbole is equally great, supposing that his soldiers could by each taking a handful, or what might stick to his feet, (Chal.) carry off all Samaria. Josephus intimates, that Benadad speaks of erecting terraces of equal height with the walls; others, that he would level the city with the ground. Ezec. 26:4. Sanctius.

Ver. 11. *Let not the girded*, &c. Let him not boast before the victory: it will then be time to glory when he putteth off his armour, having overcome his adversary. Ch.—“Let not him who goes to battle, though well armed, boast; but the man who returns victorious.” Chal. “Enough: let not the man with a crooked back boast, as one that is upright.” Sept. “Let not him that girdeth, (H.) or is bound,” (Heb.) or rather “shutteth up, boast, as he that openeth.” Syriac. It is easy to besiege: but the city does not always fall. Neither people in arms, nor the unarmed, have reason to boast; as the former are often made prisoners, as soon as the latter. C.—A despised enemy sometimes proves most dangerous. H.—Those who distrust in themselves, and place their confidence in God, prevail: a necessary lesson both in temporal and spiritual warfare. W.—The fortune of war is very doubtful. T.

Ver. 12. *Pavilion*, (*umbraculis*) or even under “the shade” of the trees, in full security. M.—*Beset*. Heb. “set, and they set against the city.” Chal. “hold yourselves in readiness, and they laid ambushes round the city.” The siege had not been yet commenced in form, as it was never expected that Achab would dare to make any resistance.

Ver. 13. *Prophet*. It does not appear who this and the other prophets were who address Achab so boldly during these wars; if indeed they were different persons: Elias is never mentioned. Did Jezabel leave the rest alone? or did these wars break out before she began to persecute them? C.—Many suppose that the prophet, who spoke on this

occasion, was Micheas. M.—But Achab complains that he always brought him evil tidings. C. 22:8. Salien.

Ver. 14. *Servants.* Lit. “footmen.” H.—Heb. means either “sons or servants.” The pages of honour, or the menial servants of the lords, were not likely to gain the victory. C.—There were 232 in number, v. 15. Achab followed them, (v. 19.) with 7000; and this army defeated the Syrians.—*Thou*, not in person; but thy men must begin the attack.

Ver. 18. *Alive.* This he said out of contempt, and too great confidence; (M.) and this gave occasion to his defeat. For, while his men were endeavouring to execute his orders punctually, the Israelites cut many in pieces, and routed the rest. Salien.

Ver. 23. *Hills.* All the high places of Israel were covered with idols. Samaria, Bethel, Dan, &c. were built on eminences. M.—Altars had also been erected to the true God on the most famous mountains. The law had been given at Sinai, and promulgated at Garizim. The late miracle at Carmel was known to all. Hence the pagans, (C.) conformably to their notions of assigning different parts of the creation to different gods, suspected that the god of Israel might preside only over the mountains. H.—People are always ready to blame any but themselves. C.—They lay the fault on fortune, &c. T.—The pride of Benadad could not bear to be told that his own temerity had brought on the defeat. H.

Ver. 24. *Stead*, who may obey thy orders more implicitly. *Rex unius esto.* C.—Captains, who have been inured to warfare, would not so easily run away. M.—Thus, in the late French republic, commanders were chosen from the common ranks, while the nobles were neglected. H.

Ver. 26. *Aphec*, belonging to the tribe of Aser, though it does not appear that they ever obtained possession of it. Jos. 19:30. A subterranean fire and earthquake have caused the city to sink; and a lake, nine miles in circumference, now occupies its place. The ruins may still be discerned in its waters. It is about two hours walk from the plains of Balbec, (Paul Lucas. *Levant* i. 20.) at the foot of Libanus. The waters must be very thick and bituminous, if what is related by the ancients be true; namely, that the presents, offered to the Aphacite goddess, were tried by them, and deemed agreeable to her, if they sunk; as wool would do, while tiles, and often metals, would swim. C. Adrichomius places this Aphec on the great plain of Esdrelon, not far from Jezrahel. M.

Ver. 27. *Victuals.* Heb. also, “they were all present.” Chal. “ready.”

Syr. "in battle array."—*Goats*. They were comparatively so contemptible, v. 15. H.—At the same time, Josaphat could muster above a million warriors; for piety makes kingdoms prosper. Salien.

Ver. 28. *Lord*. Many favours were bestowed on Achab, but he died impenitent. W.

Ver. 29. *Days*. The Syrians durst not begin the attack. H.

Ver. 30. *Went*, or had gone before, and commanded his men to defend the walls of Aphec. H.—But the slaughter of these 27,000 is joined to the preceding. M.—God caused the walls to fall, as he had done those of Jericho; or the Israelites beat them down with battering rams, and the defendants perished in the ruins.—*Chamber*. Josephus observes that it was under ground. Micheas told Benadad that he would have thus to hide himself again. C. 22:25. C.

Ver. 31. *Heads*, or necks, to indicate that they deserved to die. H.—The Syrians acted thus, when they came as supplicants. Josephus viii. 14.—The son of Psammetichus, king of Egypt, was led in this manner to execution, with 2000 others. Herodot. iii. 14.—Bessus was conducted to Alexander with a chain round his neck. Curt. vii. C.—What a reverse of fortune do we here behold! Salien.

Ver. 33. *Men*. Prot. "Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*, and they said." They heard him mention the title of brother with joy, concluding that he was not so much irritated, as they might have expected. Allied kings style each other *brother*; those who are tributary, call themselves *servants*, (like Achaz, 4 K. 16:7. C.) as well as those who seek for favour; as Benadad does at present, v. 32. H.—*Luck*. The pagans were accustomed to make vain observations. M.

Ver. 34. *Thy father*. Benadad did not know the changes which had taken place in the royal family of Israel. He speaks of the cities which his predecessor had wrested from Baasa. C. 15:20.—*Streets*, for merchants, of whom he would receive tribute: or military stations, as David had done, (2 K. 8:6) to prevent any inroads. Benadad does not appear to have complied with these conditions, as the king of Israel had to take Ramath by force. C. 22:2.—*And having*. These words seem to be the conclusion of Benadad's proposition: but, according to the Hebrew, they contain Achab's reply. C.—Prot. "The *said Achab*: I will send thee away with this covenant." H.—How generous does the conduct of Achab appear to the world! Yet it displeased God. Salien.—He severely punished this foolish pity towards a dangerous foe. W.

Ver. 35. *In the word*, or by the authority. The person who refused to comply, out of a false compassion, displeased God. The wound of the prophet was a symbol of what would happen to Achab. It was a prophetic action. C. 11:30. C.

Ver. 38. *Dust.* Chal. and Sept. “he tied a veil,” &c. *Apher* has both meanings.

Ver. 39. *One.* Thus God delivered the proud and blasphemous Benadad to Achab. H.

Ver. 40. *Decreed.* Thou must either die or pay the money. M.—Thus the king pronounced sentence against himself, as David had done. 2 K. 12:1 and 14:4. The Rabbins assert, that Achab had received an express order from God to destroy and subjugate all the Syrians. He ought, at least, to have been consulted, as he had given the enemy into the hands of the Israelites; (C.) and thus insinuated, that he would have them punished, (v. 28. Rupert v. 13.) for restricting his power to *the hills*. T.

Ver. 42. *Worthy.* Heb. “of my anathema;” or, “the man who has fallen into my snares.” Vatab. *Cherem* is taken in this sense, Mic. 7:2. &c. He was my prey, and you ought not to have disposed of him without my leave. C.—*People.* This was verified (C. 22. M.) within three years. Salien.

Ver. 43. *Raging, (furibundus)* full of indignation. Heb. “went to his house heavy and displeased.” Sept. “confounded and fainting,” through rage; εκκληλυμενος. H.—“Vexed at the prophet, he ordered him to be kept in prison; and confounded at what Micheas had said, he went to his own house.” Joseph. viii. 14.

3 KINGS 21

Ver. 1. *Who was.* Heb. Chal. &c. place this after *vineyard*, and read *which*, referring it to the ground; which we might naturally suppose would be the place of Naboth’s nativity, as it was his parental estate, 4 K. 9:21. Josephus calls the place Azari, and says it was a field contiguous to the king’s *palace*. Sept. αλω, “threshing-floor.”

Ver. 2. *Herbs.* The taste of eastern nations is very different from ours. The Syrians delight in seeing gardens filled with melons, onions, &c. and they cannot conceive what pleasure we can find in rambling round our long walks for the sake of exercise.—*Money.* Hence we

perceive that, notwithstanding the despotic power of the kings of Israel, they did not imagine that they had a *right* to take their subjects' lands. 1 K. 8:14. C.—Naboth's conduct is therefore here applauded; and S. Ambrose (Off. iii. 9.) styles him a martyr, (W.) and a great *saint*. T.—*Maluit periculum cum honestate, quam utilitatem cum opprobrio*.

Ver. 3. Fathers. He would have deemed it a mark of disrespect and a crime, as he was not in a state of indigence; which alone could authorize him to sell his property, and then only till the year of jubilee; (Lev. 25:23) and as his field was to be turned into a royal garden, and the law was disregarded by the king, there was no prospect of his regaining it at that period. The law of Moses was till in force; and there were some, like Naboth, who were resolved to comply with it, (C.) even at the hazard of their lives. T.

Ver. 4. Fretting. The Heb. terms are the same as C. 20:43. What weakness in Achab! Riches and honours are not capable of ensuring content. C.—“Who, thinkest thou, is poor; the man who is content with his own, or he who covets another's property?” S. Amb. Naboth ii.—*Wall*, as Ezechias did afterwards, in very different dispositions; though both were oppressed with grief. Isai. 38:2. Sept. “he covered his face.” H.

Ver. 7. Israel. Heb. simply, “Now thou wilt make the kingdom of Israel.” C.—Prot. “Dost thou now govern the?” &c. H.—Thou art a fit person indeed to establish a kingdom! Ought not a king to take what he has a mind to? Syr. “Are you fit to reign?” Arab. “You do not deserve to govern.” C.—Sept. “Dost thou now act the king over Israel, in this manner?” H.

Ver. 8. Chief men. Heb. *chorim*, “those in white,” the usual colour of magistrates and noblemen. Eccle. 9:8. Dan. 7:9. The angels generally appear arrayed in white. Among the Egyptians and the Greeks, the rich were remarkable for the whiteness of their robes. Herod. ii. 36. Odys. z.

Ver. 9. Fast, as in a case of the greatest importance, where the welfare of the king and of the state are concerned. We have frequent mention of such extraordinary fasts. 2 Par. 20:3. 1 Esd. 8:21. Joel 1:14, &c. Some would translated, “Call the assembly.” Vatab.—But the Chal. &c. are for the fast. Josephus joins both. All the people were collected, (C.) and Naboth was (Heb.) “set on high, or at the head, as president, on account of his riches and nobility, (H.) that he might be unprepared, and afterwards be more disgraced. M.—Abulensis (q. 4.) thinks that the judges were accustomed to fast, to shew their pity for

the criminal, and that they were moved only by a zeal for justice.

Ver. 10. *Belial*, without restraint or conscience.—*Blasphemed*. Heb. “blessed.”—*Elohim*, (H.) or god, the gods, magistrates, &c. C.—Blessing is equally put, to avoid the horrible sound of blaspheming. W. Job 1:5 and 2:9.—Martin de Roa (1:9) maintains, that the word implies to “bid adieu,” or quit; as if Naboth had relinquished the service both of God and of the king. He was accused as a traitor. The law did not condemn the person to death who had spoken ill of the prince. Ex. 22:28. But the wicked judges complied with the intimation of Jezabel; (C.) as she pretended that he had also blasphemed God. H.—Josephus introduces three witnesses, which was more conformable to the practice of the Jews. Grot.—But the text specifies *two*; and that number would suffice. H.—All Naboth’s family were involved in his ruin; (4 K. 9:26. T.) as it was necessary for Achab’s purpose. So Achan’s children perished with him. Jos. 7:25. H.—What a complication of crime! T.—“They proclaimed a fast, in order to commit murder.” S. Chrys. ser. 68. Hypocrisy, falsehoods, perjury, perversion of justice, all are employed to take away the life, honour, and property of the innocent. See S. Amb. Seneca Benef. ii. 27. T.

Ver. 13. *Devil*. Heb. *Belial*, v. 10. Prot. “and the men of *Belial* witnessed against him.”—*City*, as was requisite. C.—*Stoned him*, for blasphemy. Lev. 24:16 and 23.

Ver. 16. *Of it*, on the title of confiscation, as Naboth had been condemned for high treason; (see 2 K. 9:7. M.) or because there was no heir left, v. 10. Some assert, that Naboth was Achab’s uncle. But this wants proof. C.—Achab only waited one day, and the Elias met him to denounce to him a similar fate after he *was dead*. 4 K. 9:26. Sept. have, “he tore this garments, and put on sackcloth; and it came to pass afterwards, that Achab arose,” &c. This addition would intimate that the king pretended to be sorry. They repeat the same thing, v. 27. “he had put on sackcloth, on the day when he slew Naboth, and went along *cast down*.” It is probable that Achab might assume this garb, to make people suppose that he had no hand in the death of Naboth; but this was all hypocrisy, and Elias boldly accused him of guilt. *Thou hast slain*, &c. v. 19. H.—He knew, at least, of his wife’s machinations. Salien.

Ver. 19. *Possession*, by desire; though he was yet only on the road. M.—Perhaps he had sent his servants before. H.—*Place*, not precisely, as Achab was slain in Samaria. M.—But Naboth’s vineyard, perhaps, was not far distant from the *pool*, where dogs licked the blood of the king. H.—On account of Achab’s repentance, the sentence was (v. 29. C.)

rather changed, and his son Joram was substituted in his stead. 4 K. 9:25. Jehu, and his captain, Badacer, were present, when Elias denounced this sentence upon the family of Achab; and they concluded that the prediction regarded Joram. He had, perhaps, taken part with his impious parents, and promoted the same crimes. H.

Ver. 20. *Thy enemy.* Have I done thee any harm, whenever thou hast appeared before me? Heb. and Sept. “O my enemy.” H.—*To find*, often means to attack or take by surprise. Art thou come thus, to fall upon me on the road? C.—*Sold.* That is, so addicted to evil, as if thou hadst sold thyself to the devil, to be his slave to work all kind of evil. Ch. W. S. Greg. in Ezech. hom. 10.—The expression strongly marks the empire of the passions. Achab was sovereignly wicked, without any restraint. C.—So Vitellius was: *Luxui saginæque mancipatus, emptusque.* Tacit. Hist. ii.—*Sold*, or “abandoned,” are used in the same sense. Ps. 43:13.

Ver. 21. *Wall.* See 1 K. 25:22.—*Israel.* C. 14:10. M.

Ver. 22. *Sin.* God frequently inculcates the enormity of the crime of public scandal. M.

Ver. 23. *Field.* Heb. “wall,” or “before the wall.” This was exactly fulfilled, 4 K. 9:32. Jezabel was hurled from a window over the gate or wall of the city. C.

Ver. 24. *Eat him.* Yet God remitted something from the severity of this sentence; and Achab was buried in Samaria. C. 22:37. But his son was deprived of burial. T. 4 K. 9:26.—According to the Hebrew, the prediction related to Achab’s posterity, as the Chal. Sept. Syr. &c. have understood it. C.—Prot. “him that dieth of Achab in the city,” &c.

Ver. 25. *Now.* Sept. “Moreover, Achab was foolishly sold, a man who was sold, &c. since Jezabel.... changed him:” μετεθηκεν. His natural disposition was not perhaps so bad. But his unfortunate connexion with a most wicked wife involved him in ruin. Even when he began to relent, and was on the point of reforming his life, (v. 27.) her influence spoiled all. H.—He was sold to her, and she exercised a most severe tyranny over him, using his seal at pleasure, and treating him with indignity, v. 7, 8. T.

Ver. 26. *Amorrhites.* The Sidonians still adored the idols Baal and Astaroth, with the utmost exertions of cruelty and lust. This was the religion which Achab wished to establish, more than any of his predecessors. C.

Ver. 27. *Down.* Heb. “uncovered,” (Malv. 2 K. 15:30) or “barefoot,” (Chal. Syr.) or “softly,” (Vat. Prot.) or “he walked bent down.” Sept.

This variety shows that the signification of *at* (H.) is not well known. The repentance of Achab is not more certain. Some believe that it was insincere, and only external: yet God was pleased to reward it in this life, (Lyran. Theod. &c.) as if it might have some influence on the people. H.—Others suppose that Achab really repented for what he had done, but presently relapsed at the instigation of Jezabel; so that his reward was equally of a temporal nature; though S. Chrysostom (ad Theod. laps.) seems to be convinced that he “obtained the remission of all his sins, and entirely changed his life.” ser. 68, et hom. 5. ad Antioc.—But here lies the difficulty. C.—“His groans would have found favour, if the lurking envy had not increased his offence.” S. Amb. in Ps. xxxvii. de Naboth. C. iv. See v. 25.—A relapse renders the sincerity of the former conversions doubtful; and the more so, when no radical change, but only external sorrow, has appeared.

Ver. 29. Sake. Heb. “before me,” publicly. H.—The threat of the prophet caused Achab to invest his son with the royal dignity, and Josaphat followed his example. Salien, A.C. 916.—But some call this in question. H.

3 KINGS 22

Ver. 1. Israel, from the time when Benadad and Achab had made a league. C. 20:34.

Ver. 2. Josaphat. It is wonderful that a prince of so great piety, should be on terms of such strict friendship with a most wicked king. God did not approve of it; and the event was unfortunate. 2 Par. 20:37. Achab received the king of Juda with extraordinary magnificence. 2 Par. 18:2. It is thought that (C.) the latter had married his daughter, (Grot.) or rather (H.) he had taken Athalia for his son Joram. 2 Par. 18:1. T. M.

Ver. 3. Syria. Benadad had not restored it; either because he no longer regarded his treaty, or because the city had not been taken by his *father*. C.

Ver. 5. One, in concord, (H.) and ready to march against the same enemy.—*Lord.* This was rather late, if (M.) the army was already receiving its pay under the walls of Samaria. Joseph. viii. 15.—God ought to have been consulted at first. M.

Ver. 6. Men, probably the prophets of the groves, who had not gone to

Carmel. C. 18:19. 22. C.—The recent slaughter had not deterred others from imitating the example of the false prophets. H.

Ver. 7. *Lord.* Josaphat knew that these four hundred were addicted to idol worship, (H.) and suspected that they only flattered their king. Josephus.

Ver. 8. *One man.* Perhaps Micheas alone resided at Samaria. Elias and his disciples were in the country. Josephus and some others think, (C.) that the son of Jemla had been cast into prison for what he had said to Achab, when he had dismissed the king of Syria. C. 20:43. H.—*Not so.* Good advice should be followed, though it be not pleasant. M.—Josaphat justly suspected the schismatical false prophets. W.

Ver. 9. *Eunuch.* Heb. *saris*, denotes also “a servant;” or Achab might have purchased this stranger.

Ver. 10. *Court*, or barn floor. They were in or near cities, that they might be so protected from the incursions of enemies, who strove to set the corn on fire. 1 K. 23:1. Judg. 15:5.

Ver. 11. *Push*, “with the horn,” (κερατῖσθαι; Sept.) and throw into the air, (M.) like a bull. C.—Nothing shall withstand thy power. The actions of Sedecias were of the same import as his words. H.—See Jer. 27:2 and 28:10.—Such horns were shewn to Zacharias; (1:18) as false prophets often do, like the true ones. W.

Ver. 15. *Go up*, &c. This was spoken ironically, and by way of jesting at the flattering speeches of the false prophets: and so the king understood it, as appears by his adjuring Micheas, in the following verse, to tell him the truth in the name of the Lord. Ch.—Micheas had only repeated their words, and by his accent and gestures (D.) might easily explain his meaning. H.—Similar examples of irony may be seen. C. 18:27, and Gen. 3:22. C.—The prophet might also pray for success. But the king begged for a positive answer. W.

Ver. 17. *No shepherd... no master*, clearly intimated (M.) that the king should perish in the battle. Paral. reads: *These have no masters.* H.

Ver. 19. *He*, Micheas, *added*, (M.) not fearing the king’s displeasure, who seemed to regard his former denunciation as an effect of his ill-will. Hence he explains his vision more at large. God often conforms to our ideas, and even prejudices. The people were then accustomed to look upon him as a king, environed with his army of good and evil spirits; the one at his right-hand, to execute his designs of mercy, and the other at his left, to execute his judgments. Job (1:6, 12) speaks in the like manner. We know that God stands in need of no counsellors;

(Rom. 11:34) and that the angels of satan have no place in heaven. Isai. 14:12. Apoc. 12:9. Jude 6.

Ver. 20. *The Lord said*, &c. God standeth not in need of any counsellor; nor are we suppose, that things pass in heaven in the manner here described: but this representation was made to the prophet, to be delivered by him in a manner adopted to the common ways and notions of men. Ch. S. Greg. Mor. ii. 21. &c. W.—God did not enable the king to discern the falsehood. Bellarm. ii. 13. Grat. Amis.

Ver. 22. *Go forth, and do so.* This was not a command, but a permission; for God never ordaineth lies, though he often permitteth the lying spirit to deceive those who love not the truth. 2 Thessal. 2:10. And in this sense it is said in the following verse, *the Lord hath given a lying spirit in the mouth of all thy prophets.* Ch.—What is translated in the *imperative*, denotes frequently what will come to pass, though it be displeasing to God. C.—He permits it, therefore, only by not exerting his power to prevent the execution. H.—The devils can do nothing without such a permission. Achab deserved to be deceived by the false prophets, as he would not hearken to a true one. S. Aug. con. Jul. v. 4. and q. 53. inter. 83.

Ver. 24. *Cheek.* Josephus says he had told the king, that if his hand did not wither, like that of Jeroboam, he might conclude that Micheas was a false prophet; particularly as his prediction was at variance with that of Elias; who had asserted that Achab should die at Jezrahel, while Micheas seemed to condemn him to death at Ramoth. But these circumstances are by no means certain, though they be adopted by the author of the Scholastic History, by Lyran, &c. C.—If Sedecias had the assurance to make such a declaration, God was not obliged to work a miracle to prevent the king's mistake; and Micheas had never said that Achab should die at Ramoth. H.—*Hath.* In 2 Par. 18:23, it is expressed, *Which way went the spirit of the Lord from me to speak to thee?* If he could have proved that he had ever possessed the spirit, he might have spoken with some confidence; though sin may easily banish him. Thus Catholics may ask the pretended reformers, who boast of the spirit, how He came to abandon the Church with which all agree He once resided, to establish a contrary one? The spirit of God cannot be at variance with himself, nor reveal contradictory things. H.

Ver. 25. *Go into a chamber*, &c. This happened when he heard the king was slain, and justly apprehended that he should be punished for his false prophecy; (Ch.) though this be nowhere recorded, (C.) except in

Josephus. W.—He probably escaped death. Salien.

Ver. 27. *Distress*, both “in small quantity,” (Paral.) and very bad. Grot. T. Isai. 30:20.—*Peace*, when I will punish thee, as an impostor. M.—How grating must this have been to the good king Josaphat; and still he does not abandon the company of such infatuated *people!* v. 29. H.

Ver. 30. *Thy own*. Sept. “I will disguise myself, and go into the battle; and do thou put on my garment.” Hence the Syrians mistook Josaphat for Achab, (v. 32. C.) as “it had been agreed between them, that he should wear the robes of Achab, to elude more easily the prediction of Micheas.” Joseph. viii. 15.—Vain and impious attempt! Providence found him out, though unadorned. H.—Achab might pretend thus to honour the king of Juda! (M.) and perhaps he had been apprized of the order given to the Syrians, to single him out, v. 31. What could prompt such an order, cannot be easily ascertained. Benadad might wish to revenge himself, for being brought out as a prisoner to Achab; or he might be informed of the prediction of Micheas.

Ver. 31. *Captains of*, or mounted “on chariots.” There would hardly be so many general officers over the chariots alone. The same number of kings had been in a former engagement, and they had been replaced by these captains. C. 20:24. C.—*Only*. Not that the Syrians were to avoid hurting any body else, as they could not thus come at the king; (Salien) and we find one shot an arrow at the army of Israel; (v. 34. H.) but the main onset was to be directed against Achab, either to kill or to take him prisoner. M.

Ver. 32. *Cried out*. Par. add, *to the Lord, and he helped him, and turned them away from him*. The Jews (in Seder. Olam xvii.) acknowledge the same thing; and thus it was known that Josaphat was not the king of Israel, who would rather have invoked Baal. M.—Perhaps he also declared the truth, and who he was, when he saw the Syrians surround him, crying, *This is the king of Israel!* 2 Par. 18:31. T.

Ver. 34. *Stomach*. Par. *between the neck and the shoulders*. The arrow went in at the lungs, and came out at the shoulders, as it was shot from a lower ground. M.—Some explain the Heb. “between the joints and the coat of mail.” Prot. “joints of the harness.” Sept. “between the lungs and the thorax.” H.—Syr. “between the juncture of the coat of mail,” where it is connected with the armour of the thighs. Grot.—God directed the random shot. Salien. W.—*Hand*. It was deemed unbecoming for the king to touch the reins. Diod. Sic. xvii. Brisson iii. p. 383.

Ver. 35. *Evening*. Achab had only retired to the hinder ranks, while

Josaphat, by his valour, maintained the day, till the death of the former put an end to the war.

Ver. 38. *Of Samaria.* Josephus says, of Jezara, (Jezrahel) conformably to the prediction. But God had relented in that particular, on Achab's repentance; (C. C. 21:24. 29.) unless it regarded his son Joram. H. Salien.—*Reins.* Heb. *zonoth*, may also signify "arms," (Munster) and "harlots." Sept. Some suspect that such were painted on the chariot. Josephus intimates, with the Sept. that "harlots bathed in the blood," (Ant. viii. 15.) which would tend to the greater contempt of Achab. M.—*Spoken*, respecting dogs licking up Achab's blood. No mention had been made of the chariot. God was thus pleased to shew how easily he could have executed the sentence in all its rigour.

Ver. 39. *Of ivory.* The palace was greatly adorned with it, (see Amos 3:15 and Ps. 44:9. C.) like the palace of Solomon. C. 10:18. Pliny (xvi. 43.) speaks of bedsteads and vehicles of ivory, in the same sense. T.

Ver. 44. *He took not away*, &c. He left some of the high places, viz. those in which they worshipped the true God: but took away all others, 2 Par. 17:6; (Ch.) and even those also, before the end of his reign; (C.) as they were contrary to the law. M.—Others think that the passage in Par. is incorrect; *ula* being substituted for *vaud*. *He took away the high places*, (C. 19:3) *and the groves*. Grot. Capell.—We know that such remained in the days of Joas; and Josaphat in not ranked among the irreproachable kings. Eccli. 49:5. C.—He attempted perhaps to remove those places, but was prevented by the people. M. See C. 15:14.

Ver. 45. *Israel.* The five subsequent verses are omitted in the Roman Sept.

Ver. 47. *Effeminate.* Men addicted to unnatural lust. C. 14:24. and 15:12.

Ver. 48. *Edom.* Heb. and Chal. "but a deputy king," or viceroy; (T.) so that the kings of Juda might equip fleets at Asiongaber, as the country of Idumea was subject to them ever since the time of David. 2 Par. 8:17. Under Ochozias, the son of Josaphat, the kings of Edom became independent, 4 K. 8:20. C.—Hitherto they had paid tribute. M.

Ver. 49. *Made.* Heb. incorrectly reads *hasar*, "ten," instead of *hasa*, "made;" (C.) which the Prot. follow, "made ships of Tharshish, to go to Ophir." H. See C. 4:26. and 28.

Ver. 50. *Would not.* He had been reprehended before for admitting such a partner: and therefore would have no more to do with him. Ch.

—They had formerly joined in equipping such a fleet, (2 Par. 20:36 and 37. C.) and it had been dashed to pieces in the very port. H.

Ver. 52. *Years*, not complete; as the first is comprized in the reign of Achab, and the last in that of Joram. 4 K. 3:1. Usher, A. 3108.—Yet, his very short reign was memorable for many disasters; the revolt of the dependant king of Moab, the ruin of his navy, &c. that he might thus be reclaimed from his evil ways. Salien, A.C. 915.—Houbigant allows this king two full years; and rejects the notion of his being associated by his father, as he does on other similar occasion, where the Scripture is silent. He makes Ochozias commence in the 19th, and end in the 22d of Josaphat, and not in the second of Joram. 4 K. 1:17. The Heb. and Greek copies vary. H.

4 KINGS

THE FOURTH BOOK OF KINGS

INTRODUCTION

This Book brings us to the conclusion of the kingdom of Israel, (C. 17) and to the captivity of Juda, at Babylon. C. 25. We behold some virtuous princes reigning over the two tribes, while the ten were uniformly governed by men of perverse morals. W.—Yet there were some who adhered to the Lord in both kingdoms. David and his descendants (H.) occupy the throne near 480 years; and, after the captivity, continue in some degree of honour till the coming of Christ. W.—But various families rule over Israel; some by usurpation, (H.) others by God's appointment: who thus chooses to chastise the wicked. He still watches over his Church, and sends his prophets for the instruction of all. W.—We have enquired in the preface of the former Book, who composed this. H.—The kingdom of Israel subsists about 250, (W.) or 254 years. This Book contains the transactions of 308 years. C.—But the chronology is extremely perplexed. To the sixth year of Ezechias, when Israel was led away captive, the kingdom of Juda seems to have lasted 260, and that of Israel only 241 years, though they both commenced at the same period. The errors regard

the kings of Isreal, according to Houbigant, who would assign the following years to the respective kings of Juda and Israel. 1. Of Juda: Solomon, 40; Roboam, 17; Abiam, 3; Asa, 41, Josaphat, 25; Joram, 8; Ochozias, 1; (the same is said to have begun to reign in the preceding year, the 11th of Joram, 4 K. 9:29, incorrectly) Athalia, 6; Joas, 40; Amasias, 29; (he reigns 15 after the death of Joas, king of Isreal) Azarias, 52; Joatham, 16; Achaz, 16; Ezechias, 6; in which year, the three hundredth from the commencement of Solomon's reign, and the two hundred and sixtieth of the kingdom of Juda, Samaria was taken. 2. The kings of Israel: Jeroboam, 22; Nadab, 2; Baasa, 24; Ela, 2; Zambri, 7 *days*; Amri, 12; Achab, 22; Ochozias, 2; Joram, 12; Jehu, 28; Joachaz, 17; Joas, 16; Jeroboam, 41; Zacharias, 10½; (in the text 10 is omitted. H.) Sellum, 1 *month*; Manahem, 10; Phaceia, 2; Phacee, 30; (in the text, 20. H.) Osee, 9; in all, 261½ years, (Houbig. Chron. Sac.) or 261 years and 7 months. The variation of 19 months, which still appears, may be owing to some of the years being incomplete. H. —3. After a reign of 28 years over Juda, Ezechias is succeeded by Manasses, who reigns 55: Amon, 2; Josias, 31; Joachaz, a few months; Eliacim, or Joakim, 11; Joachin, Conias, or Jechonias, had reigned ten years with his father. After three months and ten days reigning alone, he is led away to Babylon with part of the people. Matthanias, or Sedecias, is appointed in his stead; but proving refractory, is also, after nine years, deprived of his sight, and conducted with 832 of his subjects to Babylon. Nabuchodonosor had already led away 3023, under Joachin. After the death of Godolias, who was left to govern the miserable remains of the people, A. 3417, he made 745 more captives, and thus an end was put to the kingdom of Juda. The scourge had been retarded for some time, by the repentance of Manasses, and the prayers of the prophets. C.

4 KINGS 1

Ver. 1. Rebelled: lit. “prevaricated.” H.—The kings of Israel kept some of the nations, which David had conquered, in subjection, while the kings of Juda ruled over the others. In consequence of the late disaster, these people began to throw off the yoke. T.—Joram made war upon Moab. C. 3:5. God began to punish the house of Achab, by these means. C.—The Moabites refused to pay tribute, (M.) as the Israelites would not acknowledge the divine authority. H.

Ver. 2. Lattices, by a skylight, (H.) or trap-door, designed to give light to the room below, into which the king fell. The roofs are generally

flat in the East, and covered with earth mixed with straw, with the light at the top, to prevent the excessive heats.—*Of.* Heb. &c. “into.” C.—If the lattices be understood to mean the rails, which were ordered to be placed round the roof, (Deut. 22:8.) Ochozias might fall into the street. M.—Josephus thinks he fell from the staircase. At any rate, he was much hurt, (H.) and thus was made to feel the indignation of God. T.—*God.* Sept. “Baal, the god-fly;” (C.) the Jupiter of the Greeks, or their chief god; and *the prince of devils.* Mat. 12.—*Accaron.* Hence Pliny (viii. 29.) styles the god Achor, T. and Myiodis, (B. xxxvi.) which is the name given to him by Josephus, ix. 2. H.—He was supposed to free the people of the country from being infested with flies; or the many victims offered up to him, drew those insects together. Vatable.—Grotius supposes that the Phœnicians styled their god, *Beelsemen*, (*Balsomin*) “God of heaven;” and that the Hebrews called him, *Balzobub*, “god of flies,” out of contempt. But perhaps his is too favourable to the idolaters. D.—Selden is convinced that Ochozias gives the idol its real name. Scaliger rather thinks that *Balzobeim*, “the lord of victims,” was the original title. H.

Ver. 4. *Away;* probably to his usual abode, at Carmel, where the king sent to seize him.

Ver. 5. *Messengers.* They were perhaps citizens of Accaron, who had extolled the sagacity of their god, but were totally unacquainted with Elias. Yet as he shewed his knowledge of secret things, by telling them what they were going about, (Salien) and spoke with such assurance, (H.) they thought proper to return, lest they should incur a similar punishment. M.

Ver. 8. *Man.* Heb. *ish bahal sehar*, “a man lord of hair,” or all covered with it, having a long beard, like the ancient sages, (S. Jer. in Ezech. xxxv.) and clothed with a skin, (Bochart) as the first inhabitants of the earth, the heroes, prophets and S. John the Baptist, are described. Heb. 11:37. Matt. 3:4. So Statius (ii. and iv.) says:

*Tiresiæ vultus, voces et vellera nota
Induitur.*

The monks imitated this poverty and simplicity of clothing; and it is still common among Arabs, who wear a sheep’s skin, with the shorn side inwards in hot weather. C.—*Elias.* He was known by his long hair and distinct garment, from ordinary men. W.—Hence none ought to blame priests and monks, for wearing clothing which may designate their profession. H.

Ver. 9. *Under him;* his own guards. The captain was to request him to

pray for the king's recovery; (C.) or rather, (H.) to punish him for what he had said to the messengers. C.—*Of God*. Procopius and others think that he spoke contemptuously, and was therefore punished. M.—*Down*. The prophets are not bound to obey kings, in the exercise of their ministry. Grotius.—Elias complies as soon as he had orders from God. C.

Ver. 10. *Let fire, &c.* Elias was inspired to call down fire from heaven upon these captains, who came to apprehend him; not out of a desire to gratify any private passion, but to punish the insult offered to religion, to confirm his mission, and to shew how vain are the efforts of men against God and his servants, whom he has a mind to protect. Ch.—The Roman laws authorized a person, in authority, to punish those who refuse to obey. Ulpian 1 D. *Si quis jus dicenti non obtemperaverit, omnibus concessum est suam jurisdictionem defendere pœnali judicio*. Elias acted as God's envoy, and the insult reverted upon him. S. Tho. 2. 2. q. 108, a. 2.—The Manichees have blamed the conduct of the prophet: but the miracle justifies him, as God would never countenance the private revenge of any one; and the Holy Ghost places this transaction on a level with that when Elias shut up the heavens. Eccli. 48:3. S. Peter was moved with the like zeal. Acts 5:5. The sons of Zebedee gave way to some private indignation, when they wished our Saviour to call down fire from heaven upon a city of Samaria. Luke 9:54. But he reprimanded them for it; as the citizens might not be so well acquainted with him, as these soldiers must have been with Elias: and he came to display the spirit of mildness, (C.) to attract all to his holy religion; while Elias had manifested the severity of the divine judgments, conformably to the law of terror, under which he lived. H.—In zeal of justice, Elias procured fire to burn these wicked men, as he had done for the holocaust. S. Aug. W.

Ver. 11. *Another*, not knowing what was become of the first, or why he did not return; as Ochozias was eager to have the prophet in his power. M.—If he were acquainted with his fate, (H.) this second captain was guilty of greater insolence. But there are such generally to be found at courts; men who are ready to execute the king's orders, without considering whether they be contrary to God's law or not.

Ver. 13. *Again*. This third captain is commonly supposed to be Abdias, (3 K. 18:3) though without much reason. C.—John of Jerus, (c. 15) says he left the court, and became a disciple of Elias, and a prophet. M.—But he is very different from the prophet, whose writings are still extant. C.—The report of the two miracles had come to his ears, and filled him with fear. M.—*Despise not*. Heb. "let my life ... be precious in thy sight." 1 K. 26:21. Ps. 115:15.

Ver. 17. *The second year of Joram, &c.* counted from the time that he was associated to the throne of his father Josaphat; (Ch). so that it is said that he reigned also *in the 18th year of Josaphat.* C. 3:1. See also C. 8:16. To obviate there apparent contradictions, chronologists suppose that Joram reigned over Israel in the 18th of Josaphat, king of Juda, and in the second year after the latter had appointed his son Joram viceroy. He was associated with his father on the throne two years before his death, and in the 5th of Joram, king of Israel. Examples of this kind are frequent among the Hebrews, and particularly among the Persians, whose chronology is thus rendered very difficult. Why should we allow that the numbers are erroneous, when this explanation will suffice? C.—Grotius leaves the matter undecided. D.—Capel (Crit. p. 414.) maintains that the numbers have been ill transcribed; and so does Houbigant, who asserts that such a mode of writing whould not be tolerated in a profane author; thus the mention of different dates, without intimating how they are to be reconciled. If we should read, that Heraclius began to reign “in the 18th year of Chosroes,” and a little after, that he ascended the throne “in the second year of the son of Chosroes,” without ever specifying how Heraclius began his reign at two different periods, who would not suspect a mistake? Is it not more rational to throw the blame on the transcriber, than on the author? The modern chronologists seem to have invented the idea of viceroys and simultaneous kings, among the Hebrews, merely to get over difficulties; though the Scripture be entirely silent on this head. Houbigant would therefore read, “in the 22d year of Josaphat,” as the mention of Joram seems here improper, (*absurda*) his father reigning 25 years. Ochozias began to reign when Josaphat had almost completed his 17th year. See 3 K. 22:52. H.—*His brother* is not specified in Heb. Chal. Arab. and in some copies of the Sept. but it is in most others, as well as in the Syriac, (C.) Josephus, &c. (H.) and this is the common opinion. The Roman edition here inserts (C.) after *Elias spoke*, (18) “And the, &c ... and Joram,” &c. nearly as C. 3:1. 2. 3; only for *father*, it substitutes, “not like his brothers;” and adds, “the wrath of the Lord was enkindled against the house of Achab.” No mention is made of the second year of Joram, &c. (H.) in any edition of the Sept. Capel.—In the mean time Josaphat, being returned from the unfortunate expedition with Achab, set his kingdom in order, purifying it from all the vestiges of idolatry, as much as he was able, and appointing proper judges. 2 Par. 19.

4 KINGS 2

Ver. 1. *Heaven.* By *heaven* here is meant, the air, the lowest of the heavenly regions, (Ch.) through which he was carried by the ministry of angels, who directed the storm, (H.) to the place designed for him. —It is generally supposed to be Paradise, (C.) whither Henoch had been translated. H.—They are still living, (C.) and must come again, to invite all to repent. After which they will die martyrs, in the persecution of Antichrist. H.—See S. Aug. de Gen. ad lit. ix. 6. et Apoc. 11. W.—Eccli. 48:10. M.—They are a proof of a future resurrection. C.—To decide where the paradise which they inhabit, (H.) is situated. would be rash. S. Chrys. hom. 21. in Gen. &c. Some suppose it is still in some unknown region of the earth: others place it above the sky, (M.) or in the bosom of Abraham. C.—The Jews (ap. Munster) assert that Elias penetrated the sphere of fire, where his body was consumed. Vat.—The earthly paradise is very probably no longer existing, in its ancient luxuriant state. H.—It may now be covered with the waters of the Persian Gulf. Worthington.

Ver. 3. *The sons of the prophets.* That is, the disciples of the prophets; who seem to have had their schools, like colleges or communities, in Bethel, Jericho, and other places, in the days of Elias and Eliseus. Ch. —Many of these disciples might be also their children. Elias collected some fervent souls together even at Bethel, to preserve the true religion, as much as possible. He visited them before his departure. C. —*Peace:* let not Elias hear us.

Ver. 5. *From thee.* Heb. “from thy head,” thy superior, and raise him into the air, v. 3. C.

Ver. 6. *Thee.* Elias had tried the constancy of his disciple three times, as Christ required of S. Peter a triple confession of love. Jo. 21:17. H. —Humility might also prompt the prophet to desire to be alone. Salien.

Ver. 8. *Mantle.* Sept. *μηλωτην*, “sheep skin,” (M.) such as the prophets wore. The Syriac explains it of an ornament or bandage of the head; others, of a leathren mantle to keep off rain. *Ad subitas nunquam scortea diset aquas.* Martial xiv.

Ver. 9. *Double spirit.* A double portion of thy *spirit*, as thy eldest son and heir: or thy *spirit*, which is *double*, in comparison of that which

God usually imparteth to his prophets; (Ch). or the power of working miracles, as well as of prophesying. W.—He wishes to excel his fellow disciples, rather than his master. T. Cajet. Amama.—*Double* often means, great and perfect. Jer. 17:18. If Eliseus even begged that he might perform more and greater wonders than his master, (as Christ enabled his disciples to surpass himself, in this particular. Jo. 14:12. H.) he might do it without pride, purely for the glory of God. He certainly shone forth with peculiar splendour; and some have enumerated sixteen or twenty-four of his miracles, while they can only find eight (Lyran.) or twelve recorded of Elias. See A. Lapide, in Eccli. xlviii. 13. C.—We read a similar expression in Pindar, (Olym. vi.) where Neptune gave his son Jamus (Θησαυρον διδυμον μαντοσυνας) “the double treasure of divination,” p. 50. Ed. Step. H.

Ver. 10. *Hard thing.* Heb. lit. “thou art hardened to ask” a thing so difficult, and which I have not the power to grant. But I will pray that thou mayst receive it; (C.) and I feel confident that thou wilt, if God shall grant thee the power to see me, at my departure. H.—This he did, v. 12. M.—Elias had perhaps imagined that his disciple would have desired some of his clothes, or some advice. C.—He left him his mantle, (v. 13. H.) and by prayer was enabled to communicate his spirit to him; as Moses and the apostles did to their assistants in the ministry. C.

Ver. 11. *Horses.* Angels assumed these forms, (Grotius) or a cloud, resembling a fiery chariot and horses, was impelled by a strong wind, under their guidance. Tostat. M. Salien, A.C. 914.—As the name of Elias is very like Helios, “the sun,” some have supposed that hey have the same meaning: (Sedulius, pasc. 1.) but the Heb. term signifies, “He is my God.” The pagans have taken occasion from this history to represent the sun drawn in a fiery chariot, by horses composed of the same element.

Animosos ignibus illis,

Quos in pectore habent, quos ore & naribus efflant. Metam. xii. C.

—*Heaven;* (see v. 1.) where he lives free from all disturbance. T.—It is a constant, that he will come again before the last judgment; as his representative, John the Baptist, announced the first appearance of our Redeemer. S. Greg. hom. 7. in Ev. Of this the Jews were convinced. S. Justin, dial. See Malac. 4:5.

Ver. 12. *Thereof.* Thou alone wast equal to an army, in our defence. Chariots were then very common. C.—Chal. and Vatab. “Thou wast, by thy prayer, better to Israel than chariots and horses.” So we should call a person, a pillar of the state, &c. T.—In giving the character of

Elias, the Holy Ghost dwells in a particular manner on his burning zeal. C.—*Elias stood up as a fire, and his word burnt like a torch ... he brought down fire from heaven thrice*, on the holocaust, and on the captains. H.—*Who can glory like to thee?* Eccli. 38:14. See SS. Amb. and Chrys. on Elias. His resemblance with Christ is very striking. His name puts us in mind of Christ's divinity; who burnt with zeal for God's house, (Jo. 2:17) was persecuted, (C.) raised the dead to life, rose again and ascended triumphant into heaven, having imparted his blessing (H.) and his sacraments to his disciples. C.—*No more*, as he was taken from the company of men. H.—*Pieces*, to express his grief, at being deprived of so excellent a master. M.

Ver. 13. *Mantle*, as an earnest of his affection. By the imposition of this mantle, he had been called to be a prophet. 3 K. 19:19.

Ver. 14. *Not divided*. God thus prevented him from giving way to vanity, (Abul. q. 28.) or thinking that he could do any thing himself. H.—*Elias*. Heb. "where is he?" C.—The original and Sept. (Alex. and Vat.) do not specify that he struck the waters twice, or that they did not divide at first. H.—This is taken from other copies of the Sept. Amama.—The exclamation contains a most fervent prayer. Heb. "he smote the waters, and said: Where is the Lord God of Elias? and when he had stricken the," &c. which removes the idea of presumption, which (H.) some discover in the words of Eliseus. T. Sanctius.—*Now*. Heb. *aph hu*. Sept. $\alpha\phi\phi\omega$, retaining the words which Theodotion renders "the hidden" god. H.—"Even he himself." Aquila. C.—When I stand so much in need of his assistance, (M.) having performed his important functions, which cannot be done without his spirit, nor without the confirmation of miracles, before an unbelieving people. H.

Ver. 15. *They worshipped him*; viz. with an inferior, yet religious veneration, not for any temporal, but spiritual excellency. Ch. W.—They had stopped on a hill, (M.) to see the event, v. 7. H.—Jericho itself is two hours' journey from the Jordan. Adric.—The sons of the prophets had seen what had happened at the translation of Elias, and perceiving that Eliseus was invested with his mantle, and with the power of working miracles, they did not hesitate to acknowledge him for their superior, during the absence of Elias, who they expected would return. C.

Ver. 16. *Valley*. It seems such translations were not uncommon. 3 K. 18:12. C.

Ver. 17. *Send*. He acquiesces, lest they might think that he was afraid of losing his superiority. M.

Ver. 19. *Barren*, owing to the salt or bituminous waters. Some think that they were muddy and of a loathsome smell. The fountain is still to be seen very abundant and excellent, watering the plain on the west of the city. Its source is about two miles distant on the road to Jerusalem. Maundrell, p. 134. C.—Other parts of the environs were very fertile. M.

Ver. 20. *Put salt*. He removes ever suspicion of imposture: if the waters were already saline, the remedy would seem contrary to his design, but it would display the miracle in a stronger light; and if they were only fetid and muddy, (C.) though (H.) salt might rectify a small quantity, (Palladius tit. 9. Vales, &c.) it could never correct the bad qualities of such a fountain for a length of time, by the mere force of nature. H.—Josephus (Bel. iv. 8.) represents Eliseus acting like a magician, being desirous to please the pagan readers with various embellishments. C.

Ver. 21. *Barrenness*. By the divine power they are become salubrious. H.

Ver. 23. *Bald-head*. It is not known whether Eliseus was really bald, or only wore his hair short, like the priests of the Lord, and the monks at present. It may also be a term of reproach, of which the emperors Julius Cæsar, Domitian, and Otho, were very sensible. Cæsar wore a crown of laurel, and Otho a sort of false hair, to hide this deformity. Sueton.

Quod summum formæ decus est, periere capilli. Petronius. C.

Ver. 24. *Cursed them*. This curse, which was followed by so visible a judgment of God, was not the effect of passion, or of a desire of revenging himself; but of zeal for religion, which was insulted by these boys, in the person of the prophet, and of a divine inspiration; God being determined to punish in this manner the inhabitants of Bethel, (the chief seat of the calf-worship) who had trained up their children in a prejudice against the true religion and its ministers. Ch.—The boys themselves were not so little as not to be aware of the insult they were offering to a minister of the God of Juda; and probably they acted thus out of hatred to him, at the instigation of their idolatrous parents. Sanc. C.—*Lord*. He called on him (M.) to revenge his own cause, (H.) “that the people might learn to take care of their souls, by the fear of death.” S. Aug. D.

Ver. 25. *Carmel*. To avoid the indignation of the populace, and to instruct his disciples.—*Samaria*. That he might be ready to give advice to the two kings, who were meditating an expedition against Moab. M.

4 KINGS 3

Ver. 1. *Achab.* Joram succeeded his brother. C. 1:17.

Ver. 2. *Baal.* This happened after his victory over Moab, v. 13. C.—Salien thinks rather that Josaphat refused to assist him, except he would destroy what had been lately introduced by his parents, as the league with Achab had been blamed. See 2 Par. 19:2. The golden calves were of an older standing, and could not be so easily taken from the people. M.—Joram was not so wicked as might have been expected. C.

Ver. 4. *Nourished.* Hebrew *noked*, a term which the Sept. leave untranslated, means literally, “marked” with some colour by the master.

Aut pecori signum, aut numeros impressit acervo. Georg. i.

Sheep, Sym. “large cattle.”—*Fleeces*; is it commonly supposed every year. This mode of tribute was more usual than paying money. The Moabites were chiefly employed in feeding sheep and cattle; so that it is not wonderful that they should have such great numbers. Dejotarus is represented not only as “a noble Tetrarch, but also as a diligent husbandman and herdsman,” *pecuarius*: (Cic.) which last is the idea which some attach to Mesa.

Ver. 7. He entered cordially into this war, as he perceived that if Moab succeeded, Edom would follow the same plan. M.

Ver. 8. *Edom* though more circuitous (C.) than to cross over the Jordan at Galgal, as the enemy might this be taken unawares, (M.) and fresh recruits might be procured from the tributary king of Edom, v. 9. H. Yet the want of water made this road more dangerous.

Ver. 11. *Elias*, a proverbial expression to denote that he waited upon him, though the prophet’s rough manner of living would require but little attendance. So the Baptist speaks of untying our Saviour’s shoes, Mat. 3. C.—Providence had sent Eliseus to attend the army (H.) contrary to his custom. C.

Ver. 12. *With him.* I am content. H.—Others read with an interrogation, as if the reputation of Eliseus was not yet established. M.—*Him*; they go to his tent. No one ever supported the character of God’s envoy, or shewed his authority over the most haughty, better than Eliseus. C.

Ver. 13. *Mother*, whom thou supportest. This is not an order, but a sarcasm (H.) which the king deserved. C.—Christ said to Judas, *what thou dost, do quickly*, John 13:27. H.—With what liberty does the prophet speak to an impious king! shewing himself worthy to succeed Elias, and actuated by the like zeal for God.

Ver. 14. *Reverence*, (*erubescerem*) “blush at,” may imply a degree of censure at Josaphat’s being again found in such bad company, v. 2. H.—Heb. “If I did not receive (C.) or regard the face.” H.

Ver. 15. *Minstrel*. The priests and Levites, who officiated in the temple, accompanied the army. Eliseus wants no profane music, (C.) but, by this request, shews his respect for the true religion, (H.) and by sounding forth the divine praises, in some of David’s psalms, wishes to obtain of God the favour which was desired. Theodoret. M.—He had felt some emotion at the sight of Joram, and was sensible that God required a calm. C.—He dwells not in a violent wind, &c. 3 K. 19:11. H.—The surprising effects of ancient music to calm the passions are well attested. 1 K. 16:17. By this means S. Francis was raised to the contemplation of heavenly things; and S. Augustine says of himself: “How I wept when I heard thy hymns and canticles, being greatly moved at the delightful harmony of thy church:” *suavesonantis Ecclesiae tuæ vocibus commotus acriter*. Conf. ix. 6. de C. xiv. 24.—*Upon him*, so that he experienced that enthusiasm which shewed that he was actuated by the divine spirit, to speak with all the authority requisite. The pagans strove to imitate the true prophets, but the difference was very evident; no less than the spirit with which they were filled; the former were agitated in a furious manner; the latter were composed and majestic. C.

Ver. 16. *Ditches*. It was then quite dry; the water which should come in the night, would both refresh the army, and bring on the ruin of the Moabites.

Ver. 19. *Tree*. This was an exception from the general law; (Deut. 20:19. C.) or it might only regard the land of Chanaan, which the Hebrews should occupy. M. W.—*Stones*, which had been gathered off into heaps. Isai. 5:1. Persius calls a field thus cleared, *Exossatus ager*; (C.) as if the bones were taken out. H.

Ver. 20. *Offered*, at sun-rise, Ex. 29:38.—*Water*, produced miraculously, without any rain being seen; (v. 17. C.) though it might fall at a distance in Idumea. H.

Ver. 21. *Upon them*. Heb. “and upward,” both soldiers and those who were usually exempt from service.

Ver. 22. Blood. The clouds have frequently a reddish colour at sunrise, which would be reflected in the waters: the sand might also be red. As the Moabites knew that no water could be expected there at that season of the year, and as some examples had occurred of people turning their arms one against another in the night, (Judg. 7:11. 1 K. 14:20) they concluded that what they saw was blood. C.—God had also destined them for slaughter, (Abulens. q. 21.) and suffered their imagination and judgment to be deluded. H.

Ver. 24. Moab. Heb. adds, “even in the country.”

Ver. 25. Brick walls. It was the proper name of the city of the Moabites. In Hebrew, *Kir-Charaseth*. Ch.—Isai. 15 and 16:7. It was also called Ar, or Arcopolis.—*Remained.* Heb. adds, “with the stones unmolested.” They laid siege to it. H.—*Slingers.* Grotius would understand those who attended the machines designed to throw stones, &c. But the slingers kept off the enemy, while others undermined the walls. C.

Ver. 26. Edom, hoping that he would favour their escape, or because that part seemed the weakest.

Ver. 27. Wall, to Chamos, the idol of Moab; (M.) or to Moloc, to appease the wrath of the gods. Horrible blindness! The pagans believed, that the most precious thing ought to be sacrificed in very imminent dangers. Philo Biblius. ap. Eus. præp. iv. 16.—The Phœnicians offered such victims to Saturn. Many devoted themselves to death for the safety of the Roman republic; and some were ready to do so, to preserve the lives of Caligula and Nero, before they had given proof of their evil dispositions. Seuton. xiv.—It s thought that Sennacherib intended to treat his two sons in this manner, if they had not prevented him. Abul. in 4 K. xix. 37.—Some imagine that Mesa sacrificed his son to the God of Israel, in imitation of Abraham; (Joseph. Grot.) others, that he slew the son of the king of Edom, out of revenge. Kimchi, in Amos ii. 1.—The Heb. is ambiguous. Amama.—But interpreters generally believe, that the heir of Mesa fell a victim (C.) to his father’s mistaken zeal, or to his desire to make the enemy retire, when they saw him reduced to such a state of desperation. It had, at least, this effect. H.—*Indignation,* at such a cruel action. M.—Sept. “there was great repentance” and sorrow. The text may also imply, that God was displeased at Israel for pushing the king to such an extremity; or, they became an object of horror to the surrounding nations. C.—The first explanation seems the best; as the Israelites thought the king had been sufficiently punished, and therefore retired. They had no reason to suspect that he would have given way to such

madness, nor were they to blame for it. H.

4 KINGS 4

Ver. 1. *Prophets.* Josephus (ix. 4.) intimates that this man was Abdias; (3 K. 18:13) and the Rabbins pretend that Joram was the creditor. But these traditions are destitute of proof; and we know not that Abdias was a prophet. C.—*Serve him*, not as slaves, for the Hebrews were not thus to be sold, except they had committed some crime. Salien, A.C. 913. See Lev. 25:39.—But the condition of mercenaries was perhaps little different; (H.) and we find that people were sold for debt. Ex. 21:7. Isai. 50:1. The same practice seems to have continued till our Saviour's time. Matt. 18:25. Children were regarded as part of a person's property. Halicar. ii. p. 96. Plut. in Solon et Lucullus. The custom of selling children continued for a long time in our islands.

Ver. 2. *Anoint me*, for delicacy or health. Matt. 6:17. M.—To abstain from this unction, in the East, was a great mortification. 2 K. 14:2. Deut. 28:40. Sanctius supposes, that the woman intended the oil to anoint her body for interment. Matt. 26:12. Heb. *asuc*, occurs nowhere else, and my signify *a pot*, or “skin of oil.” The woman had nothing else. The original does not say what she intended to do with it. C.—She might use it for food: (3 K. 17:12) but the Sept. agree with the Vulg. H.

Ver. 6. *Stood.* The grace of God ceases to flow, when the soul is full of vanity. S. Bern.—Charity does not increase, when it bestows nothing. S. Aug. ser. 206. de Temp.

Ver. 8. *Sunam*, the birth-place of the beautiful virgin Abisag, (3 K. 1:3) at the foot of Thabor, (C.) and not above a mile from Carmel, v. 23. T.—*Great woman*, “renowned for piety” (Arab.) and riches, v. 13. T. M.—“Fearing sins.” Chal. This was true greatness! H.—Eliseus often passed by her house, when he went to visit the colleges at Bethel, Jericho, &c. M.

Ver. 10. *Chamber.* Heb. adds, “on the wall,” (H.) or surrounded “with walls,” at the top of the house, where strangers usually lodged. C.—After being entertained the first day with the family, they might retire, and live, as if they were at home; some presents being sent to them daily, at least among the Greeks of rank. Vitruv. vi. 10.—The apartment of Eliseus might be separate from the house, that he might be less distracted in his meditations. M. Vatable.—*Candlestick*, on

which many lamps, or even wood, might burn. *Exod. 25:27. C.*

Ver. 13. *He said*, or “he had said;” (Junius and Piscator) so that we may include this and the following verse within a parenthesis, as alluding to what had passed before; (C.) unless the woman, out of modesty, did not come into the chamber of the prophet, who addressed her by an interpreter, (M.) or servant. H.—*Army.* Eliseus had acquired great influence with Joram, in the war with Moab. C.—The ancient canons exhort bishops to present the petitions of the poor to the prince. Grotius.—*People.* I have nothing to fear, (H.) and am not in want. T.—I have no quarrel with any person. C.—I am of too mean a condition to have anything to do at court. Abul.

Ver. 14. *No son.* The desire of one was very natural, particularly to people in good circumstances (M.) and of the Hebrew nation. H.

Ver. 16. *Womb.* Heb. “At this season, according to the time of life, (H. or of a woman with child, M.) thou shalt embrace a son” in thy arms. H. See *Gen. 18:10. C.*—*If* is added by S. Jerom, agreeably to an usual form of speaking. M.—The prophet assures the woman, that she will not only live, but also bear a son, and nurse him.—*Lie*, deceive, (v. 28. H.) or flatter me with vain hopes. C. She might think that the prophet was not actually inspired. M.—Through joy, she could hardly believe. See *Luke 24:41. H.*

Ver. 19. *Carry.* This interpretation suits with the occasion, and is conformable to the Sept. and Chal. M.—Lit. “conduct him,” but he was sick and little. H.

Ver. 21. *Bed*, esteeming it as a relic, (H.) or wishing to excite the man of God to pray for her child, and to conceal its death from her husband. M.

Ver. 23. *Moon*, a day of devotion, (*Num. 10:10. C.*) or probably of obligation, like the *sabbath*, on which no long journey could be undertaken, (T. v. 8.) unless for the sake of piety, (*Ex. 26:8*) as Sunam is a place six or seven leagues, (C.) or eight hours’ walk from Carmel. Adrichom. M.—Piety was not so far decayed in Israel but many fervent souls still went to hear the prophets. C. It seems this woman had often made such journeys. M.—*Go.* Heb. “peace.” Prot. “*it shall be well.*” let me depart. She is unwilling to reveal the reason of her journey; but her husband was so well convinced of her virtue, that he placed no obstacle in her way. Perhaps he might partly guess what was the matter, as he had sent the child home sick, and saw his wife so desirous to visit the prophet. H.

Ver. 24. *And do.* Heb. “unless I bid thee.” Some translate, “urge me not to get up, unless,” &c. Chal. Arab. &c. They suppose that she went on foot, and that the ass was designed for Eliseus. Vatab.

Ver. 26. *Well.* She declines mentioning what she wanted to the servant, in order that she might speak to the prophet in person. M.—She might also rationally hope that the child was *well* in another world. H.

Ver. 27. *Her.* Being aware of the extreme circumspection and modesty of his master.—*Told me.* Hence it appears that the prophets were not inspired at all times, 2 K. 7:3. “that they might be sensible that what they had was a gift of God.” S. Greg. hom. in 11 Ezech.

Ver. 28. *A son.* Better had it been for me not to have become a mother, than to be so soon delivered of my child. M.

Ver. 29. *Salute him not.* He that is sent to raise to life the sinner spiritually dead, must not suffer himself to be called off, or diverted from his enterprise, by the salutations or ceremonies of the world. Ch.—So must the preachers of the gospel diligently fulfil their important office. Luke 10:4. S. Greg. hom. 17. Urbanity is not reprehended; but no human transaction ought to impede what is divine. S. Amb. ib. In ancient comedies, slaves are always represented in a hurry. The Jews will not salute any person when they are going to their synagogues, for fear of being distracted in their devotions. C.—Eliseus requires the utmost expedition, that the favour might be the greater, *Qui cito dat, bis dat.* M.—He would also prevent his servant from telling any one what he was about, that he might not be touched with vanity, and thus hinder the miracle, which some think was nevertheless the case. R. Salomon. Theod. q. 17. T.

Ver. 31. *The child is not risen.* By the staff of Eliseus is represented the rod of Moses, or the old law, which was incapable of restoring life to mankind, then dead by sin. It was necessary that Christ himself should come in our flesh, to restore us to life again. In this, Eliseus, as a figure of Christ, behaved to go in person to restore the dead child to life. Ch.—S. Aug. (c. Faust. xii. 35.) shews that many like things recorded in the Old Testament are figures of the New. W.—Many of the fathers observe, that this miracle was intended to shew the necessity of the Incarnation to redeem lost man. The staff did not therefore restore life. Some lay the blame on Giezi; others on the woman, who required the prophet to come in person; and others suppose that Eliseus followed herein his own spirit. But all this is destitute of proof. C.—He might alter his mind (T.) at the request of the woman, and to imitate Elias; (3 K. 17:21) all by God’s direction. H.

—He had before trusted that God would perform the miracle by means of the staff, as he did formerly by the rod of Moses, or by the mantle of Elias. M.

Ver. 34. *Warm.* Arab. adds, “by his breath,” as when God breathed a soul into Adam. Theodor. q. 18.—Some Greek interpreters have, “he breathed upon him,” &c.

Ver. 35. *Upon him.* Sept. “he breathed,” &c. C.—Other copies, (Alex. and Vat.) “he bent down upon the child seven times, and the child opened his eyes.”—*Gaped.* Prot. “sneezed;” (H.) in which interpretation, Junius, Mont. &c. agree. Arab. “he turned his eyes about seven times.” Others, “he trembled,” (C.) or sighed; (M.) or Eliseus “clasped him in his arms,” &c. The child died of a headache; (v. 19.) and sneezing is accounted good for alleviating the pain. *Sternutamenta capitis gravedinem emendant.* Pliny xxviii. 6. C.

Ver. 37. *Ground.* To honour the saint, who had done her such a kindness. M.

Ver. 38. *Galgal*, where he had been often before.—*Dwelt.* Heb. “sat,” like disciples attending to the instructions of their master. Acts 22:3. C.—*To one*, &c. Heb. and Sept. “to his servant,” Giezi. M.—Eliseus provided for the temporal as well as for the spiritual wants of his followers. H.—The famine had been sent by God, to punish the idolatry of the people. C. 8:1. M.

Ver. 39. *Wild herbs.* Heb. *oroth*. Sept. *αρωθ*, may denote any thing that could be “gathered.”—*Gourds: colocynthides.* They resembled cucumbers; but were so bitter, that they were styled, “the gall of the earth.” Vallesius, (Phil. c. 36.) who observes, that a small quantity may cause death, (c. 37.) and that the remedy used by the prophet was supernatural; though Lemnius (c. 7.) asserts, that the mixture of barley-flour would take away the bitterness. T.—It has, in effect, that tendency; but the hand of God must still be acknowledged. C.

Ver. 40. *Death*, poison, &c. Matthiæ accounts this fruit poisonous.

Ver. 42. *Baalsalisa*, 15 miles south of Diospolis, and to the north of Jerusalem. C.—*His scrip.* Hebrew *bctsiklono*. Prot. “in the husk thereof.” *Carmel*, means a greenish ear of corn, (H.) which might be rubbed in the hand, and so eaten. C.

Ver. 43. *Men.* The disciples of Christ found the like difficulty. Jo. 6:9. M.—God multiplied the provisions for these 100 men, (C.) living in the community at Galgal. H.

4 KINGS 5

Ver. 1. *King*, Benadad, who had defeated Achab, and was slain by Hazael; (C. 8. T.) or, according to Salien, Hazael was already king. M.—Josephus passes over this history. It is not known for what reason, (C.) unless he was staggered at the petition of Naaman, v. 18. 19. H.—*Syria*. The Rabbins say, by killing Achab. 3 K. 22:34. But their authority is very small; (H.) and he might signalize himself on many other occasions.—*Leper*. This malady did not exclude him from court. The Hebrews allowed such to appear in public, till the priests had declared them unclean; and other nations viewed the leprosy with less horror.

Ver. 2. *Robbers*; soldiers. T. 2 K. 4:2.—Such invaded the dominions of Joachin. C. 24:2. Irruptions of this nature were then very common, (see Judg. 11:3. Job 1:15) and regarded as noble military exploits. When the Greeks first became acquainted with navigation, they exercised themselves in this manner; (Thucyd. l.) and the Germans allowed their citizens to take from other people. *Juventutis exercendæ ac desidie minuendæ causâ*. Cæsar. Bel. Gal. vi. Those who had been plundered, were allowed to redeem their goods. Strabo xi.—The Arabs still maintain their right to live upon their neighbours. C.—The Christian religion has introduced more gentle manners.—*Maid*. It seems, however, she was well informed of the miraculous powers and goodness of Eliseus. H.

Ver. 5. *Raiment*; the tunic and the cloak, (C.) of a finer sort. T.

Ver. 7. *Leprosy*. The cure was deemed very difficult; as it generally kept gaining ground, and destroyed the constitution. See Num. 12:12. Isai. 53:4. C.—*Me*. The letter was, in effect, written in a haughty style, (M.) and the king might naturally infer that war would be the consequence. H.

Ver. 8. *Israel*; able to perform much greater wonders, by God's assistance. M.

Ver. 10. *Messenger*. Eliseus supports the dignity of God's envoy, and shews the general that his cure was to be attributed, not to the presence of the prophet, but to the will and goodness of God.

Ver. 12. *Pharphar*. Benjamin (p. 53) informs us that the former river serves to water the city, and the second the surrounding gardens. Maundrell could discover no vestiges of these names in Syria, but he describes the Barrady, which supplies Damascus with abundance of

water. Stephanus calls it *Bardine*; and others, the Chrysorroas. The Orontes, which is supposed to be one of these rivers, flows by Antioch into the Mediterranean sea. C.

Ver. 13. *Father*; a title given to masters, kings, &c. The Romans senators were styled, “conscript fathers;” and Homer calls kings “the fathers and shepherds of the people.” See Gen. 45:8. C.—Masters may often derive benefit from the observations of their servants, as Naaman did repeatedly, v. 2. This may serve to correct their pride. H.—*Clean*. The patient ought not to prescribe rules to his physician. M.—How justly might these words be addressed to delicate penitents! H.

Ver. 14. *Clean*. If bathing seven times in the Jordan had been an infallible remedy, there would soon have been no lepers in the land; and our Saviour plainly intimates that the cure was miraculous. Luke 4:27. The leprosy of Naaman, though inveterate, was cured in an instant. To bathe in a rapid stream, is allowed to be very salutary for removing the diseases of the skin. C. Vales. 38.—The fathers discover in this miracle, a figure of the Gentiles called to the faith by the Synagogue, which is in servitude. Gal. 4:25. Baptism cleanses us from all the seven capital sins, (Tert. c. Marc. 4.) so that no vestiges remain. S. Amb. &c. C.

Ver. 15. *A blessing*. A present, (Ch.) accompanied with wishes of happiness, on both sides. We have seen that the prophets generally received such presents. But Eliseus acts with more reserve in regard of this stranger, as S. Paul did towards the new converts; though he received some sustenance from those, who would be less in danger of suspecting that he was actuated by selfish views in preaching the gospel. 2 Cor. 10:7 and 12:14. Matt. 10:8. C.—They abstained from every appearance of evil, (H.) though they might lawfully have accepted such presents. Eliseus wished to convince Naaman that God’s grace was not to be purchased, and to leave a lesson of moderation to future teachers. M.

Ver. 17. *Mule*; (*burdonum*,) the offspring of a horse and of an ass. M.—*Earth*, to make brick for an altar, or to inclose within a box of brass, as was done in the altar of holocausts in the desert; or, in fine, to sprinkle on some clean place, where an altar might be erected, in honour of the true God. He does not inquire what ceremonies were used in the land of Israel, (C.) as he was not enrolled by circumcision, among the Hebrews, as an observer of their law; but intended to serve God, like Job, and many other righteous Gentiles, who kept themselves clear of idolatry, and observed the ancient patriarchal religion with a clean heart. H.—As God had sanctified the land by the

observance of his true religion, Naaman rightly judged that it was fitter for an altar than the earth of his own country. W.—The Jews had a particular veneration for it. Ps. 101:15. They built a synagogue in Persia, with earth and stones taken from Jerusalem. Benjamin.—Christians sometimes carry away the same earth. S. Aug. de C. xxii. 8. Turon. i. 7.—The Donatists had a sovereign respect for it; (S. Aug. ep. 52.) and it is said that S. Helena brought a great quantity to the church of the Holy Cross of Jerusalem, at Rome. Mabillon, Itin. p. 187. C.—*Lord*. Out of Palestine, the Gentiles were not prohibited to offer sacrifice to the true God any where; nor were they under any obligation of following the law of Moses. Abulens. T.

Ver. 18. *Remmon*, denotes “a pomegranate,” or something “elevated,” and is probably an epithet of the sun, the chief idol of the Syrians, which was also styled Adad, “one,” as both are united. Zach. 12:11.—*Rempham* is probably the same divinity. Acts 7:43. Sept. here read, Remman. Hesychius explains Ramas, “the highest god.” Selden thinks the *Elion* of the Phœnicians is understood; Grotius, that Saturn, the highest of the planets, is meant. Serarius declares for Venus, to whom pomegranates were sacred; and P. Martyr for Juno, who held one of these apples in her hand. Pausan. in Corinth.—*Remmon* occurs nowhere else.—*Hand*. This was an honour of the chief favourite. C. 7:2. C.—*Thing*. He does not ask leave to commit sin, which would be absurd; though Protestants are not ashamed to accuse the Catholic Church, as if her “indulgences” were pardons for sins to come; though they be in reality no pardon for sin at all, but only a remission of temporal punishment, after the sin has been remitted by penance. Why do they not manfully attack what we really profess to believe?—*When he*. Heb. “when I bow,” &c. H.

Ver. 19. *Go in peace*. What the prophet here allowed, was not an outward conformity to an idolatrous worship, but only a service which by his office he cowed to his master; who, on all public occasions, leaned on him: so that his bowing down when his master bowed himself down, was not in effect adoring the idols; nor was it so understood by the standers by, (since he publicly professed himself a worshipper of the only true and living God) but it was no more than doing a civil office to the king, his master, whose leaning upon him obliged him to bow at the same time that he bowed. Ch.—Some assert that the prophet does not even authorize this civil assistance in the temple of idols, but simply tells Naaman to go in peace, and to think no more of his former religion; that he will beseech the Lord not to suffer him to be exposed to the danger. Jun. and Piscat. C.—Some formerly pleaded this example, to excuse their occasional conformity in going to the Protestant churches, as the law required. But the case

was very different. Greater perfection is required in the new law. They had not to act in the capacity of Naaman; and their attendance was considered a profession of a false religion. Their directors loudly condemned the practice. They ought rather to have imitated Eleazar, &c. who refused to eat swine's flesh. 2 Mac. 6 and 7. W.—Though the king intended to adore the idol, Naaman referred his worship, to God alone. Bristow, Mot. 23. Theodoret, q. 19 and a Greek interpreter.—The Heb. term signifies, either to adore mentally, or to bend down; which latter is the sense applicable to Naaman. Cajet. Amama.—His “request must certainly refer to the time past, and not to that to come; as if he begged an indulgence in idolatry, or of countenancing his master's idol-worship, by his presence.” Button, Dict.—The Jews foolishly pretend (C.) that “the proselyte of dwelling,” like Naaman, might return to the service of idols, in his own country, without its being imputed to him. Seld. Jur. ii. 11. Maimon.—The conduct of the Syrian convert, whether past or future, undoubtedly filled him with alarm. If he considered the danger of a merely civil attendance upon the king, in an idolatrous temple, we cannot condemn him for idle scrupulosity; (H.) since many have found a difficulty in admitting the lawfulness of such a practice, and have even blamed both Naaman and the prophet. Greg. de Valentia, &c. ep. A. Lapide. C.—But if the practice was irreprehensible, as most interpreters assert, the answer of Eliseus might give this assurance to Naaman, and inform him that he need be under no farther apprehension on that account. *God in peace.* These words do not expressly solve the difficulty; but he mode in which they were uttered might intimate, either that the general would be no longer under that embarrassment, (as we do not read that he ever attended the king of Syria into the temple afterwards) or that God had forgiven his former offences, and particularly the scandalous idolatry which now gave him so much pain. The original, v. 18, which is generally translated in the present of future, (H.) may be better rendered in the past tense, as the Chal. has it. “In this thing the Lord pardon thy servant. My master going into the temple of Remmon to worship there, and leaning upon my hand, and I worshipped in the temple of Remmon, when *I* did worship in the temple of Remmon, that the Lord pardon,” &c. S. Jerom and the Sept. seem to have read more correctly, *when he*, &c. We may also render it in the present tense, “and I worship,” or, “am wont to adore;” not that he meant to prevaricate any longer. The Syr. and Arab. read with an interrogation. “When I shall adore ... (C. or bow down, H.) wil the Lord pardon me?” But this rather increases the difficulty. C.—We may therefore conclude either that Naaman had no decision, or that he had leave to serve his master, (H.) in a civil capacity even in the temple; (M. T. Alex. 2. dis. 7. Santius, &c.) or, that he obtained pardon for his past

transgressions. Bochart, C. &c.—*Earth*, as the expression is rendered Gen. 35:16, though here it is lit. “at the chosen season;” *electo*, not *verno*. The sense is the same. *Cibrath*, untranslated by the Sept. may denote a certain space, or village; (H.) “a furrow,” of 240 feet long, and half that breadth; (C.) “a mile;” (Chal. Pagnin) or a portion of time allowed by the law, about a quarter of an hour, during which a mile, or sabbath-day’s journey, might be performed. T.—Prot. “a little way.”

Ver. 20. *Liveth*. How unnecessary was this oath! But the Simoniac has no regard for any thing but money. H.

Ver. 23. *Him*. The weight must have been considerable, (6000 sicles, v. 26. Ex. 38:25. H.) otherwise Giezi would have preferred carrying them himself, that his master might not know. C.—He had pretended a reluctance to take more than one talent, not to swerve from his master’s injunctions. M.

Ver. 24. *Evening*. Sept. Syr. &c. seems to have read *aupol*, instead of the present Heb. *hopel*, eminence,” (C.) Prot. “tower,” (H.) at or near Samaria; when Giezi thought proper to take the burden himself to prevent detection. Eliseus would hardly dismiss the Syrians, when the night was so near at hand. C.—It might however be found more eligible to travel in the evening, (H.) as it was now the spring or summer season, (T.) or at least warm, v. 10. H.

Ver. 26. *Present* is not expressed in Heb. but must be understood. Prot. “Went not mine heart *with thee*.” H.—God has revealed the whole transaction to me. M.—*Heart* in Scripture, often denotes the spirit or soul. H.

Ver. 27. *For ever*. Not perhaps to those who might be already born, unless they were accomplices in the crime. The leprosy is hereditary. Giezi was punished for simony, in selling the miracle, as well as for lying and disobedience. C.—He might also have given occasion to Naaman to judge ill of his master; as the false prophets were noted for such avarice. Mic. 3:11. But Eliseus would probably take care to give him better information. T.—He did not require his servant to give up what he had unjustly received, as the general had made over the property to him; and he thought proper to leave it in the hands of Giezi, to indemnify him for past services, and that he might have wherewith to support himself, as he now dismissed him from his company. Salien, A.C. 903.—*Snow*, and therefore more incurable. T.—See Lev. 13. C.—“All the covetous and misers, together with their riches, possess the leprosy of Giezi:” *thesaurum criminum congregarunt*. S. Amb. Giezi prefigured Judas, the false apostles of Christ, and all

those who buy or sell spiritual things. By their avarice, they procure infamy in this world, and damnation in the next. S. Aug. ep. 208, de Temp. W.

4 KINGS 6

Ver. 2. Timber. Heb. and Sept. “a beam.” Salien supposes that these prophets resided at Galgal. M.

Ver. 5. Borrowed. He was grieved because he could not repair the loss. W.

Ver. 6. Swam. So; *Demersam fluvio relevavit virga securim.* (Tert. c. Marc.) The Fathers here remark a figure of the cross of Jesus Christ; the virtue of which, in baptism, reclaims the hardened sinner from the ways of vanity. Tert. c. Judæos xiii. C.—Those who would explain the reason of every miracle, may here inform the infidel why recourse was had to a supernatural interference, in a matter apparently of such a trifling nature. They ask why God should cause the eyes of various pictures in Italy to *move* on a late occasion; and because they cannot assign a satisfactory reason, they boldly assert that all was an imposture. But this mode of argumentation is very delusive, if not impious. “*Who hat been his (God’s) counsellor?*” Rom. 11:34. All that we have to do is to believe, when the proofs are of such a nature as to require our rational assent.

Ver. 8. And such, which the king would mention. M.—The causes of this war are not known; but an ambitious prince always finds pretexts to cover his injustice. C.

Ver. 10. Twice, but very frequently: so that the Syrian feared some treachery. H.

Ver. 12. Chamber. It is difficult therefore for the saints in heaven to hear our prayers? though they have not such long ears as Calvin ridicules. H.

Ver. 13. Take him. Foolish attempt! as if the prophet could not foresee his own danger. Salien.—*Dothan* or *Dothain*, (Gen. 37:17) twelve miles north of Samaria. (Eus. C.) Andrichomius says, in the tribe of Zabulon. M.

Ver. 14. Of an, or, “of the army.” To take one man was judged of such consequence; and Benadad feared lest the Israelites should rise up in

his defence. H.

Ver. 15. *Servant*, Giezi; as his leprosy is placed too soon. Salien. M.

Ver. 17. *Of fire*. The angels assumed such a glorious and terrible appearance. One of them would have sufficed to destroy all the army of Syria; and thus the servant might be convinced how vain were all attempts against God's servants, Psalm 144:19. Salien, A.C. Christ 907. Jacob beheld such camps of angels, (Gen. 32:1, 2.) and our Saviour speaks of the legions which he could have brought forward, Mat. 26:53. C.

Ver. 18. *Blindness*. The blindness here spoken of was of a particular kind, which hindered them from seeing the objects that were really before them; and represented other different object to their imagination; so that they no longer perceived the city of Dothan, nor were able to know the person of Eliseus; but were easily led by him, whom they took to be another man, to Samaria. So that he truly told them; *this is not the way, neither is this the city*, &c. because he spoke with relation to *the way*, and to *the city* which was represented to them. Ch.—Stratagems in war are lawful. S. Chrys, &c. Grot. Jur. iii. 1. 17. The words of the prophet might be merely ironical.—*Blindness*, Sept. ἀορασία, “not seeing” certain objects, while they could perceive others; as was the case of the men who sought Lot's door at Sodom; (Gen. 19:11. C.) and the eyes of the disciples were held, that they might not know our Saviour. Eliseus had left his house, going towards Samaria to meet the soldiers; and when they asked him where the prophet dwelt, he answered truly, *This*, &c. For he was then near the royal city, and is above was at Dothan. Salien. H.—The reprobate will thus acknowledge their error, when it is too late, at the last day.

Ver. 22. *For thou*. Heb. “Dost thou kill, &c.?” If those who have surrendered themselves in battle be often spared, though they might be slain by the strict laws of war, how much less ought these men to be treated with such severity? C.—*Sicut bellanti & resistenti violentia redditur: ita victo vel capto misericordia jam debetur*. S. Aug. ep. 1. ad Bonif. Grot.—*And water*, all necessary provisions. W.—These men were suffered to live that they might relate the wonders of God. Theod. q. 20.

Ver. 23. *Meats*. So the apostle orders us to treat our enemies, Rom. 12:20.—*The robbers*, these soldiers, who were dismissed. H.—*No more*, (*ultra*) or, “no farther.” (H.) during this war, or in small troops; but, a little later, Benadad came with all his forces to besiege Samaria. T.—He was enraged at Eliseus and Joram, as if they despised his power. Salien.

Ver. 25. *In Samaria.* It had raged in all the country above three years, (Salien) and continued other four, C. 8:1. The continuance of the siege added fresh horrors.—*Pieces* is not expressed in Heb.: a sicle is understood. H.—Lyran supposes that the whole ass was sold for about 38 crowns, (H.) or 130 livres; as we say commonly, “so much a head.” But interpreters generally assert that the price of the head alone is given; which shews more forcibly the greatness of the famine. On other occasions the animal could not be eaten by the Jews. Artaxerxes was forced to kill his beasts of burden; and an ass’s head was then sold for 60 drachms, or 25 livres. When Hannibal besieged Casilinum, a mouse (or rat) was sold for above 70, or for 200 denari. Plin. viii. 57. V. Max. vii. 6, 3.—*Cabe.* Sufficient measure of corn for a man’s daily sustenance. M.—The fourth part would be about a gill. H.—*Dung.* Bochart maintains that “chick-peas” are designated. The Arab. *usnen* and *kali*, “pigeon or sparrows’ dung,” are real eatables. Those who suppose that the Samaritans bought the dung of pigeons to use as salt or for food, or to burn, or to manure the earth, &c. produce not satisfactory reasons; no more than the Rabbins, who pretend that the corn which they had picked up was taken from their crop. Tr. Megil. 3. and the Schol. History. Junius and Fuller would translate “belly,” which is refuted by Bochart, Anim. T. ii. B. i. 7. Very disgusting things have often been used through extreme hunger, (Grot.) and some sort of birds’ dung is said to fatten oxen and swine, Varro 38. Pliny xvii. 9.—But what nutriment can there be in that of pigeons, that people should go to buy it? C.—Houbigant understands a sort of peas is meant. H.—The Hebrews called them *kali* when they were parched; and such food was very common. 2 K. 17:28. Bellon. ii. 53, and 99. C.

Ver. 27. *Save (salvat.)* Many ancient MSS. read *salvet*, conformably to the Heb. and Sept. as if the king cursed the woman: “Let not the Lord save thee,” Joseph. ix. 4. Others place the stops differently: “He said, no: the Lord save thee.” C.—He is the author of life. M.

Ver. 29. *Eat him.* Strange cruelty! foretold Deut. 28:53, and again verified at Jerusalem. Ezech. 5:10.

Ver. 30. *Passed by,* without punishing such a horrid crime, as he esteemed his own sins the occasion of it. M.—*Flesh.* Behold the advantage to be derived from afflictions! They make the most hardened enter into sentiments of humility and penance. C.—Abulensis thinks that God was pleased to cause the siege to be raised, to reward this act; as a similar one of Joram’s father had merited a delay and mitigation of punishment, (H.) 3 K. 21:27. Salien.

Ver. 31. *Day.* This was said in a fit of sudden passion, which may give

us reason to conclude that the repentance was insincere, or of short duration. H.—The king supposed that he Eliseus could remedy the evil: but God was not moved by his prayers to grant such a favour, till all were convinced that human aid was fruitless. C.—The prophet might have answered Joram in the words of Elias, 3 K. 18:18. M.—Probably he had dissuaded the king from making peace. T.

Ver. 32. Murderer. Achab had slain Naboth, and Jezabel had destroyed the prophets. C.

Ver. 33. And he, Joram, (M. &c.) after (H.) his messenger. E. Pisc.—*What*, &c. All is desperate; (C.) our miseries cannot increase. M.—I have nothing now to fear or to hope for. Salien.

4 KINGS 7

Ver. 1. A stater. It is the same as a sicel or shekel. Ch.—As it is in Heb. and Sept.—*Bushel*, or “measure,” H. above 9 pints.—*Gate*, where the market place commonly was. C.

Ver. 2. Lords. Heb. *shalish*, “an officer” of the first rank, Ex. 14:7. Sept. *τριστατης*, which Josephus explains of one who “commands a third part of the army.” C.—*Flood-gates*. If corn should fall with the same abundance as water does from the cataracts of the Nile; or, Heb. “if the Lord should make windows,” &c. to pour it down, (C.) could it possibly be so cheap? M.—*Thereof*. Thus his incredulity was punished, v. 17. Salien.—Reason must not pretend to reach the power of God, but ought to believe what he says. W.

Ver. 3. Lepers. They were excluded from society, though the laws of religion were ill observed in Israel. The Rabbins say, these four were Giezi and his three sons. C.—But this is without foundation, (H.) as Giezi was not yet a leper. C. 8:5.—Salien places that judgment two years later. H.

Ver. 5. Evening. Heb. “twilight.”—*First part*, where the advanced guard should be, or the nearest tents.

Ver. 6. Hethites. Sept. “Chetteans.” Joseph. “the islands” of Cyprus, &c. He seems to have read *Cethim* in the text, as they peopled Cyprus. C.—See Jer. 2:10. M.—These Hethites seem to have dwelt in the stony Arabia, (Judg. 1:26) or in Syria. H.—Solomon had connexions with them, 3 K. 10:29. C.—Angels made *the noise* of a mighty army, and probably appeared, as they had done to Giezi. C. 6:17. T.

Ver. 9. *Crime*, and punished. Heb. “iniquity shall find us.” Citizens are bound to give notice of what may tend to the common good. C.—*Court*. Not in person, but by means of others. M.

Ver. 10. *Tied* to the mangers, or rather by the hind-legs, as it is still the custom in the East. Xenop. Anab. iii. Martyr legat. Babyl.

Ver. 13. *Consumed*, for food. M.—Sept. “Let them take five of the horses left. Those which are left here, behold they are to all the remaining multitude of Israel, and let us send them.” They have read in a different manner from the present Heb. which has, “Let them take five of the horses there remaining; behold they are like all the multitude of Israel who are lost; let us send them.” Arab. “Let us send thither five horsemen who remain; if they escape, we shall look upon them as those Israelites who continue alive; if they perish, they well be numbered with the other Israelites who are dead.” Both horses and horsemen were dreadfully lean, and they could not expect a better fate than those already consumed by famine. C.—The truth of the report ought at least to be fully ascertained. By following the timid advice of the king no prospect of redress appeared. At last the king consented to send two horsemen. H. Sept. v. 14. Jun. &c.

Ver. 14. *Horses*. Heb. “chariot horses,” or two chariots with (each) two horses, as it was customary to go to war, and to travel on chariots. C.

Ver. 17. *Gate*, to prevent confusion and accidents, (Josephus) or to guard against any return of the enemy. M.

4 KINGS 8

Ver. 1. *Famine*. God disposes of all things. C.—Famine, &c. are his executioners. D.—This dreadful visitation took place before the siege of Samaria, (Salien) and had even commenced when Eliseus raise the child to life; (C. 4:38) so that we might translate, “Eliseus had spoken,” &c. C.

Ver. 3. *Lands*, which others had seized. D.

Ver. 4. *Giezi* was not yet infected; (Salien. M.) or if he was, (H.) the king spoke to him at a distance, overcoming his natural repugnance, in order to know some particulars of the life of Eliseus. C.—This he would more readily do, if Giezi had brought the glad tidings of plenty. T.—Providence ordered that he should be present at this time, that he

might bear witness to the woman. C.

Ver. 6. *Restore.* “*Restituere est possessorem facere fructusque reddere.*” Caius.—Some think that the lands had been confiscated to the king, as being abandoned; or his authority was requisite, at least, to make the present occupiers give them up.

Ver. 7. *Damascus*, the territory, (v. 8.) to announce the king’s death, and to anoint Hazael, as God had ordered Elias, 3 K. 19:15. C.—*Sick*, at the ill success of his late expedition. Josephus. T.

Ver. 9. *Camels.* It does not appear that Eliseus rejected these presents. M.—*Thy son.* The kings of Israel and Juda styled the prophet father, and this title was given by Christians of antiquity to bishops and priests.

Ver. 10. *Tell him: Thou shalt recover.* By these words the prophet signified that the king’s disease was not mortal: and that he would recover, if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do; that he would indeed tell the king he should recover, but would be himself the instrument of his death. Ch.—The imperative is often used for the future tense. Gloss iii. 3. Jo. 2:19. The present Heb. reads, “Thou shalt not live: for,” &c. which removes the difficulty. But the Chal. Sept. Syr. &c. agree with the Vulgate, (C.) as the Prot. version also does. “Thou mayst certainly recover, howbeit the Lord,” &c. H.—*Lo*, “not,” in the Heb. text, seems however preferable to the marginal reading, *lu*, “to him.” This mistake has been sometimes made elsewhere, and ought to be carefully examined. Kennicott 1 Par. 11:20.

Ver. 11. *Blush.* This may be referred either to Hazael, who was astonished at the words and looks of the prophet, (H.) or to Eliseus. M.—Sept. Complut. “and Hazael stood before his face, and he displayed the presents before him, till he blushed, and the,” &c. Though this has the appearance of a gloss, it is perhaps more conformable to the Heb. and to an ancient Greek version. C.—Prot. “he settled his countenance steadfastly, until he was ashamed.”

Ver. 13. *A dog.* He speaks with indignation, as if he could not be so brutal; (T.) or he could not yet think that he should be king. C.—He afterwards proved as cruel as the prophet had signified. C. 10:32. Amos 1:3. C.

Ver. 15. *Blanket.* Heb. *macber*, a word which the Sept. retain. H.—It denotes a hairy coverlet, pillow, &c. Tiberius and Frederic II. met with

the like fate. C.—Some think that Hazael was only guilty of imprudence; (M.) or that Benadad killed himself; as the Heb. might be rendered, if the sequel did not evince that his death was caused by Hazael's malice. C.—He might pretend that the wet cloth would give Benadad refreshment. H.—But it would bring on present death, with most exquisite torture. T.—The names of both these kings were in great veneration among the Syrians, who paid them divine honours. Joseph. ix. 4.—Perhaps they might not know that the latter had been guilty of such a base murder. H.

Ver. 16. *Fifth.* Houbigant would read “third,” p. 100. See C. 1:17. H.—*Josaphat.* That is, Josaphat being yet alive, who some time before his death made his son Joram king; as David had done before by his son Solomon. Ch.—The words are omitted in some copies of the Sept. (D.) and are perhaps inserted from the end of the verse. H.—Prot. “Jehosaphat *being* then king,” in his 22d year. H.—Joram had been appointed viceroy in the sixteenth year of his father's reign, and was now raised to sit on the throne with him. Thus the Scripture may be reconciled. C.

Ver. 18. *Achab,* Athalia. She led her husband into all wickedness. T. 2 Par. 21.

Ver. 19. *Light,* or lamp, posterity and regal power, 3 K. 11:36. H.

Ver. 20. *King.* The one under Josaphat was dependant, C. 3:9. 3 K. 22:48. Thus the prediction of Jacob was verified, (Gen. 27:40. C.) and Joram punished. H.

Ver. 21. *Seira,* or Idumea. Gen. 14:6.—*Defeated.* The Syriac and Arab. explain it in a contrary sense, as the Heb. may well signify, and the sequel seems to prove, as the Edomites became independent. Heb. “He rose ... and attacked Edom that surrounded him, (with superior numbers) and the princes ... and the people (of Israel) fled.” But the text will also bear the sense of the Vulg. which is conformable to 2 Par. 21:9, which does not say *the people*, &c. though these words may be understood of the Edomites. Joram could not derive such advantage from his victory, as to reduce the nation under his obedience. C.

Ver. 22. *Day,* when Jeremias, the author lived. Tostat.—*Lobna,* a frontier town bordering on Idumea. It was a strong place assigned to priests; but strangers had probably again taken possession of it, and caused it now to revolt. The kings of Juda had retaken it when Sennacherib laid siege to the place. See C. 19:8. Josue 10:30 and 21:13.

Ver. 24. *Slept*, after a lingering and painful illness of two years' continuance. Joram was not buried in the tomb of the other kings, nor were perfumes burnt over his corpse; (C.) as his memory was abhorred. 2 Par. 21.

Ver. 25. *Twelfth*, more correctly than "the eleventh." C. 9:29. Houbigant.

Ver. 26. *Twenty*. In 2 Paral. 22:2, we read *forty*, by mistake of the transcribers, as Ochozias, (Joachaz, or Azarias, 2 Par. 21:17) would thus be older than his father, who died at the age of forty. 2 Par. 21:20. All the original versions, and many copies of the Sept. read "twenty-two" in both passages; and those who would admit no mistake, are forced to have recourse to explanations which can give no satisfaction. De Dieu would include in the reign of Ochozias the six years of Athalia's usurpation, and the thirteen of Joas, during his minority. Others would date from the separation of the two kingdoms, &c. But would the Holy Ghost cause the same fact to be recorded in two places in such a different manner? The best chronologists acknowledge a mistake in the Hebrew text of Paral. (Cajet. Salien, Petau, T. &c. C.) as the letters which denote these numbers are not unlike (Mariana:) c (20) might easily be exchanged for m (40.) H.—*Daughter*. That is, grand-daughter; for she was daughter of Achab, son of Amri, v. 18. (Ch.) unless she was only adopted by Achab. W.

Ver. 28. *Galaad*. The same city had proved fatal to Achab, 3 K. 22. Joram took it, but received (C.) many wounds; so that he left Jehu to attack the citadel. The latter was anointed king, and acknowledged by the army. He immediately proceeded to Jezrahel, and put his master to death. H.

4 KINGS 9

Ver. 1. *One*. The Rabbins say Jonas; who at this rate, must have been very young, as he prophesied 50 years afterwards, under Jeroboam II. C.—Eliseus did not go himself, to avoid giving umbrage, and in obedience to God's order. M.

Ver. 2. *Brethren*. The captains, v. 5.

Ver. 3. *Bottle*. See 1 K. 10:1. Elias had received orders to anoint Jehu, 3 K. 19:16. C.—*There*. The utmost expedition was necessary, that Joram might be surprised, as well as Ochozias, and their devoted

families. M.

Ver. 7. *Jezabel*, who had persecuted the prophets unto death, 3 K. 18:4.

Ver. 8. *Israel*. See Deut. 32:36 and 3 K. 14:10 for an explanation of these expressions. C.

Ver. 10. *Field*, between the inner and the outer wall. Her body shall be left exposed to be eaten by the dogs.

Ver. 11. *Madman*. The extravagant motions of the false prophets caused even the true ones to be treated with contempt. Warriors are but too apt to give way to sentiments of irreligion, (M.) and to despise men who lead a retired and penitential life. H.—How often were Ezechiel and Jeremias treated as fools, (Ezec. 33:30. Jeremias 29:26. C.) as well as our divine Saviour? The pagans looked upon those who were inspired by Apollo in the same light. H.—*Ut primum cessit furor & rabida ora quierunt*, Virg. *Æneid* vi. “What authority has this fury, which you call divine, that the insane should behold what escapes the observation of the wise, and that he who has lost common (human) sense should possess divine?” *ea videat insanus, & is qui humanos sensus amiserit, divinos assecutus sit?* Cicero *Divin.* ii.

Ver. 12. *False*. We know not who he was, or what he said; though, from his conduct, we judge that he was one of the prophets. Hence they so readily acquiesced in saluting Jehu king. H.

Ver. 13. *Garment*, out of respect, as the multitude honoured Jesus Christ, Mat. 21:7. The pagans sometimes did the like when they carried their idols in procession. Plut. in *Alcib.* The king of Persia walked on carpets in the court of the guards, who were styled immortal. Athen. 12.—*Trumpet*, according to custom, 3 K. 1:40. C.

Ver. 14. *Conspired*, with the captains. M.—Besieged, as it is observed above. C. 25:29. Heb. “had kept (H.) or observed;” watching the motions of Hazeal, lest he should return, or succour the citadel.

Ver. 17. *Watchman*. Such were very common, (2 K. 18:24. 1 Mac. 12:26) and as the army was at Ramoth, the attention of the people would be drawn that way. C.—*Troop*. Sept. “the dust of the,” &c. M.

Ver. 18. *Peace?* As this expression sufficiently vindicated the designs of Jehu, he would not suffer the messenger to return before him. H.

Ver. 20. *Furiously*. The Chal. and Arab. say, “he marcheth slowly.” But the whole conduct of Jehu was marked with eagerness and severity,

like that of Cato of Utica, (Grotius) and the utmost expedition was requisite.

Ver. 22. Jehu? The king supposed that he had meet with some defeat, (C.) of that he wished to announce the good tidings in person. M. Salien, A.C. 902.—*Vigour?* How can Israel prosper? H.

Ver. 23. Hand. Or ordered his charioteer to flee with all speed. M.

Ver. 25. Sitting. Heb. “rode together after,” as if they were two abreast. C.—*Burden*, or dreadful misfortune. M.

Ver. 26. Children. We do not read these words before, or that the children of Naboth were slain; but it is very usual to supply in one place what has been omitted in another, and Achab was not required to make restitution, (C.) as there were no heirs probably left. M. W.

Ver. 27. House. Sept. retain “Baithgan,” the original term, as if it were the name of that road. M.—Ochozias wanted to reach the palace by the garden, which was the source of the miseries of Achab’s family.—*There.* Being brought back from *Samaria*, 2 Par. 22:9. (C.) or lurking in that *kingdom*, (M.) and slain by Jehu as being the grandson of Jezabel. Great troubles took place in Juda, in consequence of his death. C.

Ver. 29. Eleventh, or rather the *twelfth*, (C. 8:25. Houbigant) unless he had been associated with his father on the throne a year before his death. C. D.

Ver. 30. Stone, or antimony, to make the eyes look black and large. If (C.) Jezabel thought that she would thus command respect or love, (Abulensis) she was extremely imprudent and rash, in her present condition. Pride might suggest that she ought not to appear unadorned. C. T.—The women of the Eastern countries delight much in painting, (Pliny xi. 37. and xxxiii. 6.) and some men have not been ashamed to follow their example. S. Cyp.—Sardanapalus had his eyes and his eye-lids painted. Athen. xii. The Arabs, &c. think that this black colour protects the eyes against the sun-beams. Valle ii. Ep. 17. To express the affection of Jezabel, Heb. has, “she placed her eyes in antimony,” (*fuc*, or *puc*, whence the Latin *fucus* is visibly derived) as if she plunged them in it. C.

Ver. 31. Master. Being convinced that she could not gain the affections of Jehu, (H.) and thinking that he would not lay hands on a woman, (M.) she insolently, or in despair, (H.) upbraids him as a new *Zambri*, who might expect a similar fate, 3 K. 16. C.—The name of *Zambri* was used proverbially to denote an ungrateful rebel; as with

us Judas is used for a traitor. T.

Ver. 32. This. “Who dares address me with such provoking language?” Heb. “Who with me, who?” will punish the wretch? The *eunuchs*, who had hitherto waited upon Jezabel, immediately shewed their readiness to take part with her enemy: so little dependence can be placed on servants in the hour of adversity, when they have long been witnesses of their masters’ crimes.—*Hoofs*. Heb. “and the horses, and he trod her under foot.” H.—Jehu shewed the example. M.

Ver. 34. Bury. He had forgotten the prediction of Elias, v. 36. Salien. —*Daughter* of Ethbaal, wife of Achab, mother of Joram king of Israel, and mother-in-law of Joram king of Juda, and grandmother of his son Ochozias. C.—Her great connexions seemed to entitle her to the rights of sepulture. H.

Ver. 35. Hands. All the rest had been presently devoured, or carried off by dogs. H.—Her precious jewels had been plundered by the soldiers. M.

Ver. 36. Field, or space between the walls, 3 K. 21:23. C.

Ver. 37. Jezabel? So fallen (M.) and degraded, though once possessed of so much power and beauty! *sic transit gloria mundi*. Heb. and Sept. “that they shall not say, This is Jezabel!” H.—No monument shall recall her to the remembrance of men. C.—Her body cannot be recognized. This will be the fate of the greatest mortal beauties, a few days after their departure. S. Francis Borgia durst not take an oath that the corpse which he had to attend, was that of the late beautiful empress Isabella: so much was it already disfigured. This sight was the beginning of his conversion, and of that eminent sanctity to which he attained, by despising all that the world can give or take away. H.—The Spanish interpreters call Achab’s widow, Isabella: and she seems to have been the sister, or relation, of Dido, who founded Carthage about this time; (T.) Salien says in the 16th year of Jehu. A.C. 887. H.

4 KINGS 10

Ver. 1. Seventy sons, as he had many wives. Gedeon had 70. C.—Grand-children might also be included. D.—But this is not necessary. C.—*City*, Heb. “of Jezrahel,” a word which has probably been substituted instead of “Israel,” which is more conformable to the Sept. and Vulg. Those who adhere to the Heb. pretend that the princes had

all fled from Jezrahel.—*Children*. This is the sense generally given to *Nutritios Achab*, which literally signifies, “nursing-fathers (preceptors, counsellors, &c.) of Achab,” v. 5. The king’s children were perhaps educated in the most noble families, (v. 6.) and in the best cities, 2 Par. 11:23. Isaias (49:23) foretelling the happiness of the Israelites after the captivity, says, that kings and queens will nurse them.

Ver. 3. Master. Jehu would lead them into a snare, and insultingly challenges them to battle, shewing how little he feared their power. C.—He speaks ironically. D.

Ver. 8. Morning, that all the people might see them. C.—Jehu did not choose to admit the Samaritans into the city during the night. M.

Ver. 9. Just executioners of the divine wrath. D.—You know what is right. M.—You are now in the same predicament with myself. H.—All the chief men had thus rendered themselves odious to the people, who could not choose them for leaders. He captiously infers, from his astonishing success, (C.) that his conduct is pleasing to God. M.—All the people seeing that so many had armed (T.) against the house of Achab, might conclude that what they did was just. H.

Ver. 11. Chief men, probably including those perfidious wretches, who had so basely betrayed their trust, and slain the 70 sons of Achab, “the nobles of the kingdom, his kinsmen, and friends.” Chal. Arab.—*Friends*. Some copies of the Sept. have *connoisseurs*, of magicians. Lev. 19:31.—*Priests*, princes of the court (2 K. 8:18) and those who offered sacrifice to idols, (C.) being of Achab’s descendants. M.—He afterwards inveigled all the priests of Baal, to their entire ruin, v. 19. H.

Ver. 12. Cabin. Heb. *Beth-heked*, (H.) a term which the Sept. do not translate. It means, “house of tying,” as the sheep were tied to be shorn. M.—Eusebius places it in the great plain, 15 miles from Legion. C.—It was not a despicable hut, (H.) but like the houses where Nabal and Absalom shorn their sheep, 1 K. 25. &c. T.

Ver. 13. Brethren. The Arabs had destroyed all his brothers by the same mother; (2 Par. 22:1) but these were near relations, and they durst not deny the fact. M.—In 2 Par. 22:8, they are styled *princes of Juda, and sons of the brethren of Ochozias*. Jehu must have used surprising diligence (C.) and secrecy (H.) to prevent the many important transactions and changes which had lately taken place from being known at Jerusalem, or even at Bethheked, v. 12 which was so little distant from Samaria. C.—*Queen*. The wife of Joram, or the children of Jezabel, (M.) with whom they were connected by affinity

and friendship, to their great detriment. H.

Ver. 14. *Alive.* That they might not attempt to defend themselves, (M.) as they might hope that Jehu would, at least, spare their lives. H.—*Of them*, as they were in some degree related to Achab, (M.) or might endeavour to obstruct his dominion. T.

Ver. 15. *Jonadab*, a holy personage. Jer. 35:6. The Rechabites were a sort of religious, descended from Jethro and the Cinites. C.—They dwelt in the country, and fed sheep, &c. Num. 10:29. T.—John of Jerus. (c. 25.) says that Jonadab was a disciple of Eliseus, and followed his institute in all things, except continency. M.—*Blessed him*, wishing his peace and prosperity. M.—It is not clear whether Jehu or Jonadab pronounced this blessing. H.—*Heart*. Art thou friendly to my cause?—*Thy hand*, in sign of concord, and to help him up into his chariot. C.—It was of great consequence to obtain the approbation of a man H. who must have been so revered by the people. M.—Jehu acted with the utmost policy. H.

Ver. 18. *I will worship him more.* Jehu sinned in thus pretending to worship Baal, and causing sacrifices to be offered to him: because evil in not to be done, that good may come of it. Rom. 3:8. Ch. W.—S. Jerom, &c. excuse him from mortal sin, as his intention was good. T.—If he had not thus dissembled, he could not have so effectually destroyed the adorers of Baal, who would have concealed themselves. But God rewarded his zeal, and not his falsehood. C.—He might speak ironically; though Theodoret, &c. admit a lie. M.

Ver. 19. *Servants.* The number had greatly decreased under Joram. M.

Ver. 20. *Proclaim.* Lit. “sanctify (Heb.) a prohibition” to work, or to be absent, (C.) “and they proclaimed it.”

Ver. 21. *Other.* Lit. “from top to top.” Heb. “from mouth to mouth,” H. like a vessel brimfull. C.—Every corner was filled. All the priests and prophets made their appearance, through zeal to re-establish the honour of their idol, and for fear of death. M.

Ver. 22. *Wardrobe*, of vestments used in the service of Baal. The worship chiefly consisted in such outward pomp. The priests were probably adorned like those at the pillars of Hercules, who were from the same country. Sil. Ital. iii. *velantur corpora lino*, &c.

Ver. 24. *Life.* These 80 were stationed at the doors, while the rest slaughtered the unhappy idolaters, (M.) who were all by themselves, like the reprobate separated from the elect, at the last day. H.

Ver. 25. Soldiers. Heb. “runners, (or foot-guards, 3 K. 1:5,) and chief officers.” Ex. 14:7.—*Out.* Heb. “cast out” their carcasses, or “rushed out (themselves) into the city,” which was styled “the temple of Baal;” or “penetrated into the fortress” and inmost recesses of that structure. Osiander.—We read of such a fortress. Judg. 9:46. H.—In every city where there was a temple of Baal, the fabric and idols were demolished. Salien.

Ver. 27. A jakes, or necessary. H.—See 1 Esd. 6:11. Dan. 2:5.

Ver. 29. Dan. This wicked policy, which was designed to prevent his subjects from submitting again to the kings of Juda, proved his ruin.

Ver. 30. Generation. So Joachaz, Joas, Jeroboam II. and Zacharias, succeeded to the throne. This small temporal reward he obtained for the little good which he had done; while, on the other hand, he was punished for his manifold transgressions. Osee (1:4,) reproaches him even for the blood which he had spilt in Jezrahel; for, though Achab and Joram were guilty, was Jehu innocent? Can this murder of Ochozias be justified? C.—“What advantage was it to him that he received some little transitory reward of a temporal kingdom, for his obedience in exterminating the house of Achab; which he indeed exhibited to gratify his own lust of dominion?” S. Aug. c. mend. ii. c. 2. This holy doctor observes, that *moral good works* are thus rewarded. W.

Ver. 32. Weary. Heb. “to retrench or destroy.” Hazael took occasion, from the absence of Jehu (C.) from Galaad, and the disturbances on the west of the Jordan, to dismember the provinces on the east, and to commit the horrid ravages foretold by Eliseus. C. 8:12. H.

Ver. 33. Aroer. See Jos. 13:25. This was a most severe scourge, (M.) as all the eastern tribes were lost to Israel. H.

4 KINGS 11

Ver. 1. Seed. What cruelties are occasioned by ambition! W.—This is one of the most extraordinary proofs recorded in history. Agrippina was but a faint copy of the unnatural Athalia, (C.) who knew that she was destined for slaughter, if she should fall into the hands of Jehu. M.—Her impiety might also prompt her to destroy all the posterity of David, that she might introduce the worship of idols more easily. Theodore.

Ver. 2. Sister. She had probably a different mother, as she consented to the death of Athalia. C.—But the crimes of the latter require such a punishment; and even a daughter would have done wrong to screen her. H.—Josabeth, as she is called in 2 Par. 22:11, was married to Joiada the high priest, *ibid.*—*Out of.* Heb. and Paral. “hid him, even him and his nurse, in the bed-chamber” of the priest, in the temple; (Salien) different from that bed-chamber in which he had hitherto been nursed. Thus the passage may be reconciled. M. C.—Some maintain that Joas was not the son of Ochozias, in whom the line of Solomon ended, but a descendant of David by Nathan. But he is always styled the king’s son, and the authority of the false Philo of Anniius is of no weight. C.—Joiada is called *Barachias*, “blessed of the Lord,” on account of his justice, (S. Jer.) in Mat. 23.

Ver. 3. Lord. The case was so extraordinary, that he high priest dispensed with a woman lodging in those apartments.—*Land*, for six years, by usurpation. Women were commonly excluded, and she was not of the race of David, 4 K. 8:26. C.

Ver. 4. Year, of the age of Joas, v. 21. M.—*Centurions.* Five in number of the tribe of Levi, (M.) commanding each 100 men. Heb adds “the rams,” (C.) to denote “the captains (Prot.) and the runners,” or guards. H.—Joiada was a man of great authority, virtue and discretion; so that he was able to manage this delicate affair, and no one gave information to Athalia, as she was detested. The Levites and principal men of Juda were admonished, underhand, to be present on the day appointed. The quality of high priest, and the known probity and zeal for the public good, which were conspicuous in Joiada, as well as his being so nearly related to the lawful heir to the crown, made the people readily come forward. C.

Ver. 6. Sabbath. On this day the Levites replaced each other; so that many might assemble without suspicion. They guarded the king’s apartments in the temple.—*The gate of Sur, or of the foundation*, (2 Par. 23:5) and the western gate leading to the palace. C.—*Sur*, or “the gate of the lords,” (Chal.) is generally supposed to be on the opposite side. M.—But this is uncertain, as well as the situation of *Messa*, which is perhaps the Musach. C. 16:18. This was probably some building or covert adjoining the temple, (C.) either belonging to some private person, (M.) or designed to contain the ashes, &c. taken from the temple; (Villalp. ii. 32.) or a tribune for the king in the temple. H.—The Chaldee seems to have explained it as an adverb, *sollicite*, “with diligence,” (M.) as well as the Sept. (D.) which is consonant to Vatable; you shall guard the house “from desertion.” Let no one quit his post. M.

Ver. 7. *Of you.* Levites, who waited on the king's person alternately. C.—They were divided into three parts, being in actual service, v. 6. Those who went out of office were twice the number, and are here told what to do. Sa thinks that those who entered upon duty, and those who went out, formed two thirds of the Levites, v. 9 and 2 Par. 23:8. M.

Ver. 8. *Temple,* to cause confusion, Syr. &c. The court of the priests, (Ezec. 41:9) and that of Israel, (Josep. viii. 4.) were separated by walls, beyond which strangers were not allowed to pass. C.—*Slain*, being first cast out, v. 15. M.—Great respect is due to holy places, and hence comes the privilege of sanctuaries. W.

Ver. 10. *David.* There was a sort of arsenal in the temple, containing arms consecrated to the Lord by David and his valiant men, in memory of their victories, 2 K. 8:11. 1 Par. 18:11. The usual band of Levites had proper arms, but more were employed on this occasion. C.

Ver. 11. *Right*, or south, leading to the palace, (M.) whence the greatest danger was feared. C.—*Altar* of holocausts, that it might not impede the sight of the king. M.

Ver. 12. *The testimony.* The book of the law. Ch.—So Job (31:35, 36) wished to have the sentence pronounced by God as a crown upon his head. The Orientals still lift to their heads the letters which they have received from people whom they wish to honour. Thevenot, 46.—Some think that the diadem was adorned with phylacteries, or scrolls, containing parts of the law, (Grot.) particularly what related to the king; (H.) or that Joas held in his hand a roll of vellum, containing those instructions, (Deut. 17:18. 2 Par. 23:11) instead of a sceptre.—*Anointed him*, by the hands of Joiada; as this ceremony was requisite on account of the usurpation of Athalia. In peaceable times the unction was not given, (C.) according to the Jews, (H.) whose sentiment is elsewhere shewn to be unsatisfactory. C.

Ver. 13. *Going in.* She must have been attended by a strong guard, to force the passage through the Levites at the door. H.

Ver. 14. *A tribunal.* A tribune, or place elevated above the rest. Ch.—Heb. “on a pillar.” Solomon had stood upon one of brass, three cubits high and five broad. See C. 23:3. and 2 Par. 6:13.

Ver. 15. *Precinct.* Heb. *sedereth*, (untranslated by the Sept. and (H.) improperly supposed by Josephus to be the torrent Cedron) means, “the ranks” of the guards, (C.) or, “ranges” of the sacred buildings, which her impure blood must not defile. H.—*Follow her*, as an

accomplice. M.

Ver. 16. Thrust. Heb. “and she went by the way by which the horses enter the king’s house. When she was come within the horse-gate of the palace, they killed her there.” 2 Par. 23:15. Such was the ignominious end of this true daughter of Jezabel! H.

Ver. 17. People. Joiada, as mediator (C.) between God, the king, and the people, engaged the two latter to be faithful to their common Lord, and to each other. They promised mutually to observe the laws, and, on that condition, the high priest gave them an assurance that God would protect them. H.—The covenant entered into by their fathers (Ex. 19:5) was renewed. C.

Ver. 18. Altar. Many of the sacred ornaments belonging to the temple had been transported to the house of Baal, probably on Mount Olivet, where Solomon had formerly erected such buildings. 3 K. 11:5. 2 Par. 24:7. The reform of the state justly, therefore, began with the destruction of this profane and sacrilegious place.—*Lord*, according to the former regulations, which had been lately ill observed, to prevent any thing unclean from coming in. 2 Par. 23:19. C.—Sept. “the priest placed overseers (ἐπισκοπους) in the house of the Lord. H.

Ver. 19. Phelethi. In the Heb. of the books of Kings we read nothing of these bands after the reign of David. The same expressions occur here as v. 4. “the centurions, the rams, (or captains) and the runners,” (C.) or guards. Prot. H.—*Gate*, on the west. Athalia had probably entered by the south.—*Kings*. It was made of ivory, &c. 3 K. 10:18. C.

4 KINGS 12

Ver. 2. Taught him. Joiada lived, at least, till the 23d year of the reign of Joas, (v. 6.) and the king seems to have persevered some time longer in virtue.

Ver. 3. Places, to the true God, but contrary to his law. The king was deterred from overturning these altars, through human policy; which did not meet with the divine approbation. C. See 3 K. 22:24. Deut. 12:8.

Ver. 4. Sanctified. That is, dedicated to God’s service. Ch.—Lit. “of the holy” *sanctorum*. H.—For the use of the sanctuary.—*Pass*, as strangers, (3 K. 8:41) desiring sacrifice to be offered, (Grotius) or who pass in the roll of those who have attained their 20th year, and are obliged to

pay half a sicle. Ex. 20:13, 14. This was the first fund which had been turned to a different purpose by the priests, (C.) under the wicked kings. H.—*Soul*. that is, the ordinary oblation, which every soul was to offer by the law. Exod. 30. Ch.—Or, this was a second *fund* arising from the redemption of vows. Lev. 21:2.—*Lord*. Voluntary contributions, like that of the widow, (Luke 21:2) were also recommended; and Joas sent Levites throughout the land, every year, to collect what they could, for the reparation of the temple. 2 Par. 24:5.

Ver. 5. Order. Heb. “acquaintance.” Let them receive the contributions on the spot where they reside; or, let those who are on duty in the temple take them. C.—*Thing*. Heb. “breach,” *badek*, a term which the Sept. retain. H.

Ver. 6. Temple. It is not known when the king gave his orders; but they were executed with negligence, as they seemed to interfere (C.) with the emoluments assigned by the law to the Levites. 2 Par. 24:5. H.—The latter Jews were obliged to pay half a sicle towards the repairs of the temple. T.

Ver. 8. Forbidden. Heb. Sept. &c. “And the priests consented to take no,” &c. They were also obliged to restore what they had already received. C.

Ver. 9. By the altar, yet *without* the enclosure, that any person might freely put in what he thought proper. 2 Par. 24:8. Priests were still appointed to watch, that no fraud was committed: and they counted the money which the law ordained to be paid. Josephus (Bel. vi. 5.) speaks of many coffers; one might be near the *altar*, and another *out of the door*. M.

Ver. 10. Priest, or his deputy. Paral. C.—*Out*. Prot. “put it up in bags,” (H.) or tied and afterwards weighed it.

Ver. 11. And they. The king and the high priest conjointly. Paral.

Ver. 13. Bowls. Chal. “silver chalices.” The precise import of the Heb. term is not well known. M.—*Lord*. After the repairs were finished, the remaining money, which was very considerable, was however employed for these purposes, 2 Par. 24:14. C. M.

Ver. 15. Faithfully, and corresponded with the trust reposed in them. H.

Ver. 16. Sins. These terms seem to be synonymous, though they may be distinguished. Lev. 4:2 and 5:15. If any one forgot to pay tithes, he

was bound to make full reparation to the priests; (Tostat.) and the money which was given to them by strangers, to offer sacrifice, was not taken from them. C.

Ver. 17. *Then.* After the death of Joiada, the king gave way to the greatest excesses of idolatry, and even murdered the son of his greatest benefactor. Hereupon the justice of God fell heavy upon him; *Geth* was taken, Jerusalem only saved by giving up all the sacred treasures, &c.: yea, the very next year, Hazael returned, routed the forces of Juda, and wounded the king, who on his return to the palace was murdered by conspirators, (C.) to revenge the death of Zacharias. 2 Par. 24:25. Joseph. ix. 8.

Ver. 18. *Joram*, &c. These are accused of plundering the temple, 2 Par. 24:7. But they might make some presents, through ostentation. How many rob the poor, while they erect magnificent altars to the God of the poor! C.

Ver. 20. *Sella.* A flight of steps leading to the temple. H.—The palace was at the bottom of it, and had been built by Solomon. Here Joas was slain in his *bed*. Paral.

Ver. 21. *Josachar*, or *Zabad*, the son of *Semmaath*, an *Ammonitess*, and *Jozabad*, the son of *Semarith*, a *Moabitess*. Par. Both their mothers were of foreign extraction. C.—People have frequently two names.—*Somer* is the father of *Jozabad*. M.—*David*. Achaz was treated in like manner. The fear of this infamy might tend to keep the kings in awe. After death, the kings of Egypt might be accused, and deprived of sepulture, if their crimes deserved it: as many of them were. Diod. i. p. 46. C.—Thus Joas was covered with eternal infamy, after he had begun so well. *Finis coronat opus*. H.

4 KINGS 13

Ver. 1. *Years.* Two with his son Joas, (Usher) or three. Capell. D. See v. 10.

Ver. 3. *Days*, while Joachaz lived, v. 22. M.—Yet Benadad only molested his son. C.—Hazael proved a dreadful scourge in the hand of God, to punish his people, C. 8:12. H.

Ver. 5. *Saviour*, in the person of Joas, (v. 23. Tostat.) after the death of Joachaz, whose repentance preserved him, at least, in this world. H.

Ver. 6. *A grove*, dedicated to the worship of idols. Ch.—Heb. “and the Ascera (grove of Astarte) was standing even in Samaria.” That impure worship had gained ground again, after Jehu was dead.

Ver. 7. *Floor*. Amos (1:3) informs us, that Hazael had crushed the inhabitants of Galaad to death with iron chariots.

Ver. 8. *Valour*, or personal courage, (C.) though he gained no complete victory. The most valiant are not always successful. T.—*Fortiter ille facit qui miser esse potest*. Mart. H.—Joachaz did not quite sink under his troubles. T.

Ver. 10. *Seven*. To complete the number seventeen, (v. 1.) it ought to be “nine” ending. Houbigant, p. 109. See C. 14:23.—*Years*. If Jeroboam reigned in the 15th year of Amasias, and his father in the 37th of Joas, and not in the 39th almost complete, this king would have held dominion eighteen years. Ibid.

Ver. 12. *Juda*, who was the aggressor. See 2 Par. 25:23.

Ver. 13. *Throne*, for ten years, along with his father. From this period the reign of Azarias must be dated. C. 15:1. Usher. C.

Ver. 14. *The illness*. Heb. Sept. and Chal. “of his sickness whereof he also died;” insinuating that he had been before afflicted with this infirmity.—*To him*, probably in the same city of Samaria.—*Wept*. See *how he loved him!* He was concerned for the welfare of his kingdom. M.—*Thereof*. Eliseus had addressed Elias in the same terms. C. 2:12. C.

Ver. 17. *East*, looking towards Galgaad, (H.) which the Syrians occupied. M.—These actions were all significative and prophetical. The throwing of a dart was formerly the mode of declaring war. Virg. *Æneid* ix. Justin (ii.) says, “Alexander first threw a javelin, as against a hostile country.” Thus also the ancients took possession. Varro. V. Max. iii. &c. The people of Andros and Chalcis, sent each a deputy to seize Acanthos, when it had been abandoned by its inhabitants. The man from Andros, perceiving the other before him, threw his dart at the gate, and it was decided that he had thus lawfully obtained possession. Plutarch, q. Græc. Selden, Mare. Claus. iv.—The action of Joas may be considered in both lights.—*Them*. We do not read the particulars of this battle: but it must have been very bloody. One of the three victories (v. 25.) of Joas was probably obtained at *Aphec*, (C.) a place memorable for the victory of Achab, over the same Syrians. 3 K. 20:26. M.

Ver. 18. *Still*. This shewed a degree of remission. H.—It was natural for the king to conclude, that the more he struck the earth, the greater

would be his success; (C.) and the prophet had, perhaps, insinuated as much. M.

Ver. 19. *Angry.* Sept. “grieved.” H.—*Or seven* is omitted in Heb. and Sept. This text proves that God knows what would take place conditionally. T.—*If, &c.* By this it appears, that God had revealed to the prophet that the king should overcome the Syrians, as many times as he should then strike on the ground; but, as he had not, at the same time, revealed to him how often the king would strike, the prophet was concerned to see that he struck but thrice. Ch.—Joas was assured that he should *consume* the Syrians. But this was to be understood, provided he performed this part, (M. T.) and that destruction was not said to be entire. H.

Ver. 20. *Buried him,* near Samaria. M.—He had been chosen by Elias sixty-eight years before, and had lived eleven with him. His perfect character is given, Eccli. 48:13. His double spirit represents the plentitude of grace in Jesus Christ; as his raising the child to life, in such a wonderful manner, denotes his incarnation. The waters of Jericho made sweet, and the healing of Naaman, set before us the virtue of baptism: as the widow’s oil shews the great graces which are bestowed by Christ upon his Church. The children devoured, and the Syrians struck blind, remind us of the perversity and blindness of infidels, who will not acknowledge the truth. Matt. 13:14. We must now see how the bones of Eliseus *prophesied*: 1. By raising the dead to life, as a confirmation of all his former predictions; 2. as proof of a future resurrection, of the virtue of relics, and of the influence of the saints in heaven, whose souls were formerly united to their bodies, and were filled with the Holy Spirit; (S. Cyr. of Jer. cat. xviii. Illum.) 3. in as much as this miracle was a figure of Christ’s resurrection, who raised himself to life, and those who believe in him: (C.) while Eliseus, in the like state of death, had only raised another. H. S. Max. hom. i. de pasc.—*Same.* Sept. Heb. and Syr. “at the coming in of the year;” (H.) or, “the next year.” Pagnin.

Ver. 21. *Eliseus.* His tomb was not in the city, but in a spacious cave, the entrance of which was secured with a stone, according to custom. This was removed in the hurry, and the corpse thrown into the same recess, which had been prepared for the remains of the prophet. Josephus (ix. 8.) relates the history in a different manner, and pretends that robbers having slain a person, threw his corpse accidentally into the tomb of Eliseus. The Rabbins tell us his name was Sellum, and that he died again immediately, because he was a wicked man, which would render the miracle, in a manner, useless. C.—By it God honoured his servant, and convinced the Israelites that

what he had so lately foretold, respecting the Syrians, would undoubtedly take place. M.

Ver. 23. *Time.* Long before the captivity of Babylon, the Israelites had been led captives, to return no more in a body. Some stragglers mixed with the Jews, and inhabited the country under that appellation. It would seem that this was written before the overturning of the kingdom of Israel. H.

Ver. 25. *Israel*, on the east side of the Jordan; (C. 10:33. C.) at least (H.) those which had been taken from his *father*. Jeroboam retook what had been lost by Jehu. M.—Hence both these kings are styled saviours, v. 5. C. 14:27. Salien.

4 KINGS 14

Ver. 1. *Second*, from his being associated in the empire. It was the first of his reigning alone.

Ver. 3. *David. Yet not with a perfect heart.* 2 Par. 25:2.—*Father.* He imitated his early piety, as well as his miserable end. C.

Ver. 4. *But, &c.* All that Amasias did, at first, *was right*, (v. 3.) *but this only.* See 3 K. 22:24. H.—Joas had also left such high places. C. 12:3.

Ver. 6. *Sin.* This is the rule of human tribunals, to which God is not restrained. Salien. Ezech. 18:20. M.—The action of Amasias is commended as something unusual (C.) among princes, who are but too apt to exceed the bounds of moderation (H.) to revenge their murdered parents. C.

Ver. 7. *Edom*, who had rebelled under Joram. C. 8:20. The particulars of this war are given, 2 Par. 25:5. Josephus (ix. 9.) says, Amasias designed also to attack Amalec and Gebal in the same country.—*Pits.* Called the *woody vale*, Gen. 14:8. (M.) south-west of the Dead Sea, (Adric.) or rather to the south of Palmyra, towards Bosra, 3 K. 9:18.—*Rock.* Petra, the capital of the country, formerly called Rekem Arke, or Hagar. Most of the houses are hewn out of the rock. Heb. *Sela* signifies “a rock;” and many think that this was some other place, whence the Idumeans were hurled down, after the victory. Amasias gave it the name of Jectehel, “obedience of God,” in memory of his having obtained this success, in consequence of his having obeyed the prophet, and sent away 100,000, for whom he had paid 100 talents to the king of Israel.

Ver. 8. *Let us see one another.* This was a challenge to fight. Ch. W.—The interviews of ambitious kings are often baneful. H.—Abner said in the same sense, “Let the young men rise and play,” 2 K. 2:14; and Virg. *Æneid* xii. *Inter se coiisse viros & cernere ferro.* Amasias had many reasons to be displeased with the king of Israel. He might justly redemand part of the money, (C.) as he had not employed the soldiers. H.—They had also committed depredations in Juda. Paral. Jehu had slain Ochozias, and many of his relations. C.—Josephus also observes that he now required Israel to return to his obedience, and acknowledge the power of the lawful descendants of David. Sanctius.

Ver. 9. *Thistle.* Heb. *choach*, something prickly; (H.) “a thorn.” Syr.

and Arab. “a plum-tree.” Nothing could be more cutting (C.) than this answer of Joas, to shew the king of Juda how much he despised his power. H.—The ancients were much pleased with such ingenious similes. See Judg. 9:7.

Ver. 10. *Home*, to boast of thy victory, (H.) but do not offer to molest others. C.—God permitted that Amasias should pay no attention to this advice, nor to the prophet who reproached him for adoring the idols which he had brought from *Edom*, 2 Par. 25:14.

Ver. 11. *Saw*, or fought, v. 8. C. 23:29. Bethsames was in the tribe of Dan, (C.) but belonging to the king of *Juda*.

Ver. 13. *Cubits*. Josephus says 300, and that he led Amasias in triumph through the ruins, (Ant. ix. 10.) on the west side, (C.) or on the north. Villalp. M.

Ver. 14. *Hostages*, as he left Amasias, on condition he should pay tribute, (M.) and took “the children of the nobles” (Chal.) to secure his fidelity. H.

Ver. 15. *Valour*. Hence it appears that Juda made a stout resistance, though Josephus would insinuate the contrary.

Ver. 19. *Lachis*, in the tribe of Dan. Some say that the kings resided there twelve years, in a kind of exile. Malvenda.—But the conspiracy only took place in the last year of his reign. Usher, A. 3194.—Some powerful men rose up against him, and the people were displeased with his conduct. M.—But the majority did not approve of his death, so that they granted him the funeral honours, and appointed his son to succeed. C.

Ver. 21. *Azarias*. Heb. *Hazarya*. Sometimes printed more correctly *Azieu*, at others *Azrien*, (H.) by the blundering of transcribers, who have confounded the name of the king Ozihu (*Azieu* or *Ozias*) with that of the priest Ozrichu. (*Azrien*.) Carpzovius maintains that *Azarias* and *Usias* are two names of the same person. Crit. p. 789. But if he should find Carpzovius, Carpzorvius, and Carpzoviu, in the same book, would he not think them the same name erroneously printed? Kennicott, (Dis. i. p. 478.) who observes that the Syr. and Arab. versions have here, as in the sequel, *Uzia*, and S. Mat. (1:8) calls the king *Ozias*, conformably to 2 Par. 26:1. &c. The MSS. also vary. Kennicott.

Ver. 22. *Built*, or rebuilt *Elath*; which gives its name to the eastern branch of the Red Sea. David had possession of all Idumea. Amasias had reconquered a great part, and his son pushed his conquests still

further.

Ver. 25. *Wilderness*, or the Dead Sea, to which place the dominion of Israel originally extended, under Jeroboam I. C.—*Opher*, in the tribe of Zabulon. Ch.—Prot. “which was of Gath-hepher.” H.—We have not all the works of the prophets, nor did they write all their predictions. C.—Here we learn at what time Jonas lived. M.

Ver. 26. *In prison* is not expressed in the original, (C.) which has, “not any shut up, nor last.” Neither those who had strong castles, nor the poorest people, were exempt from suffering. H.—None durst appear. 3 K. 14:10. M.

Ver. 27. *Israel*, like Amalec. 1 K. 15:3. M.

Ver. 28. *To Juda*, or “of Juda;” *Judæ*; (H.) as those strong cities had been conquered by David. The Syr. and Arab. omit this word entirely, and suppose, with many others, that Jeroboam kept possession of these cities. C. T.—*In Israel*, or “to Israel,” over which he reigned. H.

Ver. 29. *Slept*, dying a natural death; though the idolatrous priests of Bethel falsely asserted, that Amos had foretold he should fall by the sword. Amos 7:11.

4 KINGS 15

Ver. 1. *Twentieth*. Houbigant endeavours to shew it should be, “the 14th;” Capellus says, the 17th; (H.) and others have suspected that the number is incorrectly printed. Grot. &c.—But this expedient ought only to be adopted when no other can give satisfaction; and this difficulty may be obviated by saying, that Jeroboam’s reign with his father continued six years, and that after he had held the septre nineteen years alone, Azarias commenced; (C. Usher) or, that there was an interregnum of eleven years, which is not probable. Capel.—*Azarias*; otherwise called Ozias; (Ch.) and this was his real name. Grot. See C. 14:21. H.

Ver. 3. *Lord*. Many laudable actions are specified, 2 Par. 26:4. But at last, forgetting the instructions of the prophet Zacharias, he opened his heart to pride, the bane of great souls, and would arrogate to himself the rights of the priesthood, which brought on his leprosy. C.

Ver. 4. *But*. In this he was not different from his father. C. 14:4.

Ver. 5. *A leper.* In punishment of his usurping the priestly functions. 2 Par. 26:19. Ch. W.—The priests boldly remonstrated with him, but to no effect; till the king perceived himself stricken with the leprosy. Josephus (ix. 10.) says, a dreadful earthquake was felt at the same time, which is supposed to be that mentioned Amos 1:1 and Zac. 14:5; (S. Jerom, &c.) though Usher produces some chronological difficulties against this opinion: but they are founded on error. C.—*Free. Par. apart;* at a distance from all. H.—The like rules were observed in cities, as in the camp. Lev. 13:46. M.—Ozias was in a manner *dead* to all civil transactions; and Isaias (6:1) probably refers to this event. Syr. and Arab. “he remained hidden.” Josephus (ibid.) says, “leading a private life.” Thus aiming at too much, he lost all! H.

Ver. 7. *David: or, Oziaas slept ... and they buried him in the field of the royal sepulchre, because he was a leper, and Joatham, &c.* 2 Par. 26:23. H.—Such an aversion had people for lepers, that they would not even bury them with others. C.—Yet he was treated with some honour. W.

Ver. 8. *Thirtieth.* Usher would place an interregnum of eleven years and a half, after the death of Jeroboam, to make the first year of Zacharias correspond with the 38th of Azarias, during which, he supposes, the troubles mentioned Amos 7 and 8 happened. But this interregnum has no foundation, v. 5. C.—Capellus says it would have lasted above 22 years. He and Houbigant would read, 28th: the latter adds ten years to the reign of Zacharias. The transcriber might easily omit the years, as they end in the same manner as months. Arab. has “six years;” whence we may infer, that the copies formerly varied. The exploits of Zacharias require a longer space than *six months*. Chron. sac. p. 107. 110.

Ver. 10. *Place,* having before taken his measures with the conspirators; (v. 15.) so that he had not to fear the resentment of the people. He cut off the last king of the family of Jehu; (H.) probably at Jezrahel. Osee 1:5. C.

Ver. 14. *Manahem,* general of Zacharias, revenged his death, and then returning to Tharsa, treated it and the neighbouring city, *Thapsa*, with the utmost fury. So Josephus, ix. 11. But his conjectures are to be received with caution.

Ver. 17. *Ten years.* Dating from the time that he was enabled to enjoy the throne in peace, after a struggle of eleven months. Usher, A. 3233. —Phul rendered him this service, having received presents, and one of the golden calves, (Osee 10:6 and 13) besides 1000 talents, v. 19.

Ver. 18. *Days.* During which Jeroboam or Manahem swayed the

seceptre. C.—The Sept. refer *all his days* to the following verse, (H.) which seems to intimate that the tribute was required annually, as may be gathered from the Vulg. *veniebat*. M.—But Phul probably received the talents only once, to indemnify him for his trouble. He was perhaps the father of Sardanapalus, who joined his name, Phul, to his own, Sardan; as Merodach assumed that of Baladan. Isai. 39:1. Profane authors style the father of Sardanapalus, Anacindaraxes, &c. Phul was the first of the Assyrian monarchs who came into the land of Israel, where we shall find them too often in the sequel. He probably repented on the preaching of Jonas, and averted the scourge (C.) which fell upon the city during the reign of his son. H.

Ver. 20. Rich. The lower classes were not perhaps entirely exempted.

Ver. 25. Near. Heb. “may be along with Argob, &c.” who were in the conspiracy. Chal. Sept. &c. C.

Ver. 26. Israel. This book is lost. H.—The Paral. takes no notice of these kings; but relates only the transactions of the kings of Juda after Joas gained the victory; which greatly abridged their power. C. 14:14.

Ver. 27. Romelia. S. Jerom (ep. 142.) places the birth of Romulus in this year, which preceded the famous Olympiads. But Salien differs that event 14 years. A.C. 769. H.

Ver. 29. Assyria, at the invitation of Achaz. C. 16:7.—*Theglathphalasar* is probably the same who is called Ninus the younger, or Thilgam, (Ælian. animal. xii. 21.) by profane writers. He re-established the kingdom of Nineve in part, after the city had been taken, under his father Sardanapalus, by Arbaces, founder of the empire of the Medes, and by Belesus, narbonassar, or Baladan, who reigned at Babylon. Such was the state of the eastern empires at this time. C.—*Aion*, or Ahion, (3 K. 15:20) perhaps the Enan of Ezechiel 48:1. H.—*Moacha*, whither Seba had retreatd, 2 K. 20:14. Heb. *Abel-beth-maacha*.—*Galaad*, comprising all the east of the Jordan. C.—*Nephthali*, to the north-west. H.—Thus the Galileans and Nephthali were transported into Assyria, to repeople it after the late ravages. The tribe in Galaad were fixed on the river Gozan, 1 Par. 5:26.

Ver. 30. In the twentieth year of Joatham. That is, in the twentieth year from the beginning of Joatham’s reign. The sacred writer chooses rather to follow here this date, than to speak of the years of Achaz, who had not yet been mentioned. Ch.—But Joatham reigned only 16 years, (v. 33) so that this was the fourth year of Achaz. H.—Usher says that Osee did not ascend the throne till nine years after the death of Phacee, as he is asserted to have commenced his reign in the twelfth

year of Achaz. C. 17:1. But another difficulty arises from the mention of this 20th year, as Phacee would have reigned 22, instead of 20; (v. 27.) for Joatham only commenced in the second year of Phacee. To reconcile these passages, we may conclude that Osee conspired against the king of Israel in the 18th year of Joatham, gained possession of part of the kingdom in the 20th of the same prince, and of the whole in the 12th of Achaz. C.—The pretended interregnum ought to be rejected, as the murderer of the late king would not delay to ascend the throne. Houbigant adds 10 years to the reign of Phacee, as well as to that of Zacharias: the dates assigned to the kings of Israel being otherwise so much deficient, p. 113.

Ver. 34. *Did he.* Yet he did not imitate his presumption. God gave great success to his enterprises, 2 Paral. 27:2.

Ver. 35. *Gate,* repairing that on the east. Jeremias (26:10) mentions the *new gate*. Joatham also made great additions to the walls of Jerusalem. Paral.

Ver. 37. *Began.* Achaz was much more infested by these princes.

4 KINGS 16

Ver. 2. *When he,* Joatham, “had begun,” *cœpisset*. H.—Thus Junius evades the following difficulty. D.—*Sixteen*, consequently he died when he was 36 years old. As Ezechias was 25 when he came to the throne, Achab must have been a father at 11 (C.) or 12 year of age. Bochart, Dissert. xxiii.—S. Jerom asserts the same of Solomon, and observes, that “many things which seem incredible in Scripture, are nevertheless true.” ep. ad Vital. He, with some others, has recourse to a miracle. Others suppose that Ezechias was an adopted son, or kinsman, or that the numbers are incorrect, &c. But we are assured by respectable authors, (H.) that people have children very soon in the hotter climates. Busbeque (Ep. 3.) says, in Colchis many are mothers at ten years of age; and to convince the incredulous, produce their infants “not much bigger than a large frog.” Albert the Great says he knew one who had a child at 10, and Navarre (ap. Sanchez. Mat. 7:2, 5 disp. 104.) was credibly informed that a similar fact was seen at Naples. Mandesle observes that this is common in India. He says one had lately a child at six year of age, which was there thought remarkable. S. Jerom mentions a boy who became a father at 10, and Sanchez relates that the same happened in Spain. A boy under 12 had a child by a girl of 10, in Provence. Scaliger Elenc. The Romans laws

fix upon the age of 14 for males, and 12 for females' lawfully marrying; (H.) though many examples of people having children before that age are produced by Tiraqueau, 6. conn. 36. Yet physicians require 13 in males, and 14 years complete in females before they are capable of this effect. Genebrard. S. Aug. (de Civ. xv. 11. and xvi. c. ult. and in ps. civ.) maintains that a person of 10 years of age is unfit for generation. C.—*Malitia supplet ætatem*. Achaz was a monster of wickedness. H.—In the first year of his reign, and in the fifth Olympiad, the Ephori were appointed at Sparta under Theopompus, nephew of Lycurgus. Salien, A.C. 759.

Ver. 3. *Fire*, to purify him (or them, Paral. *filios*, all were treated thus. H.) according to the superstitions of the pagans: *omnia purgat edax ignis*. Ovid, Fast. Theod. q. 16. M.—Others believe that the child was burnt to death in honour of Moloch, and in imitation of the Chanaanites. Ps. 105:37. Deut. 18:10. The Carthaginians were required by Gelon, king of Syracuse, to lay aside this most barbarous custom. Phil. apoph. Yet, “infants were publicly immolated to Saturn, in Africa, till the proconsulate of Tiberius, who ordered the priests to be exposed on those same trees which shaded their crimes, as on votive crosses. This the soldiers, my countrymen, who executed the proconsul’s orders, can testify; and still the sacred crime is perpetrated in secret.” Tert. Apol. viii.—How tenacious are people of old errors! H.

Ver. 5. *Then*. In punishment of such enormous crimes, God first delivered Achaz into the hands of Rasin, (2 Par. 28. S. Jer. in Isai. vii.) and afterwards Phacee destroyed 120,000 in one battle, and took 200,000 prisoners, whom the prophet Oded persuaded him to release. Ibid. v. 8. 11. Salien (A.C. 759.) observes that the two kings then joined their forces, and besieged Jerusalem the following year, but to no purpose. H.—Isaias was sent before the siege to encourage Achaz, and to promise the miraculous birth of the Messias, as a sign that he should be delivered: and to convince him of it the more, he foretold that the two kings should be destroyed before his own son should be able to say *father*. Isai. 7:8, &c. Yet as Achaz did not still amend his life, God sent the same kings the following year (M. 3263.) to lay waste the country. C.

Ver. 6. *Juda*. Lit. “Jews,” Judæos, (H.) which is the first time we find this appellation. D.—*Aila*, or Elath, which had been taken by Ozias. C. 14:22. M.—It seems never to have belonged to *Syria*, as it was too far from Damascus. Instead of *Aram*, we should therefore probably read *Edom*, which words in Heb. are extremely similar, and have been often mistaken, (Judg. 11:17. C.) particularly as we find that the *Edomites* took possession of the city. This latter word is indeed *Syrians* in Heb.

&c. H.—Josephus and others maintain that the Syrians seized and kept the place. But they were most likely only invited by the Idumeans to come to their assistance. C.

Ver. 7. *Son*, vassal, or under thy protection. C.—*Save me*. Achaz sinned by this placing his confidence in man, after the prophet had given him such assurance from the Lord. M.—He has soon reason to repent of having brought this proud ally into his dominions, as he proved a great scourge; (2 Par. 28:20) no less than the Saxons did to the ancient Britons.

Ver. 9. *Cyrene*, not in Egypt, where he had no power, but near the river Cyrus, (C.) in higher Media. Josephus.—Heb. “and took it and carried *the inhabitants* captives to Kir,” (H.) whence the Syrians had come originally. Amos 9:7. Arbaces, who had dismembered Media from the Assyrians empire, was now dead, and the king of Nineve had retaken several cities, occupying Rages, &c. (Tob. 1:16. &c.) before Dejoces mounted the throne, and extended the empire of the Medes. Usher.—The people of Sepharvaim lived also on the borders of Media. C. 18:11.

Ver. 10. *To meet*, and congratulate the king on his victory, and perhaps to divert him from proceeding any farther. C.—But it was too late, v. 7. H.—The same year Phacee hastened to defend his dominions, but was slain by Osee. Salien, A.C. 757.

Ver. 11. *Priest*, or pontiff, as no other would have dared to make this innovation. Salien.—He was guilty of a great weakness; as the altar of Solomon had been so solemnly consecrated by God’s presence. All changes in religion are dangerous. The Machabees behaved with far greater respect, with regard to the altar which had been profaned. 1 Mac. 4:45. C.—Isaias (8:2) calls this priest a *faithful*, or competent *witness*, (H.) on account of his dignity, not approving his conduct. Salien.—But he had not erected this altar when the prophet spoke thus to him. D.

Ver. 12. *And worshipped*. Heb. simply, “and the king approached to the altar, and offered on it (13) his holocaust and his meat (or flour) offering, and poured his drink-offering, and the blood of his peace-offerings, upon the altar.” H.—He dedicated it with all sorts of sacrifices, forbidding any other to be used in the temple. But shortly after he shut up the temple entirely. 2 Par. 28:24 and 29:3. He offered sacrifice to idols upon this altar, (Abul.) while the priests made use of the same altar to sacrifice to the true God, (v. 15. M.) unlawfully.

Ver. 14. *And from*. Heb. “from between the *new* altar and the house

of," &c. H.—Achaz had placed his altar before that of Solomon: but he afterwards removed the latter from the right-hand of the sanctuary, to a corner of the court, on the *north* side. C.—In the midst of his distress, he despised God; sacrificed to the gods of the Syrians, as more powerful and victorious than the Lord; pillaged the temple, which he shut up during the remainder of his reign, (H.) and erected altars for himself in all the corners of Jerusalem. 2 Par. 28:24.

Ver. 15. *Morning*, as prescribed in the law. Ex. 29:38.—*King's* ordained for sin: (Lev. 4:22) or instituted by Solomon, who left a fund. H. 2 Par. 8:12. M.—The law says nothing about the king's daily holocaust and *sacrifice* of flour. H.—But it probably was offered after the morning and evening sacrifices. This Achaz calls *his own*, (v. 12. C.) as he had not yet laid aside the practice.—*Pleasure*. Heb. "to inquire about." H.—I shall do what I think proper with it. M.

Ver. 17. *Stone*, all out of avarice, (H.) and contempt of the Lord, who chastized him. M.—He took away the plates of brass, &c. from the doors, (C.) which Ezechias was forced to replace, (H.) afterwards to take down for the Assyrians. C. 18:16. C.

Ver. 18. *Musach*. The covert, or pavilion, or tribune for the king. Ch.—Achaz would not have his ally to be in the court, but placed his throne in the temple. D.—Sept. "and the foundation of the chair he built in the house of the Lord." H.—Heb. "and the (*musac*) covert, or tribune of the sabbath, which they had built in the temple, and the king's entry without, the turned (H.) round (M.) from the temple, for the king of Assur." He despoiled these rich ornaments, to gratify the Assyrian. H.—Solomon had built a most magnificent tribune. 2 Par. 6:13. See C. 11:6. The *musach* of *Juda*, was the pulpit; from which the law was read. Isai. 22:8. The king's tribune was near the eastern gate, which was only opened on the sabbath. Ezec. 46:1. Some believe that the *musach* was a large curtain, suspended over the court, to keep off the sun's beams. Eupolemus speaks of some very magnificent ones, (Euseb. præp. ix. 34. as does also Josephus; such as those which covered the Roman theatres. Others think it was a tent for the priests to take a little rest, or for the door-keepers, or a chest designed to receive the contributions for the repairs of the temple, or for the king to distribute his alms, or a covered throne for him to sit down on. C.

Ver. 19. *Book*. Heb. "in the chronicles;" or, "in the book of the annals." H.

Ver. 20. *With them*; but not in the same sepulchre, on account of his impiety. 2 Par. 28:27. C.—In the 5th year of his reign, the Idumeans harassed the country, and in the 6th, the Philistines took several

towns; (Salien) so that he fell a prey to enemies on all sides, and was memorable for nothing but impiety and disasters. H.—Rome was built, and Numa born, on the 21st of April, in the 9th year of Achaz, and the first of the 7th Olympiad. Salien, A.C. Christ 751.

4 KINGS 17

Ver. 1. *Twelfth.* Houbigant would substitute 14th, to make the dates agree, p. 113. See C. 15:30. H.—Till this time, Osee had been tributary to the Assyrian monarch. Grotius.—Heb. may be, “in the 12th year ... Osee ... had reigned ... nine years; which his true. C.—He reigned so long afterwards, v. 6. H.

Ver. 2. *Him.* The Jews say, that he did not hinder his subjects from going to Jerusalem to adore. One of the golden calves had been sent away by Manahem. Osee 10:5. C.—Yet under the less wicked king the nation is destroyed, as their crimes were come to the height; and Osee had not sufficient virtue to suspend the stroke of divine justice any longer. H.

Ver. 3. *Salmanasar,* who is called Salman, or Salomo; (Osee 10:14) and Enemassar, in the Greek of Toby. The Tyrians relate that he took many of their towns, but that Tyre sustained a siege of five years. Joseph. ix. 14.

Ver. 4. *Sua;* probably Sabachon, king of Ethiopia, who made himself master of Egypt, and burnt king Bocchoris alive. Herodotus (ii. 137.) calls him Abacus. Jocquelot thinks that Sethon is meant, and that he was invaded by Sennacherib on account of this league with Osee. C.—*Prison*, after he had taken the city, (H.) which held out three years. This great city was then reduced to a heap of ruins, and so continued till after the captivity of the Jews, (1 Esd. 4:17) when it began to be peopled again. The inhabitants revolted against Alexander the Great, who placed Macedonians in their city, and gave the territory to the Jews. It was afterwards seized by the kings of Egypt and of Syria. But Hyrcan retook it, and levelled it with the ground. Gabinius built another town here, which bore his name till Herod greatly enlarged it, and called it Sebaste. C.—The prophets describe the distress of Samaria. Osee 10:4 and 14:1. Mic. 1:6. Jer. 31:5.

Ver. 6. *Medes.* See C. 16:9. The great maxim and policy of these nations, was to transport the conquered nations to a distant country, in order to prevent any revolts. C.

Ver. 9. *Offended.* Heb. “They concealed (or spoke secretly, H.) words, which were not right before the Lord:” (C.) being guilty of hypocrisy or of blasphemy. H.—*Watchmen:* the meanest huts. T.—All was contaminated. C.—Towers were erected to guard the flocks from thieves. 2 Par. 26:10. M.

Ver. 10. *Groves.* Heb. *Asherim*, Astarte or Venus, to whom “the groves” were consecrated. C. 21:7. and 23:4. C.

Ver. 11. *Removed* by the sword, (M.) or by flight. H.

Ver. 12. *Abominations.* Heb. *gillulim*, “idols of dung.”—*Thing.* Lit. “word.”

Ver. 13. *Seers.* See 1 K. 9:9. M.—God never ceased to admonish the rebels. H.—Jer. 25:5. M.

Ver. 15. *Testimonies.* The ceremonial law was in memory of some great transactions, as the sabbath was of the creation; and the whole law was given with great solemnity, in the presence of witnesses. C.

Ver. 16. *Heaven:* sun and moon; and the stars, which were like the soldiers of the two former. This expression is very common in Scripture.

Ver. 17. *Fire.* See C. 16:3.—*Delivered.* Heb. “sold,” 3 K. 21:20. 1 Mac. 1:16. C.—*To provoke.* This was the consequence of their wickedness. W.

Ver. 18. *Sight,* as objects of horror, cast away from the temple, and from the promised land.—*Tribe,* or kingdom. See 3 K. 12:20. Israel began to be rejected by God, when the schism took place. H.—It was entirely lost, when Salmanasar took the people into captivity. Some few were left; and these formed a part of the kingdom of Josias, on their returning to the service of the true God, (2 Par. 24:6) while others fled into Egypt. Osee 8:13 and 9:3. C.

Ver. 23. *Day.* If Esdras was the author of this book, as it is very probable, this observation would tend to show how much more favourably the Jews were treated than the kingdom of Israel, which was still, for the most part, in captivity. C.

Ver. 24. *King,* Assaraddon, who led away the remnants of Israel, and fulfilled the prediction, Isai. 7:8. D.—*Babylon,* or the territory. These people had been lately conquered from the Babylonian empire, from Syria, &c.—*Cutha:* the greatest part were from this city; so that the Samaritans were afterwards called Cutheans.—*Emath,* on the Orontes.

—*Sepharvaim*; or the Saspire, near Media. C.—We find several other places mentioned, 1 Esd. 4:9. H.

Ver. 25. Lions. The Sam. Chronicle says the fruits, though beautiful to the eye, were of a poisonous quality; and Josephus, as usual, (ix. 14.) alters the text, saying that the people were afflicted with pestilence, and the oracle being consulted, told them to worship the High God; on which account, they desired the king to send them a priest. C.—These nations had not been accustomed to *fear the Lord* in their own country; but God was more offended when they exercised their idolatrous worship in that land, which he had chosen in a particular manner for himself. M.—He suffers wickedness and infidelity to prevail to a certain point; but when his patience is exhausted, (C.) all nature fights for him against the wicked. H.

Ver. 26. King: Assar-adon. 1 Esd. 4:2. They did not send as soon as they came into the country.—*Land.* They reason according to their false notions, as if a plurality of gods were not incompatible: and all would go on well, if each were served according to his will. On the same principle, they united the worship of the true God with that of idols, (C.) as had been done before by the Israelites. M.—Yet God having shewn that he could have forced them to comply, (Tostat.) was pleased to remove the scourge; as if he preferred that imperfect worship rather than to suffer pure idolatry to reign. Genebrard.

Ver. 27. Let him. Heb. Chal. Sept. “them go.” Probably more went; but *one* was of superior dignity. He might have been priest of the golden calves, as none of the priests of Jerusalem had yet been taken. Hence he taught the Cutheans to join the worship of God with that of idols. Some think that no part of the Scripture was used among them, till the building of the temple by Sanballat, on Mount Garizim: (Le Quien, Antiquite. v. 13.) but this is extremely improbable. How should he pretend to teach the law without the books of Moses? H.—The Samaritans have retained the Pentateuch in the Phœnician character, while the Jews have insensibly adopted the Chaldee, during their captivity. On some occasions, these people have boasted of their descent from the patriarchs. Jo. 4:12 and 20. But in times of danger, they have confessed their true origin. Joseph. ix. fin. and xii. 5.

Ver. 28. Bethel. Garizim was not then honoured with the temple, as the Samaritans would pretend. Chron. They wished to join in building that at Jerusalem, under Esdras. C.—*Lord.* Collins would make us believe, that the Samaritans continued “for a long time” without the Pentateuch, and all “heathens for many ages.” But the first supposition “is to me incredible,” says Kennicott; and Hottinger himself allows,

that the priests did bring back a copy of the law “exactly corresponding with the autograph of Moses.” Exert. p. 8. And as for the Samaritans being heathens, Prideaux, whom this infidel writer quotes, (H.) says, “consistently with his Bible, that they continued in that gross idolatry of worshipping other gods *in conjunction with the True*; which last words are very unfairly omitted.” Kennicott, Diss. ii. p. 115.—This was the true origin and state of this mixture of nations, who were sent to cultivate the lands of Samaria. H.

Ver. 29. *Dwelt.* This impure service did not deserve a mitigation of the late chastisement. But God often punishes in this world (H.) to manifest his glory, (Jo. 9:3) and spares to display his power (C.) and goodness. H.—He had sufficiently convinced these nations of his dominion over all.

Ver. 30. *Socoth-benoth*, “the tents of young women,” who prostituted themselves once in their lives at Babylon, in honour of Mylitta. Herod. ii. 199.—*Nergel*, “light.” C.—The Pyreia (H.) of the Persians are famous in history. Strabo xv. Selden, Synt. ii. 8.—*Asima*, like an ape, goat, &c. C.

Ver. 31. *Hevites*, who came from Ava.—*Nebahaz*. “Nebo the seeing, or living and possessing.” Nebo was a famous idol of Babylon.—*Tharthac*; perhaps Sar, (prince) Sak, or Sesac, (Jer. 25:26 and 51:41) the sun, &c.—*Adramelech*, “the magnificent king,” and *Anamelech*, “the king of clemency,” may denote the sun and moon; as these were the divinities commonly adored in the East, under various names. The same victims were offered to these as to Moloc and Saturn; whence we may infer, that they were the same idols. S. Jerom translates the work of Eusebius on the Heb. (C.) and places without any disapprobation of his opinion, that Socoth-benoth, &c. were the names of towns, which the people built in Samaria. H.

Ver. 32. *Worshipped*, or appeared to worship: for true religion admits of no false god. W.—*Lowest*. This expression sometimes means the most noble. H.—But the priests were chosen from the midst of the people, without examination. They employed the priest, whom the king had sent for the worship of the true God, whilst others were appointed to serve the idols. C.

Ver. 34. *His ceremonies*. Heb. “they fear not the Lord, neither do they after their statutes.” Prot. H.—This involves a sort of contradiction, unless we explain it of the Israelites; thought they had not been mentioned before. There is a confusion in the original text; and v. 41 seems to require that we should understand it in this manner, as the Cutheans could hardly be blamed for neglecting a thing of which they

had before no knowledge. The Israelites are justly blamed for obstinately continuing in their prevarication, even in the midst of their captivity. The Syr. and Arab. translate, “The Israelites have been forced to leave their country, because they have abandoned the Lord; and they have not obeyed his laws, his precepts, and his ordinances, which he gave to,” &c. Many adopt this explanation. Jun. Vatab. &c. C.—Sept. make these people unite the true and the false worship, as v. 41. “They did according to their judgment. These fear, and do according to their justifications (δικαιώματα) and decision; and according to the law,” &c. H.

4 KINGS 18

Ver. 1. *Third*, far advanced, as he was associated by his father in the last year of his reign, (C.) or three years before its termination. D.

Ver. 3. *Good*; opening the temple, celebrating the Passover with extraordinary magnificence, &c. He had invited people from all Israel, and at their return they broke many statues. Ezechias provided for the subsistence of the Levitical tribe, by ordering the laws to be put in execution in their favour. 2 Paral. 29 and 30.

Ver. 4. *Groves*. The people were now more obedient, being terrified at the chastisement of Israel, (C.) though Samaria was not taken till the sixth year of this good king; who carried his reform rather than most of his predecessors, (H.) in destroying the high places which had been unlawfully (C.) retained, as consecrated to the true God. See v. 22. H.—Yet Josias had still some to remove. M.—*Nohestan*; that is, *their brass*, or a *little brass*. So he called it in contempt, because they had made a god of it. Ch.—Before, this image had been treated with due respect. When any relic or image becomes the occasion of abuse in the Catholic Church, it is thus taken away, or the error is otherwise corrected. See S. Aug. de C. x. 8. Ser. 14. de Verb. Ap. &c. W.—Some of the ancients assert, that Ezechias suppressed many books of Solomon, on account of similar abuses. But this seems not to be well attested. We know that he made a collection of some of some of his sentences. Prov. 25:1.

Ver. 5. *Like him*. Ezechias was remarkable for many excellent qualities. Yet we must not push these comparisons too far, contrary to the intention of the sacred writers. The same eulogium is given to Josias, (C. 23:25) and David seems to be preferred. C. 19:34. These three are particularly commended. Eccli. 49:5. C.—Their virtues were

certainly different in some respects. T.

Ver. 7. Wisely. Heb. “with success.” Syr. &c. “he was victorious wherever he went.”—*Rebelled.* The Assyrian assumed an undue authority in consequence of the words of Achaz, (C. 16:7) and arrogated to himself the authority of doing what he pleased with the people, v. 32. Ezechias having formed various alliances, judged it necessary to make some resistance. Yet the prophet Isaias (30:1) complains of his applying to the Egyptians. C.

Ver. 8. City. Thus he punished them for their late invasion. 2 Par. 28:18.

Ver. 9. Samaria. The same history is given, C. 17:3. C.

Ver. 11. By the rivers. Gozan was the name of the river, as above; (H.) so that Salien suspects it should be *fluvii*, “of the river.” M.

Ver. 13. Sennacherib's expedition in Egypt and Asia are mentioned by Herodotus (ii. 141.) and Berosus, (Joseph. x. 1.) but they do not say that he passed farther then Pelusium, (C.) the frontier on the Egyptian side of Palestine. H.—These expeditions might have been performed in less than eight months, during the 14th year of Ezechias, who fell sick, perhaps soon after the ruin of Sennacherib's army. C. 20:1. Isaias (10:28) represents the Assyrian proceeding from Gabaa towards Egypt, and thence he *ascended* to attack the cities of Juda, (v. 25.) Manresa, (Mic. 1:15.) &c. While he was before Lachis, Ezechias, dreading the horrors of war, purchased a peace: but the tyrant soon after sent to require him to surrender at discretion; and in the mean time he went to besiege Lebna, where his envoys found him, having received no answer from the king of Juda. The haughty Assyrian being obliged to go to meet the king of Chus, sent insolent letters to Ezechias; but the latter was assured that all his menaces were to be despised, and on the same night that Sennacherib left Lebna, the angel destroyed 185,000 of his men. It is thought that the siege of Lachis did not take place till three years after Sennacherib had come into Palestine, and after he had spent that time in attacking Egypt, C. 19:24. Joseph. x. 2. and 3. —He attempted afterwards to take the southern cities of Juda, in order to cut off all communication with Egypt; as Nabuchodonosor, Holofernes, and Eupator probably intended to do. Jer. 24:7. Judith 6 and 7. 1 Mac. 6:31. C.—*Offended*, and been imprudent. M.—*Gold*, so that the value of each was equal. D.—Josephus reads, “or thirty,” as if that quantity of gold would suffice. H.—The *talent* contains 3000 sicles. M.—The heart of Ezechias fainted at the approach of so great an army, though he had before made the greatest preparations. C. 20:2. 2 Par. 32:5. Eccli. 48:19. T.

Ver. 16. *On them.* All must go to meet the exigencies of the state. Grot. Jur. ii. 5.—The doors of temples and palaces were frequently adorned with the most precious metals, as Homer describes the palace of Alcinous; (Odys. H.) and Tavernier (vii. 12.) speaks of some mosques in Persia, the doors of which are covered with plates of silver. See Joseph. Bel. vi. 6.

Ver. 17. *Tharthan*, or *Thathanian*, (1 Esd. 5:3) and in the Greek of Isa. 20:1 means “the president of tributes,” or presents. The two other names denote “the chief eunuch,” and “the chief butler,” and are not proper names. These officers were sent at the head of a *strong army* to Jerusalem.—*Field*, by the torrent Cedron, to the east. There they defied the king, or perhaps endeavoured to persuade him to come out, that they might seize his person. C. They came in a military capacity, rather than as ambassadors.

Ver. 18. *House.* Josephus says, “procurator of the palace or kingdom.” H.—The house often refers to the temple, when placed without any explanation. Isai. 22:15. C.—Eliacim was prefect of the prætorium, (Salien) or grand master of the palace. He was richly dressed, and possessed a great authority over the people.—*Scribe.* See Judg. 8:14. This Sobna, according to S. Jerom, is different from the one who was over the house in the days of Manasses, before Eliacim was restored to his office, (C.) unless he also was a different person. T.—The Jews say Sobna was deprived of his dignity, on account of his having betrayed the lower city to Sennacherib. See Isai. 22:21.—*Recorder*, or chancellor, &c. 2 K. 8:16. C.

Ver. 20. *Counsel.* Heb. “Thou sayest (*but they are but* vain words) I have counsel and strength for the war.” Prot. H.—You have vainly boasted. C.—Isai. 26:5. C.

Ver. 21. *Pierce it.* He alludes to the reeds which grow on the Nile. See Delrio, adag. 210. Egypt had been already greatly harassed in the expedition of Sennacherib, so that no succour could be expected thence. C.

Ver. 22. *Jerusalem.* Many were perhaps displeased at this injunction, and Rabsaces endeavoured to excite them to revolt, and insinuates (C.) that the king had made God his enemy, (H.) and must expect punishment from him. Theod. in Isai. xxxvi. 5. He perhaps was ignorant that these altars were contrary to his law. M.—Yet the Jews say that Rabsaces was son of Isaias, (ap. S. Jer. bib.) or a Samaritan.

Ver. 23. *Over.* Josephus insinuates that it is a challenge to fight, and that Rabsaces was so confident of victory, that he made this

contemptuous proposal, (H.) knowing that the subjects of Ezechias were not good horsemen, (C.) or that they were comparatively (H.) so few in number. M.—Heb. “agree, *or* give pledges to my master.”

Ver. 25. *Destroy.* Prosperity renders a man insolent, and the passions blind him. Rabsaces interprets success to be a sure proof of the divine approbation, and thus attempts to justify all the excesses of his master. C.—God only used Sennacherib as a rod to chastise his people. M.—The most wicked often represent themselves as the executioners of God’s will, and attribute their ambition to his decrees. H.—God did not order the Assyrians to destroy the land: he rather threatened to destroy them. Isai. 37. 2 Par. 32. W.

Ver. 26. *Syriac*, or Chaldee language, which was spoken at the Assyrian court, 1 Esd. 4:7. Dan. 2:4. Rabsaces was acquainted with both the languages; as the Jews say he was an apostate, which they infer from this passage, and from the legates tearing their clothes when they heard him blaspheme; as they pretend this was only done when blasphemy came from the mouth of an Israelite. Grotius.—But these reasons are very weak. C.—The like was practised when any thing terrifying was heard, v. 37. H.—The reasons why the legates desire Rabsaces not to speak in a language which the common soldiers understood, was to prevent them from shewing their indignation by shooting at him, or out of fear, lest they should be induced to cause some sedition. M.

Ver. 27. *With you.* Insolent bravado! whence some have inferred the probability of pigeons’ dung being really eaten. (C. 6:25.) C.—Rabsaces threatens them with all the horrors of famine, so that they shall eat such things, if they refuse to give up the city. M.

Ver. 29. *My.* Heb. and Vat. Sept. “his (Sennacherib’s) hand.” But the other reading of the Syriac, &c. is more natural. These words do not occur Isai. 36:14.

Ver. 31. *Advantage.* Heb. “make a blessing,” or present. C.—Chal. and Syr. “peace.”

Ver. 32. *Till.* Sennacherib will remove you to another country, but it will be as good as this. He requires you to surrender at discretion. C.—*Deliver us.* This will not be in his power, no more than it was in that of the other tutelary gods. M.—Infidels and heretics are very foolish thus to compare their delusions with God, and his holy religion. W.

Ver. 34. *Emath*, Emesa.—*Arphad*, or Arad, an island and city on the continent, (C.) near Tyre.—*Of Ana*, &c., “of,” is not expressed in the

Vulg. (H.) and it may be explained as if Ana and Ava were idols of Sepharvaim. M.—But they are commonly supposed to be cities. H.—*Ana* is probably a city (D.) built on both sides of the Euphrates, four days' journey from Bagdat. Isaias does not specify these cities in the parallel passage, but they are found in the letter addressed to Ezechias, Isai. 37:13.—*Samaria*, or the inhabitants who had come from distant parts, and had perhaps revolted. We do not however find the Sennacherib had conquered them, nor does he pretend that all these conquests were made by himself. C.—He gives part of the honour to his ancestors. C. 19:12. 2 Par. 32:13. But he asserts that all the gods of the respective countries of Samaria, &c. had yielded to his superior force. H.—Strange infatuation in a man who looked upon the idols as gods! They are in effect nothing. 1 Cor. 8:4. But as their votaries were of a different persuasion, ought they not to have acted and spoken consistently? Yet Suetonius (Caius, c. 5.) informs us, that “on the day when Germanicus died, the temples were stoned, the altars of the gods overturned, the domestic lares thrown out by some into the open air;” all to express their grief and indignation at the gods, for not preserving his life. H.

Ver. 36. *The people.* The three legates, (C.) Isai. 36:21. *And they held their peace.* H.

Ver. 37. *Rent*, as was customary on such dismal occasions. Joakim is reprehended for not shewing this mark of consternation, when he heard the dreadful predictions of Jeremias, 36:24. C.

4 KINGS 19

Ver. 3. *Blasphemy.* The enemy insults over us (C.) and over God. H.—*Birth.* Heb. “the mouth of the womb.” Vatab.—This comparison shews the utmost distress to which the people of Jerusalem were reduced. Any great anguish is denoted by a *woman in travail*. Deut. 2:25. Ps. 47:7. Homer (Iliad A) thus describes the uneasiness of Agamemnon. C.—Ezechias found himself unable to contend with the Assyrian, though he wished to do it. M.—Without courage, all hope of escaping is lost. D.

Ver. 4. *It may.* Lit. “if perhaps the Lord hear.” H.—*Found.* After such devastation has been made in the country, particularly by carrying away the ten tribes, (C.) Ezechias recommends the kingdom to the prayers of the prophet; as we are exhorted to have recourse to the intercession of the saints. H.

Ver. 7. *Upon him*, so that he shall be eager enough to return, (C.) being filled with consternation at the approach of Tharaca, (M.) and at the destruction of his men by an angel, v. 35. H.—Lachis and Lobna were both in the mountains of Juda, to the south of Jerusalem. Jos. 10:31. C.

Ver. 9. *When he*, Sennacherib, though it would seem to refer to Rabshaces. H.—*Tharaca*, called by Thearchon by Strabo, (i. and xv. p. 653.) extended his conquests as far as the pillars of Hercules. Megasthenes.—The Egyptians seem to have called him Sethon, and assert that the god (Vulcan) appeared to him on the approach of Sennacherib, assuring him of his protection. He encamped near Pelusium, where the enemy's army on its arrival was infested with rats, which destroyed their armour, and made them an easy prey. Herodot. ii. 141. It is probable that Taphnes, near Pelusium, was the capital city of Tharaca. Isai. 18 and 30:4. He does not appear to have joined battle with Sennacherib, whose army was destroyed on its march (ib. 10:24) the very night that the prophet promised Ezechias a deliverance.

Ver. 12. *Gozan*, in Less Armenia; *Haran* and *Reseph* in Palmerene Syria. *Thelassar*, or Syria. They were nations not very remote. See C. 18:34. C.

Ver. 14. *Before the Lord*, to move him to revenge his own cause, (H.) and to shew that he looked upon the Lord, as a father, with the utmost confidence (M.) and resignation. He spreads the blasphemous letter (H.) before the ark, which was the special place for prayer. W.

Ver. 15. *Earth*. He attempts to make some reparation for the blasphemies which had been uttered (C.) and written. H.

Ver. 16. *Unto us* is not in Heb. or Sept. D.—*God*, as if he were not able to deliver us. M.

Ver. 21. *Virgin*. The few who adhere to the Lord despise all idols and their votaries. W.—*Of Sion* and *of Jerusalem* may denote those places. Towns and provinces are often represented as women: the daughter of Babylon, the daughter of the sea, mean Babylon and a maritime town. Perhaps this comparison is used through tenderness and affection for a place. C.—Even the most timid female would shortly despise the fallen tyrant. H.—*Wagged*, out of contempt, or in a threatening manner. Ps. 21:8. Mat. 27:39. M.

Ver. 22. *Of Israel*. This title is often found in Isaias; 45:11. and 47:4. &c.

Ver. 23. *Carmel*. A pleasant fruitful hill in the forest. These expressions are figurative, signifying, under the names of mountains and forests, the kings and provinces whom the Assyrians had triumphed over. Ch.—He must have passed by Libanus, and might boast of this exploit. Other proud words to the same purpose are mentioned Isai. 10:9 and 33:9. He had made himself master of Mount Carmel, as well as of Libanus. C.

Ver. 24. *Strange waters*, which did not run in my original dominions, (H.) or which were found by opening springs before unknown.—*Shut-up*, with mounds of earth, or in the banks of rivers. The army of Xerxes is said to have drunk whole rivers dry. We might also translate, “I have dried up the waters, which served as ramparts for cities.” Thus Cyrus diverted the streams of the Gnidus, and of the Euphrates. Heb. also, perhaps most literally, “I will dry up the rivulets of Egypt.” See Isai. 19:6 and 37:25. C.—Prot. “all the rivers of besieged places.” H.

Ver. 25. *I have formed it*, &c. All thy exploits, in which thou takest pride, are no more than what I have decreed; and are not to be ascribed to thy wisdom or strength, but to my will and ordinance: who have give to thee to take and destroy so many fenced cities, and to carry terror wherever thou comest.—*Ruins*. Literally, “ruin of hills.” Ch.—Prot. “Now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.” H.

Ver. 26. *Of hand*. Heb. “short, (C.) or contracted in hand,” or power. This does not add to the glory of Sennacherib; and if the enemy had been less valiant, the victory was still to be attributed to God. H.—The Assyrian found but little resistance. C. 18:13.

Ver. 27. *In*. All thy actions. M.—*I knew*, or disposed of, for wise purposes. Nothing shews more forcibly the dominion of God, even over the most impious. They cannot frustrate the divine decrees.

Ver. 28. *Ring*, or hook, like that with which fishes are taken. C.—*Bit*. Prot. “bridle,” (H.) or a sort of muzzle. M.—I will treat thee like a furious beast.—*Camest*, without having effected what thou hadst designed. H.

Ver. 29. *O Ezechias* is not in Heb. or Sept.; but they shew the sense. H. —*Second*, which was a sabbatical year. Usher. T.—We elsewhere find signs given as a proof of past events, and that they were from God, who enabled his prophet to foretell both. Ex. 3:12. Isai. 8:4. Thus three things are proved. 1. That the prophet is truly animated with the divine spirit. 2. That God is the author of the miracle. 3. As also of the sign which follows it, particularly if the sign be likewise miraculous. It

was of the utmost importance that the people should be convinced that all proceeded from the hand of Providence, in the overthrow of Sennacherib. C.—*Such things*. Isaias (37:30) specifies *apples*, as they also supplied the people with food. M.

Ver. 30. *Upward*, like a fruitful tree. H.

Ver. 31. *Sion*. These shall repeople the land. In a higher sense, the Christian Church was propagated by the few Jews who believed. C.—*Zeal*, or ardent love. M.—*Of hosts*, is added in the Prot. version, as being deficient in the Heb. H.—It is found in several MSS. Kennicott.

Ver. 32. *About it*, as was then the custom in besieging cities. Josephus and others suppose that Sennacherib's army was destroyed before Jerusalem. But it seems more probable it fell on the road to Egypt, v. 7. The camp, which is still shewn, might be that of Rabsaces. C. 18:17. C.

Ver. 33. *Return*. Sennacherib's life was spared for a time, that he might be covered with ignominy the longer, and suffer a more disgraceful death. H.

Ver. 34. *Own sake*, who have chosen this city for my sanctuary. M.—*David*. Here again we behold the influence of the saints with God.

Ver. 35. *Night* following the prediction of Isaias, (C.) or that memorable night which would be so terrible to the Assyrians after three years, v. 29. Thus we read, *in that day*, &c. Isai. 27. M.—*The exterminating angel*, (Ex. 11:4. C.) an evil spirit, (Ps. 77:49) or the guardian of the synagogue. Abulensis.—*When he*, Sennacherib. Heb. &c. “when they,” his few attendants who were spared to announce this judgment; (Isai. 37:36. C.) or when the inhabitants of Jerusalem *arose*. H. It seems the carnage was effected without much noise, (C.) by fire (Rabbins) or by pestilence. Josephus. M.

Ver. 37. *Nesroch*. Josephus calls both the idol and the temple Araskes. Sennacherib persecuted the Israelites for 45 (Greek 55) days. Toby. 1:21.—*Sons*, as the Jews suppose they were destined for victims by their father, and got beforehand with him. S. Jer. in Isai. x. C.—*Armenia*. So the Prot. translate *Ararath*, (H.) where Noe's ark rested. This nation has been esteemed very warlike, and has always asserted its liberty.—*Asarhaddon*. His two elder brothers were excluded, on account of their parricide. Joseph.—This prince is called *Sargon* in Isai. 20:1 and *Achirdon* in Toby 1:24.

4 KINGS 20

Ver. 1. *Days*, before the destruction of Sennacherib's army; (v. 6. M.) though some suppose that Ezechias was afflicted with sickness, because he had not shewn sufficient gratitude for his deliverance. 2 Par. 32:24. Euseb. and S. Jerom in Isai. xxxix. C.—But it might be sent only to purify him the more, &c. M.—He fell ill the same year that the Assyrian invaded his dominions, v. 6, and C. 18:13. The nature of his disorder is not fully known. It was probably an abscess, (C.) brought on by a fever; or an ulcer, for which the things which promote suppuration, are always proper. Thus God teaches us to make use of natural remedies, yet so as to place our whole confidence in him. H.—Others think it was a pleurisy, (John 21. Thesaur. 26.) or a quinsy, (Barthol.) or the pestilence, &c. C.—*Unto death*, of an illness, which would naturally have proved mortal; as that of Benadad was the reverse. C. 8:10.—*Not live*, very shortly; though he does not express the time. We should always bear in mind this awful warning. H.—The prediction was conditional, like that of Jonas; (3:4. C.) otherwise it would have been sinful to strive to render it ineffectual. E.

Ver. 2. *Wall*, towards the temple; (Chal. &c.) or that he might be less distracted, and indulge his grief without restraint.

Ver. 3. *Before thee*. The saints of the old law frequently mention their good works, (Ps. 7:9. &c. 2 Esd. 13:14) which is less common in those of the new. When God rewards our good works, he only crowns his own gifts. C.—Ezechias had sincerely desired to please God, though he might have given way to some imperfections, v. 1. H.—*Weeping*; because he thought that the Messiah would not be one of his posterity, as he had yet no children. C. 21:1. S. Jerom.—The saints of the Old Testament could only be received into Abraham's bosom. We may *be with Christ* immediately after death; so that it is far less terrible. Phil. 1:23. H.

Ver. 4. *Court*. Heb. *her*, "city;" but in the margin, (C.) *etsor*. Sept. αὐλή, "hall," or *court*, is retained, and followed by the Chal. C.—Prot. "the middle court." H.

Ver. 5. *Day*, dating from the time when Isaias spoke. Tostat.—This shewed that the cure was miraculous, and not effected by natural remedies only. T.

Ver. 6. *Assyrians*. It is commonly supposed that this alludes to Sennacherib. But it might refer to his son, who was sending an army. Isai. 20:1. We ought not to alter the scriptural order of the

transactions, without cogent reasons.

Ver. 7. Figs; dried. They are very serviceable in various disorders of the throat, to mullify, &c. Pliny xxiii. 3. Aldrov. ii.—S. Jerom (in Isai. xxxviii.) acknowledges that they might help to removed the disorder. Grotius is of a contrary opinion; (C.) and this would enhance the miracle. See Vales. xxxix. M.—At any rate, the discovery of this remedy to the prophet, and its sudden efficacy, were miraculous. C.

Ver. 8. Signs. He is not incredulous, but gives the prophet an occasion of declaring by what authority he spoke thus.

Ver. 10. Lines, according to the usual course of the sun. An instantaneous motion of this kind would, in reality, be as difficult, as the retrogradation. But it might not strike the people so much. H.—Some take the lines to designate hours. But the sun is never up twenty hours in that country; and it must have been at such a height, as that it might appear visibly to recede, or to go forward, ten lines. We may therefore suppose, that they consisted only of half hours, (T.) or less. C.—If the retrograde motion were instantaneous, as Cajetan believes, the day would only be five hours longer than usual; (M.) but if otherwise, it would be ten; as the sun would occupy five hours in going back, and as many to regain its former station. T.—Usher supposes that the night was as much shortened, that so astronomical observations may still be verified without any confusion. But that would introduce a fresh miracle. Some assert that only the shadow went back, without any derangement in the heavenly bodies. Spinosa laughs at the ignorance of those people, who mistook the effects of a parhelion for a miracle. This author may boast of his superior knowledge. But how came the sages of Babylon (v. 12.) to be unacquainted with such a natural cause? How came it so opportunely (C.) at the time appointed by the prophet? What improbable explanations are not those forced to admit, who deny to the Almighty the power of changing his own works! H.—The silence of profane historians respecting this miracle, is of little consequence. Herodotus (ii. 142.) seems to hint at it, as well as at that under Josue; (x.) being informed “by the Egyptians, that during 10340 years, the sun had risen four times in an extraordinary manner. It had risen twice where it ought naturally to set, and had set as often where it should rise.” He might have said more simply, that the sun had twice gone back. See Solin, 45. C.—S. Dion. Areop. ep. 7. ad Polycarp.—This last author thinks that this day was twenty hours longer than usual, supposing that the lines designate so many hours, and that the sun kept going back for ten hours. W.

Ver. 11. *Dial.* Heb. also, “steps.” S. Jerom confesses that he followed Sym. in Isai. 38:7. Whether this dial resembled one of ours, (Grotius) or was made in the form of steps, (S. Cyr. hom. 3, in Isaïas, &c.) or rather of a half globe, (C.) after the Babylonian fashion, (Vitruv. ix. 9.) is not clear. Some have asserted that hours were not known to the Hebrews, before the captivity. Usher, A. 3291.—But Toby, (12:22) who wrote at Nineve, under the reign of Manasses, clearly speaks of them. The Egyptians pretend that they invented water hour-glasses. But the invention of dials is attributed to the Chaldees, from whom Anaximander introduced them among the Greeks, under the reign of Cyrus. He died A. 3457.—*Achaz* had much to do with Theglathphalasar; (C. 17:8) and probably obtained this curiosity from the same country. In more ancient times, people measured time by the length of their shadow, and were invited to a feast at such a foot, in the same manner as we should invite for such an hour. Palladius, Rustic. xii. C.—Till the year of Rome 595, when Nasica dedicated the first water hour-glass, the Romans knew not how the time passed on cloudy days. Pliny vii. 60. Vitruvius ix. 9.—Grotius supposes that the dial of Achaz was a concave semicircular gnomon, in which a globe was placed, the shadow of which fell on twenty-eight lines. D.

Ver. 12. *Berodach*, or *Merodac Baladan*. Isai. 39:1. C.—The latter was his father; the famous Nabonassar. D.—*Letters*, or *books*. Isai.—*Sick*. They came to congratulate him on his recovery, and also (M.) *to inquire of the wonder that had happened upon the earth. God left him that he might be tempted, and all things might be made known that were in his heart.* 2 Par. 32:31. H.—If this embassy took place after the fall of Sennacherib, the king of Babylon might thank Ezechias for having stopped the career of that ambitious monarch, from whom the former had every thing to fear. C.

Ver. 13. *Rejoiced*, at being honoured by so great a prince, (M.) who afterwards defeated Asarhaddon. T.—Heb. “hearkened unto them.” But the sense of the Vulg. is preferable, and the construction of the original seems to require it, as it is also understood by the Sept. and Syriac, and by Isaïas, 39:2.—*Spices*. Heb. “precious things,” (Mont.) “treasures,” (Chal. Syr.) “cabinet” of jewels, &c. Vatable.—*Vessels*, or armour, and all this fine furniture. S. Jerom says, that Ezechias also displayed before them the treasures of the temple, which chiefly drew upon him God’s displeasure. C.—He might be guilty only of a venial sin of vanity and of ingratitude: (M.) and God took occasion, from this offence to admonish the king of the impending ruin. D.

Ver. 17. *Babylon*, under the last kings of Juda. It cannot be explained of Sennacherib. C. 18:15.

Ver. 18. *Eunuchs*; servants. Dan. 1:3. We only read of Manasses, who was taken to *Babylon*. C.—But he might have many brothers, who might be reduced to a menial condition; (Salien) as the text seems to refer to the immediate sons of Ezechias. H.—It may, however, be explained of his descendants. M. C. 24:12.

Ver. 19. *Let*. Heb. “and he added, let,” &c. C.—Prot. “he said, *is it not good*, if peace and truth (or a solid and desirable peace) be in my days?” He is not indifferent about his family, as the Jews would insinuate (Eus. and S. Jer. in Isai. xxxix. 7. 8) from the prophet’s adding, *Be comforted ... my people*; (C. 40:1. H.) but he submits with resignation to God’s decrees, (S. Ambrose) and begs that God would be pleased to suffer him to die in peace, as the sentence did not seem to affect his person. H.—Josephus insinuates that he was exceedingly grieved at the distress which hung over his posterity, (Ant. x. 3.) and we are assured the Ezechias and the people entered into sentiments of humility and penance, which for a time averted the wrath of God. 2 Par. 32:26.

Ver. 20. *City*. Probably before it was besieged by Sennacherib. 2 Par. 32:4.—*Juda*, and in the works of Isaias. Ibid. 32:32. Isaias 37 and 38 and 39. The prophet gives us the canticle of this pious king, who shone with so great splendour, and did so much for the good of his people. C. 18:4. 5. Eccli. 48:19. C.—He generously opposed the reign of vice, and though threatened with the most imminent dangers, came off with victory. Thus Jesus Christ declared war against idolatry and all vice, and established his Church in the midst of persecution. H.—Ezechias was conducted to the gates of death, and brought back; Christ rose victorious from the grave, as the holy king seems to have foreseen. Isai. 38:19. C.

4 KINGS 21

Ver. 1. *Twelve*. Being born three years after his father’s recovery.—*Fifty*. Including the years of captivity.

Ver. 2. *Idols*. Heb. “abominations,” (C.) as their worship was attended with the greatest infamy and dissolution, and was in itself the source of God’s chastisements. H.

Ver. 3. *Groves*. Heb. *Ashera*, “the grove,” or the idol of Astarte, (C.) as both were worshipped. H.—*Achab*, whom he imitated also in spilling the blood of the saints. M.

Ver. 4. *Altars*, in honour of the sun, moon, and stars, (H.) in the *courts* of the priests and of the people. 2 Par. 33:4.

Ver. 6. *Fire*, for purification, or as a holocaust to Moloch. See C. 16:3. —*Divination*, or, “he observed times,” Arab. Mont.—*Omens*. Prot. “used enchantments,” (H.) by means of brass or of serpents, &c. C.—Sept. agrees with the Vulg. “he took notice of birds.” H.—*Pythons*. That is, diviners by spirits (Ch). particularly by Apollo. He authorized and encouraged such ventriloquists, &c. Lev. 19:31.—*Soothsayers*, who inspected the entrails of victims, to foretell future things. C.—Prot. “He dealt with familiar spirits and wizards.” H.

Ver. 7. *Of the grove*. Heb. “a graven thing of Ashera,” the grove or Astarte, (H.) v. 3. This was an engraving in sculpture of a sacred grove. Sa. C. 23:6. T.—*My name*. I alone will be adored, and there allow an altar to be erected. H.

Ver. 9. *More*, because they had received more favours and instructions from above. W.

Ver. 10. *Prophets*, Joel, Osee, Amos, Nahum, Jonas, Abdias, Micheas, and particularly by Isaías, who was related to the king. T.—Tradition informs us, that Manasses was so irritated, that he ordered Isaías to be slain with a wooden saw, (S. Aug. de C. D. xviii. 24.) for greater torment; (C.) and his companions were daily executed, Joseph. x. 3.—Isaías (22:13) seems to pronounce his sin irremissible, (C.) or that he should not, at least, escape the punishment of it, as long as he lived. But we are assured that the eyes of Manasses were at last opened by adversity, and that he performed many laudable things after his return from captivity; (2 Par. 33) so that the latter part of his reign resembled that of his father; though the beginning had been like that of the impious Achab. His coming to the throne so soon, before his pious father could have time to impress upon his mind the truths of salvation, had nearly proved his ruin. *The sins of my youth, and my ignorances, remember not, O Lord*, Ps. 24:7. H.

Ver. 11. *Doings*. Heb. “idols,” v. 2. See C. 17:12. H.

Ver. 12. *Tingle*, through astonishment, as if he had been stunned with too loud a sound. 1 K. 3:11. C.

Ver. 13. *The line*, or rope, to pull down the walls, Lament. 2:8. (C.) 2 K. 17:13. Jerusalem, which has imitated Samaria in sinning, shall experience the same fate; the same *weight* of punishment shall fall upon the royal family, as upon the *house of Achab*. H.—The prophets frequently entitle their menaces a weight, or burden. Isai. 13:1. M.—

Sept. have, “the balance of the house, &c.” as if God had weighed all the good and evil, and would now reward the people accordingly, (H.) with judgment. D.—*Table*, or board, covered with wax. The ancients were accustomed to write in this manner with a style which was sharp at one end and blunt at the other. *Altera pars revocat quicquid pars altera fecit*. Ænig. Symponii. When the wax was rendered smooth, no *vestige* of the former writing could appear, and God threatened to destroy Jerusalem, in like manner. Heb. is variously translated. C.—Sept. “I will wipe out Jerusalem as an alabaster vase is wiped, and turned downwards.” Prot. “as *a man* wipeth a dish, wiping *it* and turning *it* upside down.” H.—*Often*. 1. Under Manasses; 2. under Josias and Joachaz; 3. under the last kings of Juda. 2 Par. 23. &c. T.

Ver. 14. Leave. Sept. “with horror,” απεασομαι (H.) “I will cast off.” So Chal. Syr. &c.—*Remnants*. Juda, &c. who shall be treated like the ten tribes. C.—All shared in the punishment, though some preserved the true religion. Ps. 88:35. W.

Ver. 16. Mouth. Chal. “extremity.” All was full of blood, and impure idols, v. 11.—*Besides*, (*absque*) “without” mentioning his other scandalous sins of idolatry.

Ver. 17. Sinned. It is rather wonderful that his repentance is not here noticed; but we find it mentioned 2 Par. 33:12. H.—He was probably taken prisoner by Thartan, general of Sargon, or Asarhaddon, who had reunited the two kingdoms of Assyria and Babylon. Isai. 20:1. In prison Manasses composed a penitential prayer, which is not absolutely rejected by the Church, but left in the rank of Apocryphal writings; (C.) the authority of which is not clearly ascertained. H.—The Greek church admits this prayer into her Euchologium, (C.) or Office-book. H.—Being liberated, probably by Saosduchin, Manasses did all things well, only he left the high places, where the people had been accustomed to sacrifice to the Lord. Hozai wrote his history. 2 Par. 33:19.

Ver. 18. Oza, a private man, to whom it had belonged; (M.) or the place where the Levite had been punished for touching the ark; (1 K. 6:8) or, in fine, the garden to which king Ozias had retired after he became a leper. C.—It is said, that Manasses chose this place for his tomb out of humility. Grotius.

Ver. 20. Done, in his youth, flattering himself that he should also repent, when he had gratified his passions (Glycas) but God presently chastised this presumption, after suffering him to reign only two years. T.

4 KINGS 22

Ver. 1. *Eight years.* After he had reigned other eight, being still but a boy, he began more seriously to seek the Lord, and purified his dominions, and the neighbouring country, from all the vestiges of idolatry. 2 Par. 33:3. He was one of the three most excellent kings of Juda, (H.) and might be said to be the last; as those who followed were displaced at pleasure by Egypt, &c. D.

Ver. 3. *Scribe of.* Heb. “to the temple.” Chal. Syr. &c. It is not certain that there was such an officer as scribe of the temple; but the king’s secretary was ordered by Joas to take an account of the money contributed, C. 12:10. C.—Josias followed the same plan. T.

Ver. 4. *Together,* so as to be reduced into a mass, and refined by fire. Pagnin.—Sept. “seal up the money.” Prot. “that he may sum the silver which,” &c. H.—Let him make all be paid up that is due, (Piscat.) and cease to demand any more.—*Door-keepers.* Their office was of some consequence. 1 Par. 9:26. 29. C.

Ver. 5. *Overseers,* or undertakers. Grotius.—People of the great respectability were selected, so that no reckoning with them was requisite, v. 7. H.—They were thus encouraged to do the work with greater perfection. C.

Ver. 8. *The book of the law,* (that is, Deuteronomy. Ch.—S. Chrys. hom. 9. in Mat.) or the Pentateuch. Joseph.—Achaz, Manasses, and Amon, had burnt (R. Solomon) as many copies as they could, (H.) but some zealous priests had concealed this copy, in a box, in the wall of the temple, (Lyran) or in the treasury adjoining it. The very hand writing of Moses, containing the record of the covenant, (or the 28, 29, 30, and 31st chapters of Deuteronomy) which was placed in (C.) or beside the ark, was now happily discovered. H.—It seems it had been misplaced, as the ark itself had been removed, 2 Par. 24:14 and 35:3. This venerable monument, and the dreadful menaces which it denounced, made the deepest impression upon all, as we should read the autographs of S. Matthew, &c. with far greater respect and emotion than we do the printed copies. It is not at all probably that all the books of Scripture had been destroyed, as there were always some religious souls in both kingdoms; and if some kings had already made the impious attempt, (H.) of which, however, they are never accused in Scripture, they would not have been able to carry their malicious designs into effect. Josias had, before his 18th year, made many excellent regulations, conformably to the law, which was well understood, and carefully preserved by the priests and prophets. C. 2

Par. 17:9.—*Read it.* Scribes were generally chosen from among the Levites. C.

Ver. 11. *Garments*, through zeal for God's honour, and fear of his indignation. M.

Ver. 14. *Holda*. She is known only by this honourable embassy. It is rather wonderful that Jeremias was not consulted, as he had begun to prophesy five years before. But he probably resided at Anathoth. Sophonias appeared, perhaps, only towards the end of the reign of Josias. C.—*The Second*, a street, or part of the city so called; in Hebrew, *Masse*m. Ch.—The Sept. retain this word, (M.) or rather, “in Masena;” Heb. *mishne*. H.—Manasses inclosed Jerusalem with a second wall, (2 Par. 33:14. C.) unless this was done by his father, ib. 32:5. T.—Here Holda is said to have kept a school. C.—Chal. “the house of doctrine,” a place next in importance to the temple. Vatab.—S. Jerom speaks of this *Second*, as of a gate, or part of Jerusalem, between the inner and the outer wall. C. Pelag, 2 Irad. in 2 Par. and in Sophon. i. 10. M.

Ver. 20. *Peace*, before these horrors overtake the city. Josias was interred with all the usual honours, have fallen in battle. C. 23:29. C.—Instead of peace, the Alex. Sept. reads, “in Jerusalem,” to which city Josias was brought from Mageddo, where he had perhaps rashly attacked the king of Egypt, with whom he had not been engaged in war. H.—This last good king was given to Juda, that he people might not pretend that they were forced to embrace idolatry by the royal power. S. Jer. D.

4 KINGS 23

Ver. 2. *Prophets*. Chal. “scribes.” But there were many prophets at this time, who were ordered to come and renew the covenant with God.—*He read*, in person, acting as a mediator, in imitation of Moses, Josue, Samuel, Joiada, and Ezechias. C.

Ver. 3. *The step*. His tribune or tribunal, a more eminent place, from whence he might be seen and heard by the people. Ch.—This brazen tribune is described C. 11:14. 2 Par. 6:12.—*To the covenant*, but with much less exactitude than the king. C.

Ver. 4. *Order*, who presided over the 24 classes of inferior priests. M.—Jonathas understands it of those who supplied the place of the high

priest when he could not attend. Grotius.—*Baal*, the sun: (C.) in Heb. “for.”—*The grove*, Astarte, or the moon. H.—*Cedron*, to the east and south of Jerusalem, where Topheth and the sepulchres of the poor, and all unclean things, were placed. Here the pagans burnt their children in honour of Moloch. See 3 K. 15:13. 2 Par. 29:16 and 30:14.—*Bethel*, out of contempt for the golden calf, (H.) and to remove those impurities to a greater distance. C.

Ver. 5. *Soothsayers*. Prot. “the idolatrous priests.” Grotius thinks that *camilli*, or “ministers of the gods,” (Serv. and Varro. vi.) may be derived from the Heb. *hacemarim*, “the black-vested,” or cryers. The Rabbins give this title in derision to the religious of the Christian Church. There were some *melanophori*, or people “in black,” who honoured Isis, or the moon, by this dress; as if to condole with her on the absence of the sun. Plutarch Apuleius describes a shining black veil, which was carried in the procession of her statue.—*Baal*. Heb. “to Baal the son;” (C.) or rather, “to Baal, to the son.” H.—The Heb. *mazathoth*, (C.) Sept. *Mazouroth* (H.) is not better understood. S. Jerom translates *signs* of the zodiac; others have, influences, planets, Lucifer, Venus, &c. Job (38:32) designates some stars by the name of Mozruth, and Mozrim. C.

Ver. 6. *Grove*. The idol of Astarte, or the representation of a grove in sculpture. H.—*People*, who were not rich enough to have a sepulchre. Jeremias (19:11) threatens the people of Jerusalem with such a burial. C.—The *common people* here means the idolaters. 2 Par. 34:4. H.

Ver. 7. *Effeminate*. Heb. “consecrated” (C.) or “initiated” (Mont.) in the obscene mysteries of idols. See Deut. 23:18 and 3 K. 15:12 and 2 Mac. 6:4. These men prostituted themselves (M.) even in that sacred place. C.—Prot. “he broke down the houses of the Sodomites, that were by the house of the Lord, where the women wove hangings for the grove.” These hangings, tents, or dwellings, (H.) were destined for the idol; (Syr. &c.) or they were intended to hid the abominations which were committed. They were called “tents of the daughters,” C. 17:30. C.—*For*. Lit. “of the grove:” *luci*. But the other translation is conformable to the Sept. Vatable, &c. H.

Ver. 8. *Bersabee*; to which the Israelites went in pilgrimages, Amos 5:5. This place was situated at the southern extremity of the dominions of Juda, as Gabaa was at the northern. The *priests* being unable to offer sacrifice in the temple, and desirous to gain a livelihood, had been so weak as to conform to the illegal practices of the country; though they seem to have intended to worship *God*. Deut. 12:11.—*Altars*. These might also be consecrated to the true God, but

they were forbidden. There were others, placed in similar situations, in honour of Trivia, or the moon. Isai. 57:8 and 65:11. C.—*City*, to a person entering. Chal. Josue was the chief lay-judge, or magistrate. M.

Ver. 9. Brethren. Thus people are degraded in the Christian Church, that they may suffer some confusion (C.) in this world, and repent. H.—The priests, who had offered sacrifice unlawfully, where only permitted to perform the minor offices; but provision was made for their support, that they might not be tempted to relapse. Lev. 21:17. 22. Ezec. 44:10. C.—They were reduced to the rank of Levites. M.

Ver. 10. Defiled, or declared it unlawful. M.—*Topheth* may signify “a drum;” which the Jews say the idolaters beat, to prevent their childrens’ cries from being heard, when they were burning in the arms of Moloch. S. Jerom interprets it “latitude,” as the vale was very wide, and beautifully adorned with gardens and springs. It formed a part of the vale of Josaphat and of Cedron; (C.) or the same valley went by these different names, as well as (H.) by that of *Geh-hinnon*, “the vale of Ennom,” whence Gehenna is formed, and applied to hell. Matt. 5:22. Mark 9:44. &c. C.—Yet some think that the term denotes a place of torment on earth, which those deserve who say, *thou fool*. H.

Ver. 11. Nathan-melech. Sept. “to the treasury (room. Pagnin) of Nathan, the king’s eunuch,” or chamberlain. H.—*Pharurim*, “the suburbs.” Vatable. M. Chal.—It perhaps denotes the guard-house. See 1 Par. 26:18.—*Chariots.* The aforesaid horses were designed to draw them in honour of the sun. Some nations used to ride in this manner with all expedition, at its rising; and the Rabbins pretend that the king, or some other by his order, had been accustomed to ride from the eastern gate of the temple to the house of the governor, Nathan-melech. The horse was consecrated to the sun, on account of its agility.

*Placat equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda Deo.* Ovid, Fast. i.

The Persians sacrificed the horse to the sun, that a slow victim may not be offered to the swift deity. The sun gives vigour to the whole material system, as the instrumental cause in the hand of God; and horses perceive the influence, more particularly in the warmer climates, and exult in their strength. Job 39:21. H.—Perhaps these horses had been destined for sacrifice by the infidel kings of Juda, as well as the chariots. C.—The Rhodians threw some into the sea every year. Festus.—Others think that what Josias took away, was only engraved, or, that the horses had been set at liberty for superstitious observations, as was customary among the pagans. Tacit. Mor. Germ.

Sueton. in Julio.

Ver. 12. *Upper chamber*, to be nearer the *host of heaven*, which they adored. H.—We are assured that the Arabs also adored the sun, and offered incense to it on the tops of their houses. The prophets often upbraid the people with this practice. Jer. 19:13. Soph. 1:5. C.—It is wonderful that Ezechias had not before removed these remnants of his father's infidelity; and still more that *Manasses*, after his repentance, had not destroyed what he had unlawfully erected in the *courts* of the priests and of the people. But Amon might have restored them.—*Ran.* This shews the zeal of the king. Heb. and Sept. “and thence he broke or tore them.”

Ver. 13. *Offence*; Olivet. H.—In the original, the terms are very much alike; and the Jews take a pleasure in deforming names, for which they had a horror. Solomon had erected temples here to various idols, (3 K. 11:7) which had probably been demolished by Ezechias, but had been rebuilt under Amon, &c. and subsisted during the minority of Josias; (C.) or they had been neglected by the pious kings of Juda, as no longer dangerous. But Josias, in the fervour of his zeal, thought proper to remove every thing that had been the occasion of *offence*: Heb. “of corruption.”—*Idol*, and *scandal*, and *abomination*, are the same in Heb.

Ver. 14. *Statues* is more proper than the Prot. “images,” which would rather be torn.—*Dead* is not expressed in the Heb. or Sept. but must be understood. H.—The pagans had the same idea of their impurity: *incestat funere classem*. Virgil, *Æneid* vi.

Ver. 15. *Bethel* had perhaps fallen into the hands of Juda, after the Israelites had been led away. C.—Josias exercised the like authority throughout all Samaria, (v. 19.) as the country properly belonged to the house of David, and was God's peculiar inheritance. H.—We may, therefore conclude that He authorized Josias to act in this manner; and the new inhabitants had no interest in maintaining the superstition of those who had lived there before them. The priest sent by Asarhaddon, had taken up his residence at Bethel; whence it is inferred that the town, at that time, was in the hands of the Samaritans, (C.) as it might be still, though Josias might exercise dominion in it as lord paramount. H.

Ver. 16. *Spoke*. Sept. subjoin some words, which seem to be lost in the original: [“when Jeroboam was standing, on the festival day, upon the altar. And turning, he lifted up his eyes towards the tomb of the man of God,] who spoke these words.” H.—“The copies, from which this version was made, read differently from the modern copies,” and often

better. Kennicott, diss. ii. p. 335.

Ver. 17. Monument. Heb. *tsiun*, “an eminence” of “dry” earth, (Ezec. 39:15) heaped upon a corpse; whence the Latin *tumulus*. Servius. C.—It seems some inscription was still to be seen on the tomb. M.—*Thou*, &c. Sept. “which he proclaimed against the altar.” H.

Ver. 18. Samaria. It seems this word has been inserted instead of Juda, as it is certain the prophet came thence, v. 17 and 3 K. 13:32. C.—But thus both prophets would be identified. It would rather appear that the seducing *prophet*, who resided at Bethel, is here said to have *come out of Samaria*, though that place was not raised to the dignity of a royal city (H.) till 50 years afterwards. C.—There might be a town there long before; and, at any rate, he belonged to the kingdom to Jeroboam, or of Samaria. H.—His faith in the prophet’s prediction was, perhaps, thus rewarded, (M.) as his bones were left unmolested, on account of their being buried in the same sepulchre with the man of God. H.

Ver. 20. Slew. Most of the Israelites who had been left, (H.) embraced the true religion, after the captivity of their brethren, (C.) and adhered to the kings of Juda, (v. 15. H.) who had taken possession of the whole country (D.) after the fall of the Assyrian empire; (T.) unless the emperors of Chaldea had given it to them as to their vassals. See v. 29. C.

Ver. 21. Covenant, in Deuteronomy, C. 22:8. M.

Ver. 22. No such, is all respects. H.—The number of paschal lambs was certainly greater when all Israel was assembled; but the other victims presented by the king and his officers during the octave is here noticed, (2 Par. 35:7. M.) as they are also styled the Phase; (H.) and this explains Jo. 18:28. T.—Neither ought we to push these expressions too far, as they only mean, that this solemnity was very great. See v. 25. C. 18:5. C.

Ver. 24. Spirits. Lit. “the pythons.” Deut. 18:11; Num. 22:5.—*Idols*. Heb. *Teraphim*; Prot. “images,” Gen. 21:19.—*Uncleannesses*. Heb. &c. “idols.”

Ver. 25. Like him. Every person has some peculiarity, which distinguishes him from every other. H.—Thus we say of many saints: *There was none found like unto him*. Eccli. 44:20. T.

Ver. 26. Had provoked him. The impiety of this king must have been extreme, since his repentance did not avert the scourge. H.—Besides, many of the people were corrupt at heart, though they were afraid of

shewing it, as we learn from the prophets Jeremias and Sophonias. God therefore withdrew the good Josias, who was their bulwark, that they might feel the effects of his just indignation. C.

Ver. 29. *Nechao*, six years (Usher, A. 3394.) after he had succeeded his father Psammetichus, with whose ambitious views he was animated to attempt the conquest of Asia. Marsham sæc. 18. Pharaoh pretends that God had sent him to attack the Assyrians. 2 Par. 35:21. But Josias thought he was only imposing on him, or speaking through fear. The Jews assert that Jeremias also opposed the king's design. 3 Esd. 1:28. S. Jer. ad Ctesip. But this does not appear from the canonical Scripture. C.—*Meet him*, in order to hinder him from passing through his dominions without leave; as this might prove dangerous. H.—*Seen him*, and fought. M.—He received a *mortal* wound at Mageddo, but did at Jerusalem. 2 Par. 35:23. Joseph. x. 6.—Mageddo lay to the south of Cison, where Barak had fought before. Judg. 5:19. Herodotus (ii. 159.) says, that Nechos gained a victory over the Syrians at Magdolum, and took Cadytis, which is probably Cades, a strong city of Galilee, though some take it to be Jerusalem, as it may be interpreted “the holy city.” C.—Mageddo is called Magdala in the Greek, and Magedan in other copies, and in the Vulg. Mat. 15:39.

Ver. 30. *Sepulchre*. Par. 35. *in the monument* (or mausoleum) *of his fathers*. Such was the end of Josias: he fell gloriously in defence of his country, as he had spent his life in promoting religion. God therefore withdrew him from the sight of the miseries which were shortly to fall on his devoted people. C. 22:20. H.—He was a prince of most excellent disposition, and receives the highest encomium, v. 25 and Eccli. 49:1. Jeremias composed his funeral canticle, which was sung on his anniversary for many years. 2 Par. 35:24. The mourning for this pious king became proverbial, and resembled that which should be made for the Messias. Zac. 12:11. The life and death of Josias prefigured those of Jesus Christ; who should be long expected as the restorer of the true religion, the teacher of a more excellent law, and the most innocent victim for the sins of the people. The glorious Phase under Josias, was but a faint representation of the eucharistic sacrifice. C.

Ver. 31. *Old*. Eliacim his brother was 25. H.—Perhaps Joachaz was esteemed more by the people, as fitter to defend them against the king of Egypt, who had proceeded on his journey to attack Charchamis on the Euphrates. C.—Having placed a garrison in it, he was met by Joachaz, and gained a victory over him at Rebla, (H.) as Sanctius gathers from Ezec. 19:4. Hence he treated the captive king with such severity, and sent him into Egypt to die in chains. Jer. 22:11. Joachaz

is called Sellum (in Jer.) and Jechonias, 3 Esd. 1:34. C.—He was a lion only against his own subjects. T.

Ver. 33. *Rebla*. Syr. and Arab. “Deblat;” probably (C.) Apamea on the Orontes. Chal. on Num. xxxiv. 11.

Ver. 34. *Joakim*. Thus he asserted his dominion over him, as Nabuchodonosor did afterwards over Matthanias. C. 24:17. Daniel 1:6. C.—Eliacim means nearly the same as Joakim, “the Lord’s strength,” or “appointment.” M.

Ver. 36. *Old*, of course Josias had him at 15. Some suspect we ought to read 15 here. D.

Ver. 37. *Fathers*, or ancestors, not his immediate father Josias, v. 32. H.—Joakim chose to imitate the wicked, and was not deterred by the chastisement of his brother. C.—His character was marked with avarice and cruelty. He slew the prophet Urias. Jer. 22:13 and 26:23. H.—S. Matthew 1:11. calls him Jechonias. (M.) 1 Par. 3:15.

4 KINGS 24

Ver. 1. *Days*. At the end of the third year. Dan. 1:1. Jer. 25:1. *Nabuchadonosor*, in the first year of his reign, (Jer. ib.) being associated in the empire by his aged father Nabopolassar, *came up* to attack Carchemis, (Jer. 46:1) and the other dominions of Egypt, (v. 7.) and their ally or vassal *Joakim*. He took the city of Jerusalem, and carried off many of the sacred vessels, and captives, (Dan. 1. C.) conducting the king himself to prison, for a short time, when he set him at liberty, on condition that he should pay tribute. 2 Par. 36:6. T. —Joakim obeyed for 3 *years*.—*Then again*. Heb. “he turned and rebelled.” This was the first time, as he had before been subject to Egypt, and was attacked no that account. He probably took advantage of the absence of Nabuchodonosor, who was gone with haste to secure all the dominions of his deceased father. In the 7th year of his reign, he sent *rovers* to punish Joakim. When the latter had reigned near 11 years, they reduced the kingdom, and treated the king’s corpse with the utmost indignity. Jer. 22:19. T.

Ver. 2. *The rovers*. *Latrunculos*. Bands or parties of men, who pillaged and plundered wherever they came. Ch. See C. 5:2. and Judg. 11:3.—Nabuchodonosor could not come in person.—*Prophets*. Holda, sup. C. 22:16. Isaias C. 21:17. Jeremias 14. 15. 16. &c.

Ver. 5. *Did. Paral. And his abominations which he wrought, and the things which were found in him.* This S. Jerom, (Trad.) explains of certain diabolical marks on his body, shewing him to be devoted to the fiend Codonasar. Such are often found on magicians. M.—Thus the priests of Baal cut themselves. 3 K. 18:28. H.

Ver. 6. *Joachin*, who is styled Jechonias, Mat. 1 and Conias Jer. 22:24. The prophet counts his reign as nothing, because it was so limited by the Chaldees, and continued only three months. Jer. 36:30.

Ver. 7. *Egypt*, at least from the eastern mouth of the Nile, at Damietta, to the Euphrates. Nechao had conquered all those countries: but now he was driven into his ancient territories. After *some time* he attempted to relieve Sedecias, but war repulsed by Nabuchodonosor, who soon after took Jerusalem, Jer. 37:6. C.—*Again*, during the reign of Joachin. D.

Ver. 8. *Eighteen.* One Heb. MS. reads “thirteen,” (H.) or 3 instead of 8. Kennicott.—The number seems also (H.) to be incorrect in Paral. where we find that Joachin was only *eight* years old, as the Syr. and Arab. have 18 in both places, and it could not well be said, that he *did evil*, &c. (v. 9.) at the age of 8, much less that he had *wives* so soon, v. 15. C.—Some attempt to reconcile both places, by saying that the eight years refer to the commencement of his father’s reign; (Jun.) which is very unusual: (C.) or to the servitude of Babylon, when Jerusalem was taken under Joakim. Hardouin.—Sanctius conjectures that Joachin was associated with his father when he was 10 years old, and after 8 years became sole king. Kimchi, &c. D.

Ver. 9. *Done.* Ezechiel 19:5 and Jeremias 22:24 speak of this king under the name of (H.) Jechonias. C.

Ver. 10. *Came.* Heb. “servants ... he came.” But several MSS. are more accurate and grammatical, “they came.” Kennicott. H.

Ver. 12. *Went out.* Josephus (Bel. vi. 8.) insinuates, to save the vessels of the temple.—Jeremias had persuaded him to desist from making resistance. T.—Nabuchodonosor did not comply with his promise, (M.) but took the king and all the artificers (v. 14.) to Babylon, that the former might not attempt to revenge the injuries done to his father, nor the latter contribute to fortify the towns. The Philistines had deprived the Israelites of blacksmiths, with the same design. 1 K. 7 and 13. Angelomus. T.—*Eighth*; commencing, or at the end of the *seventh*. Jer. 52. D.

Ver. 13. *All*, or a great part; for some were still left. 1 Esd. 1.—*Which*:

or like unto those which *Solomon had made*. The identical vessels had been perhaps (D.) plundered. M.—Nabuchodonosor took away the sacred vessels at three different times: 1. under Joakim. These he placed in the temple of his god; and they were afterwards profaned by Baltassar, and restored by Cyrus. Dan. 1:2 and 5:2 and 1 Esd. 1:7. 2. Many he now broke in pieces. 3. Under Sedecias, he took probably what that prince had made. C. 25:13. Bar. 1:7—*Lord*, by Isaias (39:6. Sup. C. 20:17) and Jeremias, 15:13.

Ver. 14. *All*; the chief men. C. 25:18. Ezechiel and Mardocheus were in the number.—*Engraver*. The first term means a workman in wood, stone, &c.; the latter seems to designate a mason, smith, or garrison-soldier; (C.) or one expert in making camps; (Sa.) an engineer. T.—S. Jerom explains it of one who enchases jewels in gold. M.—Hecateus and Demetrius (ap. Jos. and Clem. Alex.) mention this transportation. D.

Ver. 15. *Judges*. Heb. “the rams.” Chal. “the grandees.” These are not included in the 10,000, (v. 14.) nor more than (C.) the 8,000 who were taken from the country (v. 16. C.;) or 3,000 were taken from Jerusalem, and 7,000 from other places. D.

Ver. 17. *Uncle*, the third son of Josias, who was placed on the throne. H.—The eldest, (M.) called Johanan, seems to have died in his youth. C.—*Sedecias* means, “the justice of God,” (T.) as Nabuchodonosor had adjured him, or *made him swear by God*; (2 Par. 36:15. H.) and thus insinuated, that, if he proved faithless, he should feel the effects of God’s justice, as it happened. T.

Ver. 19. *Done*. He was not deterred by his punishment, nor by the admonition of Jeremias, 37:2. and 2 Par. 36:12. The prophet informs us, that the priests and people defiled the temple of God. See Ezechiel 8. &c. C.

Ver. 20. *Revolted*. Lit. “departed;” (H.) “broke his covenant;” (Sept.) acting contrary to his oath, (Par.) and to the dictates of prudence. God permitted this to take place, in the 8th year of Sedecias. C.

4 KINGS 25

Ver. 1. *Day*, the 30th of January, A. 3414. Usher.—Some time after Nabuchodonosor left the siege, to attack the Egyptians; (Jer. 37:3) and the people of Jerusalem, (H.) supposing that he would return no

more, took back their slaves, whom Jeremias had prevailed on them to liberate, according to the law, during the sabbatical year. Jer. 34:8. Usher.—The prophet reproached them for it; and announced the destruction of the city so plainly, that he was thrown into prison. Jer. 21 and 34 and 38.—*It.* The Babylonians had already taken all the towns of Juda, except Azeca and Lachis. Jer. 34:7. C.

Ver. 3. *Of the.* Prot. supply, “*fourth month,*” as it is in the parallel passage. Jer. 52:6. *And in the fourth month, the ninth day of the month.* In C. 39:2, we read, *in the fourth month, the fifth day of the month, the city was broken up,* or a breach was made in the outer wall. In the course of a few days, the *princes* of Babylon seized *the middle gate*; and the famine became so intolerable, that, on the 9th, it was judged expedient to abandon the city. H.—During this siege it is thought, (C.) that mothers eat their children, (Lam. 4:10. Bar. 2:3) and children their parents. Ezechiel 5:10. M.

Ver. 4. *Walls,* by a subterraneous passage, to the plains of Jericho; (Rabbins) or by the horse gate, which was the most private, and, it seems, had been walled up. Ezec. 12:12. M.

Ver. 6. *Rablatha,* the Antioch of Syria, (S. Jer.) which was styled also Ephiphania, (T.) or more probably Apamea, where Nabuchodonosor was, when Jerusalem was taken.—*Upon him,* by the advice of his council. Jer. 39:3. 13. Syr. “they made him answer the charges brought against him,” (C.) of ingratitude and rebellion, as he had been appointed by the king of Babylon, and had sworn to be faithful to him. M.—This repeated infidelity made Nabuchodonosor resolve to remove the people from their own country. C.—He sentenced the last of the kings of Juda to see his children slain, (H.) to have his eyes put out, and to remain in prison till his death. Jer. 52:11. &c. C.—Heb. he “spake judgments with him.” Thus was accomplished the prediction of Jeremias, (34:3.) “thine eyes shall behold the eyes of the king of Babylon, and he shall speak to thee.” Watson.—The same prophet had said the same (C. 32:4) before he was throne into prison. The sight of an angry judge is no small punishment. H.

Ver. 7. *Eyes;* after they had been excruciated by the sight of his slaughtered children. He thus might be convinced, that there was no reason to despise the predictions of Jeremias and of Ezechiel, (12:13) as contradictory, because the latter informed him that he should not see Babylon; though the other said that he should *die* there.—*Babylon,* where he was honourably buried, by order of Nabuchodonosor. Joseph. x. 11.—Seder (Olam xxviii.) records that his attendants sung, at his funeral, “Alas! king Sedecias is dead, having drunk the dregs of

all ages;" as he suffered also for the crimes of his predecessors. Genebrard. T.—This is not indeed specified in Scripture: (H.) but it is highly probable that Nabuchodonosor would thus "revere royalty, even in its ruins," if Daniel and the other Jews in power, had not been careful to shew this mark of respect to their deceased monarch, conformably to the prediction of Jeremias; (34:3) who foretold that he should die, not by a violent death, the usual fate of captive kings, but *in peace*, or on his bed, though in a prison. Watson, let. 6.

Ver. 8. Seventh. Jeremias (52:12) mentions the *tenth*; on which day Nabuzardan probably arrived, or begun to put his orders in execution. Yet the Jews keep the ninth as an annual fast. Zac. 7:3 and 8:19. The temple was destroyed on Saturday, 27th August, A. 3416, (Usher) after it had stood 424 years, 3 months, and 8 days. C.—*Army.* Heb. "of those who slay;" which may be fitly understood "of soldiers," as well as "of cooks," (Sept.) "butchers." Pagnin, &c. M.

Ver. 9. Great. This word is supplied from Jer. 52:13 and Heb. "great man's house." Prot. But Jer. 39:8, we read, they *burnt the houses of the people*, (H.) even the meanest, destroyed the walls, and took the people to Babylon, only leaving some countrymen to cultivate the land. Jeremias was set at liberty by Nabuzardan, (ib. 11) and chose to continue with this *remnant of the people*, for their comfort and direction. H.—They applied to him to know whether they should retire into Egypt; and after ten days, he gave them God's injunction to the contrary: but they despised it. Jer. 42:7 and 43:1. The prophet, and his secretary, Baruch, followed them into Egypt. Thus was the country abandoned, and the monarchy at an end, after it had subsisted 468 years from the commencement of David's reign. C.—Yet some little power remained in the family of David, even at Babylon; (v. 27.) and the Jewish affairs were re-established, after the captivity, though not in such splendour as formerly, nor always under princes of the same royal family. H.

Ver. 14. Mazers. Heb. *yahim*, "shovels." Prot. Sept. retain the original word, which S. Jerom translates differently. See 3 K. 7:50. (M.) and Exodus.

Ver. 18. Saraias, father of Esdras, and of Josedeck, who succeeded in the Pontificate, 1 Esd. 7:1. and 1 Par. 6:14. T.—*Sophonias*. He was perhaps chief of the fourth band of door-keepers, mentioned 1 Par. 9:17. 24 and vice-gerent of the High-priest, to supply his place, in case of any accident. We find no mention of such a priest in the law, but Eleazar possessed a similar power, Num. 3:32. C.—*Keepers*. These seem to have concealed themselves in the temple. M.—They were

punished, as the counsellors of Sedecias, by being beheaded or crucified. Lam. 5:12. T.

Ver. 19. *Eunuch.* Prot. "officer." H.—*Five.* Arab. and Jeremias 52:25 read *seven*, as two were probably discovered afterwards, (C.) or had fled. D.—These were chief officers.—*Sopher.* Sept. "and the secretary of the general." Syr. "the secretary and chiefs of the armies." C.—Prot. "the principal scribe." H.—It is not clear whether the general have this title of *sopher*, "scribe," himself; or it rather designates his secretary, or scribe. Judg. 8:14. C.—Many date the 70 years captivity from the last year of Joachin. D.

Ver. 22. *Godolias.* The Rabbins say that he had gone over to the Chaldees: Jeremias (37:2, 17) had advised all to do so, and Godolias was of an easy complying disposition. Grotius.—But God did not suffer him to collect the remnants of his unhappy people, (C.) at least for any long time, as he was slain by Ismael, (Jer. 40:12 and 41:1. H.) who probably envied his dignity. Joseph. Salien.

Ver. 26. *Chaldees.* They went under the conduct of Johanan, in opposition to the declaration of Jeremias, 43:7. and 44:1. C.

Ver. 27. *Twentieth.* Jeremias (52:31) says *the 25th*, when Nabuchodonosor was buried, and (D.) the decree was made, though it was not put in execution till two days later. C.—*Evilmerodach*, whose proper name was Baltassar, (Dan. 5:1. T.) or the latter was his son. The Jews say that he had been confined in prison, with Joachin, because he had not administered the kingdom well, during the seven years' illness of his father Nabuchodonosor. Berosus (ap. Jos. c. 1. and Euseb. præp. ix. 40. who cites also Megasthenes) informs us that he reigned with insolence during two years, when he was treacherously murdered by his father-in-law, Neriglissor.

Ver. 28. *Kings*, who had been made captives. Adonibezec had 70. Judg. 1:7. Alexander kept Porus and Taxilus at his court, as Cyrus and done Croesus, whom he treated with great distinction. The prosperity of Joachin does not seem to have been of long continuance, as his benefactor did not reign above two (v. 27.) or three years. Dan. 8:1.

Ver. 30. *His life*, may be referred to Evilmerodach, unless Joachin was involved in his disgrace, and perished at the same time. Perhaps the king of Juda did not always eat at the table of Evilmerodach, but received his meat from it, as was customary. Syr. &c. C.—He received all that was necessary to support his household, daily. Grotius.—In Jer. 52:34. *until the day of his death*, seems to be an useless "tautology," which is omitted here, and in "our oldest MS." says

Kennicott; who observes that whoever will compare these passages, “will find many variations, and some corruptions.” But most of them may be easily explained, v. 3. 8. 27. &c. H.

1 PARALIPOMENON

THE FIRST BOOK OF PARALIPOMENON

INTRODUCTION

These Books are called by the Greek Interpreters, **Paralipomenon**; (Παραλειπομενων,) that is, *of things left out*, or *omitted*; because they are a kind of supplement of such things as were passed over in the Books of Kings. The Hebrews call them, *Dibre Hajamim*; that is, *The words of the days*, or *The Chronicles*. Not that they are the books which are so often quoted in *the Kings*, under the title of, *The Words of the days of the kings of Israel*, and *of the kings of Juda*; for the Books of Paralipomenon were written after the Books of Kings; but because, in all probability, they have been abridged from those *ancient words of the days*, by Esdras, or some other sacred author. Ch.—The author of this compilation refers to the same works, 2 Par. 16:11. &c. These journals were principally composed by prophets, though there were other people appointed to write the most important occurrences. 2 K. 8:16, 4 K. 18:18. The genealogies of families, particularly of the Levites, and the interests of piety and religion, are kept most in view. C.—The variations which appear between this work and the other parts of Scripture, are owing to the faults of transcribers; and, though they could not be satisfactorily explained, it would be rashness to condemn the author of inaccuracy, at this distance of time, when we know so little of those transactions. H.—Who calls in question the history of Alexander, though the different authors of it scarcely agree in one calculation of the number of troops, nations conquered, &c.?” Yet the work before us is of far higher authority, as it was dictated by the Holy Ghost. C.—“Without it, a person would in vain pretend to understand the Scriptures.” It is “an epitome of the Old Testament,” and “explains many difficulties of the gospels.” S. Jerom.—The author does not, however, seem to have designed to draw up an exact

epitome, or to supply the deficiencies of the other works. C.—The first nine chapters contain various genealogical histories. In the 10th, we have the election and death of Saul; and in the remainder of the first book, the transactions of David, (W.) till the year 2990, where the second book commences with the reign of Solomon, and brings us to the end of the captivity. A.M. 3468. C.

1 PARALIPOMENON 1

Ver. 1. *Seth*. Prot. “Sheth, Enosh, Kenan:” but in Genesis they agree with us, which shews that the translator of the two different books is different, and that there is a want of uniformity in the plan adopted by king James I. H.—The posterity of Cain is neglected, as it all perished in the deluge. C.

Ver. 4. *Noe* begot *Sem*, *Cham*, and *Japheth*. (H.) See Gen. 10. The author passes lightly over some of the descendants of the two latter, as he had David’s genealogy principally in view.

Ver. 6. *Riphath*. Heb. begins with D. C.—But the Prot. correct it (H.) according to the book of Gen. and the Sept. The two letters are very much alike.

Ver. 7. *Dodanim*. Heb. has R, conformably to the Samar. copy of Genesis, and the Sept. translate the Rhodians. Yet *Dodanim* seems more accurate, (C.) and is retained by the Prot. H.

Ver. 10. *Earth*, first establishing the monarchy of Babylon, and building the castle. D.

Ver. 12. *Philistines*, a colony from Crete.

Ver. 17. *Hus* and *Hul* were the immediate sons of Aram, as well as ... *Mosoch*, or *Mes*; (Gen. 10:23. C.) so that there seems to be here some transposition. D.

Ver. 18. *Sale*. The Rom. Sept. omits v. 11 to 17, and v. 18 to 24, having only, (17) “The sons of Sem, Ailam and Assur; (24) and Arphaxad, Sala.” H.—But the other copies here insert Cainan, as the father of Sale. See Gen. 10:24. C.—It is a matter of great doubt whether he ought not to be inserted. Lu. 3. H.

Ver. 24. *Sem* begot *Arphaxad*. M.

Ver. 32. *Concubine*. She was his lawful wife, but of an inferior degree,

and such were called concubines. Ch.—She has the title of *wife*, Gen. 25:1.—*And the sons of Dadan*, &c. seems to be copied from Genesis, as the addition is not found in many Lat. MSS. no more than in the Heb. or Sept. C.

Ver. 36. *And by*. This serves to explain the difficulty; as Thamna would otherwise seem to be a daughter of Eliphaz, though we know she was his concubine. Gen. 36:12. H.—The Heb., Rom. Sept. Syr., and Latin, suppose that Thamna was the brother of Amalec; but the Alex. Sept. has, “Now Thamna, the concubine of Eliphaz, bore Amalec.” Arab. “And Thamna, who was the concubine of Eliphaz, the son of Esau, bore him Amalec,” which seems to be the true reading. Kennicott.—Heb. “And Timna and Amalek,” (Prot. H.) which confounds the sense. Mariana. D.

Ver. 38. *Seir*, not Esau, but the Horrite, (Gen. 36:20. M.) which is added in order to explain the origin of Thamna. D.

Ver. 40. *Dixon*. We must add Oolibama. Gen. 36:25.

Ver. 41. *Hamram*. In Gen. *Hamdan*. Two letters have been mistaken since the Chaldee characters have been adopted. C.—On this occasion, we may briefly remark, 1. The most learned fathers have admitted such mistakes in Scripture: yet these are not to be corrected by each one’s private judgment, but we must all abide by the determination of the Church, which is plainly appointed for our guide in the infallible word of God. 2. To obviate the objections of infidels, respecting the apparent contradictions of Scripture, particularly in these books, we must observe that many people and places had different names; 3. And those who had the saem were really distinct. 4. Frequently also grandchildren, and those who have been adopted, are mentioned as the immediate offspring. 5. Some mysterious numbers are specified, as fourteen in the genealogy of Christ, though the history allows more. 6. Odd numbers are sometimes neglected. 7. Often a part is put for the whole, or on the contrary; as Christ is said to have been dead three days, though he was only one whole day and part of two others: and in the reigns of different kings, in the same year, the different parts are assigned to each, as a whole year. 8. Sometimes two reigned together, as Joathan ruled while Ozias was still living, (4 K. 15) and so both reigns are sometimes counted, and, at other times, their respective years. 9. The interregnums are either omitted in calculations, or added to the years of the next ruler. 10. Only the years that a person governed well are sometimes noticed, as Saul is said to have reigned two years, (1 K. 13) though his administration continued much longer. Some of these rules may be applied to most of the

scriptural difficulties, as the spirit of God could not dictate any falsehood. At the same time we must be forced to acknowledge that the Scriptures are *hard to be understood*, 2 Peter 1:20. (W.) and 3:16; and this may serve to exercise the genius, and to humble the pride of man. H.

Ver. 43. *Israel*. The same remark had been made in Gen. 36:31. It is wonderful that the author of this work gives us no further information, when so many revolutions had since occurred. C.—But he might content himself with repeating the words of Moses. H.—The eight kings here specified must have reigned each 50 years, which is not impossible. David conquered the country under Adad.

Ver. 48. *River*. Euphrates is commonly so designated. See Gen. 10:11. C.—Pagnin translates, “from the river Rohoboth.” D.

Ver. 50. *Mezaab*. It is unusual for the Scripture to mark so particularly the genealogy of a woman. We might translate the Heb. “a native, *or* who was a native of Mezaab,” which is probably the same with Dizahab, “abundance of gold.” Deut. 1:1. Mezaab signifies, “waters of gold,” (C.) or “whose is gold,” whence some infer that the woman was very rich, (Lyran) or had discovered the art of drawing gold thread. Abul.—It is more probably a proper name. M.

Ver. 51. *Kings*. Heb. “Adad also died, and the dukes of Edom were duke Thamna, &c. H.—This, and the following names, designate the place of their residence. M.—The same forms of government prevailed in Idumea, as among the Hebrews, who had judges or dukes, then kings, and, after the captivity, dukes, till the time of the Machabees. T.

1 PARALIPOMENON 2

Ver. 1. *Israel*, “seeing, *or* valiant with God,” was before called Jacob, or “a supplanter.” Gen. 35. W.

Ver. 2. *Aser*. They are not placed in the order of their birth. H.

Ver. 3. *Her*. The crime for which he was punished is not specified in Scripture. C.—The Rabbins say that he was so enamoured of the beauty of his wife, that he treated her in the same manner as Onan did afterwards. Cassian viii. 11.—It is supposed that he was slain by a devil, (C.) like the (T.) impure husbands of Sarai. Tob. 6:14. H.

Ver. 6. *Zamri*, or *Zabdi*. Jos. 7:1.—*Etham*. Similar names occur 3 K.

4:30. But they seem to have been different persons.

Ver. 10. *Ram*. He is commonly called *Aram*. But it is to be observed here, once for all, that it was a common thing among the Hebrews for the same person to have different names: and that it is not impossible among so many proper names, as here occur in the first nine chapters of this book, that the transcribers of the ancient Hebrew copies may have made some slips in the orthography. Ch.—*Juda*. Probably the first, appointed by Moses in the desert. Num. 1:7 and 7:12.

Ver. 11. *Salma*. Sept. have “Salmon,” as it is written Ruth 4:20, Mat. 1:4.

Ver. 15. *Seventh*. Syriac and Arab. add, “Eliu, (C. 27:18) and the eighth David.” It appears, in effect, the Isai had eight sons, and that David was the youngest. 1 K. 16:10 and 17:12. The Rabbins suppose that one was only adopted, namely, Jonathan, the son of Samma, noted for his prudence and valour. 2 K. 13:3 and 21:21. C.—One might die in his youth, and be therefore omitted, (T.) as he had done nothing memorable. D.—The Scripture does not always specify the full number. Abul.

Ver. 16. *Sarvia*. The honour shewn to the sisters of David is unusual. The father of the three valiant children of Sarvia is no where specified.

Ver. 17. *Ismahelite*, or more correctly, “Jethra, of Jezrahel;” (2 K. 17:25) though the Heb. and Sept. in that place read “Israelite,” which would be a trifling remark; and it is improbable that Isai would give his daughter to a descendant of Ismahel. C.—The person might, however, have resided among them. D.

Ver. 18. *Caleb*, alias Calubi, v. 9. Ch. W.—He is different from Caleb, the son of Jephone.—*Took*, &c. Heb. “begot Azuba, Ischa, and Jerioth;” or rather with the Sept. “took to wife Gazuba and Jerioth.” C.—Syr. and Arab. “Caleb had Jerioth by his wife Azuba.” We know that the latter was his wife, (v. 19.) and this seems to be the true reading. As *ath* signifies “of or from,” (Noldius) the Heb. only requires a small correction. As it stands at present, it means, “Caleb begot Azuba, a woman, (or wife) and Jerioth.” Prot. supply, “begat *children* of Azuba, *his* wife, and *of* Jerioth.” Kennicott.—*Her sons*. The original determines us to read *her*, instead of “*his*,” as *ejus* would as naturally be understood. If Jerioth was not the wife, she seems to have been the daughter of Caleb; as *Jaser*, &c. were his *sons*. H.

Ver. 20. *Bezeleel*, the famous artist, (Ex. 31:2. C.) or a different person. D.—The Rabbins, who confound Caleb with the son of

Jephone, say that he espoused *Ephrata*, or Mary, the sister of Moses, when he was ten years old, that Ur and Uri had each a child at eight, and the Bezeleel began to work at the tabernacle before he was nine years old. Lyran.—But this is extravagant, and the Bezeleel here mentioned was of the family of Hesron. C.

Ver. 21. *Machir*, grandson of Joseph, whose descendants occupied part of *Galaad*, (H.) of which he is styled the *father*, or prince. M.—The daughter of Machir was probably an heiress, and Segub dwelt with his mother's tribe. C.

Ver. 23. *Aram*. Prot. add “with the towns of Jair from them,” the former possessors; (H.) or Gessur assisted Aram (Syria) in attacking Israel, 4 K. 10:32. C.—*All these villages*. Prot. supply, “*belonged to the sons.*” Sept. “*were of the sons.*” All these were dependencies of Machir, “prince” of Galaad; in which sense *father* is taken, v. 24. M.—*Sons* often denote nephews, &c. W.

Ver. 24. *Hesron*. Perhaps it ought to be Azuba, v. 19. Heb. “and after Hesron was dead, in Caleb-ephrata, then Abia, the wife of Hesron, bore him a (posthumous) son, Ashur, the father of *those who dwelt at Thecua.*” He could not reside there himself no more than Caleb did at Bethlehem, which some, without proof, pretend was called Caleb-ephrata. The Sept. agree with the Vulg. They may signify that Caleb went to the town of Ephrata. But he son of Hebron certainly never resided at Bethlehem. C.

Ver. 25. *And*, is not in Heb. *Achia*, which may also signify “her sister.” Sept. “brother.” Others take (C.) *Achia* to be the first wife of Jerameel. Jan.

Ver. 31. *Oholai*, a daughter, (v. 34. T.) unless this son died before his father. Vatab.

Ver. 42. *Caleb*, or Calubi, v. 9. Ziph, Maresa, and Hebron, are the names of towns, as well as of men. The descendants of Mesa inhabited Ziph, and those of Maresa dwelt at Hebron. The same remark will hold good in other places, where the names of places are put for those who occupied them. C.—*And the sons*. Heb. “and of the sons of Maresa.” Vat.—But it may be as well explained in the sense of the Vulg. Sept. “Marisa, his first-born. He was the father of Ziph, and the sons of Marisa, of the father of Hebron.”—*Father*. Lit. “of the father,” *patris Hebron*. H.

Ver. 47. *Jahaddai*. His name occurs not before. Some suppose he was the son of Mosa: perhaps a verse may be lost, as the Syr. and Arab.

pass over this and the two following verses.

Ver. 49. *Achsa*, different from *Axa*, the grand-daughter of Jephone. Judg. 1:12. H.—Both had daughters of the same name. D.

Ver. 50. *Caleb*, grandson of Calubi. Vatab. &c.—Sobal, his descendant, was prince of those who established themselves at Cariathiarim. C.—The Alex. Sept. seems rather to assert that he was son of Hur, as well as those who follow. “The sons of Hur ... Sobal ... Salomon, father of Baithlammon, father of Bethlehem.” But the editions vary. H.

Ver. 52. *He that saw*, &c. The Latin interpreter seems to have given us here, instead of the proper names, the meaning of those names in the Hebrew. He has done in like manner, v. 55, (Ch.) and in many other places. D.—Heb. “had sons, *haroe cha hamenuchoth*, (H.) or *Raia*, Roeh, (C. 4:2) and Chazi of the *canton* of Menuchat, near Babaa. C. 8:6 and Judg. 20:43. Sept. mention Mancho. Jos. 15:60.—We may also translate “the father of Cariathiarim, the prince of half Manuchat, had sons who peopled different cities.” It seems too harsh to call a man “half the place of rest,” or “seeing from the moiety of rest,” though the Heb. has this literal signification. The Sept. give proper names, (C.) “Araa, Esei, Ammanith,” (but v. 55, half of Manath) and the Prot. “Haroeh and half of the Manahattites.” H.—Sobal left to his descendants half the country which he had quietly occupied.

Ver. 53. *Kindred*. Sept. “Oumasphas.” H.—*Esthaolites*. All these places were in Juda, (C.) or perhaps (H.) the two last in Dan, (M.) or occupied by both tribes. Abul. q. 8.

Ver. 54. *Salma*, or Salmon’s descendants, people Bethlehem, &c.—*Crowns*. Valiant heroes who assisted Joab to gain crowns. W.—Heb. “Hateroth,” the house (Sept. Alex. of the house of Jobab) of *Joab*; (H.) perhaps the famous general who had land near Absalom’s, on the frontiers of Ephraim, where Ataroth was situated.—*And half*. Heb. “half of the Manahethites.” Prot. (H.) or “of Menuchat, towards Zarai.” The author seems purposely to mention to whom the cities at first belonged, that the right owners might be reinstated in their possessions, at their return from Babylon. C.—This verse may specify six towns, Bethlehem and Netophat, (H.) Beth-Joab, Chatsi, Manachti, and Atsothi.

Ver. 55. *Scribes*, learned in the law. M.—*Singing*, &c. The different professions of the Rechabites are here given, instead of proper names, (C.) which the Vat. Sept. retains.—Thargathiim and Samathiim, Sochathim.—Heb. *Tirhatim*, “porters;” (Chal.) *Shimhathim*, “the obedient;” *Sucathim*, “the inhabitants of tents;” *Calor*, “the heat,” as

the Heb. *Chamath* (Prot. Hemath) signifies. The Cinites dwelt on the south of Juda, for which reason they are probably here mentioned, though some of them also inhabited *Jabes* Galaad, while the Rechabites dwelt in tents, (H.) and were perhaps employed as *porters* in the temple. C. Jer. 35:5, 19.

1 PARALIPOMENON 3

Ver. 1. *Hebron*, during the seven years that he reigned there over Juda. M.—*Jezrahel*, a city of Juda, less noted than the one in Issachar. —*Daniel*, or Cheliab, 2 K. 3:3.

Ver. 2. *Aggith*. The mother of Adonias is styled Haggith elsewhere in the Vulg. H.

Ver. 3. *His wife* also. T.—This title refer to all the preceding. Sanctius.

Ver. 5. *Solomon* is put last, though the eldest, because of his genealogy is to be continued. Some think that the three others were the sons of Urias, adopted by David, as Solomon styles himself an only son; (Prov. 4:3) but that only means singularly beloved, and an heir, (C.) as David had certainly another child by Bethsabée, who died in his infancy. T.—*Bethsabée*. Syr. and Arab. “Bersabee.” Heb. “Bathshuah,” all erroneously.—*Ammiel*, or *Eliam*, (2 K. 11:3) as the same man had two names, (C.) or, in this instance, we must allow a transposition. H.

Ver. 6. *Elisama*, or Elisua. C. 14:5. C.—Heb. substitutes Elishama and Eliphelet, and Nogah, the last name being “an evident corruption of Nepheg, and the two former being taken in to soon, and still repeated, “in their proper places.” The Vat. Sept. is likewise interpolated, (2 K. 5:14, &c.) by the insertion of eleven names from another version, and two names are twice repeated, so that we have 24 sons of David instead of 11. Kennicott.

Ver. 7. *Noge*; called Noga, (C. 14:6) and omitted entirely in the book of Kings. Eliphaleth being twice mentioned in this book, has made some conclude that David’s first son of this name died in his youth; (C.) which may be said of Elisama also. Sa.

Ver. 8. *Eliada*, or Elioda, (2 K. 5:16) styled Baaliada, (C. 14:7. C.) as both have the same meaning, “God’s, or the Lord’s knowledge.” H.—*Nine*, excluding the children of Bethsabée. In 2 K. there are only seven, or, with the sons of Bethsabée, eleven. There must be a mistake in one place, unless the book of Kings only specifies those who were then

alive. Vatab. C.

Ver. 9. *The concubines.* The inferior wives. Ch.—Some of the preceding sons were born of such, v. 6, &c.—*Thamar.* She is the only one whose name is mentioned, but David had other *daughters*. 2 K. 6:13.

Ver. 15. *Johanan*, who is not mentioned in 4 K. 23 and 24. Some think that he died young, (Tostat) or in battle with his father, against Pharao. Pradus.—*Joakim*, or Eliacim, possessed the throne after Joachaz, or *Sellum*, (C.) which name signifies “confusion,” and was given to all the sons of Josias. S. Jer.—Then came Joachin and Sedecias, whose proper name was Matthanias. H.—Joakim is passes over by S. Mat. S. Jer. ib.

Ver. 16. *Jechonias*, who is called also Joakim, (W.) and Cenias in Heb. Jer. 22:28. C.—Both the son and the grandson of Josias go under the name of Jechonias. Mat. 1:11. Barrad. i. 5. 16. M.—*Sedecias*. If this be the same with the king, *was born* must signify succeeded, as we know that Joakim was not the father of Sedecias. Grotius, &c.

Ver. 17. *Asir*, means a “prisoner,” so that we might translate, Heb. “and the sons of Jechoias, the prisoner, (at Babylon, 4 K. 24:15) were Salathiel.” C.—Prot. “Assir, Salathiel his son.” H.—Some think that the following were the adopted children, or successors of Jechonias; as S. Luke (3:24) insinuates that Neri was the father of Salathiel, and Jeremias (22:30) seems to declare that Jechonias should have no children. But he means such as should sit on the throne, as he explains himself, and S. Matthew (1:12) expressly says, *Jechonias begot Salathiel*.

Ver. 18. *Melchiram*, &c. born of Salathiel. C.—*Sama*. Sept. “Osamo and Nabadias.” Prot. “Hosahama,” &c. H.

Ver. 19. *Phadaia*, called also Salathiel, (Mat. 1:12) or these two brothers had each a son named Zorobabel. The grandson of Salathiel was called Abiud, and that of Phadaia, Mosollam, (M.) unless these were the same person. Sa.—Phadaia, son of Salathiel, and father of Zorobabel, left his son to the care of his brother Salatheil, who was therefore accounted the father of Zorobabel too. C.

Ver. 21. *Son.* Heb. “sons of Hananias, Phaltias, and Jesacias, the sons of Raphias, the sons of Arnan, ... (22) the sons of Sechenias, Semeia, &c.” But the Sept. and Syriac have read in a more intelligible manner, (C.) intimating that these people were lineally descended from each other, (H.) while the Heb. leaves us ignorant of the names of the sons of Rephais, &c. C.

Ver. 22. *Six*. Counting the father in the number. Ch.—Heb. *shisha*, or “six.” Sixtus V. with several MSS. Gothic edit. &c. take it improperly for the name of a man. C.—Semeia and his five sons are attributed to Sechenias. W.—Others think that a name has been lost. Castal.

Ver. 24. *Oduia*, the 12th from Zorobabel, which shews that this has been inserted since the time of Esdras, and that the author was very careful to preserve the genealogical tables, as it was not known from what family of the descendants of David the Messias should be born. C.—S. Matthew gives us a different genealogy. D. C.

1 PARALIPOMENON 4

Ver. 1. *Charmi*, the great-grandson of Juda, by Zara and Zamri. Jos. 7:1.—Junius takes him to be the same with Calubi, (C. 2) father of *Sobal*. This seems to be transcribed from another ancient register of the family of Juda, and designed to shew where the principal men had resided. C.—Only the chiefs are specified. D.

Ver. 2. *Sarathi*, who peopled Saraa. C.

Ver. 3. *Posterity*. So all the ancient versions seem to have read *boni*, instead of the present Heb. *abi*, which literally means, “and these are the father of Etam.” If words ever wanted sense, they do so here. Kennicott.—Etham is perhaps the name of a town. Malv.

Ver. 7. *Ethnan*. Some would insert “and Cos,” to connect this with the following.

Ver. 8. *Cos*. Perhaps (C.) the same with Genez, v. 13. T.

Ver. 9. *Jabes*. That is, *sorrowful*. Ch.—There seems to be something wanting, as we are not informed who were the brethren of Jabes. C.—This name he received from his mother, while his father Cos, called him Othoniel. E.

Ver. 10. *For*. To reward his piety and vow. Othoniel obtained Cariath-sepher, and Axa, the daughter of Caleb. Jos. 15:17. C.—Jabes imitated holy Jacob, (Gen. 28) and both desired temporal blessings, for their advancement in virtue. W.

Ver. 11. *Caleb*. Heb. “Celub,” different both from Calubi and the son of Jephone, v. 15. C.—*Brother*, &c. Sept. “father of Ascha,” which would seem to make him the same with the latter.

Ver. 12. *City.* Heb. “Hir-Nachash.” H.—The latter term denotes “copper of a serpent.” We know not where this city was situated, no more than Recha. C.

Ver. 13. *Othoniel*, first judge. H.—He was brother, or rather cousin, of Caleb. See Jos. 15:17.

Ver. 14. *Artificers.* Heb. *Charashim*, which means various sorts of “workmen,” (C.) or “father (prince. M.) of Ge-Harasim, for,” &c. C.—Under this lord the artificers dwelt who built the temple. W.

Ver. 15. *Caleb*, so memorable (C.) for this fidelity. Num. 13:30. and 32:12. H.

Ver. 18. *Judaia*, a second wife, of his own nation. By the first, from Egypt, Mered had Miriam, &c. Some words seem to be lost, which render it doubtful to whom Judaia was married.

Ver. 19. *Odaia*, perhaps the same with Judaia, (C.) as the Sept. read. —*Who was.* Heb. and Sept. “Machatha,” (H.) a place to the north of Basan, far from the limits of Juda, whence we should, perhaps, read Menuchat, as C. 2:52, 54.

Ver. 21. *Her.* Hitherto we have seen the possessions of the descendants of Phares. Those of Her inhabited the country rendered famous by the exploits of Samson with the jaw bone. Judg. 15:9. C.—The first-born of Sela was called *Her*, after his unfortunate uncle. Gen. 38:7. H.—*That wrought.* Sept. take it for a proper name, “Ebdath.” Heb. Beth-habodath habuts, “the house of the byssus, or fine linen manufacturers in *Beth-Ashbaah*,” (H.) which is, perhaps, the same with Beersabee, “the well of swearing.” Gen. 21:31. C.—*Oath.* The Latin word *juramenti*, might be retained here, as well as *Calor*. C. 2:55. See 2 K. 21:19. Sept. read, “Esoba,” as the proper name of a place. H.

Ver. 22. *He, that made*, &c. viz. *Joazim*, the meaning of whose name in Hebrew, is, *he that made the sun to stand*. In like manner the following names, *Lying*, (Cozeba) *Secure*, (Joash) and *Burning*, (Saraph) are substituted in place of the Hebrew names of the same signification. Ch.—The first etymology is not perfectly accurate, as Jokim means simply, “he made to stand;” Jachin, the pillar which Solomon erected, has the same import. H.—Some injudicious person seems to have placed *the sun* in the margin, whence it has crept into the text. T.—It might be occasioned by the fable of the Rabbins, who assert (H.) that Elimelech wrought the like miracle as Josue, to convince the people of Bethlehem of the necessity of being converted; but, finding them incorrigible, denounced a famine, which forced him to retire with his

family into the country of Moab. S. Jer. Trad. &c.—Elimelech died in that country; but these four descendants of Sela retired, probably, along with him, and returned afterwards to *Lehem*, or Bethlehem, as it is customary to omit a part of a word. T.—This town was peopled by different branches of Juda's family, v. 4, and C. 2:54. C.—*Lahem*, &c. Sept. seem to leave the original terms: "he made them return to Abedderim Athoukiim."—*Who returned*, is also left as a proper name by the Prot. (H.) &c. "And Jasubi Lehem." Vat. M.—It is not easy to decide, when the Hebrew words should be translated.—*Old. Heb.* "and ancient words;" (H.) records, shewing where these families resided, (C.) unless this be also the name (H.) of a place. Sept.

Ver. 23. *Potters.* Heb. *yotserim*, may also designate some family, as it seems improbable that the *princes*, in Moab, should be reduced to so mean a condition. But we have many examples of such a fall; (H.) and it is supposed, that these descendants of Sela were employed by the king of Babylon, at Nethaim and Gadera. C.—*Hedges.* These are the proper names of the places where they dwelt. In Hebrew, *Netahim* and *Gedera*. Ch.—Sept. "Ataim and Gadera." H.—The correct Roman edition of the Vulg. prints these words, *plantationibus et Sepibus*, with large letters, to imply as much. M.—*King; David.* Sa. M.—Many of the tribe of Juda attended David, while he was forced to flee before Saul, and to hide himself in unfrequented places. Some of them might be these *Yotserim*, or they might follow the profession of *potters*. H.—"With the king they were powerful in his kingdom, and dwelt there." Sept. H.—The Vulg. often give the meaning of proper names. D.

Ver. 24. *Namuel*, or Jamuel. Gen. 46:10.—*Jarib*; perhaps the same with Sohar, (M.) unless the latter be Zara, or Zare. Num. 26:12. These genealogies seem different; but the same person (C.) might have many names. D.

Ver. 27. *Juda*, probably, not even in the following cities, which they inhabited along with them. This tribe of Simeon was always the weakest, and kept close to Juda. See Num. 26:14.

Ver. 30. *Bathuel* appears to be the same with Bethulia. Judith 6:7. C.

Ver. 31. *David*, who had Siceleg given to him, 1 K. 27:6. H.—After the schism, Juda straitened the tribe of Simeon; so that it was forced to seek for other habitations in Gador, under Ezechias, v. 39, &c. C.—It could no longer reside among those of the tribe of Juda, (D.) and acknowledge another king. H.

Ver. 33. *Baal*, or Ballath. Jos. 19:1.—*Distribution.* Heb. and Sept. "and

their genealogy." M.—Καταλογισμός, may as well have the former signification, "their class;" (H.) though the sequel seems to determine it in the latter sense. D.

Ver. 34. Mosabab. This and the following princes joined their forces, to conquer fresh territories from Gador, (H.) or Gadara, near Joppe, (Strabo xvi.) which had been long in the possession (H.) of the Egyptians, (v. 40. C.) or Philistines. Malvenda.

Ver. 40. Cham. It is not certain that the Philistines, who came from the country of the Casluim, were descendants of Mezraim. Gen. 10:14. But it is very clear that the Egyptians sprung from Cham. Ps. 77:51.

Ver. 41. Inhabitants. Sept. "and the Mineans." Heb. *meyenim*, "the inhabitants of Maon," in Arabia. See Judg. 10:11. Syr. and Arab. "the fountains."

Ver. 42. Jesi; perhaps Asaia, by the transposition of one letter; (v. 36. C.) or these chiefs were remote descendants of Jesi, v. 20. H.—The expedition probably took place about the same time as the preceding, to avoid the attack of the Assyrians, or of Juda, by retiring farther into Arabia. C.

Ver. 43. Escape the arms of Saul, or of David. D.—*Day*. It seems, therefore, that they escaped captivity, having abandoned their own country; or this was taken from a record, which had been made before that event, and is here inserted by Esdras; though, when he wrote, these Simeonites might have experienced the fate of their brethren, who were led captives in the 6th year of Ezechias. H.

1 PARALIPOMENON 5

Ver. 1. First-born. Gen. 49:4. W.—He gives this reason for not beginning with him. C.—*And he*. Prot. "and the genealogy is not to be reckoned after the birth-right." H.

Ver. 2. Accounted to Joseph, viz. as to the double portion, which belonged to the first-born: but the princely dignity was given to Juda, and the priesthood to Levi. Ch.—Yet it is not certain that the latter dignity formed a part of the birth-right, (Gen. 25:31) and the author takes no notice of it. C.—The double portion seems to have been all the privilege. Deut. 21:17. Sept. "the blessing *or* gift was Joseph's." Hebrew also does not specify *princes*, but "the leader," (H.) the Messiah, (Syr. &c.) and kings, from David till the captivity. C. Gen.

Ver. 4. *Joel*. It does not appear whether he was the son of the last, or of Henoch.

Ver. 6. *Beera*, This tribe continued to have princes of their own, after the division of the kingdom. Beera was in power when Thelgathphalnasar, or Theglathphalasar, took five tribes into captivity. 4 K. 15:29. Only twelve generations are mentioned to fill up about 750 years, from the leaving of Egypt. C.—But Enoch must have lived much sooner, as the Israelites continued in that country at least 215 years. The princes are probably not all specified, as on other occasions. H.

Ver. 7. *Families*, when they were led captive into Assyria; (M.) or before, when the tribe was in a most flourishing condition.—*Princes*. Heb. and Sept. “prince.”—*Jehiel*. Sept. “Joel,” v. 4.

Ver. 8. *And*. So Heb. &c. as if he was one of the princes. But the Vulg. seems to begin a new sentence, *Porro*, “now Bala.” The possessions of this man must have been very extensive, from the Euphrates till (H.) Baal-meon, within nine miles of Hesebon, (Eus.) almost (C.) as far as the Jordan. T.—Bala, or his descendants, extended their conquests as far as the Euphrates, which had been promised to Israel; and, under Saul, conquered the *Agarites*, who sprung from Agar. Syr. &c. “the Arabs of Sacca,” or the Scenites, “dwelling under *tents*,” and inhabiting the Desert Arabia. The details of this war are probably given, v. 19, &c. C.

Ver. 9. *Cattle*, for which reason they desired to have this country. Num. 32:4. M.

Ver. 11. *Selcha*, not far from Jabok. Deut. 3:10. C.

Ver. 12. *Chief*, (*in capite*.) Sept. “first-born.” H.—This list was made under Joathan, king of Juda, when Joel was at the head of the tribe of Gad. C.—*Basan*, the capital city, v. 16. Sa. M.

Ver. 15. *And*, &c. Heb. also, “Achi, son of Abdiel.”—*Chief*, like the preceding, each in their respective *families*. C.—They were relations (H.) of the same tribe. M.

Ver. 16. *Saron*, in Basan; (Jos. 12:18) different from those vallies near Joppe, (C.) and between Thabor and Tiberias. Euseb.

Ver. 17. *Israel*. Jeroboam II. had been dead two years before Joathan was born: unless some of the numbers be incorrect; which seem very

probable. 4 K. 15:5. Yet these registers might be made at different times, and one, perhaps, under Jeroboam I. as when any war seemed to threaten, the number of soldiers was to be known. C.—It does not appear why the king of Juda is mentioned, as the people were not under his dominion, unless (H.) he was contemporary with Jeroboam II. as some assert. M.—Yet the following expedition seems to have taken place while Israel was still faithful to God. H. *By faith they overcame kingdoms.* Heb. 11. W.

Ver. 19. *But*, &c. Heb. “and Jetur, &c. (20) and they were helped by God against them.” H.—Sept. “they prevailed over them, and the Agarites,” &c. The ancient, or higher Iturea, lay between Hermon and Manasses; but the lower, which Josephus includes under this name, took in the deserted possessions of that half tribe. C.—The former (H.) extended from Jordan by Libanus, to the mountains of Tyre. M.—*And Naphtis*, sons of Ismael. Gen. 25:13. H.

Ver. 22. *Lord.* Very dreadful, and in obedience to God’s orders.—*Captivity*, v. 6. C.

Ver. 23. *Basan*, which belonged to Gad. H.—In Josue (17:5.) Basan and Galaad seem to be given to Manasses; but the former there denotes all the level country, from the Jabok to the Jordan, as Galaad is put for the mountains on the East. C.—*Great.* It would take thirty hours to travel from the torrent Jabok to Baal Hermon. Adric. M.

Ver. 26. *Assur.* These princes were scourges in the hand of God, to punish the guilty. H.—The former forced Israel to pay tribute; the latter carried many into captivity, 4 K. 15:19, 29 and 16:7. C.—*Lahela*, or Hala and Haber, cities watered by the river Gozan.—*Ara*; perhaps Rages. Tob. 1:16, &c. D.

1 PARALIPOMENON 6

Ver. 1. *Levi.* The genealogy of the Levites is given with more exactitude than any of the preceding. Caath formed two branches, 1. the priests, descended from Aaron; 2. all his other children, who were simply Levites. C.—Hence they are placed after the priests. M.

Ver. 2. *Isaar*, or Aminadab, v. 22.

Ver. 3. *Abiu.* These died without children. The genealogy of *Eleazar* is given, as his family enjoyed the pontificate a long time, while that of *Ithamar* is neglected, (C.) as only Heli and a few others were raised to

that dignity. H.

Ver. 4. Eleazar. The nine following generations to Sadoc may be immediate. D.

Ver. 5. Abisue. He is mentioned no where else. Josephus (v. ult.) calls him Abiezer. C.—Many of these high priests were very obscure. M.—Ozi, after whom Heli is supposed to have reigned, so that Zaraïas and the three following were excluded, (C.) while Heli, and four of the same family of Ithamar, were acknowledged as high priests. T.—Abiathar was then forced to give place to Sadoc, (3 K. 2:26. H.) whose family was in power at the captivity, v. 15. T.—Nicephorus (ii. 4.) and Josephus (x. 11.) mention other high priests besides these. W.

Ver. 9. Azarias. Perhaps the same who is called Amarias, (2 Par. 19:11) as *Johanan* is probably the illustrious Joiada, 4 K. 11:4.

Ver. 10. This may refer to either. C.—The Holy Ghost gives an encomium to Joiada, for re-establishing the divine worship, (Junius) or to Azarias, for withstanding the impious attempt of king Osias. E. T. &c. 2 Paral. 26:17. M.

Ver. 12. Sellum, or Mosollam. C. 9:11. C.

Ver. 15. Went out, into captivity, while his father was slain. 4 K. 25:18. More than 22 priests would be requisite to fill up near 900 years. See Salien.

Ver. 16. Gerson. Hebrew here reads Gersom, though it had Gerson before, v. 1.

Ver. 18. The, &c. This verse is repeated from v. 2 as the author is now going to continue the genealogy of the Levites, in their natural order, (H.) to Samuel. D.

Ver. 20. Jahath. See v. 42, 43.—*Zamma* springs from Semei, Jeth, Gerson, and has a son named Ethan, who has Adaia; as Zara begot Athanai, v. 41. Almost all the names are rather different

Ver. 22. Asir. While Core perished, his children were preserved. Num. 16:30 and 26:11. H.

Ver. 23. Asir. This name seems superfluous (v. 36, Ex. 6:24. C.) perhaps taken from the preceding verse. H.—The two former were sons of Core, v. 25, 37. C.

Ver. 26. Sophai, Nahath, and *Eliab*, are called Suph, (H.) Thohu, (v. 34. C.) and Eliel. H.—Sophai may be a surname of Elcana. Poole. D.

Ver. 27. *Elcana, his son.* It seems necessary to supply, “Samuel, his son,” (H.) as he descended from the 3d Elcana. D.

Ver. 28. *Vasseni.* Some Latin copies subjoin “Joel,” who was the first-born, (v. 33.) La Haye.—Vasseni means, “and the second;” which can hardly be considered as the name of the eldest son, though some have take it as such, in like manner as they have explained *six*. C. 3:22. But then the *v* ought at least to be omitted, (C.) as it is in the Vat. and Alex. Sept. “Sani and Abia.” H.—Other editions insert “Joel,” with the Syr. and Arab. C.—This person had therefore either two names, or Joel has been omitted, and we should translate “Joel and the second, Abia.” M.—These brothers acted so ill as judges, that the people took occasion to demand a king. 1 K. 8:3.

Ver. 31. *The singing.* Heb. “the hands *or* places of the canticle,” the two tribunes on each side of the altar. Heman presided over the band in the middle, while Asaph directed those on the right, and Ethan those on the left, v. 33, 39, and 44. C.—*Placed.* Heb. “rested,” as before David’s time it had been carried about. He erected a tabernacle for it on Sion, and directed the Levites to attend in order, (C. 25) so that some should be present every day (M.) to honour God, both by instruments and vocal music, while the priests performed their sacred functions with the utmost decency.

Ver. 33. *Heman.* Some families among the Levites were more distinguished than the rest, having authority to regulate the singers, and to give the tune. Hence many psalms are addressed to these three masters of music. Yet from those titles we cannot surely infer that those psalms were composed by Asaph, &c. C.

Ver. 34. *Eliel.* Many of the genealogies do not seem to agree in these first 10 chapters, as some more obscure names have been passed over, (M.) or the people had different names, or, through the fault of transcribers, some alteration has taken place, which could hardly be avoided, without a constant miracle. H.

Ver. 39. *Brother,* or relation, though of the family of Gerson. He also followed the same profession as Ethan did, v. 44.

Ver. 44. *Ethan* is also called Idithun (C. 25:1. 8) in the Psalms. C.

Ver. 48. *Brethren.* All the other Levites, who were not Cantors. M.

Ver. 49. *Offerings,* which is here the meaning of *incensum*; as “incense” was not burnt on this altar, but only victims. Ex. 29:13.

Ver. 53. *Sadoc.* By God’s ordinance Heli had been appointed. But the

dignity still subsisted in Aaron's family. W.—*Achimaas*, who was pontiff in the days of Solomon. This genealogy had been brought down to the Captivity, (v. 3, &c.) which shews that the author give extracts from different records.

Ver. 55. *Suburbs*, or 2000 cubits round the city. See Jos. 20 and 21. C.

Ver. 57. *Of*, is not authorized by the Vulg. *civitates*, but is added, to signify that all these 13 cities were not thus privileged. H.—There were only six cities of refuge, of which *Hebron* was one. See Josue 20:7. C. M.—Prot. “And to the sons of Aaron they gave the cities of Juda, *namely*, Hebron, *the city of refuge*.” But “such a licence to insert words at pleasure, cannot be allowed.” Heb. lit. “they gave cities of Hebrew refuge, Hebron,” &c. The “sense absolutely disallows the word *Judah*,” which is omitted, (Jos. 21:13) as well as in some Heb. MSS. in the Bamberg, and Complut. editions, and in those of Jablonski and Michaelis.—*Hari*, “cities,” ought to be *hir*, “a city,” as only one is meant. We should also add with the Arab. and Syriac, and the parallel passage in Josue, “and her suburbs,” after Hebron. Kennicott.—“Juda” is not found in the Sept. &c.: and Buxtorf acted with little wisdom, when he thought he had sufficiently answered Capellus, by observing that the Masora declared the word to be authentic. *Anticrit.* It is a great misfortune that most of the printed Heb. editions have been given under such influence; and that the Masorets have defaced so many MSS. by their corrections. H.—Hence they probably burnt all the first edition of Naples, 1487, except part of a single copy, comprising the Cethubim given to Eton college by Dr. Pellet, which omits the word *Juda*. Kennicott. Dis. i. p. 520–2.

Ver. 59. *Asan*, perhaps Jethnan, or Ain. Jos. 15:23 and 21:15. Syriac adds *Ethra*. C.—*Bethsames*. Sept. Alex. subjoins, “Baither and its suburbs.” H.—All these cities were in the tribes of Juda and of Simeon. M.

Ver. 60. *Almath*. Jos. *Almon*.—*Thirteen*; but Geta and Gabaon are not here expressed. Jos. 21:16, 17. C.—Sept. Alex. inserts, “Lebee,” before, and “Anchos, with its suburbs,” after Anathoth, thus making 14; but these additional cities are not sacerdotal. H.

Ver. 61. *Out of*. We may supply, “the tribe of Dan, Ephraim, &c.” as only two cities belonged to Manasses. Jos. 21:25. C.—Double that number was taken from the two other tribes. M.

Ver. 65. *Them*. The priests, v. 54. D.—*Names*. Some being styled of the priests, (C.) other of the Levites, (M.) whose dominion as thus asserted. C.

Ver. 66. *The cities*, or rather “some cities,” as all were not in the tribe of Ephraim. H.

Ver. 67. *Of the*. Lit. “cities to flee to, (or of refuge) Sichem,” (H.) which might induce some to suppose that all these cities were of this description; but, in reality, only Sichem had that privilege. C.—Sept. is liable to the same ambiguity. See v. 57. (H.) Jos. 20:7 and 21:21.

Ver. 68. *Jecmaan*, or *Cibsaim*, (Jos.) as *Helon* is put for *Aialon* below. *And of the tribe of Dan, Eltheco and Gabathon* is omitted. See Jos. 21:23.

Ver. 70. *Aner* and *Baalam*, perhaps the same as *Thanach* and *Gethremmon*, which were given to *the children of Caath of the inferior degree*, (Jos. 21:26. C.) or, *who were left out of the rank of priests*, (M.) or before unprovided for, as the partition was made at different times. —*Baalam*. Heb. “Balaam.” Sept. “Iblaam” is the Jeblaam. Jos. 17:11.

Ver. 71. *Astharoth*, or Bosra. C.—Heb. *Hashtaroth*. Jos. 21:27. H.

Ver. 72. *Cedes ... Ramoth*, and *Anem*, are Cesion, Jaramoth, and Engannim. Jos. 21:28, 29.

Ver. 75. *Hucac ... Hamon*, and *Cariathaim*, are Helcath, Hammoth-Dor, and Carthan.

Ver. 77. *Remmono and Thabor*, or, Jecham and Cartha. H.—*Damna* and *Naalol* are here omitted. Jos. 21:35. There was formerly a town on Thabor, perhaps called Ceselet Thabor. Jos. 19:12, Judg. 4:6. C.

1 PARALIPOMENON 7

Ver. 1. *Jasub*, or Job. See Gen. 46:13, Num. 26:23. C.—*Simeron*, elsewhere Samron and Semran; (M.) which shews, either that the names have been differently pronounced, or that the transcribers have erred. H.

Ver. 2. *Chiefs*. They were at the head of distinct families. M.—*David*. We know that David took an account of his fighting men. 2 K. 24. But it is not certain that this register was made at that time; as we read that Benjamin was not numbered. C. 21:6. These lists were probably made when some expedition was intended by David. The author was not, perhaps, able to recover the accounts of Nephthali, Manasses, and Ephraim, no more that the genealogies of Dan (v. 12) and Zabulon, which do not appear in this book. C.

Ver. 3. *Sons*, for “the son.” D.—*Izrahia*. He alone deserved to be mentioned. See v. 6, where only three sons of Benjamin appear, though there were more, C. 8:2. T.—*Five*, comprising *Israhia*, “all chiefs,” (H.) men of note, (D.) or one name may be lost. C.

Ver. 4. *Children*, who had numerous offspring; (H.) so that, in the days of David, these descendants of Thola, amounted to so many. M.

Ver. 5. *War*. In all, this tribe could muster 145,600 men, at that time. C.

Ver. 6. *Benjamin*; a man, perhaps, of the tribe of Issachar. See v. 10. Or the patriarch had originally ten sons, (Gen. 46:21) or grandsons, five of whom only had children, and perhaps tow of their families perished entirely in the war with the other tribes; (Judg. 20:46) so that, under David, only three branches were acknowledged. C.—*Jadihel*, or *Asbel* in Genesis.

Ver. 7. *Urai*, a grandson, called *Hir*, v. 12. C.—*Five chiefs*, but inferior to the *seven* original families, (Num. 26:38. M.) unless the fortune of war had made great changes, or some of the lists be imperfect. C.

Ver. 12. *And Hapham*; called Mophim and Ophim, (Gen. 46) and Suphim and Hupham, Num. 26:39.—*Aher*, in Heb. means, “another” son, called Hazim: or more probably Aher ought to be Dan, the father of Husim, (Gen. 46:23) as Dan and Nephthali had both the same mother, *Bala*, v. 13. C.

Ver. 14. *Son*. Heb. “sons ... Ezriel, whom she bare.” This seems imperfect. The Hebrews seldom name the mother. C.—Sept. intimate that the Syrian wife was mother of both. H.—*Galaad*, whose posterity enjoyed the country of the same name, (Num. 22:29 and 32:41) only Machir in mentioned as the son of Manasses.

Ver. 15. *And Saphan*. S. Jerom seems to have taken them for women. If they were the sons of Hir, (v. 12) Machir probably adopted them. Heb. “Machir took a wife from Happhim,” &c. But does one woman marry two men? Syr. and Arab. “Machir took a wife one of the sisters of Huphim and Suphim, (the great and powerful) named Maacha.” C.—Prot. “*the sister of Huppim ... whose sister’s name was Maachah.*” H.—Hebrew may have this sense, with a small alteration. C.—Le Clerc thinks that the name of the woman has been lost, and the text altered.—*Second*. This also seems defective, as no first had been mentioned. C.—Two intervened between Machir and Salphaad, namely, Galaad and Hephher, (Num. 26:29 and 27:1. M.) so that Salphaad was his great-grandson. H.

Ver. 17. *Badan*, perhaps the same with *Jair*; (Judg. 10:3, 1 K. 12:11. C.) or rather in this last place, the Syr. &c. read more correctly *Barac*, and *Samson* instead of *Samuel*, who was then speaking. See Heb. 11:32. There was no such deliverer as *Badan*, but the word has been corrupted from *Barac*. Sept. Kennicott.

Ver. 18. *Queen*. Heb. “*Moleceth bore Ishehod*.” S. Jerom and the Latin Church translate these names. W.—Prot. “*Hammoleketh bore Ishod*.” H.—The proper names might have been as well retained, (C.) as in the Sept. H.—Some suppose that the mother of *Josue*, or *Debora*, may be designated. Rabbins.—*Abiezer*, (19) *Leci*, are the *Jeser* and *Chelek*. Num. 26:30.

Ver. 20. *Bared*, *Thahath*, probably called *Becher* and *Theken*, in Num. Three alone are there mentioned, though the other thirteen, whose names are given, seem to have been all the immediate sons of *Ephraim*, (C.) since he mourns for them, (v. 22. M.) and his other children afterwards. H.—The dreadful slaughter made them, is perhaps the reason why only three are mentioned in Numbers, and none in Genesis.

Ver. 21. *Son*, *Ezer*. Heb. “and *Ezer* and *Elad*.” *His son*, after each, seems to be twice omitted, as these were in the same degree as the rest. Sept. agree with the Vulg. H.—*Because they*, the sons of *Ephraim*, (C. &c.) or the *men of Geth*. Syr. and Arab. D. M. T.—The text is ambiguous, but the former supposition seems more rational, (H.) and more generally received. C.

Ver. 23. *Beria*. This name signifies, *in evil*, or *in affection*. Ch.—*Briae*, “in howling.” M.

Ver. 24. *Daughter*, or great grand-daughter, repaired these three cities. C.—The last, probably, was called after her. H.—But its situation is unknown. C.

Ver. 25. *Thale*. Heb. “and *Thale*, his son, and *Thaan*, his son.” These seem to have been the sons of *Ephraim*. The following were their descendants. H.—At least *Elisama* was prince in the wilderness, (C.) under *Moses*; (Num. 1:10. H.) and *Josue*, the sixth from *Ephraim*, was 54 years old, when the Israelites left Egypt. C.

Ver. 29. *Daughters*. Sept. “villages.”—*Joseph*, by *Ephraim* and *Manasses*, west of the Jordan. H.

Ver. 34. *Aram*. Add, “and *Helem*,” (C.) unless *Helem* was the first-born (v. 35) of *Ahi*, which signifies “brother.” Perhaps *Helem* was brother of *Somer*, called *Hotham*, v. 32.

Ver. 37. *Jethran*. Sept. "Jether," as v. seq.

Ver. 38. *Jephone*. The father of Caleb was of the tribe of Juda. C.

Ver. 40. *Of captains*; a Hebrew idiom, to denote the most excellent. H.—Heb. "chief of the princes." All mentioned from v. 30, were at the hand of their tribe, in succession, and led their brethren to battle. C.

1 PARALIPOMENON 8

Ver. 1. *Benjamin*. Some farther particulars of his genealogy are given, for the honour of Saul; (C.) and many of these, who returned from captivity, are mentioned. 1 Esd. 10:11. Sanctius.—*Bale*, &c. are called *Bela*, (M. C. 7:6.) *Jadiel*, and *Ahiram*, or *Echi*, Num. 26:36 and Gen. 46.

Ver. 2. *Nohaa* is probably styled Bechor; and *Rapha*, Ros, in Genesis.

Ver. 3. *Addar*, Ared or Hered. C.

Ver. 6. *Ahod*, the judge. Judg. 3:15.—*Manahath*; the Menuchat, in the tribe of Juda, (C. 2:54) after the captivity. C.—Abulensis thinks Manahath was in Moab, v. 8. M.

Ver. 7. *And*. Lit. "but," *autem*. H.—The sentence is clearer without this particle. M.—*Naaman* was the first-born of Ahod; and Gera prevailed on his brethren to leave Gabaa, (T.) and was probably the father of Oza. C.

Ver. 8. *Saharim*. His father is not specified: but his was a Benjamite. M.—Some force the Heb. text to say that Ahod had three sons, whom he sent to form a colony at Manahath, and afterwards he had three others by his two wives, and at last, by Rodes, he had Jobab, &c. C.—*Begot*. Prot. "*children* in the country of Moab, after he had sent them away: Hushim and Baara *were* his wives." But the Sept. intimate, that "Saharim begot ... after he had sent away Osim, and his wife Baara, and he begot of Ada," &c. H.—He had perhaps retired into Moab, at the same time as Elimelech. Ruth 1. T.—Those who were sent away were men, (*eos*) according to the Hebrew, unless (H.) the word should be *eas*. D.

Ver. 11. *Mehusim*. Heb. and Sept. "of Husim (v. 8) he begot."

Ver. 12. *Ono* was three miles from *Lod*, or Diospolis, (Lightfoot) built after the return from Babylon, (1 Esd. 2:23. C.) in the territory of

Benjamin. M.

Ver. 13. *And Sama.* They are supposed to have been sons of Elphaal. C.—*Aialon* belonged to Dan. Jos. 19:42. But it was near Benjamin, (M.) and was probably occupied by people chiefly of that tribe. H.—*Geth.* We know not at what period.

Ver. 16. *Baria*, son of Elphaal. Whether the following were his brothers does not appear certain, as it seems more natural to have placed all his father's children together, v. 12 and 18.

Ver. 21. *Semei*; perhaps *Sama*, v. 13. C.—Sept. read, *Samai*. H.

Ver. 25. *Sesac*, probably mentioned in v. 14. C.—Sept. have “*Sosek*,” in both places.

Ver. 28. *Families.* Heb. “These *were* heads of the fathers by their generations, chief *men*.” Prot. H.—*Jerusalem*, probably after the captivity. We find none of these names from v. 14, in the days of Josue; and it was not easy for people to establish themselves at Jerusalem, till David had expelled the Jebusites. C.—Yet we find that the tribes of Juda and Benjamin had seized the lower city long before. Jos. 18:28. H.

Ver. 29. *Dwelt.* Lit. “they dwelt.” But Heb. and Sept. “in Gabaon, dwelt the father of Gaboan,” (H.) who was called Jehiel, (C. 9:35) or Abiel. 1 K. 9:1. C.—The following verses are repeated in the next chapter, (H.) and seem to have been originally the same; though now many variations occur, which shew that “every Hebrew letter” has not been preserved. Kennicott.

Ver. 30. *Baal.* Add, “and Ner,” (v. 33. C. 9:36) as the Sept. have it here also.

Ver. 31. *Zacher*, or Zacharias. C. 9. Heb. omits the following name, as well as (H.) the end of the preceding one. Kennicott.—The Alex. Sept. has the same faults. But the Vatican retains *Macelloth*. H.

Ver. 32. *Over-against*, in the vicinity, while some remained at Gabaon. See Gen. 16:12. C.—The family of Cis resided at Gabaa. 1 K. 10:26. M.

Ver. 33. *Ner*, son of Abiel, or of Jeheil, prince of Gabaon, v. 29. H.—From *Aphia sprung* Bechorah, Seror, Abiel, (1 K. 9) who is also called Ner and Jehiel. He had Ner, the father of Abner, and Cis, father of Saul. M.—*Abinadab*, or Jessui. 1 K. 14:49. C.—*Esbaal*, alias *Isboseth*. Ch.—The Hebrews avoid pronouncing the name of the idol, and substitute *boseth*, “confusion.” C.—Hence it is clear that many had two

names. D.

Ver. 34. *Meribbaal*, alias Mephiboseth. 2 K. 4:4. Ch. 2 K. 9. M.

Ver. 36. *Joada*, or *Jara*. C. 9:42. C.—“Strange mistakes these!” Kennicott.

Ver. 40. *Archers*, particularly the natives of Gabaa. Judg. 20:16. Jonathan is praised for his skill. 2 K. 1:22. M.—*Benjamin*. We might hence conclude that here ended the genealogy of that family. Yet we find it partly repeated in the following chapter, v. 35. H.

1 PARALIPOMENON 9

Ver. 1. *Israel*. These registers were preserved by those who fled from the arms of Salmanasar, into the kingdom of Juda. Such records were preserved with the utmost care, and were collected by the author; who could give an account of what happened during and after the captivity, as he was an irreproachable eye-witness; not to mention the divine inspiration, which places his testimony out of the reach of criticism. C.—*And Juda*; perhaps by some historian. M.—*Babylon*, while Israel was removed elsewhere, by the Assyrians. H.—The genealogies of Israel being hitherto recited, now those who came back from captivity appear. W.

Ver. 2. *First*. He only treats of those who returned first, (T.) under Esdras. H.—Nehemias brought back others, and more returned afterwards. Many also retook possession of their lands, which they had enjoyed before the captivity. 1 Esd. 3:12.—*Nathineans*. These were the posterity of the Gabaonites, whose office was to bring wood, water, &c. for the service of the temple. Ch. Jos. 9:27.—David and Solomon consigned others of the Chanaanites, whose lives they spared, to perform the same office. They were like public slaves. The number of those who returned was so small, that days were appointed for all the people to help to carry wood for the temple. At Jerusalem the Nathineans, “or people given,” resided on the east side of the city; (2 Esd. 2:2–6.) and other towns were assigned them. 1 Esd. 2:70. C.—The people continued to be divided into four classes, as they had been before the captivity. Malvenda.

Ver. 3. *Manasses*. People from these tribes particularly, (H.) as well as from others, had fled to the kingdom of Juda, when the Assyrians took their brethren prisoners; and these returned to Jerusalem. M.—Cyrus

gave a general leave for all Israel to return. The country was too spacious for them; and it was found necessary to force the tenth part of the people, by lot, to repair to Jerusalem, as it wanted inhabitants. 2 Esd. 11:1.

Ver. 4. *Othei*; perhaps Hathaia, son of Husias. The Heb. names are differently pronounced. C.

Ver. 5. *Siloni* may mean a native of Silo, or a descendant of Sela. See Num. 26:20 and 2 Esd. 11:5. C.

Ver. 7. *Oduia*, or Johed, or Juda. 2 Esd. 11 and 7:9. Junius.

Ver. 11. *Azarias*, or Saraia, ib. 11.—*Mosollam*, or Sellum. C. 6:12. C.—*High* is not expressed in *Pontifex*; and this Azarias was only (H.) one of the principal families; (M. D.) perhaps the second in dignity; (4 K. 25:18) while Jesus was the successor of Aaron, 1 Esd. 3:8. C.—Heb. and Sept. “the ruler,” (H.) or “captain of the guard of the house.” C.—They were styled pontiffs, or princes of the priests. T.

Ver. 12. *Phassur*, Phesur, (H.) or Phetur. From him sprung Zacharias, Amsi, Phelelia, Jehoram; so that the last was only the great-grandson of Phassur, 2 Esd. 11:12.—*Maasai*. In Esd. (v. 13) *Amassai*, the son of *Azreel*, the son of *Ahazi*.

Ver. 14. *Levites*, established at Jerusalem.

Ver. 15. *Carpenter*. Heb. *Cheresh*, is taken by some to be a surname. Sept. “And Ares.” It is asserted that the priests and Levites could follow no mechanical profession, (Abul.) and the Bacbacar only presided over the carpenters, who wrought in the temple. M. T.—But why might not people of this order employ themselves in such arts and labours, which were never deemed degrading among the Hebrews, nor incompatible with the sacred ministry, during the leisure hours? C.—S. Paul did not disdain to make tents. H.

Ver. 16. *Suburbs*, or “courts,” *atriis*. H.—Heb. “villages.” M.—Netophati was a town of Juda. The ancient regulations could not be observed exactly. C.—The priests received the Levites into their cities. D.

Ver. 17. *Sellum* had the superintendency over all the porters. H.—He was also at the head of one of the four bands which guarded the doors, east, west, north, and south of the temple, with various apartments, v. 26. C.—*Brother*. Heb. “brethren,” or bands. H.

Ver. 18. *Time*. Heb. “and hitherto.” This custom has been observed at

the king's gate, who entered his tribune by the eastern gate of the temple. 4 K. 16:18. So far the ancient records reach. Some would infer from this passage, that a guard was still kept at the king's gate, even though there was none sitting upon the throne after the captivity. C.—Prot. ("who hitherto *waited* in the king's gate eastward.) They *were* porters in the companies of the children of Levi." H.—These different bands attended by turns. M.—But the captains were on duty every day, v. 25, and 26, and 34.

Ver. 19. *Service*, to keep watch. C.—*Families*. Heb. "fathers over the host, (H.) or camp of the Lord: keepers of the entry." The Corites, though not perhaps alone, performed what their fathers had done before the tabernacle, in the desert, and in the temple of Solomon; which were considered as the camp of the great king.

Ver. 20. *Before*. Heb. "the Lord with him," an usual form of blessing, (C.) or of wishing well (H.) to the deceased. C.—This Phinees lived after the captivity, (M.) and possessed the same power as Eleazar and Joiada. C. 12:27, Num. 3:32. It is not necessary to refute the fables of the Rabbins, who pretend that the famous Phinees was an angel, who appeared at different times, and particularly at the return from Babylon. C.—Heb. may refer to the ancient Phinees: "And Phinees ... was ruler over them formerly, and the Lord *was* with him." D.

Ver. 21. *Gate*, leading to the holy place, which corresponded with the tabernacle.

Ver. 22. *Towns*, where they resided, when they were not on duty. M.—*Seer*, or prophet. H.—We read not of his making any such regulation. But he probably made it after the misconduct of the sons of Heli, and when the ark was brought back. C.—He might also give private instructions to David for the same purpose; (H.) as Gad and Nathan did. 2 Par. 29:25. The same plans were still adopted, though the number of Levites was small. C.—*Trust*, while they were at the head of affairs, and acting by God's authority. Lit. "in their faith;" (H.) enlightened from above, and regulating matters according to the dispositions, which they discovered in the sacred ministers: or rather Heb. "in their established employment," which was to subsist in future ages. C.

Ver. 24. *Quarters*: lit. "by the four winds."

Ver. 25. *Up on*. Heb. "after seven days ... with them," to take their place for a week.

Ver. 26. *To these*. Heb. "for these Levites, (Sellum, &c. v. 17) four

chief porters *were* in their set office,” for life, or as long as they were able to serve, and did not change every week like the rest.—*Lord*: the apartments of the priests, and the storehouses, (H.) where all precious ornaments, wine, &c. were kept. C.

Ver. 30. Priests. They alone were allowed to make the composition, which no mortal was permitted to use (C.) for his own pleasure. H. Ex. 30:34.

Ver. 31. Pan, to be offered on the altar of holocausts, (Lev. 2:4 and 7:12) or to be eaten by the priests. Ezech. 46:20. Mathathias was to take care that all this was done with decency, (C.) and to look after the utensils.

Ver. 32. Propositions. Heb. “of arrangement;” (Ex. 35:13.) “of faces.” These loaves were made by the Levites, but arranged upon the golden table every week (C.) before the ark. See C. 23:29.

Ver. 33. These; probably Sellum, &c. (v. 17) though it is not certain that the chief porters presided over the singers. C. 15 and 16. Heb. “And these are the singers, chief of the families (C. or fathers) of the Levites, in the chambers (of the temple) free” from all other avocations, (H.) that they may watch over the porters and musicians. Sept. is clearer: (C.) “And these are the masters of music over the bands of Levites, observing their daily courses, because *they are* day and night over them in the works.” H.—The sons of Caath seem to be chiefly specified, (v. 32) though other families sung. C. 6:39.—*Chambers*, at a distance from their wives, to trim the lamps in the evening, and to see that none were extinguished, (M.) as also to teach music, &c. The Synagogues were used afterwards. D.

Ver. 34. Jerusalem, having no substitute; (C. 26. H.) or the chiefs of each family resided there. M.

Ver. 35. And in. These verses are repeated from the last chapter, in order to bring us to the death of Saul, (M.) and the reign of David. C. —“Tis difficult to account for the repetition, provided they were repeated originally; but if they have been repeated through the blunder of a transcriber, the existence of the same words” before them may be the reason. Kennicott.—*The father of Gabaon.* This is the explanation of *Abigabaon*. C. 8:29. H.—*Wife.* So the former chapter, and all the ancient versions, with some Heb. MSS. read, instead of the printed Heb. “sister,” (Ken.) which seems to be corrupted; (C.) and the Prot. venture to correct it. H.

Ver. 41. Tharaa. Heb. “Tachrea.” Ken. *e*, is substituted for *a*. H.—*And*

Ahaz, is omitted in Hebrew, (Ken.) and Sept.

Ver. 42. *Jara*. Heb. *Yahra* instead of *Jeuade*, or *Johada*, (C.) 8:36, twice. Sept. *Jada* here, and *Joiada* above. H.

Ver. 43. *Raphaia*, called *Rapha* before. C.

Ver. 44. *These*. *All* is omitted, though it is found C. 8:38, and in MS. ii. Kennicott.—These remarks, which may appear to some minute, shew that all Hebrew MSS. are not absolutely alike, as some once pretended; and that the Hebrew Bible is not printed from the best copies. H.—“The sacred volume in Hebrew has, therefore, been published with such carelessness, as no other printed copy with which I am acquainted.” Houbigant, prol. p. 2.—Yet this is the copy, which alone Protestants hold up as the standard of perfection, and the Rule of Faith! H.

1 PARALIPOMENON 10

Ver. 1. *Now.* Sept. “and.” H.—This has no connexion with what goes before. C.—This history is given more at large, 1 K. 31 and 2 K. 1. M.

Ver. 3. *Reached:* lit. “found.” H.—Heb. “attacked him, and he feared the archers. He was not, at least, mortally wounded, when he took the desperate resolution to destroy himself, through fear and consternation. C. Yet the original will admit the sense of the Vulg. and Saul might have received some wounds. Sept. “Archers found him with bows, and in labours, and he laboured on account of (or to avoid) the bows.” H.

Ver. 4. *Fear* and reverence for his master, (C.) as well as concern for his own safety. H.

Ver. 6. *Fell.* Heb. “died.” C.—But, though the house of Saul was fallen from its former glory, on this fatal day, when so many of his courtiers perished; yet he left Isboseth to bewail his fate, (H.) and some others who were not of age to go to battle. C.

Ver. 9. *To be.* Heb. “to carry tidings to their idols, (sorrows) and to the people.” They exposed the spoils in the temples, and gave thanks to their idols for the victory.

Ver. 10. *Head,* while his body was hung on the walls of Bethsan. 1 K. 31:10. C.—The temple of Dagon was contiguous to the wall. D.

Ver. 12. *Oak,* well known at Jabes. Elsewhere the word is translated, *the grove.* C.

Ver. 13. *For.* Sept. “in his iniquities.” H.—See 1 K. 13:9 and 15:23. Saul offered sacrifice unlawfully, and spared some of the Amalecites. W.

1 PARALIPOMENON 11

Ver. 1. *David.* This name is written without *i*, in the books composed before the captivity, (A.C. 588) but *i* is inserted in the latter works, which is an argument against the antiquities of Canticles, where the *i* is found. Yet the MSS. vary so, that great stress is not laid on this

(Kennicott) proof, and it is not sufficient weight to stand against the general opinion, which attributes that work to Solomon. H.—*Hebron*, after the death of Isboseth. 2 K. 5. C.—*Flesh*; related, as the children of Jacob.

Ver. 3. *Which he spoke*, is not expressed in Heb. or Sept. Samuel complied with the injunction, by anointing David. 1 K. 16:13. He also wrote an account of this memorable transaction, which translated the sceptre from one family to another. H.—It is, on this account, that the author here takes particular notice of God's decree. Ken.

Ver. 5. *Here.* In 2 K. 5:6, the passage is much fuller, and attended with many difficulties. Kennicott would correct and translate it: "And they spake unto David, saying, Thou shalt not come hither: for the blind and the lame shall keep thee off, by saying David shall not come hither. But David took the stronghold of Sion," (different from the citadel. Josephus) "which is the city of David. And David said, on that day, whosoever (first) smiteth the Jebusites, and, through the subterraneous passage, reacheth the blind and the lame, which are hated of David's soul, because the blind and the lame continue to say, he shall not come into this house—shall be head and captain. So Joab, the son of Zeruiah, went up first, and was head."

Ver. 8. *Round.* He made a complete inclosure or fortification, as *Mello* denotes perfection, or completion, (H.) by building houses from the castle to the town beneath it. David begun at the very house (or citadel, 4 K. 12:20) from which the blind and the lame thought to have excluded him, and built all round, so as to make an entire communication. Ken.—*Built.* Prot. "repaired." Heb. *yechaye*, (H.) "saved alive." Syr. &c. Poole's Synop. But probably *shear* is now written instead of *shor*, and *jeje* ought to be *jeje*. The long and the short *e* are easily confounded, (H.) and *a* is frequently thus inserted. Watson.—"He built ... round to the beginning of that circuit. And Joab was made governor of the city." Ken.—"And surrounding it with a wall, he appointed Joab superintendant of the walls." Joseph. vii. 3. —The position of the vowel points in these words, might naturally cause this mistake, (H.) as it seems to have done on other occasions. Thus *shor*, "an ox," should be *sar*, "a prince." Gen. 49:6 and Osee 12:11. *Shevarim*, "oxen," has been read *sarim*, "princes," by the Sept. The former passage might admit of some corrections. "In their anger they slew the men, and in their fury (*vabrothom*; instead of *vabrotsnom*, which is always explained in a good sense) they destroyed the princes. Cursed be their anger, for it was fierce; and their fury, for it was inflexible."

Ver. 9. *Lord.* 2 K. adds *God*, more properly, as it seems always to have been inserted, though it is now wanting in two hundred places. Kennicott, Dis. i. p. 62 and 525.

Ver. 10. *These.* Besides the help which David received immediately from God, he derived great assistance from Joab, the captain-general, from the six more renowned valiant men, and from the body of Thirty, as well as from fifteen others of less note, who are mentioned here. H.

Ver. 11. *Number.* 2 K. 23:8. *the names.* But the two authors do not always use the same terms. Ken.—*Thirty*, or *three*, (2 K.) more correctly. D.—*Three*, ib. *eight*; (H.) probably by mistake.—*Wounded*, or rather soldiers. He encountered singly a whole regiment, though he might not kill them all; much less did he attack them, when already wounded. Ken.—Numbers have often been expressed by letter in Heb. as well as in Greek and other languages. Our numeral figures are not liable to fewer mistakes. H.—Heb. “This is the number of the mighty men whom David had; Jashobeam, (the son of Zabdiel) the Hachmonite, chief of three. He lifted up his spear against three hundred soldiers at one time.” Ken.

Ver. 12. *His.* Heb. “the son of Dodi.”

Ver. 13. *And.* “Who could have discovered that thirty-four words are here omitted, if they had not been preserved in 2 K. 23.” though with some inaccuracy? We should read, “And when the men of Israel were fled, he arose and smote the Philistines, until his hand was weary, and his hand clave unto the sword. And the Lord wrought a great deliverance that day; and the people returned after him only to spoil. And after him was Shammah, the son of Agee, the Hararite: and the Philistines were gathered together at Lechi, where was a piece of ground full of barley ... 14. But he placed himself in the midst of the field, (of barley) and saved it, and smote the Philistines; and the Lord wrought a great deliverance.” Ken.—The name of Samma must have been omitted by the transcriber. C.—Without it, how will the number 37 be made out?

Ver. 14. *These men.* Sept. speak only of one: “And he stood,” &c. (H.) and the verbs are singular. 2 K. 23:12.—*Gave.* Heb. *vayahas* (ibid.) is more correct than *vayosha*, “saved.” Ken.—Prot. are forced to add, “saved *them* by a great deliverance.” But there is nothing in the original signifying *by*. H.

Ver. 15. *Captains.* This is not rightly expressed in any of the ancient versions, no more than in the Prot. which has, “Three of the Thirty chief;” marg. “Three captains over the Thirty.” The latter signification

comes much nearer to the truth. It should be, “And there went down three captains, (Jesbaam, Eleazar, and Semma. H.) who were over Thirty.”—*Rock*, (*hatsur*) which seems preferable to *katsir*, “in the time of harvest.” 2 K. Ken. C.

Ver. 16. *Garrison*, or advanced guard.

Ver. 17. *O that*. Heb. “Who will.” David wished to see his native country freed from the troops of the Philistines.—*In*. Heb. “by the gate.”

Ver. 18. *These*. Heb. “The three (or perhaps, *three of the mighty men*) brake through the host of the Philistines ... by the gate, and took, and brought it to David. But David would not drink it; and he poured it out unto the Lord,” by way of prayer, (Ken.) or of thanksgiving. Josephus.

Ver. 19. *In the*. Heb. “thing! Shall I drink the blood of these men, with their lives? for at the hazard of their lives they have brought it! And he would not drink it. These things did these three mighty men,” (Ken.) forming the first ternary. T.—Among these heroes there were different degrees of excellence. C.—Prot. acknowledge the superlative, “mightiest:” but “mighty” would do better, as they were not still equal to Joab. H.

Ver. 20. *Abisai*. His name is written without the middle *i*, in all this book.—*Three*. Alex. Sept. alone reads, “six.”—*He was*. Heb. adds, “not;” evidently mistaking *lo*, “not,” for *lo*, “ei.” See 4 K. 8:10. “He lifted up his spear against 300 soldiers, and had a name among Three.” Ken.

Ver. 21. *Second* and (H.) *first* occur not in Heb. and Sept. C.—Heb. “Of the three he was more honourable than two; therefore he was their captain: and yet he attained not unto the first three.” Ken.—*First* is indeed the sense, but it is not expressed in the original. We have here the exact order of these mighty men sufficiently marked out. Abisai is the first captain (H.) of the second ternary. T.

Ver. 22. *Two ariels*. That is, two lions, or lion-like men; for ariel, in Hebrew, signifies “a lion (Ch). of God,” the strongest compound word for “a man of valour. The courage of a lion is so singular, that a man of extraordinary heroism is frequently called a *lion*, by way of emphasis; and the word *God* is frequently applied in Scripture to things particularly great.” Kennicott.—*V* is wanting at the beginning and end of the name of Banaias, (here *Benaia*, instead of *Ubenaiahu* and Banaias, 2 K.) The last letter (v. 24) serves to distinguish this third

captain in waiting on the king, from the eleventh, v. 31. C. 27:5 and 14. H.—Heb. “And Benaihu, the son of Jehoiada, the son of a valiant man of Kabzeel, mighty in exploits; he slew two men of Moab, who were stouter than lions. He also went down and slew a lion in a pit, in a snowy day.” Ken.—We have observed, that “And” is not found in the printed Heb. nor is it in the Prot. “Benaiah ... slew two lion-like men, of Moad.” Lit. “ariels;” (Sept.) that is, “lions of God,” or two of Moab *equal to* (H.) the strongest lions. W.—Yet it is not certain whether these were not real lions, as well as the following. H.—S. Jerom translates, *two lions of Moab*, 2 K. 23:20. C.—*Lion: ari* is written *arih*, 2 K. H.

Ver. 23. *Cubits.* 2 K. “a man of great aspect.”—*Ones.* Heb. “and he had a name among three mighty men.” Ken.—*Shelosha*, “three,” has the *u* omitted, (2 K.) as it is frequently on other occasions. H.

Ver. 25. *Among*, or rather “above,” as he was the second captain of this series, and not one of the body of Thirty. Ken.—*Council.* Lit. “placed him at his ear,” (H.) *fecit eum auricularium a secreto*; (2 K.) though the word is the same. C.—It seems, however, to have been read differently. H.—Sept. “he placed him over his family, (C. πατριαν) or native place.” H.—Syr. “guard of his spear, and chief of his heroes.” Arab. “over all his riches.” Some would translate, “captain of his guards.” Grot.—Banaias was a man of consummate prudence, as well as a great warrior. C.—David “gives Banaias the command of his life-guard.” Joseph. 7:12.—Heb. “Behold! he was more honourable than the Thirty; but he attained not unto the first three, and David set him over his guard,” the Cerethites, &c. C. 18:17. Ken.—This author adopts the correction of Grotius, as the Prot. do; though he acknowledges there is not impropriety in the present reading, “over his hearing or obedience.” He also adds “first,” by way of explanation, as v. 21. H.

Ver. 26. *Moreover.* Nothing particular is here recorded of Asahel, and therefore he is barely mentioned with the rest. But the Book of Kings had been more particular in determining their rank, and had said, “Asahel, brother of Joab, was over the Thirty,” being the last of the second ternary. The preposition *b* (Ken.) frequently means, “over.” Nold. &c.—Arab. “head of Thirty, whose names are these.” Ken.—*Elchanan*; probably the son of Jair. 2 K. 21:18. C.

Ver. 27. *Arorite*, or Harodite, (2 K.) to distinguish him from Shammah. Eliza, who follows in 2 K. is here universally omitted, as he is supposed to have died soon, and to have been replaced by Zabad, (v. 41.) who completes the number of 30. Ken.—*Phalonite*; not Paltite,

as 2 K. where *t* has been formed of the two letters *un*. So Sept. have read Adni, "my lord," perhaps correctly, (Ken.) instead of Adan, "any man's," (1 K. 17:32) as the two letters might easily be mistaken for one. Ken.—Helles was the captain for the seventh month, as the following was for the sixth, and Abiezer for the ninth. C. 27:10. H.

Ver. 29. *Sobbochai*, rather than *Mobonnai*, (2 K.) where *s* and *m* have been mistaken for *m* and *n*, which are very similar in Heb. The Sept. (Aldi) has there also *Sabouchai*. He was the eighth captain. C. 27.—*Ilai*, or *Selmon*. 2 K. Sept. have the same variation in some copies; but others lead us to suppose that *Ilai* was the true name. Neither occur any where else in Scripture.

Ver. 30. *Maharai*, the tenth captain. (C. 27.) Heled was the twelfth.

Ver. 31. *Ethai*. Not the famous prince of Geth, (2 K. 15:19. Ken.) though the name is written alike, (2 K. 23:29) an *i* being omitted. H.—This captain contributed to make David king (v. 10.)—*Banaia*. 2 K. 23 a *v* is added, which makes the name like that of the second general; (v. 22.) but it ought to form part of the *e*, which is wanting in the following word.

Ver. 32. *Hurai*, rather than *Heddai*, (2 K. Ken.) though there is some doubt which is to be preferred. H.—Syr. and Arab. have *Hiddai*; but the Sept. declare for *Hurai* here, and the Aldine copy has *Ouri* also. 2 K. Ken.—*Torrent*. Heb. "of the torrents or vales of Gaas." C.—*Abiel*. 2 K. *Abailbon*, which seems to be the right word, as a transcriber may omit letters more easily than he can insert them. *Bun* and the end seems to have been written separate, and to have been translated "the son of," by Syr. and Arab. The particles *al* and *ál*, have also been frequently mistaken on account of their nearly similar pronunciation.—*Bauramite*. Heb. *habacharumi*, 2 K. *habarchumi*, where two letters are transposed, and *v* is omitted, as usual, in the latter book. H.—The former reading appears to be more correct, as the hero probably came from Bahurim, (*bérim*, 2 K. 3:16) and the Syr. and Arab. seem to have read correctly.—*Salabonite*. Sept. Σαλαβωνιτης (2 K.) Σαλαβωνι. Ken.—The translator of the latter book gives the Hebrew termination throughout, instead of the Greek; (H.) "whence the learned have drawn an unanswerable argument against that version's being the work of the same author." Ken.—They might as well prove that S. Jerom did not translate both these books. H.

Ver. 33. *Gezonite*. We know not the meaning of this epithet. C.—In 2 K. we read of the sons of *Jassen*, *Jonathan*, and *Semma*; (K.) but both seem to be incorrect; instead of Sept. "the son," or supposing *m* to be lost, at the beginning, "of the sons of *Assem*, *Gouni*," as Sept. read,

instead of *Genonite*, which would leave this hero without any name. See C. 5:15. E is prefixed to this name, as it is to that of Manasses. Jos. 1:12.—*Sage*, should be Shamha, (Ken.) or *Jonathan, the son of Samaa*, the brother of David. He slew the monstrous giant, (C. 20:7) as Sabachai did another. Jonathan is mentioned also along with Asahel (2 K. 21) so that he deserves a place here among David's heroes.

Ver. 34. *Sachar*, mentioned C. 26:4.

Ver. 35. *Eliphal* should be *Eliphelet, the son of Aasgai, the son of Machati*, (H.) or of the country of Maacha, 4 K. 25:23. Ken.—*Eliphal* and *Hepher* cannot constitute two heroes, as that would derange the number 37. 2 K. 23:39. The copies of the Sept. vary much. H.

Ver. 36. *Ahia*, or rather "Eliam, the son of Achitophel, the Gilonite," 2 K. The name of the hero is lost here; and the latter part of his father's name (*p*) has also been mistaken for *g*, which it resembles.

Ver. 37. *Hesro* ends with *u* in the Heb. Yet some read more properly with *i*, "Hetzrai," as all the ancient versions have it, except the Vulg. (Ken.) some copies of which read *Asra*. Blanchini, Vind. 1740.—*Carmelite*. Sept. καρμηδι. The Δ might easily be mistaken for Λ, as the Greek bibles (Ken.) for some ages after Origen were written in capital letters, without accents. Montfaucon, Pref. to Hexap. p. 44.—*Azbai* seems preferable to *Arbi*, as the proper name seems also more correct than *Pharai*. 2 K. H.—The Vat. Sept. confounds both words in one "Ouraiverchi." We may apply to many of the proper names that severe censure which S. Jerom has passed upon the transcribers of the book of Chronicles. *Ita in Græcis & Latinis cod: hic nominum liber vitiosus est, ut non tam Hebræa quam Barbara quædam & Sarmatica nomina conjecta arbitrandum eit*, &c. ep. ad Domn. If this epistle be not genuine, the same doctor complains at least of the incorrect state of the Sept. Pref. in Paral.

Ver. 38. *Joel* seems better than *Igaal*, (2 K. H.) as we know there were some of this name under David, (C. 26:22 and 27:20) and all the versions agree here, but vary much 2 K. It is, therefore, more natural for us to adhere to that copy which has the greatest authority from the ancient versions. Ken.—*Brother*, relation, adopted child, (D.) or *son*, (2 K.) which seems more correct, as this is an usual expression. C.—This reason may rather lead us to conclude that the mistake being more natural, has been made by the transcriber of that book; particularly as we no where else read of Joel being the son of Nathan, but rather of Pedaiiah, &c.—*Mibahar*, or rather "Nathan of Tzoba."—*The son*, ought to be the proper name, "Bonni, (of Gadi. 2 K.) or the Gadite." Ken.

Ver. 41. *Zabad*. This name, with the following, is not found 2 K. where Elica occurs, though not mentioned here. C.—We have observed that Zabad took his place, and completed the number 37, v. 27.

Ver. 42. *With him*. Heb. “above him,” (Sept. Jun. Mont.) which must be applied to the rest of these 15 less valiant men. Ken.—Prot. agree with the Vulg. (H.) and Delany looks upon these 30 as a forth order of commanders in chief. But 30 with him would take 31, and why are only 15 mentioned? We have a regular gradation of officers, descending from Joab, the captain general. Ken.—These heroes are supplementary to those in the Book of Kings, and were stationed (C.) on the east of the Jordan, (D.) in their native country; (C.) which is true, at least (H.) with respect to several of them. Maacha, Aashtaroth, and Aroer were in these parts, (Jos. 13:9, 13. Ken.) as well as Mathana. Num. 21:18. C.

Ver. 44. *Jehiel*. The Masorets read so in the margin; but in the text they substitute *u* for *i*, improperly. See Sept. and C. 5:7, 8.

Ver. 45. *Samri*. Prot. “Shimri,” or margin, “the Shimrite,” as they deem the expression to be equivalent. But Shimri was rather the father of Jedihel or Jediael, and Joha.

Ver. 46. *Mahumite*. Prot. “Mahavite.” Kennicott would translate these last verses according to his corrections. 42 ... “Zabad, the son of Ahlai; (43) Adina, the son of Shiza, the Reubenite, and head of the Reubenites: But the thirty were his superiors. 44 Hanan, the son of Maacha; and Josaphat, the Mithnite. 45 Urzia, the Ashtarothite; Shema and Jehiel, the sons of Hotham, the Aroerite. 46 Jediel, the son of Shimri; and Joha, his brother, the Titzite. 47 Jeliel and Mahavite, and Jeribai and Joshaviah, the sons of Elnaam; and Ithmah, the Moabite; (48) Eliel, and Obed and Jashiel, the Metzobaites.” It will be easily perceived that this author frequently recedes from the Prot. version, as well as from the printed Heb. both of which are frequently erroneous. Perhaps the critical examination of these proper names, may appear to some unimportant. But the question respecting the perfect integrity of the Hebrew text deserves to be seriously considered; and every part of sacred history requires our attention. If the Prot. rule of faith be incorrect, what security can they have? We are not exposed to the same inconvenience, even though the Vulgate be susceptible of farther improvement. H.

1 PARALIPOMENON 12

Ver. 1. *Siceleg*, which had been given to David for a retreat. Hither many brave men came to join him.—*Fled*. Heb. “was shut up through fear.” C.—Sept. “was under anxiety.” H.

Ver. 2. *Hand*, like Aod. Judg. 3:15. M.—*Brethren*, of the same tribe. The opinion which they entertained of David, must have been very great, to make them expose themselves to such dangers. In adversity, true friendship and virtue shine the most. C.—The hand of providence is here conspicuous. T.

Ver. 4. *Thirty*. Heb. *sheloshim*, denotes “the officers” of the army. C.—Prot. style this hero “Ismaiah.”

Ver. 6. *Jesbaam*. Probably the second after Joab. C. 11:11. H.—*Of Carehim*. Heb. “the Korhites.” Ken.—So also the Sept. There were Levites, descendants of Core. M.

Ver. 8. *Gaddi*, a city of the tribe of Gad, (2 K. 23) from which many went to join David, when he was in the country of Moab, (M.) as others of the Gadites did, v. 14.—*Mountains*. A fierce countenance and swiftness were much commended in soldiers. “The eyes are always first conquered.” *Primi in omnibus praeliis oculi vincuntur*, says Tacitus, Mor. Germ. C. See Prov. 30:30, 2 K. 2:18. M.

Ver. 14. *Thousand*, after David had ascended the throne. C.—At *Siceleg* he had only 600. M.—Some suppose that each of these officers was worth 100 men, &c. Vatab.

Ver. 15. *Month*, Nisan. T.—*Banks*. This circumstance enhances their courage. Maundrel (Alep. p. 136) went to see the Jordan, 13th March, 1697, but the river was nine feet from the banks. Its rapidity has perhaps made its bed so much deeper, that it does not overflow so frequently at present. C.

Ver. 16. *Hold*, in Moab, (1 K. 22:4. D. M.) or to *Siceleg*. The people of *Benjamin* come with those of *Juda*, to avoid suspicion. C.

Ver. 17. *Hands*. At that time he had done no injury to any man. H.

Ver. 18. *Spirit* of God (C. or good will. D.) prompted Amasai, the chief of “the officers.” C.—*Band*, or “of a company.” H.

Ver. 19. *Fight*. They joined him after he had left the Philistines. C.—*But he*. Heb. “they helped them not.” Neither David nor his partizans were involved in this danger, which might have caused their fidelity

to be suspected. 1 K. 29. H.

Ver. 20. *Thousands*: heads of the principal cities. Mic. 5:2. D.

Ver. 21. *Rovers* of Amalec, 1 K. 30:1.

Ver. 22. *Of God*; very great, (C.) particularly when Isboseth was slain 2 K. 5:1. H.—The angels are to us innumerable, Job 25. An army in concord is compared to them. W.

Ver. 27. *Joiada* had the post of Eleazar over the Levites, (Num. 3:32) and was at the head of the warriors of his tribe, while Abiathar was high priest. C.

Ver. 28. *Of excellent*. Heb. “of great valour.” Saul had appointed him in the place of Achimelec, and David permitted him to retain his dignity.

Ver. 29. *Followed*. Heb. “kept guard at the palace.” These guards submitted to David, like the rest, after the death of Isboseth. C.

Ver. 31. *Manasses*, west of the Jordan. See v. 37. H.

Ver. 32. *Should*, in agricultural pursuits, in which those of Issachar excelled. Gen. 49:14. Countrymen have often more skill about the weather, than the greatest astronomers, Virg. Georg. i. M. T.—Others think that these men could calculate when the festivals would occur, (S. Jer. Trad.) or they were well versed in politics, &c. See Est. 1:13.

Ver. 40. *Nephthali*. All, both far and near, contributed to regale the deputies. C.

1 PARALIPOMENON 13

Ver. 1. *Consulted*. David wished to give religion due splendour and authority, in his dominions; and he prudently contrives to obtain the general consent. H.—“Where there is no liberty, there is no religion;” and no change in religious matters should be attempted, without the consent of the Church. C.

Ver. 2. *To us*. In the first assembly, David’s motion was adopted, and a more general meeting, particularly of the priests, was convoked. H.

Ver. 3. *Sought*. Prot. “inquired not at it.” Yet it is certain that many resorted to the ark, at that time. But it was not treated with such

honours as David now wished. H.

Ver. 5. *Emath*, from “the troubled river” Nile, (Jos. 13:3. C.) or Rhinocorura, (T. M.) to the northern extremities of the promised land, (H.) near Emesa.

Ver. 6. *Hill*. Heb. “to Baalah,” which was another name, as well as “Baslim,” for Cariathiarim. 1 K. 7:2. C.

Ver. 7. *Brother*. Heb. “Acho,” which has the same meaning. T.—Sept. Syr. &c. “his brethren.” C.

Ver. 9. *Chidon*. Alias, Nachon. Ch. 2 K. 6.—He had perhaps two names. D.—Syr. and Arab. “of Ramim.” C.—*The ox*. Prot. “the oxen stumbled.”

Ver. 11. *Divided*. Slain. See C. 14:11, 1 K. 15:32 and 2 K. 6:7. H.—The soul of brutes perishes; that of man is only divided from the body by death.

Ver. 13. *Obededom*. A Levite was judged more proper to guard the ark. C. 15:18.—*Gethite*. Because he had dwelt in Geth. W.

1 PARALIPOMENON 14

Ver. 1. *Hiram*. This embassy, and the war with the Philistines, took place before the ark was removed. C.

Ver. 2. *Perceived*, by divine revelation, or by his constant success, (M.) as well as by the presents of “the king of Tyre, and the unanimity” of all the people. D.—*Over his*. Heb. and Sept. on account of his people. Kings are more for their subjects than for themselves. C.

Ver. 5. *Eliphalet and Noga* are not mentioned. 2 K. 6:15. C. See C. 3:9. H.

Ver. 7. *Baaliada*, probably the same with Eliada. C.

Ver. 8. *Seek him*, with a design to oppress him, before his throne was established. H.

Ver. 11. *Baalpharasim*, “the god or master of divisions.” C.—The place was so called afterwards. D.

Ver. 12. *Burnt*, conformably to Deut. 7:25. These idols were commonly made of wood, and covered with plates of gold, &c. The

Philistines took them along with them to battle, as the Hebrews carried the ark on many occasions. The Greeks, at the siege of Troy, had their gods on board their vessels; (Iliad ix.) and the Romans had theirs on their ensigns, in their wars.

Ver. 14. *Pear* or mulberry trees, (2 K. 5:23. C.) on the side where the idols were. T.

Ver. 15. *Tops*, or on the height. God sent an invisible army to David's assistance.

Ver. 16. *Gazera*, on the borders of the Philistines, near Azotus. C.

Ver. 17. *All countries and nations*, in the vicinity. H.

1 PARALIPOMENON 15

Ver. 1. *Houses*, or magnificent palaces, which afterwards caused him to be ashamed, seeing the ark was lodged under skins. 2 K. 7:10.—*For it*, entirely new. The old tabernacle was left at Gabaon. C. D.

Ver. 2. *Levites*, of the family of Caath, v. 13, Num. 4:5. He was rendered more cautious by the death of Oza. C.—*For ever*, as long as this law subsists. H.

Ver. 5. *Brethren*. Relations. D.

Ver. 8. *Elisaphan*, a Caathite, (Ex. 6:18, 22) as well as Hebron and Oziel. C.—Perhaps Caath was also called by the first name. D.

Ver. 12. *Sanctified*. Free from every legal uncleanness, continent, and washed. C.

Ver. 13. *Struck us*. He partakes in the misfortune of Oza. H.—*The law* through ignorance. You must attend and give proper directions. M.—Heb. "because we did not seek him with judgment," (D.) or, "after the due order." Prot.

Ver. 17. *Heman*, *Asaph*, and *Ethan* were masters of the first band of musicians, in the reign of David. They played on the cymbals of brass, v. 19.

Ver. 18. *Ben*. His name is omitted, v. 20, and in the Sept. The Syriac, &c. have "the son of Jaziel:" but we find the 9th Psalm addressed "to Ben, chief of the hand of young women," who sung and played on

nables, v. 20. C.—*And Jaziel*, called *Oziel*, v. 20, as the Sept. have here. H.

Ver. 20. *Zacharias*, &c. presided over the second band, with nables, and *Mathathias* over the third, which had instruments of eight strings. The priests sounded the trumpets, (v. 24.) which Chonenias directed all the music, in this solemn processions. C.—*Psalteries*. Lit. “nables.” H.—The Vulg. sometimes renders it psalterion, at other times lyra, (M.) or symphonia. S. Jer. ad Dard. T.—Some have supposed that the word denotes bagpipes; but it was a stringed instrument made of wood. C.—Heb. “with *nebalim* over *halamoth*,” concerted things, or virgins, (Ps. 67:26) who sung the mysterious words of God. H.

Ver. 21. *Ozaziu* does not occur before. Sept. have *Ozias* both here and v. 18, after *Jehiel*. H.—*Of victory*, such as was customary on the like occasions.—*For the octave*. Heb. *hasheminith*, according to the Jews, means an instrument of eight strings; so when *ten* is mentioned, the Sept. frequently supply “strings.” Ps. 32:2. M.—Heb. “they had guitars, and presided over the eighth band to intone. All the bands formed four choirs, distinguished by their instruments, the cymbal, nable, *cinnor*, (or guitar) and trumpets. C.

Ver. 22. *The prophecy*. Singing praises to God is here called *prophecy*: the more, because these singers were often inspired men. Ch.—Heb. *Massa* signifies a song, (H.) elevation, (C.) burden. Syr. So the Vulg. has *onus Moab*, &c. the burden or dreadful prediction against Moab. C.—Prophecy often denotes no more than a melodious canticle. 1 K. 10:10. H.—Chonenias directed all this music. Sept. simply style him “prince of the Levites, prince of the musicians” (C.) or ἀρχὼν τῶν ᾠδῶν (who gave out the songs) “because he was intelligent.” H.

Ver. 24. *Jehias* is called *Jehiel*, v. 18 and 21. He, *Obededom*, *Barachias*, and *Elcana*, (v. 23.) were probably the four chief porters who attended the ark in arms; and others were, afterwards, stationed at the temple. C. 9:17. The two former took part also in the music, v. 21. C.—Perhaps two preceded and two went behind the ark, to keep off the crowd. M.

Ver. 26. *Rams*, in thanksgiving, that they had not been treated like *Oza*. C.—The Jews pretend that the ark was no burden to the Levites. T.—Love makes all duties easy. H.

Ver. 27. *Linen*. Heb. “a cloak of byssus,” or of the finest white linen. D.—Byssus has often occurred before in the Vulg. but we find the Heb. *buts*, here for the first time. It probably denotes the brilliant yellow silk taken from the fish pinna, of which S. Basil speaks. Hexa. vii.

Justinian was clothed with it, on account of its rarity and brightness. Procop. de fabric. Yet as it would hardly assume any colour but black, it was not so much sought after as the silk of Persia. Not only David, but all the Levites, were thus richly adorned; as the latter were at the dedication of the temple. 2 Par. 2:14. There was a manufactory of this byssus established by David. C. 4:21. That of Egypt was white, and is called *schesch*, or “cotton.” Ex. 16:4. C.—*Ephod*. Sept. “a stole of byssus,” or a long silken robe, (H.) which has been already expressed; (T.) or rather, the ephod was only a girdle, which was not peculiar to the sacred ministers. 1 K. 2:18. C.—Samuel, though a child, wore one. W.

Ver. 29. *Heart*, and reproached him for appearing without his regal ornaments, (H. 2 K. 6:20) as if he had been naked. No reproach could have been more unfounded, as we see David had on a robe of byssus, with the ephod. C.

1 PARALIPOMENON 16

Ver. 2. *Lord*, wishing them all felicity, and making them presents, like the master of a family, v. 43, and 2 K. 6:18. C.—Any superior may bless. W.

Ver. 3. *Oil*. The precise signification of the Heb. *Ashisha*, is not known. C.—Prot. “a flagon of wine.” H.—It denotes any thing “exhilarating.” T. D.

Ver. 4. *Appointed*, as a prophet, (H.) or by dispensation. The high priest has supreme spiritual power. Deut. 17:18. &c. W.

Ver. 5. *Zacharias*, at the head of the second band. These played on the nable and kinnor, as the women did not sing in the tabernacle. *Jahiel* should be Oziel, (C. 15:18, &c. C.) unless he be the same person. C. 15:18. H.—*Instruments*. Lit. “organs.” H.—Heb. “the instruments of nables.” Vat. M.

Ver. 6. *Jaziel*. We read Eliezer, &c. C. 15:24.—*Continually*. At the appointed times.

Ver. 7. *Made*. Heb. “gave first, to thank the Lord, into the hand of Asaph and his brethren *this psalm*,” (H.) in order the 104th; and from v. 23 we find the 95th in the Psalter, with some improvements. T.

Ver. 11. *Power*. The ark was frequently the instrument of God’s

power; and his people are exhorted to present themselves to pray before it. C.—God seemed to dwell there, and often displayed his wonders. D.

Ver. 13. *Israel.* In Ps. 104. *Abraham.*

Ver. 22. *Prophets.* The ancient patriarchs ruled their families as kings, and directed them by word and example, like the most holy prophets. C.—Both are frequently styled *anointed*. H.

Ver. 27. *Place.* In Ps. 95:6. *holiness and majesty in his sanctuary.* Heb. “strength and beauty in,” &c. God is served in his tabernacle with piety.

Ver. 29. *Sacrifice*, of flour and wine.—*Beauty.* Heb. “in the beauty of his sanctuary.” Ps. *Come into his courts: adore ye the Lord in his holy court.*

Ver. 30. *Presence.* Here the psalm adds, *say ye among*, as v. 31.

Ver. 35. *And say*, &c. is not in the psalm; and it seems not to agree with the flourishing state of David’s kingdom: yet he might speak with the spirit of prophecy, or with that all his subjects might live in happiness and concord under him. C.—Others think that Esdras inserted these verses to be sung in the second temple, (Lyran. E.) when many still remained in captivity. Yet them may refer to the time of Christ. D.

Ver. 36. *And sing.* Heb. “and Alleluia,” or, “all ... said, (or shall say) truth and praise be to the Lord.”

Ver. 39. *Sadoc* was to minister at Gabaon, with Heman, Idithun, &c. while Abiathar, Asaph, &c. officiated at Jerusalem. C.—This regulation continued till towards the end of David’s reign, (H.) when fresh orders were given. C. 23. &c. We find Abiathar and Sadoc were both at Jerusalem, when David was obliged to flee. 2 K. 15:24 and 3 K. 1:7. The altar at Gabaon continued some time longer. 3 K. 3:3.

Ver. 43. *Bless*, or feast, (D.) with his family, on part of the sacred victims. H.

1 PARALIPOMENON 17

Ver. 1. *Cedar.* Such were esteemed the most magnificent, v. 6. See 2 K. 7.

Ver. 9. *A place* permanent and secure, while I have had no fixed abode. C.—*No more*, for a long time: and unless they provoke me by their crimes, as they did afterwards, and were exposed to more severe chastisements. Constant rest is not always expedient. T.

Ver. 11. *Seed*, even till Christ shall be born of the Blessed Virgin, of the family of David.

Ver. 12. *Ever* often means only a long duration. The dominion of Christ shall have no end. C.—The Church founded by this true David, (H.) falls heir to these promises. D.

Ver. 13. *Thee*. The posterity of Saul lost the throne. H.—If Solomon was reprobated, his children were permitted to reign. It is also presumed that he did penance; though this is not certain.

Ver. 17. *Men*. Who was ever more favoured by God than David? Heb. “Thou hast regarded me according to the estate of a man of high degree.” Prot. H.

Ver. 18. *Known him*. Treating him with love and tenderness, as a friend. How can David sufficiently testify his gratitude?

Ver. 21. *Himself*. Heb. adds, “and to make thee a name.”

Ver. 27. *Begun*. Heb. “be pleased, (H.) or thou hast had the goodness to bless.” Syr. “I pray thee bless.”

1 PARALIPOMENON 18

Ver. 1. *Daughters*. Villages (See 2 K. 8:1. M.) and dependant towns. W.

Ver. 2. *Gifts*. Heb. *mincha*, a word used to denote the offerings of bread, &c. Lev. 2. Here it signifies the tribute (C.) imposed on the conquered. H.

Ver. 3. *Adarezer*, or Adadezer, 2 K.—*When he*, the king of Soba, *went to extend*. Heb. “to strengthened his hand on the,” &c.—*Hand* often denotes power, extent, possession.

Ver. 4. *Footmen*. Heb. may well signify, “1000 chariot-horses and 7000 men who mounted the chariots and the horses.” We only find 1700 horsemen. 2 K. 8:4. But soon after it is added, David *houghed all the chariot-horses*. C.—They were thus rendered useless. The king was forbidden to keep many horses. D.

Ver. 5. *Damascus*. Heb. "Aram of Darmesek." Elsewhere the *r* is omitted.

Ver. 6. *A garrison*. Lit. "soldiers." This word has been lost by the neglect of some Heb. transcriber. C.—Prot. supply it. H.

Ver. 7. *Quivers*. Heb. "the shields," &c. The term is variously translated, 2 K.

Ver. 8. *Chun*, called probably Betath, and Berothai. 2 K.

Ver. 10. *Adoram*, or Joram, ib.—*Desire*. Heb. "to ask if all went well with him, and to bless him."

Ver. 11. *Edom*, or rather Syria, (Aram) which might easily be exchanged for Edom. 2 K. 8. David could not satisfy his devotion by building a temple; but he made preparations. Solomon left part of the treasures unconsumed, 1 Par. 26:26. C.—These effects, being destined for sacred uses, are said to be consecrated to the Lord. W.

Ver. 12. *Edomites*. David seems to have been present, and the victory is sometimes attributed to him. Joab afterwards slew 18,000. 3 K. 11:15 title of Ps. 9. S. Jer. Trad. C.—*Pits*. This place was fatal to that nation: there Amasias destroyed 20,000, 2 Par. 25:12. T.

Ver. 16. *Abiathar* and *Achimelech* had both names indifferently. Heb. reads *Abimelech*, which is a manifest mistake. The name of Abiathar perhaps ought to be in the place of Achimelech; as we know that he was the son of the latter, and the high priest under David. Some would translate, "and Abiathar, son of Achimelech."—*Susa*, or *Saraïas*, secretary.

Ver. 17. *About*. Lit. "at the hand of the king," to execute his orders, and to assist him. Sept. "vicegerents." Syr. "princes." They are styled *priests*. 2 K. 8:18.

1 PARALIPOMENON 19

Ver. 3. *Land*, or city, 2 K. 10:3. C.—What evils proceed from evil counsellors!

Ver. 4. *From*. Heb. "in the midst, above the thighs:" exposing them to derision. H.

Ver. 6. *Done*. Heb. "made themselves stinking." Sept. "that the people

of David were covered with confusion.” The insult fell on all Israel.—*Mesopotamia* is not mentioned 2 K. as the troops perhaps did not arrive soon enough for the first battle, v. 16.

Ver. 7. Chariots. This number seems excessive, and it may have been put for infantry; the number of which, specified 2 K. was 33,000. But the troops of Mesopotamia are not there mentioned, and this supplies what was left defective. C.—The chariots may signify those who fought upon them, (M.) v. 18, Isai. 21:7. T.—Sometimes the whole number is specified; at others only a part.

Ver. 16. River, in Mesopotamia. Joab did not allow them time to arrive.—*Sophach*, or Sobac. Adarezer sent also to collect these forces. 2 K.

Ver. 18. Chariots. Lit. “chariot.” 2 K. has only 700, and 40,000 horsemen. C.—Ten men might be in each chariot. D.

Ver. 19. Went. Heb. “made peace with David.” The many petty kings who had hitherto been tributary to Adarezer, submitted now to the conqueror. C.

1 PARALIPOMENON 20

Ver. 1. Year. Heb. “at the return of the year,” in spring. C.

Ver. 2. Melchom. Sept. add the explanation, “their king.” It may also be referred to the idol of Ammon. H.—The massy crown was suspended over David’s head. T. D.

Ver. 3. Harrows. Heb. “cut *them* with saws, and with harrows; (H.) or, rollers of iron, and with saws.” But some other term was probably used, as we find saws before. C.—Prot. have “axes.” This exemplary punishment was in consequence of the violation of the law of nations. Abulensis pronounced it lawful. Tirin accuses David of a grievous sin of cruelty; observing that he was at this time involved in the sin of adultery: and people easily fall from one abyss into another. Cruelty and lust often go together. Yet it seems best to suspend our judgment. H.—David might only treat the most guilty in this manner. D.

Ver. 4. Gazer, which seems preferable to Gob. 2 K. 21:18.

Ver. 5. Adeodatus. Heb. “Elchanan, the son of Jair, of Lehem;” or, “slew Lechemi, brother of Goliath;” or equal to him in strength. C.—

Brother is here supplied, as it is wanting. 2 K. D.

Ver. 7. *Rapha*, head of the giants of Palestine. C.

1 PARALIPOMENON 21

Ver. 1. *Satan*. This shews that the Lord only (H.) permitted David's sin, (2 K. 24. W.) and in this sense only he is said to have instigated him; (D.) though we read this was done by the fury of the Lord, or by an evil spirit. H.

Ver. 3. *Israel*, who will be severely punished. C.—Sin is often used in this sense. Vatable.

Ver. 5. *The number*, &c. The difference of the numbers here and 2 K. 24:9 is to be accounted for, by supposing the greater number to be that which was really found, and the lesser to be that which Joab gave in; (Ch.) or the transcribers of this place have been inaccurate. C.

Ver. 6. *Number*. These might therefore escape the pestilence. D.—*For*. Heb. "because the king's word was abominable to Joab." We read that Benjamin was numbered unto David. C. 7:5, 11. But that might be on another occasion; or the register continued in the archives, and was not brought to the king. See C. 27:24. C.

Ver. 8. *Iniquity*. David was guilty, though he retained both faith and hope. W.

Ver. 9. *Seer*, or prophet, whom David kept at court and consulted. He was endued himself with the prophetic spirit.

Ver. 10. *Three*; a word omitted in Heb. but supplied by the Prot. H. —"I will bring three things upon thee." Sept.

Ver. 12. *Three years' famine*; which joined with the three foregoing years of famine, mentioned 2 K. 21 and the seventh year of the land's resting, would make up the seven years proposed by the prophet. 2 K. 24:13. Ch.—Perhaps it would be as well to acknowledge a mistake, (2 K. H.) on account of the similitude of the Hebrew words signifying three and seven: (T.) unless the prophet reduced the time from seven to three years; as in Ezechiel (4:15.) God mitigates the severity of his first threat. Sanctius.

Ver. 13. *Men*. Susanna spoke on a different supposition, (Dan. 13:23, Eccli. 2:22) of eternal punishment, in consequence of sin. David

prefers to be punished by the hand of a tender father, rather than that of an enemy; (T. E.) and he does not wish to screen himself from suffering in this world, but offers himself to share in the chastisement of his subjects. H.

Ver. 15. Took. Heb. “repented of evil,” taking pity of unhappy victims.—*Ornan*, or *Areuna*. Ch.—He had been *king* of the Jebusites before David took Jerusalem. Mariana. T.

Ver. 18. Altar. Hence it appears that holy men erected altars by God’s command. D.

Ver. 20. Now. Heb. “and Oranan turned back.”—*Angel*. Sept. (Vat.) “the king and his four sons with him, along with Achabin.” Other editions have, “and his four sons hidden with him.” Arab. “and the king, being come near to Aran, he saw David and his,” &c. Syr. reads in like manner; but says nothing of the children either of David or of Ornan. We do not read that Ornan saw the angel, 2 K. but this circumstance may be here supplied. It is evident the Sept. have read *melec*, “king,” instead of *malac*, “angel.” C.—Eupolemus says the angel Dianathan shewed David were to build the temple. Eus. Præp. ix. 30.

Ver. 22. Worth. Heb. “give it me for the full price,” or “worth.” Sept. “the money was weighed.”

Ver. 25. Six hundred sicles, &c. This was the price of the whole place on which the temple was afterwards built: but the price of the oxen was fifty sicles of silver. 2 K. 24:24. Ch.—Or the fifty sicles were given for the threshing-floor alone. C. D.

Ver. 26. Fire, to testify his approbation. (W. T.) See Gen. 4:4, 2 Par. 7:1. C.—This altar represented the cross, on which the Victim of our reconciliation was offered. D.

Ver. 30. God. He performed what God had commanded. But he would have offered other voluntary victims at Gabaon, if he had been able. C.—The distance shewed the propriety of building the temple at Jerusalem, (D.) which was nearly in the centre of the country. H.

1 PARALIPOMENON 22

Ver. 1. The house. Or the place where the temple shall be built. M.—The miraculous fire convinced David that God had made choice of this spot.

Ver. 2. Proselytes. This is the first time that the word occurs in the Vulg. See Ex. 12:45. It means “strangers,” (C.) who were not allowed to live in the country, unless they would observe the natural law, and renounce idolatry. Rabbins.—These had embraced the Jewish religion. M.—They were the remnants of the people of Chanaan, (3 K. 9:20,) and were treated as public slaves, which could not have been done, with justice or policy, with regard to those who might barely wish to reside in the country. These strangers prefigured the Gentiles, chosen to build the Christian Church.

Ver. 3. Prepared. Syr. and Arab. “appointed blacksmiths from among the proselytes, to forge tools for cutting and dressing stone, &c.” But most follow the Vulg. C.—*Closures* is explained by the following word, which alone occurs in Heb. &c.—*Immense*. Heb. and Sept. “abundance, it was not weighed.” H.

Ver. 4. Number. Still we find that Solomon ordered more, as the structure was more magnificent than even David had imagined.

Ver. 6. Tender, (delicatus) weak and unexperienced. C.—Yet he might be 21 when he was crowned. T.—David began his preparations long before.—*Lord*. Heb. “*must be* (H.) for grandeur, excellence, fame, and beauty, through all countries” a sort of prodigy.—*All*. Heb. “abundantly.”

Ver. 8. Blood, of Urias, (S. Jer. and the Rab.) or rather, as David had already entertained the desire of building a temple before that event, (E.) the blood which David had shed in just wars, must be understood; as even that causes a person to be regarded as unclean. The soldiers were obliged to be purified before they could enter the camp. Num. 31:19. In the Christian Church, those are deemed irregular who have contributed to the death of the guilty, even as judges or witnesses. The Pagans entertained the like sentiments. C. Æneas dares not touch the sacred vessels and household gods, when he was stained with blood, shed in his country’s defence.

*Tu, genitor, cape sacra manu, patriosque penates
Me bello è tanto digressum et cæde recenti
Attrectare nefas.* Æneid ii.

—So. Heb. “much blood in my sight.” H.—This expression enhances (D.) the greatness of the bloodshed; as when a person is said to be wicked, &c. before the Lord, it means in an extraordinary degree. The wars of David are frequently assigned as the impediment to David’s building the temple, C. 17:4 and 28:3. Joseph. &c. C.—They would not suffer him to have sufficient leisure, v. 18. (H.) 3 K. 5:3. Salien.

M.

Ver. 9. *Peaceable.* Heb. "Solomon," which has this meaning. C.—Herein Solomon was a figure of Christ, who is styled the Prince of peace. Isai. 9. W.

Ver. 10. *Name.* See 2 K. 7:13. M.—*A son.* The crimes into which Solomon fell, hinder us from explaining this literally of him. S. Paul refers the expression to Jesus Christ. Heb. 1:5. C.—S. Aug. (de C. xvii. 8 and 9.) observes that the promises were not perfectly fulfilled in Solomon.

Ver. 12. *Understanding, (sensum.)* Skill to resolve difficult questions. M.—*That.* Heb. "and appoint thee to rule." H.

Ver. 14. *Poverty.* Prot. "trouble." H.—David confesses that the immense sums which he had collected, were nothing in comparison with the greatness of God. He left more than was sufficient for Solomon to perfect the work, with still greater magnificence than he had planned out, v. 5. C. 28:2 and 29:2. &c. C.—*Million.* Josephus (vii. 14) reduces these sums to one tenth part, "of gold 10,000 talents, of silver 100,000;" so that it is "extremely probable that a *cipher*" was added to these numbers, in some very ancient Heb. copy. Brerewood computes that the sum mentioned here and C. 29:4, would amount to 841,125,000*l.* and maintains that the whole temple pavement, and all the vessels, might have been made of solid gold, without consuming it all. De pond, in Walton's Polyglot.—"If we take the preceding talents according to bishop Cumberland's computation, the sum total will be somewhat less: but, were we to reduce it to less than one-half, would not the sum of four hundred millions of money be immense and incredible?" Kennicott.—A learned Jew has written this marginal note in his Bible, 1661: "It is supposed, these talents are not to be reckoned like the Mosaic, for they would amount to 720 millions. But as the Scripture makes no difference, we have no other computation to go by." See Ken. diss. ii. If they were the same, the sum would exceed belief. Some have thought that they were only half. Mariana supposes the talents were only the weight of sicles, or four drachms; so that David left one million for the fabric. D.—But the relation given by historians of the riches of Sardanapalus, Cyrus, Alexander, Atabalipa, and some kings, who were not more likely to amass such treasures than David, make the account less improbable. Josephus (7:12) asserts, that "no prince ever left so great riches." He had extended his dominions on all sides, and imposed tribute on the conquered. He was very frugal, and had possession of the mines of Phunon, (Num. 21:10 and 33:43) and of Phœnicia. Deut. 33:25. Though the talent seems to

have varied in other nations, it always consisted of 3000 sicles among the Hebrews, at least till the captivity. Ex. 38:25, 26. We find from 2 Par. 25:6, 4 K. 15:19. &c. that it formed a very considerable sum. Yet Villalpand calculates that all the gold and silver left by David, would be requisite for the ornaments and vessels of the temple. If, however, we grant that it would have sufficed to build a massive temple of gold, how much must be deducted to pay the workmen? &c. C. Diss. on the riches left by David, t. ii.—*For all*. Heb. Chal. Sept. “And to these add.” T.—He encouraged the princes to contribute; (C. 29) and here he exhorts his son to shew his liberality, if any thing should be found deficient. H.

Ver. 18. *Saying* is not expressed in Heb. “Is not the Lord,” &c.—*And hath*. Heb. “for he hath given the inhabitants of the land into my hand,” or power. H.—Almost all the neighbouring nations were subjected to David. C.—*The Lord*, who assisted his people, and filled the enemy with terror. M.

Ver. 19. *Is* on the point of being *built*. David was convinced that the work would not be much longer retarded, so that he speaks of it as present. H.

1 PARALIPOMENON 23

Ver. 1. *Full*, satisfied, in the last year of his reign, and the 70th of his age. D.—*Cur non ut plenus vitæ conviva recedit?* Lucret. iii.—*Israel*. This example was much followed by succeeding kings. C.—Yet this is controverted. Houbigant. H.

Ver. 2. *Princes*, heads of families, or officers of the army. C. 25:1. M.

Ver. 3. *Numbered* at the same time, when David caused his son to be crowned, and made these fresh regulations, v. 27, and C. 26:31.—*Upwards*, according to the plan given by Moses. David afterwards ordered people of twenty years of age, to begin to serve in the tabernacle, as it was now fixed, and consequently the labours were diminished. This tended to augment the splendour of the religious worship, and to edify the people, who could not attend so constantly, in person.

Ver. 4. *Overseers*. Heb. *shoterim*. Sept. “scribes.” Others suppose “lictors and executioners,” who attended the *judges*. Grotius.—These were functions from which the priests were exempted; (C.) so that the

Levites alone are meant. M.—*Judges*. They had to decide the causes of the people. 2 Par. 29. D.

Ver. 5. *David*. Lit. “he.” Sept. “they.” Prot. “which I made (*said David*) to praise *therewith*.” H.

Ver. 6. *Into 24 courses*, like the priests, that each class might serve twice a year for a whole week. C. 24:31. T.—God had already made choice of the posterity of Levi; and David, with the princes, Sadoc, &c. disposed of them by lots, (C. 24:6) to serve in the tabernacle, and in the future temple. W.

Ver. 7. *Leedan*, or Lebni. Num. 3:18. M.

Ver. 8. *Chief*, head of the rest; (H.) or all these three were chiefs, (Jun.) no less than the sons of Semei, v. 9.

Ver. 9. *Semei*; perhaps (C.) sons of Joel. D.—The brother of Leedan had four sons, v. 10. M.

Ver. 10. *Ziza*. Heb. has “Zina,” but reads “Ziza,” v. 11. C.

Ver. 11. *Children*. All together were not more than the children of each of the preceding, so that they only formed one class. T.—It would have been too burdensome for them to have performed the same service with those who were far more numerous: (H.) therefore the sons of Semei were joined with the family of Leedan: (C.) or rather Jaus and Baria went together, as one family.—*Counted*. Heb. “in one class, according to *their* father’s house.” H.

Ver. 13. *Minister*. Heb. “to sanctify the holy of holies.”—*His*. Heb. “in his name,” with solemnity. Num. 6:23. The Levites might bless the name of the Lord.

Ver. 14. *Levi*, but not among the priests, (C.) though their father was an extraordinary priest, appointed by God to anoint Aaron. Ps. 98. D.

Ver. 15. *Eliezer*. His being uncircumcised, had almost proved fatal to his father. Ex. 4:24. M.—*First*. He might have other brothers, (C.) though the title may be given to an only son, v. 17, Mat. 1:25. Subuel was perhaps (H.) chief of a family, (C.) and was appointed over the treasury. C. 26:24. M.

Ver. 24. *Old*. See v. 3, and Num. 4:3.—*And upwards*; as long as they were able to serve. They were excused from carrying the tabernacle, &c. at fifty years of age. Num. 8:25. Abulens. M.—To those who were turned of thirty, the higher offices were entrusted; while the Levites began at twenty, to exercise themselves in things of less consequence,

under the direction of their elder brethren. T.—The kings might declare, by the advice of the Sanhedrim, what laws were of a temporary nature. Grot. D.

Ver. 25. *Ever.* They will not have to carry, the sacred vessels about, as formerly. H.—In order that they may not be idle, we must therefore provide them some other employment, v. 28, &c. T.

Ver. 28. *Place.* Heb. “purifying all that is holy;” (H.) keeping clean all that is used about the sacred ministry. C.

Ver. 29. *And the priests,* &c. This is not found in Heb. or Sept. The Levites might prepare these things; though the priests alone were to offer them in sacrifice. T. C. 9:32, Lev. 24:8.—Others think that (C.) the priests received flour from the people, and baked it. M.—But S. Jerom follows the tradition of the Jews, intimating that the priests sowed the corn, and did every thing about the loaves of proposition. In Mal. 1:6.—*Flour.* Lev. 2:1.—*Cakes.* Ex. 29:2.—*Roasting* the first-fruits. Lev. 2:14. M.—*Measure.* A standard was kept in the temple, (Ex. 30:13. C.) to prevent any fraud. The Ediles at Rome performed the same office. T.—There were not two measures in the country, as that would have caused confusion. D.

Ver. 30. *And the Levites.* This also is omitted in Heb. “and to stand,” &c. as all the preceding offices pertained to the Levites, (H.) and priests were bound equally with them to praise the Lord.

Ver. 31. *Lord.* Music accompanied this service twice a day, as it did the sacrifices which were offered for the prince, or for the nation. Num. 10:10. C.—*Rest.* Heb. “the set festivals, by number, according to the order prescribed unto them continually,” &c. H.

Ver. 32. *Brethren.* Let them follow the directions of the high priests, who are of the same tribe. M.

1 PARALIPOMENON 24

Ver. 2. *Before.* Heb. “in the presence of.” See Lev. 10:2.—*Priesthood,* under Aaron. Eleazar succeeded him, and the posterity of Ithamar obtained the dignity under Heli.

Ver. 3. *Ahimelech* is styled also Achimelech and Abiathar, v. 6, 21 and C. 18:16. C.—*Courses,* twenty-four, which were to serve by lot, that no one might complain, as they were equally *princes*, v. 5. Hence S.

Dionisius styles Zachary “prince of the priests.” But the pontiff was over all. T.

Ver. 4. Houses. The descendants of Eleazar were far more numerous.

Ver. 5. Of God, great. *Elohim* also signifies “judges,” and we might translate, “princes of the judges.” Grot. D.—These men occupied the first dignities of the priesthood, and of the judicature, or they were princes in all sacred affairs. C.—They were to offer sacrifice, and to enjoy spiritual jurisdiction, in the house of God. W.—As their claims were therefore equal, the decision was left to lots. M.—It would have been otherwise difficult for all to be satisfied. See Jos. 7:14. C.

Ver. 6. Ithamar. All was done with the utmost order, and the priests took care to observe the regulation, till the end of the republic. Joseph. vii. 2 and con. Ap. i and ii, Lu. 1:5.—The family of Eleazar had many prerogatives over the rest, as it was longer in possession of the high priesthood, and more numerous; but that of Ithamar, gave pontiffs to the nation at the time of this regulation. The Heb. is very obscure, and is deemed incorrect. Cap. Grot. C.—Prot. “one principal household being taken for Eleazar, and *one* taken for Ithamar.”—The insertion of “one,” which is in the Sept. removes the difficulty. H.—The two families were enregistered alternately, (M.) till the eight families of Ithamar were done. H.

Ver. 10. Abia, the progenitor of S. John Baptist. Lu. 1:5. Yet whether his father was “chief of the priests” of his course, as S. Dion. asserts, or whether he sprung from Eleazar, or from Ithamar, is uncertain. T.

Ver. 19. Aaron, and his successors. The former might have given some directions, which tradition had preserved. C.

Ver. 20. Subael, grandson of Moses. C. 23:16.

Ver. 21. Rohobia was in the same degree, by Eliezer. M.

Ver. 23. And his. Prot. “the sons of *Hebron*, *Jeriah*, *the first*.” The words underlined, shew what omissions are in the text, (H.) which is probably corrupted, as well as the Sept. *Jeria* and *Amarias* were sons of Hebron. C. 23:19 and 26:31. *Jahath* may, therefore, be the same with Hebron. C.

Ver. 26. The son. Heb. “the son of Jehasia, or of Oziau ...” But the name of this son is lost. It is wonderful that the posterity of Gersom are passed over. C.—Prot. “the sons of Jaaziah; Beno.—27. The sons of Merari, by Jaaziah; Beno, and Shoam.” H.—Sept. vary, and the original text is supposed to be changed by some transcriber, (Capel.

&c.) as we read only of Moholi and Musi, v. 26, and C. 23:21.

Ver. 31. *Over-against*, in imitation of the priests, (C.) being likewise divided into twenty-four classes. T.—*Both*, &c. Heb. “the principal fathers over-against their younger brethren.” All the rest is omitted. Lots decided the place and functions both of father and children. H.

1 PARALIPOMENON 25

Ver. 1. *Army*; the chief magistrates of the state and of the church. T. C. 24:6, 31.—The priests, &c. were all divided into twenty-four classes, each having twelve masters to preside, v. 7. C.—*Idithun*, or Ethan. C. 6:44 and 15:19. W. 3 K. 4:31.—The twenty-four sons of these three, who were chief musicians under David and Solomon, presided over the bands: eleven other inferior masters helped to instruct the rest, v. 9.—*Prophecy*, or play on instruments.—*Harp*s. “Kinnor” means also the “guitar.” C.—Vulg. has, *lyras*. C. 15:16.—*Psalteries*. Heb. “*nebalim*.” M.—The Jews pretend that the singers were inspired commonly, when they sounded forth God’s praises in the temple, as Eliseus was, 4 K. 3:15. Lyrans. E.—But they may be said to prophesy, because they sung the composition of the prophets. W.—*According*. Heb. “and the number of the workmen, (or experienced musicians) according to their service, was.” H.—The chiefs of the twenty-four bands were carefully selected.

Ver. 2. *King*, who sat in a separate tribune. Asaph presided in the royal city, at court, and in the tabernacle, while some of the singers were fixed at Gabaon. C. 16:7, 37 and 41. C.—Heb. may signify, “at the king’s command. Pagnin.—He sometimes condescended to direct the singers, v. 6. H.

Ver. 3. *Of Idithun*; or, altering the punctuation, (D.) “Now the sons of Idithun, *the first-born*, Godolias (H.) Sori, or Isari, v. 11. Thus, the number *six*, will be complete: otherwise we much acknowledge that Idithun, the father, is counted with his children; or that a name is lost, perhaps that of Semeias, (v. 17. C.) as Sept. Alex. has Semei before Hasabias. H.—*Harp*, (*kinnor*.) This was the distinctive instrument of this band, as the *horn* was of Heman’s. C.

Ver. 5. *Seer*; a title usually given to the real prophets, who foresee future things. M.—Gad has this title. 2 Par. 24:11. But Heman’s office was to proclaim the words of God, with the sound of the horn. This musician had formerly been fixed at Gabaon, C. 16:41. C.—*To lift up*

the horn, or to sing those psalms, which regarded the kingdom of David, and of Christ, as others were composed for the instruction of the people. T.—*Daughters*. These are specified, only because they joined with their brethren, in singing in the temple. Abul. q. 14. M.—At least, we find that there were bands of young women, in the solemn procession. H. C. 15:20, Ps. 67:26. C.

Ver. 6. *Near*. Heb. “under the hand of the king,” who presided over a band of musicians, as well as Asaph; (C.) or he directed all, particularly giving his instructions to Asaph, &c.—*To wit* in not in Heb. “by the order of the king to Asaph.” H.

Ver. 7. *Eight*, comprising the twenty-four princes, and the eleven secondary masters of each of the bands, or twelve times twenty-four, v. 1.

Ver. 8. *Unlearned*. Heb. and Sept. “the scholars.” H.—After the singers had been distributed into twenty-four classes, pretty equal in number, lots decided which of them should serve first, (M.) as had been done with the priests. C. 24:31. See C. 26:13.

Ver. 9. *Asaph*. Add, “to him, and (H.) to his sons, and his brethren, twelve,” who taught the rest. Unless these twelve be admitted, (T.) as in the sequel, (H.) the number 288 will not be found, v. 7. T.—Sept. is very confused: “And the first (entire) lot of his sons and brethren came out to Asaph, of Joseph, Godolias: the second Enia, his brethren, and his sons, twelve.” Heb. “the first lot came forth for Asaph to Joseph; the second to,” &c. Prot. In all the subsequent verses they read, “*he*, his sons, and his brethren, *were* twelve.” Why Asaph should be mentioned any more than Idithun or Heman, does not appear. Their children are placed indiscriminately by lot. H.

Ver. 14. *Isreela*; probably Oziel, v. 4. C.

1 PARALIPOMENON 26

Ver. 1. *Porters*, who guarded the temple, being stationed at the four gates. They were selected from the families of Core and Merari, (v. 19.) and were under C. five captains, two being placed at the gate leading from the palace, v. 16. H.—How many were appointed to follow the directions of these officers, we do not find. But 4,000 porters are mentioned, C. 23:5. Some guarded the treasury, &c. After the captivity, the same plan was adopted, C. 9. C.—*Son*, or descendant

of Core, by Asaph, (H.) or Abiasaph, (C. 6:37) different from the musician. C.

Ver. 5. *Him.* Obededom, by giving him a more numerous posterity, than any here mentioned, v. 8. See 2 K. 6:11. C. T.

Ver. 6. *Semei*, who is called Semeias, v. 4 and 7. The last syllable is not lost in Heb. or Sept. H.—*Valour.* Their post was of a military nature, and required strength. Josephus says, some of the gates could hardly be shut by twenty men.

Ver. 10. *He had not a first-born.* That is, his first-born was either dead or not fit to be chief, and therefore he made Semri the chief, (W. Ch.) who was the second son (T.) of Hosa. Heb. “for, *or* though he was not the first-born, yet his father made him chief.” Sept. add, “of the second division,” but without reason, as they interpret, “keeping the command,” instead of *Semri, the chief*, which leaves us without a proper name. H.

Ver. 12. *Lord.* The companies succeeded each other every sabbath, but the chiefs were not changed. C.—The office of these men was most noble. From them were selected treasurers, overseers, prefects, &c. v. 16–32. T.—The lot decided only between the heads of families. D.

Ver. 14. *Selemias:* the first syllable is frequently neglected in Heb. C. 4:24. T.—*Zacharias* was the first-born of *Meselema*, v. 2. H.—*A very.* Heb. “a wise counsellor.” C.

Ver. 15. *And.* Prot. “To Obededom southward, and to his sons, the house of Asupim.” H.—This term may denote the “revenue;” where the offerings, destined for the support of the priests, were collected. Ex. 34:22. We find the same word used for the offerings received at the door of the temple. 2 Esd. 12:15. It may also mean the house “of the assemblies,” (C.) where the 72 judges of the Sanhedrim met. Villalp. T.

Ver. 16. *Which.* Heb. *Shalecheth*, (C.) or *ssolcoth*, (H.) “which leads *or* casts out” the filth from the temple. Villalp. Isai. 6:13. M.—But there were conduits for that purpose; and the meaning of the Vulg. is more accurate. C.—The palace lay below the tabernacle and the temple, (T.) on the west. Joseph. 15:14. C.—*Ward.* The centinels where opposite to each other, (M.) or at equal distances. All were replaced at the same time. C.—Two captains were stationed on this road, for greater respect to the king, (H.) and because the concourse and dangers were increased, v. 18. T.

Ver. 17. *Six.* This gate was the most frequented, (C.) and the king

entered by it.—*Council*. Heb. *asupim*, as v. 15, “for the offerings two and two,” (H.) distinct from the porters.

Ver. 18. *Cell*. Heb. is not clearer: “at the chamber” (C. ‘at the house of the instruments’ for sacrifice. (M.) at Parbar. Prot.) of the west, at the ascent, two at each chamber.” C.—Prot. “at the causey, and two at Parbar.” This term is not in Heb. It resembles Parvar, or Pharurim, (4 K. 23:11) which is said to signify “suburbs,” in Chal. But it cannot have this meaning here: and these terms are probably borrowed from the Greek, *πορτοια*, a military “post;” so that we might translate “There were at the western post, four guards for the ascent, two at each post:” one perhaps was near the temple, (C.) the other at the palace gates. 4 K. 11:6. Sept. is more diffuse, but throws no light upon this passage. H.

Ver. 20. *Now*. Heb. and Sept. add, “the Levites:” the latter translate *Achias*, “their brethren.” H.—*Vessels*. Or vessels of the holy places, or of things holy. *Vasa sanctorum*. Ch.—Sept. “of the consecrated treasures.” C. 28:12. H.

Ver. 21. *Ledan* is called Leedan, (C. 23:8) son of Gerson. His first-born was Jahiel. This person is here styled Jehieli, and was chief of the Gersonites; at least the eldest branch.

Ver. 22. *Brethren*. Heb. and Sept. “brother.” In effect, we find that Joel was the son of Leedan. C. 23.—*Zathan*, whose name ends in *m* both in Heb. and Sept. may perhaps be his grandson. We often find *sons* in Heb. when only one is specified. Jehieli might adopt his two brothers; so that none of his own children are mentioned. H.—We may also translate: “(21) These are the sons of Ledan, the Gersonite. Out of Ledan, the Gersonite, came chiefs of families: Jehiel, (22) the sons of Jehiel, Zathan and Joel, his (Jehiel’s) brethren, *were over*,” &c. It appears that Jehiel was treasurer. C. 29:8.

Ver. 23. *Ozielites*. These are all the sons of Caath. C. 6:18.

Ver. 24. *Moses*. Many are passed over; (C.) or Subael acted by his children. M.

Ver. 26. *Selemith* was to guard the treasure, taken in war. C.—*Dedicated*. Lit. “sanctified,” by designating for holy uses. W.

Ver. 27. *Wars*. Heb. “out of the spoils won in battles, which they had set apart as sacred, to support the house,” &c. Sept. “that the building of the house of the Lord might not be retarded.” H.—Yet these spoils remained untouched by Solomon, who imitated this piety, as others did. 3 K. 14:26. The Romans adored Jupiter *Prædator*, as he was

styled, because part of the plunder was allotted to him. Serv. in *Æn.*
iii.

*Irruimus ferro et Divos ipsumque vocamus
In prædam partemque Jovem.*

People vied with each other in the munificence of their presents.
Cæsar, *Bel. Gall.* vi. C.

Ver. 28. *Samuel*, while he was at the head of affairs. M.—*Joab*.
Though these three were not very religious, they concurred in
promoting the splendour of the public worship, as that would at least
procure them applause. H.

Ver. 29. *Them.* Heb. “for officers (*shoterim*, “scribes,” (H.) whose
power was very great. C.) and judges.” The former are often placed
first, as more honourable, so that they were not mere heralds or
executioners. The administration of justice was chiefly in the hands of
the Levitical tribe. C. 23:4. The sons of Hebron resided on the east,
while those of Isaar and Oziel probably acted as judges on the western
side of the Jordan, v. 30. C.—They were not confined to the temple,
but taught the people the law of Moses in the cities *abroad*. M.

Ver. 30. *Beyond.* Heb. *meheber* means, “at the passage, or on either
side.” Prot. “on this side Jordan, westward.” This would seem to
designate the countries nearer Jerusalem. H.—But *westward* may also
be understood with reference to Ruben, &c. so as to mean the parts
along the river.—*King*. To decide both ecclesiastical and civil causes.
C.—They also inspected the preparations for the temple, and gathered
the king’s tribute. Grotius.

Ver. 31. *Jazer*, a city of Gad, in *Galaad*. Adric. M.

1 PARALIPOMENON 27

Ver. 1. *Now.* This list is entirely of a political nature. It seems to have
been made before David had obtained the throne of Israel, (v. 7.)
though perhaps the monthly division did not comprise 24,000, before
that time. This regulation was very excellent, and enabled the king to
have an army of 300,000 men, at a short notice. It was not attended
with any material inconvenience to the people, as none were on
service above a month.—*Hands*. Commanders in chief.—*Captains*.
Twenty-four in number, with 240 centurions under them.—*Officers*.
Heb. *shoterim*. Sept. “scribes,” whose employment is not well

ascertained. They perhaps acted as commissaries, or kept an account of the king's troops, and reviewed them. C.—Sept. "and scribes serving the people, and the king's orders respecting the divisions, both coming in and going out, monthly, throughout the year. One division comprised 24,000 men.

Ver. 2. *Jesboam*. Heb. "Jashobham," as C. 11:11. He was the first after Joab, (H.) and a descendant of Pharez, like David, and waiting upon the king in the month of Nisan, which almost agrees with our March (M.) and April. H.—*Zabdiel*, the Hachmonite, may therefore denote his country; (Kennicott) or Zabdiel might be his ancestor, though the same man has frequently different names. We find several companions of this general in the sequel.

Ver. 4. *Dudia*, of Dodi, the father of Eleazar. C. 11:12. C.—*After him*, his substitute. T.—Heb. "and Macelloth, chief also of his course, consisting likewise of 24,000." H.

Ver. 5. *Priest*. This we read no where else, so that some understand, "a chief officer at court," 2 K. 8:18. C.—But he might be (H.) of the tribe of Levi. M.—His exploits are mentioned. C. 11:21.

Ver. 6. *Company*, in his absence, (H.) as lieutenant. Salien.

Ver. 7. *After him*. He acted under his father, and succeeded (M.) to Asahel's post, after Abner had slain him. 2 K. 2:23 and 23:24. C.

Ver. 8. *Samaoth*. Perhaps Samma, or Sammoth of Arodi, or Arari; places with which we are not acquainted, unless they denote some of his progenitors. Jazer is well known. C.—C. 26:31.

Ver. 9. *Hari*. Mentioned as one of David's brave men. C. 11:28.

Ver. 10. *Phallonite*, or of Phalti. 2 K. 23:26.

Ver. 11. *Zarahi*, or of Zara, the son of Tamar. C. 11:29. Sobochai slew the giant Saph, 2 K. 21:17.

Ver. 12. *Jemini*, or Benjamin. C.—The first syllable is neglected. M.

Ver. 13. *Marai*, or Marahai, sprung from Zara. C.

Ver. 14. *Ephraim*. Pharathon was in this tribe. M.

Ver. 15. *Holdai*, called *Heled*, the son of Baana. C. 11:30 and 2 K. 23:29.—*Gothoniel*. So the Sept. write Othoniel, (H.) so famous in the book of Judges, 1:13 and 3:9.

Ver. 16. *Chiefs*, by their birth-right. The former were chosen for merit.

T.—The tribes of Aser and of Gad are omitted, either because the list was not in the hands of the author, or it was overlooked by transcribers. C.—*Rubenites*, with whom Em. Sa joins the Gadites. M.

Ver. 18. *Eliu*. Probably the same with Eliab, the eldest son of Isai, (1 K. 16:7. C.) or the youngest but David, (C. 2:15) whose name is preserved by the Syriac, &c.

Ver. 23. *Heaven*. It would have seemed, therefore, as if David distrusted the divine promise, (H.) and attempted what was impossible (Grot.) or useless. C.—He had before offended, and hence would now only number those who were wanted. W.

Ver. 24. *Number*, those above 20; but he acted with reluctance, (T.) and the *wrath* of heaven prevented the entire completion of the king's order. C. 21:6 and 2 K. 24:9.—*David*. It would hence appear that the list was perfected, but not delivered to the king. The commissioners retained some of the lists; and, perhaps from these, Esdras has inserted what relates to Benjamin, (C. 7:6) as the account was not given in C. 21:6. C.—This list may, however, have been made at another time; as we are informed that Benjamin and Levi were not numbered. H.—The Book of Kings, where we find it, is therefore a different work. D.

Ver. 25. *Treasures* of gold, &c. as those of provisions had other officers. C.—*Were in*. Heb. and Sept. add, “the fields, in the cities,” &c. H.—This must be understood of corn; wine is mentioned afterwards. Nothing could give us a higher opinion of David's wisdom than these details.

Ver. 26. *Ground*, for the king. This was done at the expense of the nation, and by the people, no less than the vintage. 2 K. 8:12. The companions of Daniel were thus appointed to superintend the workmen of Nabuchodonosor. Dan. 2:49. Xenophon (Cyrop. viii.) styles such, ἐργῶν ἐπιστάτας, “men set over the works.” H.

Ver. 27. *Cellars*. Heb. “over the increase of the vineyards, for the wine cellars.” Prot. Wine was formerly kept in cisterns, in the vineyards, till it was taken into large earthen vessels, and placed in cellars.

Ver. 29. *Saron*, a fertile region at the foot of the mountains of Galaad; also a vale near the Mediterranean, (C.) in Ephraim, extending as far as Joppe. Adric. M.

Ver. 30. *Ismahelite*. People of that nation deal much in camels. C.—Ubil had embraced the Jewish religion, or perhaps he was originally an Israelite, but had acquired the title of Ismahelite by some exploit, or by residing long in the country. M.

Ver. 32. *Man.* Heb. “a writer.” He was a good politician and lawyer. Grot.—*Sons*, as tutors. D. C.—*Jahiel* was perhaps the brother of Jesbaam. C. 11:11. M.

Ver. 33. *Friend.* Chusai rendered the most signal service to the king, 2 K. 16:23 and 17:1. C.

Ver. 34. *After*, inferior, (Salien) as Achitophel’s advice was esteemed like an oracle, (C.) or Joiada, a chief priest, and Abiathar, the pontiff, succeeded to his place, after he had hung himself. T. D.

1 PARALIPOMENON 28

Ver. 1. *Israel.* These are more particularly described as *princes of the tribes*, (H.) twelve *captains*, &c. C. 27:1.—*And his.* Heb. “and of his sons.” C.—We may also understand this of the preceptors of the royal family. C. 27:32.—*Officers.* Lit. “eunuchs.” H.—*Bravest*; particularly those specified C. 11.

Ver. 2. *Rising up* from his bed, on which he lay, on account of his great age and weakness, while he addressed himself to his son; (3 K. 1:47. C.) or he rose from his throne, to honor this grand assembly. Heb. “stood upon his feet.” H.—*Thought.* Heb. “I, with my heart, thought to,” &c. C.—*And*, or which is *the footstool*. H.—The ark is often so called, because God was considered as sitting upon the wings of the cherubim, over it. Ps. 98:1. &c.—*Building.* No doubt what David left would have been sufficient. Yet Solomon thought that he could make something still more magnificent.

Ver. 3. *Blood.* See C. 22:8. C.

Ver. 4. *Ever*; for a long time, and to leave the throne to my posterity for many ages, and to the Messiah for ever. This expression is not always to be taken in its rigour. C.—*Princes.* Heb. “prince, or the ruler.” H.—This tribe had long possessed the greatest power, (C.) and the promise of the sceptre. Gen. 49. W.—The phrase often denotes a long time, but it is best understood of Christ. D.

Ver. 5. *My son*, by the mouth of Nathan. 2 K. 7:13. M.—Solomon was a figure of Christ, and his dignity was predicted. C. 17:11, 3 K. 1:13. C.

Ver. 7. *If.* The promises of the Old Testament were frequently conditional, and we always find the condition marked in some place;

but those made to the Church of Christ, have no such limitation. H.—*Day*. Solomon was once faithful, and afterwards fell; it is uncertain whether ever to rise again. Hence it appears that the true children of God may become wicked. W.

Ver. 8. *Seek*. Wilful (H.) or supine ignorance will excuse no man. M.

Ver. 9. *Know*, with affection (H.) and faith; and him alone must thou serve. D.—*Forsake him*, and die impenitent. H.

Ver. 11. *Description*, impressed by God on David's imagination; (Cajet.) or rather planned out by the hand of God, (v. 19. Salien) as the law was written. H.—The Jews pretend that this plan was delivered to Moses, and handed down by Josue, &c. to David. E.—But why might not David receive it immediately from heaven? C.—*Treasures*. Lit. “cellars.” H.—The original term, *Ganzac*, is not Heb. We find *Ganas* (Est. 3:9) to signify a treasure, being derived from the Persian, *Gaza*. David gave, therefore, a description of the rooms to keep the treasures of the temple, or of the cellars for wine and oil. C.—Sept. “a pattern of the temple and of the houses thereof, and of the *Zakcho*, and of the upper rooms, and of the inner storehouses,” &c. H.—*Inner*, or most retired closets, (3 K. 20:30. C.) where the Levites slept. M.—*Seat*, where the ark was kept, and God was rendered propitious. H.

Ver. 13. *Divisions*, into twenty-four classes, (M.) which was done by God's order. H.—*For all*, that everything might be done with regularity. M.

Ver. 14. *Weight*, or sufficient for each, v. 15. H.—Some think he only left a memorial of what quantity of gold and silver would be requisite. It does not appear that Solomon used silver for the vessels, as he chose to execute his father's injunctions with still greater magnificence.

Ver. 15. *Silver*. David probably intended that five candlesticks would be made of this metal: but Solomon made all the ten of gold. 3 K. 7:49. There was one in the tabernacle. Ex. 25:31. C.—But the temple was more spacious, and a greater number was not prohibited. M.—*According*. Heb. “for the use of every candlestick.”

Ver. 16. *Silver*. Yet all the ten were composed of the purest gold, (2 Par. 4:12) as silver was too common, ib. 9:20. Moses had only two tables. C.—*Diversity*. Heb. “for each table.” Vat.

Ver. 17. *Lions*. S. Jerom seems to have read *cephir*, instead of the present *cephor*, which is rendered “a cup, or bowl.” 1 Esd. 1:10. C.—Sept. Alex. “and of the flesh-hooks, libation vessels and bowls; and the

weight of the golden and silver vessels (*kepphoure*; a word which they do not translate) of each weight." H.—The change of *i* for *u* was very easy; and perhaps the basins were ornamented with representations of lions. D. M.—We do not find *cephor* used before, to denote any of the vessels of the tabernacle: but Esdras uses it, (C. 8:27) whence it is inferred that it is of Chal. extraction.

Ver. 18. *Purest.* Heb. "refined."—*Lord.* He was represented as riding in a chariot, drawn by Cherubim, (C.) or sitting on their wings. H.—Two, particularly, filled up the space between the walls in the most holy place, and covered the ark, and also the Cherubim made by Moses, 3 K. 7:23.

Ver. 19. *These things, said he,* is not in Heb. Sept. "All in the handwriting of the Lord, did David give to Solomon, according to the knowledge given to him from above, respecting the workmanship of the pattern." H.—David saw the pattern in a kind of ecstasy; (Salien. E.) or some prophet delivered it unto him, (C.) marked out by the hand of an angel, (T.) like the tabernacle given to Moses. D.

Ver. 20. *Lord.* Sept. add, "and I beheld, or behold, the pattern of the temple, and of the house and the Zakcho thereof, and the upper rooms and inner storehouses, and the house of propitiation, and the pattern of the house of the Lord: (21) and behold," v. 11. H.

Ver. 21. *Thee.* Heb. and Sept. "for all workmanship, every willing skilful man for any service, also all the princes, and the people entirely at thy commands." H.—The willing artificers are distinguished from those who were forced to work, though the former also received pay. C.

1 PARALIPOMENON 29

Ver. 1. *Tender,* not so much in years, for he was 22, but in comparison with David, and with reference to so great a work. M.

Ver. 2. *Onyx,* or "emeralds." C.—Sept. "*soom*," from the Heb. *shoham*.—*Alabaster.* Heb. *puc.* H.—The dark paint used for the eyes, has the same name. 4 K. 9:30, Jer. 4:30. Yet the stibium or stimmi, or alabaster, mentioned by Pliny, (xxxiii. 6.) was of a sliver colour, but not transparent. The stone here specified was probably alabaster, as it was used for the pavement. There is a very fine species at Damascus, and in Arabia, which was much sought after to decorate buildings. C.

—Chal. has “emeralds.” Sept. “stones of perfection, rich and various, and every precious stone, and much Parion.” H.—But Isai. 54:11, they translate the same term, “carbuncle.” C.—The stone might resemble the agate, which is beautifully shaded with clouds and other fanciful figures. T.—*Paros*: this is taken from the Sept. Heb. has simply, “and stones of ssiss.” H.—Whether it denote the isle of Chio, or that of Chitis, in the Red Sea, the former famous for marble, and the latter for topaz; or it may refer to Sais, a city of Egypt, which had most beautiful porphyry. Pliny xxxvi. 7. and xxxvii. 8.—But Paros, one of the Cyclades, was most renowned for its white marble. ib. xxxvi. 5.—Josephus (Bel. vi. 6.) informs us, that the temple was built of large white marble stones; so that it appeared, at a distance, to be covered with snow. C.

Ver. 3. *Own*. What he had already vowed, he esteemed no longer his. W.—*Temple*. Heb. “houses,” including the various apartments belonging to the temple. The sum which David had formerly set apart out of the spoils of war, &c. amounted to 835,000,000*l*. What he now adds, is 16,125,000*l*. sterling, according to Brerewood, who deems the sums exorbitant; and others have suspected that there is a mistake in the former numbers. We have seen with what foundation. C. 22:14. David was so convinced, that the sum which he had been able to collect was too small, that he exhorted the princes to contribute, with all their power, and set them this noble example, which they endeavoured to imitate. H.—He had collected some of the gold of *Ophir*, which was esteemed the best. C. See 3 K. 9:28. M.—We have before remarked, that Solomon went beyond the expectations of his father, and used no *silver*.

Ver. 5. *Fill his hand*, is an expression applied to priests, by which David imitates, that any one may now offer a species of sacrifice to the Lord. Judg. 7:5, Ex. 32:29. C. M.—He wishes them to act with generosity. H.

Ver. 6. *Possessions*, mentioned C. 27:25.

Ver. 7. *Solids*. Sept. “pieces of gold;” χρυσοῦς. Heb. *adarcnim*, which Prot. render “drachms,” (H.) after the Syr. &c. Others think that the Darics, used in Persia, are meant, though they did not exist in David’s time. Esdras might reduce the money to correspond with the coin with which his countrymen were then acquainted. 2 Esd. 7:70. Pelletier.—The Daric was equivalent to the golden sicle, which was only half the weight of one of silver, though this is not certain. C.—A solid was only the sixth part of an ounce, whereas the sicle weighed half an ounce, or four drachms.—*Talents* were always of the same weight, 125 Roman

pounds. M.

Ver. 8. *Gersonite*; who, with his brethren, was treasurer. C. 26:22.

Ver. 9. *Willingly*. Their disposition was perfect: for God loves a cheerful giver. 2 Cor. 9:7. C.

Ver. 10. *From*. Sept. “from age to age;” (Pagnin, &c.) that is, throughout eternity: (M.) “for ever and ever.” Prot. Eternity has no parts. H.

Ver. 11. *Magnificence*. Thee we ought to magnify. David uses many words to express the sentiments of his grateful soul. M.

Ver. 12. *Thine*. Heb. and Sept. “of thee.” H.—*Greatness*. Heb. “to magnify and strengthen all.” M.—Our riches are thy gifts; and to thee we return a part, with gladness.

Ver. 14. *Promise*. Heb. “to offer so willingly in this manner?” H.—He is astonished at the rich display of gifts: but acknowledged that all was originally sent by God. In the same sentiments, we say in the mass, “We offer unto thee of thy own presents and gifts;” or, as the Greek expresses it, τα σα απο των σων. C.

Ver. 15. *Strangers*. We have nothing but what we have received from thee; and for how short a time! C.—*No stay*. Heb. “none abiding, (H. or) no hope” of being able to escape death, (C.) when we must leave all. How happy, therefore, are those who sent their treasures before them! H.—All are pilgrims, with respect to heaven. Heb. 13. W.

Ver. 17. *Simplicity*. Heb. “uprightness.” Sept. “justice;” (H.) a pure intention, which our Saviour styled *a single eye*. Mat. 6:22. T.

Ver. 18. *This*. Heb. “keep this for ever, in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. Preserve these good dispositions, which though has given them.” C.

Ver. 20. *Then* is not in Heb. or Sept. H.—The same term is used, to express the outward adoration which they shewed to God, and the civil respect which was due to the king: *pari gestu*, says Grotius, *animo diverso*. C.—How then will Protestants prove that we are guilty of idolatry, when we bow down before the cross, &c. unless they pretend to know the secrets of hearts? Prot. they “bowed down their heads, (Sept. knees) and worshipped the Lord and the king.” H.—The exterior set was the same, but the intention determined the application. See Ex. 20. W.

Ver. 21. *And with*. Heb. and Sept. “and their sacrifices *of wine* and

victims, (or peace-offerings, to be eaten by the people. C.) in abundance for all Israel." H.

Ver. 22. *The Lord*, at Jerusalem, (M.) where the ark was then kept. H.—*Second time*: the first had been done with too much precipitation, in consequence of the attempt of Adonias; (3 K. 1:39. T.) or this took place after the death of David, that his successor might be invested with full power, (Grot.) and be acknowledged by all. H.—*Priest*. This at least only took place after the death of David, when Abiathar fell into disgrace. 3 K. 2:35. Both prince and priest must act by God's authority; and those who resist them, resist God himself. Rom. 13:1. C.—They are ministers of the *Lord*. H.

Ver. 24. *Gave*. Heb. "placed their hands upon Solomon." Sept. "were subject to him." C.—The latter words in the Vulg. explain the meaning of the ceremony. M.—It seems to have been similar to that used by Abraham required an oath of his servant. Gen. 24:2. Vassals placed their hands within those of their Lord, under whom they hold lands; (C.) and the descendants of the Germans testify their submission, by putting their hands between a person's knees. Grotius.—The nobles took the oath of fidelity to Solomon, by some such method. C.

Ver. 29. *Gad, the seer* "of David," as he is sometimes styled. These three were well acquainted with David, (C.) and wrote the two first books of Kings; (H.) or at least those books are compiled from their memorials, (C.) if their works be lost, (M.) which is uncertain. W.

Ver. 30. *Under him* in various tribulations, towards the end of his reign. Vatable, &c.—Those prophets recorded not only what regarded David, (H.) but also what happened of consequence, in other nations, with which he had any connections.—*Of the*. Syr. and Arab. "of his land, or among the kings of his race." C.—David reduced under his dominion not only the nations which dwelt in Chanaan, but all those which had been promised *to Israel*. H.

2 PARALIPOMENON

THE SECOND BOOK OF PARALIPOMENON

INTRODUCTION

As the former Book shews how David was chosen to rule over God's peculiar people, so this explains briefly the reign of Solomon, in the nine first chapters; and in the rest, that of nineteen of his successors, who governed two tribes till the captivity, while Israel was divided. W.

2 PARALIPOMENON 1

Ver. 5. *Sought it:* went (M.) to offer sacrifice, (T.) in the second year of his reign, A.C. 1013.

Ver. 6. *Victims.* Heb. "holocausts," either with his own hand, or by the ministry of the priests. See 1 K. 13:12. C.

Ver. 7. *Night,* after the victims had been offered. On this occasion, Solomon made this prayer, and was heard. 3 K. 3:5. C.

Ver. 10. *People,* as a king ought to do. M.

Ver. 13. *Before.* Heb. and Sept. "from before the tabernacle," which was at Gabaon. there was another at Jerusalem, where (H.) Solomon rendered homage to the Lord. C.

Ver. 14. *Chariots.* See 3 K. 4:26. No king of Israel kept such a multitude of horses. C.

Ver. 15. *Sycamores* are trees of small value, and not good for building. T.

Ver. 16. *Coa* may signify either some city, (Mariana) or an "exporium," where things are sold, as *kuch* means "a collection." T. 3 K. 10:28. Neglecting the points of the Masorets, we may well understand Coa, a city of Egypt, or an island of the Mediterranean. The Masorets read *Mikve*, instead of Micoa. D.

2 PARALIPOMENON 2

Ver. 1. *Himself,* worthy of his great empire. He deemed that which David had built too mean, though that pious king had been ashamed

to dwell in such a magnificent palace, while the ark of God was under skins. 2 K. 7:2. C.

Ver. 2. *Numbered*, of the proselytes, v. 17. T.—*Hew*. The stones were made ready for use, as well as the wood, before it was brought to the temple. 3 K. 6:7.—*Six*. Only *three* are mentioned 3 K. 5:16. C.—But three hundred overseers of higher order are here included. T.

Ver. 6. *Before him*. For this purpose do I design to build. M.—Temples are more for our use than for God's, as none can be worthy of him. C.

Ver. 7. *Purple*. Heb. *argevan*, (H.) a Chal. word, of the same import as *arguman*, in Exodus.—*Scarlet* and *blue* were also species of purple. The finest sort was found between Tyre and Carmel. See Vitruv. vii. 13.

Ver. 8. *Pine*. Heb. *algum*, which rather denotes a species of fir, than the juniper-tree; though the domestic kind was tall, and used in edifices. C.—*Arceuthina*, “juniper,” is taken from the Sept. D.

Ver. 9. *Exceedingly*. Heb. “wonderfully great.” H.

Ver. 10. *Wheat*. Heb. adds, “beaten.”—*Barley* and *wine* are not specified 3 K. 5:11. C.—*Measures*, like the Roman amphora, contained 960 ozs. A. Lapide—Heb. has, “batim,” in both places; but 3 K. we find, “twenty cores of oil.” The *satum*, “measure,” was only one-third of the bath or epha. C.

Ver. 13. *Father*. Heb. *Abi*, is considered by some as the surname of Hiram. Pagnin, &c.—But he might have that title in consideration of his great skill, as Solomon gives it him. C. 4:16. We use master in the same sense. Sept. have, “servant,” (παῖδα) except the Roman edition, which agrees with the Heb. and reads, πατέρα. C.—Prot. “of Hiram, my father's;” (H.) supply servant, or architect. T.

Ver. 14. *Dan*, the city, as the widow as of the tribe of Nephthali. D.—*Whose*. Heb. “and his father,” (H.) or “this Abi.” C. See 3 K. 7:14.—*Silk*. Heb. “byssus,” which is the silk extracted from a fish, and not the fine linen of Egypt, or cotton which as sometimes this appellation. 1 Par. 15:27.—*My lord*, a term of civility.

Ver. 16. *Floats*. So the Sept. well express the Heb. *raphsodoth*, which seems to be borrowed from the Greek Ραψωδια, which denotes a collection of verses (C.) and was applied to Homer's poems, before they were collected. Ælian xiii. 14. *Joppe* was a port much used, (C.) though dangerous. Joseph. Bel. iii. 15.

Ver. 17. *Had made*, at the commencement of Solomon's reign, when David put such immense treasures into his hands. The second list was taken when the temple was begun. The *proselytes* were the remnants of the nations of the natives of Chanaan. The Jews foolishly pretend, (C.) that no strangers were allowed to embrace the law of Moses, under David and Solomon, for fear lest they might be influenced by self-interest rather than by the love of religion. Seldon, Syn. iii. 2. 5.

Ver. 18. *Six*. We read *three*, 3 K. 5:16.: people who where strangers, as the Israelites were not forced to work. C. 8:9. C.

2 PARALIPOMENON 3

Ver. 1. *Moria*, which signifies vision; (C.) the place pointed out to Abraham, (Gen. 22:2. S. Aug. de C. xvi. 32.) and to David. 1 Par. 21:15 and 22:1.

Ver. 2. *Second.* Heb. adds, (D.) “in the second *day* of the second month.” Prot. &c. H.

Ver. 3. *By the first*, or ancient *measure*, used before the captivity. The Babylonian cubit was a hand smaller, as Ezechiel (40:3) intimates. C.—Solomon used the same cubit as Moses, but doubled the proportions. M.

Ver. 4. *A hundred.* The Arab. and some copies of the Sept. read only twenty. Capellus and Toinard would substitute, ten cubits. A small change in the Heb. might occasion these variations. C.—In 3 K. 7:2 we find the height was thirty cubits: but that might be only to the first floor. Many think that the temple was 120 cubits high: but Salien (A. 3024) explains it of the four-square tower, (M.) in the front. C.

Ver. 5. *House.* between the most holy place and the porch, (T.) or it may comprise all but the porch. Heb. “he covered (or boarded) all this great house.” C.—*Deal boards* interspersed with those of cedar. 3 K. 6:9. T.—*Fine*, (*obrizi*.) Heb. “of Parvaim, which is probably the same as Sepharvaim, Ophir, &c. not far from Media and Colchis. C.

Ver. 8. *Amounting to about*, is not in Heb. H.

Ver. 9. *Sicles.* This weight seems enormous for each nail. Mariana supposes every nail weighed one sicle. But who will believe that only fifty were used? Heb. “And the weight of the nails was fifty,” &c. The Syr. and Arab. omit this verse entirely.—*Chambers*, or rather “the ceiling.”

Ver. 10. *Work.* Heb. “of the work of young men,” or resembling them. Munster—Sept. “the work of wood.” Vulg. lit. “of sculpture work,” (H.) as Le Clerc renders the original. Some moderns translate, “of a work like men in motion.” Mariana, Buxtorf—The cherubims were in an erect posture.

Ver. 11. *Cubits*, comprising the breadth of their body. Each occupied ten cubits.

Ver. 13. *Toward.* Heb. “inward;” looking at each other, (Ex. 25:20) or towards the altar of holocausts.

Ver. 14. *A veil.* Abulensis places it between the court and the holy: but Jansenius would have it before the holy of holies. It seems rather that there was a veil in both places, (Barad. t. ii. b. iii. 23. M.) as Josephus (viii. 2 and xii. 10.) clearly intimates; and S. Paul speaks of the *second veil*. Heb. 9:3. It is not certain which of them was torn at the death of Jesus Christ. Matt. 27:51. *Cherubims*; extraordinary figures. C.

Ver. 15. *Five.* 3 K. 7:15 we read *each was eighteen cubits*. It is probable that each was 17½ and the other half was for the crown, (C.) or cornice. H.

Ver. 16. *In*, or “as in.” Sa. M.—Protestants supply *as*. H.—*Hundred*, for one row, or 200 for both. 3 K. D.

Ver. 17. *Booz.* “Stability and strength” are derived from God alone. Thus Solomon designed to insinuate that God established the harmony of the universe. H.—An orrery, or globe, was therefore placed on each of these pillars. Parkhurst, in *con*.

2 PARALIPOMENON 4

Ver. 1. *Altar* of holocausts, much larger than that of Moses. The one which was built after the captivity, was a square of fifteen cubits. This of Solomon was only ten in height. A sloping ascent was made up to it, according to Josephus; (Bel. vi. 5. or v. 14.) or the steps were closed in, if we believe others. See Ex. 27:1 and 20:26. It is thought (C.) that the inside of the altar was filled with earth, (M.) or with rough stones: (Ex. 20:24. D.) but that is not certain, with regard to the brazen altar. See 1 Mac. 4:44, 47. C.

Ver. 2. *Sea*, or great brazen vessel, and some other things that were not in the tabernacle of Moses, whose plan was followed, but with greater magnificence. W.

Ver. 3. *Oxen.* In 3 K. 7:24 we read Heb. “knops,” (H.) or “apples.”—*Of ten.* Heb. “ten in a cubit.” Hence there must have been 600 heads of oxen, as the sea was thirty cubits in circumference, and there were two rows. C.—Others suppose that here were only five in each row, or only one in each cubit. See Vat. and 3 K. The Sept. and Syr. omit this verse. C.—Yet it is found in the best editions of the Sept. H.

Ver. 4. *Cast.* Heb. adds, “when it (the sea) was cast.” H.—They were done at the same time, (T.) and were perhaps intended to let out the water. The twelve oxen, which supported the sea, were not cast along with it. D.

Ver. 5. *Three.* 3 K. *two*, may specify the usual quantity that was contained, though the vessel would absolutely hold a thousand measures, or baths, more. H.

Ver. 6. *Holocaust*, as well as all the necessary utensils.—*Priests.* They did not bathe in the sea, but drew water into other vessels. The Chal. supposes that the work of Beseleel was for the high priest alone. C.

Ver. 9. *Hall*, (*basilicam.*) Sept. use the same term (αυλη) as just before is rendered *court*; and the Prot. make no distinction, though the Heb. terms be different. Sept. render *chatsar*, “the court” of the people. There, we know, that Solomon had his tribune. C. 6:13. Ezechiel (43:14) distinguishes two; the great, lower or outward, (H. *chatsar*) or court, and that of the priests, (H.) which he styles the less, &c. The principal door lay to the east.

Ver. 10. *Right*, though to the left of those who entered the temple.

Ver. 12. *Pommels*, (*epistylia.*) Heb. “cordons,” or rows of pomegranates, (3 K. 7:18) each consisting of one hundred; so that at the two pillars were adorned with a double row, both together would have four hundred. C.—The precise number is fixed at ninety-six for each row. Jer. 52:23. T.

Ver. 16. *His father.* Heb. *Abib*, which is considered by some as a surname, (M.) or the title may be given to Hiram, on account of his skill. C.—He is so called by the king of Tyre, (C. 2:13) for having instructed him in the true faith. W.

Ver. 17. *Saredatha*, or Sarthan, (3 K. 7:46) not far from Bethsan. 3 K. 4:12. C.

Ver. 21. *Flowers.* They represented lilies or other flowers (T.) full-blown, when the lamps were burning. All the branches were of pure gold. C.

Ver. 22. *Mortars*, to hold the fine flour. M.—*And thus.* Here the fifth chapter commences, in Heb. and Sept.

Ver. 1. *God*, under the care of Selemith. See 1 Par. 26:26. C.

Ver. 2. *Ark*. Another was not made, as that was most sacred and excellent. W.

Ver. 3. *Day*, the eighth. 3 K. 8:2.

Ver. 4. *Levites*, with the *priests* alternately; (ibid.) or the latter were all Levites, (C.) though higher in dignity, in the same manner as our bishops are priests.

Ver. 5. *With the*. “And” is omitted in Heb. but supplied by Prot. &c. from 3 K. H.

Ver. 9. *Oracle*, pushing out the veil, (H.) in the tabernacle of Moses, but not in the temple, which was of larger dimensions. C.—*But if*. Heb. “but they were not seen without. And there it is till this day.”

Ver. 10. *Ark*. See 3 K. 8:9. H.—The other things which had been placed in, or at least on the side of the ark, were now removed to the treasury rooms. T.

Ver. 11. *Sanctified*; free from all legal impediments to offer sacrifice. H.—*Divided*. Heb. “observed.” T.—Prot. “and they did not *then* wait by course,” which was the case also with the singers, &c. on this solemn occasion; as the number regulated by David for each week, would not have been sufficient. H.—The regulation had not yet been reduced to practice. M. C.—*As yet* (D.) *at that time*, is omitted (H.) by the Sept. (D.) and Heb.

Ver. 12. *Linen*, or “robes of silk.” Prot. “white linen.” H.

Ver. 14. *Cloud*. See 3 K. 8:10. M.—It is called the *glory of the Lord*, because its appearance was luminous and awful, being a symbol of the divine presence. H.

2 PARALIPOMENON 6

Ver. 1. *Cloud*: lit. “darkness.” H.—The promise had been made to Moses. Ex. 16:10 and 40:32. C.—God thus manifested his presence. W.

Ver. 12. *Hands*. Such external gestures promote attention in prayer; and hence were much used by holy people, at all times. W.

Ver. 13. *Scaffold*, (*basim*.) The Heb. (*kiyor*) is used for “a shell,

(*concha*. T.) or bowl,” as the throne was probably of the same form, and was placed on a square pedestal, at the higher end of the court of the people, (C.) which is here styled the *temple*, (*basilicæ*) or “hall.” C. 4:9. Sept. αὐλης. Heb. *chatsar*, which denotes that great court where (H.) the body of the people stood bare-headed, before the Lord, (Grot. &c. C. 20:5) in the open air. D.—We are assured that the king himself never sat in his tribune. C.—Others reserve that privilege to him alone. H.—While he addressed the people, he turned towards them.

Ver. 19. *End.* Temples are erected for the convenience of men. C.—Solomon hopes that God will reward his good intentions.

Ver. 22. *Altar*; thus solemnly consenting to be punished by God, if he swear falsely. H.—This practice was not prescribed by the law, but took place when witnesses could not be procured, or when it was necessary to rely on the word of the accused.

Ver. 28. *Blasting, or mildew, (æruugo & aurugo.)* The first has the colour of brass, the other of gold. both have nearly the same import. M.—One of the terms is rendered, corrupt air; (3 K. 8:37. C.) as this is one of the great causes why both plants and animals do not thrive. Sept. “corruption of the air and king’s evil, or yellow jaundice:” ικτερός. H.

Ver. 29. *Any.* Heb. adds, “man, or thy people.” Sept. “and (*that is*) to thy.” See v. 32. H.—Both strangers and Israelites may there sue for mercy, and obtain it. C.—From this chapter, as well as from many other passages, it is evident that places consecrated to God, are more acceptable to him than other places; (W.) and here the prayers of the faithful are sooner heard, as they testify their unity. D.

Ver. 31. *Fear thee*, being filled with awe at the sight of thy judgments. C.

Ver. 33. *House*, that they may know that this is not only called, but is, in effect, the temple of the Lord, where he will display his power and goodness. H.

Ver. 38. *Name.* Hence arose the custom of turning towards Jerusalem and the temple, when the Jews poured for their supplications, in any country. 3 K. 8:44.

Ver. 41. *Now, therefore.* This is taken from Ps. 131:8. 9. 10. (M.) almost word for word. We do not find that Solomon spoke this, 3 K. C. —*Place*: lit. “rest.” H.—Come, O Lord, and dwell here.—*Strength*, by which thy wonders shine forth, and thy enemies are dismayed. The ark is styled *the strength* of Israel, Ps. 77:61 and 62:3.; and in the parallel passage we read, *Thou and the ark* of thy sanctification, or

sanctuary, which is its highest ornament, and *which thou hast sanctified*, or required to be treated with respect.—*Salvation*, or *justice*, (Ps. 131) which is the surest method of obtaining happiness.

Ver. 42. *Anointed*. Cover not with shame the king, whom thou hast appointed, (H.) nor reject my prayer. T.—*Mercies*, which thou hast shewn, or rather (C.) the acts of virtue which thy servant displayed. Syr. &c. *For thy servant David's sake, turn not away the face of thy anointed*. Ps. 131. In consideration of his merits, grant my request. C.—Even Solomon, though at this time the object of God's complacency, disdains not to screen himself under the merits of the departed saints. H.

2 PARALIPOMENON 7

Ver. 2. *Majesty*; the cloud. For some time the priests were obliged to keep at a distance. They afterwards offered up many victims. C.

Ver. 3. *Glory*. The same word was before rendered *majesty*. H.

Ver. 4. *Victims*, by the hands of the priests: or they slew them themselves, and presented the blood and fat to be placed on the altar by the priests.

Ver. 5. *Rams*, including sheep and goats.—*People*, each in their proper sphere. The priests had the chief part, as the ministers of religion. The solemnity continued for a week, and many altars were erected in the court. C.

Ver. 6. *Which* music, or Psalms, (*carminum*) David had composed. H.—*Because*. This was the chorus of the 135th Psalm, which was sung on this occasion by some, while others played on their musical instruments. C.—Lit. "*singing* by their hands." Prot. "when David praised by their ministry." H.—As the temple was chosen by God for the place of prayer, so special forms of blessing, &c. are more agreeable to him. W.

Ver. 9. *Solemnity* of tabernacles, (M.) which ensued after the dedication was ended.

Ver. 10. *Day*. He had given them leave to depart, the day before. 3 K. 8:66.

Ver. 14. *Face*, to appease me, that I may look down upon them in

mercy. C.

2 PARALIPOMENON 8

Ver. 1. *After.* Sept. "in which."

Ver. 2. *Given back* (T.) as he refused to accept of the present. Some think that (C.) Hiram gave these cities in exchange for the others. Salien. M.

Ver. 3. *Emath*, or Emesa, on the Orontes. This city had belonged to Thou, who cultivated the friendship of David. 2 K. 8:9. But after the death of these princes, it had given some offence to Solomon, who took it, as well as Palmira, or Thadmor, though not perhaps in person.

Ver. 4. *Strong.* Heb. "the cities of tents." Ex. 1:11. C.—Prot. "store cities," (H.) for corn, &c.

Ver. 8. *Tributaries.* Heb. also, "to work," at cutting stones, &c. 1 Par. 22:2. Some of their descendants returned from captivity. Ib. 9:2.

Ver. 10. *Fifty.* These were different from the 550 overseers. 3 K. 9:23.

Ver. 11. *Into it.* It was deemed improper for a pagan woman to reside in the same place. C.—She had perhaps pretended, at first, to be converted, but had lately given some signs of relapse. Salien.—Solomon was as yet far from communicating with infidels. W.

Ver. 14. *And gate*, at their respective posts. See 1 Par. 26. H.

Ver. 15. *Treasures.* The regulations of David were exactly observed. C.

Ver. 17. *Asiongaber*, which was called Bernice, (Joseph. viii. 2.) and now Suez. T.

Ver. 18. *Ships*; not perhaps from Tyre, but from the Red Sea. C.—Others think that he sent them by a canal, which opened a communication between the Mediterranean and Suez, (Huet) the distance of about ninety miles. Pliny ii. 68.—But this canal seems to have been made after the age of Solomon. Hence others imagine that the ships were taken in pieces, or conveyed by land, as has been sometimes done. Mahomet II. transported ships across the isthmus of Corinth. Alexander the Great conveyed on chariots the ships which had been used to cross the Indus, as far as the Hydaspes. Arrian vii. C.—*Skilful mariners.* They were the most expert, and the inventors of

navigation. *Prima ratem ventis tradere docta Tyrus*. Tibul. See Wisd. 14:6.—*Ophir*, the kingdom of Pegu, in the East Indies, (T.) or some other distant land. H.—*Fifty*. Thirty are omitted, 3 K. 9:28, as they were expended in the voyage. C.—Yet the Heb. letters for twenty and fifty are extremely similar. D.

2 PARALIPOMENON 9

Ver. 1. *Saba*. See 3 K. 10:1. This queen resided in Arabia or Abyssinia. H.—*Questions*. They were not of a trifling nature, as she is commended by Christ. D.

Ver. 3. *House*; the royal palace, or rather the temple, which was much more magnificent than any thing in the East.

Ver. 5. *Virtues*. Heb. “words,” or of what regards thee (C.) and thy exploits. T.

Ver. 6. *Fame*. Heb. and Sept. “the fame which I had heard.” H.

Ver. 8. *King of the Lord*. Hence the style, “By the grace of God, king of England,” &c. has been adopted. Those deserve the name, who rule according to God’s will. W.—The kings of the Jews were more properly lieutenants of God, as the government was a theocracy. C. 13:8. &c.

Ver. 10. *Thyine-trees*, very odoriferous. C.—Heb. *algumim*: 3 K. *almugim*, as the letters are frequently transposed in Heb. D.—Huet thinks these were citron-trees, which did not produce fruit, but were used to make costly tables, and were a species of cedar.

Ver. 11. *Stairs*. Heb. “hands,” (D.) or banisters, from the palace to the temple. Junius.

Ver. 12. *And many*. Heb. “besides *that* which she had brought unto the king.” Prot. It is however certain that Solomon made use of many of her presents, and therefore he returned her others in greater profusion, or, as it is expressed, 3 K. *besides what he offered her of himself of his royal bounty*. H.

Ver. 13. *Gold*, each worth 5475*l*. (Arbuthnot) so that this part of the revenue alone would amount to 3,646,350*l*. sterling, annually. H.

Ver. 14. *Beside*. Heb. “besides *that which* chapmen and merchants brought.” Prot. The *deputies* appear to be the tax-gatherers. 3 K. 10:15.

H.

Ver. 16. Pieces. In 3 K. we read, *three pounds*.—*Wood*; or, “in the palace of the forest of Libanus,” (3 K. 10:17. C.) as it is expressed in the Sept. T.

Ver. 18. Arms. Prot. “stays.” H.—Heb. in 3 K. seems clearer and more correct. C.

Ver. 20. Days. We sometimes find the figure, hyperbole, used in Scripture for things unusual. C. 1:16. W.

Ver. 21. Tharsis. Any distant place was so called. T.

Ver. 25. Thousand. In 3 K. we read, 1400 *chariots*; and here Heb. has, “4000 stables, (C.) *or stalls for horses and chariots*,” (Prot.) and the Sept. “4000 mares for the chariots, and 12,000 horsemen.” H.—There might be ten horses in each stable. D.

Ver. 29. Seer. The works of these three are not extant. M.—The fall of Solomon is recorded, 3 K. 11. W.

2 PARALIPOMENON 10

Ver. 7. Please. 3 K. 12. “serve.” By a little condescension, thou mayest establish thy throne. C.—The people did not complain, till they saw the riches of the nation wasted on wicked women (T.) and idols. D.

Ver. 11. Scorpions; thorns, or scourges armed with hooks. Colum. iii. 10.—Roboam had not sense to despise the foolish advice of the young men. T.

Ver. 15. Will of God: not that the king should act foolishly, or the people rebel, but to effect what he had promised. H.—Syriac has well expressed the sense: “because this rebellion happened by the divine permission, that they might behold the truth of the prediction of Ahias,” (C.) and that the fault of Solomon might be punished. D.

Ver. 16. People. Heb. “and when all Israel saw that the king would not hearken unto them, the people answered the king, saying: What portion have we in David?” Prot.—*Dwellings*. Many ancient Latin MSS. here insert 3 K. 12:20. Lyran. &c. C.

2 PARALIPOMENON 11

Ver. 1. *Chosen.* Sept. “young,” (H.) as the Heb. term also signifies. T. —*His.* Heb. “the kingdom again to Roboam.”

Ver. 4. *Will,* to punish the disorders of Solomon, &c. See 3 K. 12:24. Gen. 45:8. God knows how to draw good out of evil, without approving the misconduct of men. H.

Ver. 5. *Juda.* This was now become a frontier country, and both kings were forced to erect fortifications. 3 K. 12:25.

Ver. 6. *Etam,* famous for fine waters and gardens, (Joseph. viii. 2.) about ten miles from Jerusalem, on the road to Hebron. It was fortified against the inroads of Simeon and Dan. C.

Ver. 11. *Governors,* of a military character. Heb. “captains, (T.) and store of provisions, (wheat) and of oil,” &c. such as would be requisite in a siege.

Ver. 14. *Off.* This was done at different times; so that almost all the Levites took refuge in the dominions of Juda. Yet some prevaricated. Ezechiel (44:12) only exempts the family of Sadoc. C.—The rest set before us a noble example to endure temporal loss, rather than to neglect the practice of religion, or to conform to a false one. W.

Ver. 15. *Devils.* Heb. “goats.” C.—Sept. express this by two names, “for the idols, and for the fools.” H.—The Mendesians of Egypt, solemnly worshipped the goat; and Pan was represented nearly in the same form. Yet it is probable that the Hebrews style the idols by this name out of derision. 3 K. 15:2. C.

Ver. 17. *They,* the pious refugees. T. C. 15:9.—*Solomon,* while virtuous.—*Only* is not expressed in Heb. or Sept. but it is sufficiently implied.

Ver. 18. *Daughter.* Heb. *ban,* “the son.” But *bath,* “daughter,” (H.) occurs properly in some MSS. as in the ancient versions. Leusden has here this very odd note: “perhaps by *ban,* (with a pathah) here both sexes may be understood.” *Forte per ban hic intelligitur uterque sexus.* Kennicott—Prot. substitute, “daughter.” H.

Ver. 20. *Daughter,* or grand-daughter, by Thamar. 3 K. 15:2. C.

Ver. 22. *Head.* Sept. “prince.” H.—Grotius maintains that Abia was the eldest. But all others are of a contrary opinion, and believe that Roboam derogated from the law, (Deut. 21:16. C.) as David had done,

unless it was left to the option of the king to appoint whom he pleased for his successor. H.—*Meant*. Prot. supply, “*he thought*” which is found in the Sept.

Ver. 23. *Because*. Sept. “And he was magnified above.... and he gave them (cities, αὐταῖς) abundance,” &c. This may be all understood of Abia. But Heb. rather speaks of his father: “And he acted wisely, and dispersed all his *other* children, throughout the countries of Juda;” (H.) keeping them at a distance, to prevent any commotion, (C.) but making ample provision and procuring wives for them, perhaps at no small cost, as few might wish to be thus prisoners at large. T.—It was probably then the custom to educate the royal children in the noblest families. See 4 K. 10:1. C.—This would also tend to increase their father’s influence, and to make them better acquainted with the country, that they might be able to communicate all necessary intelligence. H.—Pagnin and Vatable insinuate, that Roboam “caused to be educated and dispersed some of all his children, throughout all the lands of Juda.” M.

2 PARALIPOMENON 12

Ver. 1. *Israel*, in his dominions. The kingdom of Jeroboam had long before apostatized, though there were still many true servants of God, who would not bend the knee before Baal, v. 12. H.

Ver. 3. *Troglodites*, who dwell in caverns, near the Red Sea. Pliny (v. 8. and vi. 29.) speaks of the city Suca, which in Heb. means a tent, as here we read *succiyim*, (H.) “dwelling in tents;” which some explain of the Arabs, who are called *Scenites*, on the same account. T.—People of this description, without any fixed abode, inhabited the Stony as well as the Desert Arabia. C. 14:14.

Ver. 7. *A little help*. I will not suffer them to be quite destroyed. Heb. also signifies, “shortly.” C.—*Fall*, (*stillabit*) like drops of water, even to the last. H.—How soon is God appeased! T.—Even when he punishes, he does not let the whole flood of his indignation fall upon the guilty. M.

Ver. 10. *Bearers*. Heb. “runners,” as the guards attended the king on foot.

Ver. 12. *For even*. Prot. “and also in Judah things went well;” (H.) or, “he spoke good words even to Juda.” C.—Sept. “for even in Juda there

were good words, and in all pleasing.” *Words* are often put for *works*. H.—The Lord regarded the fidelity of some, and the humility of the princes. (C.—This advantage was derived from tribulation, that the king entered into himself, at least for a time: (H.) but he was not constant, v. 14. After the scourge was withdrawn, he presently relapsed. He had betrayed great cowardice, as even his son confessed; and had probably been treated with great indignity, (T.) as it was the custom with Sesac, or Sesostris, to chain the conquered princes to his triumphal car, and to leave obscene representations of women in the country. Joseph. viii. 4. Herod. ii.—Sesostris proceeded to the conquest of Asia. T.

Ver. 14. *Lord*, with sincerity, being actuated only by a servile fear. He died impenitent. C.

Ver. 15. *And diligently*. Heb. “in their genealogical accounts.” H. See C. 13:22.

2 PARALIPOMENON 13

Ver. 2. *Michaia*, alias Maacha. Her father had also two names; viz. Absalom or Abessalom, and Uriel. Ch.—Many had two names. T.—*Of Gabaa*, may refer to the women.

Ver. 3. *War*. The author of the new edition of S. Jerom mentions two MSS. and there are several printed editions, which reduce these numbers to one half. Castalio adopts this correction, asserting that the Greek and Josephus are on his side, which is not true. C.—We must however observe, that there is some doubt with respect to Josephus, (H.) as some of the oldest Latin editions acknowledge the smaller numbers; and Vignoles (i. 29.) conjectures, that the Greek copies did the same formerly, since Aborbanel “accuses Josephus of having made Jeroboam’s loss no more than 50,000, contrary to the Hebrew text,” v. 17. This learned author is of opinion, that the Jews sometimes expressed their numbers by figures, (Kennic.) analogous to those which the later Arabs borrowed from the Indians; though, in more ancient times, the letters of the alphabet had been used. Both customs seem to have prevailed; (Erpenius) and this may account for many variations, as the omission of a single cypher, resembling our period (.), might easily occasion much confusion. Kennicott (Diss. i. and ii.) seems to suspect, that the ancient versions have been made to agree with the corrupted Heb. no less than Josephus; and that many of the large numbers, recorded in Scripture, (which might countenance what

we here read) are incorrect. See C. 17:13. 19 and 14:8. comp. with 16:1 and 25:6. comp. with 4 K. 13:7. It is certain (H.) many Latin MSS. confirm the edition of Sixtus V. which has the smaller numbers; and this is the case with most of the older MSS. and editions. How S. Jerom expressed it, we cannot easily determine. The editor of his works has been guided chiefly by the Memmian canon. See 2 K. 15:7. Lyran quotes S. Jerom, as reading 50,000; (v. 7) and it is so expressed in the Paris editions of 1534 and (H.) 1546, of the Heb. questions on Paral. But Erasmus doubts whether this be the genuine work of S. Jerom, (Ken.) or in the state in which he left it. If we consult the more ancient MSS. and editions, prior to that of Clement VIII. we shall allow that they are more favourable to the smaller numbers, on this occasion; and are more likely to exhibit the pure version of the holy doctor, (H.) as the later editions have had “the Heb. fountains” also in view. Kennicott—If however we adhere to the received numbers, (H.) we must remember that kings, at that time, led forth to battle all their subjects who were able to bear arms. Under Moses there were 600,000. David found 1,100,000 in Israel, and 470,000 in Juda, exclusive of Levi and Benjamin; (C. 21:5) or, at least, as it is expressed 2 K. 24:9 in all, 1,300,000. Asa was at the head of 580,000. C. 14:8. &c.

Ver. 4. *Semeron*, on which Samaria was afterwards built. Heb. reads, “Mount Tsemaraim.” There was a city of this name in Benjamin. C.—But this was a *mount*. Heb. “in Mount Ephraim.” H.

Ver. 5. *A covenant of salt*. That is, a firm and perpetual covenant. See Num. 18:19. Ch. W.—It seems this covenant was to be inviolable; and it had its effect, notwithstanding the crimes of many of the kings. The Arabs still regard the partaking of bread and salt as the most sacred covenant. C.—“The ancients prayed when they placed salt before their guests, that, as salt partook of two natures, so they might be cemented together in concord.” Tzetzez on Lycoph. H.—Abia speaks with much prudence, and with an air of piety, though his heart was corrupt. 3 K. 15:3. That of his adversary was still more so; and God granted victory to the former, to reward even the appearance of virtue in the king, and the sincere piety of some of his followers.

Ver. 7. *Vain*. The saem term is used as in Matt. 5:22. C.—*Rekim*, “stupid men.” H.—Sept. “pestiferous.” Syr. “impious.”—*Heart*. Prot. “young and tender-hearted.” H.—But Roboam was not very young; (3 K. 14:21) and we may adhere to the Vulg. C.—Sept. “he was a youth, and timid.” H.—Abia speaks of his father with little respect, and seems to have forgotten that he had laid down his arms in obedience to God’s order. C.

Ver. 8. *And golden.* These idols will enervate and render your great numbers useless. H.—We have a just cause and religion is on our side. C.

Ver. 9. *Rams.* These were sacrificed by the false priests, who acted in a very different manner from those of the Lord. Lev. 8 and 9. C.

Ver. 11. *Table.* It is hence inferred, that Sesac had only left one: (Lyran. Torniel.) but this does not follow. C. Salien.

Ver. 14. *Trumpets,* to invoke God's aid. Num. 10:9. M.

Ver. 15. *Terrified.* Sept. "struck;" God caused the victory to declare in favour of those who were only half the number. H.

Ver. 17. *Five.* Some Latin editions have 50,000, (C.) which number is found in some MSS. of Epiphanius. Hudson's Josephus.—Hentenius has the same, and only remarks five MSS. which had the greater number. See v. 3. H.—We do not read of such a slaughter in any one battle. But Israel made no resistance, and God assisted the four hundred thousand. M.—*Valiant.* Prot. "chosen." See C. 14:13. H.—So many were either slain or wounded. D.—Prot. intimate all were "slain." H.

Ver. 19. *Bethel,* the head of the calf worship; though Abulensis thinks it was another city, otherwise it would not have been spared. The calf continued there till the reign of Jehu. 4 K. 10:29. M.—*Jesana;* perhaps Senna, (Num. 34:4. C.) seven miles north of Jericho. Eus.—The versions read differently.—*Ephron.* The Masorets have Ephraim. C.—Prot. "Ephraim, with the towns thereof." H.—Josue (15:9) places Mount Ephron between Juda and Ephraim; and we find a town of the name, (1 Mac. 5:46) but on the other side of the Jordan.

Ver. 20. *Him.* Some think Abia, as Jeroboam survived him two years: but others, (C.) with greater probability, (D.) suppose that the latter is here specified, and that he fell a victim to the divine wrath, as the prophet Ahias had foretold. C.—Salien, A. 3081.

Ver. 22. *Works.* Prot. "sayings *are* written in the story of the prophets Iddo." H.—*Modross* properly means "researches," and was the title of the genealogical work of this prophet, from which this account is probably taken. C. 12:15. C.—The entire work is not extant. M.

2 PARALIPOMENON 14

Ver. 1. *Years*, dating from the fifth; as in the fifteenth year of his reign, Asa offered many victims, which had been taken from the enemy. C. 15:10. C.

Ver. 2. *God*, with respect to the external worship of the true God, (H.) though he had some faults. 3 K. 15:14.—*Places*, while he tolerated those which were intended for the service of the Lord, (C.) though illegally; and he even left the buildings erected by Solomon standing, (4 K. 23:13. T.) thinking they might be no longer dangerous. Salien.—Several other pious kings did the like, for which they deserved some reprehension; as they could not be ignorant, that this was considered as wrong by the more enlightened. Eccli. 49:5. T.—It was the king's duty to destroy the exterior practices of idolatry, while the priests and prophets were to instruct. W.

Ver. 5. *Altars*. Heb. “high places, and the Chamanim,” or temple of the sun. Lev. 26:30. C.—Prot. “images.” H.—Asa was encouraged to perfect the work which he had begun, by the exhortation of Azarias. C. 15:8. C.

Ver. 6. *Time*, as yet. T.—Admirable lesson for all to prepare for war in time of *quite!* H.

Ver. 9. *Ethiopian*. Some think Zara was a successor of Sesac; and the Rabbins say, that he “restored the spoils which the latter had taken.” Seder. xvi.—He at least, made the Jews some compensation for that loss. Perhaps he had been present in the expedition of Sesac, and was now animated with the same ambition. T.—It would be difficult for a foreign king to traverse Egypt with so large an army, (C.) unless he had conquered or intimidated the king of the country. H.—Hence some believe that the Ethiopia here in question, was a part of Arabia. C. Torniel.—But it is more probable that it lay south of Egypt, as the troops of Zara are joined with the Lybians. C. 16:8. Salien, A. 3094. T.—A king of Arabia would hardly have had so many subjects. C.—*Three*. Some would read thirteen, as Anai takes notice of the great number of chariots. C. 16:8. Jun. Malvenda. C.—But surely the number here specified is sufficient. The minds of men are very different. In the former chapter we find them complaining of the too great numbers! H.

Ver. 10. *Meet him*, fearing lest he should lay waste his dominions, as Sesac had done. M.—*Sephata*, or Sephala, a great valley to the west of Maresa, (C.) which is a city of Juda. M.—Sept. have, “in the vale north of Maresa.” H.

Ver. 11. *Help*. Heb. “to help; whether with many, or with those who

have no power.” The same sentiment was expressed by Jonathas. 1 K. 14:6. Those who have God with them are secure of victory. C.—*If God be with us, who is against us?*

Ver. 12. *Terrified.* Heb. and Sept. “struck,” as he had done Jeroboam. C. 13:15. H.

Ver. 13. *Gerara* was on the southern borders, twenty-three miles from Maresa. Eus. C.—The Ethiopians were pursued perhaps for many days. T.—*Destruction.* Prot. “they they could not recover themselves.” Heb. “there was no quarter given;” or, “so that none were left alive.” C.—If this were the case, the number of the slain far exceeded that the Jeroboam’s army. C. 13. H.

Ver. 14. *Gerara.* The adjacent territory is now uncultivated. Jos. 13:3. —*Great.* Heb. “a fear of the Lord;” (v. 12) an extraordinary (C.) panic. H.—The Philistines had assisted the enemy, and therefore their cities were invaded; (M.) or these belonged to Zara. C.

Ver. 15. *Destroyed.* Heb. “smote also the tents of cattle.” Sept. “they cut in pieces the tents of cattle, the Amazons;” or, according to the Vat. copy, (H.) “the Alimazonians,” as they seem to have read *aeli mánim*, which may be well rendered, “the tents of the Mineans,” a people of Arabia. C. 20:1 and 26:7 and Judg. 10:11. C.—If these nations came to punish Asa, for banishing their *foreign worship*, (v. 12) as the Sieur de Folard thinks the sacred penman insinuates, (v. 5) we need not wonder that they met with such ill success, and that not one of them was spared, as God avenged his own cause, v. 12. 13. H.—We read of no cavalry here, though it is mentioned, C. 16:8. It seems not to have been considerable, as the people of Asia, the Greeks and Romans, trusted more to their infantry; and, in effect, no species of warfare is more costly to a state, nor less useful, than a multitude of horses, which were introduced in barbarous times. De Folard.

2 PARALIPOMENON 15

Ver. 1. *Azarias* is called Oded in Heb. 5:8. C.—But he was his *son*. H.—There was a high priest of the name of Azarias, about the same time. M.

Ver. 2. *With him.* He will continue thus to protect you, if you prove faithful. The Pelagians hence inferred, that man was to prepare his own heart for the reception of grace. But the text only speaks of

external aid; and though it were understood of internal grace, (C.) we may merit an increase of grace, by a faithful co-operation (W.) with that which God has presented us. E. C.

Ver. 3. *Shall pass*, is not found in Heb. &c. and many supply, “had been.” D.—The Jews, and some interpreters, would explain all this of what had passed already; (C.) and this is the idea of the Prot. “Now, for a long season, Israel *hath been* without,” &c. H.—But the conclusion convinces us that this is a prediction; (v. 7) *take courage*. You shall not be involved in these miseries. Some explain the whole of the kingdom of *Israel*, which, from its commencement till after its final ruin, persevered in its rebellion against the true God. Sanctius.—Others think the kingdom of *Juda* was also concerned, and its state of captivity at *Babylon* foretold. Lyran.—But its full completion includes the latter ages, particularly after the murder of the *Messias*, (T.) and seems of the same nature as the prophecy of *Osee*, (3:4) as our Saviour himself insinuates. Mat. 24:6. 9. 13. C.

Ver. 4. *And when*. Sept. “and he shall convert them to the Lord, ... and shall be found by them.” H.—This will be verified in the last days. Rom. 11:26. M.

Ver. 5. *Cometh in*, in public or private transactions. See Lev. 26:36.

Ver. 6. *Nation*, both in the times of *Baasa*, who fought against *Asa*, and afterwards. For the same prophecy may be literally explained of more thing than one. M.—*Distress*. Our Saviour says, *Then shall they deliver you up to be afflicted*, &c. *But he that shall persevere to the end, shall be saved*.

Ver. 8. *Azarias, the son*, is omitted in Heb. and the Vat. Sept. which reads *Adad*, (H.) but it is supplied in the other editions, and in the Syriac, (C.) as v. 1. H.—*Taken*: we do not read on what occasion. C. 17:2. His father had seized upon *Bethel*, &c. C. 13:19. C.—Yet *Asa* waged war himself with the king of *Israel*.—*Dedicated*. Sept. “renewed,” as the altar had been neglected, or injured by the continual fire; (M.) or this was the extraordinary (H.) altar, which *Solomon* had used at the dedication of the temple. The multitude of *Asa*’s victims required more than one, v. 11. It is not probable that God’s worship had been neglected till the 15th year of this pious king, (v. 9) since even his wicked father was punctual in this respect. C. 13:11. *Before*, at the higher end of the priests’ court, to the east of the altar of holocausts. C.

Ver. 9. *Simeon*. This tribe was intimately connected with that of *Juda*, though many had revolted. Some afterwards returned, as they did

from other parts, actuated either by motives of interest or of religion. C. 34:6. 3 K. 11:13. C.

Ver. 10. *Month*, Sivan, or May, when the feast of Pentecost occurs. M.

Ver. 11. *Spoils*, which they had sold, and now testified their gratitude. T.—*Rams*. Prot. “sheep.”

Ver. 12. *He went*. Heb. and Sept. “They proceeded, according to the covenant, to seek.” H.—They swore upon the altar, or passed between the divided victims. Gen. 15:9. 17. C.—This solemn act was *usual*, and more necessary in times of trouble. M.

Ver. 13. *Said he*, is not in Heb. &c. H.—*Die*, according to Deut. 17:7.

Ver. 15. *Curse*. Heb. “oath.” M.—Sept. “all Juda rejoiced on account of the oath.” H.

Ver. 16. *Mother*, or grandmother. C.—There were perhaps two of the name, and Abia had married one as well as Roboam. M.—*Deposed*, &c. Heb. “from *being* queen.” Sept. “he removed Maacha, ... that she should not minister to Astarte; and he cut the idol in pieces, and burnt it,” &c. H.—Syr. “because she had celebrated a feast to idols.” But it seems she had set up a stone, which Asa burnt. See 3 K. 15:13. C.—*Priapus* is added by the Vulg. to explain Heb. “the idol of, *or* in the grove,” (H.) Asera or Astarte. C.

Ver. 17. *Israel*, to the honour only of the true God. C. 14:2 and 3 K. 15:14. H.—*Perfect*, with respect to the external worship, (T.) or hitherto, (H.) though he offended afterwards. C. 16:7. 12. T.—Other altars, besides that at Jerusalem, might be dispensed with, (W.) by God’s authority. H.

Ver. 18. *Vowed*, in the wars against Jeroboam and Zara. See 1 Par. 26:27.

Ver. 19. *Year*. Usher dates from the separation of the two kingdoms; and this year corresponds with the 15th of Asa, v. 10. See 3 K. 15:16. C. Torniel, A. 3094.

2 PARALIPOMENON 16

Ver. 1. *Six and thirtieth year of his kingdom*. That is, of the kingdom of Juda, taking the date of it from the beginning of the reign of Roboam. Ch.—It was the 16th of Asa. We read that Raasa died in the 26th year

of Asa. 3 K. 16:8. How then could he fight with him in the 36th? T.—*Rama* was on an eminence, and commanded the pass below. Baasa wished to cut off all communication with the kingdom of Juda, as he knew many of his subjects had emigrated for the sake of the true religion. C. 15:9. C.—He had taken the city from the tribe of Benjamin. T.

Ver. 3. *There is*, Heb. is indeterminate: “a league,” &c. Sept. “Make a league.... behold I have sent thee gold and silver. Come and drive away from me Baasa, king,” &c.—*That*. Prot. “go, break thy league.” H.—Asa induces the king of Damascus to act perfidiously. C.—Otherwise it is not unlawful to make use of the arms of infidels, unless where God has forbidden it. Grot. Jur. ii. 15. 9. Masius in Jos. ix. 15. —David had recourse to Achis, and the Machabees to the Romans. C. —Some kings are blamed for making leagues with the princes of Israel, because they had been warned to the contrary; and Asa was severely reprehended, as he had already received such assurances of the divine protection, (C. 14:12 and 15:7) that nothing but pusillanimity could have induced him (H.) to give away the sacred treasures, in order to obtain this aid of the Syrian king, v. 7.

Ver. 4. *Nephthali*. This seem preferable to the Heb. reading, 3 K. 15:20. C.—Prot. “all the store-cities.” Sept. “all the environs.” H.—Arab. “all the arsenals of the cities of Nephthali.”

Ver. 7. *Syria*. It seems more natural to read Israel. C.—But we must remember that Benadad was an ally of Israel; and if he had not been bribed, he would have come to the assistance of Baasa, (H.) and thus both might have fallen a prey to Asa, as the much greater forces of Zara had done. T.

Ver. 9. *Behold*. Prot. “run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect towards him.” Sept. “to shew power in every heart full, or perfect, in his regard.” H.—Asa fell on this occasion through human frailty, but rose again by repentance.—*Thee*, as they were till the death of Baasa. 3 K. 15:32.

Ver. 10. *Prison*. Lit. “in bonds,” (*nervum*) made of leather thongs or nerves, (H.) or of iron, to confine either the neck or the feet. Isidor. orig. 5. ult.—Heb. “the house of disturbance.” Sept. &c. “prison.” Some explain it (C.) of the stocks to enclose the neck. Vatable.—*Time*, either because they expressed the same sentiments as the prophet, (C.) or because they disapproved of his imprisonment. T.—Sept. “Asa made havoc among the people,” &c. H.

Ver. 12. *Most*, &c. Heb. “till his disease got upwards,” (C.) to the head (T.) and heart, (H.) when the gout generally proves fatal. A. Lapidé—Sept. “till he was very ill:” (H.) a just punishment for his having confined the prophet in fetters; but of a temporal nature, as he sinned through passion, and died penitent, his heart being perfect (C. 15:17) *all* or the most part of *his days*, particularly in the last. W.—*Rather*. Heb. and Sept. simply, “physicians.” H.—Yet it was not the having recourse to them, with some degree of confidence, that is here reprehended, but the placing too much trust in men, (C.) and too little in God, the sovereign arbiter of life and death. H.

Ver. 14. *Sepulchre*. Heb. “sepulchres,” as there were many separate apartments in the same cavern. C.—Asa had prepared one cell, as David and Solomon had done. M. T.—*Odoriferous* (*mertriciis*.) Such as harlots delight in, (Prov. 7:16,) to entice the sensual. D.—Heb. *zenim*, may be derived from *zana*, *fornicari*. It denotes a mixture of perfumes. M.—But here the Vulg. read *zunim*. D.—Heb. and Sept. “they laid him on a bed, and filled it with aromatical spices, and with various sorts of perfumers’ ointments, and they made him a very great funeral, or (H.) burning.” Prot.—It is not clear whether the body was placed on a bed of state, and these perfumes were used to remove every disagreeable smell, or the body itself was rather consumed along with them, a practice which seems to have become more common since the days of Asa. Jer. 34:5. 1 K. 31:12. Amos 6:10. Joram was deprived of this honour. C. 21:19. C.—Sanctius adduces many examples, to prove that the spices were burnt only near the body; (T.) and the Hebrews generally preferred to inter the corpse. *Corpora condere quam cremare è more Ægyptio*. Tacit. Hist. v.

2 PARALIPOMENON 17

Ver. 1. *Israel*. In consequence of the civil broils, which ensued after the death of Baasa. The two kingdoms had been nearly equal.

Ver. 2. *Numbers*, who were kept on foot; probably as in the days of David.

Ver. 3. *First*. Before his fall: some copies add, “and last,” (La Haye) as the Gothic MS. used by Mariana does, agreeably to the Scripture style. D.—David began and ended well. H.

Ver. 5. *Presents*, as was customary, (1 K. 10:27,) or tribute. C.

Ver. 6. When. Heb. "And his heart was elevated in the ways of the Lord." He was endued with courage to undertake the great work of banishing all abuses out of his dominions, seeing that the people were well affected, and the Lord urged him forward. H.—He trusted no so much to his great army or riches, as to a good conscience, (T.) which made him fear no difficulties; (1 Jo. 3:21,) doubting not but God would grant him success, as he endeavoured to keep his laws. C.—*Groves* of idols, (M.) though he tolerated the high places, which had been consecrated to God. C. 20:33 and 3 K. 22:43. H.—Good works, rewarded by God, encouraged people to proceed in virtue. W.

Ver. 7. Princes. Political, (T.) to see that all paid attention to the proper teachers; (Mal. 2:7. C.) and thus to partake in that good work. M.—The princes might also give instruction by word (C.) and example. H.

Ver. 9. Book. The Pentateuch, or its abridgment, the book of Deuteronomy, (M.) which they read and explained. C.—*People*. It was not sufficient to destroy idolatry, (M.) unless the people were taught how to serve the true God. H.

Ver. 10. War. They had witnessed the fruitless attempt of Zara. C. 14:15. H.

Ver. 11. Philistines. Though they had been reduced by David, they had sometimes proved remiss in the payment of tribute.—*Arabians*, who lived near the Ethiopians, and the Dead Sea. C. 21:19. They had been subdued by Solomon, (3 K. 10:15) and were rich in cattle. Ezech. 27:21. The name is not so comprehensive as we generally make it. C.

Ver. 12. Houses. Prot. "castles." Heb. *biraniyoth*. *Birah* is properly a Chal. word, and is added after *susan*, to imply that it was a royal castle, (C.) or palace. (H.) 2 Esd. 1:1.—Sept. often use *baris* in the same sense. C.—It became a provincial word in Palestine, for a place shut up on all sides and built like a tower. S. Jer. ad Princep.—David calls the temple a palace (*habbirah*) for God. 1 Par. 29:1. C.—Josaphat employed his immense riches in beautifying the country, and erecting storehouses, v. 5.—*Walled*. Prot. "cities of store." H. See C. 15:4.

Ver. 14. Ednas was the chief of the five generals, who had under their command 1,160,000, (C.) besides the garrison soldiers, v. 19. H.—So great power and riches had not been seen in Juda since the days of Solomon. C.—They were not all on duty at the same time, but were able to bear arms (M.) when called out.

Ver. 16. Consecrated. Heb. "a volunteer of the Lord," (H.) serving at

his own expence, (T.) or with remarkable zeal. C.—Perhaps he was of the tribe of Levi, (M.) or had taken the vows of the Nazarites, &c.

Ver. 17. *After.* Heb. and Sept. “And of Benjamin, Eliada, a valiant man of the army.” H.—It seems all were not chosen from Juda. M.

Ver. 19. *King,* at different times. Sept. “waiting upon” him, (H.) like the companies which David had appointed, (C.) but far more numerous. H.—The dominions of Juda were now pretty extensive, and well cultivated. The population must have amounted to near six millions, for whose support recourse must have been had to commerce. Rome had once almost four million inhabitants, and Cairo is said to contain seven millions, while China has two hundred millions. C.—We must reflect that many from the other tribes had taken refuge in the kingdom of Juda. T.—It would be too bold to suppose, with Kennicott, that so many numbers have been corrupted. H. C. 13:3.

2 PARALIPOMENON 18

Ver. 1. *Affinity,* taking Achab’s daughter for his son’s wife. T. C. 21:6. 3 K. 22.

Ver. 3. *War.* Josaphat was too complaisant. He was rebuked by the son of Hanani, as Asa had been by his father; (C. 16:7) and, not long after, Eliezer reproached him for joining in alliance with Ochozias,. C. 20. C.—He acted without an ill intention, and was more easily pardoned. W.

Ver. 14. *Hands.* He ironically (C.) alludes to the declarations of the false prophets. H.

Ver. 18. *Ye.* In 3 K. he addresses his discourse chiefly to Achab. C.

Ver. 20. *Said.* See 3 K. 22. The Rabbins pretend that the *spirit* of Naboth *came forth*. But it was satan, or an evil spirit. T.

Ver. 21. *So.* The Lord permits evil, but he does not approve of it. C.—Homer makes Jupiter send a deluding dream to Agamemnon. Iliad B. —The delusive predictions of impostors, are one great source of calamities. D.

Ver. 25. *Amelech.* Sept. and Syr. “to Joas, the commander, son of the father. H.—He had perhaps the government of affairs at Samaria,

during his king.” Achab’s absence. T.

Ver. 27. People. Mark what I say. The event will quickly prove whether I am a prophet or an impostor. H.

Ver. 29. Dress. Prot. “disguised himself, and they went.” See 3 K. 22:30.

Ver. 31. Turned. Heb. “moved them from him.” They felt that he was under God’s protection; and discovered that he was not the king of Israel. H.

2 PARALIPOMENON 19

Ver. 2. Thou. Sept. “O king Josaphat, if thou helpest the sinner; *or*, wilt thou befriend one hated by the Lord?” Prot. “shouldst thou... love them that hate the Lord?” H.—The Donatists hence inferred, that it was not lawful to converse with sinners. But S. Aug. (c. ep. Par. 2:18) replied, that Josaphat was blamed for aiding Achab in the contempt of the true prophet, and for going to battle conformably to the predictions of impostors. Both kings offended, but in a different degree. W.—We must also keep at as great a distance as possible from the notorious enemies of God, as their conversation is dangerous. T.—Evil communications corrupt the best of manners. See Ps. 138. &c.

Ver. 3. Works. Sept. “words.” Prot. “things.” H.—The merit of Josaphat screened him from punishment. T.—*Prepared.* Sept. “directed.” M.—Syr. “disposed.” Faith teaches that we can do no good of ourselves, but that we have free will to choose either good or evil.

Ver. 4. Ephraim. This was the northern boundary, as Dan or Emath had been under David and Solomon. C.

Ver. 6. And whatsoever. Heb. “who is with you in the judgment.” The Lord will confirm you just decisions, and punish your injustice. H.—God stood in the synagogue of gods, *or* judges. Ps. 81:1. Judges ought not so much to regard man as God, when they pass sentence. C.—How then will the Anabaptists deny that a man may sit in judgment?

Ver. 7. Gifts. The contrary is the source of so much corruption. H.—It would be proper to inscribe this sentence on the walls of all courts of judicature, or rather on the hearts of all in office. T.—None but the true religion can produce such maxims. C.

Ver. 8. *And the.* Heb. “of the Lord, and for disputes *among the people among themselves*, (H.) and they returned, (v. 4) *or* dwelt at Jerusalem.” C.—Sept. “to judge the inhabitants of,” &c. Josephus (ix. 1.) says, “he returned.” Syr. “And being returned.... he exhorted.”

Ver. 10. *Cities.* He addressed the judges of the capital, to whom appeals might be made. C. M.—*Kindred*, with respect to inheritances and matrimonial cases. Heb. “blood,” or murder, whither casual or wilful.

Ver. 11. *Amarias*, (1 Par. 6:11) or rather Azarias, the father of Johanan. ib. v. 9.—*Office*, in civil matters. C.—Here is a plain distinction between the spiritual and temporal authority, instituted by God. Deut. 17. Num. 27. W. T.—*Masters*. Heb. *shoterim*, to execute the sentence; (D.) or “officers.”—*You*. Prot. “with the good.” H.

2 PARALIPOMENON 20

Ver. 1. *Of the Ammonites*; people sprung from them. Those who explain the Psalm 82 of this war, find many nations mentioned. Some of these, not daring to appear openly, assumed the name of Ammonites. Perhaps we should read (C.) *Mannim*. H.—Sept. “the Mineans,” who dwelt in Arabia Felix, upon the Red Sea, (Pliny vi. 28.) or rather the Maonians, in the environs of Gaza. C.—Some MSS. and Latin editions have “Idumeans,” which is conformable to v. 11, 23, and S. Jerom Trad. Lyran, &c. M.

Ver. 2. *Sea of Sodom*, (H.) or the Red Sea. D.—*Syria*, which comprised the country of Ammon. M.—Perhaps Edom might rather have been in the text, as we find no Syrians in this war, but many of the Idumeans. C.—*Adom* and *Arom*, (Syria. H.) have often been confounded. 4 K. 16:6. C.—*Asasonthamar*, “the palm-tree cottage,” (Bochart) between Jericho and the Dead Sea.

Ver. 3. *Juda*. The whole kingdom was concerned. Sometimes a fast was proclaimed for one city. 3 K. 21:9. Jonas 3:7. C.—They were accustomed to fast, not only to subdue the flesh, but also for other necessities. W.

Ver. 4. Prot. “to ask *help* of.” H.—*Cities*. Here we have an example of a pilgrimage to a holy place, as God is more willing to hear the virtuous in one place than in another. C. 6:7. &c. W.

Ver. 5. *New court* of the priests. Why it is so called, does not appear.

C.—Some understand the court for the women; (Salien) others, that for Gentiles. Le Clerc.—Probably some of the courts had been found too spacious after the schism, and had been neglected; but now, as many had returned to serve the Lord in the dominions of Josaphat, he had made some repairs. T.

Ver. 7. *All*, or the greatest part. Heb. “drive out the inhabitants.” H.

Ver. 9. *Sword of*. Prot. “as the sword, judgment, or,” &c. Sept. “the sword, judgment, death, famine.” All these are sent in punishment of sin. H.—The sword of the enemy is a judgment of God. M.

Ver. 12. *Judge* and punish *them*, as they fight against thee? C.—*Enough*. Yet we read that Josaphat had above a million soldiers; and he knew that his father had discomfited a greater army of Zara with half the forces. He thus puts us in mind that no power can stand against God’s will; and he endeavours, by humility, to obtain the protection of heaven. The invading army must, however, have been very numerous, to extort these expressions from a potent king, and to have thrown his whole people into such consternation. It could hardly be less than that of Zara; and thus, in the space of a century, above two millions and a half of idolaters perished by the hand of God, without Juda losing a single man, v. 29. C. 13:17. H.

Ver. 13. *Children*. Even the little infants were deprived of the breasts, on such emergencies, that their cries might be more affecting. H. Joel 2:16. Judit. 4:8.—The pagans of Ninive even made the cattle also fast. Jonas 3:7. C. S. Amb. ser. 40. T.

Ver. 14. *Spirit* of prophecy. M.—Jahaziel is known only by this event. C.

Ver. 16. *Six*. Some translate “flowry ascent.” C.—Prot. “the cliff of Ziz.” H.—If it had been Zin, we might understand the desert of stony Arabia, where Ptolemy places the town of Ziza. C.—But we may recollect that the army was already advanced as far as Engaddi; (v. 2,) so that it seems to have lain nearer Jerusalem. H.—*Jeruel*, “the fear of God,” which name was given to the place, in consequence of the panic with which God struck the enemy. S. Jerom. M.

Ver. 19. *High*. Rejoicing at the promised deliverance. C.

Ver. 20. *Thecua*, two mile east of Bethlehem, on the road to Jeruel. Adric. M.—*Believe*. Faith is the foundation of all good works; (Heb. 11) but not alone sufficient, as here the people fasted and prayed, and would have fought, if God had not dispensed with them. See Jos. 23. W.—We may also translate Heb. “trust.”

Ver. 21. *Ever.* This was usually sung in times of joy. C. 5:13. The army seemed thus to be returning victorious. C.

Ver. 22. *Ambushments,* placed by the Moabites, (M.) and Ammonites, (H.) against Juda. Some detachments of Mount Seir, perhaps, coming suddenly on them, were taken for foes, and slaughtered. H.

Ver. 24. *Tower.* Maspha, in the tribe of Benjamin, (C.) or some other (H.) eminence. M.

Ver. 25. *Insomuch.* Heb. and Sept. “Three days passed, while they gathered the spoils, because it was great,” (H.) “without weight,” or estimation. C.

Ver. 26. *Blessing.* SS. Jerom and Epiphanius place Caphar-barucha, “the field of blessing,” near Hebron, on the east. Hither Abraham attended the Lord, when he was going to destroy Sodom. Epist. Paulæ.

Ver. 29. *Lands,* in the vicinity. M.—*Israel,* as he had lately treated Zara. C. 14:13. H.

Ver. 33. *Places,* erected in honour of God, but displeasing to him. C. 17:6. H.—The good king perhaps attempted to take these also away, but was obliged to desist by the rebellious people. M.—Hence we find that they are here blamed. H.—They would not conform exactly to the law, (Lev. 17:3. T.) and the king was not able to bring all to perfection. W.—“It is better to pass over.... vices, than to shew which we cannot subdue.” Tacit. An. iii.

Ver. 34. *Which.* Sept. “who wrote a book of the kings of Israel.” H.—Jehu rebuked Josaphat, C. 19. C.—His book is not extant. M.

Ver. 35. *Things:* the victory over Ammon, &c. H.—*Wicked.* See C. 16:3.

Ver. 36. *Tharsis;* probably Cilicia, (C.) or some part of the ocean.—*Asion-gaber* was on the Red Sea; and ships would not have been built there, to trade on the Mediterranean. C. 9:21. T.

2 PARALIPOMENON 21

Ver. 2. *Azarias.* The only difference between this and the former name is, that the younger brother’s (H.) has *u* at the end, (C.) *Azrieu*. Prot. and Sept. make no difference, which we should nevertheless expect. H.—*Juda.* Heb. “Israel.” Sept. Syr. &c. agree with the Vulg. editions, though most of the ancient Latin MSS. have Israel. Josephat ruled over

the principal tribes. Yet it seems probable, from the versions, that the Heb. formerly read *Juda*.

Ver. 3. *Pensions*. Heb. “precious things.” Sept. “arms.”

Ver. 4. *Sword*. This cruel policy (H.) has been very common in the East. C.—*Israel*. They had perhaps opposed his impious plans, animated by his brethren. God presently chastised him with the rebellion of *Idumea*; and though *Joram* gained a victory over *Seir*, (4 K. 8:21) he was not able to reduce the nation, being called off by other wars, v. 16. His own subjects at *Lobna*, a Levitical city in *Juda*, also abandoned him. Dreadful evils were denounced in a letter from the prophet *Elias*, who had been translated to paradise nine years before, and at last the honours of sepulture were denied to the wicked king. T.

Ver. 6. *Achab*. It is supposed by *Jezabel*. She might be grand-daughter of *Amri*. C. 22:2. The infamous *Athalia* is blamed for most of the evils which her husband committed.

Ver. 7. *Lamp*; heir and successor. C. Ps. 131:17.

Ver. 10. *Day*, when the author lived. See 4 K. 8:20.

Ver. 11. *Fornication*; idolatry. M.—Heb. “and compelled *Juda*.” Sept. “seduced.” Syr. “dissipated *Juda*.” C.—He used every art of seduction and violence to introduce idolatry, to the ruin of his kingdom. H.

Ver. 12. *Elias*. *Le Clerc* would read *Eliseus*. *Grotius* supposes that all passed in a dream. Others think that *Elias* had written *the letter* before his removal from the conversation of men, some years before, foreseeing the impiety of *Joram*, and leaving the letter with *Eliseus*, to be delivered unto him. M. Jun.—But the most common opinion is, that the prophet wrote it in paradise, (C.) and sent it to the king by an angel, &c. Seder. xvii. *Bellarm.* T.—*Elias* had been taken away in the 18th year of *Josaphat*, who reigned 25; so he shewed this special care of *Joram* and his kingdom, so many years after his assumption. W.—Thus the saints in heaven interest themselves in our defence. 2 Mac. 15:11. H.—*Prophet*. Heb. “And there came in him a writing of,” &c. C.

Ver. 14. *Thee* is not expressed in Heb. but it is in the Sept. and the king was not only afflicted with illness, but with the losses of his people and family. H.

Ver. 15. *By little*. Heb. “by reason of the sickness, (H.) day by day,” or in two years time, v. 19. C.—He was probably ill so long. H.—*Agrippa*

and Antiochus were treated in the same manner, (C.) with a diarrhoea, (M.) or dysentery, (C.) the vitals being corrupted. Valesius 40.

Ver. 16. *Philistines*; who, it seems, had been obedient since the days of David.—*Ethiopians*, who lay west of the Arabians, from the Red Sea to the lower Egypt and the Nile, (C.) bordering on Madian. There was another Ethiopia to the south of Egypt. M.

Ver. 17. *Joachaz*, alias *Ochozias*, (Ch.) or *Azarias*, in Heb. C. 22:1 and 6. C.—The variation of names seems to originate in the mistakes of transcribers, very frequently. If we found in some profane author, that Philip had only one son, *Ander-alex*, left, and that this son, *Alex-ander*, succeeded him, we should readily allow that the first syllables had been erroneously placed last, (Kennic.) as on this occasion *aéz-ieu* stands for *ieu-aéz*. Sept. has here Οχοζίας; as the other versions have also *Ochozias*, (C. 22:6) instead of *Azrieu*, (H.) a name given to *Ozias*, king of *Juda*, when it belonged to the priests, as it here belongs to one of the captains. C. 23:1. Sometimes we find *Aézie*. 4 K. 9:16. Strange inconsistency! Kennicott. See 4 K. 14:21.

Ver. 19. *And*. Prot. “And it came to pass that, in the process of time, after the end of two years, his bowels fell out, by reason of his sickness: so he died of sore diseases: And his people made no burning for him,” &c. (H.) not that the body was usually consumed, but no aromatical spices were burned near it, (Sanctius. T.) as in the funeral of *Asa*. C. 16:14. C.—The point is controverted.

Ver. 20. *Rightly*. Sept. “unpraised.” Heb. “without any satisfaction;” or, “he departed unregretted,” oppressed with illness, and odious to all.—*Kings*. *Joas*, *Achaz*, *Achab*, and *Manasses*, were disgraced in like manner, after their death. The Hebrews then shewed their resentment, without fear. The like custom prevailed in Egypt, and kept many within bounds. No person could receive the usual honours of burial, if his accusers could maintain their charge against his character before a court of above forty people, assembled for the purpose. Calumny was severely punished. But the kings themselves were to stand their trial, while their corpse was placed in the porch of the monument, and the priest spoke their funeral oration. The people testified their approbation or discontent, “and many of the kings have been deprived of a glorious and legal burial, on account of the opposition of the multitude.” Diod. i. and ii. C.

2 PARALIPOMENON 22

Ver. 1. *Arabians* and Philistines. C. 21:17. H.

Ver. 2. *Forty-two*, &c. Divers Greek Bibles read *twenty-two*, agreeably to 4 K. 8:18. (Ch.) with the Syr. and Arab. The Rom. (C.) and Alex. Sept. have “twenty.” H.—Ochozias was the youngest son, and his father died at forty years of age. C. 21:20. C.—Others would date from the birth of Amri, (Broughton) or of Athalia. But is most probable that we should read 22, as 4 K. C.—The contradiction has so much perplexed the commentators, that Walton (prol. 36) puts it among the *quædam* ἀπορά; and De Dieu says, “I would rather plainly confess that this difficulty is to us inexplicable.” The error here, “is plainly owing to a mistake of one of the Heb. numeral letters,” *c*, being put instead of *m*, which was formerly more similar than it is now. “In Origen’s Hexapla, one of the Greek copies (probably that found in Caracalla’s time) reads here *cb*, by rendering the number 22, εἰκοσι καὶ δυο, all which proofs make the mistake indubitable, and strongly recommend this method of correcting it.” Kennicott.—Mariana, T. &c. had already suggested this plan, (H.) which is very plausible. D.—Ochozias might reign twenty years with his father, and only one alone. 4 K. 8:26. W.

Ver. 3. *Pushed*. Heb. and Sept. “was his counsellor to,” &c.

Ver. 6. *Ochozias*. So all the versions read. Heb. “Azarias,” is probably incorrect, unless this man had three names. C.

Ver. 7. *For*. Prot. “and the destruction of Ahaziah was of God, by coming to Joram.” God had decreed to punish him by the hand of Jehu. 4 K. 9.

Ver. 8. *Out*. Heb. “exercising judgment with.”—*Brethren*, who had been themselves slain by the rovers. Ochozias employed his nephews at court, and they expected that he would make some stay at Jezrahel.

Ver. 9. *Hid in the kingdom of Samaria*, (Malvenda) at Mageddo, where he was wounded; though he was perhaps put to death at Jezrahel. 4 K. 9:27.—*Buried him*, at Jerusalem.—*Reign*. Heb. “the house of Ochozias had no one to bear the weight of the kingdom.” The children of the deceased were too young, particularly as most of the princes were slain. C.—Human *hope* failed, but God’s providence kept David’s issue on the throne, till Christ appeared. W.

Ver. 10. *All*, except Joas, (v. 11, and 4 K. 11:1. C.) ninety-five years after Solomon’s death. Mariana. D.

Ver. 11. *High* is not expressed in Heb. or Sept. but he is supposed to have been the pontiff. H.

2 PARALIPOMENON 23

Ver. 1. *Seventh*. Vat. Sept. by mistake, has “the eighth.”—*Encouraged*, or “strengthened.” Sept. &c. H.—*Captains*, whether Levites, or ancient officers of the crown, who were dissatisfied with the usurper. 4 K. 11.

Ver. 2. *Israel*, of which Juda formed a part. M.—At the time when the author lived, Israel was destroyed, so that there was no danger of a mistake.—*Jerusalem*, on a sabbath-day, and most likely on one of the three great festivals: (C.) Salien (A. 3157) thinks at the Passover, to avoid suspicion. M.

Ver. 4. *Do*. Though God’s promise was absolute, human means were to be used. W.

Ver. 5. *To the sabbath*. That is, to perform in your weeks the functions of your office, or the weekly watches. Ch.—*Porters*. Sept. “even to the entrance gates.”—*House*, where Athalia resided, or in the apartments of Joas in the temple.—*Foundation*. Sept. “middle.” Syr. “of the cooks, or guards.” H.—It led from the palace up the steps, v. 21. M.—Perhaps it was also called *Sur*, 4 K.—*But let*. This seems to be transposed out of its place from v. 6.

Ver. 7. *Slain*. Athalia ventured to enter; but she was alone, and not much feared. C.

Ver. 8. *High*. Heb. “the priest dismissed not the courses.” H.—In case of right and necessity, we see here what the high priest could do, though otherwise he would not interfere. W.

Ver. 10. *Altar* of holocausts, in the court of the priests, while the people stood in their own court. T.

Ver. 11. *Crown*. Lit. “diadem.”—*Testimony*. This is explained in the following sentence, (H.) which is not in Hebrew nor in many Latin MSS. The Jews understand the phylacteries. Deut. 17:18.

Ver. 13. *Step*. Heb. *hamudo*, “his pillar,” to which he ascended by steps. D.—*Entrance* into the court of the priests; but the tribune stood in that of the people, where Joas was in his royal attire.

Ver. 16. *Himself*, as God’s vicegerent. C.—A double covenant was

made between God and the people, and between the king and his subjects. D.

Ver. 17. *Idols.* Prot. “images.” H.—Those are wilfully blind who will not distinguish these from the images of Christ and his saints. W.

Ver. 18. *David*, which had been long neglected. 1 Par. 24. M.

Ver. 20. *Upper gate* of the guards, at the back or western end of the temple. C. 5:5.

2 PARALIPOMENON 24

Ver. 3. *Him.* Joas, as Prot. (H.) and most interpreters understand it, with the Syr. &c. Joiada was too old to think of marrying again, as the Rabbins would explain the Heb. conformably to the Sept. and Arab. “himself.” C.—Joas did not probably marry two at once. Salien, A. 3766.—Amasias was born of Joadan. C. 25:1. M.—The high priest considered Joas as his son, being married to his aunt. H.

Ver. 5. *Money.* The half sicle, (Ex. 30:13. 4 K. 12:4. C.) which at first was required for the tabernacle, and afterwards for the repairs of the temple. W.

Ver. 6. *Chief* “priest,” (v. 11,) where he is called *the first*. Heb. “the head priest.”

Ver. 7. *Children.* All but Ochozias had been slain by the Arabs. The plural is often put for the singular. S. Jerom (Trad.) explains it of the priests of the idols, whom Athalia cherished as her own offspring.

Ver. 10. *That*, &c. Heb. “till it was done,” according to the law. Pagnin.

Ver. 11. *From day.* Lit. “every day,” (H.) when the chest was replenished. M.

Ver. 14. *And for.* Heb. “and to offer,” such as (H.) “mortars.” Prov. 27:22. *Eali* is thus translated. C.—Prot. “and spoons and vessels.”

Ver. 16. *Israel*, particularly to those of the kingdom of Juda. H.—*His*, David’s, *house*, (M.) as he had restored the crown to his offspring.

Ver. 17. *Worshipped.* Heb. “bowed down to the king, and he hearkened to them.” H.—The Jews say that the princes flattered him

with the title of god, as he had been educated in the temple. E.—But this is improbable. C.—They petitioned for leave to re-establish the worship of Baal, (M.) and paid greater honours to the king than were becoming. D.

Ver. 18. Idols. Heb. “sorrows.” Sept. “the Astartes and idols.” C.

Ver. 19. Them. Calling heaven and earth to witness (C.) the unity of God. H.—These prophets might have been performing their sacred commission ever since the reign of Josaphat; during which time Eliseus, Micheas, Jehu, and others, lived. C. 20:14 and 18:27. C.

Ver. 20. Priest, refers to Zacharias. Sept. “Azarias.” H.—It is not certain whether this was the person whom Jesus Christ speaks, (Mat. 23:35. C.) as S. Jerom believes; (ib.) or our Saviour alludes to one of the minor prophets, (T.) or to the father of the baptist. Baronius. H.—*Sight.* Heb. “above,” perhaps on the steps between the two courts. C.—*To make.* Heb. “therefore hath he forsaken you.”

Ver. 22. Require it. I commit my cause into his hands. M.—The vengeance of the Lord was not slack. H.

*Raro antecedentem scelestum
Deseruit pede pœna claudo.* Horace.

Ver. 23. Damascus. Hazeal had before invaded Jerusalem. 4 K. 12:17. The Syrian army, which routed Juda, was comparatively small. C.—The idolatrous *princes* now received the due punishment of their crimes, v. 17.

Ver. 24. Shameful, is not expressed in Heb. But the putting a king to the torture, (v. 25.) and upbraiding him with his ingratitude and perfidy, was a great indignity. H.—He had probably entered into engagements with Hazeal, when he prevailed on him to depart, the year before. C.—Nabuchodonosor treated Sedecias in like manner. 4 K. 25:6. The author of the Heb. Trad. among the works of S. Jerom, (H.) asserts that the children of Joas were slain before his eyes, while the Syrians reproached him for the unjust murder of Zacharias. C.

Ver. 25. Servants. By whom the man is slain, who had murdered his spiritual father. W.—*Son.* Heb. “sons.” See v. 7. Some think that the brothers of Zacharias were slain, that they might not attempt to revenge his death.—*Kings.* These sepulchres are amazingly beautiful and spacious. The doors are six feet high, and formed, like the rest, of solid stone, cut in the most elegant manner. Doubdan 26. C.

Ver. 26. Moabites. Sept. read, “the Ammonite.... and Moabite.” See 4

K. 12:21. H.

Ver. 27. *And.* Sept. "And all his sons: for five came upon him," with the rest of the conspirators. H.—They have read differently. C.—*Sum.* Heb. "the greatness of the burden on him," (H.) imposed by the Syrians, (v. 24) or denounced by the prophets. *Mossa* is often taken for a prophetic menace. C.—*More.* Heb. "in the researches." Prot. "story of the book." Addo entitled his book *Modross*. C. xxii. 22. H.—Only some extracts from these works have come down to us. Esdras had them before him. The abridgments have occasioned their loss, as has been the case with many other excellent works. This was the more easy, as writing was not then so common. C.

2 PARALIPOMENON 25

Ver. 2. *Heart*, and with perseverance.

Ver. 5. *Families.* The officers were well acquainted with their soldiers; (C.) and all were more interested for each other's welfare, (D.) than they are in the present system. C.—*Young.* Prot. "choice *men*, able to go." H.

Ver. 6. *Thousand.* Yet "they were so greatly reduced, but a few years before, that there were.... only fifty horsemen," &c. 4 K. 13:7. Kennicott—That might be true, at one time, when the people fled from the king's banners, through fear. But they were still in the country, and God gave *Israel a saviour.* ib. v. 5. See C. 13:3 and 17:19. H.—*Silver.* This sum was very small, for so great a multitude. Salien suspects talents of gold are meant, though the soldiers were paid in silver. But the sum was only the hire for a short time; (M.) and was not distributed among the soldiers, who were to live on plunder, but went into the king's coffers, (C.) or belonged to the officers alone. Mariana. D.—The talent of silver was worth 34*l.* 3*s.* 9*d.* Arbuthnot.

Ver. 8. *And.* Heb. "But if thou wilt go, do; be strong; (*he speaks ironically*) God," &c. Sept. "if thou thinkest that thou art strong with these, the Lord," &c. Amasias ought to have known that no dependance was to be placed on Israel, while they despised God. C. 15:2.

Ver. 9. *What will.* Syr. &c. "What then is my crime in having given the," &c.—*To the.* Heb. or, "for the army." H.

Ver. 12. *Rock*, afterwards called Jecteel. Some take it to be Petra. 4 K.

Ver. 13. *Samaria*, the capital, where they had made their complaints to king Joas; and receiving no redress, began to plunder, as far as *Bethhoron* the lower, which Solomon had repaired, and his successors had retained, though it belonged to the territory of Ephraim. C. 13:5. Jos. 18:13. C.

Ver. 16. *Art thou*. Heb. adds, “appointed.” H.—The very character of prophet, authorized him to give counsel even to kings. Amasias had perhaps obeyed this prophet, (v. 7) but now his heart was puffed up with victory.—*Kill thee*, sixteen years hence.

Ver. 17. *Another*, and fight. He supposed Joas had connived at his subjects’ invasion, (v. 13. H. See 4 K. 14:8. C.) and he now required all Israel to submit to him. Josephus. T.

Ver. 18. *Thistle*. This fable insinuated how much Joas despised the insolence of his antagonist, (H.) and Amasias had soon reason to repent. T.

Ver. 20. *It*. Prot. “it came of God, that he might deliver them into the hand of *their enemies*, because they sought after the gods of Edom.” H.—The king was permitted to give ear to evil counsellors. C.—“Jupiter deprives those of understanding, whom he means to destroy.” Homer—The heart is hardened on account of former sins. W.

Ver. 24. *Obededom*, whose descendants guarded these treasures. 1 Par. 26:15. C.—*Hostages*. Prot. “the hostages also, and returned to Samaria.” H.—Some think that the kings of Juda had before detained these men. E.—Others suppose that Joas had taken many nobles, whom he exchanged for their sons. But this is all conjecture.

Ver. 28. *David*. Heb. “of Juda,” contrary to the Sept. Syr. &c. C.

2 PARALIPOMENON 26

Ver. 1. *Ozias*, called Azarias (4 K. 14:21. C.) improperly. H.

Ver. 2. *Juda*, till the reign of Achaz. 4 K. 16:6. It had revolted under Joram. C.

Ver. 4. *Done*. And was successful, as long as he attended to the high priest. Num. 27:21. W.

Ver. 5. *God*, or who had the gift of intelligence and prophecy from God. Heb. “who was intelligent in the visions of God.” Others have read *birath*, with the Sept. “in the fear,” or Chal. &c. “instructing in the fear of the Lord.” The Jews childishly understand Zacharias to mean the king himself, in the early part of his reign. Others suppose the priest, who was slain by Joas, is designated. Lyran.—But this was rather his son (T. Cajet. C.) and successor, as well as a prophet, who had therefore a more perfect knowledge of God; though none can comprehend his being. H.

Ver. 6. *In*. Prot. “about Ashdod.” Sept. “he built (or repaired) the cities of Azotus,” to keep under the Philistines, who had revolted under Joram. C. 21:16.

Ver. 7. *Gurbaal*. Gerera, (S. Jer. Trad.) or Gebal. Ps. 82:8. Sept. “the rock,” or *Petra*, in Arabia, where Stephanus places the Gabalenes.—*Ammonites*. Heb. *mehunim*. Sept. “Mineans,” (C. 20:1. H.) upon the Red Sea, (Steph.) or Mediterranean, (Pliny vi. 28,) or in Arabia Felix. Strabo. M.

Ver. 8. *Gifts*. Tribute. C. 27:5. C.—*Victories*. Prot. “the strengthened himself exceedingly.” H.

Ver. 9. *Corner*. Repairing what Joas had demolished. 4 K. 14:13. T.

Ver. 10. *Wilderness*, for the protection of shepherds. 4 K. 17:9.—*Plains*. Heb. “valleys, and in the plains husbandmen, and vinedressers in the mountains, and in Carmel; for he loved the earth, *or* husbandry,” like David. 1 Par. 17:25. &c.—*Carmel*, means, “the vine of God;” as both the mount in Juda, where Nabal resided, and that on the Mediterranean Sea, were famous for wine. Ozias probably cultivated the former mountain. C.

Ver. 11. *Doctor*. Heb. *shoter*. Sept. “judge.” Prot. “ruler.” H.—The term

is commonly understood of one who executes the sentence of the judge. But this employment does not suit a general, (C.) though such a one might well command. It many denote any “officer.” H.

Ver. 15. Engines. They are here mentioned for the first time. C.—*For the.* Heb. “for he was wonderfully helped till he was established.” H.—He invented many things for the defence of his kingdom. C.

Ver. 17. Azarias. The prophet, who had hitherto kept the king (H.) within bounds, was now no more, v. 5. T.

Ver. 18. To thee. For usurping spiritual authority, the king was opposed by the high priest; and God confirmed the sentence of the latter, by striking Ozias with the leprosy; on which account, the was not only cast out of the temple, but also lost his kingdom, being obliged to live apart; (Lev. 13:46,) and after death, he could not be buried with his ancestors. W.

Ver. 19. Forehead. So that it could not be concealed. According to the rigour of the law, such an offender was to be slain. Num. 3:10 and 18:7. The leprosy was considered as equivalent, and is styled *destruction*, (v. 16,) and death. Isai. 7:1. M. See 4 K. 15:6.

Ver. 22. Prophet. Yet we find little concerning him in the prophecy of Isaias; so that the work has been lost, except what Esdras hath preserved. C.

Ver. 23. Leper. So much was the disease abhorred, (C.) as well as the king’s late conduct. H.

2 PARALIPOMENON 27

Ver. 2. Lord. Like Ozias, to offer incense. He was content with the royal dignity, without arrogating to himself that of the priests. C.—*Transgressed.* Heb. “acted corruptly,” on the heights. 4 K. 15:35. H.

Ver. 3. Gate, on the east, repairing (T.) and beautifying it so, (H.) that Jeremias (26:10,) calls it *New*. T.—*Ophel*, on the walls of the city, (C.) towards the eastern porch of the temple. Joseph. S. Jer. in Isa. xxxii. 14.—Here the Nathineans dwelt. 2 Esd. 3:26. C.—Kimchi, &c. translate, “a citadel.” T.

Ver. 5. Measures, (coros.) Heb. *corim*, also, (H.) means an “ass;” as this burden was sufficient for one, being equivalent to 30 Romans

bushels. A. Lapide. M.—*Give him*. Sept. adds, “These things did the king of Ammon bring to him every year, in the first year, and in the second, and the third.” H.—After paying tribute three years, the Ammonites revolted, and were subdued by Joatham, as they had been by his father. C. 26:7.

Ver. 7. *Wars*, with Rasin and Phacee. 4 K. 15:37.—*Juda*. What concerned both kingdoms was carefully preserved; and Esdras informs us from what records he composed this work. C.

2 PARALIPOMENON 28

Ver. 3. *Benennon*, “the son of Ennom.” 4 K. 16.—*Consecrated*. Heb. “burnt.” H.

Ver. 4. *Tree*. Remarkable for its size and beauty; as the heathens supposed that some deity lay there concealed. Mariana. T.

Ver. 5. *Booty*. Heb. “number of captives.” H.—The two kings had besieged Jerusalem without success: (4 K.) but now their forces were divided. M.—The motives of this war were unjust. Mic. 2:8.

Ver. 7. *At the same time*, is not in Heb. (C.) or Sept. H.—*Zechri*, one of the generals of Phacee, slew the king’s son, &c. after the engagement. —*Next*. Joseph and Aman enjoyed the like dignity. Gen. 41:42. Est. 13:3. The high priests had also *seconds*. 4 K. 25:18. Sept. “vicar of the king.” C.

Ver. 9. *Heaven*, and cries for vengeance against you. Though God designed to punish his people, your cruelty will not be excused. H.—The effect of this remonstrance, shews that all the kingdom of Israel was not devoid (C.) of feeling and religion. H.—They set a noble example for Christian princes to follow after a victory. D.

Ver. 10. *God*, who forbids this. Lev. 25:43. Mic. 2:8. 9. Heb. “are there not with you, yea, with you, sins against?” &c. If Juda have deserved punishment, reflect if you also be not guilty, v. 13. Sept. “Behold, am I not here with you to bear witness to the Lord?”

Ver. 13. *Our*, is expressed in Heb. and Sept. These people justly confess that they stand in need of pardon, without adding fresh crimes. H.—The cruel treatment of the people of Juda, and the design to make them slaves, were grievous sins. C.

Ver. 15. *Above.* Heb. "by name." They deserved to be immortalized. H.—*Anointed.* This was very common, (M.) and refreshing. Celsus i. 3.

Ver. 16. *Kings.* Heb. "kings." But Sept. have the singular. 4 K. 16:7.

Ver. 17. *And.* Sept. "Because the Edomites had come, ... and taken many prisoners." Prot. "for again," &c. H.

Ver. 18. *Gamzo.* Syr. "Garam," perhaps Gaza, (C.) or a city south of Juda. M.

Ver. 19. *Of Juda.* Heb. "Israel." But the Sept. have "Juda." H.—The names are often used promiscuously. C.—*For he.* Sept. "because he or it had apostatised from the Lord."—*Script.* Prot. "he made Judah naked, and transgressed sore," &c. Thus were the idolatrous Israelites exposed to shame and misery, after they had adored the golden calf. Ex. 32:25. H.—In the Bacchanalian riots, the pagans threw off their garments, to shew that they trusted entirely in their false gods. T.—Achaz had plunged his country in distress, (C.) both of soul and body, (H.) by his scandalous deportment. C.—*Of all help,* is added by way of explanation; (T.) as God would no longer rescue his rebellious people from the hands of the enemy. H.

Ver. 20. *And.* Heb. and Sept. "And.... the king.... came against him, and smote him." Heb. continues, "but strengthened him not" in the end; though he had been invited, (v. 16. H.) and had actually made a diversion in favour of Achaz. But not being satisfied, he afterwards returned, and made cruel havoc in the country, imposing tribute upon the king, v. 21. 4 K. 16:7 and 18:7. It is therefore unnecessary to correct the Heb. with Grotius, to make it agree with 4 K. 16:7. Thus—he "came to his aid, and relieved him from his distress, (v. 21,) and granted him assistance."

Ver. 21. *Gifts.* Tribute. C.—Heb. "and gave it to, &c.: but he did not help him." H.

Ver. 22. *Moreover.* Sept. "but to distress him."—Wicked policy availeth nothing, but entails much evil. W.—*King.* Heb. "that king Achaz." The sacred writer thus stigmatizes the impious king, who grew worse the more he was scourged. H.—This was the monster, which could not be tamed. Amama.—*Eva.* "ille," is five times used as a reproach, and often to signify applause. Kimchi.—*By himself,* is an addition. Amama.—It gives us to understand (H.) that Achaz acted thus of his own accord. C.—Sept. "And king Achaz said, (23) I will studiously seek the gods of Damascus, who have buffeted me," &c. H.—This resolution he took while the arms of Rasin were formidable to

him; but he put it in execution after the king of Assyria had delivered him, when he went to Damascus to return him thanks. 4 K. 16:10. This stupid blindness and impiety irritated God so much, that he abandoned Juda to the arms of the king, who had been called in as a protector. How could he expect aid from gods who had suffered their own country and people of Damascus to fall a prey to the invader! C.

Ver. 24. *God:* first through fear of the Assyrian, (4 K.) but afterwards he permitted it to continue in the same state of irreligion. C.—So easily do people fall into this abyss, who begin to neglect instruction! H.—Ezechias took care to open the temple again. C. 29:3. C.—None of the former kings had dared (H.) to prohibit the worship of the true God. T.

Ver. 27. *Israel* is put as comprising Juda. H. C. 20:34 and 24:16. &c. C.

2 PARALIPOMENON 29

Ver. 1. *Abia.* The last syllable is neglected, 4 K. 18:2. H.—Some assert that she was a descendant of the high priest, who had been stoned. S. Jerom, Trad. C. 24:20. T.

Ver. 3. *Reign,* in the assembly, which met to recognize his authority. Lyran.—*Them,* adorning them with plates of gold. 4 K. 18:16.

Ver. 4. *Street,* or court, before the eastern gate. C.

Ver. 5. *Sanctuary,* or temple, v. 7. The Jews suppose that idols had been placed in the very sanctuary: (Lyran) but why then were the doors shut? C.

Ver. 7. *Sanctuary,* or court of the priests, where the victims were slain. The blood of some was taken into the most holy place, on the day of expiation. C.

Ver. 8. *Trouble.* Heb. *zu'ae,* (H.) is rendered vexation. Isai. 28:19. Sept. "ecstasy." The Jews were frequently driven from their homes. M.—There were at a loss what to do, confounded and despised. H.

Ver. 9. *Wives.* C. 28:8. C.—So had the wives and family of king Joram been treated. C. 21. H.

Ver. 10. *Covenant,* swearing to observe the law given by Moses. M.

Ver. 11. *Negligent.* Heb. adds, “now,” when every thing tends to open your eyes. H.

Ver. 16. *Cedron*, as Josias did with the idolatrous altars. 4 K. 23:12. The priests brought what was unclean from the inner temple into the porch. H.—This labour lasted eight days, as the cleansing of the porches had done. C. D.

Ver. 17. *Month*, Nisan, corresponding with our March, (M.) when Ezechias began his reign. Salien, A. 3309.

Ver. 19. *Defiled.* Heb. “cast out (C.) in his.”—*Forth.* Heb. and Sept. “We have prepared and purified, behold they are,” &c. H.

Ver. 21. *Seven.* Only one was prescribed for sins of ignorance. Lev. 4:13. 22. S. Jer. Trad.—But the late transgressions were of a different nature; and the king consults his zeal, rather than what he was absolutely obliged to do.—*Juda*, to expiate the sins of the royal family, of priests, and people.

Ver. 23. *They laid.* The king and princes of the people confessed their sins. Lev. 4:15.

Ver. 25. *Prophet.* Moses had not required music, except on some occasions. Num. 10:10. But David acted by God’s authority. The institution was designed to promote piety, and a love for religious meetings. Such sacred ceremonies are not to be considered as human inventions, *for it was*, &c. They command our utmost respect. C.

Ver. 27. *Prepared*, or ordained. M.—Heb. “with the instruments, by David.”

Ver. 30. *Princes* of the priests. H.—*Words*; psalms. T.—*Asaph*, so famous for music. He had composed some psalms, (C.) and twelve bear his name. T.—But he might only have set them to music, (H.) or his band sung them. D.—*Knee.* Prot. “head.” Sept. “they prostrated themselves.”

Ver. 31. *Added.* Heb. and Sept. “answered,” a term used in Scripture, though no question had been proposed. H.—*Filled.* You are, in some sense, priests. Prot. “you have consecrated yourselves.” The *people* brought victims but the priests poured the blood round the altar, v. 34. H.

Ver. 33. *Sheep*, for peace-offerings. Jun. C.—They destined these victims for the use of the temple, (T.) that none might be wanting afterwards. C.

Ver. 34. *Holocausts*, as the law required. Lev. 1:6. See C. 35:11. The skin might be taken off other victims, by laics.—*Priests*. Syr. “The Levites were more timid, *or* reserved than the priests, to purify themselves.” C.—Both are indirectly accused of negligence. C. 30:15. The Heb. seems to give the preference to the latter, “for the Levites were more upright of heart, (Sept. willing) to purify themselves than the priests.” But the Alex. Sept. may well agree with the Vulg. The ceremonies attending the purification of both, may be seen Ex. 29:1. Num. 8:6. H.—The priests had not sufficient time to collect themselves with the purity required, on such a short warning; and the paucity induced the king to put off the Passover till the next month. C. 30:3. 15.

Ver. 36. *Because*. Heb. and Sept. “that the Lord had disposed his people, for the thing was done suddenly,” (H.) to place no obstacle to this sudden change from one extreme to the other, at a time when the king was scarcely established on the throne. C.—Thus the people of England rejoiced, when the Catholic religion was re-established by the means of queen Mary and cardinal Pole. Philips. 9.—But the minds of the people are very fickle. *Regis ad exemplum totus componitur orbis*. Still the joy may show, that all love for truth is “not extinct,” as the Cardinal argued from the people’s conduct. Poli. ep. H.

2 PARALIPOMENON 30

Ver. 1. *Manasses*. The pious king thought he might give a general invitation, without umbrage. King Osee was not so impious as his predecessors. 4 K. 17:2. Afflictions had made his people more docile. The Jews say (C.) that the golden calves had been taken away by the Assyrians, and that the king removed the guards, which had been placed to hinder his subjects from repairing to Jerusalem. M. Salien, A. 3305.—Ezechias writes privately to the house of Joseph, as the people were prouder on account of the royal dignity. S. Jer. Trad.

Ver. 2. *Month*. The Rabbins pretend that the king intercalated the second Adar, contrary to the rule and advice of the wise, and the that he ought to have allowed those who were pure to celebrate the feast in due time. Selden, Syn. ii. 1.—But the Caraites deny this pretended leap-year; and we see that Ezechias acted according to the advice of the princes, and that the Scripture praises his conduct. C.—Those who had a lawful impediment, were authorized to put off the feast till the second month. Num. 9:10. The nation was under this

predicament, as they had not priests at hand, (T.) nor were they assembled. D.

Ver. 5. *Many.* None had kept the *Phase* this year. H.—But those of Israel had not done it for a long time. Grotius.—Heb. “for they had not long *before* done according to the Scripture.” Sept. “the multitude had not done,” &c. C.—Yet, even in the worst times, Tobias, (1:6) and other zealous souls, contrived to comply with their duty. H.

Ver. 6. *Posts.* Lit. “runners or couriers.” H.—*King.* Heb. “kings.” Phul and Thelgathphalnasar. The latter had taken away some tribes. 4 K. 15:20. 29. C.

Ver. 7. *Destruction.* Sept. “solitude.” Prot. “desolation.”

Ver. 8. *Yield.* Lit. “give your hands,” (H.) in sign of submission (C.) and fidelity. Sept. “give glory.”

Ver. 9. *Brethren.* God sometimes spares one for the sake of another. H.

Ver. 10. *Zabulon.* Aser and Nephthali lay more to the north. But they were also invited, as well as the few who might remain on the other side the Jordan. 1 Par. 5:26. At least, we find that some of *Aser came*, v. 11. Thus those, who had been invited last, came first, while Ephraim continued more stubborn; (v. 18) and the greatest part derided the messengers, as we still see too frequently verified in the days of the gospel. H.

Ver. 11. *Yielding.* Sept. “were converted.” Prot. “humbled themselves, and came.” H.

Ver. 12. *Hand;* grace (M.) and power, to endure such unanimity.

Ver. 14. *Burnt,* both vessels and altars. C.—*To idols*, corresponding with the Sept. “the false ones,” and is added by way of explanation, unless it be lost in Hebrew. The illegal (H.) *altars* had been set up by Achaz. C. 28:24. M.

Ver. 15. *At length.* Sept. “were converted.” Heb. “ashamed, and sanctified themselves.” H.—The ceremonies of purification for priests were longer, (C. 29:34) and the sacred ministers were ashamed to be outdone by the people. M.

Ver. 16. *Levites,* who received the paschal lambs from the unsanctified. M.—The law does not require the ministry of the tribe of Levi for this purpose, as each one might kill the paschal victim at home. But the people were not sufficiently purified on this occasion. Lyran.—At other times, laics killed the victims, if they were clean. Ex.

12:6. After the tabernacle was set up, the priests poured out the blood on the altar; and, in latter ages, they slew the victim according to Grotius. But the texts of Josephus (x. 5 and Bel. vi. 45. Lat. vii. 17. H.) are inconclusive; and Philo repeatedly assert that, on one day, the law authorizes all the people to sacrifice: and, though he lived at Alexandria, his testimony respecting a fact of public notoriety, is not to be rejected. Only the unclean applied to the Levites on this occasion, and the latter had no more right to sacrifice than the rest. C.

Ver. 17. *For.* Prot. “for every one *that was* not clean, to sanctify *them* unto the Lord.” Sept. “not able to be purified to the Lord.” H.—The priests alone continued to pour the blood on the altar, till the destruction of the temple. C.

Ver. 18. *Ephraim and.... Issachar* had not been mentioned before, v. 18. H.—Some indulgence was shewn to the tribes of Israel, which had been so long rebellious, for fear lest they should return no more; and because they had shewn a good will in procuring the Levites to slay the victims for them, as that was rightly judged a more sacred action than to partake of the feast. The law forbade, nevertheless, the unclean to approach to any thing sacred. Lev. 15:31 and 22:4. Num. 9:6. C.—But a dispensation was granted, (M.) as the Passover could not be celebrated in any but the first or the second month. The people had come with such eagerness, that they had not time to acquire the purity required. C.—They were however truly penitent, and God dispensed with them. W.

Ver. 20. *Merciful*; lit. “appeased.” Heb. and Sept. “healed.” S. Jerom (Trad.) says, “It was asserted that no unclean person could taste the Phase, but death presently ensued; and they understood that the Lord was appeased, because those who eat did not die.” H.—Heb. *girpa* may, however, denote that God “pardoned,” or did not impute the uncleanness to the people. Schindler, and C. 36:16 and Isai. 6:10.

Ver. 21. *Days.* It seems all the observances had been omitted in the first month. The Jews teach, that those who have complied with those prescriptions, which require no particular purity, are not bound to keep the festival for seven days, nor to abstain from leavened bread the second month.—*That agreed.* Heb. and Sept. “of strength,” sonorous, (M.) which they played on with all their force, or which sounded for the divine power. C.

Ver. 22. *Heart*; encouraged them to bear the fatigue for other seven days.—*Lord*; being of good dispositions, (C.) and able musicians. Sa. M.—*Praising.* Prot. “making confession to.” But the sense is the same. H.—During the seven days, unleavened bread and peace-offerings

were used, v. 24. C.

Ver. 23. *Joy*, though not prescribed by the law. M.—This we should call a work of supererogation, (W.) which gives Prot. so much offence. H.

Ver. 25. *Proselytes*, who had embraced the Jewish law: the rest were not allowed to partake of the paschal victims. Ex. 12:48.

Ver. 26. *Israel*: as many of the tribes came to join with their brethren of Juda.

Ver. 27. *Levites*. These only applauded the solemn blessings, which were given by the priests. Num. 6:24. C.—God is said to reside in heaven, because he there displays his glory to the blessed. D.

2 PARALIPOMENON 31

Ver. 1. *Manasses*, whether king Osee consented, or the people of Juda followed the dictates of their zeal, neglecting the regular order of things, which forbids the subjects of one kingdom to interfere thus with those of another. Grotius. S. Aug. q. in Deut. 7. and 12.—If Ezechias gave orders, we may suppose that he was assured of his neighbour's consent. Josias (C. 34:6) followed his example after most part of Israel was led away captive, and the country obeyed the king of Assyria. C.

Ver. 2. *Praise*: lit. “confess.” H.—There is a confession of God's perfections, as well as of sin. W.—*Gates*, within their respective courts. C.—The Turks style the palace of their emperor, “the sublime porte.” H.—*Camp*, or temple. Sept. “in the gates, in the courts of the house of the Lord.” M.—Grabe has not *in the gates*. H.—We know that they did not sing there, but in the courts, (C.) or halls. H.

Ver. 3. *Substance*. Since David had place the ark in the palace of Sion, it seems the kings had furnished the solemn victims for morning and evening, on all the festivals. Solomon also engaged to do it every day; and his magnificence herein astonished the queen of Saba. C. 8:13 and 9:4 and 3 K. 9:25. Ezechiel (45) assigns revenues to the *prince* for this purpose; but, as the people were often without any, they paid each the third part of a sicle, to furnish the victims. 2 Esd. 10:32. C.—The king did not wish to exempt himself from contributing, while he required that the people should support the priests. The troublesome times had greatly impaired the revenues of the temple, &c. T.

Ver. 4. *Portion.* Lit. “parts,” (H.) first-fruits and tithes. M.—*Lord*, without being taken off by worldly cares. It would be well if Christian princes would make an adequate provision for the ministers of religion: (v. 16. T.) as the law of nature dictates, that those who serve the public should be supported by it. D.

Ver. 5. *Honey* for the priests, not for sacrifice. Lev. 2:11. It may include dates, or palm wine. See Pliny xiii. 4. C.—*Forth*; only wheat, barley, the fruits of vine, olive, pomegranate, fig, and palm-trees. R. Solomon. Lev. 27:30. C.

Ver. 6. *Things*, out of which the Levites had to give tithes to the priests. Lyran. Num. 18:26. M.—*Vowed*. Heb. “consecrated to.... God, and laid them in heaps.” H.

Ver. 7. *Them*, bringing from Pentecost till the harvest was ended.

Ver. 10. *Sadoc*, being his grandson, (1 Par. 6:12. C.) or the father of Sellum. Jun.—*People*, with abundance; so that more would belong to the priests. C.

Ver. 11. *Storehouses.* Sept. *παστοφορια*. Solomon had prepared such. T.—But they had gone to ruin, and others might be requisite. C.—The old granaries were to be repaired. M.—People brought their first-fruits to the temple: but the Levites gathered the tithes, and gave a share to the priests, and to those who were on duty. 2 Esd. 10:36.

Ver. 12. *Second*; his vicar or coadjutor. C. C. 26:11 and 28:7. M.

Ver. 13. *High*: lit. “pontiff.” H.—Heb. “captain.” He is styled first priest, v. 10. C.—*To whom*, &c. is neither in Heb. nor in the Sept. M. C. D.

Ver. 14. *And of.* Prot. “To distribute the oblations of the Lord, and the most holy things,” (H.) to the priests.

Ver. 16. *Besides, (exceptis.* C.) not to mention. H. See Lev. 23:38. Girls are included, v. 18. It is supposed (C.) that children were at the breast till they were three years old, and therefore no portion is assigned them before. Mariana.

Ver. 17. *Upward.* Ezechias followed the regulation of David, rather than that of Moses, who deferred the service till the 25th or 30th year. Num. 4:3 and 8:24. 1 Paralipomenon 23:24.

Ver. 18. *To all.* Prot. “the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in

holiness." H.—All complied with their respective duties; the people, the distributors, and the priests. C.

Ver. 19. *Aaron.* Heb. and Sept. add, "the priests," (M.) which is sufficiently understood.—*And in.* Heb. "of." H.

Ver. 20. *God.* This is the highest praise that can be given to a prince; and, in effect, we read there was none like him. 4 K. 18:5. C.—Sept. omit *and truth.* Ezechias loved it, and sincerely desired to serve the Lord. H.

2 PARALIPOMENON 32

Ver. 1. *Truth,* and sincere piety of the king, God was pleased to put him to trial; (T. M. D.) or, "after these things were established." Jun.—Sennacherib attacked Juda when Ezechias had been fifteen years on the throne, and till that time had paid the stipulated tribute. 4 K. 18:13. C.—He now probably refused to pay it any longer. Salien, A. 3319. M.

Ver. 2. *Jerusalem;* as many cities had fallen. The king entered into an agreement with the Assyrians, who soon broke it.

Ver. 3. *City.* The torrent Cedron afforded the only good supply of water. It was often dry, and was only three steps across, when full of melted snow or rain. The waters of Siloe and Gihon were collected in it. Yet it was no difficult enterprise for the king to turn the stream, and introduce the waters through the rock into a large reservoir, in the city, by the canal, which is mentioned 2 Esdras 2:14. Eccli. 48:19. The besieged were more frequently deprived of water. Judith 7:6. Babylon was taken by Semiramis, Cyrus, and Alexander, after they turned aside the waters of the Euphrates; and Cæsar obliged the town of Cahors to surrender, by intercepting the springs. Frontin. iii. 7. C.

Ver. 4. *Land,* Cedron, on the east; (C. M.) or it may be the Gihon, which supplies Siloe, v. 30. T.

Ver. 5. *Without,* of less strength.—*Mello,* the palace, which was strongly situated, and Ezechias added fresh fortifications. 2 K. 5:9.—*Arms.* Heb. "darts."

Ver. 6. *Gate,* where there was a room for assemblies. 2 K. 18:24. C.—*Heart,* in the most affectionate and pathetic manner. H.

Ver. 7. *More*: God and his angels, from whom he expected relief, and was not disappointed. 4 K. 6:16 and 19:35. C.

Ver. 9. *Lachis*, whence he sent Rabshakes. Other blasphemous letters were dispatched from Lobna, (v. 17) when Sennacherib was forced to go to meet Tharaca. 4 K. 19:9.

Ver. 12. *His altars*. Rabshakes was ignorant of the law, and upbraids the king for a commendable action. C.—Thus our adversaries foolishly blame us for keeping holy days and abstinence. H.

Ver. 17. *He* (Sennacherib) *wrote*, when he was going towards Egypt. Both master and servant employed the same fallacious argument; as if the true God and idols were all upon a level, and as if past success were a sure proof of future victories, v. 19. H.

Ver. 21. *Army*. Heb. “camp.”—*Disgrace*. The Jews pretend that he was deprived of his beard and hair, (S. Jer. Trad.) misapplying the text of Isai. 7:20. C.—*Sword*, to prevent their being offered as victims, to appease the idol and the people. R. Solomon. Lyran.—This happened some months after the king’s return to Ninive, when he had cruelly oppressed the captive Jews and Tobias, 1:24. T.

Ver. 23. *Many*; probably strangers. 3 K. 8:41.

Ver. 24. *Sign*. See 4 K. 20.

Ver. 25. *Up*, by riches, and the splendid embassy from Babylon. C.—Prosperity is more dangerous than adversity. W.—Few are able to bear good fortune with moderation. H.

Ver. 27. *Arms*. Heb. “shields.” Sept. “arsenals.”

Ver. 30. *Underneath* the walls of the city, making them run westward. C. 33:14.

Ver. 31. *Wonder*, at the defeat of Sennacherib; (Grot. D.) or rather the retrogradation of the sun, as the Chaldees studied astronomy with diligence. M. T. C.—*Left him*, in punishment of his vanity. H.—*Heart*. How feeble is man when destitute of the divine assistance! M.—God permitted, therefore, the king to be tempted, (C.) that he might know himself, and that others might have a true idea of him. D.

Ver. 33. *Above*, for distinction’s sake: (C.) *meriti prærogativâ*. S. Jer. Trad. M.—The cell was either higher than the rest, or a sort of pyramid was erected over the tomb of Ezechias. C.

2 PARALIPOMENON 33

Ver. 3. *The host of heaven.* The sun, moon, and stars, (Ch.) in imitation of the Phœnicians and ancient Chanaanites.

Ver. 5. *Courts* of the Gentiles and of Israel, (M.) though afterwards he also placed idols even in the court of the priests, v. 7. Salien, A. 3340. —But we find no express mention of the court of the Gentiles, till after the captivity; (C.) so that the two courts mean those of the priests and of Israel. Villalpand, Sa. &c.

Ver. 6. *Valley.* Heb. *Ge-ben-hinnon*, “the vale of the son of Ennom,” (H.) a Jebusite, who had formerly possessed that part of the valley of Cedron. M.—Syr. write *Gena*, whence comes γέννα a place at the foot of Moria, and the sink of the city. A constant fire was kept up to burn dead bodies. Kimchi. D.

Ver. 7. *Graven.* Prot. “a carved image (the idol which he had made) in,” &c. It seems to have been sacred to the grove, (H.) or a representation of Astarte, 4 K. 21:7. The ark was taken away, (C. 25:3) to make place for this impure deity, which had four (S. Basil) or five faces, (Euseb. Salien) that people might adore it on all sides.

Ver. 9. *Seduced.* Using the arts of seduction, as well as open force. Heb. “Manasses made Juda.... err,” 4 K. 21:16. There is a fund of malice in the human heart, which easily prevails on people to yield, on such occasions, if the grace of God do not support them. Yet, as they are not still without a sense of duty and religion, many will readily comply with the invitations of a pious king, when he earnestly endeavours to reform his people. But these conversions too frequently prove false and unstable. C. 29:36. H.

Ver. 10. *Spoke*, by his prophets. 4 K.

Ver. 11. *Captains*; probably Tharthan. A. 3328. About five years before, Asarhaddon had made himself master of Babylon, to which place the captive king was brought, in the 22d year of his reign. 4 K. 20:10. &c. Isai. 22.—*And carried.* Heb. “among the thorns, and bound him with fetters (Prot.) of brass; (Jun. &c.) or, “they took Manasses with a hook,” insidiously. He might have retired to some desert place, as the Israelites did, to avoid the fury of the Philistines. 1 K. 13:6. C.—*Chains.* Vatable says, “two.” M.

Ver. 12. *Distress.* “When he had been conducted to Babylon, and cast into a brazen vessel full of holes, over a fire, he called upon all the names of the idols, which he was accustomed to adore; and, as he was

not heard, nor set free by them, he recollected what he had often heard repeated by his father: When thou shalt call upon me in tribulation, and shalt be converted, I will hear thee graciously; as it is written in Deut. (see C. 4:29. H.) and his prayer was thus heard by the Lord, and he was delivered and brought back to his kingdom, like Habacuc." S. Jer. Trad.—The author of the imperfect work on S. Matthew, (among the works of S. Chrys. hom. 1. H.) says, that Manasses was barely allowed as much barley bread, and water mixed with vinegar, as would keep him alive. Whereupon, remembering the Lord, he had recourse to his clemency, and a miraculous flame surrounded him, and dissolving his chains, set him at liberty. Saosduchin, the successor of Azarhaddon, probably restored him to his throne, some years after his captivity, or perhaps that very year, so that his repentance continued thirty-three years. C.—*Prayed*, a proof of the efficacy of sincere repentance. W.

Ver. 14. *Without*, including what is styled the *second* city; (4 K. 22:14,) or he perfected the works begun by his father, or repaired the wall which the Assyrians had thrown down, though we read not of their taking the city. C.—*Fish-gate.... to Ophel*, from the north-eastern corner, to the place opposite to the eastern gate of the temple. C. 27:3. M.—The fish-gate led towards Joppe, whence the city was supplied with fish. S. Jer. Trad.—It was also called David's gate, because it stood near this city. By it, the Chaldees afterwards rushed in. Soph. 1:10. T.

Ver. 16. *And praise*. Prot. "thanks-offerings." Sept. "a victim of salvation and praise." H.—The sacrifice might be accompanied with canticles.—Ps. 26:6, &c. C.

Ver. 17. *God*. Heb. adds, "only," and not to idols. H.—This worship was not superstitious, but it was illegal; and it is a misfortune, that Manasses had not as much influence to guide the people in virtue, as he had formerly, to induce them to follow his example in idolatry. C.—He could not prevail upon them to destroy the high places. M.

Ver. 18. *Prayer*, which is not extant in Heb. but in Greek and Latin. As yet it is neither received for canonical, nor rejected by the Church. W.—*Israel*. That kingdom had been overturned in the sixth year of Ezechias. There was now no need of distinguishing the kings of Juda from those of Israel. The former seemed to have claimed authority over the whole country. 4 K. 23:19. H.

Ver. 19. *Contempt*. Heb. "prevarication." Sept. "apostacy." M.—*Chozai* means "seers." Sept. Prot. H.—But it more probably signifies some particular prophet, (C.) Isaias, (S. Jer. Trad.) "Hanan," (Syr.) or

“Saphan.” Arab. version. C.—This work, less than the book of the kings of Israel, is now lost. M.

Ver. 20. *House*, in his own gardens, and not with the other kings. Grot. C.

Ver. 22. *Made*, though he had afterwards destroyed them. Amon endeavoured to restore their worship, (C.) adoring the same idols, and making other statues in their honour. D.

Ver. 23. *Sins*, inasmuch as he died in his guilt. Prot. “but Amon trespassed more and more,” (H.) following the former bad example of Manasses, Jer. 15. D.

Ver. 25. *Them*. Heb. “all that had conspired against king Amon.” H.

2 PARALIPOMENON 34

Ver. 3. *Boy*; 16 years old. D.—The kings of Juda were in their minority, till they had completed their 13th year. Grotius.—*Cleansed*. Heb. and Sept. “in the twelfth year he began to purify,” &c. H.—The work was not brought to perfection till six years afterwards, v. 8. C. T.

Ver. 4. *Idols*. Heb. *chammanim*, (H.) “statues of the sun.” The term often denotes those open enclosures, where sacred fire was kept in honour of the sun. C.—Sept. “the heights above them.” Syr. “he destroyed the altars, idols, tigers, and temples, (5) the bracelets, little bells, and all the trees which had been consecrated to idols.” Arab. “the altars, idols, and leopards.”

Ver. 5. *Priests*, whom he slew *upon the altars*, 4 K. 23.

Ver. 6. *He*. Heb. “with their swords, (C. Prot. mattocks) round about,” (H.) or, “and in their deserts,” the inhabitants being removed. Sept. “in their places around.” Syr. and Arab. “in their public places.” All the interpreters have read differently from what we find in Heb. at present. Some may wonder that Josias should act thus, out of his own dominions. But the few Israelites who were left, had placed themselves under his protection; and as he made no ravages, and the Cuthites did not adopt the former superstitious practices of the country, they were not concerned to see the altars destroyed; nor were the kings of Assyria informed of, or interested to stop, these proceedings. C.—Josias followed the directions of the priests and prophets; (M.) and many believe that the Assyrian monarch had given

these territories to him, to hold, as his vassal; (T.) or God restored them to the lawful king, (v. 9) having promised all those countries to the family of David, for the express purpose of keeping up his own worship among his chosen people, and for exterminating idolatry. H.

Ver. 8. *Eselias*, or Assia. This man is alone mentioned, 4 K. 22:3. C.

Ver. 11. *Houses*, or apartments of the temple, which were gone to decay. H.

Ver. 12. *Of music* is expressed in Heb. and Sept. H.—These Levites were chosen, because they were not so constantly employed in the temple, (C.) and they were not hired barely to inspect the works, and hence the expense was diminished.

Ver. 13. *Masters*: literally, “master porters.” Prot. “officers and porters;” all Levites. H.—Jahath, &c. directed them that carried burdens, (C.) as the Hebrew intimates; and in general, all the officers were chosen from the same tribe. H.

Ver. 17. *Together*: lit. “melted down,” as the Heb. and Sept. signify. Coin was not yet used. C.—But the pieces of money, of whatever description, were collected. H.

Ver. 22. *Hasra*. Olda’s husband’s grandfather is styled *Araas*, 4 K. 22. H.—*Second* part of the city, near the temple, or near the second gate, or between the two walls. D.

Ver. 28. *Peace*. The country enjoyed peace, as Pharaoh was gone; (M.) and Josias did not witness the evils here denounced. T.—This was a blessing. W.

Ver. 33. *In Israel*, who had fled into his dominions. See v. 6. C.—*They*. Sept. “he,” &c. Josias worshipped God with all his heart: but all Israel paid him, at least, an external adoration. H.

2 PARALIPOMENON 35

Ver. 3. *By whose*. Sept. “the powerful in Israel, that they might be sanctified to the Lord; and they put,” &c. Heb. “who instructed all Israel, the holy *people* of the Lord: Put,” &c. H.—*No more*. Heb. adds, “upon your shoulders;” (H.) whence it is inferred, that it had been carried about the cities of Juda, under the impious kings, who would not suffer it in the temple. C.—Some believe that it was kept in the

house of Sellum, the uncle of Jeremiah, and husband of Olda. S. Jer. Trad. T.

Ver. 5. *Families.* Heb. adds, “according to the divisions of the families of the fathers of your brethren, the people, (H. or laics. C.) and the division of the families of the Levites.” All were placed, with great order, in the temple.

Ver. 6. *Which.* Heb. “of the Lord, by the hand of Moses,” which ordinances he has written down. M.

Ver. 7. *In.* Heb. “for the Passover-offerings, from the flock, lambs and kids, in number 30,000.” *Et reliqui pecoris*, is not expressed. H.—The small cattle might be intended for other sacrifices. M.

Ver. 8. *Offered.* Heb. “gave to the people.” H.—*Rulers*: the first alone was high priest. C.—*Small cattle*: literally, cattle of different sorts;” *commixtim*. Prot. supply, “small cattle,” which is not in Heb. H.—Syr. and Arab. have, “sheep,” but we had best follow (C.) the Sept. “sheep, both lambs and kids.” Either would suffice. Ex. 12:5.

Ver. 9. *Cattle.* Prot. again supply these words. Sept. have, “sheep.” H.

Ver. 11. *Blood* is expressed in the Sept. and understood in Heb. H.—*With*. Heb. and Sept. “from their hands;” (H.) receiving it from the officers, who might slay their own victims, (C.) unless they were unclean, (C.) 30:17. H.—*Holocausts*. Heb. and Sept. speak of the paschal lambs. H.—Holocausts were regularly to be flayed by priests. Lev. 1:6. The hurry of the solemnity, (C.) and necessity, here excused the Levites, (M.) if we understand proper holocausts. H.

Ver. 12. *Separated.* Sept. “prepared the holocaust to give; having taken notice to whom the victims belonged, before they took off the skin, (M.) or rather, separating these from the other peace-offerings. Tournemine.

Ver. 13. *Victims.* Heb. and Sept. “but the holy *offerings* they boiled.” See Ex. 12:9. H.

Ver. 15. *Prophets.* Heb. “seer.” But Sept. &c. read in the plural. These were “prophets of the king,” (H.) or masters of music. C.—Vulg. might insinuate that these three gave orders, as well as David. But they were in office under him, as people of the same name were, probably, under Josias. H.

Ver. 18. *As Josias kept.* He displayed greater liberality (E. See 4 K. 23:20) and devotion; and the festival had also been neglected for some

time. W.

Ver. 20. *Charcamis* belonged to the Assyrian monarch, (Isai. 10:9) who subdued the empire of Babylon. C. 33:11.

Ver. 21. *With me.* Grotius thinks that Jeremias had given the order; and the author of Heb. Traditions, supposes that he forbade Josias to oppose Pharaoh, who, it seems, was assured of victory. C.—But this is uncertain; and Josias might justly suspect that the king of Egypt spoke without authority. H.—The augurs of the latter might declare the truth, (M.) though they could not dive into futurity. H.—Herodotus (i.) informs us, that Nechos fought against the Syrians, (or Israelites) in Magdelum, and took Cadythis, a city as large as Sardis, of Lydia; probably Jerusalem, (D.) or Cades. C.

Ver. 22. *Prepared.* Heb. “disguised himself,” like Achab; (C.) or set his army in array. Sept. “he was bent on fighting him.” H.—He supposed that Pharaoh intended to invade his dominions, and God would withdraw him from the world. W.

Ver. 24. *After the manner of kings,* is not in Heb. &c. H.—Curtius (iv.) informs us, that the Persian monarch had always a horse behind his chariot, to be ready in case of any accident.

Ver. 25. *Lamentations.* Some think that we have them in the Bible. Josephus, &c.—Others believe that they are lost. Salien, A. 3425.—*Law,* on the anniversary; (M.) or when any calamity occurs, the lamentations of Jeremias are used. T.—There were collections of such poems, as well as of canticles, for victory and marriages. C.

Ver. 27. *Israel* is placed first in Heb. and Sept. H.—The kings of Juda assumed the title, as the kingdom had been subverted above a century; and the wretched remains of Israel had retreated into the territories, (C.) or acknowledged their dominion. H.

2 PARALIPOMENON 36

Ver. 3. *Him.* Joachaz had attempted to defend himself, and had been conducted prisoner to Reblatha. 4 K. 23:33 and Ezech. 19:4. He was now deposed in from, and a tribute laid upon the people. C.

Ver. 4. *Brother.* From the time of David, the son had always succeeded his father. W.

Ver. 6. *Babylon*, but sent him back soon after; (T.) unless he altered his first design, (D.) and slew him disgracefully at Jerusalem. Lyran. E. C. 4 K. 23:5.—He allowed him to reign as a vassal other three years, but took Daniel, &c. captives. The seventy years of Jeremias, (25:11) are to be dated from this event. A. 3402. Usher.

Ver. 7. *The vessels.* Heb. and Sept. “a part of the vessels;” probably the *most precious*, (v. 10) breaking the rest in pieces, as he left none behind, v. 18.—*Temple* of his God. Dan. 1:2.

Ver. 8. *In him.* The Jews explain this of the diabolical characters forbidden, Lev. 19:28. Carthusian. R. Sal. &c.—But it may simply denote the hidden sins of the king, which God will bring to light, or his rebellious conduct. Amama. Gen. 44:16. C.

Ver. 9. *Eight years old.* He was associated by his father to the kingdom, when he was but eight years old; but after his father’s death, when he reigned alone, he was eighteen years old. 4 K. 24:8. Ch.—He only enjoyed the throne three months and ten days. T.—We must however observe, (H.) that the Alex. Sept. the Syr. and Arab. read here, eighteen. C.—“It is, in my opinion, a pity that the translators have not mended such apparent errata of the scribe of the present Heb. out of 2 K. 24:8, or out of Sept. or out of common sense.” Wall. Kennicott.—These eight years may be dated from the captivity, and not from the king’s birth. Usher. D.

Ver. 10. *Year*, in spring, when kings go out to war. C.—*Uncle.* Sept. “brother of his father,” which comes to the same sense, and was certainly the case. Heb. “his brother.” Abraham indeed gives the title to his nephew. Gen. 13:8. C.

Ver. 13. *By God*, to be faithful. T.—This enhances his crime.

Ver. 15. *Early.* Prot. “betimes, and sending: because,” &c. H.—Like a good master, God (T.) sent his servants to work at day-break, (H.) omitting nothing to induce them to return to him, that he might not be forced to punish them with severity. C.

Ver. 16. *Remedy.* All attempts to convert them proved in vain; (T.) and God, perceiving that they even despised his calls, became inexorable. C.

Ver. 18. *Vessels.* Only a few remained, to be restored by Cyrus, v. 19. C.

Ver. 20. *Sons;* Evilmerodac and Baltassar.—*Persia;* Cyrus, who subdued the country.

Ver. 21. *Sabbaths*, every seventh year. Lev. 25:2 and 26:43. Jer. 25:11 and 29:10.—*Expired*: not that the earth was quite neglected, all that time, from the third year of Joakim, A.M. 3398 till 3468. C.—But it was almost: particularly after the murder of Godolias, (M.) the public worship was at a stand, &c. H.—During this fifth age, the true religion subsisted invariable, not only in the kingdom of Juda, but also in that of Israel. See Worthington. H.

Ver. 22. *First*. Cyrus had ruled over Persia from A. 3444. He was now emperor of the east. A. 3468. C.—These two verses are repeated by Esdras, which evinces that he was the author of this work also, (T.) adding them when he restored (W.) or revised (H.) the holy scriptures. W.

Ver. 23. *The Lord, (Jehova.)* In Esdras we find *yehi*, “Let,” *his God*. H.—*Up*. The sentence is completed in the following book, which makes it probable that these verses are here inserted improperly, by some transcriber. The book of Chronicles, though for many ages the last in the Heb. MSS. was, perhaps, once followed by Ezra, as in Camb. MS. 1. (Kennicott) and as it is now in the Protestant version, taken from the Heb. H.

1 ESDRAS

THE FIRST BOOK OF ESDRAS

INTRODUCTION

This Book taketh its name from the writer, who was a holy priest and doctor of the law. He is called by the Hebrews *Ezra*, (Ch.) and was son, (T.) or rather, unless he lived above 150 years, a descendant of Saraias. 4 K. 25:18. It is thought that he returned first with Zorobabel; and again, at the head of other captives, in the seventh year of Artaxerxes Longimanus, with ample authority. Esdras spent the latter part of his life in exhorting the people, and in explaining to them the law of God. He appeared with great dignity at the dedication of the walls of Jerusalem. 2 Esd. 12:26. 35. We have four books which bear his name. C.—This and the following book of Nehemias, originally

made but one in Heb. (S. Jerom, &c.) as the transactions of both those great men are recorded. The third and fourth are not in Heb. nor received into the canon of the Holy Scriptures, though the Greek Church hold the third as canonical, and place it first; (W.) and Genebrard would assert that both ought to be received, as they were by several Fathers. But they contain many thing which appear to be erroneous, and have been rejected by others of great authority, and particularly by S. Jerom. The third book seems to have been written very early, by some Hellenist Jew, who was desirous of embellishing the history of Zorobabel; and the fourth was probably composed by some person of the same nation, who had been converted to Christianity, before the end of the second century; and who injudiciously attempted to convert his brethren, by assuming the name of a man who was so much respected. Many things have been falsely attributed to Esdras, on the same account. It is said that he invented the Masora; restored the Scriptures, which had been lost; fixed the canon of twenty-two books; substituted the Chaldaic characters instead of the ancient Hebrew, Samaritan, or Phœnician. But though Esdras might sanction the latter, now become common, the characters might vary insensibly, (Bianconi. Kennicott, Dis. ii.) as those of other languages have done, (H.) and the sacred books never perished wholly; nor could the canon be determined in the time of Esdras. C.—As for the Masoretic observations and points, they are too modern an invention. Elias Levita, Capel. Houbigant, &c.—What we know more positively of Esdras, is, (W.) that he was empowered by Artaxerxes to bring back the Jews, and that he acted with great zeal. H.—This book contains the transactions of 82 years, till A. 3550. The letter of Reum, and the king's answer, (C. 4:7 till C. 6:19 and well as C. 7:12, 27) are in Chaldee; the rest of the work is in Hebrew. C.—We may discover various mysteries concealed under the literal sense of this and the following book. S. Jer. ep. ad Paulin. W.—Esdras is supposed by this holy doctor, as well as by some of the Rabbins, &c. to have been the same person with the prophet Malachy; (Button) and several reasons seems to support this conjecture, though it must still remain very uncertain. C.—Some think that (H.) Esdras wrote only the four last chapters, and the author of Paral. the six preceding ones. D.—But it is most probable that he compiled both from authentic documents. H.—Some few additions may have been inserted since, by divine authority. 2 Esd. 12:11, 22. T.

1 ESDRAS 1

Ver. 1. *In.* Heb. “And (C.) or *But in,*” as 2 Par. 36:22. H.—Thus the historical works are connected. Spinosa infers, from this book being inserted after Daniel in the Heb. Bible, that the same author wrote both. But the order of the books in the Sept. and Vulg. is far more natural, (C.) and this has often varied in Hebrew, &c. Kennicott. See 2 Par. 36:23. H.—*First.* The design was only put in execution the following year. A. 3468.—*Cyrus* (Heb. *coresh*, (H.) or Koresch) means “the sun,” according to Ctesias and Plutarch. Josephus (xi. 1.) informs us that this prince became a friend of the Jews, in consequence of having seen the prediction of Isaias (44:28 and 45:1) fulfilled in his own person. He took Babylon, A. 3466, and established the Persian empire, which was subverted by Alexander. C.—he had before ruled over Persia 27 years, and only reigned three as sole monarch at Babylon. T.—*The Lord*; every good notion, even in infidels, proceeds from him. D.—Cyrus was one of the best and greatest conquerors of antiquity. He was the son of Cambyzes, by Mandane, princess of Media. Xenophon informs us that he died in his bed; (H.) and had been lately conquered. T.

Ver. 2. *Earth*, which had belonged to the king of Babylon. H.—This may be an hyperbole, or allusion to Isai. 45:1. M.—The dominions of Cyrus were very extensive, (Xenophon, *Cyrop.* i. and viii.) reaching from Ethiopia to the Euxine sea, &c. He acknowledges that he received all from the hand of God. Nabuchodonosor makes a similar confession of his supreme dominion; (Dan. 2:47) and the potentates of Egypt and of Rome, procured sacrifices to be offered to him. But what advantage did they derive from this sterile knowledge of his divinity? since they did not honour him accordingly, but wished to join his worship with that of idols; though the force of miracles and of reason must have convinced them that there is but one God. C.—*House*, or temple. Isai. 44:28.—*Judea*. So the Sept. read, but the Heb. has “Juda,” all along. The whole country now began to be know by the former name. H.

Ver. 3. *He is the God*, is placed within a parenthesis, by the Prot. But the pagans might suppose that God was attached to this city, like their idols; and the temple was not yet begun. H.

Ver. 4. *Rest*, who do not please to return. The Jews went at different times, and under the different leaders, Zorobabel, Esdras, and Nehemias. Many did not return at all. Cyrus allowed them full liberty. He permits money to be exported, particularly the half sicle, required Ex. 30:13, and all voluntary contributions for the temple. Grotius. C.—He also enjoins the prefects of the provinces, (v. 6, and C. 3:7) whom Josephus styles “the king’s friends,” to forward this work; and he even designed to perfect it at his own expence. C. 6:4.

Ver. 8. *Gazabar* means, “the treasurer.” Heb. Syr. C. Prot. 3 Esd. 2:19. H.—*Son* is not in Heb. &c. (M.) and must be omitted. T.—*Sassabasar*. This was another name for Zorobabel, (Ch.) given by the Chaldees, as they changed the name of Daniel into Baltassar. Euseb. Præp. Evan. xi. 3. T.—But others think that this was the Persian “governor (Junius) of Judea,” (3 Esd.) as one reside at Jerusalem, till the days of Nehemias. 2 Esd. 5:14. It does not appear that Zorobabel was invested with this dignity, before the reign of Darius Hystaspes. Agg. 2:24. C.

Ver. 9. *Knives*. Sept. &c. “changes” of garments. C.

Ver. 10. *Sort*. Sept. and Syr. “double;” yet of less value. C.—As no first sort had been mentioned, and some Latin MSS. read 2410, agreeably to 3 Esd. 2:12, and the truth, (Hallet) it may be inferred that “thousands were expressed anciently by single letters, with a dot ... over them.” Afterwards, when numbers were expressed by words at length, the *b* being thus reduced to signify “two,” was, of course, written *shnim*; but this word making nonsense with the following, has been changed into *mishnim*, a word not very agreeable to the sense here, and which leaves the sum total, now specified in the Heb. text, very deficient for want of the 2000, thus omitted. Kennicott, Dis. ii.—Josephus has, “30 golden cups, 2400 of silver.” H.

Ver. 11. *Hundred*. Only 2499 are specified. 3 Esd. reads, 5469. Josephus (xi. 1.) differs from all, reading 5210; which shews that the copies have varied, and that the Heb. is incorrect. C.—The use of number letters might cause this confusion. H. Capel. iii. 20. 13.

1 ESDRAS 2

Ver. 1. *Now*. This catalogue is given again, 2 Esd. 7:6 and 3 Esdras 5:7 immediately (H.) after the long interpolated story (Kennicott) of the three guards, concerning the superior strength of wine, the king, women or truth, in which Zorobabel gains the victory, in favour of the latter. H.—The rest of the book is taken from other inspired writings; (Sandford) and this story may be borrowed Josephus: so that there is no reason for asserting “that one whole book is now lost out of the sacred canon.” Kennicott.—Yet this argument is by no means conclusive, as the Paral. consists of such supplements, &c. These three catalogues vary considerably, not only in the proper names, but also in the numbers, (H.) though they must have been the same originally, and still give the same total, 42,360. We cannot find that number at present, by above 8,400. In many cases, the disagreement consists of a

single unit, hundred, &c. which may lead us to suspect that the Palmyrene, or the more ancient Sidonian notation, may have been adopted in some Heb. MSS. being used about the time of Christ. See Swinton's tables, (Phil. Trans. xlviii. and l.) where the Sidonian coins express the units by small perpendicular strokes; and the Palmyrene inscriptions only admit four of these together, having an arbitrary mark for 5: "the hundreds and units after the tens, are expressed in both, in the same manner as the single units." Kennicott, 2 Diss.—Cordell (MS. note on this author) disapproves of this mode of correcting, and says that the females are included in the total sum, being 12,542, not recorded in the separate sums. But this number seems too small, as there are generally as many of that sex as of the other. H.—Some find the total 31,583, which leaves 10,777 wanting to complete 42,360, as these could not make out their genealogies, or were of the ten tribes. In this chapter only 29,818 are specified, whereas 2 Esdras 7. has 31,089; the latter reckons 1765 unnoticed by Esdras, who has 494 not specified in Nehemias. The difference, that seems to make a reconciliation impossible, is what make these authors agree; for, if you add the surplus of each to the other, the same total, 31,583, will arise. Alting. ep. 59. This solution, though ingenious, is not solid or satisfactory. Rondet, t. v. p. 176.—De Vence rather thinks that the difference is to be laid to the charge of transcribers, or that some people enrolled themselves after the registers had been made up; so that they are only included in the general sum. H.—Some things may have been inserted from 2 Esdras, though here out of place, (Grot.) as we find similar anachronisms, 1 Par. 9:2, and perhaps Gen. 36:31. Nehemias may also have included those whom he brought back along with these; unless we allow that some one, by attempting to reconcile the two, has thrown all into confusion. It seems undeniable, that some additions have been made to the latter book. C. 12:11 and 22. The list given 1 Par. 9:4, comprises only those who came first from Babylon. C.—After this remark, it will hardly be requisite to specify all the variations of names and numbers. H.—"For what can be hence inferred, but that there are some arithmetical mistakes in Scripture, which no one denies?" Huet.—"Almost all who are conversant with ancient copies, agree in the decision of S. Jerom, as they cannot but perceive that some variations have crept in, particularly with respect to numbers and proper names." Walton.—*Province*, born in Chaldea, (M.) or rather belonging to Judea, which was now considered as a province of the empire, (C.) and paid tribute. C. 4:13. 2 Esd. 9:36. T.—In 3 Esd. we read, "These are they of Judea."—*Nabuchodonosor* had taken some of these; the rest were chiefly their descendants.—*Juda* now is used to denote Judea. H.

Ver. 2. *Zorobabel* was the prince, *Josue* the high priest. C.—There are

12 mentioned in 2 and 3 Esd. But here the sixth Nahamani, or Enenion, is omitted. H.—There represent the 12 tribes, (Kennicott) and were chiefs. M.—It is wonderful that Esdras is not here mentioned, as well as Nehemias, who led a company after him, many of whom are here recorded. C.—They might come to take care of their patrimony, and return into Chaldea, like Mardochai, (T. though it does not seem to be Esther's uncle. D.) and Nehemias, who is styled also *Athersatha*, v. 63. T.—*Baana*. 3 Esd. adds, "their leaders." H.

Ver. 3. Children. When this term precedes the name of a man, it means his offspring; (v. 3. 20) when placed before a city, it denotes the inhabitants, v. 21. 35. C.—The lay Israelites are placed here; then the Levitical tribe; (v. 36) the Nathineans, &c. v. 43. It is very difficult to decide when the names designate places, and when persons. M.

Ver. 5. Seven. 2 Esd. only 652. These arrived at Jerusalem; the rest altered their mind. Junius. C.—But 3 Esd. has 756: so that there is most probably a mistake somewhere. H.

Ver. 6. Moab. This seems to be the name of a place, where the descendants of Josue and Joab might reside; (C. 8:4. C.) or *Phahath* might have this title, on account of some victory, or residence in the country. His descendants, with those of Josue and Joab, where 2812, (T.) or 2818. 2 Esd. 7:11. C.—*Josue*. Prot. "Jeshua and Joab." H.—Some translate Pahath, "the chief of" Moab, &c. D.—Grotius suspects that to v. 68 may be inserted from Nehemias.

Ver. 13. Six. Other 60 returned afterwards with Esdras. H. C. 8:13.

Ver. 16. Ather. 3 Esd. Ator-Ezekios, 92: but 2 Esd. has *Ater*, children of *Hezecias*, 98. H.

Ver. 17. Besai. We should perhaps read Hasum, (v. 19. C.) then Besai, and afterwards *Jora*, who may be the same with Hareph. 2 Esd. 7:24. H.

Ver. 20. Gebbar. 2 Esd. *Gabaon*. 3 Esd. "Baitereus, 3005." H.

Ver. 22. Six. 2 Esd. puts the inhabitants of those two cities together, and makes 188, instead of the present calculation 179. C.—Netupha was in Ephraim. D.

Ver. 29. Nebo. 2 Esd. (7:33) adds, "of the other Nebo," as in some Latin copies a first had been mentioned, (v. 30) where we have Geba, (C.) here written Gabaa, v. 26. H.—Nebo belonged to some of the other tribes, as well as Phahath-Moab; which shews that some of the people returned, (C.) and are particularized, as well as the men of the

three tribes of Juda, Benjamin, and Levi. H.

Ver. 30. *Megbis.* 3 Esd. “Niphis;” (C.) or, according to the Alex. MS. “Phineis.” H.—The verse is omitted 2 Esd. But Megphias occurs below. C. 10:20. Megabyse is a Persian name. Herod. iii. 20. and 160.

Ver. 31. *Other Elam.* The first is mentioned (v. 7) with exactly the same number. Is not this verse redundant? C.—Who would not be astonished? T.—3 Esd. omits this and the following name. H.

Ver. 33. *Hadid.* These cities were in the tribe of Benjamin. C.—*Senaa* was in Ephraim, eight miles from Jericho. Euseb.

Ver. 36. *Josue*, the high priest, v. 2.

Ver. 40. *Odovia*, called Juda. C. 3:9. C.

Ver. 43. *Nathinites*, “people given” (1 Par. 9:2. H.) by Josue, David, and Solomon. T.

Ver. 55. *Servants*, proselytes. 1 Par. 22:2. M.

Ver. 57. *Pocereth-Hasebaim*, in Heb. (C.) or “of Zebaim.” Prot.

Ver. 59. *Thelmela*, “the height of Mela, or of salt.” The river Melas empties itself into the Euphrates. Strabo xii.—The cities here mentioned were in Chaldea. Some of the ten tribes had probably been transported into Cappadocia, where Herodotus (ii. 35,) place some circumcised Syrians.—*Thelharsa*, or Thelassar, 4 K. 19:12.—*Cherub*, &c. were cities of Chaldea, (T.) or chief men; but as they had been carried away by Theglathphalassar, they had lost their genealogies, and could only produce circumcision as a proof that they were Israelites.

Ver. 61. *Their name.* The priest, Berzellai, assumed the name of the family, from which he had chosen a wife. H.—It was that of the famous old man, who was so hospitable to David. 2 K. 19:31. C.

Ver. 62. *Priesthood.* Those who cannot prove that they are priests, ought not to exercise the functions. W.—The Jews were particularly careful to preserve their genealogical tables, and transcribed them again after any very troublesome times. Joseph. c. Ap. 1, and in his own Life.—The Rabbins falsely assert that only the mother’s side was examined, and that the children followed her condition. C.

Ver. 63. *Athersatha.* Prot. marg. “the governor,” (H.) in the Persian language. D.—Nehemias had this title. 2 Esd. 8:9. H.—It means “a cup-bearer.” C. M.—3 Esd. “And Nehemias, *who* is also Atharias, said

unto them, that they should not partake of the holy things, till a high priest, clothed with manifestation and truth, should arise." H.—*Learned*. Heb. "with Urim and Thummim." We do not find that God had been consulted, in this manner, since the time of David: and the Jews inform us that the ornament was not used after the captivity, (C.) as it had been, perhaps, concealed with the ark, by Jeremias. 2 Mac. 2:4. T.—Nehemias hoped that it would be soon recovered. In the mean time, he followed the spirit of the law, but with additional rigour, as it permitted such priests to eat consecrated meats. Lev. 21:22. It seems that this decision is out of its proper place, since Nehemias came 80 years after Zorobabel. C.—But he might have been present on this occasion, (H.) though he returned afterwards to Babylon, where he officiated as cup-bearer to the king. T.

Ver. 64. *Forty-two thousand*, &c. Those who are reckoned up above of the tribes of Juda, Benjamin, and Levi, fall short of this number. The rest, who must be taken in to make up the whole sum, were of the other tribes. Ch.—This explanation is given by R. Solomon. W.—But we have seen that cities belonging to the ten tribes are specified. See v. 1, and 29. H.—Some might not be able to make out their genealogies. C. v. 62. Yet some of these also are counted, v. 60. H.—The particular sums may therefore be incorrect. Josephus (xi. 1,) adds 102 to the number. C.—3 Esd. has, "But they were all of Israel from 12 years old and upwards, exclusive of boys and girls, (or male and female servants) 42,300." Grabe has in another character "sixty. The men and women servants of these, 7300." Then the Alex. MS. continues, "thirty-seven." So that without the addition it would give for the total, 42,337. Some copies (H.) have 40. C.—But the most correct (H.) read 60. Kennicott. The small number of servants and cattle shew that the people were poor. D.

Ver. 65. *Servants*. Probably strangers. C.—Yet the Hebrews might renounce their liberty. Ex. 21:6. H.—*Hundred*, comprised in the last number; (C.) or they belong to Israel, but were different from those mentioned v. 41. We find 45 more in 2 and 3 Esd. H.—These might be inserted by Nehemias, after they had proved themselves to be of the tribe of Levi. Tournemine.—There were in all 49,942. H.—So much was the power of this kingdom now reduced! Sulp Severus says above 50,000 of every sex and rank could not be found. H.

Ver. 69. *Solids*. Heb. *darcemonim*. H.—"Darics," worth as much as a golden sicle. Pelletier. C. 1 Par. 29:7.—*Pounds*, (mnas) or 60 sicles. M.—3 Esd. has "mnas" in both places.

Ver. 70. *Some*. The laics, mentioned from v. 2 to 35. H.

1 ESDRAS 3

Ver. 1. *Month.* Tisri, famous for the feasts of trumpets, of expiation, and of tabernacles. D.—The Israelites might spend four months on their journey, and two in making preparations for the feast of tabernacles, (T.) and in erecting huts for themselves. C.

Ver. 2. *Josue*, or Jesus, (Jeshua) the son of Josedec: he was the high priest at that time; (Ch.) the first after the captivity.—*Salathiel*, by whom he was brought up, though he was born of Phadaia. 1 Par. 3:19. C.—Prot. read Shealtiel.

Ver. 3. *Fear.* This must not prevent God's servants from offering sacrifice. W.

Ver. 7. *Meat*, in imitation of Solomon, 3 K. 5:11.—*Orders.* Heb. "permission." C.—Prot. "grant." H.

Ver. 8. *Work.* Heb. adds, "of the house." Josias had appointed the Levites overseers, 2 Par. 24:12. C.

Ver. 10. *Hands*; compositions, (H.) or ordinances. W.—The 135th Psalm was sung, (C.) or the 117th. Vatab.

Ver. 12. *Temple.* This second temple, though very large (2 Mac. 14:13) and magnificent, (Agg. 2:10,) never equalled the glory of the first, in its outward appearance, being also destitute of the ark, and perhaps of the Urim, &c. But the presence of the Messias gave it a more exalted dignity. C.—*Joy.* These different emotions of grief and joy filled their breasts, (D.) thinking how they had brought on the judgments of God by their transgressions, and that he was now appeased, and would enable them to have some sort of a temple. T.—As it was less beautiful than that of Solomon, Aggeus must be understood to speak of the Church of Christ. S. Aug. de C. xviii. 45. W.

1 ESDRAS 4

Ver. 1. *Enemies*; Samaritans, and others, v. 9.

Ver. 2. *Asor Haddan* sent a priest to instruct these people, but Salmanasar had transported them into the country. C.—They continued for some time worshipping idols alone, and afterwards they consented to pay the like adoration to the Lord. 4 K. 17:24, &c. H.—It

is clear, from their petition, that they had as yet no temple. The first was erected by them on Garizim, by leave of Alexander the Great, as a retreat for Manasses, brother of the Jewish high priest, and other who would not be separated from their strange wives. Joseph. xi.—Yet the Sam. Chronicle, lately published, seems to give a higher antiquity to that temple, and pretends that a miracle declared in favour of the place. C.—The fathers indeed adored there, (Jo. 4:20. Gen. 12:6,) and Josue erected an altar on Hebal, but the Samaritan copy says it was to be on Garizim. Deut. 27:4. Jos. 8:30. H.

Ver. 3. *You*, &c. Lit. “It is not for you and us to build.” But why might not these people assist in the work, as well as king Hiram or Darius? H.—Schismatics and heretics must not communicate in sacrifices with Catholics, (W.) nor must the latter have society with them, in matters of religion. The Jews feared lest the Samaritans might introduce the worship of idols, or claim a part of the temple, or at least boast of what they had done. T.—They were aware of the insincerity of these people. M.—The permission was moreover only granted to the Jews: (C.) but Cyrus had exhorted all to contribute; (C. 1:4,) and Darius, as well as his pagan governors, were not repelled with disdain. C. 6:13. This treatment caused the Samaritans to be more inveterate, though the Jews were always more unwilling to come to a reconciliation. H. —“For the Scripture did not say, the Samaritans have no commerce with the Jews,” says S. Chrys. in Jo. iv. The Jewish authors inform us, that “Ezra, &c. gathered all the congregation into the temple, and the Levites sung and cursed the Samaritans, ... that no Israelite eat of any thing that is a Samaritan’s, not that any Samaritan be proselyted to Israel, nor have any part in the resurrection,” &c. R. Tanchum. Lightfoot i. p. 598. Kennicott.—If this were true, it would be carrying their resentment too far; as we ought to promote the conversion of the greatest reprobates. But we have no reason to condemn such great men. They knew the character of the Samaritans, and wished to bring them to a sense of their duty, by this rebuke. H.

Ver. 5. *Counsellors*; ministers of the king, (C.) or governors of the provinces. T.—*Cyrus*, who was ignorant of their machination, (Josephus) being engaged in war with the Scythians. We may easily conceive what ill-disposed ministers may do, against the inclinations of their prince. C.—*Darius*, son of Hystaspes, who succeeded the false Smerdis, after five months’ usurpation. C.

Ver. 6. *Assuerus*; otherwise called Cambyses, the son and successor of Cyrus. He is also, in the following verse, named Artaxerxes, by a name common to almost all the kings of Persia, (C.) after Memnon. Diod. xv. Sept. “Arthasastha.” *Arta* signifies “great,” and *xerxes*, “warriour.”

Herod. vi. 98.—After Assuerus, some copies add, “he is Artaxerxes;” and Assuerus is so called in the Sept. of Sixtus. 3 Esd. 2:16. M.

Ver. 7. *Artaxerxes* may be the Oropastes of Trogus, (C.) or the false (H.) *Smerdis*. Herodot.—*Beselam*, &c. These governed the provinces on the west side of the Euphrates.—*Syriac* comprises the Chaldee, with which it has a great resemblance. It was spoken at the court of Babylon. Xenoph. vii. See 4 K. 18:26 and 2 Mac. 15:37 and Dan. 2:4.

Ver. 8. *Beelteem*. Syr. “the son of Baltam.” The term designates the office of Reum, “the master of reason,” president of the council, treasurer, &c. C.—Prot. “chancellor.”—*From*. Prot. “against.” H.—Heb. “concerning.”

Ver. 9. *Counsellors*. Sept. and Syr. “of our fellow-servants.” Chal. “colleagues.” This letter, and as far as C. 6:19, is in the Chaldee language.—*Dinites*, perhaps the Denarenians. Junius. 4 K. 17:24. C.

Ver. 10. *Asenaphar*, commonly supposed to be the Asarhaddon, though we know not that he caused any of these nations to remove thither, as Salmanasar certainly did. C.—The name of the latter occurs in some copies. Lyran.—*River*, Euphrates.—*In peace*. H.—The original, *cehenth*, is neglected by the Sept. and Arab. The Syr. reads, “Acheeneth.” Others translate, “at that time,” as if the date had been lost. Jun. &c.—Prot. “and at such a time.” H.—Others suppose the writers lived “at Kineeth.” Pagnin.—But who ever heard of such a place? Le Clerc takes it to mean “and the rest,” as if the title were curtailed. But it is more probable that the text ought to be *Cetheth*, as v. 17, and that we should translate, “beyond the river, (C.) as now, (11) unless this word ought to be here omitted, (H.) to Artaxerxes, the king, peace (and prosperity) as at present.” C.—Chal. *sslum ucáth*, “peace even now.” H.—So Horace says, *suaviter ut unc est*, wishing a continuation of happiness. 3 Esd. (2:17) joins the last word with v. 12, “And now be it,” &c. *Cánoth* may have this sense, (C.) and consequently no change is necessary. H.

Ver. 11. *Him*. This is a gloss. C.—*Greeting*. Prot. “and at such a time.”

Ver. 12. *Rebellious*. The Jews had shewn themselves impatient of subjection, contending with the kings of Assyria and Babylon, whose territories were now possessed by the successors of Cyrus, v. 15. H.

Ver. 13. *Revenues*. Sept. &c. include all under the term of “tribute.”

Ver. 14. *Eaten*. Chal. “on account of the salt, with which we have been salted, from the palace.” The king’s officers were fed from his table. Salt is put for all their emoluments; (C.) and hence the word

salary is derived. Pliny xxxi. 7. We may also translate, “because we have demolished the temple, and because,” &c. Kimchi. Grot. &c. But this seems to refined. C.—Prot. “Now because we have maintenance from *the king’s* palace, and it is not meet,” &c. To have neglected their master’s interests, would have betrayed great ingratitude and perfidy; particularly if they had entered into a *covenant of salt*, or solemnly engaged to be ever faithful servants, as the nature of their office implied. Num. 18:19. 2 Par. 13:5. H.—*Palace*, being honoured with much distinction. Delrio, adag. 215.

Ver. 15. *Fathers*, the preceding emperors, Nabuchodonosor, Salmanasar, &c. H.

Ver. 16. *Possession*. Sept. have simply, “peace.”

Ver. 17. *Greeting*. Prot. “peace, and at such a time,” which has no great meaning. H. See v. 10.

Ver. 19. *Seditions*: so are styled the just efforts of the Jews, to keep or to regain their liberty. C.

Ver. 20. *Kings*; only David and Solomon. M.—They had made some on the east side of the river pay tribute, though the king may speak of the countries on the west.

Ver. 21. *Hear*. Chal. “give command,” &c.—*Further*: lit. “perhaps.” H.—This was a private edict, which might be rescinded. Dan. 6:7.

Ver. 23. *Beelteem*, is not in Chal.—*Arm*, or “force.” Prot. H.

Ver. 24. *House*. They went beyond the order, which only forbade the building of the city, v. 21.—*Darius*, A. 3485. C.—He was the son of Hystaspes, (S. Jer.) and not Nothus, the sixth from Cyrus, as Sulpitius and Scalinger believe. T.

1 ESDRAS 5

Ver. 1. *Addo* was grand-father of the *prophet*, whose writings are extant. C.—Both prophesied in the second year of Darius. M.

Ver. 2. *Them*. Aggeus had rebuked the people for building houses for themselves, while they neglected the temple. The work was hereupon resumed without any fresh order from the king; as the edicts of the usurper, Oropastes, were considered as null, and the Jews only answer the governor, that they had been authorized by Cyrus, v. 13. 17.

Josephus, and 3 Esd. 3 and 4:47. assert that Darius had given leave. C. M.

Ver. 3. *River*, over all Syria, &c. This man had not been bribed, but acted with great moderation, and in compliance with his duty. C.—*Counsel*. Chal. “order ... to make up this wall.”

Ver. 4. *In*. Sept. “Then I (or they; εἶπον. The Syr. and Arab. declare for the latter) said thus to them: What,” &c.—*We gave*. Chal. “what are the names?” H.—It seems Thathanai asked this question, v. 10. The Jews might give in the names of Zorobabel, Josue, Aggeus, &c. C.

Ver. 5. *Ancients*. Sept. “captivity of Juda.” H.—Divine Providence favoured the undertaking. Delrio adag. 216. M. Ps. 32:18.—His eye sometimes threatens ruin. Amos 9:8. C.—God did both on this occasion. W.—*Hinder*. Chal. “cause them to leave off, till the matter came to Darius, (H.) and his decision was brought back;” (C.) or Prot. “and then they returned answer by letter concerning this matter.” Sept. “and they did not molest them, till the sentence should be brought to (or from) Darius; and then it (word) was sent to the tax-gatherer, concerning this *affair*.”

Ver. 8. *Unpolished*. Prot. “great.” H.—Heb. “to be rolled.” See Vitruv. x. 6. Sept. “choice stones.” Kimchi, &c. “marble.” C.—3 Esd. “polished and precious stones.” H.—Yet the Vulg. seems more conformable to C. 6:4 and Agg. 2:2. M. Ribera.—*Walls*, every fourth course. 3 K. 6:36. C.

Ver. 13. *Built*. It did not appear that this edict had been revoked; (C.) nor could it be changed, if it had been passed by the advice of the Lord. H.

Ver. 14. *Governor*. Sept. “over the treasury.”

Ver. 16. *In building*, being pretty far advanced, though for some time past it had been at a stand. H.—It is not probable that Zorobabel said this, but the author of the letter added it, as he supposed the Jews continued to do some little. C.—He desired to favour their cause, yet so as not to irritate the Samaritans. M.

Ver. 17. *Library*. Sept. “treasury-house.” Arab. “for the archives.” It is called “the house of books.” C. 6:1. C.

Ver. 1. Library. Prot. "house of the rolls, where the treasures were," &c.—*Babylon*. In the city, the search was fruitless: (Vatab.) but in the kingdom, the record was discovered. M.

Ver. 2. Ecbatana. Chal. *achmetha*, signifies "a jug, or chest." C.—"They found in the chest of the palace, under the inscription of Media." Munster. Pagnin.—"And a roll was found (some add, *in Amatha*) in the city, in a chest, (or tower; Βαρελ) and this memorial was written in it." (Sept.) Prot. style the place, "Achmetha." H.—Arab. "Athana." Syr. "Ahmathane." The memoirs of Cyrus had probably been conveyed to Ecbatana, which was built by Dejoces, the first king of the Medes, and greatly enlarged by his successor, Phraortes. C.—*Province*. Media now only formed a province of the empire. T.

Ver. 3. And ... foundations is not found in Sept. Syr. and Arab. but it is in Chald. The temple was thus of larger dimensions than that of Solomon, which was only 30 cubits high, and 20 broad inside. 3 K. 6:2. The Rabbins assign 100 for each, (Tr. Middot. iv. 6.) speaking perhaps of the temple rebuilt by Herod, with still greater magnificence. Josephus allows 100 in height, and 60 in breadth. But the Scripture only speaks of 54 cubits breadth, and 99 in length including the adjoining edifices. C.—*Breadth*, from the front to the end of the holy of holies, which we should call the length. T.—This temple was lower than Solomon's by one half, (2 Par. 3:4. M.) unless those 120 cubits refer only to a tower. H.

Ver. 4. Unpolished, to correspond with the polished stones and cedar employed by Solomon. 3 K. 6:36. M.—Prot. "great stones." See C. 5:8. —*Charges*. It appears that the Jews furnished money and meat to pay for the wood. C. 1:4 and 3:7. Some annual sum might be assigned by Cyrus, either for the building, or for the daily holocausts. C.

Ver. 5. Placed formerly, before the destruction of the temple. Prot. "and place *them* in the house of God."

Ver. 8. Hindered. Thus Darius trod in the footsteps, or perhaps exceeded the liberality of Cyrus. H.

Ver. 9. Complaint. Prot. "without fail," (H.) or "delay." Mont. C.

Ver. 11. Nailed. Prot. "hanged." Sept. "covered with wounds, or fastened on it." H.—Some think that the criminal was to be scourged. De Dieu.—"Let him be hanged on the wood, which shall stand upright, after his house shall have been demolished." Vatable.—Such was the custom of the Persians. Grot.—Aman perished on the gallows, which he had erected in his own house for Mardocheus. Est. 7:9.—

Confiscated. Prot. "be made a dunghill for this." H. Syr. &c.—We find some examples of such a treatment. 4 K. 10:27. Dan. 3:5, and 9:6. The effects of those who were condemned to die, in Persia, were generally confiscated. Est. 3:13 and 8:11 and 9:14.

Ver. 14. *Artaxerxes*, one of the seven who overturned the power of the magi; (Usher, A. 3483) or rather the king of Persia, who lived some time after this, and was very favourable to the Jews. He sent Esdras (A. 3537) and Nehemias (A. 3550) with great powers into the country. C.

Ver. 15. *Adar*, corresponding with our Feb. and March. M.—In the latter month they celebrated the Passover, v. 19.—*Darius*. Hence twenty years had elapsed from the first foundation. They might continue to embellish the temple other twenty-seven years, as the Jews assert; (Jo. 2:20,) unless they speak of the repairs made by Herod, (Baronius. T.) or exaggerate, (Grot.) being under a mistake. Salien, A. 3537.

Ver. 17. *Goats*, which had not left off sucking. M. Numb. 7:87.—*Israel*. The Sam. Chronicles assert that the tribes returned, as the prophets had foretold, and the sacred history seems to suppose: (C.) which may be true of many, (H.) though the greatest part remained in captivity. C.

Ver. 18. *Moses*. Num. 3:8. David had perfected the plan, 1 Par. 23. &c. H.

Ver. 19. *And*. Here the author resumes the Heb. language. C.—*Captivity*, from which they were released, v. 17. H.

Ver. 20. *One man*, with zeal and unanimity; so that a second Phase was not to be celebrated. 2 Par. 30:3.

Ver. 21. *To them*, becoming proselytes, and receiving circumcision. Ex. 12:48.

Ver. 22. *Assyria*. The successors of Cyrus now ruled over those countries, (C.) which had belonged to the most potent Assyrian and Chaldean monarchs; and therefore the titles are given to them indiscriminately. T.

Ver. 1. *Things*, sixty-eight years after the journey of Zorobabel. C.—Salien adds ten years more. H.—*Artaxerxes* Longimanus. M. T.—*Son*, or great grandson of *Saraias*, who had been slain 121 years. Esdras was still living, in the days of Nehemias. Many persons are omitted in this genealogy. The immediate descendants of Azarias may be found, 1 Par. 6. Similarity of names has occasioned many mistakes. 3 Esd. 8 reckons only eleven persons between Aaron and Esdras; and 4 Esd. 1 has eighteen; whereas here we behold sixteen generations, and 1 Par. twenty-two. C.

Ver. 5. *Beginning* of the Jewish republic.

Ver. 6. *Went up*, a second time. 2 Esd. 12:1. W.—*Ready*. Heb. *mahir*, “diligent,” &c. H.—*Scribe*, not so much noted for his skill in writing fast, or drawing up deeds, as for his knowledge of the divine law. C.—The gospel sometimes gives the title of *scribe* to the doctors of the law. Matt. 22:35, with Mark 12:28. It is peculiarly due to Esdras, who gave a correct copy of the Scriptures, and wrote them in a different character, leaving the ancient one to the Samaritans, that the people might be less connected. Bellarm. De Verb. xx. 1, citing (T.) the most learned Fathers and Jewish writers. C. Diss.—The author of 4 Esdras (14:19,) intimates that the sacred books had been all destroyed, and were dictated again to Esdras by the Holy Spirit. But this book is not of sufficient authority to establish so dangerous an opinion; (H.) which is refuted by the whole context of the Bible, in which we see that the law was never forgotten. C. Diss. D.—As Esdras was inspired, what additions he might make, must be accounted divine and authentic. C.—*Hand*; protection, (Delrio, adag. 217,) or inspiration. M.—God can incline the heart of the king, (Prov. 21) to accomplish his decrees. H.

Ver. 9. *Month*. Thus four entire months were spent on the journey, as they did not go the shortest way, and had much baggage, &c. C.

Ver. 10. *Heart*. Thinking continually (M.) how he might keep the law himself, and direct others. H.—It would be well if all would thus teach by example, like Jesus Christ, who *began to do* and then *to teach*. H.—*Judgment*. Both these terms express the same thing. M.

Ver. 11. *Of the edict*, is a farther explanation of the *letter*. H.

Ver. 12. *Kings*. This title was placed on the tomb of Cyrus, (Strabo xv.) and denoted a very powerful king. Artaxerxes had many tributaries in Media, Sidon, &c. The kings of Assyria had before assumed such pompous titles. Osee 8:10. C.—*The most learned*, comes later in the original Chald. H.—“The priest, scribe of the law, ... perfection,

(health and happiness, (C.) or *consummate* in learning, &c. H.) as at present." C.—*Gemir uceheneth*, "perfection (Castel. Lexic.) even now." C. 4:10. Prot. "perfect *peace*, and at such a time." H.

Ver. 14. *Counsellors*. Interpreters of the laws. Joseph. xi. 6.—The number seems to have been established at the courts of the Assyrian and Chaldee monarchs. Tob. 12:15. We find their names, Est. 1:10, 14. The history of this queen happened in the reign of Darius Hystaspes. C.—*Hand*. By this he was to pass sentence, v. 25. H.—The Jews were authorized to follow their own laws (C.) under the Persian dominion, v. 26. T.

Ver. 16. *Babylon*, which the Chaldees may freely give. M.

Ver. 20. *By me*. Heb. "to spend, take it out of the king's treasure-house." Sept. adds, "and from me."

Ver. 22. *Salt* was used in all the sacrifices. Lev. 2:13. In 3 Esd. no mention is made of oil or salt; but we read, "and all other things in abundance."

Ver. 24. *Nathinites*. 3 Esd. "sacred slaves." H.—Artaxerxes confirms the immunities granted by the law of God, (Num. 3:6. 12,) by the kings of Egypt, (Gen. 47:22,) and by all nations to the ministers of religion. C.

Ver. 25. *River*. 3 Esd. "In all Syria and Phenicia." H.—Hitherto, it seems, the royal judges had decided all affairs of consequence, which required any public chastisement.

Ver. 26. *Banishment*. Heb. lit. "eradication" by death or exile, (C.) or by being cut off from all society. C. 10:8. De Dieu.—Sept. "correction." H.

Ver. 27. *Blessed*. Here the author begins to write again in Heb. and in the following verse, Esdras speaks in person. C.

1 ESDRAS 8

Ver. 2. *Hattus*. He was of the royal family, (H.) as the former were descendants of the two sons of Aaron. C.—The great numbers which were persuaded to return from Babylon, signify the conversions made by holy preachers. V. Bede. W.

Ver. 5. *Sons*. Sept. and Arab. add, "of Zathoe, Sechenias, the son of

Aziel." The Syr. supplies the name of "Gabo, the son of Nahzael," which seems to have been lost. C.—Junius translates, "of the descendants Sechenias N. son of Jahaziel."

Ver. 10. *Sons of.* Sept. supply "Baani," whose name occurs, C. 2:10, and is here visibly wanting. C.

Ver. 13. *Last.* Coming after their brethren. C. 2:13.

Ver. 14. *Zachur.* Heb. and Sept. "Zabud." C.—Two letters have been mistaken. H.

Ver. 15. *Ahava.* This river (v. 21 and 31) runs through the territory of the same name, called Hava; (4 K. 17:24) the people of which exchanged places with the Israelites. Esdras makes a circuit to prevail on some of the latter to return with him, unless he began his journey from Susa. Babylon comprises all that country. C.—*None there*, who were not priests, v. 2. Lyran. M.

Ver. 16. *Sent.* Sept. "&c. "to Eliezer," &c. in order to give them his orders what to say to Eddo, who presided at Chasphia, as the sequel shews.—*Wise men*, instructors of the people, (2 Par. 35:3. C.) Levites. M.

Ver. 17. *Chasphia.* The Caspian mountains, between Media and Hyrcania. Here the Nathinities were forced to labour, under Eddo. The service of the temple would be far more eligible. C.

Ver. 21. *Fast* it seems for eight days, so that they departed on the 12th, v. 31. M.—It will not suffice to leave sin, we must also do works of satisfaction. W.

Ver. 22. *Forsake him.* Apostates are treated with the greatest severity. M.—Esdras thought that the glory of God was at stake, and he would not shew any diffidence in Providence, or scandalize the infidels. C.—We ought not to ask princes for what we should despise. D.

Ver. 26. *A hundred.* Heb. adds, "talents," *vessels of silver.* H.—Some Rabbins suppose there were only 100, each of this weight, which is not probable. All the silver vessels, of different sizes, weighed 100 talents. There was the same quantity of golden vessels. C.

Ver. 27. *Solids.* Heb. *adarconim.* Darics, equivalent to the golden sicle. C. 1 Par. 29:7.—*Best.* Prot. "of fine copper, precious as gold." It might resemble the Corinthian brass, or *aurichalcum*, (H.) composed of gold, silver, and brass melted together, in the burning of Corinth, by L. Mummius. Pliny xxxiv. 2.—Yet no such Corinthian vessels have come

down to us; so that the account seems fabulous; and, at any rate, the city was not taken in the days of Esdras, but A. 608 of Rome. We cannot say whether he speaks of copper, brass, &c. C.

Ver. 35. *Israel.* Some of the different tribes certainly returned. C. 6:17.

Ver. 36. *Lords, (satrapis.)* 3 Esd. "to the royal officers and governors of Cœlosyria and Phenicia; and they glorified," &c.—*Furthered*, by their assistance (H.) and praise. They formed their sentiments, as is usual, by those of the king. C.

1 ESDRAS 9

Ver. 1. *Abominations*, or sins, (M.) marrying with infidels, contrary to the law. Ex. 34:15. Deut. 7:3. D.—Malachy (2:11) reprehends this conduct, and threatens both rulers and people who tolerate it, with God's indignation. W.

Ver. 2. *First.* Or "was in this first transgression," incurred by those who returned with Zorobabel; or "was concerned in this very heinous transgression;" *in transgressione hac prima*. C.—Prot. "hath been chief." 3 Esd. "and the leaders and grandees partook in this illegal affair, from its commencement." Sept. "and the hand of the chiefs was in this transgress, in the beginning." This would greatly increase the difficulty of reformation. Some of the princes were however ready to undertake the work, and had preserved themselves from the two general contagion. H.—All marriages with the Moabites, &c. were prohibited, if the women remained infidels. Ex. 34. T.

Ver. 3. *Coat, (tunicam)* or inner garment. H.—*Mourning.* Heb. "astonished." Syr. Mont. C. Prot.—Sept. "alone." 3 Esd. "pensive and in grief." H.—Arab. "not uttering a word." See Job 1:20 and 2:8. This was the ordinary posture of people in sorrow. Isai. 3:26. C.

Ver. 4. *To me*, in the court of the temple. C. 10:1. M.—*Sacrifice*, which was offered last of all, about sun-set. Ex. 29:38. The Jews commonly protract their fasts till the stars appear. Leo, p. 3, art. 8.

Ver. 7. *At this day.* Notwithstanding the favourable decrees of Cyrus, &c. the greatest part of the people continued in captivity, being dispersed, some into Egypt, others into distant countries, beyond the Euphrates. C.

Ver. 8. *As a.* Prot. "for a little space, grace hath been *shewed* from the

Lord,” (H.) and yet we are again irritating Him! C.—A *pin*, or *nail*, here signifies a small settlement or holding; which Esdras begs for, to preserve even a part of the people, who, by their great iniquity, had incurred the anger of God. Ch.—Allusion is made to the pins which fasten down a tent, (Isai. 33:20 and 54:2) or hinder a ship from being carried from the shore, (Tigur. M.) on which utensils are hung up, (Tournemine) referring to the magistrates, who were now of the same country. T. Isai. 22:21. Delrio, adag. 218.—Sept. “a support.” Heb. *yathed*, denotes also a walking-stick, nail, &c. M.—*Eyes*, fill us with joy, in perfect security.—*Little life*, free us from danger. C.—Esdras is afraid to ask for the impunity of all, but only begs that a small part may be spared, like a nail or post from a house, which may serve to rebuild it. W.

Ver. 9. *Fence*. Heb. *gader*, “the name which the Carthaginians” gave to Cadiz, “as it signifies a fence,” or an inclosure. Pliny xxii. C.—Some Latin MSS. read *spem*, “hope.” Lyran.—The Tig. version understands the wall of Jerusalem, built in a hurry. M.—But this was not perfected, (H.) if begun, till the time of Nehemias. 2 Esd. 1:3. C.—God gave his protection to the people, (H. Delrio, adag. 219.) by the king of Persia. T.

Ver. 11. *Mouth*, like a vessel brim-full. M.—Prot. “from one end ot the other.” H.

Ver. 12. *Peace*. Alliance, (M.) or advantage. See Ps. 121:8. Moses had thus proscribed the Moabites, &c. as he had done the people of Chanaan still more severely. The Israelites were to execute God’s decrees. Deut. 23:6. C.—The obstinate idolaters were to be exterminated.

Ver. 13. *Saved us*. Prot. “hast punished us less than our iniquities *deserve* and hast given us such deliverance as this.” Sept. “hast made our transgressions light,” (H.) not weighing them with rigid severity. C.

Ver. 14. *That*. Heb. “should we again break, &c ... Wouldst thou not be angry?” &c.

Ver. 15. *To be saved* from our iniquities, which are still upon us. H.—We confess that, if we should be treated according to our deserts, we could expect no redress. But we trust in thy mercies, which have hitherto supported and brought us back from slavery. C.

1 ESDRAS 10

Ver. 1. *God*, in the court of the people, before the eastern gate.

Ver. 2. *Sechenias*. 3 Esd. calls him “Jechoias.” See C. 8:5. The name of Sechenias is not found among the transgressors; (v. 20) but that of Jehiel is, v. 26. It seems, however, that the former returned with Esdras, and speaks in the name of the people, to encourage them to confess their guilt, (C.) unless his name be omitted. M.—*Repentance*. Heb. “yet there is hope, (Prot.) or an assembly of Israel.” Du Dieu.

Ver. 3. *Covenant*. The marrying with strange women seemed to have annulled the covenant of God.—*Of them*. The children were to follow the mothers, as in other unlawful connections. Their being suffered to remain behind, might have had dangerous consequences. C.—The custom of divorcing was then in force, (T.) and the Jews looked upon all as null, which was done contrary to the law; (V. Bede. E. C. Grot.) though here the law was only prohibitory. Cajet. T.—As all was directed by the will of God, the dictates of humanity would not be disregarded (C.) on this trying occasion. H.—The children might be placed in houses for education. Cajet. T.

Ver. 4. *Thy part*. The high priest not acting, (M.) Esdras was appointed chief, (H.) and his abilities were universally acknowledged. C.

Ver. 6. *Before*. 3 Esd. “the court or hall of the temple.” H.—*Eliasib*. His son and successor is styled Joiada. 2 Esd. 12:10. The same person had often many names, (C.) or Johanan might be a younger son. M.—Josephus (xi. 5.) says, that Esdras went to the apartments of John and Eliasib. H.—Esdras, though sent extraordinarily by God, repairs to the son of the priest, as S. Paul conferred with other apostles. Gal. 2. W.

Ver. 8. *Away*. Heb. and Sept. “subjected to anathema,” (C.) and utterly destroyed; (H.) or, according to some editions of the Sept. and Josephus, “consecrated to the temple.” Esdras exercised the power which had been entrusted to him. C. 7:16.

Ver. 9. *Ninth*. Casleu, (Zac. 7:1) which corresponds with our November and December. M.—*Street*. Court, which afforded as yet no shelter from the rain. C.—This would tend to punish them for their sin, and to make them more sensible to it. W.

Ver. 11. *Confession*. Sept. “give praise;” which is done by repentance and virtue. M.—Confess your faults, and submit to the justice of God. Jos. 7:19. C.

Ver. 14. *Cities.* It is not clear whether the rulers went to the different cities, or the principal men of each gave information, and caused the guilty to appear before Esdras, at Jerusalem. H.

Ver. 16. *So.* Cajetan improperly concludes, that the sentence was not put in execution; because Nehemias (C. 13:23.) complains of such marriages. C.—But the guilty might have resumed their women. H.—*Went.* Heb. “were separated.” H.—By making a small change, we may translate, with 3 Esd. “and Esdras separated *or* chose the men.” Josephus seems generally to have followed the Greek of 3 Esd. The Syriac says there were 20 judges.

Ver. 19. *Hands.* Thus the Persians confirmed their most solemn engagements. C.

Ver. 25. *Israel.* Laymen, (C.) not of the tribe of Levi. M.

Ver. 30. *Moab.* The inhabitants of this town, as well as of *Nebo*, (v. 43) are specified.

Ver. 44. *Children.* Heb. may be, “and some of these women had exposed their children.” But most follow the Sept. and Vulg. 3 Esd. 9:36, “and they ejected them with their children.” None was spared. C.—One great inconvenience of such connections is, that the offspring is illegitimate. W.—Only 17 priests, 10 Levites, and 86 laymen, are stigmatized as guilty of this scandal; yet these fill Israel with confusion, and Esdras with extreme affliction. H.

2 ESDRAS

THE BOOK OF NEHEMIAS;

commonly called THE SECOND BOOK OF ESDRAS

INTRODUCTION

This Book takes its name from the writer, who was cup-bearer to Artaxerxes, (surnamed *Longimanus*) king of Persia, and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the Second Book of *Esdras*, because it is a continuation of the history begun by Esdras, of the state of the people of God after their return from captivity. Ch.—Genebrard believes that the latter wrote the work. But how long must he thus have lived? and how come the lists to vary so much? C.—We may allow that these variations are owing to the mistakes of transcribers, (1 Esd. 2:1) for the writer of both works was certainly inspired. Esdras lived a long time along with Nehemias; (C. 12:35) and he may have left memorials, as well as the latter, from which the present work seems to be compiled. H.—Some additions have been made since the days of Nehemias, articularly C. 12 to v. 26, or at least (C.) the five last of these verses. Capel. Chron. —The passage cited from the commentaries of Nehemias, (2 Mac. 2:13) is not to be found here; which shews that we have not his entire work, but only an abridgment, in which the author has adopted his words, with some few alterations. The fifth chapter seems to be out of its place, and also the dedication of the walls. C. 12:27. Nehemias was a person in great favour at the court of Persia; and of high birth, probably of the royal family, (Euseb. Isid. Genebrard in Chron.) as most of the ancients believe that all who governed, till the time of the Asmoneans, were of the tribe of Juda. Hence he styles Hanani his brother, (C. 1:2) and declines entering into the temple. C. 6:11. His name never occurs among the priests; and though we read 2 Mac. 1:18. 21, *jussit sacerdos Nehemias*, (T.) the Greek has, “Nehemias order the priests;” ἱερεῖς; (C. Huet. D.) and the title of *priest* sometimes is given to laymen at the head of affairs. H.—In this character Nehemias appeared, by order of Artaxerxes: and notwithstanding the obstructions of the enemies of Juda, rebuilt the walls of Jerusalem, and returned after twelve years to court, making a second visit to his own country, a little before the death of the king, whom he probably survived only one year, dying A. 3580, about thirty years after he had been appointed governor. C.—In the two first chapters, we behold his solicitude for the welfare of his country, in the ten following his success, and in the last what abuses he corrected. W.—He renewed the covenant with God, (C. 9 and 10) sent for the sacred fire, and established a library at Jerusalem. 2 Mac. 1:19. 34 and 2:13. H.

2 ESDRAS 1

Ver. 1. *Words*, or transactions written by *Nehemias*. M.—*Helcias*, or Heb. and Sept. “Chelcias.”—*Casleu*, the third of the civil year. 1 Esd. 10:9.—*Year* of Artaxerxes, (C.) after he was associated with his father on the throne; (T.) or rather the death of Xerxes. From this period the seventy weeks of Daniel are dated, (D.) or from the 23rd of Artaxerxes, and the 28th of Xerxes, (T.) as above three years must have been consumed in making preparations for the walls, &c. Josephus xi. 5.—The name of *Nehemias*, “comforter of God,” as well as his being *sent* by a king to *build*, &c. prefigured Jesus Christ, sent by God to comfort and establish his Church. Ven. Bede. W. H.—*Susa*. Heb. “in Susa, the palace,” where the kings of Persia resided in the months of winter, (Athen. xii. 1.) and of spring. Xenoph. Cyr. viii. Curt. v. 8.—Here Darius probably kept his court at other times. Est. 1:2. C.—*Susa* was situated on the river Coaspes, between the provinces of Babylon and Persia. D.

Ver. 2. *Hanani*, a relation, whom *Nehemias* brought back. C. 7:2.—*Came*. Some Latin copies add, “to me,” (Lyran) as if a deputation had been sent; but of this the text is silent. C.

Ver. 3. *Province* of Judea, subject to the Persians, as it was afterwards to the Romans; though, at present, they were allowed to have governors of their own nation. M.—*Reproach*, on account of the surrounding enemies. H.—*Fire*, recently; (M. See 1 Esd. 4:12 and 11:9) or rather by Nabuchodonosor; as the kings of Persia would not suffer the city to be fortified, for fear of a fresh rebellion. Lyran. T.—We find that little progress (C. 2 and 4. C.) had at least been made in the work, though the blame must rather be laid on the enemies of Israel, than on several of the kings of Persia, who seem to have authorized the undertaking, which Cambyses, or Smerdis, had for a time interrupted. They only specify, indeed, that leave was granted to build the *temple*. But they allowed them to erect houses for themselves, which could not have been done to any purpose, among so many enemies, unless they had been defended by some sort of fortifications. H.

Ver. 4. *Days*; about four months, till Nisan. C.

Ver. 6. *They*. Heb. and Sept. “we have sinned.” M.

Ver. 7. *Vanity*. Heb. “we have been corrupted.” Vat. “we have dealt very corruptly.” Prot. H.—The author of the Vulg. has read *e* for *é*. C.—Sept. “we have been very dissolute, *or* weak.”

Ver. 9. *World.* Lit. “of heaven, *or* the sky,” (H.) which seems to the vulgar (C.) to rest upon the horizon. T. See Deut. 30:4.

Ver. 10. *Redeemed*, or liberated from great evils. M.

Ver. 11. *Man*; (*virum*) the great king, (H.) Artaxerxes. C.—*Cup-bearer*; Athersatha. 1 Esd. 2:63 and 2 Esd. 7:65.

2 ESDRAS 2

Ver. 1. *Year.* It seems the Persians began the year with Tizri, since both Casleu (the third) and Nisan (the seventh month of the civil year) fall on the twentieth of the king.—*Wine.* These kings drunk only that of Syria. Strabo xv.—People of distinction were appointed cup-bearers; and even the children of kings did not esteem the office beneath them. Herod. iii. 34. Athen. x. 6. Homer, &c. C.—*I was.* Prot. “I had not been *before-time* sad in his presence.” H.—Heb. lit. “I was not evil.” Sept. “an enemy, *or* stranger.” Arab. “disagreeable.” Syr. “sorrowful.” Sept. also, “there was not another (οὐκ ἦν ἑτερος) present,” C. 5:6. S. Jerom seems not to have read the negation. H.

Ver. 2. *Is not.* Heb. “nothing but sorrow of heart;” (Syr. C. Prot.) or rather, thou art meditating only treason. Sept. “This is nothing but wickedness of heart,” (H.) which often shews itself on the countenance. The king might suspect that he was giving him poison. M.—Hence Nehemias feared, (C.) dreading such suspicions, (H.) and aware lest the company might frustrate his good design, as contrary to the interests of the crown. T.

Ver. 3. *Live*; an usual salutation. Dan. 3:9 and 5:10. So Ælian (var. i. 32.) says, “O king Artaxerxes, mayst thou reign for ever.”—*Father*, v. 5. He knew that the Persians shewed great regard to the dead, (C. T.) whose bodies they sometimes cover with wax, and keep in their house, (Cic. Tusc. i. Alex. Genial iii. 2.) or inter. Herod. i. 140.

Ver. 4. *Heaven*, a fervent ejaculation, in secret, (T.) to touch the king’s heart, (C.) and to enable me to speak in a proper manner. M.

Ver. 6. *And*, &c. In private the queen might dine with her husband, but not in public. Est. 1. C.—*Queen*; probably Esther, if she were married to this king. M.—But this is uncertain. H.—Usher thinks it was Damaschia, mentioned by Ctesias. C.—*Time*, when I should return. Some king eight or ten years, and returned into Judea towards the end of the reign of Artaxerxes. C. 13:6. C.—He perhaps asked permission

to visit Jerusalem for only a short period, at first, but his presence being deemed necessary, he was permitted to continue there as governor full twelve years. M.

Ver. 7. *Over*; give me a guard, (H.) or accompany me to Jerusalem. M.

Ver. 8. *Forest.* Heb. *pordes*, “paradise,” or garden planted with trees. Pliny (v. 23.) mentions a “paradise,” in Coelosyria. Grot.—But Nehemias might petition to be supplied with cedars from Libanus, (T.) as they had been given for the temple. 1 Esd. 3:7. H.—*Tower.* Heb. *bira*, means also “a palace or temple.” It may designate the porch of the temple, which was 120 cubits high; (2 Par. 3:4. C.) though that had been lately repaired by Esdras. M.—Others think the doors of the courts are meant, as they were as strong as those of towers. Vatab.—They were not yet finished. C. 10:9. Many believe that (C.) Nehemias speaks of the royal palace, which had been almost contiguous to the temple, (M.) where he intended to build one for himself, while he should reside in the city. T.—But this might give umbrage to the king. C.—He could not, however, intend his favourite to remain without a suitable palace; and the latter seems to have designed not only to repair that which Solomon had founded, but also to erect another *house* for the governor. H.—*Good hand*; favour, (M.) and powerful aid. H.

Ver. 10. *Horonite*, a native, not (C.) a petty king (Grot.) of Horonaim, in the country of Moab. Jer. 48:3. He must have been very old, if he lived till the temple was built at Garizim: (Josephus and Scaliger) but Petau supposes that there were two of the name.—*Servant*; an officer appointed over the Samaritans, as well as Sanaballat. The Persian monarchs styled all their subjects servants or slaves. C.—*Grieved*. Thus unbelievers repine when any one endeavours to propagate the truth, (H.) or to establish the Church. W.

Ver. 12. *Any man*, at Jerusalem, (v. 16) though he had informed the king, v. 8. H.—*No beast*; that none might be alarmed.

Ver. 13. *Valley of Cedron*, on the east, (C.) or west, near Calvary. M. T.—*Dragon.* Heb. *Tannin*, or “great fish,” which might be kept there, unless the fountain was famous for the appearance of some dragon, or the water proceeded from the mouth of a brazen one. Sept. have read *thanim*, “figs.” The fountain of Siloc might have many names. C.—*Viewed*. Sept. “I walked upon the wall of Jerusalem, which these men are demolishing or clearing away,” &c. H.

Ver. 14. *Aqueduct*, or reservoir, made by Ezechias. 2 Par. 32:30.

Ver. 15. *Torrent* of Cedron, having gone round the city. C.

Ver. 16. *Magistrates.* Sept. “guards.” *Seganim* denotes various officers. C.—*Work*, or to any workmen. H.—None were now employed. T.

Ver. 18. *Hand.* God had manifested his goodness and power, at the court of Persia. W.

Ver. 19. *Arabian* governor. He afterwards accuses Nehemias. C. 6:6. C.

Ver. 20. *Answered.* Sept. “returned them an account (λογον) ... we are his pure servants, and we will build.” H.—*Part*, or business. 1 Esd. 4:4.—*Justice*, or right to the city. C.—You may mind your own affairs. T.—*Remembrance.* It was esteemed a high honour to be a citizen of Jerusalem. Ps. 86:5.

2 ESDRAS 3

Ver. 1. *Priest*, the third since the captivity, son (C.) or brother of Joachim. Lyran.—*Flock-gate*, near which was probably the miraculous pool. John 5:2. But the situation of these gates is not ascertained.—*Sanctified it*, beginning the work (C.) with some religious ceremonies. Junius.—It was designed to protect God’s temple; and therefore, when finished, they dedicated it (W). with solemnity, as they did all the walls. C. 12:27. The like custom is observed on laying the foundation-stone of our temples. H. *Sanctified* may also mean, cleared away the rubbish. Vatab. T.—*Hundred.* Heb. *Mea*.—*Cubits* is not in the original, Sept. or Syriac, (C.) though it seems to be understood. The ancient Jerusalem had twelve principal gates, four east, north, and west. There were none on the south, where Mount Sion lay. T.—The priests and others undertook this work, considering their eternal as well as their temporal inheritance. D.

Ver. 6. *Old gate*, or of the judges, who there assembled. Lyran.

Ver. 7. *For the.* Heb. “for (C. or) unto the throne of the governor on this side of the river.” Prot. H.—These people worked near the palace, which had been built for the Persian governor, who came to administer justice, till the time of Esdras. C. 5:15 and 1 Esd. 7:25. Perhaps the governor of Syria had (H.) assisted the Jews, unless Nehemias himself be meant. M.

Ver. 8. *Goldsmith and perfumer*, are plural in Heb.—*Left*, 400 cubits, (T.) as the wall was not demolished, (M.) having been repaired by

Ozias just before the coming of the Chaldees. 2 Par. 26:9. T.—Heb. “they pushed forward, (repaired, C. *or*) paved, (Du Dieu) *or* fortified Jerusalem unto the broad wall.” Prot.—The Sept. copies vary: some read, they placed, (restored) εθηκα. Complut. But the Rom. edition has, “they left.” D.

Ver. 9. Street. Prot. “of the half part,” (H.) belonging to Benjamin. Sellum was the inspector of that part which fell to the share of Juda, v. 12. C. 4:19. Grotius.—Jerusalem, like all great cities, was divided into parts. C.

Ver. 10. House. Thus he would be induced to do the work more perfectly. M.

Ver. 11. Built. Heb. “repaired the other piece,” or the part of the wall which corresponded with half a division, as in the following v. 12. 15. 24. &c.

Ver. 12. Alohes, “the enchanter,” (C.) as he could perhaps enchant serpents. Grot.—*Daughters*, who forwarded the work, as they had no brothers. M.

Ver. 14. Bethacharam, in the tribe of Benjamin. Jer. 6:1.

Ver. 15. King's garden. This fountain is mentioned, Isai. 8:6. Jo. 9:7.—*Steps.* The place was steep. C. 12:36.

Ver. 16. Labour, by Ezechias, for a reservoir. 2 Par. 32:4.—*Mighty* men of David, (1 Par. 11:10) or the king's guards, (C.) or the garrison. M.

Ver. 17. Ceila, in the tribe of Juda. He inspected the workmen from this place.

Ver. 19. Strong corner, noted for some fortress, tower, (C.) or arsenal. Vatab. D.—Sept. “the ascent connecting the corner.” H.

Ver. 20. Mount Sion. M.—Heb. and Sept. “earnestly repaired;” (H.) being indignant at the negligence of his neighbour, or undertaking his work with zeal. C.

Ver. 22. Plains. Sept. “from Chechar,” retaining the original term *cucar*, which means “a plain.” It lay in the environs of Jerusalem. C. 12:28.—*Of the Jordan*, is not in Heb. &c. C.—They might be natives of that place. Sa. Vat. M.

Ver. 26. Ophel. A very strong tower. See 2 Par. 27:3 and 33:14.—*East* of the great court of the temple, from which it was not remote, as Esdras here harangued the people. C. 12:36 and 3 Esd. 8:1. Out of the

gate was a pond of water, (C.) for the service of the temple. M.

Ver. 28. *Horse-gate*, by which the king's horses were led to water, at the torrent Cedron. It was near the temple and palace. 4 K. 11:16. C.—Some Rabbins assert that people were obliged to alight here, and to go on foot to the temple. Lyran.

Ver. 29–30. *After him*, Semaia; as the Sept. &c. intimate; and not (C.) “after me,” as if Nehemias spoke of himself, as some Heb. copies require. Jun. Grotius.—*Treasury*, or “room.” Pagnin.—*Judgment*. Sept. “Maphekad.” Heb. *mopkod*. Prot. “miphkad,” (H.) may signify “command, review,” &c. We can only guess at the reason of this appellation. C.—Perhaps the cause of the Nathinities were here decided, (M.) as well as those of others. It seems to be the same with the watch-gate, (C. 12:38) and led not out of the city, but into the street of the Nathinities. T.

2 ESDRAS 4

Ver. 2. *Multitude*. Heb. and Sept. “army.” C.—*Silly*. Lit. “feeble.” H.—*Sacrifice*, at the dedication. T.—*Day*, in so short a time, as their present vigorous proceedings seem to promise, notwithstanding their feeble condition, and the paucity of their numbers. H.—But no: we shall have time enough to hinder them, (M.) if the nature of their materials do it not for us. H.—*Raise*. Heb. “revive;” a word used for reparations of walls, &c. C. Delrio, adag. 221.—Sept. “heal.” God's providence did not permit the enemy to rage, till the work was greatly advanced; so infidels laugh at the attempts of your priests to restore religion, which nevertheless flourishes. W.

Ver. 3. *Leap over*. Heb. Sept. &c. “break down.” C.—Bitter sarcasm, which excites the indignation of Nehemias! T.

Ver. 4. *Captivity*. Since they have not learnt to commiserate others. C.

Ver. 5. *Face*. Punish the obstinate. T.—He does not wish that they may continue impenitent. C.—But, on that supposition, he approves of the divine justice, and foretells what will happen. E.—Revenge was equally criminal under the old law, as it is at present. But the servants of God express their approbation (C.) of his inscrutable counsels. The imperative in Heb. is often used for the future tense. H.—*Mocked*. Prot. “provoked *thee* ... before the builders.” Sept. omit most of this and the following verses; having only, “Do not hide *thyself*, with

respect to wickedness.” H.

Ver. 6. *Thereof*, all round; as masons were stationed in different parts, (v. 19) and not barely on one side of the city. C.—Tobias alludes to the present lowness of the walls, v. 3. H.

Ver. 8. *Together*, to the number of 180,000, according to the Jews; who say that they were terrified, at the excommunication pronounced by 300 priests against them, while 300 young men sounded trumpets; and they fled, leaving Nehemias at liberty to continue the work. It is a pity that we have no foundation for this in Scripture. C. See 1 Esd. 4:3. H.—The Samaritans durst not openly attack the Jews, who were under the protection of the Persian monarch. But they endeavoured clandestinely to injure them, (T.) *and to prepare ambushes*. H.

Ver. 10. *Juda*. Some of the Jews, (M.) who were dispirited at the greatness of the work and the threats of the enemy.—*Burdens*. Sept. “of the enemies.” Arab. “the Jews were strengthened, there were many porters, but they could not finish the work.” C.—*Rubbish* to be removed. T.

Ver. 12. *Ten times*, frequently. M.—*Places*, among the Cuthites.—*Whence they*. Prot. “ye return unto us, *they will be upon you*.” Heb. the second person is put for the third, which occurs in the Sept. &c. though they refer it to the enemy. “They come up from all places against us.” H.—De Dieu would translate, “return to us,” cultivate the friendship of Sanaballat; or “return home,” and leave off this work. The sense of the Vulg. is the most easy, and the best. C.

Ver. 13. *Place*. Heb. adds, “below.”—*Round*. Heb. “on the hills.” H.—To remove the apparent contradiction, (C.) Prot. supply, “*and on the higher places*.” Sept. “in lurking holes,” σκεπτινοίς.

Ver. 14. *Remember*. These are the most powerful arguments to encourage an army. H.

Ver. 16. *Their*. Heb. “my servants,” (M.) half of whom only wrought, while the rest stood guard. If we adhere to the Vulg. we must suppose that Nehemias altered his first plan, and ordered almost all to be ready to fight or to labour, as occasion might require, v. 17. C.—*In*. “Over, (H.) or behind all the family of Juda,” (Vatab.) encouraging the people by word, and sometimes by example. T. M.

Ver. 17. *Sword*. Heb. “dart.” C.—The expression seems to be proverbial. So Ovid makes Canacea speak, “My right hand holds the pen, my left the sword;” (H.) while I write, I am on the point of killing myself. C.

Ver. 18. *By me*, when the enemy appeared. M.

Ver. 20. *For us*. Yet we must act with prudence and courage. H.

Ver. 22. *Midst*. Before they had gone home. C.—*Let us*. Prot. “that in the night they may be a guard to us, and labour on the day.” H.

Ver. 23. *Clothes*, even to sleep.—*Only*. Sept. Compl. “man and his arms to the water.” H.—They went armed to fetch water; (Malvenda) or they had their armour and water always at hand. Junius, &c.—Heb. “each kept his dart at the water.” It may have various senses. C.—Prot. agree with the Vulg. “*saving that* every one put them off for washing” (H.) them, or themselves. T.

2 ESDRAS 5

Ver. 1. *Cry*. V. Bede (iii. 21) complains of some pastors who neglect the flock, but exacted revenues. May not the same complaint still be made? W.

Ver. 2. *Very*. Syr. “and our brethren are too numerous” to find meat.—*For*, &c. Heb. Sept. &c. “by force.” Abenezra, &c.—Yet most people explain it in the sense of the Vulg. It was permitted to sell children in extreme distress, Ex. 21:7. Grot. C.

Ver. 3. *Let us*. Prot. “We have mortgaged.”—*Famine*, or “hunger.” H.

Ver. 4. *Let us*. Sept. Mont. “We have borrowed” on usury, contrary to Ex. 22:25. The Jews were still obliged to pay tribute.

Ver. 5. *Brethren*, who are still in captivity, or we are of the same nature as the rich, (C.) who so cruelly oppress us. M.

Ver. 7. *Against them*, as a private rebuke would not suffice. T.

Ver. 8. *Redeemed*, by paying the ransom to the Babylonians, or by using all our endeavours to procure the releasement of our brethren. C.—*For us*. Prot. “or shall they be sold unto us?” H.—A true pastor practises what he preaches to others. W.

Ver. 11. *For them*, to the Persian governors, v. 14. H.—Nehemias remits this pension, which was before paid by the people, and exacted by the rich. Wolphius.—Du Moulin asserts that there is no question of

usury, which the Jews always abhorred, much less of that which the Romans called the 100th, (C.) consisting in the payment of 12 per cent, (T.) or one every month. M.—Heb. “Give back to them,” (H.) that they may enjoy those things.

Ver. 12. *Oath of them.* Priests, in private, (M.) who were not innocent; (T.) or these were witnesses of the oath taken by the rich. Piscator.

Ver. 13. *Lap*, or skirt of my robes. T.—Such figurative actions were very common. Thus a Roman ambassador at Carthage, folding up his garment, said he brought peace or war. Livy 21:18. C.—*Said.* Behold how easily was that effected at Jerusalem, which the Romans could never perfectly bring about, after the most violent riots! T.

Ver. 14. *Not eat*, out of pity for the poor. M.—He was supported by the king, (C.) or by his own patrimony. H. v. 11.

Ver. 16. *Wall*, pleading no exemption, but making my servants work. C.—Though no particular portion was assigned to him, he helped all. T.—*No land*, as I might have done, on advantageous terms. H.—Rare example of disinterestedness! He praises himself without vanity, only to induce others to follow the same course. So Moses, David, S. Paul, and others acted. Num. 12:3. &c.

Ver. 17. *Men*, my brethren, not (C.) Persians. Grot.—*Them*; ambassadors. M.—If Nehemias behaved with such generosity for twelve years, he must have been very rich; or he received a great pension from the king, or voluntary and abundant contributions from the rich.

Ver. 18. *Wines.* This was only produced, in abundance, on extraordinary occasions; for the people of the East do not drink wine at every feast. Eccli. 31:17. C.—*Yearly.* Sept. “Moreover, loaves of extortion I did not seek, because a hard servitude lay upon this people.” H.

Ver. 19. *Good.* A good conscience confidently hopeth for a reward. W.

2 ESDRAS 6

Ver. 2. *Make.* Prot. “meet together.” H.—When the adversaries of faith find themselves unable to suppress it, they offer peace: so when Protestants began, and where they are still weak, they would have

none persecuted for any opinions in religious matters; “but where they are strong they hardly grant toleration to Catholics.” W.—This has been no where more observable than in these islands, where the spirit of persecution has not yet subsided, though banished from most other countries. See Dr. Milner’s 4th let. to a Preb. Debates in Parl. 1810, &c. H.—*Villages*. Most of the Lat. editions, before Sixtus V. read, *in vitulis in campo uno*, (C.) “with sacrifices of calves in some one field.” H.—Perhaps Cephirim, (T.) or *copirim*, “villages,” (H.) may be the name of a place in the plain of *Ono*, (T.) which is styled the *valley of craftsmen*, (C. 11:35. C.) in the tribe of Benjamin, near the Jordan. Adrichomius.—*Mischief*, by taking or killing. M.

Ver. 3. You. This was one, (H.) though not the principal reason which hindered him. It is often adviseable not to seem to suspect any evil.

Ver. 5–6. Letter. Heb. Sept. and Arab. add, “open:” but this word is not in Syriac. The letter might be an order to appear, or might be left open to signify that the bearer was a man of confidence, from whom Nehemias might receive any farther information; unless it was sent in this manner out of contempt.—*Gossem*, the Arabian governor. C. 2:19. C.

Ver. 7. Prophets. This was false; though, no doubt, the true prophets who lived at that time, would promote the laudable undertakings of Nehemias. H.—To counteract their influence, the enemies hired Semaia and Noadiah, v. 10 and 14.—*Together*, that thou mayst clear thyself; (Vatab.) or that we may repress these rumors, lest the king should suspect us of any connivance. The first sense appears to be preferable. Nehemias did not take the information as a piece of civility. C.—The enemies left it ambiguous, whether they would not join their forces with his, in case he meant to revolt. M.

Ver. 9. I. Heb. “Now, *O Lord*, strengthen my hands; (Jun. &c.) or, “now strengthening my hands, (C.) *I went*,” &c. Sept. &c. agree with the Vulg. H.

Ver. 10. Went, being invited. T.—*Semaia*, of the twenty-third course of priests. 1 Par. 24:18. M.—*Privately*. Heb. “who was shut up,” like a recluse, (H.) to deceive the people, by the appearance of superior sanctity, and by an imitation of the true prophets. C.—Some translate *hatsur*, “bound by vow,” (1 K. 21:7) to protect the governor; (Malvenda) but this seems too far-fetched. C.

Ver. 11. Should. Lit. “Does one like me retire *from his post*? And who like me shall enter the temple and live?” H.—It is unlawful for a layman to flee into the part of the temple assigned to the priests. Yet

into this he had been invited, as the court of Israel was not perhaps yet secured. Those who suppose that Nehemias was a priest, say (C.) that he refused to flee, lest he should intimidate the people by his cowardly departure. T. M.—Semaia might also have a design upon his life, when they should be alone.

Ver. 12. *Understood*, by the nature of the suggestion, and the manner in which he heard the refusal. Aggeus, or some of the true prophets, might also inform him, (C.) or a supernatural light irradiated his mind, unless human sagacity sufficed. T. M.

Ver. 13. *Sin*, by taking any false step, so as to offend the people.

Ver. 14. *Prophet*. Heb. “the prophetess.” C.—Prot. “My God, think thou upon Tobiah, ... and on the prophetess Noadiah.”

Ver. 15. *Elul*, the last of the civil year, corresponding with our August and September, when the walls were dedicated. C. 12:27.—*Days*. Josephus (xi. 5.) says, “two years and three (Greek four) months” (H.) had been spent in perfecting the work. Cajet.—Others date from the reception of the letter, v. 5. Vatab.—But the work only lasted the time here specified, as the materials were at hand, and some of the walls were standing, while the rocks defended other parts; and the city was not then so large as it was afterwards. C.—The whole people wrought almost day and night, and Nehemias encouraged them with all his power. T.—Thus Alexander the Great built the walls of New Alexandria, on the Tanais, 60 stadia, or near 6000 paces (C.) long, in less than twenty days; (T.) and Cæsar perfected other works, before Alise, &c. with equal expedition. Bel. Gal. 1. and vii.—The Romans, at the last siege of Jerusalem, surrounded the city with a wall 5000 paces long, and with thirteen towers, in three days. Jos. Bel. vi. 13. C.

Ver. 18. *Mosollam*, one of the builders. C. 3:4. M.—These two powerful men had consequently acted contrary to the laws of God, and the covenant of Esdras, with respect to marriages. They might fear the resentment of the zealous governor. Dangers from *false brethren*, (2 Cor. 11:26) wars without, and fears within, generally assail the servants of God. H.

2 ESDRAS 7

Ver. 2. *House*: “the citadel;” (Tigurin) “palace.” Vatab.—The Sept. retain the original, *Beria*, (H.) which signifies *a palace*, (Pagnin)

concerning which Nehemias had spoken. C. 2:8. M.—But as it was not yet built, *the house*, being placed alone, more properly signifies the temple. We read of Zacharias and Jehiel, who occupied the same post (C.) as Hananias. 2 Par. 35:8. H.—He was next to Eliasib, the high priest. C.

Ver. 3. *Sun.* Lit. “the heat of the sun,” or perfect daylight. H.—*They.* Syr. and Arab. “while it was still day,” (C.) or the sun shone. Before dusk the gates were shut, to prevent any improper person from entering. H.—*House*, on the walls. C.—These things protect a city; as grace a guard over the senses, and watchfulness do the soul. W.

Ver. 4. *Not built*, sufficient for so great a multitude. C.—They lodged under tents, or in huts. H.

Ver. 5. *Heart*, inspired me to provide inhabitants for the city, as was afterwards done by lot. C. 11. T.—*Written.* Hence it seems evident that Nehemias here only transcribes this ancient record, of those who came under Zorobabel, and consequently this chapter sought to agree with 1 Esd. 2. as well as with 3 Esd. 5:9, (H.) which is now strangely corrupted; so that it can throw no light upon the matter. C.—Some think that various catalogues were taken, at Babylon, at the first coming to Jerusalem, (M.) and at the dedication of the temple; (T.) and that Nehemias refer to a different one from that of Esdras. Sa. Lucas. T.—Others suppose that changes were introduced, as the families were increased or diminished, in the time of Nehemias; (T.) who, therefore, judged it necessary to write a fresh catalogue, but only adjusted the old one to the present circumstances, including probably the names of those who had returned with Esdras, or with himself. C.—This seems contrary to the text, *a book of*, &c. and it would perhaps be as well to allow that the variations arise from transcribers, as all allow that many of the names and numbers are corrupted. H.—The similarity of Hebrew letters for different numbers might easily occasion this; as we cannot suppose but Esdras would be able to give the total of sixty particular sums. Watson, let. 5.

Ver. 33. *Other Nebo.* We find no first mentioned; but in the ancient Latin edition, Nebo occurred instead of Geba, v. 30. See 1 Esd. 2:29. Sept. and Arab. omit, “the other.” This Nebo may be Nob, or Nobe, in the tribe of Benjamin. C.

Ver. 43. *The sons*; or, “who were the sons (*filiorum*) of Oduia.” H.

Ver. 65. *Athersatha*; Nehemias, (C.) as he is called in Chaldee. 1 Esd. 2:63. M.

Ver. 68. *Their.* Heb. Rom. Sept. Syr. and Arab. omit this verse; but it is found in the Alex. Sept. and even in the Rab. Bible, printed at Venice, 1564, as well as in the 1st and 3rd Esdras, (C.) and it is inserted by Protestants. H.

Ver. 69. *Hitherto.* This is not in the original, or in the other versions. It is inserted in the margin of some Lat. MSS. and entirely omitted in others of great authority. The gloss might have been placed after v. 64. C.—Yet some of the following verses seem also to be copied from 1 Esdras. H.—S. Jerom informs us from what sources the work was compiled, which is all declared canonical by the Church, (W.) whether written by Esdras or by Nehemias. H.

Ver. 70. *Athersatha;* that is, Nehemias, as appears from C. 8:9. Either that he was so called at the court of the king of Persia, where he was cup-bearer, or that, as some think, this name signifies *governor*; and he was at that time governor of Judea. Ch.—Rom. Sept. insinuates that the princes gave these things “to Nehemias.” C.—Alex. Sept. “They gave for the work, unto Athersatha.”—Prot. “The Tirshatha gave,” &c. H.—*Thersa* means, “he fed,” and *satha*, “he caused to drink.” T.—The A, at the beginning, is only the article. H.

2 ESDRAS 8

Ver. 1. *Were in,* or had been at home, (H.) after the dedication of the walls, (C.) till they assembled (H.) at the beginning of the civil year, on the feast of trumpets, which was a day of rejoicing, (v. 9. Num. 29:1) the festival of the new moon. Riberia. M.—*Gate*, near the temple. C. 3:26. C.—*Moses*; the pentateuch. M.—He is not desired to restore what was lost. T.—As many copies had been preserved by the prophets, which Esdras revised. W.

Ver. 2. *Women*, who were in a separate place.—*Understand*, being come to the use of reason. C.

Ver. 3. *In plainly.* Prot. “therein, before the street.” H.—Esdras probably read select pieces from Leviticus, &c. but principally from Deuteronomy. M.

Ver. 4. *Step.* Heb. “wooden tower.” C.—Prot. “pulpit,” (H.) made in the form of a cup,” (C.) like the *cior*, or tribune of Solomon. 2 Par. 6:13.—*Mosollam.* We should imagine that this was not the person who had given his daughter in marriage to the son of Tobias. C. 6:18. H.

Ver. 5. *Stood*, out of respect, as we do while the gospel is read. See Num. 23:18. C.

Ver. 8. *Understood*, by those who were near enough, and were skilled in Heb. (H.) though many began to forget that language; (C. 13:24) and for their benefit, an explanation was given in Chaldee, (v. 9.; Calmet) or Syriac, the vulgar tongue after the captivity. Pure Hebrew was still retained in the public liturgy. T.—Thus the Catholic Church retains the use of the language first use in the conversion of the respective people, whether Greek, Latin, &c. while she takes care to explain to the people what is necessary, in their own language. Any change might be attended with more serious inconveniences than benefit. Our Saviour never blamed this practice, which subsisted among the Jews in his time, no more than that which obliged the people to keep *without*, while the priest offered incense, &c. Luke 1:10. 21.—*And plainly*. Prot. “and gave the sense, and caused *them* to understand the reading,” as much as they were able, though many would, no doubt, still find difficulties, as we at present. H.

Ver. 9. *Interpreted*. S. Jerom renders the same term, *made silence*, (v. 7) as it was the office of the Levites to keep the people in awe, v. 11. C.—Prot. “taught.” They had also (H.) to instruct. 1 Esd. 8:16. M.—*Weep*. The Jews had only one feast for mourning, the day of expiation. On all the rest, a holy joy was commended. For the same reason, the Church does not fast on such days. C.—*Law*, reflecting on the threats denounced against transgressors, which they had so lately witnessed. T.

Ver. 10. *Wine*. Heb. and Sept. “things.” Syr. and Arab. have simply, “drink.”—*Portions*. The Greeks styled them, μερίδες; and the Latins, *sportulæ*. The custom prevailed not only among the Jews, (Est. 9:19) but also among Christians and pagans. Moses frequently exhorts the people to invite the poor; (Deut. 16:14) and S. Paul blames the rich Corinthians, for giving no part of their feast to them. 1 Cor. 11:21.—*Strength*. By this holy joy, we shall be encouraged to perform all our duties. C.—Sept. “Be not downcast, because he (the Lord) is our strength.” H.

Ver. 13. *Law*, concerning some difficulties, particularly the manner of keeping the ensuing festival. T.—Thus Christ explained to his disciples what he had spoken to the people. H.

Ver. 15. *And that*. This is not expressed in the law, though it was probably practised. C.—Some translate, “And they proclaimed,” &c. Vatable.—*Beautiful*. Lit. “very or most beautiful.” H.—Heb. “of oily wood.” Sept. “cypress.” Syr. “nut-tree.” Others understand the pine,

(Pagnin) balm, (Mariana) citron, (H.) or any other species of branches, which might then be used. C. T.

Ver. 16. *House*, which was flat. H.—The tents might be erected in any place; in the open air. T.

Ver. 17. *Done so*, with such alacrity, though they had displayed more magnificence. See the meaning of similar expressions, 4 K. 23:22. C.

Ver. 18. *Assembly*. Lit. “the collect.” H.—Heb. “the day of retention;” the people being kept at the temple. C.—Sept. “the dismissal;” as they were afterwards permitted to depart. H.—See Lev. 23:26.—It was probably on this occasion, that the sacred fire was found again; (2 Mac. 1:18. C.) and also the ark, the tabernacle, and the altar of incense, which had been hidden by Jeremias. 2 Mac. 2:4. Torniel, A. 3610. Cano, &c.—But this is not so certain. H. C. Diss.

2 ESDRAS 9

Ver. 1. *Month*; Tizri, the day after they had sent away those women, (C.) whose company now covered them with confusion. H.—They were moved to compunction, by the hearing of the law, read by Esdras. M.

Ver. 2. *Stranger*; idolatrous women. H.—True repentance requires the works of mortification, and particularly the removal of all occasions of sin and disorderly pleasures. W.—The reformation had been commenced under Esdras, but some had relapsed. 1 Esd. 10:3. C.—The true born Israelites would have no society with the sons of infidels. T.—*Fathers*, that they might not be punished for them. Ex. 20:5. C.

Ver. 3. *Stand*, to hear the law, out of reverence; (M.) or the Levites ascended the pulpit to read, *four times in the day*. T.—After each lecture psalms were sung, (C.) to praise God, and to declare the sins of the people, and their sincere repentance. H.—On days of mourning, the Jews assembled four times to pray, and thrice on other days, by the institution of Esdras. Maimonides. See Acts 3:1.—On their fasts, they refrained from all meat, as well as from work, spending their time in prayer. They began at the first hour, and continued their exercises of devotion till the third, when they recommenced for other three hours. They did the like at the sixth and ninth hours; hearing the law, then prostrating themselves to confess their sins. Afterwards they rose to join with the Levites in praising the Lord. C.

Ver. 4. *Step*, erected by Esdras. C. 8:4.—*Josue*, &c. These Levites are mentioned again, (v. 5) with some variation. Bani is called Bonni; Sebania, is Hasebnia. C.—Perhaps some of them might be different, as there seems to be no reason for thus changing their names so soon. There are eight persons in both places. Sept. have, “Jesus and the sons (*Bani*) of Kadmiel, Sachania, son of Sarabaia, the sons of Chanani, &c.; (5.) and the Levites, Jesus and Kadmiel said, Arise, &c. (6.) and Esdras said, Thou,” &c. H.

Ver. 5. *To eternity*. Existing. Sa.—Bless him continually. M.—Let one generation after another praise his holy name. H.

Ver. 6. *Of heavens*. The highest, (C.) and most glorious (H.) residence of the Eternal.—*Host*. Stars (C.) and angels, (M.) which are like his guards.—*Life*, or being. If the Levites had adopted the sentiments of the Persians, that the stars were animated, this does not prove the truth of that opinion, which has nevertheless been maintained by many. Gen. 1:18. C.—The expression is used for preserving, (Ps. 40:3. M.) re-establishing, &c. C. 4:2. C.

Ver. 7. *The fire of the Chaldees*. The city of *Ur*, in Chaldea, the name of which signifies *fire*. Or out of the fire of tribulations and temptations, to which he was there exposed. The ancient Rabbins understood this literally, affirming that Abraham was cast into the fire by the idolaters, and brought out by a miracle without any hurt. Ch.—The Chaldees adored fire, (S. Jer. q. Heb. in Gen. xi. 31) and the Persians probably imitated them. Strabo xv.—The emperor Heraclius destroyed their *Pyreia*. Suidas.—S. Jerom translates *Ur of the Chaldees*, in all other places. Amama.—Sept. “the country of,” &c. C.—It is supposed that he sacred fire preserved in this city, gave name to it, (*Ur*, “fire,”) as Heliopolis was so called, from the particular worship of “the sun.” H.—*Abraham*, to imply some mystery. Gen. 17. W.—See Isai. 43:27.

Ver. 10. *A name*, Glorious, (M.) and to be feared by all. Ex. 14.

Ver. 14. *Sabbath*. Which it seems had not been observed by them before, (Ex. 16:23. C.) at least not with such exactitude. H.

Ver. 15. *Hand*. Promising with an oath, (Gen. 14:22. M. and 22:16. C.) or displaying thy power. H.

Ver. 17. Their *head*. Or appointed a leader instead of Moses, (Num. 14:4. M.) or an idol. Ex. 32:1. Sept. “they gave a beginning, or a chief to return.” Syr. “their heart returned to their crimes.” C.—Prot. “and tin their rebellion appointed a captain to,” &c. They turned their back upon the promised land, and set their faces to return into Egypt. H.—

Sinners are not deprived of free-will. W.

Ver. 18. *Blasphemies.* By attributing the perfections of God to a senseless idol. Prot. follow the Sept. “provocations.” *Neatsoth* (H.) properly implies words of an insulting nature. C.

Ver. 20. *Spirit.* The conducting angel. M.—God enlightened and moved the hearts of the people, by his grace; which he gave in abundance to Moses. C.

Ver. 21. *Worn.* So as to be sore, (H.) or without shoes. M. See Deut. 8:4. C.—Prot. “their feet swelled not.”

Ver. 22. *Lots.* Heb. “them (the Chanaanites, or as it is more commonly understood, the Israelites,) into corners.” C.—Sept. “by lot they possessed,” &c. H.—*Sehon* was *king of Hesebon*. Num. 21:26. C.

Ver. 24. *Land.* From which most of their fathers were excluded by death.

Ver. 25. *Goodness.* Prosperity was their ruin, (H.) as Moses had foretold. Deut. 32:15. C.—“Empire is easily retained by the same arts by which it was procured: but when idleness takes the place of industry, when lust and pride banish continence and equity, fortune is changed with manners.” Sallust, Grot.

Ver. 26. *Earnestly.* Lit. “called to witness” (H.) themselves, (Jos. 24:21) or heaven and earth. Deut. 4:26 and 30:19. C.—*Blasphemies.* See v. 18. M.

Ver. 27. *Saviours.* Josue, (C.) and more particularly the judges, (M.) David, &c. C.

Ver. 28. *Rest* from their enemies. H.—The interval between their relapses was very short. C.

Ver. 29. *Shoulder.* Slipping from under the burden of the law. H.—It seems this and the following verses chiefly regard the ten tribes, which proudly rebelled against Juda, (C.) and against the Lord. H.

Ver. 30. *Years,* 254; during which time God had not ceased to recall his people to a sense of their duty, but all in vain.

Ver. 32. *Labour.* Receive it in satisfaction. C.—Heb. “let not all the trouble seem little before thee;” as if it were not enough to appease thy anger, when borne with proper dispositions and faith. H.—*Assur*. Thelathphalassar, who led some of the tribes into captivity, as Salmanasar did the rest. During this period, the whole nation was

involved in misery, (C.) from which they had not been liberated even when the author wrote, v. 36. H. 1 Par. 5:26. M.

Ver. 33. *Truth*, fulfilled thy promises. We have broken the covenant.

Ver. 36. *In it*. Tributary to Persia. C. 5:4 and 1 Esd. 7:24 and 9:9. C.

Ver. 37. *Tribulation*. As we cannot enjoy the fruits, being so heavily taxed, and obliged to work in person for the king of a foreign country. C.

Ver. 38. *Because*. Or “considering all these things,” as chastisements due to our transgressions, we are resolved now to reform our conduct, (H.) and to comply more exactly with the covenant, which we will now solemnly renew. A copy was probably deposited in the temple, signed by the princes, (C.) in the name of all. H.—Malachy (1:4) seems to allude to this covenant. C.

2 ESDRAS 10

Ver. 1. *Athersatha*. Heb. *hatirshatha*. Prot. “the tirshatha,” cup-bearer, or governor, highly (H.) “privileged” and honoured by Artaxerxes. W.—Heb. “And over those who were sealed, (C. Sept. *or* who sealed *the deed*. H.) Nehemias, the cup-bearer.” Esdras, Eliasib, &c. were also princes. C.—It is not easy to account for the omission of their names. M.—They may be designated by different titles. An aristocracy, mixed with oligarchy, was the present form of government. The advice of the ancients, and of the people, was taken. C.—*Hachelai*, is less properly styled Helchias; (C. 1:1) where the Sept. read Chelchias, or Achalia, (Heb. *chacala*) as well as here.

Ver. 8. *Priests*. All, at least after Nehemias. H.

Ver. 14. *Pharos*. Many of these are mentioned as returning from Babylon. C. 7:8. 11. &c.

Ver. 28. *Lands*. Idolaters, (H.) namely, the proselytes. M.—*Daughters*. These did not all subscribe in person, but by the hands of the intelligent, and chief men, (v. 29) or, (C.) as the Sept. seem to understand, these went through the different ranks of the people, and received their oaths. E. M.

Ver. 29. *Understand*. Heb. *mebin*, “the teachers,” or Levites. 1 Esd. 8:16. M.—*Promising*. Heb. “clave to their brethren;” and they promised

with a curse to *transgressors*, and with an oath to walk, &c. H.

Ver. 30. *And.* In all covenants, the articles which have been chiefly broken, are specified. W.

Ver. 31. *Holy day.* The contrary practice is therefore sinful. H.—*Year.* Not cultivating the land. Lev. 25:4.—*Hand.* No debts were to be demanded. Deut. 15:1. M.

Ver. 32. *Third part.* About 9*d.* (H.) on account of the poverty of the people. C.—They afterwards paid half a sicle, or 1*s.* 2*d.* conformably to the law. Ex. 30:13. Mat. 17:23. H.—Before the captivity, the kings of Juda provided sacrifices, (2 Par. 31:3) and after, the Persian monarchs supplied what was requisite, in favour of Zorababel and Esdras. C. 6:8 and 7:21. But these grants had been recalled, or were not well executed.

Ver. 34. *Wood.* The Nathinites had performed this office till the captivity. But not their numbers were too small. C.—The people therefore brought the wood. The Levites, with the Nathinites, carried it into the temple, and the priests laid it upon the altars; all being regulated by lots. Lyran.—Hence the feast called *Xylophoria*, was instituted about the month of August, as we may gather from Josephus. The Rabbins say that the priests cut the wood, from March till the 15th of July.

Ver. 35. *Every tree*, of seven species; the pear, apple, fig, apricot, olive, palm, and vine trees; besides wheat, legumes, &c. C.—For three years the fruit was deemed unclean. Lev. 19:23. M.

Ver. 37. *Meats.* Heb. “paste.” Num. 15:20. C. and 23:17.—*Ground*, or the produce. M.

Ver. 38. *With.* To observe that all is done according to the law. Num. 18:26. C.

2 ESDRAS 11

Ver. 1. *Lots.* Those who had a mind to fix their abode at Jerusalem, received every encouragement. But some were compelled, that the city might regain its ancient splendour, and become the bulwark of the nation. Josephus (xi. 5.) says, that Nehemias built at his own expense houses for the priest and Levites, who chose to reside there.

Ver. 2. Blessed. Applauding their zeal and disinterestedness, as the city was yet only a heap of ruins. C.—Some from the other ten tribes returned; but the transactions of three tribes are more particularly noticed. V. Bede. W.

Ver. 3. Solomon. See 1 Esdras 2:55 and 1 Par. 9:2.

Ver. 4. Benjamin, as well as of Ephraim and Manasses. 1 Par. 9:3. The difference between this last record and the present, arises from Nehemias including many who returned with Esdras and with himself. C.

Ver. 5. Silonite. Of the son of Sela,. 1 Par. 9:5. T.

Ver. 9. Second. Vicegerent of Joel, (C.) or commander of a second part of the city. Syr.

Ver. 11. Achitob had the inspection over the Levites and treasures. Eliasib was then pontiff. C.

Ver. 13. Amassai. Or (1 Par. 9:12.) *Maasai, the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamoth, the son of Emmer.*

Ver. 14. The mighty, for riches and power; on which account this family was conspicuous.

Ver. 15. Semeia. The ancient Latin MSS. read Sebenia. Martinay.

Ver. 16. Outward. For repairs of the temple, cultivation of the lands given by vow; also to buy provisions, sacred vestments, &c.

Ver. 17. Praise. Master of music. C.—Heb. “chief to begin the thanksgiving in prayer.” Syr. “leader of the Jews in prayer.” H.

Ver. 21. Gaspha, were chiefs of the *Nathinites*. C.—Heb. “over the,” &c. Ophel was their place of residence. C. 3:26.

Ver. 22. Overseer. Lit. “bishop.” Heb. *pekid*, which has the same meaning. H.—Christians styled him who was at the head, bishop; as the Athenians did their chief justice. Grot. E. C.

Ver. 23. King's. David's, (C. 12:24,) or perhaps the Persian monarch, who had appointed a maintenance for the priests, &c. 1 Esd. 6 and 7. C.—*Order.* Heb. “that a certain portion should be for the singers, due for every day.” Prot.

Ver. 24. People. They addressed themselves to him, (H.) and he gave an exact account to the king (C.) of Persia. M.

Ver. 25. *The houses.* Heb. “and for the dwellings, (C.) or villages.” Pagnin. M.—*Villages.* Lit. “daughters,” which is often used in this sense. H.

Ver. 26. *Jesue.* This, and many of the other critics, had changed names, or were not built in the time of Josue. C.

Ver. 30. *Bersabee.* The southern extremity of Juda, (M.) *unto the valley* on the east of Jerusalem. Adric. 186.

Ver. 34–35. *Lod.* Built by Samad. 1 Par. 8:12. It is called Lod-Hadid. C. 7:37.—*Ono* had the same founder, and stood in the valley of craftsmen. C. 6:2, and 1 Par. 4:14.

Ver. 36. *Portions.* The Levites dwelt in the cities assigned to these two tribes. C.

2 ESDRAS 12

Ver. 1. *Priests.* But not all, as some are omitted. See v. 7. 22, &c.—*Josue*, or *Jesus*, the high priest.—*Esdras*, the famous scribe, who is supposed to have returned to Babylon, and to have been living under Nehemias, who came to Jerusalem 81 years after Zorobabel. If, therefore, Esdras was only 20 years old at the former period, he must have lived above 100 years, (C.) which is not improbable. Lyran. T. &c.—He returned again with many of his countrymen, by the king’s leave. W.

Ver. 7. *Chief.* Heads of the 24 great families. 1 Par. 24:18.

Ver. 8. *Hymns.* To preside over the bands. C. 11:17. C.

Ver. 9. *Office.* Heb. “in the watches,” each in his turn, (Vatab.) “daily.” Sept. M.

Ver. 10. *Joacim.* These are some of the successors of Josue, (M.) who were high priests till the time of Jeddoa, or Jaddus. W.

Ver. 11. *Jonathan*, is called *Johan*an by S. Jerom, (in Dan.) *Josephus*, &c.—*Jeddoa.* The *Jaddus*, who went to meet Alexander, in his pontifical attire, and was graciously received by him; as the monarch revered in his person the God of the Hebrews, who had formerly appeared to him in this manner, to encourage him to undertake the conquests of Asia. Josephus xi. 8.—Some think that the names of Jonathan and Jeddoa, and the v. 22, 23, and 24, have been inserted

since the time of Nehemias; as he must have lived 140 years, to see the conquests of Alexander. T. Petau. N. Alex. T. 2 Dis. 7.—He could not be less than 20, when he returned in 3550. Jaddus met Alexander in 3672; consequently, at that time, Nehemias was 142 years old. But if he died at the commencement of the reign of Darius Codomannus 3668, he would still be 138. C.—Yet this longevity is by no means incredible, v. 1. C. 13:28. H.—Usher (A. 3602) maintains that Johanan was pontiff under Memnon.

Ver. 12. *Saraia* had given his name to one of the principal families, at the head of which was *Maraia*, at this time. The Latin MSS. Sept. and Syr. style him *Amaria*.

Ver. 17. *Phelti* was chief of two families, (C.) or perhaps the name of the head of Miamin (H.) is lost. Vatable.—*And*, is not in Heb. “of Miniamin, of Moadiah, Pittai,” Prot. H.

Ver. 19. *Jodaia*. The same name is written *Idaia*, v. 6, and 21.

Ver. 22. *Persian*. Surnamed Codomannus, (H.) Condomanus, (Grot. C.) or Natus, under whom Jaddus was born, though he was pontiff under the former. Usher, A. 3553.

Ver. 23. *Chronicles*. Not those which are now extant: but some records which regarded the families of the priests. See 1 Esd. 2:61.—*The son*, or grandson of *Eliasib*. The author refers to others records, v. 26. C.

Ver. 24. *Order*. Heb. “ward over-against ward.” One company kept guard while another retired. M.

Ver. 25. *Entrances*. These are not distinctly mentioned before. See 1 Par. 26:15. 17. Ezec. 40:8. C.—Sept. have only, after *order*, or him, v. 25. “When I assembled the door-keepers, (v. 26,) in the days of Joakeim.” H.

Ver. 26. *Scribe*. Could these records have any greater authority than Nehemias himself? It seems, therefore, that this had been added by a later hand, whose testimony is perfectly authentic and inspired. C.—Nehemias might also refer to some records which he, or some other, had drawn up. H.

Ver. 27. *Wall*. Some time before, (Usher. C.) or now, when the houses were completed. V. Bede. T.—*Places*, for greater solemnity. The ancients deemed “the walls and gates sacred things, the property of no man.” Justinian, l. sacra loca.—Ovid describes the superstitious rites, with which the Romans laid the foundations of their cities, on some lucky day.

Ver. 30. *Were purified* first, that they might purify the rest. H.—Priests were obliged to abstain from wine, and from their wives, while they were on duty. See 2 Par. 29:34, and 35:2, &c. Levites were to wash their garments. Lev. 8:21. All lepers, &c. required a certain purification, ib. v. 2. 6 and Num. 19:16. Care was taken that no dead body was found on the *walls*. These were probably sprinkled with water, &c. like the tabernacle. Lev. 8:11.

Ver. 31. *Choirs*. This is not expressed in Heb. and Sept. but must be understood. Prot. “great *companies of them that gave thanks. Whereof one went.*” H.—The princes led the way, then the priests sounded the trumpets, (Num. 10:8) the Levites sung, and were followed by the people. All were divided into two equal parts, and went round half the city. C.—They set out from the *dunghill-gate*, on the west, and proceeded to the watch-gate, on the east, v. 38. M.

Ver. 35. *Esdras*, mentioned v. 33, was the chief personage, at the head of this company. H.

Ver. 37. *And*, &c. Prot. “And the other *company of them that gave thanks.*”—*And upon*. Heb. “beyond.” This company (H.) proceeded northward. C.

Ver. 38. *Watch-gate*. Syr. and Arab. “great gate,” by which they came down.

Ver. 42. *Great*. Numerous, or victims of a large size, oxen, &c.

Ver. 43. *Thanksgiving*. S. Jerom, Sept. and Syr. have read in a different manner from the present Heb. (C.) which has, “for the tithes to gather into them out of the fields of the cities, the portions of (or by) the law assigned to the priests, &c. *Tora*, “law,” has been read, *toda*, “thanksgiving,” by S. Jerom; and *sarim*, “princes,” has been substituted for *sadim*, “fields.” H.—The Syriac admits the second reading. C.—Sept. omit the first entirely. “For the tithes, and for the collections in them, *brought* to the princes of the cities, *being* the portions for the priests,” &c. H.

Ver. 44. *Expiation*. Or the legal purifications, (M.) when necessary. H.

Ver. 45. *Asaph* was master of music in the reign of David. M.

Ver. 46. *Sanctified*. That is, they gave them that which by the law was set aside, and sanctified for their use. Ch.—The Levites paid a tithe to the priests, (C. 10:38 and Num. 18:26. C.) as the people did to them.

2 ESDRAS 13

Ver. 1. *That day*, is often used for an indefinite time. H.—It is not probable that all this happened when the walls were dedicated. After that event, Nehemias rather went to court, and remained there about ten years. During his absence, many abuses crept in, which he endeavoured to remedy, (v. 7) perhaps on the solemn *day* of tabernacles, when the law had been read.—*Ever*, (Deut. 23:3) so as to marry. C.

Ver. 3. *Stranger*. Heb. *hereb*, “mixture,” (H.) infidel women and their offspring.

Ver. 4. *Over this things*, &c. Or, he was faulty in this thing, or in this kind. Ch.—He was the source of all this evil. Heb. “and before this Eliasib,” &c. It is probable that he was a different person from the high priest, (Usher) who had married his grandson to the daughter of Sanaballat, the intimate friend of Tobias. C.—The latter was a persecutor, and prefigured heretics, as Nehemias did our Saviour, who drove traffickers out of the temple. V. Bede in Esd. L. iii. 19. W.

Ver. 5. *He*. Eliasib, or Tobias. The original is also ambiguous. Eliasib probably permitted Tobias to furnish himself apartments in the temple, where, by law, he was not allowed to enter. Hence the priests, being deprived of their support, were forced to retire. C.—Tobias rented the apartments, and was steward of the priests’ revenues. T.

Ver. 6. *Days*. Prefixed (C. 2:6.) *I asked*. Heb. “was required *to attend* by the king,” for about ten years. After which period, I returned and found such disorders. Some believe that Nehemias had been at Babylon, a long while before the 32d year of the king.

Ver. 8. *And I*. Nehemias acted as governor, and performed the duty which the high priest neglected. C.

Ver. 9. *Storehouses*, which had been profaned by the presence of a pagan. M.—*Sacrifice*. Heb. *mincha*, “offerings of flour, fruits, and liquors,” which were kept in the storehouses, as well as *frankincense*. Eliasib had caused these things to be removed, to make place for Tobias. C.

Ver. 10. *Country*. Heb. “field,” that he might cultivate it, (H.) and get

food. M.

Ver. 11. *Pleaded.* Accusing them of treachery, in not opposing the wicked attempt.—*Have we.* He placed himself in the number of the guilty, in order to soften the reproach. Sept. &c. C.—“Why is the house of God forsaken?” Prot.

Ver. 14. *And his.* Heb. “its offices,” and for the good of the sacred ministers. H.

Ver. 15. *Treading.* Syr. and Arab. “travelling.”

Ver. 16. *Tyrians.* Who had established themselves there, for the sake of commerce, though the chosen people ought to have kept them at a great distance, for fear of seduction. C.

Ver. 18. *Fathers.* Though warned by Jeremias, 17:21. M.

Ver. 19. *At rest.* People travelling no longer. C.—Heb. “shaded, or in the dark.” Before Friday night on, the sabbath commenced, and then the gates were shut. H.—*On the.* Heb. “before the sabbath.” M.

Ver. 21. *On you.* To punish you, (C.) for thus endeavouring to tempt the people. H.

Ver. 22. *Gates.* The Levites would more conscientiously discharge their duty, (M.) and restrain the people, so that they might keep the day holy. H.

Ver. 23. *Azotus.* In the country of the Philistines.

Ver. 24. *Half.* In the same family, some spoke the Philistine (Vatable) or Phenician language: others the Hebrew; which, though it resembled the other very much, was still sufficiently distinct to be noticed. The children might also speak a jargon, composed of both languages. It is probable that, at this time, many of the common people spoke the Chaldee language, so that it was necessary to interpret pure Hebrew to them. C. 8:8.

Ver. 25. *Curse,* or excommunicated *them,* (C.) the guilty parents. H.—*Shaved.* Heb. and Sept. “plucked off their hair,” by the roots, for greater torment. Sometimes quicklime was then sprinkled on the head, (C.) as adulterers were treated at Athens. Schol. Aristoph.—King Artaxerxes changed this punishment, and ordered that his officers should be forbidden to wear the tiara instead. Domitian caused the hair and beard of Apollonius to be shaven. Philost. iii. 14. C.—*That they.* Heb. “Ye shall not,” &c.

Ver. 27. Also be. Heb. “hearken unto you;” (Prot. H.) or “Have ye not heard the evils which fell upon our fathers (C.) for doing all?” &c. H.

Ver. 28. *One.* Manasses, brother of Jaddus. Joseph. xi. 8.—*Sanaballet*, noted for his enmity towards the Jews. C. 6:1. He obtained leave of Alexander to build the famous temple on Garizim, for this son-in-law. He must have been 150 yeas old when Alexander laid siege to Tyre, A. 3672. Esdras and Nehemias were noted for their great age. Yet some would suppose that there were tow of the name of Sanaballet; and Josephus says that the one in question was appointed governor of Samaria by Darius, the last king of the Persians. This opinion is adopted by Usher, A. 3972. T. &c.—But there is still a difficulty to know whether it be necessary. C.—*From me.* In revenge he set up an opposition altar. H.—He had contracted a marriage, which was unlawful for all, and entailed degradation upon priests.

Ver. 31. *Wood.* Conformably to the regulations mentioned, C. 10:34. C.—*Good.* A just man may confidently beg for a reward. W.—*Amen*, is not found in Heb. &c. The Holy Spirit records the praises of Nehemias. Eccli. 49:15. His political and moral virtues must ever assign him an exalted rank among the true Israelites. Like Jesus Christ, he rebuilt Jerusalem, reformed the nation, was the mediator of a new covenant, defended the rights of the priesthood and of all the people. C.

APOCRYPHA

The third and fourth Books of Esdras, and the prayer of Manasses, (W.) are found in many Latin Bibles, (H.) and translated in that of Douay, (W.) as works of dubious authority. Calmet also inserts the third and fourth books of Machabees. H.—Protestants class under the same head the books of Tobias, Judith, Wisdom, Ecclesiasticus, and Machabees, (W.) with Baruch, and parts of Esther and Daniel, &c. H. —They acknowledge that they are, “holy and worthy to be read in the Church, but not sufficient to prove points of faith.” The truth is, they find them too opposite to their creed; as S. Augustine (prædest. SS. C. xiv.) observes was the case with some heretics, who rejected the Book of Wisdom. W.—The pretence that these Books were not admitted by many ancient Fathers, would equally strike out of the canon the Epistle to the Hebrews, those of S. James and S. Jude, the second and third of S. Peter, and of S. John, and the Apocalypse, the authority of all which was formerly warmly controverted, (H.) and only admitted by degrees: (W.) *paulatim tempore procedente meruit auctoritatem*. S. Jerom, in Jacobo.—This holy doctor doubted (Prideaux) whether the book of Judith was canonical, till he found the decision of the Council of Nice. The declaration of the Church is the only sure rule by which

matters of this nature can be decided. H.—“I would not believe the gospel, unless I were influenced to do it by the authority of the Catholic Church.” S. Aug. c. ep. Fund. c. 5.—This Church has spoken in favor of the controverted Books of the Old Testament, as much as for those of the New; so that the inconsistency of Protestants cannot pass unnoticed. If they had asserted that they appealed only to the private spirit, they might have been acceptable at least to fanatics; but now they attempt to follow the Catholic rule, and yet reject it the next moment! If we would relinquish all the parts ‘of Scripture which have been called in question, what book would be safe? Some have been indeed more universally admitted, and may therefore be styled protocanonical, while the deuterocanonical books were recognized rather later; and after all difficulties had been maturely discussed, as has been the case with other articles of faith. But the declaration being promulgated sooner or later, does not alter the truth. The will of God, notified to us by his Church, is our infallible guide. This is the *canon*, or “rule,” (H.) to regulate our imperfect knowledge. S. Aug. c. Faust. xi. 5 and c. Crescon. ii. 32.—In this sense the Council of Carthage, (A. 419) styles these contested books, “canonical and divine:” and the ancient Popes, Innocent I. and Gelasius, as well as S. Aug. (Doct. 2:8.) S. Isidore, (Etym. vi. 1.) and others, place them on a level with the other parts of Scripture, as has been done by the general Councils of Florence and of Trent. If the Jews did not admit them into their canon, it was because they were not extant in the Hebrew language, (H.) or known when the canon was closed by Esdras, (Huet. D.) or afterwards. H.—Besides, who sees not that the canon of the Church is preferable to that of the synagogue? W.—Otherwise how shall we receive the New Testament. H.—Many of the Fathers referred only to the Jewish canon, when they gave catalogues of the sacred books. C.—We shall find that they generally admitted the authority of what the Protestants style Apocrypha, and that they were far from considering them (H.) as “romances,” (Fagius) or inducements” to vice and superstitious practices, under the semblance of virtue,” (Button) as some have now the boldness to assert. They might well shew so much deference to the judgment of the majority of Christians, as to abstain from such censures. H.

TOBIAS

THE BOOK OF TOBIAS

INTRODUCTION

This Book takes its name from the holy man Tobias, whose wonderful virtues are herein recorded. It contains most excellent documents of great piety, extraordinary patience, and of perfect resignation to the will of God. His humble prayer was heard, and the angel Raphael was sent to relieve him: he is thankful, and praises the Lord, calling on the children of Israel to do the same. Having lived to the age of one hundred and two years, he exhorts his son and grandsons to piety, foretells the destruction of Ninive, and the rebuilding of Jerusalem: he dies happily. Ch.—The Jews themselves have a great regard for the book of Tobias; (Grot. Sixtus Senens. viii.) which Origen (ad Afric.) says they “read in Hebrew,” meaning probably the Chaldee, (C.) out of which language S. Jerom translated it, preferring to displease the Pharisaical Jews, rather than not to satisfy the desires of the holy bishops Chromatius and Heliodorus. Ep. t. iii. W.—The Greek version seems to have been taken from another copy, or it has been executed with greater liberty by the Hellenist Jews, between the times of the Sept. and of Theodotion. C.—Huet and Prideaux esteem it more original; and Houbigant has translated it in his Bible, as the Council of Trent only spoke of the *Latin* editions then extant; and S. Jerom followed in his version the Hebrew one of a Jew, as he did not understand the Chaldee. H.—The Syriac and the modern Hebrew edition of Fagius, agree mostly with the Greek, as that of Munster and another Heb. copy of Huet, and the Arabic version, both unpublished, are more conformable to the Vulgate. The most ancient Latin version used before S. Jerom, was taken from the Greek; and the Fathers who lived in those ages, speak of it when they call the book of Tobias canonical. S. Aug. leaves it, however, to adopt S. Jerom’s version, in his Mirrour. The copies of all these versions vary greatly, (C.) though the substance of the history is still the same; and in all we discover the virtues of a good parent, of a dutiful son, and virtuous husband, beautifully described. H.—“The servant of God, holy Tobias, is given to us after the law for an example, that we might know how to practise what we read; and that if temptations assail us, we may not depart from the fear of God, nor expect help from any other.” S. Aug. q. 119. ex utroque Test.—The four first chapters exhibit the holy life of old Tobias, and the eight following, the journey and affairs of his son, directed by Raphael. In the two last chapters they praise God, and the elder Tobias foretells the better state of the commonwealth. W.—It

is probable that both left records, from which this work has been compiled, with a few additional observations. It was written during (C.) or after the captivity of Babylon. E.—The Jews had then little communication with each other, in different kingdoms. Tobias was not allowed to go into Media, under Sennacherib; and it is probable that the captives at Babylon would be under similar restrictions; so that we do not need to wonder that they were unacquainted with this history of a private family, the records of which seem to have been kept at Ecbatana. The original Chaldee is entirely lost, so that it is impossible to ascertain whether the Greek or the Vulg. be more conformable to it. The chronology of the latter seems however more accurate, as the elder Tobias foretold the destruction of Ninive, twenty-three years before the event, which his son just beheld verified, dying in the 18th year of king Josias. The accounts which appear to sectaries to be fabulous, may easily be explained. Houbigant.—Josephus and Philo omit this history. C.

TOBIAS 1

Ver. 1. *Tobias*, “good God,” (T.) is styled Tobis, by the ancient Latin version and S. Ambrose, and Tobit by the Greek and Syriac. These copies and the Heb. give a genealogy which does not agree. C.—Grabe’s edit. “The book of the words (or transactions) of Tobit, Son of Tobiel, son of Ananiel, son of Adouel, (MS. has Nave) son of Galaël, (MS. Gamael) of the seed of Asiel, of the tribe of Nephthali, (2) who was made captive in the days of Enemessar, king of the Assyrians, from Thisbe, (MS. Thibe) which is on the right properly (MS. of Kudis. H. or Cades, capital. C.) of Nephthali in Galilee, above Aser. I, Tobit, walked in the ways of truth and of justice all the days of my life.” H.—Nehemias and the prophets frequently speak of themselves in the first person. The truth of the history is the same. D.—*Beyond*, or behind; (*post.* H.) as the Hebrews speak with reference to a man turned towards the east. Hence this way would be on the west, and *Sephet* on the north.

Ver. 2. *Salmanasar*. When Osee was conquered, A. 3283. See 4 K. 17:6.—*Truth*. His constancy in the observance of the true religion was so much the more wonderful, as he was rich, and lived among the wicked. C.

Ver. 3. *Kindred*. Greek adds, “who went along with me ... to Ninive.”

Ver. 4. *Younger*. “Very young,” (H.) or the youngest of those who

administered their own affairs. The parents of Tobias were deceased. C.—Greek, “when I was young in my country, in the land of Israel, all the tribe,” &c.

Ver. 5. *All*, or the greatest part; (H.) for some still feared God; (C. 2:2. W.) and the Greek of C. 5:14 or 19 informs us that Ananias and Jonathan accompanied Tobias. H.—Greek is more diffuse. C.—(4) “All the tribe of Nephthali, of my father, departed from the house of Jerusalem, which city had been chosen from all the tribes of Israel, for all the tribes to offer sacrifice; and the temple of the tabernacle of the most High was sanctified, and was built forever; (5) and all the tribes, apostatizing together, sacrificed to Baal, to the heifer; (Comp. ed. to the power of Baal) and the house of Nephthali, of my father, *likewise*. (6) And I alone went frequently to Jerusalem, at the feasts” (H.) of the Passover, &c. M.—The other versions are nearly similar. C.—But we cannot specify all these variations. H.—The number has induced some to conclude, not improbably, that there were two originals; (T.) the Syriac by the elder, and the Chaldee by the younger Tobias. Justiniani.—But this is destitute of proof. C.

Ver. 7. *Strangers*. See Deut. 14:28. M. Lev. 27:30. C.—Greek, “And the third I gave to whom it belonged, as Debbora, my father’s mother, ordered me, as I was left an orphan by my father; (9) and when I was,” &c. H.

Ver. 9. *Man*. The Jews married young: but the time was not fixed. C.—*After*. Greek, “Tobias.” They always style the father Tobit. H.

Ver. 11. *Ninive*, called Ninus by Pliny, &c. M.—It was so large, as easily to receive a whole *tribe*, which was sold for slaves. C.

Ver. 12. *Meats*, such as had been immolated to idols, (M.) or were forbidden to the Jews. C.

Ver. 14. *And he*. Greek, “I was his marketter,” (H.) to provide provisions for the palace. “He set me over all he had, till the day of his death.” Munster.—But this Hebrew author has probably exaggerated the matter, to make Tobias appear as great as he could. These editions add no more, continuing, (15) “And I went into Media, and I deposited with Gabael, or Gabelus,” &c.

Ver. 16. *Rages* means “rupture,” by frequent earthquakes, and was (M. C.) the residence of the Parthian kings, in spring, (Athen. xii. 2.) in the mountain, separating their country from Media.—*Honoured* for his salary. C.

Ver. 17. *Money*. People might formerly make use of what was merely

deposited in their hands. Ulpian.—The old Latin version has, “I committed to *him* ten talents in gold.”

Ver. 18. *Time.* Salmanasar reigned fourteen years; seven after the captivity, which to people in distress would appear *long*. C.—Gr. “And after Enemessar was dead, Sennacherib, his son, reigned in his stead; and his ways ceased, (or his high roads were stopped) and I could no longer go into Media.” H.—We find nothing in history to confirm this stoppage: (C.) but it might be in consequence of the wars. Houbigant. See the preface. H.—*Israel.* This hatred was augmented, after the unfortunate expedition into Palestine. C. M. 4 K. 19:35.

Ver. 19. *Goods,* under Sennacherib; though he was now deprived of his place. C.—Greek, Syr. and Heb. insinuate, that this happened under his predecessor. H.

Ver. 20. *Slain,* by order or connivance of Sennacherib. M.—Tobias buried the dead, out of charity, and the belief of a future resurrection. Hence arises the respect for tombs and the relics of the saints. C.—The pagans imagined that the souls could not rest till their bodies were interred. Homer, Virgil vii. &c. C.

Ver. 23. *Loved him,* even of the Assyrians. The Jews were not able to afford him shelter. M.

Ver. 24. *Forty.* Arabic, twenty-five; Gr. and Syr. fifty; other Gr. copies, fifty-five days. Fagius says Tobias was hidden nineteen days. It seems, therefore, we should date these forty-five days from the return of Sennacherib.—*Sons.* See 4 K. 19:37 and Isai. 37:38. C.—Gr. adds, “and they fled to the mountains of Ararat, and Sacherdoc, (our Assaraddon) his son, reigned in his stead; and he appointed Achiachar Anael, the son of my brother, over all the accounts of his kingdom, and over all his government. And Achiachar petitioned for me; and I came to Ninive. But Achiachar was cup-bearer, (Alex. MS. receiver of wine) and keeper of the ring, and governor and keeper of accounts; and Sacherdonosos gave him the second place. But he was my nephew. And when I returned to my house, and my wife Anna, and my son Tobias, were restored to me, at the feast of Pentecost,” &c. H.—This seems contrary to v. 23. Yet the Heb. copies agree in this particular, and mention the dignity of Akikar. But we may judge what credit these additions deserve. C.—They merit some attention, as they may be original. See Pref. H.

Ver. 1. House. The law authorized such feasts. Deut. 12:12 and 14:28. Tobias complied with it, by inviting also the poor servants of God. Gr. "I lay down to eat." This custom prevailed in the East. C.

Ver. 2. Tribe. Gr. "brethren indigent, and who remembers God." H.—All had not given way to idolatry. W.

Ver. 3. Street. Asarhaddon did not protect the Israelites, which renders the elevation of Akikar to the highest dignities suspicious. C.—But the king and his minister might not be able to prevent all murders. H.—*Fasting.* The ancients seldom eat anything before noon. Gr. "Before I had tasted, I leaped up and took him to a house, till the sun should be set," (H.) to prevent any danger from the Assyrians. M.—If he did not employ another, he must have eaten alone, being rendered unclean. This seems to have been the case; and hence he did not enter his own house, but lay down by the wall. C.—Gr. and Heb. mention, that he washed himself before he eat. H.

Ver. 9. But. This version is not in Greek or Heb. C.—True zeal is not repressed by fear, as charity expels it. 1 Jo. 4. W.

Ver. 10. Now. Gr. "And that very night I was."—*He came.* Gr. "I lay myself down, being defiled, beside the wall of the court, and my face was uncovered." H.—The touching the dead rendered a person unclean. Num. 19:11.

Ver. 11. Swallow's. Gr. denotes "sparrows," or any other small birds: στρουθια. Serarius.—*Eyes.* Gr. observes that they were "opened." Heb. "by chance." Yet "hares, and many men, sleep with their eyes open," (Pliny xi. 37.) as was here the case. S. Athan. Synops.—If not, the dung might insinuate itself by rubbing. It is extremely caustic. Vales. 42. Aldrov. 17. &c.—The blindness of Tobias was only a suspension of sight. C.—*Blind.* Gr. "white specks or skins came upon my eyes, and I went to the physicians, but they afforded me no relief. But Achiachar fed me (H.) till I (or he) went to Elymais;" Heb. of Fagius, "into Germany." C.—*Almniim.* H.

Ver. 12. Now. This is omitted in Greek and Heb. as far as v. 19. S. Ambrose says beautifully, that Tobias "was more grieved that he could yield no assistance to others, than for the loss of his sight."

Ver. 15. Kings. So Job's three friends are here called, because they were princes in their respective territories, (Ch.) like the petty kings of Palestine, in the days of Abraham and of Josue. They are styled kings in the Greek version of Job. C.—*Relations, (parentes.)* His father and mother were dead. W.

Ver. 18. *Saints*; Abraham, &c. Thus Mathathias encouraged his children; (1 Mac. 2:50) and no argument can be more forcible.

*Dice puer virtutem ex me, verumque laborem
Sis memor, et te animo repetentem exempla tuorum
Et pater Æneas et avunculus excitet Hector. Æneid xii.*

—*Life* eternal. These grand truths were more developed, as the Messiah was nearer at hand.

Ver. 19. *Work.* This was usually the employment of women. The great charities of Tobias, physicians, &c. had reduced him to poverty.

Ver. 20. *Kid*, which had not left off sucking. Greek adds, that this was given besides the usual wages. M.

Ver. 21. *Theft.* He was the master of the family, and knew that there was no money in the house, so that he was not guilty of rash judgment, (M.) though his wife might naturally be offended.

Ver. 22. *At.* Gr. “but she said: It was given to me in addition to my wages. Yet I did not give credit to her, and I ordered her to restore it to its owners; and I blushed for her. But she replied: Where are thy alms-deeds and thy just works? Behold, all things are known with thee. Then, through grief, I wept,” &c. H.—*Hope* in God, who nevertheless leaves us in distress. M.—She indirectly finds fault with Providence, which increases the grief of Tobias; or, at least, she insinuates that he must have been a hypocrite, as the friends of Job unjustly argued, from his being afflicted. H.

TOBIAS 3

Ver. 1. *Then*, retiring, v. 25.—*Tears.* He manifests no degree of impatience. C.

Ver. 2. *Judgment.* Even in punishing, God remembers mercy, (H.) and never fails to perform what he has promised.

Ver. 3. *Parents*, so as to punish me on their account. M.—The Scripture frequently seems to indicate that this is the case; (Ex. 20:5) and the Church still prays, *Remember not, O Lord, our offences, nor those of our parents.* C.—But children are only punished when they imitate the wicked conduct of their ancestors: they may be afflicted, though innocent, as their virtue will thus be tried, and shine more

gloriously. H.—The pagans, being convinced that God can be guilty of no injustice, and perceiving that people who appeared to be free from sin were yet unhappy, concluded that they were explaining the sins committed in another world. Plotin. ii. 13. Origen, prin. iii. C.—This might arise from a confused notion of original sin. Pascal's Thoughts. H.

Ver. 6. Peace. Gr. "that I may be dissolved, and return to the earth; (lit. become earth) because it is more advantageous for me to die than to live, since I have heard false reproaches, and am much grieved. Command that I may be freed from this necessity, *to go* to my eternal place." H.

Ver. 7. Rages. In the Greek it is *Ecbatana* which was also called Rages. For there were two cities in Media of name of Rages: Raguel dwelt in one of them and Gabelus in the other. Ch. M.—Profane authors mention a Rages in the vicinity of Ecbatana. Diod. Bib. 19.—It may here denote the province. W.

Ver. 8. Asmodeus, "the fire of Media." Heb. "king of the devils," of that country, exciting people to lust, (M. Serar. q. 8.) and destroying them. W.—*Unto her.* Gr. and Heb. intimate, when they first entered the nuptial chamber. C. 6:14.

Ver. 9. Murder. Gr. "Dost thou not understand *that* thou hast suffocated thy husbands. Thou has already had seven husbands, and has not received the name of any of them. Why dost thou strike us on their account? If they be dead, go along with them. May we," &c. H.

Ver. 10. At. Gr. and Heb. "Hearing these things she was much grieved, so as to be unable to breath; (H. ωστε απαγξασθαι) *or*, on the point of strangling herself." Grot. C.—But this interpretation is groundless, (Houbigant) and very injurious to Sara. H.—She could not entertain the thought without sin. Yet the Jews had very relaxed notions on this head. Judg. 16:30. 1 Kings 31:4. God approved the conduct of Sara. C.—Gr. continues, "and she said, I am the only daughter of my father. If I do this thing, (as the servants suggested) it will be a disgrace for him ... and she prayed before the window; and said, Blessed," v. 13. H.—There is no mention of the three days. Heb. and Syr. also omit v. 16 to 24. C.

Ver. 13. Name. Gr. "Blessed art thou O Lord, my God, and blessed the name of thy glory, holy and glorious for ever. May all thy works praise thee for ever." H.—As she prayed for a long time, the Vulg. gives some sentences; and the Gr. and Heb. others. Serar. Salien. M.

Ver. 15. *Earth.* Holy men have thus desired to die, as was the case with Moses, Elias, Job, and S. Paul provided God was willing. M.

Ver. 16. *Coveted,* through impure love. Gr. “I am pure from all the sin of a man, and I have not defiled my name, nor the name of my father, in the land of our captivity. I am only child,” &c. H.—*Lust:* a very high ecomium; which Sara mentions without vanity, placing her confidence in God. M. Prov. 20:9.

Ver. 17. *Play,* lasciviously, (M.) or dance. Hugo. Ex. 32:1.

Ver. 21. *Crowned.* Jam. 1:12.—*Delivered* from falling, (M.) and in due time from affliction. H.

Ver. 25. *Raphael,* “the medicine of God.” He is invoked not only for health, but also in journeys. C.—*Both.* Gr. and Heb. of Fagius add, “Tobit, by taking away the white *film*, and to give Sara ... for a wife to Tobias ... and to bind Asmodeus, the wicked devil; because Tobias was to have her. At the same hour, Tobit returning entered his own house, and Sara ... descended from her upper room.” H.—*Lord,* by the angel. Acts 10. Apoc. 5. W.

TOBIAS 4

Ver. 1. *When.* Gr. and Heb. and the old Vulg. (C.) “That very day Tobit remembered the money which he had deposited with Gabael ... and said within himself, I begged for death; why do I not call Tobias, my son that I may declare *it* to him before I die? And calling him, he said: Son, if I die, bury me, and despise not thy mother.” H.—He gives him fourteen instructions, in imitation of Moses and David. 3 K. 2. W.

Ver. 3. *Life.* S. Aug. (Conf. x. 34) cries out, “O Light, which Tobias had in view, when these *corporal* eyes being closed, he taught his son the way of life.”

Ver. 5. *By me.* Gr. adds, “in the same sepulchre,” like the patriarchs. Pope Leo decreed: *statuimus unumquemque in sepulchro suorum majorum jacere.*

Ver. 7. *Substance.* Be not liberal of another’s property. Gr. adds, “and let not thy eye be envious, when thou givest alms.” Do it generously. C.—The same doctrine of the reward of good works, occurs Dan. 4:24. W.

Ver. 9. *Little.* God regards the affections more than the gift. C.

Ver. 11. *Sin*, provided faith, &c. be not wanting. M.—When the Scripture seems to attribute salvation to one virtue, to faith, repentance, &c. it always presupposes that the heart is free from all mortal guilt. H.—Alms deeds may procure a fresh supply of graces. M.—*Darkness*, or hell, which is thus represented. Matt. 8:12 and 22:13. Eph. 6:12.

Ver. 12. *Give it*, with true charity. 1 Cor. 13:3. C.

Ver. 13. *Crime*, or any commerce with another. H.—Gr. and Heb. add, conformable to the law, (Ex. 34:16.) “And take not a strange woman, who may not be of thy father’s tribe, as we are the sons of the prophets, Noe, &c ... All these married from among their brethren, and were blessed in their children, and their seed shall inherit the land.” H.

Ver. 14. *Perdition* of the angels, of Adam, &c. C. Gen. 3:5. M.

Ver. 15. *At all*, after sunset. Deut. 24:14.

Ver. 16. *Another.* Behold the grand maxim of fraternal charity. Matt. 8:12. Alex. Severus was so much pleased with it, that he had it often repeated by a herald, and inscribed on public edifices. *What thou wouldst not have done to thee, do not thou to another.* Lamprid.—Gr. and Heb. add a caution against drunkenness and drunken companions. Fagius has another against revenge; and the old Vulg. “give not way to wickedness.”

Ver. 17. *Eat.* Gr. “give.”—*Naked.* Gr. adds, “give in alms all thy superfluities, And let not thy eye repine,” &c. as v. 7.

Ver. 18. *Burial*, or sepulchre. See Bar. 6:26. Eccli. 7:37 and 30:18. The Jews followed this custom, which was common to the pagans, but from very different motives. The latter supposed that the souls fed on such meats. The Jews, and afterwards Christians, did it to feed the indigent, that they might pray for the deceased. These feasts were sometimes abused, and on that account forbidden by S. Ambrose, to whose authority S. Monica submitted. S. Aug. Conf. vi. 3. See Const. Apost. viii. 24. C.—*Just man*, who may be supposed to have died in God’s peace. H.—It is of no service to pray and give alms for the damned.—*Wicked*, so as to encourage their evil conduct. M.—Works of mercy extend to the dead. W.

Ver. 20. *Abide.* Gr. “prosper,” (M.) or “be directed. For every nation has not counsel: but this same Lord bestows all good things. And

whensoever he will, he humbles, as he pleases. And now, *my son*, remember my commands, and let them not be effaced from thy heart. Now, also, I make known unto thee the ten talents of silver, which I deposited with Gabael,” &c. H.

Ver. 21. *And I.* The Gr. &c. take no notice of this, (C.) nor of the following verse. H.—The virtuous dispose of their temporal effects by will, &c. W.

Ver. 23. *We lead.* Gr. “if we grow poor. Thou hast much if thou fear,” &c.

TOBIAS 5

Ver. 2. *I cannot.* Gr. “as I know him not; and he gave him the handwriting, and said to him: Seek,” &c. H.—The Gr. &c. had not before noticed this token. C.—Hitherto Tobit had spoken in the first person. H.

Ver. 5. *Beautiful;* resplendent with celestial majesty. C.—Gr. “he found Raphael, who was an angel, and he knew it not, and said to him: Canst thou go with me to Rages, of Media, and art thou acquainted with the places?” H.—This angel prefigured Jesus Christ, who took indeed Our human nature. V. Bede. W.

Ver. 7. *Israel.* This is not in Greek, &c. But the old Vulg. has, “Raphael answered, of the children of Israel, thy brethren, I am come hither for work,” (H.) or employment. C.

Ver. 8. *Often.* Gr. “lodged with Gabael, our brother, and Tobias,” &c.

Ver. 11. *He saluted.* Gr. “they saluted each other.” H.—The rest till v. 16, is omitted also in Syr. and Fagius. But the Heb. of Munster nearly agrees with the Vulg. C.

Ver. 18. *But lest.* Gr. Comp. “and Tobit said, brother, I wish to know thy race and thy name. But he replied, I am of the race of Azarias, and of Ananias, who is also thy brother.” Whitaker would have this to be a lie. H.—But the apparitions of angels are not to be examined by the ordinary rules of life. They take the name of God without scruple, as they acted in his name. Gen. 31:11. C. M. T.—*Azarias.* The angel took the form of Azarias; and therefore might call himself by the name of the man whom he personated. Azarias, in Hebrew, signifies *the help of God*; and Ananias, *the grace of God*. Ch.—Tobias had not inquired

whether he was a man or an angel, as Houbigant answers the objection of Prideaux. H.—The “help *and* medicine of God” nearly correspond. W.

Ver. 19. *Thy family.* Gr. Syr. &c. add, “Thou art my brother, of a noble and good race. For I know Ananias and Jonathan, sons of the great Semei, as we went together to Jerusalem to adore, carrying the first-born, and tithes of the produce; and they did not join in the error of their brethren. Thou art of a great stock, brother. But tell me what reward I shall give thee? A drachm a day, and what may be requisite for thee and for my son. And I will give more than the hire if you return in health. And they agreed; and he said to Tobias, Be in readiness for the journey, and may you be directed: and his son prepared the requisites for the journey,” &c. H.

Ver. 22. *Then all.* It was not easy to procure provisions on the road.—*Together.* Gr. and Syr. add, (C.) “and the dog of the child with them.”

Ver. 27. *Angel.* This was the persuasion of the ancient Hebrews, approved by the gospel. Mat. 18:10. Some of the fathers also believed that each person had an evil angel tempting him to sin. Orig. S. Greg. Nys. Vit. Mosis. Cassian, col. viii. 17. C.—But this opinion is discarded. H.

TOBIAS 6

Ver. 1. *Dog.* Gr. and Heb. specify this circumstance, (C. 5:22) but not here. Those who attack the authority of this book, infer that such a trifle would not be noticed by the Holy Spirit. C. 11:9. Yet Homer mentions the fawning of the dog upon Ulysses, after he had been 20 years from home; and the gravest historians record instances of the fidelity of dogs. C.—*Night*, or stage, *mansione*, (H.) at a *caravansera*, or house where travellers might stop all night, and sometimes, though seldom, might be supplied with necessaries. Herodotus (v. 52.) mentions several in the kingdom of Persia.

Ver. 2. *Feet.* Gr. “to bathe.”—*Fish.* The learned are of opinion that this was the fish which Pliny calls *callyonymus*, (l. xxii. ch. 7.) the gall of which is of sovereign virtue to remove white specks that grow over the eyes. Ch.—Other fishes have the like virtue; and as the aforesaid has no scales, and is not above a foot long, it could not be lawfully eaten by the Israelites, nor could it suffice for ten days’ provision, v. 6. Lev. 11:10. Others, therefore, prefer (C.) the sea-calf, (Brado) the

hippopotamus, (Grot.) the crocodile, (Carthus.) whale, (Theophylact.) sturgeon, or *silurus*. Bochart, Anim. iv. 15.—But there are great difficulties with respect to all these; and Fran. George adopts the sentiment of the Rabbins in favour of the pike, which seems the least objectionable, as it has scales, gills, and cannot live long out of water, v. 4. It grows to a great size in the Tigris, and its gall is good for the eyes. C.

Ver. 3. *And.* This verse is not in Greek. Tobias and the fish were both in the water. C.

Ver. 4. *Take him.* “It,” would be as proper.—*Gill.* Gr. “Seize the fish, and the boy got the better of the fish, and threw it upon the land.” H.—Heb. also omits the gill and the panting, (C.) circumstances which would invalidate the opinions of many respecting the nature of this fish, v. 2. H.

Ver. 5. For thee. Gr. “carefully.” H.—The rest is omitted also in the Heb. of Fagius. C.

Ver. 6. *Flesh.* S. Paul uses the like expression, (1 Cor. 15) as well as Pliny ix. 15. W.—*Took.* Gr. and Fagius, (C.) “eat, and both went on till they came near to Ecbatana.” H.—From Ninive to Rages would be 10 or 12 days’ journey. C.

Ver. 7. *Tell.* Gr. “What is the heart, the liver, and the gall of the fish for?” H.

Ver. 8. *Its heart, &c. The liver,* (v. 19.) God was pleased to give to these things a virtue against those proud spirits, to make them, who affected to be like the Most High, subject to such mean corporeal creatures, as instruments of his power. Ch.—God sometimes makes use of things as remedies which have, naturally, a different effect; as when Christ put clay on the eyes of the blind man. Jo. 9. The things which the angel ordered were salutary, by God’s appointment. W.—They could not act directly upon a spirit: but they might upon the person troubled by one, as Saul was relieved by music. C. Diss.—The *smoke* was a sign of the devil’s expulsion, and of the efficacy of prayer; or rather, God subjected the proud spirits to such weak elements. Serar. q. 3. M.—Gr. “and he said to him, *respecting* the heart and liver, if any demon or wicked spirit be troublesome, make these smoke before a man or a woman, and the person shall be troubled no longer.

Ver. 9. *Gall.* This is generally allowed by physicians to be most excellent, particularly that of the callyonymus, and of the hyena, (Vales. Phil. 42. Galen 10. M.) and *silurus*, &c. so that one objection of

the adversaries of this book falls to the ground. Houbigant.

Ver. 10. And. Gr. “But as they approached to Rages, the angel said to the young man: Brother, to-day we shall lodge with Raguel, and he is thy relation, and he has an only daughter, by name Sara: I will propose that she may be given to thee for a wife, because the inheritance belongs to thee, and thou art the only one of her kindred. The girl is beautiful and prudent. Now, therefore, give ear to me, and I will speak to her father, and when we return from Rages, we will celebrate the nuptials. For I know Raguel, that he will not give her to another man, comformably to the law of Moses, or he will incur death; because thou art entitled to the to the inheritance before any other. Then,” &c. v. 14. H.—The law regulated the marriages of heiresses, (Num. 36:6) though not under pain of death. C.

Ver. 14. Died. Gr. “were destroyed in the nuptial chamber, (νυμφη). And as I am my father’s only son, I fear lest, approaching to her, I should die like the former; because a demon is in love with her, which hurts no one but such as approach to her. Now, therefore, I fear lest I should die, and bring down the life of my father and mother upon me to their grave.” H.—If this text may be styled Scripture, it only records the opinion of Toby. (C.) or what he had “heard.” H.—Many grave authors have been of the same persuasion that devils could be enamoured with mortal beauties: (C.) *talesque asseverant ut hoc negare impudentiæ esse videatur*. S. Aug. de C. xv. 23. Delrio, Magic. 2.—But this opinion is now almost entirely abandoned. Many who have testified such things, may have experienced only some diabolical illusions. The devil could not love the beauty, nor the virtue of Sara. But he was permitted by God to exercise his malice against those who would have gratified their impure desires. C.—We may perhaps decide to peremptorily on the nature of devils with which we are little acquainted. As they are susceptible of pride, anger, &c. why may they not also give way to some subtle kind of mental impurity? Houbigant.

Ver. 15. To hell. That is, to place where the souls were kept below, before the coming of Christ; (Ch.) as the just had not yet access to heaven. See Gen. 37. W. Gr. adds, “and they have no other son to bury them.”

Ver. 16. Raphael. Gr. “said to him: Dost thou not remember that thy father ordered thee to take a wife of thy kindered? Now then hearken to me brother; for she shall be thy wife. Mind not the devil. For this night she shall be given in marriage to thee; and if thou enter the nuptial chamber, thou shalt take the ashes of incense, and shalt place thereon some of the heart and liver,” &c. v. 19. H.

Ver. 17. *Mule*, which are very libidinous. Ps. 13.—*Power*. Yet he is not always permitted to kill them, as God often allows them time for repentance, or surrenders them to draw down heavier judgments. M.—“The devils can do no more than God secretly permits;” (S. Aug. de C. ii. 23.) and “God justly suffers the wicked to fall victims to their iniquitous appetites.” S. Greg. mor. ii.

Ver. 18. *Days*. No morality could be more pure. The Christian Church has given similar counsels, in the Capitulars of France, and of Erard, archbishop of Tours, and in many rituals published in the 16th century. The council of Trent only advises people to approach to the sacraments of penance and the Holy Eucharist, three days at least before marriage. The Greeks, in their third council of Carthage, (c. 13) order the first night to be spent in continence.

Ver. 19. *Lay*. Gr. adds, “some of the heart ... and make it smoke, and the devil shall smell, and flee away, and shall not return for ever.” H.—This is contrary to reason, say our adversaries. But though devils be incorporeal, may they not be affected by certain bodies, as our souls are when our limbs are hurt? The angel chose this sort of usual exorcism, that those who were present might be convinced of the devil’s departure. As the devils abuse the works of the creation, it was convenient that they should be punished by them; as they submit to magical operations, they must feel the power of such exorcisms (Houbigant) as are authorized by God and his Church. H.

Ver. 20. *Society (copulatione.)* He then obtained this blessing, though he knew not his wife till the fourth night. W.—His marriage resembled that of the patriarchs. C.—Gr. “But when thou shalt go to her, arise both, and cry to the merciful God, and he will save and have pity on you. Fear not, for she was prepared for thee from eternity; and thou shalt save her, and she shall go with thee; and I flatter myself that thou shalt have children of her. And as soon as Tobias heard this, he loved her, and his soul was much attached to her: and they arrived at Ecbatana.” H.—Some may wonder that Tobias did not ask for the consent of his parents. But the angel reminded him of his father’s injunctions, (C.) and spoke in such a manner, that he was convinced his counsel was from God. H.

TOBIAS 7

Ver. 1. *Joy*; though as yet he only took them for Israelites. M.—Gr. “and they came to the house of Raguel. But Sara met them, and saluted them, as they did her, and she introduced them into the house.”

Ver. 2. *Anna*. Gr. and Heb. *Edna*, “pleasure.”—*Cousin*. Gr. adds, “Tobit.” H.—It is not certain that they were cousin-germans. C.

Ver. 5. *My*. Gr. “our brother. But they replied: We know him. And he said: is he well? But they answered: He is both alive and in health. And Tobias said; He is my father.”

Ver. 7. *Went*. Gr. “leaped up.”—A. Gr. “my good ... man. And hearing that Tobit had lost his sight, he was grieved, and wept.”

Ver. 9. *After*. Gr. “and they gave them a cordial reception. And they slew (sacrificed) a ram of the flock, and placed much food before them,” (H.) to shew their regard. Gen. 18:6. C.—“But Tobias said, to Raphael: Brother Azarias, mention what thou saidst to me on the road, and let the affair come to perfection. And he explained the matter to Raguel. And Raguel said: Eat and drink, and be merry. It behoveth thee to have my child. Yet I will lay the truth before thee. I gave my child to seven husbands, and when they entered in to her, they died the very night. For the present, therefore, be merry. And Tobias said: I will taste nothing here, till you produce and place *her* before me. And Raguel said: Take care of her henceforth, according to judgment: (H. or the law. C.) you are brother and sister. May then the merciful God grant you the greatest prosperity. And he called Sara, his daughter, and she came to her father: then taking her by the hand, he gave her,” v. 15. H.—S. Ambrose (Off. iii. 14.) reads in the same manner, (C.) and commends the candour of Raguel in disclosing the truth, though it might have prevented his daughter from marrying; (W.) a case where people allow themselves (C.) too much liberty, in concealing defects. H.

Ver. 14. *Moses*. It was not so much in force during the captivity, particularly as Raguel had only moveables; and therefore the seven former husbands had not been near relations. M.—It was a disgrace to refuse marrying a relation, who was an heiress. Num. 36:6. Ruth 4:6. C.

Ver. 15. *Hand.* This was the mode of confirming agreements, in Media. Alex. Genial v. 3.—The custom prevailed in marriages, (Lament. 5:6. Isai. 62:8) as it does still among Christians.—*It.* Gr. “her for a wife to Tobias, and said: Behold: take care of her according to the law of Moses, and go to thy father. And he blessed them. And he called Edna, his wife, and taking a book, wrote a note, (H. or contract. C.) and sealed it, and they began to eat.” H.—It was almost universally the custom to have such writings, particularly where polygamy prevailed. The wives of lower condition were taken without formality. C.

Ver. 18. *Chamber.* Different from that where they kept the feast, and perhaps (H.) not the same with the nuptial chamber, which had been so unfortunate, in order that Sara might not be so much alarmed. C.

Ver. 19. *Wept,* at the recollection of what had happened. M.

Ver. 20. *And she.* Gr. adds, “received the tears of her daughter; and said, have confidence, child.”—*For the.* Gr. “instead of this sorrow, have a good heart, daughter.” H.

TOBIAS 8

Ver. 1. *To her,* in the nuptial chamber. See Gen. 29:23.

Ver. 2. *Bag, (cassidili)* resembling a wallet or pannier, for provisions. C.—*Liver.* C. 6:8. This mystically represented the Passion of Christ, by which the devil is expelled from men’s hearts. S. Aug. ser. 28, de Sanct. Prosper, promis. ii. c. 39. W.—Gr. “and he took the ashes of incense, and placed thereon the heart of the fish and the liver, causing them to smoke. And when the devil perceived the odour, he fled to the highest parts of Egypt, and the angel bound him,” (H.) confining his malice to those deserts. Jesus Christ insinuates that the devil walks through dry places. Mat. 12:24. The angel was not seen to absent himself: C.—This country was chosen as being very remote from Media. Houbigant.—It was afterwards sanctified by the presence of many Christian solitaries. H.—Our adversaries laugh at this account. But surely Christ has used similar expressions of binding the devil, who cannot molest people, when he is not present; (Houbigant) or do any thing without the divine permission. C. 6:17. H.

Ver. 4. *Then.* Gr. “and when they were shut up together, Tobias ascended the bed, (κλινης, on which it was customary to sit, (H.) or

rather according to the Rom. edition, he rose from the bed) and said, Arise, sister, and let us pray, that the Lord may take pity on us. And Tobias began to say," v. 7. H.—The rest is omitted. C.

Ver. 7. Lord. Gr. "Blessed art thou, the God of our fathers, and blessed is thy name, holy and glorious for ever. May the heavens and all thy creatures bless thee." H.

Ver. 8. Of. Gr. "And gavest him Eve for his wife, an assistant, *and* a support. From these all the seed of men was formed. Thou didst say, It is not good for man to be alone: Let us make for him a helper like unto himself. And now Lord," &c.

Ver. 9. Only. Gr. "for truth," resolving to be ever faithful to her. H.—We cannot read the pure sentiments of Tobias and Sara, brought up in the midst of infidels, without surprise. Nothing more perfect could be required of Christians (C.) in the married state. H.—S. Aug. (Doct. x. and xviii.) adduces this text to shew the true intent of marriage.

Ver. 10. And. Gr. "Order pity to be shewn me, and that I may grow old with this woman. And she said along with him, Amen. And they both slept the night," probably on separate beds, v. 15. H.

Ver. 11. It. Gr. "Raguel arising, went and dug a grave, saying, lest this man also should die. Then Raguel came to his own house, and said to Edna, his wife."

Ver. 14. Dead. Gr. "alive. But if not, that I may bury him, and no body may know," The custom of burying too soon ought to be avoided, as many have thus been consigned to the tomb before they were really dead!

Ver. 15. Together. In the same chamber, (H.) or with their clothes on. Serar. q. 21. The Vulg. specifies that the three first nights were to be spent in continence. But the other versions are silent on this head. C. —Gr. "And the girl entered, having opened the door, and found the two sleeping; and going out, she told them that he was alive. And Raguel blessed," &c.

Ver. 17. And. Gr. "saying, Blessed art thou, O God, in all pure and holy benediction; and may all thy saints, and all thy creatures, bless thee. Yea, may all thy angels, and thy elect, bless thee for all ages. Blessed art thou, because thou hast filled me with joy, and it has not happened as I suspected: but thou hast done unto us according to thy great mercy. And," v. 19.

Ver. 19. Make. Gr. "Shew them mercy, Lord. Perfect their life in

health, with gladness and mercy. But he ordered his domestics to fill up the grave, and he made them a marriage *feast* for fourteen days. And," v. 23. The ancient Vulg. seems rather more conformable to the present. "Raguel ordered his wife to make several loaves, and going himself to the flock, he brought two cows and four rams, and ordered them to prepare a feast. He called Tobias, and swore to him, saying, Thou shalt not depart hence these 14 days, but remain here eating and drinking with me, and shalt fill with joy me and my daughter, who has been greatly afflicted. Receive half of my goods, and thou shalt return safe and sound to thy father; and after my death, and that of my wife, thou shalt have the other half." H.—Gr. and Heb. mention nothing of the beasts slaughtered, or of Raguel's testament. C.

Ver. 21. Journey. He expected that Tobias would proceed to Rages. M.

Ver. 23. Adjured. Gr. "said to him before the two days of the marriage were accomplished, with an oath, that he should not depart till the 14 days of marriage were over; and then taking half of his goods, he might depart in health to his father, and *receive* the rest when I and my wife shall be no more." H.—*Weeks.* The usual term was doubled, (Gen. 29:27) on account of the mercy shewn to Sara, and her marriage. M.

TOBIAS 9

Ver. 1. The angel. Gr. "Raphael, and said."—*I pray.* Gr. "Take with thee a servant and two camels," v. 6. H.

Ver. 3. Rages. Tobias remained in the province of the same name. C. 3:7. W.—*And to.* Gr. "Bring me the money and him to the marriage *feast.*"

Ver. 5. Whose. Greek, "that I should not go out, and my father," &c. v. 4. H.—Tobias finds out an expedient to shew his respect for God, his father, and his friend, (C.) without retarding the business for which he came.

Ver. 6. And received. Gr. "But he produced the coffers sealed up, and gave him, and they set off early together, and came to the wedding, and Tobias blessed his wife," (H.) by removing the source of her disgrace. The Heb. of Fagius is equally concise in this chapter, omitting all the rest. C.—Munster has only, "Raguel wept, embracing Tobias, and said, Blessed be the Lord God of Israel, who has made

thee (Sara) marry this man. May he, in his mercy, grant you male children, who may employ themselves in the law of the Lord.”

Ver. 12. *Lord.* Not giving too much way to pleasure, (H.) or gluttony, as Plato beautifully commends. Leg. vi. Serarius. W.

TOBIAS 10

Ver. 1. *But.* Gr. “And Tobit, his father, counted each day; and as the days of the journey were ended, and they did not come, Tobit said, Is he not put to shame?” (H.) and refused payment? C.—Old Vulg. and Prot. “detained.”

Ver. 3. *He.* Gr. “He was much troubled. But his wife said to him, the boy is come to an untimely end, since he tarries; and she began to mourn for him, and said, I am not, or am I not full of solicitude, my son, that I have let thee go, the light of my eyes and Tobit?”, v. 6. Without this interrogation, (H.) the Gr. seems to be corrupt; (C.) and ως, “how,” or ολ, “woe,” should be put instead of ου, “not.” Drus. Grot. &c. “*Now I care for nothing, my son, since I have let thee go, the light,*” &c. Prot.

Ver. 6. *That.* Gr. “and she said to him, Be silent, deceive me not. My son is lost: and she went out daily into the road without, by which they departed. In the day time she eat no bread, and the night she spent in bewailing her son, Tobias, till the 14 days of the wedding were finished, which Raguel had adjured him to tarry there. And,” v. 9. H.—Thus the converted Jews lament that Christ should so long abandon their nation, while some hope like Tobias, and others are in more suspense, like his wife. V. Bede.—So Catholics, in countries fallen into heresy, are in great distress for their brethren; (Rom. 9) While some more confidently hope that God will enlighten our nation again, as sight was restored to old Tobias. W.

Ver. 8. *Raguel.* Gr. “Tobias,” as v. 9, which is transposed.

Ver. 9. *Days.* It would require 42, (T.) or 38, (Torniel) or 34 days, (Salien. M.) to perform what is here recorded. H.—But it would be difficult to ascertain the precise time. To go from Ninive to Ecbatana would occupy eight or ten days. C.—If, therefore, the parents of Tobias expected that he would return in about 20 days, they might well wonder at the 14 days’ delay occasioned by the marriage. The distance might prevent him from giving notice of this event. Gr.

“Dismiss me, because my, &c.... no longer hope to see me again. But his father-in-law replied, Stop with me,” &c. v. 8. H.

Ver. 10. When. Gr. “And Tobias said, No; but dismiss me to my father and mother. Then Raguel rising up, gave him Sarra, his wife, and half his goods, bodies, beasts, and silver.” This expression, bodies, (H.) or men generally denotes slaves; but it may also be put for others, (C.) who were in the train of Sara. Grot.—*Safe.* Gr. “with blessing, saying, May God prosper you, children, the God of heaven, before I die; and he said to his daughter, Honour thy father and mother-in-law, they are now thy parents. May I hear a good report of thee, and he kissed her; and Edna said to Tobias, dear brother, May the Lord of heaven re-establish thee and grant me to behold thy children by my daughter, Sarra, that I may rejoice before the Lord; and behold, I place my daughter with thee as a deposit, and thou must not grieve her. Afterwards she departed, and Toby also blessing God, and he made his journey prosperous and blessed. Raguel, and Edna, and his wife.” H.—The Jews still adopt many customs similar to those which we here behold, as this is a most excellent description of a holy marriage. Serarius. C.—Some also prevail in the Christian Church, though marriage is now become more holy, and a sacrament. Cat. Rom. q. 22.—The proper intent of the contract, and many rites accompanying it, may be seen in the preceding chapters. W.

TOBIAS 11

Ver. 1. Charan. Not the residence of Abraham. Gen. 12:4. Syr. reads, “Bazri,” or “Carrac.” Old Vulg. *ibat Caracha, quæ est civitas in Ninive.* Arrian places Carcha in Assyria, and Ptolemy mentions a Characa in Susiana.—*Midway.* At this rate, the distance from Ninive to Ecbatana would be 22 days’ journey. But it is not half so much for a man travelling expeditiously. C.—Tobias had much luggage. Leaving it with his wife, (H.) he went from this city to Ninive in three or four days, v. 18. C.—Gr. “and he travelled on till he came near to Ninive. And Raphael said,” &c.

Ver. 3. If. Gr. “Let us go quickly before thy wife, and prepare the house.” H.—This would be necessary, for the reception of so many goods, as well as to relieve the anxiety (C.) of the aged parents, and prevent surprise.

Ver. 4. And. Gr. “Take now in *thy* hand the gall of the fish. And they went on. And the dog followed close up to them; (H. Syr. “ran before

them." C.) and Anna."

Ver. 6. Cometh. Gr. adds, "and the man who went with him."

Ver. 7. To. Gr. "I know, Tobias, that thy father will open his eyes. Ancient, therefore, the gall upon his eyes, and feeling the smart, he will rub and remove the white specks, and shall see thee." H.—*God*. This laudable custom was observed by the ancient solitaries, and prescribed by the rule of S. Benedict, c. 53.

Ver. 9. The dog, &c. This may seem a very minute circumstance to be recorded in sacred history; but, as we learn from our Saviour, (S. Matt. 5:18) there are iotas and tittles in the word of God, that is to say, things that appear minute, but which have indeed a deep mysterious meaning in them. Ch.—V. Bede. S. Jer. in Isai. lvi. 8. S. Aug. con. Faust. xxii. 56. W.—The other versions relate this event, v. 4.

Ver. 10. And. After v. 7, Gr. adds, "and Anna running before, fell upon the neck of her son, and said to him, I have beheld thee, son; henceforth I may die. And they both wept. And Tobit went out towards the door, and he stumbled. But his son ran up to him, and took hold of his father, and spread the gall upon his father's eyes, saying, Have confidence, father. But as soon as they began to smart, he rubbed his eyes, and the white specks came off like skins from the corners: and beholding his son, he fell upon his neck, and wept. Then he said," v. 17. H.

Ver. 14. Hour. This is not in the other versions. C.—It would intimate that the operation was natural. M.—Yet some think that the cure was too instantaneous; (Drusius) or that the miracle consisted in the revelation of a remedy, till then unknown. Serarius.—The effect seems to have been of the same nature as that produced by the heart, &c. C. 6:8. W. C.—Estius believes that the optic nerve was entirely burnt. If the external coat of the eyes was only covered with a sort of skin, it might be removed by the gall of several fishes. C.—*Callionymi fel cicatrice sanat & carnes oculorum supervacuas consumit*. Pliny xxxii 4. M.

Ver. 17. Lord. Gr. "Blessed be God, and blessed be thy name for ever, and blessed be all thy holy angels; because thou hast scourged, and hast shewn mercy, and," &c.

Ver. 18. Days. Or perhaps hours; (H.) as the other versions intimate that Sara Arrived the same day. C.—Gr. "And his son entered, rejoicing, and related to his father the great things which had taken place in Media. And Tobit went out to meet his daughter-in-law, rejoicing, and blessing God, to the gate of Ninive. And those who saw

him walking were astonished, because he saw. And Tobit confessed before them that God had taken pity on him. And as Tobit approached to Sarra, his daughter-in-law, he blessed her, saying, Mayst thou come with safety, daughter. Blessed be God, who has brought *thee* to us, and blessed be thy father and thy mother. And there was joy among all his brethren at Ninive. And,” v. 20. H.

Ver. 20. *Achior.* Gr. “Achiachar,” mentioned C. 1:24. This text insinuates that he was also styled Anael (H.) and Nasbas, and was the nephew of Tobit. Grot. C.—Gr. “And there came Achiachar, and Nasbas, his brother’s son, and the wedding of Tobias was kept in joy for seven days.” H.

Ver. 21. *Joy.* Old Vulg. adds, “and many presents were made to him.”

TOBIAS 12

Ver. 1. *What.* Gr. Heb. and Syr. C. “See thou give the man who has come with thee his hire, and something must be added to it;” (H.) as he had promised (C. 7:19) a drachm a day, (C.) and more if they returned safe. H.

Ver. 2. *Said.* Gr. “Father, I shall not be hurt if I give him half of what I have brought, since he has conducted me safe back to thee, and has healed my wife, and brought my money, and likewise has cured thee. And the old man said, he justly deserves it. And he called the angel, and said to him, Take half of what you have brought, and depart in health. Then,” v. 6.

Ver. 6. *Said.* Gr. “Calling the two, in private, he said to them.”

Ver. 7. *Hide.* Gr. “To bless God, and to extol his name, exposing with honour the words of God, and delay not to confess unto him. For,” &c. H.—The Old Vulg. greatly abridges the remainder of this book, having only, “Then Raphael having called the two Tobies, said to them, Since thou hast not delayed to arise, and to leave thy meals to bury the dead, I have been sent to try thee to heal thee, and to deliver thy daughter-in-law. I am Raphael, one of the angels who assist and appear before the brightness of God. Hereupon the two Tobies were startled, and fell prostrate on the ground, and were seized with fear. And Raphael said, Fear not, Peace be with you. Bless the Lord all the days of your life, and sing his praises. You thought that I eat when I was at table with you. But you saw with your eyes; (H. only a vision.

C.) wherefore bless the Lord upon the earth, and praise his goodness. As for me, I return to him who sent me. Write down all that has happened. The angel having spoken thus to Tobias, the latter wrote this prayer as a monument of his joy, and said, Blessed be the Lord, who is great in eternity, because his reign endures for ever. It is He who strikes, and who shews I mercy, who conducts to the grave, and who, by his majesty, rescues from the greatest miseries; and no one can withdraw himself from his hands. *End of Tobias the just.*” H.—King. Secrecy is the soul of human councils, to prevent an enemy from thwarting our designs: but nothing can withstand the divine power. It is therefore proper to testify our gratitude for favours received, as the ancient saints have done by their canticles. C.

Ver. 8. Alms. Gr. adds, “and justice. Better is a little with justice, than much with iniquity.” H.—Fasting and alms are like the wings of prayer. W. See C. 4:11.

Ver. 9. Everlasting. This word is not found in Greek, though sufficiently implied; as liberality does not always secure a person’s life, or temporal happiness. C.—Gr. “Those who perform alms-deeds and justice, shall be filled with life. But sinners are enemies,” &c.

Ver. 10. Soul. If this were understood of the present life, nothing could be less accurate, as the wicked often prosper. See Ps. 10:6. Jo. 12:25. C.

Ver. 11. I. Gr. “I will not hide from you any word *or* thing. I said then, It is good to conceal the mystery of the king, but glorious to manifest the works of God. And now, when thou and thy daughter-in-law, Sarra, did pray, I brought forward the memorial of your prayer before the holy one.” H.—The angels are represented as God’s ministers, offering our prayers to him. Apoc. 8:3. C. S. Aug. W.—Philo styles them ambassadors. Socrates says, “every demon (or good spirit) is between God and mortals.” Plutarch.—*Inter homines cœlicolasque, vectores hinc precum, inde donorum.* Apuleius de Deo Socrat. C.—Gr. continues, “and when thou didst bury the dead, in like manner, I was present with thee; when thou didst not delay to rise and leave thy dinner, that going thou mightest cover the dead; in thy good work, thou wast not hidden from me: but I was with thee. And,” &c. v. 14. H.

Ver. 13. Thee. This rule is invariable, that the good may advance in virtue, and set a pattern to the world, (Heb. 2:18 and 12:6. Acts 14:21. C.) and cancel their smallest faults.

Ver. 14. From the devil, is not in Greek. H.—In this history, as well as

in other parts of Scripture, we have convincing proofs of the good which each one receives from his angel guardian, and from the other blessed spirits. See S. Luke 15 and 16. S. Chrys. in col. hom. 3. S. Aug. de Civ. Dei. xi. 31. &c. W.

Ver. 15. *Raphael*. We know also the names of Michael and Gabriel. All others are apocryphal; such as Uriel, Saltiel, Jeadriel Barachiel, &c.—*Seven*. This number is clearly specified by S. John, Apoc. 1:4. A mass in their honour was approved by Pius IV. It is supposed that the seven deacons in the Church of Rome, and of Jerusalem, were instituted in imitation of them. The kings, Assuerus, &c. had seven chief officers. Est. 1:10. C.—*Lord*, ready to fulfil his orders, as innumerable other angels, of inferior degree, are likewise. M. Dan. 7:10.—These were the princes of the heavenly court. S. Jerom (con. Jovin.) admits only seven orders of angels. C.—Gr. “I am Raphael, one of the seven holy angels who offer up the prayers of the saints, and go out before the glory of the Holy One. And they were both troubled,” &c. (H.) at so unusual a thing, (M.) and filled with reverential awe. H.—They might also suspect that death would shortly follow. C. Gen. 16:13.

Ver. 17. *Be*. Gr. “shall be with you. But praise God: for I came not of my own accord, but by the will of our God. Wherefore praise him for ever.”

Ver. 19. *I*. Gr. “I appeared to you all the days; yet I did not eat nor drink. But you beheld a vision.” H.—Having an aerial body, he made the provisions disappear, as the sun melts snow. Gen. 18:9. C.—He might swallow, though he had no need of meat, (S. Aug. de Civ. Dei. xiii. 22.) or digestion, (Grotius) so as to convert it into his substance. M.—*Men*. I constantly enjoy the beatific vision. Mat. 18:10. C.

Ver. 20. *It*. Gr. “And now confess to God, because I ascend to him who sent me. Write ye all these occurrences in a book. And they arose, and beheld him no longer; and they proclaimed the great and wonderful works of God, and how the angel of the Lord had appeared to them.” H.—Almost all interpreters infer from this injunction, (C.) that the work before us was originally composed by these holy men. H.

TOBIAS 13

Ver. 1. *Tobias*. Gr. “Tobit wrote a prayer for exultation, and said.” H.

Ver. 2. *Hell*; death. M.—Out of hell there is no redemption or return. H. 1 K. 2:6.

Ver. 4. *Therefore*, is not in Greek. H.—But God had the good of the Gentiles in view, that they might become acquainted with his law, and behold the conduct of his saints, Tobias, Esther, Daniel, &c. (C.) as well as to punish his people. H.—Temporal afflictions are sometimes for the spiritual good of others. W.—Gr. “because he has scattered you among them. There shew forth his grandeur, and extol him before everyone living: for he is our Lord and God, our Father for ever. Yea, he hath chastised us in our iniquities, again he will have mercy, and will gather us from all nations where he has scattered us, if ye be converted to him with all your heart, and with all your soul, to act sincerely. Then he will turn towards you, and will not hide his face from you; and ye shall behold what he will do with you, and ye shall confess to him with all your mouth, and bless the Lord of power, and extol the king of ages. I,” &c. v. 7. H.

Ver. 5. *Mercy*. He can discover nothing in the sinner. C.

Ver. 7. *Nation*; the Israelites, (M.) whom he has chastised. H.—Ninive was still flourishing. Yet the Greek seems to refer to the Assyrian idolaters, (C.) or to both. Gr. “and I shew his power and magnificence to a sinful nation. Who knows if he will love and shew his mercy to you? I exalt my God, and my soul *magnifies* the King of heaven, and shall gladly proclaim his greatness: let all speak and confess to him in justice.”

Ver. 11. *Jerusalem*. What is prophetically delivered here, and in the following chapter, with relation to Jerusalem, is partly to be understood of the rebuilding the city after the captivity, and partly of the spiritual Jerusalem, which is the Church of Christ, and the eternal Jerusalem in heaven. Ch.—It would seem that Jerusalem arid the temple were now destroyed, which is contrary to chronology, as Manasses had not yet began to reign, (C.) and Tobias died when he had been on the throne fifty-two years. Houbigant.—But the Greek shews that (C.) he speaks prophetically: (W.) “Jerusalem, holy city, He will chastise thee for the works of thy children, and again he will shew mercy on the children of the just. Confess to the Lord, for he is good; and bless the king of ages, that his tabernacle may be again rebuilt in thee, with joy.” H.—The Heb. of Munster had only a few verses of this and the following chapter. C.

Ver. 12. *Call*. Gr. “cause thy captives to rejoice in thee, and love in thee all the distressed unto eternity.”

Ver. 13. *Thou.* Gr. “Many nations from afar shall come to the name of the Lord God, with presents in their hands, presents for the king of heaven; race after race shall praise thee, and give exultation. They,” &c. v. 16. H.—How many potent monarchs of Persia, Egypt, Rome, &c. honoured the temple of Jerusalem! How many wars have been carried on by Christian potentates, to rescue that favourite spot out of the hands of infidels! all out of respect for Christ. These priests are still better verified in his Church, to which the powers of the earth have submitted, (C.) esteeming it an honour and happiness to be members of this holy society. H.

Ver. 14. *Holy.* This soil has been carried into distant countries, out of reverence, (4 K. 5:17. S. Aug. de Civ. Dei xxii. 8.) and has been honoured with miracles. S. Greg. Turon. i. 7.

Ver. 16. *Despise.* Gr. “hate thee, and blessed shall be those who love thee for ever.” H.

Ver. 17. *But.* Gr. “rejoice, and exult for the children of the just, because they shall be gathered together, and shall bless the Lord of the just.” H.—The people of God, in the old law, have often this title, as those of the new are styled *saints*. Both have a claim to this prediction. The Jews became more faithful after the captivity, so that the most cruel persecution of Epiphanes could not overcome their resolution; and the world was astonished at the courage of the martyrs, and the exemplary conduct of the primitive Christians. C.

Ver. 18. *Peace.* Gr. adds, “blessed are those who have mourned on account of thy chastisements, because they shall rejoice, beholding all thy glory, and their joy shall endure for ever.” H.

Ver. 19. *Thou.* Gr. “God, the great king: For Jerusalem,” &c. v. 21. H.—*Troubles.* This regards only the heavenly Jerusalem. W.

Ver. 20. *Seed.* Hence it appears that Tobias did not speak of an approaching event, (C.) or at least he wished that his posterity might be set free.

Ver. 21. *Emerald.* Gr. adds, “and precious stone: thy walls, and towers, and battlements, of pure gold. And the streets of Jerusalem shall be strewed with beryl and carbuncle, and stone from Souda.” H.—This description resembles that of Isaias, (54:11) who lived a little before. S. John (Apoc. 21:10) represents the church in the same ornaments, denoting the merits of Christ and the virtues of his saints. All are convinced that such expressions are not to be taken in the literal sense. C.

Ver. 22. Alleluia. A sound of praise. S. Aug. (ep. 86.) means, "Praise ye the Lord (H.) with joy." W.—It is disused in times of penance. C.—Gr. adds, "and they shall praise, saying, Blessed be God, who has exalted it for ever."

TOBIAS 14

Ver. 1. Words. Gr. "confession; (or hymn of praise) and he was 58 years old when he lost his sight, which he recovered eight years after, and gave alms, and continued to fear the Lord God, and to confess unto him. Now he arrived at a very advanced age," 158, v. 10. H.—But this chronology must be abandoned. All the versions disagree; and perhaps there may be none perfectly accurate. C.

Ver. 2. Two. Arab. and Schol. History, read "twelve."

Ver. 5. Seven. Gr. Comp. and Alex. as well as Fagius, have only "six."

Ver. 6. The. Gr. "Son, take thy children. Behold, I am grown old, and my life is hastening to an end. Depart into Media, *my son*, for I believe all that the prophet, Jonas, spoke concerning Ninive, that it will be overturned. But in Media there will be more peace for a time, and that our brethren in the land will be scattered from the good land; and Jerusalem shall be deserted, and the house of God in it will be burnt, and shall be abandoned for a time; and they shall build the house, not like the former, till the times of the world *or* age be accomplished; and afterwards they shall return from the captives, and shall build Jerusalem gloriously; and the house of God shall be built in it, and the edifice shall be glorious for ever, as the prophets have spoken concerning it; and all the Gentiles shall turn truly to fear the Lord God, and shall undermine (and destroy) their idols; and all the Gentiles shall bless the Lord," &c. v. 9. H.—This text is of importance, as it specifies the name of Jonas, and is quoted by S. Jerom; (*ibid.*) though Nahum (3:8) and Sophonias (2:13) also foretold the destruction of Ninive. It speaks of the future, and not of the past ruin, of the temple, which certainly took place after the death of Tobias. C.—The prophets, however, frequently speak of future events, as if they were past, to shew the certainty of their predictions. H.

Ver. 8. In it. Let the Jews shew when this was accomplished. We can easily point out the nations converted from idolatry to the Church of Christ, as the prophets foretold. Jer. 3:17 and 16:19. C.—It cannot, therefore, be understood of the temporal Jerusalem. W.

Ver. 9. *And.* Gr. "And his people shall confess to God, and the Lord shall exalt his people, and all shall rejoice who love the Lord God in truth and justice, shewing mercy to our brethren. And now, son, depart from Ninive; for what the prophet, Jonas, spoke, shall surely be accomplished." H.—This prediction was conditional, as was also the pardon of the people, who were justly punished for their relapse. M.

Ver. 10. *Seek* with diligence, not barely doing what you are commanded. H.—Gr. is much more diffuse. C.—"But do thou keep the law and the ordinances, be a lover of alms-deeds, and just, that it may be well with thee. Bury me with decency, and thy mother with me, and tarry *then* no longer at Ninive. Son, behold what Aman (Syr. Acab.) did to Achiachar, who fed him, how he conducted him from light into darkness, and what return he made him. Now, Achiachar met with safety: but he received his due, and he went down into darkness. Manasses gave alms, and was rescued from the snare of death, which was laid for him: but Aman fell into the snare, and perished. And now, son, behold the effects of alms-deeds, and how justice brings deliverance. While he was speaking these things, his soul failed upon the bed: but he was 150 years old, and he buried him honourably." H.—The allusion to Aman seems improper, he lived many years after the captivity; (C.) or rather it may refer to some other history (Houbigant) with which we are not acquainted. H.

Ver. 14. *And.* Gr. "And when Anna, his mother, was dead; he buried her with his father. But Tobias departed with his wife and sons to Ecbatana, to Raguel, his father-in-law, and lived to an honourable old age; and he buried honourably his father and mother-in-law, and he inherited their substance, as well as that of his father, Tobit." H.

Ver. 15. *Fifth.* Including himself. He might see the offspring of his great grandson, if he lived only 70 years after his marriage. C.

Ver. 16. *Nine.* Syr. 107. C.—Gr. "But he also died at the age of 127, at Ecbatana, of Media; and he heard, before his death, of the destruction of Ninive, *the citizens of* which Nabuchodonosor and Assuerus led captives; and he rejoiced over Ninive before he died." We have been more particular in giving the Greek text of this book, because some look upon it as an original; and we should wish to lose no particle of the word of God, which is more precious than gold. Tobias might applaud the execution of divine justice without any private resentment. H.—Ninive was taken by Nabuchodonosor, who acted for his father, Nabopolassar, with whom Astyages, king of the Medes, was leagued. They took the city in the reign of Chinaladan, or Sarac, A. 3378. It also fell a prey to its enemies, under Sardanapalus, A. 3257;

as the inhabitants did not persevere in sentiments of repentance, which they had entertained at the preaching of Jonas, in the reign of Phul. Hence God revealed its destruction to Tobias. C.—*With joy*, may refer to the surviving friends, who rejoiced interiorly at his felicity, while they wept for their own loss; or it may be understood of the deceased; who, like his father, (v. 4. C.) rejoiced in the Lord, and in performance of good works.

Ver. 17. Kindred. Behold the influence of good example; (H.) and a proof that the true religion failed not in Israel much less in Juda, or the Church of Christ. W.—The virtues of these two holy men are truly deserving of applause and imitation. They thought and acted in perfect conformity with the gospel. The father might represent the old law, under all its inconveniences, while the son holds forth the light of Christ, and banishes the devil. C.

JUDITH

THE BOOK OF JUDITH

INTRODUCTION

The sacred writer of this Book is generally believed to be the high priest Eliachim, (called also Joachim.) The transactions herein related, most probably happened in his days, and in the reign of Manasses, after his repentance and return from captivity. It takes its name from that illustrious woman, by whose virtue and fortitude, armed with prayer, the children of Israel were preserved from the destruction threatened them by Holofernes and his great army. It finishes with her canticle of thanksgiving to God. Ch.—He was a chief officer at court, under Ezechias, (4 K. 18:18. H.) before he was high priest, assuming his father Helchias's name. Many suppose that he was the author of this Book, as Josephus informs us that the priests recorded the most remarkable transactions. But this would prove that they wrote all the histories of the Bible. S. Jerom (in Agg. 1:6.) seems to believe that Judith left these memoirs. Yet we have no certain proof of the author. Josephus passes over this history, as he professed to exhibit only the

Heb. books. Ant. x. 11. Prol. &c. S. Jerom doubts not but this was written in Chaldee, from which language he translated it; unless he caused it to be first explained to him in Heb. as he did the Book of Tobias. C.—He might, however, have attained sufficient knowledge of the former language, which is so like the Hebrew, before he undertook this work. H.—He professes to give “the sense,” rather than a verbal translation. The Greek must have been taken from another copy, and is followed by the Syriac, in which we find some passages more exact than in the present Greek copies. The original is entirely lost. It might have removed many difficulties. Those however which are started by our adversaries, are not unanswerable. Grotius would suppose that this work is only a parable, representing the state of the Jewish church under the persecution of Epiphanes. But this singular notion has no foundation; and if it had, the authenticity of the Book would not be endangered, as the parable both of the Old and New Testament are certainly true, and written by inspiration. C.—Luther styles it a poetical comedy; (Pref. et Sympos. 29.) but both Jews and Christians have esteemed it as a true history: (W.) and this innovator (H.) allows, that “the Book is beautiful, and written by an inspired prophet.” C.—The Fathers have looked upon it with the utmost veneration; and S. Jerom, though he was at one time under some doubts, placed it on a level with the Books of Ruth, and Esther, &c. Ep. ad Principiam.—It is admitted by Origen, Tertullian, S. Chrys. S. Hilary, V. Bede, &c. as the history of a most valiant matron, delivering God’s people from a cruel tyrant. W.—Some place this event under Cambyzes, son of Cyrus; (Euseb. S. Aug.) others under Xerxes, (Torniel) or Darius Hystaspes, (E.) or Ochus: (Sulp. Severus) but the opinion which has been given above is more accurate; (C.) or rather Bethulia was saved, while Manasses was in captivity, (in the 10th year of his reign) and the high priest administered affairs in his absence. At this point, Judith might be thirty-five years old. She lived seventy years afterwards; and *many* days (perhaps eight *years* more) passed before the country was invaded by Pharaoh Nechao. C. 16:30. Thus Manasses survived 45 years, Amon 2, Josias 31; total 78. This chronology removes every difficulty. Houbig. Pref.—If true, it seems probable that the work would be originally in Heb. as the Chaldee was used only after the captivity, (H.) which may be farther proved from C. 1:12. Greek. Houbigant.—Protestants prefer to translate this and the other apocrypha from the Greek. M.

JUDITH 1

Ver. 1. *Now*, refers to the internal purpose of the author. S. Greg. hom 2. in Ezech. W. Many of the books begin with *And*; shewing their connection. This work formed a part of the general history. The building of Ecbatana likewise took place soon after the destruction of Ninive, mentioned in the preceding book.—*Arphaxad*. He was probably the same as is called *Dejoces* by Herodotus; to whom he attributes the building of Ecbatana, the capital city of Media; (Ch.) or Arphaxad, more resembles both in name and actions the second king Phraortes or Apharaartas, (Montfaucon and Houbig.) who fortified and embellished the city. C.—*Ecbatana*, or Agbata, which in Arabic signifies “variegated;” (Bochart) as the seven walls, rising one higher than another round it, were marked with one white, two black, three red, four blue, five dark red, six silver, seven gold. Herod. i. 98. C. See Tob. 3:7.

Ver. 2. *Hewed*. Gr. adds, “three cubits broad and six long.” The ancients aimed at solidity in their architecture, as appears from their ruins. C.—*High*. Salien (A. 3345) thinks there is a transposition, and that the walls were 70 cubits high. M.—What need was there of such a breadth? Gr. allows 70 in height, and 50 in breadth, which seems more proportionate. Old Vulg. has 60 cubits high, and 50 broad. On the walls of Ninive, three chariots might fight abreast, (C.) and six on those of Babylon. Ctesias.—*Feet*. Projecting from the wall, to remove an enemy. M.—Gr. “and the towers thereof he placed above the gates 100 cubits, and the foundation was 60 cubits broad. And he made the gates to rise 70 cubits, being 40 cubits in breadth, to send out the armies of his mighty men, and to draw up his infantry.” H.

Ver. 4. *Gloried*. Fool, this night wilt thou perish. Luke 12:20. W.

Ver. 5. *Nabuchodonosor*. Not the king of Babylon, who took and destroyed Jerusalem, but another of the same name, who reigned in Ninive; and is called by profane historians *Saosduchin*. He succeeded Asarhaddon in the kingdom of the Assyrians, and was contemporary with Manasses, king of Juda. Ch.—He might be the same with Asarhaddon, who resided at Ninive in the 20th year of his reign. After the defeat at Bethulia, the Medes recovered part of their power, under Cyaxares I. who was succeeded by Astyages and Cyaxares II. with whom Cyrus was associated in the empire. Xenophon.—Asarhaddon spent the latter years of his life at Babylon, of which he had made himself master. Houbigant.—The Jews frequently give names to foreign princes different from those by which they are known in profane history. See Tob. ult. H.—*Him*. Gr. afterwards (v. 12) insinuates, that he prevented any from mounting the throne of Media, till this work was written, “he transfixed him with his darts, and

destroyed him till this day.” Houbigant.

Ver. 6. *Ragau*, near Rages. Tob. 1:16. M.—Syr. “Dura,” mentioned Dan. 3:1. C.—*Jadason*, or Mount Jason, above the Caspian gates; (Strabo xi.) unless it may be the city Jassu, in Armenia. Gr. has “the Hydaspes,” a river of India, though Curtius (v.) places it near Susa; confounding it with the Choaspes.—*Elicians*. Gr. “Elymeans,” perhaps the same with Pontus. Heb. *Ellasar*. Gen. 14:9. Various battles were fought during this war, which the Greek intimates lasted seven years. C.—That version also would represent those and various other nations coming to meet Nabuchodonosor, who hereupon sent his ambassadors to all in Persia, and westward to Cilicia, &c. As they were treated contemptuously, he swore that he would revenge himself. But first he attacked Arphaxad, took and sacked Ninive, slew the king, and then abandoned himself with his army to pleasure in the conquered city, “120 days.” H.

Ver. 8. *Esdrelon*. Syr. “Jezrael,” which is the usual name in Scripture. Jos. 17:16.

Ver. 9. *Jesse*, or Gessen, where Joseph placed his brethren. Gen. 46:34.

Ver. 11. *Refused*. Gr. adds, “and did not come to *help* him in the war, because they feared him not, (H. supposing he would have enough to do with Arphaxad) as he was but like their equal, *or* as one man. C.

Ver. 12. *Countries*. Those who were subject to him did wrong in refusing aid. But the Jews were under no such obligations; and God espoused their cause the more, as the king set up for a deity. C. 3. C.—He had at first entertained thoughts of universal dominion, (H.) being elated by his victory, like other conquerors.—*Aufferre, trucidare, rapere falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellant*. Tacit. Agric.

JUDITH 2

Ver. 1. *Thirteenth*. Gr. 18th.—*Month*. Nisan, in spring.

Ver. 2. *Secret*. Lit. “mystery.” Tob. 12:7. C.—*Abditos principis sensus exquirere illicitum*. Tacit. An. vi.

Ver. 3. *Empire*. “The thirst of empire and riches is an old and deep-rooted cause of making war.” Sallust. Frag.—Gr. adds, “and they

(counsellors) judged that all flesh must be destroyed of those who had not complied with his order.” H.—God laughs at the vain designs of men. C.

Ver. 4. Armies. Gr. adds, “and the second after himself,” in the kingdom. M.—Casaubon suspects that this drunkard was the king mentioned in history, as having lost the kingdom of Cappadocia, by attempting to introduce the dissolute feasts of Baccus. Polyb. xxxii. ap. Athen. x. 11.—He made his attack first upon this country, v. 13.

Ver. 5. Commandment. Gr. adds, he must demand “earth and water,” as an acknowledgment of his dominion, and that all necessities of life belonged to him. This custom prevailed in Persia. Herod. iv. 123. Polyb. xix. Brisson iii.

Ver. 9. Syria: part of which, it seems, had submitted. C.—Gr. “and corn for every man, in abundance,” (H.) for fear it should be carried off in the countries which he invaded. M.

Ver. 11. Archers. Gr. adds, “a mixed multitude,” not bearing arms. Ex. 12:38.

Ver. 12. When. Gr. “and they proceeded from Ninive, three days’ journey, to the plain of Bektileth,” or Bagdania, in Cappadocia, between Mount Argee and Taurus. Strabo (xii.) assures us that Argee is the highest mountain in the country, from which the two seas of Cilicia and the Euxine may be seen. C.

Ver. 13. Melothus, or Melita, built by Semiramis, (Pliny vi. 3.) in the same country.—*Tharsis*, or Cilicia, peopled by the son of Javan.—*Ishmahel*, on the Euphrates, east of the Desert Arabia.

Ver. 14. Mambre. Gr. “Abrona, (C.) or Arbonai;” (H.) that is, from the river Chaboras to the Persian Gulph, or sea. C.

Ver. 15. Japheth, or Joppe, now Jaffa. Serarius.—Gr. “he cut in pieces all who opposed him; and he came to the borders of Japheth, which are on the south, over-against Arabia.”

Ver. 16. Carried. Greek, “surrounded ... and burnt their tents, and plundered their folds for cattle:” μανδρας. H.—Madian lay to the east of the Dead Sea. C.

Ver. 17. Harvest. The rapidity of his conquests was astonishing, as all this had been done in six or seven weeks, v. 1. But Holofernes probably sent his lieutenants into different parts at the same time. C.—*Caused.* Gr. “he burnt all their fields, and destroyed their flocks and

herds, and plundered their cities, and put to the sword all their young men."

Ver. 18. *Land.* Gr. adds, "on the sea-shore, in Sidon, ... Ascalon," &c. H.

JUDITH 3

Ver. 1. *Kings.* Gr. "they sent to him ambassadors, with proposals for peace, saying: Behold we, the servants of Nabuchodonosor, the great king, lay before thee; use us as thou thinkest best," &c. These proposals were made by those on the sea-coast, from Sidon and Tyre to Ascalon, from whom Holofernes took "the choicest men," being received with honour, v. 10. H.—*Syria*, &c. These are not specified in the Greek.—*Sobal*, or Soba, (1 K. 14:47) near Damascus, where Ptolemy (v.) places Samoulis.—*Lybia* seems too remote, and had not been attacked: some therefore would read Lycia, or Lygia, (Herod. vii. 72.) or rather Lydia, (C.) which Holofernes had "cut in pieces," according to the Greek. C. 2:13. H.

Ver. 2. *Great.* This was his usual title. Dan. 2:30. 4 K. 18:19. C.—*Slavery.* Yet they make an unconditional submission. H.—It is better for us to submit to servitude than to be slaughtered like our brethren. M.

Ver. 3. *Sight*, at thy disposal. Gen. 13:9. Prov. 15:11.

Ver. 10. *Lights.* Torches were used to testify joy. 2 Mac. 4:22.

Ver. 11. *Though.* Greek, "He demolished all their borders, and cut down their groves."

Ver. 13. *Called.* Gr. "Worshipped by all nations, and that all their tongues and tribes might call him god." H.—Behold to what lengths ambition may be carried. If he had only claimed a place among the other pagan deities, his title was as good as theirs. C.—He is a figure of Antichrist; for whom all heretics pave the way. 2 Thes. 2. W.

Ver. 14. *Apamea*, on the river Orontes, between which and the river Eleutherus, lay the *Mesopotamia* here mentioned.—*Idumeans*, or to "Rama," near Gabaa, which was on the north of Jerusalem; whereas Idumea lay far to the south. C.—Yet (H.) Gabaa may designate a mountainous country, as 1 K. 7:1. (M.) and there is no reason why Idumea might not have felt the power of Holofernes, as well as

Madian, &c. H.—The order of conquests is not observed, (M.) for while the commander-in-chief was in one place, his generals were dispersed into different parts. He had now advanced as far as Gabaa of Saul, (H.) when meditating a serious attack upon Egypt, he thought proper to concentrate his forces; little expecting to meet with such a check at Bethulia. C.—Gr. “He came to Esdrelon, near Dotaia, (or Dothaim, north of Sichem) which is opposite the great saw of Judea,” or the range of mountains of Ephraim. C.—Old Vulg. “of Juda,” dividing it from Idumea. The kings of Israel had fortified the defiles. 3 K. 15:17.

Ver. 15. Took. Gr. “encamped between Gaba and Scythopolis, (Bethsan. Jos. 17:11) and he was there a month of days, to collect all the burden of his army.”

JUDITH 4

Ver. 1. *Juda*, whither those had retreated who had escaped the fury of the Assyrians, under Theglathphalassar, &c. H.

Ver. 2. *Temples*. Surrendering would not secure these things; so that their very life and religion were at stake. Resistance, in other circumstances, would have been rashness. C.—Gr. adds, “because they were recently come up from captivity, and lately all the people had been collected out of Judea, and the vessels, and the altar, and the house, had been purified from profanation,” (H.) to which they had been exposed under Manasses, (C. 5:23. C.) who with several of his subjects had been made prisoner, and was now at Babylon; or, if returned, (H.) was wholly taken up with the concerns of his soul, and committed the care of affairs to Eliachim. See Joseph. x. 4. 2 Par. 33:12. 16. C.

Ver. 3. *Samaria*, though an enemy’s country, as the danger was common. M.—Ezechias and Josias seemed to claim a right over the country. 2 Par. 30:1. &c. 34:6 and 33.

Ver. 4. *War*. Gr. adds, “as the harvest was just ended.”

Ver. 5. *Priest*. Gr. “the great priest in Jerusalem, in those days, wrote to the inhabitants of Betouloua, (H. Bethulia, in the tribe of Simeon) and of Betemestham, (Bethsames. C.) which is over-against Esdrelon, and the plain near Dothaim, giving orders to seize the mountainous ascents, by which there was a passage into Judea; and it was easy to

stop their progress, as the passage was narrow, and would not admit above two men at once." This reminds us of the heroic resistance which Leonidas, with his 300 Spartans, made to the millions in the army of Xerxes, at Thermopylæ. H.—It seems that Jews attempted to defend these defiles. They had received the orders before the enemy encamped near Scythopolis.

Ver. 6. *Them.* Gr. adds, "and the senate of all the people of Israel, which sat at Jerusalem." Serarius thinks that Manasses was busy fortifying the city, and had committed the rest of the kingdom to Eliachim, (M. W.) who received such high commendations. Isai. 22:20. C.—But is more probable that he was at Babylon. Houbigant.

Ver. 7. *Wives.* Gr. adds, "and their little ones, and beasts, and every sojourner, and hired servant and slave. They put sackcloth on their loins, and every man, woman, and child, and the inhabitants of Jerusalem, fell prostrate before the temple, and sprinkled ashes on their heads." The very beasts were covered with sackcloth, to denote the general sorrow. H.

Ver. 8. *Priests.* Gr. "and they spread their sackclothes before the Lord, and arrayed the altar with sackcloth." H.—This spectacle must have made impression on the most obdurate. C.

Ver. 9. *Off. Lit.* "divided" from their husbands, (H.) or among the victors. M.—*Gentiles.* Gr. adds, "and God heard their petition, and rescued them from their affliction; and all the people fasted many days in all Judea and Jerusalem, before the sanctuary of the Lord all mighty; and the high priest, Joachim, and all the priests who stood before the Lord, and ministered to the Lord, having their loins girded with sackcloth, offered the accustomed holocaust and the vows and presents of the people, and ashes were upon their caps, and they cried to the Lord with all their power, to look down graciously upon all the house of Jerusalem. And," C. 5.

Ver. 10. *Israel,* before the approach of the enemy. H. v. 5.

Ver. 15. *Clothes,* conformably to the advice of Joel, 1:13. C.

JUDITH 5

Ver. 1. *Mountains.* Gr. adds, "and had fortified every summit of a high mountain, and had placed scandals in the plains," obstructing the passage (H.) with ditches, trees, (C.) and snares of every description.

H.

Ver. 2. Ammon. Gr. adds, “and the satraps of the maritime country,” (H.) the Philistines, who had submitted like the rest.

Ver. 3. Them. Gr. adds, “Ye sons of Chanaan tell.” He was not acquainted with their origin: the title belonged only to the Phœnicians, (C.) who might also be present. H.

Ver. 4. East. Gr. “west,” which seems more accurate, unless Holofernes was on the sea-coast, (C.) or that part of the country went by this name, as it does at present. H.—He was not absolutely unacquainted with the Jews, but spoke in contempt, (v. 27. W. M.) and wished to know if they had formed a league with the Egyptians, &c. C.

Ver. 5. My. Gr. “the mouth of thy slave.” H.

Ver. 6. Chaldeans. Abraham was a native of Ur. Gen. 12. C.—This tended to conciliate the favour of the general, who as of the same country. M.

Ver. 9. Heaven. Gr. adds, “the God whom they had known, and they (the Chaldean idolaters) cast them out from the face of the gods, and they fled into Mesopotamia, and dwelt there many days: (H. that is, about two years. C.) and their God commanded them to leave their abode, and to go into the land of Chanaan; and they dwelt there, and were enriched; ... and when,” &c.—*There.* Gr. “and where there till they returned; and there they became innumerable.” H.

Ver. 10. Oppressed. Gr. “craftily inveigled them.” Ex. 1:10.

Ver. 11. Plague. Gr. adds, “for which there was no remedy. And the Egyptians cast them out from among them. And God dried up the Red Sea before them, and conducted them to Mount Sinai and Cades-Barne, and cast out all the inhabitants of the desert; and they dwelt in the land of the Amorrhites, and exterminated all the Hesebon, by their power. Then crossing the Jordan, they took as their inheritance all the mountainous parts, and ejected the Chanaanite, Pherezite, Jebusite, Sichem, and all the Gergesites, and dwelt therein many days. And,” v. 21. H.—The environs of Sichem belonged to the *Hevites*. C.

Ver. 14. Rested. This is attested, Deut. 32:10 and Jer. 2:6. M.

Ver. 16. Overcame, in the days of Josue, (M.) at Jericho, &c. H.

Ver. 22. Battles. He seems to speak of the captivity of Manasses, (W.) of the ten tribes, and of the loss sustained by Achaz. 2 Par. 28:5. M.—

By many. Gr. “exceedingly; and they were led captive into a land which was not their own, and the temple of their God became as a pavement, and their cities were taken by the enemies. But now, returning to their God, they are come up from the places to which they had been scattered, and have possession of Jerusalem, where is their sanctuary; and they have inhabited the mountainous country, for it was a desert.” H.—Our adversaries would infer from this, and similar passages, that the siege of Bethulia could not have taken place till after the captivity of Babylon; and this many Catholics allow. But the proof is not conclusive, as all this might be verified under Manasses: (C.) “the temple was trampled on,” (Syr. *εγεννηθη εις εδαφος*) and profaned. See C. 4:2 and 1 Mac. 3:51 and Luke 21:24. It had been pillaged by Sesac and the Assyrians, and had stood in need of great repairs under Ezechias, Josias, &c. Several of the Israelites had escaped from the hands of their oppressors, (2 Par. 34:9) and the Jews had regained their strength after the captivity of Manasses, (C.) having retired before into their strong holds in the deserts. H.

Ver. 25. Cannot. Gr. “let my lord indeed pass by, lest their Lord should cover them with a shield, for their God is for them, and we,” &c.

Ver. 26. All the. Gr. “all the people round the tent murmured; and the great men of Holofernes, and all who dwelt in the maritime country, and in Moab, threatened to cut him to pieces. For we shall not fear the children of Israel. Lo! a people without power, strength, or army in battle array! We shall then go up, and they shall be for food to all thy army, lord Holofernes. And,” C. 6.

Ver. 27. Who. They speak thus through indignation, though they knew Achior well enough. W.—Their blasphemous presumption was soon punished. M.

Ver. 29. Other. This foolish attempt was not peculiar to this king. The great Nabuchodonosor was infected with the same vanity, (Dan. 6:7) and was imitated by many of the Persian monarchs, and by Alexander. *Persas non piè tantum sed etiam prudenter Reges suos inter deos colere: Majestatem enim imperii salutis esse tutelam.* Curtius viii. Yet most of the Greeks could not brook such flattery, though they were not influenced by religion, but by reason, and their own haughty temper. See Justin vi. Mart. x. 62.

Ver. 1. Achior. Gr. adds, “before all the populace of the strangers.” And who art thou, Achior, before all *this* company of foreigners, and the sons of Moab? and *what are* the mercenaries of Ephraim, that thou? v. 2.

Ver. 2. To shew. Gr. “and who is God but Nabuchodonosor? He will,” &c. H.—They allow the title to none but their king. Neither will God admit of any rival. W.—The generous advice of Achior was highly resented. Charidemus, who spoke with the like boldness to Darius, when Alexander approached, was even put to death, though the king repented when it was too late. Curt. iii. Diod. xiv.

Ver. 6. People. Gr. “my slaves shall station thee on the mountainous country, and in one of the cities on the ascents, (of which thou hast so much spoken) and thou shalt not perish till thou perish with them. But if thou believest in thy heart that they will not be taken, let not thy countenance fall. I have spoken, and nothing that I have said shall be without effect.”

Ver. 7. Bethulia. Travellers, depending on the uncertain traditions of the country, generally place this fortress in the tribe of Zebulun, about three miles west of Tiberias. See Brochard. &c. But S. Jerom places it near Egypt; (Vita Hil.) and the Scripture speaks of Bethul, in the tribe of Simeon, (Jos. 19:4) to which Judith and the ancients belonged. Holofernes left his camp near Scythopolis, (C. 7:1) when he proceeded (C.) to attack the southern countries. H.

Ver. 11. And. Gr. adds, “Chabris, the son of Othoniel, and Charmis, the son of Melchiel.” M.—The former is, in effect, mentioned C. 8:9. C.

Ver. 15. Pride. God will not fail to reward those who trust in him, (H.) and to humble the presumptuous. W.—*Saints.* Syr. “sanctuary.” This version and the Greek have only, “Look upon the face of the persons (or things) sanctified unto thee on this day. And they consoled Achior, and praised him greatly. And Ozias took him from the assembly to his own house, and made a feast (lit. drinking) for the ancients, and they invoked the God of Israel to assist them during all that night.” H.

Ver. 18. With us, observing the true religion. M.

Ver. 20. Over. The Jews eat nothing before night, and then no abstinence is prescribed, (C.) as the fast is at an end. H.

Ver. 21. The church. That is, the synagogue or place where they met in prayer. Ch.—For such places were established, particularly after the captivity, though some have denied that there were any synagogues,

even in the days of the Machabees. See Mat. 4:23. Est. 4:16. C.

JUDITH 7

Ver. 2. *Twenty.* Gr. seventy; Syr. sixty-two. C.—*Two*, &c. Gr. twelve, as above. C. 2:7. M.—Syr. twenty-two. Some of these texts must be inaccurate. C.—Yet the cavalry of Holofernes (H.) might be increased, since he began the war.—*Taken.* Syr. “servants, and those who had joined them in great numbers.”

Ver. 3. *Hill side*, on the coast of the Mediterranean, leaving the mountains of Ephraim, (C.) which were so strait, (H.) on the left, as well as Jerusalem, as he intended to go into Egypt. Bethulia alone opposed his progress. C. 6:7.

Ver. 4. *Of them.* Gr. adds, “were greatly afraid, and each one said to his neighbour: Now these will consume (Complut. shut up) the face of the earth, and neither the high mountains, nor the vales, nor the hills, will bear their weight. Then taking their arms, and lighting fires upon their towers, they kept guard all that night: but the second day, Holofernes brought out all his cavalry against the Israelites, in Bethulia, and he reconnoitred the ascent of thier city, and came to the fountains of their waters, and took them; and leaving a guard of soldiers, he returned to his men,” &c. v. 8. H.—The Syr. is also silent about the aqueduct and the small springs. C.—The servants of God first humble themselves, and then take arms, confiding in God. W.

Ver. 6. *An aqueduct:* the fountain must therefore have been on a higher ground than the city, though the latter was on an eminence. C.—Yet water may be forced to ascend by pipes. H.

Ver. 8. *Children of.* Gr. and Syr. “the chiefs of the sons of Esau,” as Idumea had been conquered. C. 3:14. They omit Ammon, and after Moab subjoin “the generals of the maritime countries;” Tyrians and Philistines. H.

Ver. 10. *Spring.* Gr. and Syr. intimate that the Ammonites and Moabites, with 5,000 Assyrian infantry, guarded the springs: the rest of the army, according to the old Vulg. was stationed in the plain. Gr. and Syr. specify over-against Dothaim, which seems too remote; (C.) though such an immense army might cover a great part of the country, as all would not be necessary to besiege Bethulia; and it was agreed only to blockade the place, in order that no men might be lost,

and the army might be ready to march against the more distant and powerful nations of Egypt. Another detachment was (H.) “southward, at Ecrebel, (Syr. *Ekarbat*, probably *Akrabim*, the ascent of the scorpions) near Cush, (or Arabia) which is above the torrent Mochmur, (Syr. *Peor*, or *Bezor*. C.) and the rest of the army of the Assyrians encamped in the plain, and covered the face of the earth.” H.

Ver. 11. Days. Gr. “and all the collection of the Assyrians continued round them ... thirty-four days.” H.—Old Vulg. “twenty-four days.” Syr. “two months and four days.”—*Measure*. Gr. adds, “the infants, women, and young men fainted, and fell down dead.” H.

Ver. 13. Hands. We shall be treated as miserable slaves. C.

Ver. 15. Assemble. Gr. “call them, and give up all the city to plunder to the,” &c.

Ver. 17. Conjuring. Gr. “and the sins of our parents, that he may not treat us thus to-day,” and deliver us up to death. H.

Ver. 18. Saying. Gr. “And Ozias said to them: Take courage, brethren,” v. 23. H.

Ver. 23. Five. Sulpitius reads, fifteen. C.—But instead of *decim*, we should read *demum*. H.

Ver. 25. Spoken. Gr. and Syr. add, “and he dispersed the people to their tents, and they went upon the walls and towers of the city, and sent their wives and children home. And they were under great humiliation in the city.”

JUDITH 8

Ver. 1. Idox. Gr. “ox,” &c. All the versions disagree, as the copyists have probably taken in part of v. 3 too soon, supposing that the genealogy of women was never given. S. Fulgentius (ep. ad Gallam) differs from all, giving the ancestors of Manasses as the same with those of Judith. C.—*Simeon, the son of Ruben*. In the Greek it is, *the son of Israel*. For Simeon, the patriarch, from whom Judith descended, was not the son, but the brother of Ruben. It seems more probable, that the Simeon and the Ruben here mentioned are not the patriarchs, but two of the descendants of the patriarch Simeon: and that the genealogy of Judith, recorded in this place, is not carried up so high

as the patriarchs. No more than that of Elcana, the father of Samuel, (1 K. 1:1) and that of king Saul. 1 K. 9:1. Ch.—Others think that Judith descended from Ruben, by her father, and from Simeon, by her mother; (E.) or that, instead of *son* of Ruben, we should read “brother.” But as we know that Judith calls Simeon her father, (C. 9:2) it is more likely that Ruben has been placed for Israel, as it is in Syr. S. Fulg. &c. This correction is maintained by Bellarmine, Salien, M. C.—Thus both Judith and her husband were of the same tribe, the former by Salathiel, the latter by Sarisadai. C.—Innumerable are the mistakes in the proper names, in Scripture. H.—Some of these might have had more than one. Gr. has Sarasdai, (Compl. “Saladai;” Alex. Sept. “Salasadai.”) instead of Simeon, son of Israel: (C.) Alex. “*Jeél*,” which is probably a contraction for Israel. H.

Ver. 2. Who. Gr. adds, “of her tribe and family, and he died in the days,” &c.

Ver. 3. Died. Gr. “fell upon his couch; (Grabe adds, “an died in Betuloua, his own city,”) and they buried him with his fathers, in the field between Dothaim and Balamo.” H.—These places seem to be added without reason, as they were too remote from Bethulia. C.

Ver. 4–5. Six. So the old Vulg. Gr. and Syr. have, four months.—*Private.* Gr. “a tent on the roof,” that she might look towards Jerusalem, and pray with less distraction. Absalom lay in such a situation. 2 K. 16:22. C.—*In which.* Gr. “and she put sackcloth,” &c. v. 6. H.—It was a rough sort of garment. C.—Judith led a most religious life, in prayer, hair-cloth, and fasting, all the year, except on the festivals. W.

Ver. 6. Loins. Gr. “and she had on the garments of her widowhood, and.” H.—She laid these aside. C. 10:2. C.—*Life.* Gr. “widowhood, except the day before the sabbath, and the sabbaths, and the new moons, and feasts, and days of rejoicing of the house of Israel.” H.—Syr. and old Vulg. omit, “the day before the sabbath;” and perhaps it may not have been in the original, the Greek translator having inserted it conformably to the practice of his times. It was then prescribed to abstain from fasting, that the joy of the festival might not be impaired, (Grot.) and because it would be necessary to taste what was made ready for the sabbath; (Skikard, Purim) or rather because, as the festival began on Friday, between the two vespers, or from three to six in the afternoon, during the equinoxes, the fast could not be rigorously observed on Friday. C.—*New moons* were days of rejoicing. M. 1 K. 20:5.—The Jews kept two days together, for fear of missing the day on which the moon really appeared. Several feasts

were also prescribed perhaps before this time, on the 1st and 22nd of Nisan, &c.

Ver. 7. *Of oxen.* Gr. Syr. &c. add, “and fields, and she lived on them.”

Ver. 8. *Her.* “The reputation of chastity in women is tender, and, like a beautiful flower, presently withers at the least blast, and perishes; particularly when they are at an age prone to vice, and destitute of the authority of a husband, whose shadow is the safeguard to a wife.” S. Jer. ad Salvinam.—The Scripture could not give Judith a greater character. C.—How few can obtain it at present, though their virtue may be most pure, detraction is so keen! H.

Ver. 9. *When.* Gr. and Syr. “and she heard of the evil discourses of the populace against the magistrate, as they lost courage on account of the scarcity of water; and Judith heard of all the words of Ozias to them, how he had sworn to them that he would deliver up the city to the Assyrians after five days. Then sending her maid, whom she had placed at the head of all her possessions, she called Ozias,” &c. The following verses give the same sense as the Vulg. though in other words, and with some additional circumstances. H.

Ver. 13. *Pleasure.* She blames the magistrates for taking a rash oath, pretending to fathom the designs of God, and to fix a time for him, and not attempting to make any resistance, though the welfare of the whole nation, and the sacred things, depended on their exertions. C.—They had been assured that God had heard their prayer, (C. 4:9) and had often witnessed a miraculous interference of Providence. In other circumstances (H.) the magistrates would not have been to blame, though Judith might think them so; (Serarius. See v. 26. M.) and, in effect, they ought rather to have died than thus to have exposed all to certain ruin. W.

Ver. 15. *Man.* Gr. “But do not you govern the designs of the Lord, our God, for God is not to be menaced like a man, nor forced to give an account like the son of man.” H. Num. 23:19.

Ver. 18. *For.* Gr. “As there has not arisen in our *families* generations, nor is there at this day either tribe, or family, or populace, or city among us, adoring gods made with hands, as it happened in days past;” in the former part of the reign of Manasses. All had begun to open their eyes, at the sight of the dreadful catastrophe. H.

Ver. 20. *Let.* Gr. “Wherefore we hope that he will not despise us, nor *those* of our race; nor, if we be taken, will Judea be so styled, our sacred things will be plundered. He will require his profanation at our

mouth,” &c. She shews the dread consequences which will ensue from the rash oath, and from such dastardly conduct under trial. H.

Ver. 21. Brethren. Gr. adds, “Let us shew our brethren that their soul depends on us, and the holy things, and the house, (temple) and the altar, are supported by us.” These were not therefore demolished. C. 5:22. H.—“Yea, let us give thanks, above all, to the Lord our God, who tries us like our fathers. Remember,” &c.

Ver. 23. Jacob. Gr. adds, “in Mesopotamia ... because he does not take vengeance on us, as he made them pass through fire to examine their heart. But the Lord, for an admonition, chastises those who approach to him. And Ozias,” v. 28. H.

Ver. 25. Destroyer. As this word is not used elsewhere, (W.) S. Paul seems to allude to this passage, (1 Cor. 10:10) as Judith does to various punishments (Num. 11:1 and 14:12 and 20:4. C.) inflicted by an angel. M.

Ver. 26. Suffer, as if to shew our impatience (H.) and anger against God. M.

Ver. 28. Words. Gr. adds, “for it is not to-day *only* that thy wisdom has appeared, but from thy earliest days all the people has known thy prudence, as the formation (H. Syr. the thought. C.) of thy heart is good. But the people was much oppressed with thirst, and they forced us to ... take an oath, which we shall not break. Now,” &c. H.—It hence appears that Judith was not very young; and as many desired to marry her, (C. ult. Gr.) we may conclude that she was of a middle age, or about thirty-five. Houbigant.

Ver. 29. God. Gr. adds, “and the Lord will send rain to fill our reservoirs, and we shall faint no longer. And Judith replied: Hear me, and I will perform an action which shall come to the ears of all future generations of our race. You,” &c. v. 32. H.—She did not tell what she was going to do. C.

Ver. 32. Servant. Gr. *abra*, commonly (H.) denotes a maid of honour, (W.) or companion, though sometimes it is applied to people of loose morals. This servant had probably the administration of the affairs of her mistress, v. 9. C.—*Pray.* Gr. “as you ... the Lord will by my hand look,” &c.

Ver. 33. And till. Gr. “for I shall not tell you, till what I am about be accomplished. And Ozias, with the princes, said to her.”

Ver. 34. Departed. Gr. adds, “from the tent to their respective

stations.”

JUDITH 9

Ver. 1. *Oratory.* Of such our Saviour speaks, Matt. 6.; and Baronius at large. A.D. 293. W.—Gr. “But Judith fell prostrate, and sprinkled ashes upon her head, (Syr. adds, and tore her tunic) and uncovered the sackcloth which she had on. That evening the incense had just been offered, in the house of the Lord, at Jerusalem. And Judith cried aloud,” &c.

Ver. 2. *Gavest him a sword, &c.* The justice of God is here praised, in punishing by the sword of Simeon the crime of the Schemites: and not the fact of Simeon, which was justly condemned by his father. Gen. 49:5. Though even with regard to this fact, we may distinguish between his zeal against the crime committed by the ravishers of his sister, which zeal may be considered just: and the manner of his punishing that crime, which was irregular and excessive. Ch.—The former is here commended. W. M.—Yet Simeon was not blameless. God put the sword into his hand as he makes use of tyrants; in which sense Nabuchodonosor is styled his *servant*. Jer. 25:9. Ezech. 29:18. Gen. 24:2. 25.

Ver. 3. *And.* Gr. “For thou didst say: It shall not be so: and they did it because thou hadst given their princes unto slaughter, and their bed, which had perceived their deceit, unto blood; and thou didst slay the slaves with the princes, and the princes on their thrones; and thou gavest,” &c. H.—This style seems rather poetical. Grot. C.

Ver. 4. *Of old.* Gr. “before these, and these, and what followed, and is at present, and things to come, thou hast foreseen.” All events depend on Thee. “For the things which thou hadst decreed were at hand, and said: Behold, we are here.” H.

Ver. 5. *Judgments.* All is foreseen: nothing can resist the decrees of God. C.

Ver. 6. *As.* Gr. speaks not of the Egyptians: “For behold the Assyrians are multiplied in their power, and exalted on account of their cavalry; they have boasted on the strong arm of the infantry, have trusted in their shield, and bow, and sling; and they have not known that thou art the Lord, making an end of wars: Thy name is Lord; break their force, by thy power,” &c. v. 11. H.

Ver. 7. *Them*, as they were not able to come to action during the night. Ex. 14.

Ver. 13. *Lips*, or with my endearing speeches. M.—She meant innocently to engage the affections of Holofernes, (H.) and prays that he may receive her in that manner, as he might have done without sin. But when he abused his free-will, God turned his sin to the good of others. See Ex. 7. S. Aug. ser. 288. W.—Gr. “Give that power which I have devised to the hand of me, a widow. Strike the slave by the lips of my delusion, (or by my ensnaring words) with the prince; and the chief, with his minister, break their haughtiness by the hand of a female, v. 15. H.—This prayer seems contrary to sound morality, as well as the indiscreet conduct of Judith, in exposing herself to danger, though her intention was good. C.—But are not stratagems lawful in war? See 2 K. 15. Is it sinful for a woman to endeavour to captivate the heart? The situation might be dangerous, but it was not criminal; and Judith was certainly determined to yield to no dishonest proposals. God therefore approved of her designs, and enhanced her beauty. C. 10:4. H.

Ver. 16. *Horses*. Gr. “the potent, but thou art the Lord of the humble.”

Ver. 17. *And*. Gr. “give my word and deceit to be a wound and a scar to them, who, against thy covenant and sanctified house, and the summit of Sion, ... have devised cruel things, and do for all thy nation according to thy power and strength; for there is no other to shield Israel but Thou.”

JUDITH 10

Ver. 2. *House*. Gr. adds, “where she spent the sabbath and festival days, she rolled up her,” &c. H.—She remained in her oratory therefore only on other days. C.

Ver. 3. *Body*. Compl. Gr. “mouth.” But other editions seem more accurate. H.—*Best*. Gr. “thick,” probably the *myrobalanum* of Pliny xii. 21. and xiii. 1.—*Bonnet*, or mitre, tied with ribbands, hanging down behind, like those of bishops.—*Sandals*, highly ornamented, and worn by people of quality. C.—*Lilies*, pendent from the neck. Grot.

Ver. 4. *And*. Gr. “and she was richly adorned, so that she might captivate (literally, deceive) the eyes of whatever men should behold her. And,” v. 5. H.—The fathers highly extol her virtue, and shew was,

no doubt, actuated by the purest motives. Yet she might be guilty of some indiscretion. Even the working of miracles would not prove the contrary, as wicked priests may confer the sacraments; and Moses was reprehensible the moment (C.) before (H.) he wrought a miracle. Num. 20:10. Mat. 7:22. God inspired her with the laudable design of freeing her country, but the means were left to her own choice. C.—The making use of this rich attire was not, however, sinful in itself; and we have no right to suspect that Judith gave any way either to vanity or to sensuality. How many ladies of quality are dressed so as to enchant all those who are not upon their guard! Yet, provided they observe due modesty, who will blame their rich attire or perfumes? H.—Judith might lawfully desire to marry Holofernes for the good of her nation, (M.) as Esther became the wife of Assuerus, though an infidel. The general seemed even willing to become a convert. C. 11:21. H.

Ver. 5. *Bottle*; made of leather, (C.) used for carrying wine. Pollox. M.—*Corn*. It was eaten either steeped in water or mixed with oil.—*Cheese*. So the Syr. reads. Gr. “pure loaves.” C.—Why she took her provisions with her, she explains. C. 12:2. M.

Ver. 7. *Her*. Gr. adds, “with her countenance and robes changed.”

Ver. 8. *But*. Gr. “And they said to her, May God, the God of.”—*With*. Gr. “For the glory of the Israelites, and the exaltation of Jerusalem; and they adored God. And she said to them, Order the gate of the city to be opened for me, and I will go out to accomplish what you were talking about to me. And they commanded the young men to open for her; and they did so. But Judith and her maid went out. And the citizens looked at her while she descended the hill, till she had passed the valley, when they lost sight of her; and they passed along straight through the vale, and the advanced guard of,” &c. H.—It appears that there was still day-light, (C.) or the moon shone brightly. H.

Ver. 12. *Because I knew*, &c. In this and the following chapter, some things are related to have been said by Judith, which seem hard to reconcile with truth. But all that is related in Scripture of the servants of God, is not approved by the Scripture: and even the saints in their enterprizes may sometimes slip into venial sins. Ch.—By means of mental reservation, we may exculpate her from lying. Serar. M.—But this expedient is bad and childish. H.—She might speak ironically, (Carthus.) or prophetically. Raban. Glossa, &c.—Still it might be an untruth, (C.) to be excused, like stratagems in war. M.—How often does an enemy give out that he is going to march to some place, when he intends to go quite another way! H.—*I knew*. Gr. “Because they are about to be given up a prey to you. Therefore, I come to Holofernes,

general in chief of your army, to inform him of the truth, and to shew," &c. H.—She spoke many things certainly true, and others which would probably have taken place, if God had not sent relief. W.

Ver. 15. *Lord.* Gr. adds, "and now proceed to his tent, and some of us shall give thee into his hands. But if thou stand before him, let not thy heart fear, but tell him this, and he will treat thee well. And they selected 100 men, and surrounded her and her servant-maid, and conducted her to the tent of Holofernes. And they ran from all parts of the camp, as soon as her coming was made known, and they came round her as she stood without the tent of Holofernes, till they had told him of her. And they were astonished at her beauty, and at the Israelites, and said to each other, Who," &c. v. 18.

Ver. 18. *That we.* Gr. "For it is not expedient to leave one man of them alive, lest they should delude all the earth." (Old Vulg. omits the negation.) "And all who slept near Holofernes, and all his servants, came out and introduced her into the tent;" (H. which was divided into two apartments. Heraclides) "and Holofernes was reposing on a bed in the canopy, (or inner room) which," &c. H.—The curtain was intended to keep off gnats. M. Anthony imitated this delicacy.

*Interque signa (turpe!) militaria,
Sol aspicit conopæum.* Hor. epod. ix. C.

Ver. 20. *After.* Gr. "And they told him of her, and he came out to the forepart of the tent, and silver lamps preceded him, (H.) either for grandeur, as they did the kings of Persia and the emperors of Rome and of the Turks, or because it was still dark." C.—"But as soon as Judith came in sight of him and of his ministers, they all were astonished at the beauty of her face; and falling prostrate, she adored him, (with civil respect) and his servants lifted her up." H.—S. Fulgentius (ep. 2.) judges, with great probability, that Judith was now about 40 years old.

JUDITH 11

Ver. 1. *King.* Gr. adds, "of all the earth."

Ver. 3. *Why.* Gr. "And art come to us? For thou art come for thy own safety. Take courage, for thou shalt live this night and henceforth, as no one shall hurt thee, but shall do thee good, as the servants of my lord, Nabuchodonosor, the king, are treated."

Ver. 4. *Handmaid*. Gr. adds, “and I will tell no untruth to my lord this night, for,” &c.—*Thing*. Gr. adds, “and none of the projects of my lord shall fail.” H.—All that Judith said was true in her sense, though the enemy did not understand her properly. So Josue lawfully entrapped the citizens of Hai. S. Aug. q. 10. in Jos. 8. W.

Ver. 5. *Liveth*. She imitates Joseph, (Gen. 42:15) and Eliseus; (4 K. 2:4) and speaks the truth, as the general had subjected many to his master. M.—Her speech was not superstitious, but shewed a civil respect. C.

Ver. 7. *To him*. Gr. intimates that she advised him to follow his counsel. “For our nation is not punished with the sword, unless they sin against their God. But now let not my lord be at a loss what to do. For death has fallen upon them, and sin has taken possession of them, so that they have irritated God by their folly,” &c. v. 10. This might also be true, though they had not fallen into idolatry (C. 8:18. H.) at Bethulia. M.

Ver. 8. *Prophets*. Though this had been threatened by the ancient prophets, (H.) we cannot pretend to specify which she means. C.

Ver. 10. *Famine*. They might have provisions, but they would be useless, on account of excessive thirst. M.

Ver. 11. *Drink*. Gr. “and all that God had forbidden them to eat by his laws, (H.) without making any distinction between the clean and unclean. Grot.—Blood was prohibited even before the law. Gen. 9:4. Lev. 17:14. C.

Ver. 12. *Oil*. Gr. may explain this. “And the first-fruits of corn, and the tithes of wine and of oil, which they had reserved as sacred for the priests, standing in Jerusalem, before our God, they had decreed to consume; though none of the people ought so much as to touch these things. Yet they have sent to obtain permission of the senate at Jerusalem, where the people have done the like. And when they shall have obtained an answer, they will fall to work, and then they will be abandoned to be destroyed by thee.” H.—She insinuates that her countrymen are in the utmost distress, and not much attached to religion; (C.) though in extreme want the distinction of meats is not to be enforced. H.

Ver. 13. *Tell*. Gr. “To perform with thee a feat which will astonish all who shall hear of these things. For thy handmaid is religious, and serveth the God of heaven day and night; and now my lord, I am,” &c.

Ver. 14. *God*. Gr. adds, “in the night, in the valley.”

Ver. 15. *He will.* Gr. "They shall have completed their sins."—*Tell thee.* Gr. adds, "and thou shalt go out with all thy forces, and none of them shall resist thee; and I will bring thee through Judea, over-against Jerusalem, and will place thy throne in the midst of it, and thou shalt drive them like sheep," &c.—*Dog.* This is proverbial. Ex. 11:7. C.—All Israel was at rest after the death of Holofernes. Judith brought his head in triumph through the country. The promise of dominion (H.) was ironical. 3 K. 22:15. M.

Ver. 16. *God.* Gr. "My foreknowledge; and I was sent to inform thee." H.—She flatters Holofernes with the idea that he is under the special care of heaven. C.

Ver. 20. *That.* Gr. "To increase our strength, and to bring destruction on those who have despised my lord."

Ver. 21. *Because.* Gr. "And now thou art comely in thy appearance, and good in thy discourse. If then thou perform what thou hast spoken, thy God shall," &c. H.—It is hardly probable that he spoke in earnest. Perhaps he did not know that the true God allowed of *no* other. Being captivated with Judith's beauty, and perceiving that she was attached to religion, he had a mind to remove all her objections to his person. C.

JUDITH 12

Ver. 1. *And bade.* Gr. "and ordered a bed (or table) to be prepared for her, *to eat* of his own meat, and drink of his wine," (H.) that her beauty might be enhanced, (Dan. 1) and to honour her. M.

Ver. 2. *Upon me,* as these meats had been offered to idols; (W.) or she might fear they had, and wished to avoid all scandal. 2 Mac. 6:21. Tob. 1:12. C.

Ver. 3. *Thee.* Gr. adds, "for there is none of thy race."

Ver. 4. *Which I.* Gr. "he."—*Which.* Gr. "and she slept till midnight and she arose at the morning watch." H.—The mode of counting by hours prevailed after the captivity. C.

Ver. 5. *And.* Gr. "and she sent to Holofernes, saying: May my lord please to order that thy handmaid may go out to pray. And," &c. v. 6. H.—She had prepared him to grant this request before: but out of civility, and that he may have greater confidence in her, she asks

again. The choice of a retired place for prayer is very commendable, but she made choice of the fields, that she might go out of the camp afterwards without being suspected. C.

Ver. 6. Chamberlains. Gr. "life-guards, not to hinder her; and she remained in the camp three days." H.

Ver. 7. Water. Gr. "in the camp;" perhaps she washed only her hands and face. C.

Ver. 9. Pure, from forbidden food. W.—*Evening.* Thus she continued to fast, to draw down the blessing of God. C.

Ver. 10. Servants. Gr. adds, "only, and he did not call any of those whom he *usually* employed," (H.) that they might not witness his excesses. *Vagao*, or Bagoas, the Persian name for an "eunuch," or chief officer; though such were generally to wait on the ladies.

Quem penes est Dominam servandi cura Bagoæ. Ovid, Amor. ii.

—*Eunuch.* Gr. and Syr. add, "who was appointed over all his affairs. Persuade the Hebrew woman who is with thee to come to us, and to eat and drink with us. For we deem it shameful to dismiss such a woman, without having commerce with her; and if we do not attract her, she will deride us."

Ver. 12. Merry. This would pave the way for greater liberties. C.—Gr. adds, "and to become this day as a daughter of the Assyrians, standing *to wait* in the house of Nabuchodonosor." He probably alludes to those courtezans (C.) who sung at night, before the palace, &c. Athen. Dip. xii. 2. The Persians admitted women to their feasts, though they were generally excluded in the East. Est. 1:12. Herod. v. 18.

Ver. 14. Best. Gr. "a boast, or matter of exultation." H.—This answer seems to shock our delicacy. Did she not understand the meaning of the eunuch, which was sufficiently plain? She only passed a compliment, which always implies a tacit condition, if the thing be practicable and honest: as the words might have two meanings, she was bound in charity to interpret them in the best sense. C.—It was surely lawful to be merry. M.

Ver. 15. Garments. Gr. adds, "and all her female ornaments; and her servant came and spread on the ground, before Holofernes, the fleeces which she had received from Bagoas, for her daily use, to eat lying upon them. And coming in, Judith fell prostrate." H.—The custom of sitting on the ground, upon skins, to eat, is very ancient, (Targum, Est. 1.) and is still observed by the Turks. The kings of Persia let none eat

with them at the same table. Heraclides. Athen. v. 10.—The character of drunkenness, with which this nation has been branded, seems not unfounded. C.

Ver. 16. *Her.* Gr. adds, “company; and he had sought an opportunity of deluding her, from the day when he *first* beheld her.” He justly, therefore, fell into the snare which he had laid.

Ver. 20. *Life.* Gr. adds, “in any one day,” (H.) at supper. M.

JUDITH 13

Ver. 1. *Doors.* Gr. adds, “without,” yet so that Judith could open them. C.

Ver. 4. *Drunk.* Gr. “drowned in wine.”

Ver. 5. *The.* Gr. “her chamber.”—*Watch.* Gr. adds, “her coming out, as on other days; for she had said she would go out to pray, and she had told this to Bagoas. And all had departed,” &c. All these precautions were necessary. H.

Ver. 6. *Judith.* She seems not to have disclosed her secret even to her companion, taking the whole upon herself.—*Lips.* Gr. “in her heart.” C.—Yet the Jews generally use some words, (H.) thinking that prayer too cold, which is barely mental. Grotius.

Ver. 7. *Raise up.* If Bethulia had been taken, perhaps (H.) Jerusalem had also fallen. W.

Ver. 8. *Pillar.* Gr. κανονι, “the rule,” (C.) or pole on which the arms were hung. Hesychius.—*Sword,* (*acinace*) used by the Persians, (M.) and shorter than the Greek or Roman sword. C.—If she had not been inspired by God to act thus, like Aod, (Judg. 3) it would be difficult to excuse her, in thus hurrying a many, in the most wretched state, before the judgment-seat of God. H.

Ver. 10. *Canopy,* to convince all that it was the head of Holofernes. M.—*Body,* on the ground; (C. 14:14) perhaps to cut off the head more easily, (C.) and that it might appear more ghastly H. at the first entrance. T.

Ver. 11. *While,* having composed herself, (H.) and done every thing necessary to prevent detection. M.

Ver. 13. *Open.* Gr. repeats, “open ye now the gate; God, our God is with us, still to shew power in Israel, and strength against the enemies, as he hath done to-day.” H.

Ver. 14. *That.* Gr. “they hastened to descend to the gate of their city, and called,” &c.

Ver. 15. *Had now.* Gr. “it was a paradox to them that she should come, and they opened the gate, and received them.”

Ver. 16. *And she.* Gr. “said to them with a loud voice: Praise God, praise, yea praise God, because he hath not withdrawn his mercy from the house of Israel, but hath destroyed our enemies by my hand this night.” H.

Ver. 19. *Drunkenness.* “The fasting of one woman overthrew an innumerable host of drunkards. S. Amb. de jej. ix. W.

Ver. 20. *And abiding.* Gr. “for my face has deluded him to his ruin, and he has not committed sin with me, for defilement and shame. And all the people were much amazed; and bowing down, they adored the Lord, and said, with one accord: Our God, thou art blessed, because this day thou hast brought the enemies of thy people to nought.” H.—Judith’s guardian angel defended her; as Jacob’s did him. Gen. 48. W.

Ver. 23. *Prince,* in that town, though Manasses was king. M.—Gr. “Ozias said.”

Ver. 25. *Praise.* Gr. “hope.”—*For that.* Gr. “and may God make these things turn to thy eternal exaltation, to regard thee for good; because thou hast not.”—*Ruin.* Gr. adds, “walking aright in,” &c. H.

Ver. 27. *And.* This is related after v. 5, in the following chapter, in Gr. Syr. and the old Vulg. (C.) and indeed it seems to be there in its proper place.—*Head,* or general. H.

Ver. 29. *Fear.* Astonished (M.) at the instability of human things, and admiring how God had rescued him from the threatened danger.

Ver. 30. *Reverenced.* Lit. “adored;” a word often used in this sense. H.

JUDITH 14

Ver. 1. *Walls.* Gr. adds, “upon the pinnacle.” H.

Ver. 2. Beneath. Into the valley; but make your appearance just out of the walls, as if you were rushing upon the enemy. Gr. adds after *arms*, “and you shall appoint a leader over them, as if descending into the plain to the advanced guard of the Assyrians; but ye shall not go down. Then these seizing all their armour, will go to the camp, and awaken the leaders of the Assyrians, and they will run to the tent of Holofernes, and shall not find him. Then fear shall seize upon them, and they will flee before us. Whereupon ye, and all who inhabit the confines of Israel, shall follow after, and strew them in their paths,” slain and wounded, v. 6. H.

Ver. 6. Then. Gr. &c. “But before ye do this, call to me Achior, the Ammonite, that seeing, he may recognize the contemner of the house of Israel, and the man who sent him away to us unto *certain* death. And they called Achior from the house of Ozias. But as soon as he came, and saw the head of Holofernes in the hand of one of the assembly of the people, he fell,” &c. as C. 13:29, 30. “Blessed art thou in every tent of Juda, and in every nation. All who shall hear thy name shall be amazed. But now tell me what thou hast done during these days. And Judith, in the midst of the people, informed him of all that she had performed, since the day of her departure till the time when she was speaking. She had no sooner ended her speech, than all the people set up a loud shout of joy in their city. Then,” &c.—*Leaving*. Gr. “He believed in God greatly, or with the utmost sincerity. H.—Hitherto Achior had only considered the Deity as the peculiar God of Israel, (C.) or as *the common gods* “revered by all nations;” (Virg. xii. Servius) but not as the only supreme Being. He now becomes a proselyte, not merely, like Naaman, to adore one God; but also to observe all the rites of the Jewish religion. The latter was a matter of choice. C. 6:18. It is not still clear that he could enjoy the privileges of the nation as a magistrate, or even marry, (C.) which shews his greater fervour. Grotius.—It is certain that no nation could be forbidden to worship God. Deut. 23:3. S. Thomas (1. 2. q. 105. a. 3.) believes that a dispensation was granted to Achior, (C.) so that he might be treated like an Israelite in all respects. Serar. q. 1. M.—The evinces that only the impenitent Ammonites, &c. were excluded from the *Church*. W.—*With*. Gr. “till this day.”

Ver. 7. With. Gr. “In companies, to the ascent of the mountain.”

Ver. 8. Ran. Gr. “Sent to their officers. But they went to the leaders and captains of thousands, and to every chief among them, and they proceeded to the tent of Holofernes, and said to his chief steward: Awaken now our lord, for the slaves have been so bold as to come down to offer us battle for their utter ruin. The Bagoas,” &c. v. 13. H.

Ver. 12. *Mice.* They speak contemptuously of their foes, like the Philistines. 1 K. 14:11. M.

Ver. 13. *Into.* Gr. “In, knocked at the hall, (αυλη, or antichamber) of the tent, for he suspected that he was sleeping with Judith. But as no one answered, he opened and went into the bed-chamber, and found him thrown upon the floor, dead, and his head taken from him, and he cried,” &c.—*Curtain*, which separated this apartment from the rest, (H.) and hung before the door, as Heraclides describes the tent of the Persian kings. Holofernes assumed the like importance, and was treated almost as a deity. C.—Hence he must not be awaked, in a rude manner. H.—Civility requires that we should knock modestly at the doors of the great. C.

Ver. 16. *Said.* Gr. “cried aloud, the slaves have prevaricated. One,” &c. H.—Perhaps he thought that Judith had introduced some of the Jews. C.

Ver. 18. *Cry.* Gr. adds, “and shouting of them (the captains) in,” &c. H.

JUDITH 15

Ver. 1. *All.* Gr. “Those who were in the tents heard, they were astonished at the fact; and fear and trembling fell upon them, and there was not a man remaining before his neighbour; but rushing out, with one accord, they fled through every path, in the plains and in the mountains; and those who were encamped in the high places around Bethulia, (H. the Moabites, &c. C. 7:8. C.) fled. Then every warrior of Israel rushed out upon them, and Ozias,” v. 5.

Ver. 5. *Israel.* Gr. adds, “informing them of what had been accomplished, and that all might pour upon the enemies, to cut them off. But when the Israelites heard this, they all, unanimously, fell upon them, as far as Chobai: (H. Hoba. C.) in like manner those from Jerusalem came up, and from all the mountainous country; for they also were informed of what had happened in the camp of their enemies; and the men of Galaad and of Galilee scattered them with great slaughter, till they had passed Damascus and its boundaries.” H.—As the enemy fled without a leader, we may easily imagine what carnage would ensue. C.

Ver. 7. *The.* Gr. “their spoils, and were greatly enriched.” H.—Mariana suggests that we should read *honestati*, which is used in this sense, (Eccli. 11:23) instead of *onustati*, *loaded*.

Ver. 8. *They.* Gr. “The Israelites, returning from the slaughter, took possession of the remainder, and the villages and cities, both in the mountains and champaign country, took many spoils; for these was great abundance. But Joachim,” &c.

Ver. 9. *Came.* Gr. adds, “and the senate of Israel, residing at Jerusalem, came.” This alludes to the sanhedrim. Grotius.—But, it seems, its institution was posterior to the captivity, and we may understand the principal men of the city, or of the priests. C.—*To see.* Gr. adds, “the good things (Compl. to confirm or lay a foundation for, the good things) which God had done to Israel, and to see Judith, and speak peace with her.” Prot. “to salute her.” H.—Joachim is the same with Eliacim; El being only prefixed. T.—He is the Sadoc II. or Odeas of Josephus; (Reinec.) and succeeded Sobna both in spiritual and temporal power. Isai. 22. Bellarmin.

Ver. 10. *She.* Gr. “They were gone into her *apartment*, they,” &c.—*Art*

the. Gr. adds, "great joy, and the great boast of our race; because thou hast done all these things with thy hand, thou hast procured the good of Israel, and God hath been pleased with them. Be thou blessed by the omnipotent Lord for ever." H.—Judith was a figure of the blessed Virgin, to whom these praises chiefly belong. Fulbert. W.

Ver. 11. *Chastity*, &c. This is not in Syr. &c. and though, generally speaking, celibacy was not esteemed honourable among the Jews, yet chastity was so much the more admired, as it was more uncommon. A widow was deserving of praise for not lightly entering upon a second marriage. C.—Those who abstain from it, were respected, like virgins, by the Romans. Val. Maxim. ii. 1.

Ver. 13. *Thirty*. Gr. "And the people plundered the camp thirty (Syr. three) days." The camp of the Assyrians was in various places, and the people waited a month before they began to divide the spoils among all, according to their laws. Num. 31:27 and 1 K. 30:24. C.

Ver. 14. *But*. Gr. "And they gave to Judith the tent of Holofernes, and all the silver *plate*, and beds and basins, and all his furniture, which she taking, place upon her mule, and put to her chariots, and heaped them thereon; and every woman of Israel ran to see her, and they blessed her, and danced in her honour. Then she took some thyrsus (H. or branches entwined with ivy, &c. C.) in her hands, and gave to those women who accompanied her; and they crowned with olive both her and her attendant; (*maid*, or Alex. Sept. "and she was crowned with olive, and her mule;" Grabe substitutes "female companions,") and she went before all the people, leading the dance of all the women; and every man of Israel followed in arms, with crowns, and with hymns in their mouth. Then," &c. C. 16. H.—The bearing of green branches, on such occasions, was very common. Lev. 23:40. 2 Mac. 10:7. Mat. 21:8. Hence Tacitus (Hist. v.) supposed that the Jews adored Bacchus. But there was nothing here of the immodesty, which generally attended the pagan festivals. We only find this instance of women being crowned with olive. But this tree was very proper, as it was used in rejoicings: *Ramo felicitis olivæ*; (Virg. vi.) on which Servius remarks, *olivæ, arboris festæ*. At certain races in Greece, women who gained the victory, were thus crowned; (Alex. Genial v. 8.) and it was used by the Roman cavalry on the ides of July, and in ovations. Pliny xv. 4.—The processions of the Church often admit of similar ornaments in honour of God, (T.) and to promote piety. H.

JUDITH 16

Ver. 1. *Sung.* Gr. "Gave out this confession, in all Israel: and all the people echoed this praise;" (H.) either repeating the whole after her, or singing the first verse as a chorus. Ex. 15:20. 1 K. 18:6. 1 Par. 16:8. C.—*Saying.* Gr. "And Judith said: Begin ye to my Lord." H.—It is time for us to break silence, and to sound forth the praises of God. C.

Ver. 3. *Wars*, or destroying armies. H.—God is often represented as a mighty warrior. Isai. 1:24. Jer. 2:20. Rom. 9:29. C.—This passage is quoted by S. Ephrem (ser. de 2. Adv.) as a part of Scripture. W.—*Lord is.* Gr. "For he has drawn me from the hands of my persecutors, into his camp, in the midst of the people." H.

Ver. 5. *Mountains* of Cilicia, and through the defiles of Libanus and Hermon, on *the north* of Palestine, by which road they were forced to come. The desert Arabia was impassable for a large army. C.—*North*, including to the east. H. Isai. 14:13. Jer. 1:13. Ezech. 1:4.—*Torrents*, drinking them up, as Sennacherib boasted; (4 K. 19:24) and the Greek assert the same of the army of Xerxes. Herod. vii. 108.

*Epotaque flumina Medo
Prandente. Juv x.*

The Gr. seems to insinuate that the Assyrians "stopped up the springs," to distress the country, as Philopator did. C.—*Valleys.* Gr. "hills."

Ver. 6. *To make.* Gr. "that he would throw my children at the breast, on the pavement, and make," &c. H.

Ver. 7. *Stuck.* Lit. "hurt him, overturning all his projects, (C.) as the Greek (ηθετησεν) intimates. M.—*Him.* Gr. "them, by the hand of a woman: For," &c.

Ver. 8. *Men*; soldiers. C. 14:6. Gen. 14:24.—*Titan.* So the Sept. renders Raphaim. 2 K. 5:18. The Greek translator of this work seems to have read the poets, who pretend that the Titans attempted to take heaven by storm. C.—Neither such giants as those who lived before the flood, (Gen. 6) nor such as were seen after, (Num. 13. W.) attacked Holofernes. H.—Neither does the Vulgate give any authority to poetic fictions, but only adopts terms which are best understood. T. S. Jer. in Amos v. 8.

Ver. 9. *And put.* Gr. "for the exaltation of those who laboured in Israel."

Ver. 10. Crown. Gr. “mitre,” or ribband, ornamented with jewels. C. 10:3. Syr. “net-work.”—*New.* Gr. “linen stole,” which was a long robe, usually of linen, and worn both by men and women. C.—*Deceived him;* as he would make love to her, and thus give her an opportunity to perform what she had designed. H.—She was not actuated by the desire of being admired, but sought to deliver her people, v. 9. M.

Ver. 11. Sandals. The bandages which tied the shoe-soles (H.) to the feet, were most ornamental. Isai. 3. The city of Antylla was assigned to furnish sandals for the queens of Egypt. Herod. xii. 98. C.—*With.* Gr. “a sword (*acinace*) passed through his neck.”

Ver. 12. Medes. This is the first mention of these two nations, who afterwards became so famous. Nabuchodonosor had overcome Phraortes. C. 1. C.

Ver. 13. Then. Gr. “Than my lowly ones (H. she speaks thus contemptuously of the Assyrians. C.) howled, my weak ones cried out through fear; they raised their voice, and were overthrown.” H.—Others think that she is speaking of her fellow-citizens, (T.) or both. H.

Ver. 14. Damsels; young boys. Syr. “they run them through, as if they had been damsels.”—*Children,* or “slaves.” Syr. Being this overtaken, what could they do but sue for pardon? C.—*Before.* Gr. “of the Lord,” &c.

Ver. 15. Let. Gr. “I will sing a new hymn to the Lord. Lord, thou art great.” H.

Ver. 17. Spirit, and they. Gr. “he built” the world. Gen. 1:8. Ps. 32:9. C.

Ver. 18. Waters, by earthquakes and storms. Job 9:5. Isai. 5:25. Ps. 17:8.

Ver. 19. Great. Gr. “treated mercifully by thee: for little with thee is all sacrifice, for the odour of sweetness; and all fat is *but* the least for thy holocausts. But he who fears the Lord, is ever great.” H.—This text is remarkable, as it shews (C.) that no sacrifice can please God, without interior holiness. Outward magnificence will be otherwise rejected with contempt. W.

Ver. 20. He will visit them, is not in Greek, and only expresses the same again. H.

Ver. 21. Flesh, which is thus punished for ever, (S. Aug. de Civ. Dei

xxv. 4.) while the soul is still more tormented with the loss of God's vision. W.—The bodies of those who persecute God's people, will not only be thrown out with ignominy, but the impenitent shall suffer eternal torments. These worms and fires do not cease. They are not merely figurative, but real, according to the Fathers. Serar. q. 1. T. Essais de Mor.—Though the damned have not yet their bodies, they are no less affected with pain; as people who have lost a member, often seem to feel pain in it. That our soul should even now suffer, when the body is hurt, depends on God's appointment. The Jews spoke of eternal torments in similar terms. Eccli. 7:19. Isai. 66:24. Mar. 9:45.

Ver. 22. *And.* Gr. "But as soon as they arrived at Jerusalem, they adored God; and when the people were purified, they offered their holocausts, and free gifts, and presents." H.—They stood in need of purification, as they had shed blood, and had touched so many things of the Assyrians, which were to them unclean. C. Num. 31:24.

Ver. 23. *An anathema of oblivion.* That is, a gift or offering made to God, by way of an everlasting monument, to prevent the oblivion or the forgetting of so great a benefit. Ch.—Yet some would read (C.) *oblationis*, instead of *oblivionis*. T.—Gr. and Syr. say nothing of oblivion. The Scriptures, and pagan histories, are full of such monuments of gratitude, to perpetuate the memory of benefits received from above. C.—Gr. "to the Lord, all the vessels," or furniture. C. 15:14. H.—Joseph called one of his sons, Manasses, because God had caused him to forget his former toils. Gen. 41:51. M.—Judith's husband had the same name; and this victory made her forget past sorrow. H.

Ver. 24. *Three.* Syr. "one entire month." C.—Joy. Gr. "and Judith remained with them."

Ver. 25. *Was made.* Gr. "returned also to Bethulia, and dwelt on her own possessions; and in her time, was honourable throughout all the land."

Ver. 26. *Chastity.* Gr. "many desired to have her, (H. in marriage. W.) but no man knew her," &c. H.—She again practised the same mortifications which she had done before. Suidas. C.—*Husband.* Gr. adds, "when he was removed to his people. And proceeding, (to the temple, or advancing in age) she was very great, and she grew old in her," &c. H.—She probably went up to Jerusalem at the great festivals. M.

Ver. 28. *Five.* Suidas alone reads, "fifty." Some would suppose that

Judith lived 105 years after her husband's death; so that she might have been in all 125 years old. But she would thus have survived the siege of Jerusalem under Nabuchodonosor; (C.) and the text does not require this sense. H.—See Ex. 12:40. T.—*Free*; as she had been her assistant in such a glorious work. M.—*Died*. Gr. adds, “in Bethulia; and they buried her in the cave of her husband, Manasses.” See C. 8:3.

Ver. 29. *Seven days*. The usual term; (Eccli. 22:13) but it was extraordinary for the whole province (C.) to mourn for an individual. Gr. and Syr. add, “And she divided all her possessions, before her death, among the nearest relations of her husband, Manasses, and among her own,” (H.) which was very equitable, as she had no children, (C.) we may suppose. T. H.

Ver. 30. *Years*. Gr. “days.” See the pref. H.—Judith was a widow near seventy years, shewing an excellent pattern to all in that state. Notwithstanding the many inducements which she might have had to marry again, she chose to abstain, for greater perfection. Mat. 19 and 1 Cor. 7. W.—From the death of Holofernes (A. 3348) to that of Josias, (A. 3394) only forty-six years of peace would occur in Juda. Hence Hardouin would suppose that the text speaks of the kingdom of *Israel*. But it would be hard to prove that it existed at that time, after the ten tribes had been led away. A. 3283. As the Scripture does not specify how old Judith was when she addressed Holofernes, (C.) she might be sixty-five. Vitre.—If, therefore, we should make this peace last till the coming of Nabuchodonosor, to attack Jerusalem, about forty-six years might elapse before the period here assigned. C.—It is, however, much more probable, (H.) that the peace subsisted from the 11th of Manasses to the death of Josias, 73 (Gr. 78) years; (T.) and that she was not above forty when she performed her exploit; as she was then styled a beautiful girl, (C. 12:12) and many desired to marry her. H.—No instance can be produced, of the Jews entering into such contracts with those who were past child-bearing. Freret, who seems afraid to allow this book the same authority as the additions to Daniel, though both are equally rejected by Protestants, supposes that Bethulia was besieged in the 11th or 12th year of Josias; and, of course, that Judith would then be about eighty-four years old! Houbigant.

Ver. 31. *But*. This is taken from the Chaldee of S. Jerom, though omitted in the old Vulg. as well as in the Gr. and Syr. We find no express mention of this festival in the Jews' Calendar, (C.) though no one can doubt but it once was kept. D.—It probably ceased during the captivity; as that, in memory of the victory over Nicanor, (which was kept in the days of Josephus, xii. 16.) has been long since abolished, (

C.) with many others. D.—Many suppose (C.) that the feast of Judith concurred with that of the new fire, when the temple was renewed under Judas the Machabee, on the 25th of Casleu, (Salien, &c.) in December, though the victory of Judith was obtained about August. The point is not easily decided. As the festival was of human institution, it might be abrogated by the same authority. C.—In Judith we behold a *widow indeed*, such as the apostle commends. 1 Tim. 5:3. (S. Jer. ad Furiam.—We may also raise our minds still higher, and contemplate in her a glorious figure of the Christian Church, which is spotless; and by the practice of all virtues, overcomes the power of persecutors, giving all the glory to God. After victory, she continues in silence to practise her former austerities, which render her secure in peace and terrible in war. C.

ESTHER

THE BOOK OF ESTHER

INTRODUCTION

This Book takes its name from queen Esther; whose history is here recorded. The general opinion of almost all commentators on the Holy Scripture, make Mardochai the writer of it: which also may be collected below from C. 9:20. Ch.—He and the queen were certainly authors of the letter, (H.) enjoining the celebration of the feast of Purim, or “lots,” which is the ground-work (C.) of the present narration. D.—The compiler has also had recourse to the archives of the kingdom of Persia: so that his work has all the authority that can be required of a profane historian; and being moreover inspired in all its parts, we cannot refuse to receive it with the utmost respect. Those additions which are not now in Hebrew, (C.) though they were perhaps formerly, (W. Origen. D.) have been carefully preserved by S. Jerom, and were recognized by the ancient Vulg. as they are at present by the Greek, without any distinction. Lysimachus, the Greek translator, was probably the author of them. C. 11:1. C.—The objections of Capellus against this “Greek scribbler,” as he is pleased to style him, despising the judgment of both Jews and Christians, are

in general very unaccountably borrowed (H.) from the Latin version, and are easily refuted. Houbigant.—Those Jews, who have rejected this work entirely, with Melito, (Eus. Hist. iv. 26. S. Greg. Naz. &c.) ought not to prevail against the consent of the majority, (C.) expressed in the Councils of Laodicea, Carthage, Trent, sess. 4, &c. To read this book according to the order of time, we should begin C. 11 v. 2, &c. C. 1. 2 and 12 and 3 to v. 14; then we find the distress of the Jews in the rest of that chapter, and in C. 13 to v. 8, and their delivery in C. 4 to 9 v. 17, and C. 13 v. 8, &c. and C. 14. 15 and 16. The consequences of these events are recorded C. 9 v. 17, &c. to C. 11:1. (W.) with which verse the book ends, in the Greek editions. H.—They vary considerably, as did the copies of the ancient Vulgate, which called forth the complaints of S. Jerom, Pref. But the Church has distinguished what was spurious from the genuine word of God; so that the doubts of Lyran, Sixtus, (Bib. viii.) &c. respecting the fragments at the end of the book being not canonical, ought no longer to be indulged; much less can the boldness of many Lutherans, (C.) and particularly of Le Clerc, (Houbigant) be tolerated, who represent the whole work as a mere fiction. The Jews have a greater respect for it than for any of the prophets; whose works, they say, will perish at the coming of the Messiah: whereas this will subsist with the books of Moses, and the feast of Purim will never be abolished. C. 9:28. Maimon.—Ben. Gorion (ii. 2.) admits the additions. But Josephus is silent about them, as he probably did not find them in his copy. C.—He recites, however, both the epistles of Assuerus. Ant. xi. 6. D.—It is not agreed whether these events happened before or after the captivity. But it is now most commonly supposed, that Esther was married to Darius Hystaspes, A. 3489, about the time of the dedication of the temple. C. 14:9. He had been on the throne six years, and reigned other thirty. See Herod. vii. 4. C.—Josephus thinks that Esther was the queen of Artaxerxes Longimanus, who was a great friend of the Jews. D.—The Thalmud attributes this work to the great Synagogue, consisting of Esdras, Mardochai, Joachim, &c. and, as various persons might write the same history, the Greek, with the additions, seems to be taken from one copy, and the Hebrew from another rather more concise, (Huet. D.) but equally inspired. H.

ESTHER 1

Ver. 1. *In.* Heb. “and in.” In this manner the books of Scripture are usually connected. Sept. place first the dream of Mardochai. C. 11:2. C.—*Assuerus.* Sept. *Artaxerxes*; as C. 16:1. The former is the title of

Median, the latter of the Persian, monarchs. This king reigned over both nations, and was most probably Darius Hystaspes, the third king of the Persians, (T.) who subdued India, &c. Herod. C. T.—Some understand Cambyses, (1 Esd. 4. Genebrard) or Xerxes (Scalig.) or Artaxerxes Longimanus, (Bellarm. Salien) or Memnon, (Euseb.) or Ochus. Serarius.—But (C.) the author of 3 Esd. 3:1 and 4:43. seems clearly declared for Hystaspes. T.—Though that work be not canonical, (D.) it may claim some authority, as an ancient history. H.—This king gave orders for the building of the temple. 1 Esd. 6:1. 14.—*India*. Part had been (C.) subject to Xerxes. Herod. iv. 44.—*Ethiopia*, beyond Egypt, paid an acknowledgment. Cambyses had taken possession of this country. C.—Some understand a part of Arabia to be meant. D.—*Seven*: 120 had been regulated by Darius, the Mede. Dan. 6:1. H.—The number might vary as the monarch chose. D.—Herodotus (iii. 89.) only specifies “twenty.” But he speaks of large departments, to which he intimates that several others were subordinate. C.—*Provinces*. Heb. *medina*, “seat of judges.” H.—Prefecture. M.

Ver. 2. Captial. Heb. “palace, (Prot. H.) or castle,” (C.) may also signify “a capital.” Mont. &c.—Hystaspes founded this ancient royal city of Persia, (Pliny vi. 27.) or he greatly embellished it. C. Ælian, Anim. xiii. 18. T.—He seems to have resided here almost constantly. The preceding kings (C.) spent the winter in this warm climate, and perhaps the spring. See 2 Esd. 1:1. They spent other parts of the year at Ecbatana and at Babylon. C.

Ver. 3. Reign. When he was solemnly crowned, again, (T.) or removed his court, (C.) and dedicated this new capital, with feasting, &c. H.

Ver. 4. Days, or a full half year, according to their reckoning. Nabuchodonosor, after his victory over Arphaxad, (Judith 1) feasted 120 days; Dionysius of Syrachuse, 90; (Aristot.) Solomon seven; (3 K. 8:63) and David three; when he was recognized by all Israel. 1 Par. 12:39. The Gaul, Ariamnes, gave a fest to all his countrymen for a whole year. Athen. iv. 13.—The Roman emperors sometimes treated all the citizens of Rome, and Alexander did the like to 9000 of his chief officers for one day. But the magnificence of Assuerus surpasses all the rest. The Persians were famous on this account.—*Persicos odi, puer, apparatus*. Hor. i. Ode 38. C.

Ver. 5. Expired, (Feuardent) or in the last week. M. C.—*King*. The Persian monarchs delighted in agriculture. Cyrus the younger, planted trees at Sardis, and never ate till he had taken some exercise of this or

of a military nature. Xenoph. Memor. Cicero Senect.

Ver. 6. Were. Prot. “*where were*,” white, green, and blue *hangings*.—*Ivory*. Heb. “silver.” H.—*Beds*, to lie down on at table; though sitting was formerly the fashion. Gen. 43:33. The other custom prevailed among the more luxurious nations, and was observed in our Saviour’s time, each person reclining upon his left arm, and having his feet behind the next. T.—These beds were made very low, in Persia; so that Alexander had one put under his feet, when he sat on the throne of Darius, as he was not so tall. Curt. v. 7.—Their magnificence was surprising. Herod. ix. 81. C.—*Variety*, in Mosaic work. T.—They lay upon sheep skins. Chal. Sept. “and the beds (or coverlets) were transparent, with various flowers, and full-blown roses, all round.” H.

Ver. 7. Vessels. When Lysanias had taken the camp of Mardonius, and beheld the rich vessels, he could not help expressing a surprise that people possessing such advantages, should come to molest the Lacedemonians, who lived so poorly. Herod. ix. 79.

Ver. 8. Neither. Heb. “and the drinking was according to the law.” Gr. “was not according to the pre-established law;” (H.) as the usual custom was altered, on this occasion; and thus both may be accurate. The Persians had commonly a king of the feast, whose orders all were obliged to obey in drinking. Hor. i. Ode 4. Eccli. 32:1.—This was an occasion of quarrels, (S. Jer.) and of intoxication. Agesilaus followed the example of Assuerus. Darius, and Cyrus the younger, gloried in being able to drink much wine without being deranged. C.

*Reges dicuntur urgere culullis,
Et torquere mero, quem perspexisse laborant,
An sit amicitia dignus.* Hor. ad Pison.

Among friends, these “absurd laws” were laid aside.

*Siccat inequales calices conviva, solutus
Legibus insanis.* Hor. ii. Sat. 6. C.

This may suggest to Christians, that they ought not to urge any to get drunk, (S. Aug. ser. 231. de Temp.) lest they should be condemned by the very heathens. W.—*Would*, and thus prevent disorders as much as possible. Athen. x. 6.

Ver. 9. Vasthi. Sept. *Astin*. H.—Serarius suspects she was the king’s sister, or daughter, as such marriages were common in Persia. T.—The name is not very different from that of Atossa, the daughter of Cyrus, who was married to Cambyzes, Smerdis, and Darius; to the latter of whom she bore four children. Herod. iii. 68. and vii. 3.—This prince

had other wives, particularly Artistona, (C. our Hadossa, (H.) or Esther) whom he espoused a virgin, and love the most. Herodotus seems to confound her with Atossa.—*Dwell*. Some Greek copies have “in her own palaces.” Usher.—It was proper for women to be more retired. M.—The men feasted in the open air. H.

Ver. 10. Wine. From the king’s excess, and the haughtiness of Vasthi, God took occasion to advance Esther, and to deliver his people. C.—*Mauman*. Sept. “Aman.” T.—But the names vary. The Persians seem to have had a predilection for the number seven, v. 14. C. Gr. “the seven eunuchs, ministers (deacons) of Artaxerxes.”

Ver. 11. Head. But without any other covering. Chal. Sulpitius entertained perhaps the same idea. *Stulto rege consultior, pudens, virorum oculis spectaculum corporis præbere jussa, abnuvit*. H.—Some Greek copies assert, very improbably, (C.) that she was sent for “to be crowned queen.”—*Beautiful*. “The Persian ladies were noted for beauty,” (Ammian) insomuch that Alexander called them eye-sores, *oculorum dolores*. Curt.—Only prostitutes appeared publicly at feasts. Macrob. vii. 1. S. Amb. de Elia. i. 15.—In effect, Vasthi’s refusal conformable to the laws of the country. Josephus. Plut. in Themist.—Her offence consisted, therefore, rather in her haughty carriage or words. H.—For the proposal was neither decent nor safe for the king, (Grot.) as the history of Candaules shews. Herod. i. Not. Var. in Sulp.

Ver. 12. Fury. This is the usual consequences of excess. W.

Ver. 13. According. Heb. “knew the times, (for so was the king’s custom with those who knew law and judgment.) And the next,” &c. H.—These were the magi, more particularly versed in the constitutions of the country. The Persians commonly held their consultations over wine. Herod. i. 133.—Sept. “and the king said to his friends, Thus has Astin spoken; do therefore, in this affair, law and judgment. Then came forth to him Arkesaios and Saresthaïos, and Malesear, the princes of the Persians and Medes, men near the king, and who sat first after the king. H.—The old Vulg. places Mardochæus first. These seven counsellors were perhaps styled the king’s relations,” (Brisson i. p. 171.) and administered justice; as even the kings referred their causes to them. Plut. Artax. &c.

Ver. 16. Mamuchan. Old Vulg. “Mardochæus.” Yet the Jews say this was the infamous Aman; and one Greek copy has Bilgaïos, (C.) and Arabo, “Mouchaios.” C. 3:1 and 12:6. He was the youngest, but spoke first, as was sometimes the case.

Ver. 18. Wives. Gr. τυραννίδες, “princesses, or female tyrants.”—

Slight. Sept. “dare to slight their husbands. Wherefore if,” &c. H.—*Just.* Heb. “enough of contempt and indignation.” This may be referred either to the king or to the women’s husbands. The example will prove a source of continual quarrels. C.—Brentius approves the decision of this parasite; though S. Amb. &c. think that the queen was justified by the laws, which the king had no right to infringe, to gratify his drunken humour, v. 10. Luther would also wrest this text in favour of adultery, p.ii. Devort. p. 177. W.

Ver. 19. *Altered.* This regarded the more solemn acts, signed by the counsellors. Dan. 6:17. Grotius.—Some decrees were neglected or changed. C. 8:9. 1 Esd. 4:5. 21 and 6:1. C.

Ver. 21. *Counsel.* It was very inconclusive; (M.) and even supposing the queen were guilty of some indiscretion, the punishment was too severe. M. Grotius, v. 11. H.

ESTHER 2

Ver. 1. *Suffered.* He began to repent. The Persians used to deliberate when warm with wine: but their decrees were not ratified till they had examined them again the next day. Herod. i. 133.—This was not the case here; the king divorced his wife without any delay. C.—Sept. intimate that he presently lost thoughts of her. “He no longer remembered Vasthi *with any affection*, reflecting what she had said, and how he had condemned her.” H.—But the Alex. copy agrees with the Heb. C.

Ver. 2. *Beautiful.* Thus Abisag was brought to David. 3 K. 1:2. The Turkish emperors select women from all their dominion, without distinction of noble or ignoble; as all are their slaves.

Ver. 3. *House.* Distinct from the palace, v. 14.—*Women’s.* Heb. “things for rubbing, (C.) or purification;” (H.) such as perfumes, but not clothes.

Ver. 4. *Commanded.* Heb. “did so.”

Ver. 5. *Jew.* He was of the tribe of Benjamin. But all went by this name, after the captivity. Mardochai had probably returned from Jerusalem, seeing things were unfinished there. 1 Esd. 2:2. C.—*Semei*, who cursed David. Chal.—*Cis.* The head of the royal family of Saul; whence authors have concluded that he and Esther were of royal blood, (C.) and descendants of Miphiboseth. T.

Ver. 6. Who. This may refer to Cis, the great-grandfather of Mardochai, if we postpone this history till the latter end of the Persian monarchy. D.—But it more naturally applies to Mardochai himself, who (C. 11:4. T.) was led captive 80 years before, being then perhaps 10 years old, so that he would now be only 90; an age when many are fit for great things. C. Cic. de Senect.—He might even have been an infant when taken, and of course would not be much above 80 when he came into such favour. H.

Ver. 7. Brothers. Josephus, (xi. 6.) the old Latin version of the Syr. Abenezra, &c. suppose that Mardochai was uncle to Esther. But the Heb. Syr. Gr. and Chal. assert that he was only her cousin. Sept. “daughter of Aminadab, (or rather Abihail, v. 15) his father’s brother, and her name was Esther; and after her parents were dead, he educated her for a wife;” εἰς γυναῖκα, as some Rabbins also maintain, believing she was an heiress. Yet other Greek copies, Heb. &c. read, “he educated her as a daughter, θυγατέρα: for the damsel was very beautiful.” He had probably adopted her. C.—*Edissa*. Heb. *hadassa*, (H.) or hadassah, signified “of myrtle.” M.—*Esther*, “a sheep.” C.

Ver. 9. And he, Egeus, *commanded the* under *eunuch*. T.—Heb. “he quickly gave her her things for purifications, (v. 3) and her portions, with seven maids, suitable for her, out of the king’s house; and he charged her and her maids to dwell in the best of the women’s house,” (H.) where things were the most commodious. C.

Ver. 10. Would. Heb. “had not declared.” He was not influenced to treat her thus on account of her royal extraction. H.—In effect, the Jews were despised. C.

Ver. 11. Court. He was one of the life-guards. C. 11:3. T.—This situation enabled him to disclose a conspiracy, (v. 23 and C. 12:5) as he often went to enquire after the health of Esther. C.

Ver. 12. Turn. This was rigidly observed, in that country, where polygamy prevailed. Gen. 30:16. Herod. iii. 69.—The wives were “shut up in separate apartments,” (Just. i. 9.) in the remotest parts of the palace. C.—*Twelfth*. A full year elapsed before they could be admitted.—*A sweet*. Prot. “other things for the purifying of the women.” H.—It would be difficult to form an adequate idea of the luxury of the Persians, if the Scripture had not informed us. The kings were not satisfied with one wife. Assuerus had 400; (Josephus) and Darius Codomannus carried 360 with him, in his expeditions. Curt. iii. —Parmenio took an incredible number of his concubines, at Damascus. Athen. xiii. 9.—They were not all treated alike, but all were very sumptuously adorned. Cities were allotted to furnish one

with sandals, another with girdles, &c. Cic. in Verrem. v. C.

Ver. 15. *Abihail*. Sept. "Aminadab, brother of Mardochai's father." H. v. 7.

Ver. 16. *Tenth*. Sept. and old Vulg. "twelfth month, which is Adar." *Tebeth* corresponds with December and January. C.—Notwithstanding all exertions, Esther had been near four years in preparing; (T. C. 1:3. C.) unless some years had elapsed before she was brought, v. 12. H.—She was guilty of no sin in becoming an inferior wife of the king. M. T.

Ver. 17. *Crown*. Lit. "diadem," (H.) which was a bandage "of purple, striped with white," by which the queen was distinguished from the other wives. C.—The king wore "a four-square cidaris," with a similar ornament. Alex. Genial. i. 27.—Only one queen was chosen from all the wives, and she was "adored" by the rest. Dion. Athen. iii. l.—Though God had forbidden marriages with infidels, (C.) at least with those of Chanaan, (H.) a dispensation might be granted, (Ex. 34. T. 2 K. 3. W.) for a greater good. Esther was not puffed up with her exaltation, and refrained from all forbidden meats. C. 14:15. C.—If she be the Artystona of Herotous, (vii. 69. H.) as it is most probable, (T.) her two sons, Arsames and Gobryas, had a command in the famous expedition of Xerxes. Usher, A. 3524. C.

Ver. 18. *Servants*. Sept. add, "seven days, and he magnified the nuptials of Esther." H.—*Rest*, from labour. C.—Sept. "remission to all his subjects," of tribute, as was sometimes done. Herod. iii. 66. T. C.—*Gifts*, on Esther. Chal. Malvenda.

Ver. 19. *And*. Sept. "But Mardochai," &c. H.—They say nothing of the gifts, v. 18.—*Second*. The same process had been observed before, when Vasthi was chosen. C.—Mardochai was perhaps then one of the king's guards. H. v. 11. T.—This second inquiry is here specified, to introduce the following account. M.

Ver. 20. *Commandment*. No one interrogated her, as she had been educated as Susa, and was taken for a Persian lady, v. 10. M.

Ver. 21. *Bagathan*, or Bagatha and Thara. C. 12:1. One of the chief counsellors was called Bagatha. H.—But these two were porters, (C.) or guards, of the king, (Sept. Grot.) or of the treasury. Vatab.—Some Gr. copies and the Chal. insinuate that they were displeased at the advancement of Mardochai. The latter supposes that they meant also to poison Esther. C.—It appears that they wished to make Aman king, (M.) and the detection was always resented by him. C. 12:6. C.

Ver. 22. *Notice of it*, from Barnabaz, a Jew in the service of one of them. Josephus, xi. 6.—He might also hear some suspicious words. R. Calom. W.

Ver. 23. *King.* Such histories were preserved with great care. 1 Esd. 6:1. C.—Sept. “the king ordered a memorial to it to be kept in the royal library, for the praise of Mardochai’s good will.” H.—The latter also wrote an account. C. 12:4.

ESTHER 3

Ver. 1. *Aman* means, “a disturber.” H.—*Who.* Sept. add, “Bougaios, or Gogaïos.” Gog designates Scythia, where Aman might have been born. Pliny (4:12) places there the lake and river Ruges. But the Bugean, in Greek, may mean, “greatly puffed up:” or it may stand for Bagoas, “an eunuch,” (Judith 12:11) like Putiphar.—*Agag*, the king of Amalec. 1 K. 15. This title, like that of Macedonian, (C. 16:10) is probably used out of contempt, as the Jews frequently styled their enemies, “race of Chanaan.” Ezech. 16:3. Dan. 13:56. C.—Sulpitius takes Aman to have been a Persian. His Amalecite ancestors may have fled before Saul into Macedonia, though he himself resided in Persia, so as to belong to all those nations. T. M.—*Throne.* Thus were Joseph and Joakim exalted. Gen. 41:40 and 4 K. 25:28. C.—The Persians gave places according to merit, (H.) or as a reward. Brisson.

Ver. 2. *Worship him*, with divine honours, as he required, in imitation of the kings. Judith 3:13. On certain solemn occasions, the latter at least exacted this respect from their subjects. But the pious Jews avoided appearing at such times, or the kings dispensed with them. The mere bending the knee, out of civil respect, would not have been objected to; and Mardochai says, he would not have refused to kiss the footsteps of Aman. C. 13:12. C. S. Tho. 2. 2. q. 84. T.—But he could not give such worship as was claimed by the minor gods. W.

Ver. 4. *Resolution.* The did not mean to injure Mardochai, who had an employment at court. C. 12:5. C.—*Jew*, and of course hindered by his religion from giving divine worship to any man. M.

Ver. 6. *Counted.* Sept. “consulted *how* to exterminate all the Jews in the kingdom.”—*Assuerus.* Heb. adds, “the people of Mardochai.”

Ver. 7. *Lot.* The Persians were much addicted to divination. The superstitious Aman, though he would appear a deity, was to be

regulated by lots! Providence caused almost a whole year to intervene, before the cruel execution was to commence. C.—Reason began to shew the futility of divination, (Cicero) but the Christian religion alone has been able to counteract its baneful influence. C.—India is till much infected with it. Bernier.—*Phur*. Heb. “they cast Pur, that is the lot, before Aman.” H.—The explanation intimates that Pur is a Persian word. D.—Yet Pagnin maintains that it means in Heb. “to crush,” a wine-press, or vessel; and the lot, which is thrown therein. M.—Tickets, with the names of the twelve months, were probably drawn; and after the month was thus determined, Aman put in the urn as many tickets as it had days, and was directed to pitch upon the 13th. Sept. have the 14th, both here and v. 13. C.—How preposterous was the (H.) fury of this man, thus to decide upon the day before he had the king’s leave! W.

Ver. 8. *Another*, as the ten tribes were from Juda, or rather (H.) they were scattered about the empire. C.—Heb. “and dispersed; and their laws are different from all other people’s; neither do they observe the king’s laws: therefore it is not for the king’s profit to tolerate them.” H.—These are the old calumnies repeated by Tacitus, (Hist. v.) and ably refuted by Josephus. c. Ap. Almost all Israel still continued about Media. Few had taken advantage of the decree of Cyrus.

Ver. 9. *Talents*. Heb. &c. add, “of silver.” M.—If the Heb. talent be meant, this sum would be immense for an individual; (C.) though Aman might expect to raise it by the confiscation of the Jews’ effects, v. 13. Some think he speaks of the Babylonian talent, on which supposition the sum would amount to twenty-one millions of French livres, (Bude. C.) or of the Attic one, which is worth half the Heb. talent. The king might thus be prevented from thinking that the tributes would be lessened. T.

Ver. 10. *Ring*, to transfer his power to him, for the time. Gen. 41:42. Alexander gave his ring to Periccas, and was generally supposed thus to designate him for his successor. Justin. xii. See 1 Mac. 6:14. 15.

Ver. 12. *Lieutenants*. Lit. “satraps.” Heb. *achashdarpene*, “courtiers,” (H.) or those who are int he presence of his majesty, or porters. C.—They were entrusted with the care of the different provinces. H.

Ver. 13. *Messengers*. Lit. “runners.” H.—Posts were first established in Persia, and were the admiration of other nations, though nothing compared with ours, as they were not regular, nor for the people. They called these messengers Astandæ, or Angari. Mat. 5:41. Darius Condomanus was one of these postilions, before he came to the crown. C.—At first the kings had people stationed on eminences, at a

convenient distance, to make themselves heard, when they had to communicate some public news. Diod. xix. p. 680.—Cyrus afterwards appointed horsemen, to succeed each other. Xenophon, Cyrop. viii.—Cæsar made some regulations on this head, which were perfected by Augustus and Adrian; but being neglected, Charlemagne strove to restore them: yet it is thought that the posts were not established, in France, till the reign of Louis XI. C.

Ver. 14. Letter. It should appear here, as it is in Gr. but the Heb. &c. omitting it, the Vulg. give it, C. 13:1.

Ver. 15. Jews. Heb. “but the city of Susan was in perplexity.” Gr. “troubled.” C.—Even the pagans could not view such a cruel decree, without horror. H.

ESTHER 4

Ver. 1. Shewing. Sept. old Vulg. and Josephus, “a nation which has done no wrong, is to be cut off.” The eastern nations were accustomed to such marks of sorrow. Jon. 2:6. The citizens of Susa tore their garments, and cried aloud, for many days after the defeat of Xerxes. Herod. viii. 98.—The domestics of Darius and Alexander tore also their hair, &c. after their masters’ death. Curt. iii. and xi.

Ver. 2. Sackcloth. Gr. adds, “and ashes.” Such an appearance was deemed disrespectful. God forbids his priests to act thus. Lev. 21:1. See Gen. 41:14. Yet the miserable ought not to be entirely excluded from the king’s presence, as he ought to be their protector.

Ver. 3. Edict. Lit. “dogma;” H. a word used in this sense, (Acts 15:16) and by Demosthenes, &c. T.—*Mourning.* The most effectual means of redress, is to do works of penance for past transgressions. 1 Cor. 11:31. W.

Ver. 4. Her, concerning the unusual distress of one of the courtiers. They knew not, (M.) perhaps, that he was related to her. H.

Ver. 7. Money. Heb. “the sum of money.” Sept. “then thousand talents.”

Ver. 8. Entreat. Sept. “to put in a counter-petition, and entreat,” &c.—*People.* Sept. add, “and country, remembering the days of thy lowly state, how thou wast fed by my hand; for Aman, the second after the king, has spoken against us, to have us destroyed. Call *then* upon the

Lord, and speak to the king for us, and rescue us from death.” H.—This servant must have been very trusty, as the secret was confided to him, respecting the nation to which the queen belonged. M.

Ver. 11. *Inner court*, with regard to many others around, though there was one still more retired, (T.) where the king alone could enter. This admitted the light only by the door, before which hung a curtain, so that the king could see (C.) who came into the hall of audience, (H.) without being seen. None durst come even to this antichamber, without being called. It was also death to appear with their hands out of their sleeves, (Cyrop. ii.) or to sit down, (Diod. xvii.) or look at any of the king’s wives in the face, &c. Plut. Artax.—This gloomy retirement was intended to keep up the idea of his majesty being something more than man. H.—*Apud Persas persona regis, sub specie majestatis, occulitur.* Justin. i.—The king’s secret cabinet (C.) resembled, in magnificence (C. 15:9) the description which Ovid has given us of the palace of the sun. T.—It was covered with gold and precious stones. Here he continued, almost inaccessible, and business was despatched slowly. C.—Agesilaus, king of Sparta, shewed how ridiculous these customs were, by acting quite the reverse, appearing frequently among his subjects, and granting their just requests without delay. Xenophon.—*Thirty.* She might apprehend that the king’s affection was beginning to cool. God was pleased thus to try her the more. H.

Ver. 13. *Only.* Aman would contrive to effect her ruin with the rest.

Ver. 14. *Occasion.* Wonderful confidence! Gr. “if thou wilt not hearken (C. *to me*; (H.) or, if thou obstinately despise) at this time, the Jews shall be assisted and protected by some,” &c. H.—*As this.* So Joseph was raised up in Egypt, (C.) that he might save all his family. H.

Ver. 16. *Pray.* Heb. “fast.” They might take some refreshment in the evening, (Lyran) of dried meats. Joseph. Grot.—Few constitutions could have done without any thing. Yet after two nights and one full day were elapsed, Esther ventured to go to the king. C. 5:1. We have here another instance of places for prayer. Judith 6:21. The old Vulg. has, “publish a fast, and tell the ancients to fast. Let the infants be kept from the breast during the night, and let no food be given to the oxen and other animals, while I and my maids shall fast,” &c. Then at the end of this chapter, in the Sept. follow the prayers of Mardochai and of Esther, (C. 13:8 and C. 14. H.) which is their proper place. C.

ESTHER 5

Ver. 1. *And.* Instead of these two verses, the Sept. place (H.) what we have C. 15 with some small variation from the present account in Heb. But there is nothing incompatible with the truth. C.—The king might be at first displeased; but, seeing the effect which it had upon Esther, he might feel his former sentiments of love rekindle. C. T.—*House*, or inner apartment, C. 4:11. The throne was surprizingly magnificent, yet inferior to that of Solomon. 3 K. 10:18. C.—It was formed of gold and precious stones, with a curtain over it of purple and other colours. Athen. xi. 2.

Ver. 2. *Golden.* “It is not this golden sceptre which saves the kingdom,” said Cyrus, “but faithful friends are the most true and secure sceptre for kings.” Cyrop. viii. C.—*Kissed.* Heb. “touched.” H.

Ver. 3. *Kingdom.* C. 7:2. This compliment only (C.) meant, that every rational (H.) request should be granted. Mar. 6:23.

Ver. 4. *Prepared.* It was not prudent to declare her request, when many improper persons were present; and Aman was not there. M.—She thought that the hilarity, occasioned by innocent feasting, (H.) might be a means of obtaining more effectually what she wanted. M.—If the prudence of this world suggest much address, why may not virtue employ the same arts for good purposes? Esther had to obtain two great points; to make the king retract his edict, and to abandon his favourite. She is afraid therefore of being too hasty, (C.) and invites the king again, to increase by this delay his desire to of knowing her request, and that he might bind himself to grant it more effectually. W.—She invites Aman alone, who would thus be more envied by the other courtiers; (Lyran) while she manifested an open disposition, and disdained to accuse the absent. T.

Ver. 6. *Wine.* The Persians did not drink till the end of the feast, (as the Turks are said to do at present. Tavernier) when they fall upon wine without any moderation. Ælian, Hist. xii. 1.

Ver. 11. *Children.* After military glory, this was deemed the greatest. The king sent presents yearly to those who had most children. Herod. i. 136.

Ver. 12. *But me.* It was thought very singular, when Artaxerxes invited his own brothers. Plut.—But when he also admitted a foreigner, the nobility became jealous, as that honour was reserved for the king’s relations. Athen. i.—*Dine*, or feast. Only one meal was taken, (Herod.

vii. 120.) and that in the evening. C.

Ver. 13. *Whereas.* Sept. “all these things do not satisfy me, while I behold,” &c. Such is the insatiable nature of ambition! H.—*Gate.* He does not clearly mention that he wanted to be adored. M.

Ver. 14. *High.* This was to increase the shame. Hence Galba condemned a Roman citizen to be hung on a high white cross. Sueton. ix.—The Jews formerly burned a man in effigy with a cross, pretending to do it in detestation of Aman, but in reality to deride our Saviour, till the emperors forbade the custom. C. 9:21. C. Just. and Theodos. C.

ESTHER 6

Ver. 1. *Sleep.* Anxious what Esther could desire. Sept. “But the Lord removed sleep from the king that night.” H.—Providence watched over the welfare of his people.—*Chronicles.* The king took particular care (C.) to have their benefactors mentioned in history and rewarded. Herod. viii. 85. Assuerus had not recourse to musicians, &c. wisely (T.) reflecting that history is the most pleasing and useful amusement. Cicero, &c. T.—God directed him on this occasion, as his eye never sleepeth. Josephus. W.

Ver. 3. *No reward at all.* He received some presents from the king; (C. 12:5) but these were so inconsiderable in the opinion of the courtiers, that they esteemed them as nothing at all; (Ch.) and they were not specified in the history. C.

Ver. 4. *Inner court.* To which only such favourites and noblemen had access. Herod. iii. 72. and 84. This king had himself come thither with six others, when they conspired to destroy Smerdis. Heb. &c. read, “the outward court,” in which Aman was, till he heard the king was awake, and called for him. C.

Ver. 8. *Apparel.* Gr. “of byssus,” which was very superb. C. 15:9. The king alone could wear the tiara upright. The nobles wore it hanging backwards. Cyrus allowed his nobility to appear in purple, but he would have only his own robes striped with white. Cyrop. viii. Curt. iii.—The kings often made presents of garments, &c. to ambassadors, and to those who were styled “their relations.”—*Horse:* 200 such appeared in the train of Cyrus, with golden bits, which none were permitted to use without special leave.—*Head.* Gr. seems to refer this

to the horse, which might indeed have a sort of crown. But the golden one was more probably worn by the person honoured. C. 8:15.

Ver. 9. Nobles. Lit. “tyrants.” H.—But this word was not formerly odious; as it only denoted “a prince.” *Pars mihi pacis erit dextram tetigisse tyranni.* Æneid vii.—Abuse of power caused it to become hateful. T.

Ver. 10. Spoken. The distinction was not for one day only. Mardochai might afterwards wear the tiara, &c. God thus clearly manifested that he would resist the proud, and give grace to the humble. S. Jam. 4:6. The exaltation of Joseph in Egypt, (C.) and lately of Daniel at the court at Babylon, (T.) was hardly less wonderful. Gen. 41. Dan. 6. C. —We may easily conceive the astonishment which would fill the breast of Aman, as well as of Mardochai, on this occasion. The Greek published by Usher, has expressed these sentiments; (H.) and the Chaldee has added many embellishments, which are of no authority. C.

Ver. 12. Covered. To hide his shame, (T.) as Demosthenes did, when the people kissed him. Plutarch. See 2 K. 15. Ezech. 12:6.

Ver. 13. Wise men. Probably the magi, who concluded, from the first miscarriage, that he undertaking would prove abortive, (C.) as they were also informed of God’s protection given repeatedly to the Jews. Sept. “because the living God is with him.” Chal. They might have heard of the fate of Sennacherib and of Holofernes, (C.) or of God’s promises, (Gen. 13 and 15) unless they were guided by human prudence. W.

Ver. 14. As. Thus from morning till noon, (T.) or night, had this petty god (H.) been forced to stoop to the meanest offices, and durst not say a word in opposition. T.—He would gladly have now absented himself from the feast, (M.) with the idea of which he had been enraptured. H.

ESTHER 7

Ver. 1. Drink. Wine was only used at great feasts. Eccli. 31:17. Water was served up first, from the river Choaspes only. The king and his eldest son were allowed to drink of “the golden waters,” of which they alone had 70 fountains. Athen. xii. 2.—Their wine was brought from Chelbon, near Damascus. Id. i. 22. Ezech. 27:18. C.

Ver. 3. *People.* She was more concerned for these than for half of the kingdom. Hence all fasted and prayed, and Esther obtained their deliverance. W.

Ver. 4. *Perish.* Three terms of the same import express the greatness of the misery. H.—*King.* Whose revenue will be greatly impaired, (C.) and character injured, for having given such power to a monster. H.—The kings of Persia had taken many precautions not to be thus deluded, having appointed officers, who were styled “the eyes and ears” of the king, purposely to obtain all necessary information. But these eyes were often darkened; these ears were often deaf, (C.) and unwilling to act with fidelity; (H.) though their diligence in make secret transactions known, caused the people to look upon their kings as gods. Apul. Mund. Cyrop. viii. C.

Ver. 5. *What.* Heb. “where, who durst entertain this design?” H.

Ver. 6. *Astonished.* Horror of a guilty conscience is the first punishment. S. Chrys. W.

Ver. 7. *Set.* Heb. “of the palace,” (H.) belonging to the queen. C.

Ver. 8. *My own.* Heb. “will he force ... in the house?” H.—Those who know with what jealousy the Persians treated their wives, so at to punish with death those who crossed the road before the queens, (Plut. Artax.) or touched them, will not wonder at the indignation of Assuerus, (C.) though his suspicions were groundless. H.—Aman wished to incline the queen to shew clemency, (M.) and intercede for him. He threw himself as a suppliant at her feet, as she lay on the bed at table. H.—*Face.* His crime was notorious; no trial was requisite, and the kings could treat their subjects as slaves. It was customary to cover the faces of those who were led to execution. Philotas was thus conducted into the presence of Alexander. Curt. vi.

Ver. 9. *Harbona.* Cr. “Bougathan.” H.—He had been to call Aman to the feast. Jos.—Little dependance is to be had on false friendship, when a man is disgraced. W.—*Upon it.* His body was perhaps afterwards exposed in the street. C. 16:18. It is not clear that he was nailed to the cross, though this custom prevailed in the country. 1 Esd. 6:11. Alexander crucified many satraps. Curt. ix.—The old Vulg. observes that the wife and ten children of Aman suffered with him. C. 9:6. C.

Ver. 1. *House*, and furniture. Sept. "all the possessions of Aman, the devil," (accuser, &c. H.) which were confiscated for treason; and no one had a better title than the queen, whose life had been in such danger. Yet she did not touch the estates of the children, v. 13. C. 9:10.—*King*. in the place of Aman. C. 9:4 and 10:3.—*Uncle*, or cousin. C.

Ver. 2. *Aman*. It seems the traitor had hitherto kept possession of it, and sealed the king's edicts, as Mardochai was now to do, v. 8.—*House*. Heb. &c. "of Aman," to whom it had belonged. C.

Ver. 3. *Down*. such reverence is due to God's representatives, whatever heretics may say. Jude 8.

Ver. 5. *To him*. Heb. adds, "and I be pleasing in his eyes," which had been expressed just before. Yet she might insist on this point, as it shewed a greater regard for the king's pleasure.—*I beseech*. Heb. "let it be written, to reverse the device of Aman, the son," &c. H.—When the edict was not sealed by the nobles, it might be altered; (C. 1:19) and at any rate, when the king had been visibly imposed upon, in an affair of such consequence, justice dictated that it should not be enforced. C.

Ver. 7. *Durst*. Heb. "laid." He had sufficiently manifested his intention to destroy them, though he had not been able to injure any one. H.

Ver. 8. *This*. Heb. "no one may reverse the letter," &c.

Ver. 9. *Third*. Rom. Sept. "first ... Nisan," ten days after Aman's decree, who seems to have been presently brought to judgment. Yet two whole months might easily elapse, (C.) and ten days more, before this contrary edict was dispatched. H.—The day of slaughter was still remote. M.

Ver. 10. *Posts*, who had a right to make use of any person's horse, &c. M.—*Who*. Prot. "on horseback, and riders on mules, camels, and young dromedaries." H.—The original terms greatly embarrass interpreters. C.—Sept. have simply, "he sent the writings by letter-carriers, ordering them to follow their own laws in every city, to help themselves, and treat their adversaries and opponents as they pleased, on one day ... the 13th ... of Adar. This is a copy," &c. C. 16. H.

Ver. 11. *Spoil*. This was retaliating, as they were to have been treated in like manner. C.—Such were the barbarous customs of the country. H.—It might not still be lawful thus to involve the innocent with the guilty, though the king did not ill in allowing the Jews to stand up in their own defence. 2 K. 21:6. Some think that they were only to

prevent the execution of the former edict, which could not be revoked. See C. 3. C.—A form of trial was observed. C. 16:20. M.

Ver. 15. *Cloak.* The kings wore one of purple, over their purple and white tunic. Cyrop. viii.—Gr. have “diadem.” C.

Ver. 17. *Ceremonies.* Becoming acquainted with the sanctity of the law, and the protection which God gave to his people. M.—Heb. “the Jews had joy and gladness, a feast, and a good day, and many of the people of the land became Jews; for the fear of the Jews,” &c. Prot. H.

ESTHER 9

Ver. 1. As. Heb. “(which is the month of Adar) when the king’s command and edict drew near to be executed, in that day when the enemies of the Jews hoped to have power over them, (though it turned out that the Jews had dominion over those who hated them)” H.—*To revenge*, &c. The Jews, on this occasion, by authority from the king, were made executioners of the public justice, for punishing by death a crime worthy of death, viz. a malicious conspiracy for extirpating their whole nation; (Ch.) so inscrutable are the judgments of God, who never wholly abandoned his people! The old Vulg. passes over the first 19 verses, with the 24th, 25th, and 28th. C.—In this whole history we cannot but admire the Providence of God. W.

Ver. 3. *Extolled.* Prot. “helped.” Sept. “the king’s secretaries honoured the Jews.” H.

Ver. 6. *Sons.* It seems as if they had been slain with their father, v. 10. See C. 7:9. C.—Yet, as the contrary would appear from C. 16:18, we may suppose that they were at least H. imprisoned till this time, for a more exemplary punishment, while all the rest of the family perished with Aman. Serar. Salien. M.—These are the *kindred*, specified nine months before. C. 16. T.—Some Masorets childishly (H.) write these ten names one over another, and with greater and lesser letters, to shew that they were hung one above another, and that the guilt of all was not the same, but the youngest son was the most malicious. Kennicott,

Ver. 10. *Goods*, in any place, (T.) that they might not appear to be actuated by the desire of riches, (C.) to fall upon the innocent. How often does this fatal cause blind Christian conquerors! The sons of Aman were married, and had separate establishments. C. 8:1.

Ver. 13. *Susan.* Aman's influence had been the greatest there, and had stirred up many enemies of the Jews, who were to be carefully sought out. H.—If we should consider only the dictates of clemency, we should think that the Jews were too eager in their revenge. But when we reflect, that their enemies had intended to destroy them all, and to seize their effects, we shall allow that they did not exceed the limits of justice, as they acted by royal authority, and abstained from touching any effects of the deceased. C.—In the capital, 800 men fell victims to their fury. But as the citizens of that place were probably the most guilty, we must not imagine that other cities would be treated with the like severity. H.—*Gibbets*, for a terror to the wicked. M.—This disgrace was not unusual. C. 16:18. Polycrates was treated thus. Herod. iii. 125.

Ver. 16. *Lives.* In many cases they would probably be attacked, as Aman's edict was perhaps still in force, as well as that of Mardochai. Hence both parties would be upon the watch. H.—*Seventy-five.* Rom. Sept. has only 15,000. Complut. 10,035. C.

Ver. 19. *Meats*, not only to the poor, but to all their friends, v. 22, and 2 Esd. 8:10. C.

Ver. 21. *Receive.* Prot. "establish *this* among them, that they should keep the 14th ... yearly." 2 Mac. 15:37. H.—None were obliged to keep more than one of these days, according to their respective dwellings. The 14th was for the provinces, the 15th for the Jews of Susan, v. 18. T. C. W.—Yet it would seem that both *days* were enjoined, v. 27, 28. H.—The Jews still observe, them, as they gratify their vanity and vindictive spirit. The 13th is kept a rigid fast, for all above sixteen, for twenty-four hours, during which they eat nothing. C.—If that day should be a sabbath, or its eve, they fast on the 11th or 12th. Drusius.—The day before the festival they give alms to their poor brethren, enjoining them to consume the whole in making good cheer. Each person must then contribute the half sicle, (Ex. 30:13) which is bestowed on those who undertake a pilgrimage to the land of promise. At night, when the feast commences, they light the lamps, and begin to read the Book of Esther, as soon as the stars appear. They use an old parchment MS. roll, and, in the five places, the reader shouts with all his might, running over the names of the ten sons of Aman with all haste, to shew that they all died in a moment. Whenever Aman is mentioned, the children beat the benches with mallets; and formerly they used to strike at a stone, on which his name was cut, till it broke, v. 31. After the lecture, they take a repast at home. Early the next morning they return to the synagogue, and read the account of Amalec from the Pentateuch, and repeat the Book

of Esther, with the aforesaid ceremonies. The rest of the day they spend in merriment. Their teachers allow them to drink till they are unable to distinguish the name of Aman from that of Mardochai. Basnage, vi. 15.—They also change clothes, in contradiction to the law; (Deut. 22:5) and were formerly accustomed to crucify a man of straw, which they burnt with the cross, till Christian emperors put a stop to them; as it was concluded, from their curses, &c. that they had an eye to our Saviour. C. See C. 5:14. H.

Ver. 25. *And.* Heb. “But when she came.” Sept. “and how he came to the king, asking leave to hang Mardochai. But his machinations against the Jews, turned upon his own head; and so,” &c. H.

Ver. 28. *Ceremonies.* The king also enjoined (C. 16:22) all his subjects (T.) to keep a day of rejoicing, (H.) as the death of Aman was deemed a public benefit. C.

Ver. 29. *Second.* The first might be the edict, (C. 8:9) or else the provisional establishment of the festival, as it could not have general authority till it was ratified by the high priest; after which, this second letter was dispatched. C.—Sept. “and queen Esther, daughter of Aminadab, &c.... wrote all that they had done, and also the confirmation of the epistle of Phrourai.” They should say Phurim, as the former word means “guards.” Heb. “wrote with all authority, to confirm this second letter of Purim;” (Prot. H.) or rather, “this letter, Phurim, of which this is a copy.” The Rom. Sept. only add for this and their advice; (C. Ed. Alex. “for their health and counsel.”) and Esther established for ever, and wrote as a memorial: My nation,” &c. H.

Ver. 30. *Peace:* receive these glad tidings, and faithfully observe the injunctions. C.

Ver. 31. *Fasts and cries.* See v. 21. C.—Prot. “the matters of their fastings and their cry: and the decree of Esther confirmed these matters of Purim, and it was written in the book.” H.—This feast, instituted by Mardochai, was accepted and observed by the Jews as a constitution agreeable to, and not contrary to the law. Deut. 4:2 and 12:32. W.

ESTHER 10

Ver. 1. *Land.* He conquered many countries on the continent, and several to which he could not come but by water, which the Jews call

islands, whether they were surrounded on all sides by the sea or not. Heb. has not the word *all*: but as the expressions are indefinite, they are usually taken in this sense. Yet we must not suppose, that the dominion of Assuerus extended over the whole world, no more than that of the Romans, who were styled masters of it. Before this king, the provinces had not paid tribute, but gave what they judged proper. But Darius laid a heavy tribute upon all, that, when half was afterwards remitted, they might esteem it a favour. The Persians hence looked upon him as a trafficker: καπηλος. Herod. iii. 89. and iv. 44. and vi. 7. &c. C.—Providence punished them for thirsting after the possessions and blood of the Jews. T.

Ver. 3. *Seed.* Benjamin (Itin.) informs us, that both he and the queen were buried in the chief city of the Medes, which he calls “the great Hamda;” perhaps the province Mardochæa, (or Αμορδακαι. Ptol. v. 20.) near the Persian gulf, may have been called after this statesman. T.

Ver. 4. *Then Mardochai*, &c. Here S. Jerom adviseth the reader, that what follows is not in the Hebrew; but is found in the Sept. Greek edition, which the 72 interpreters translated out of the Hebrew, or added by the inspiration of the Holy Ghost. Ch.—He says, “What is extant in Heb. I have faithfully translated. What follows I found in the Vulg. edition, contained in the Greek language and character: and in the mean time, or waving all dispute for the present, (*interim*) this little chapter was inserted at the end of the book, which, according to our custom, we have marked with an obel or spit.” H.—These fragments (H.) which the Sept. might have in Heb. or wrote by inspiration, (W.) are not in Chal. or Syr. and the old Latin version, taken from the Greek (C.) of Lysimachus, (C. 11:1. H.) is inserted by S. Jerom. C.—*Things.* He attributes the salvation of the Jews to God alone. H.—Reflecting on the fall of Aman, (T.) he recollects a dream which he had formerly had. H.

Ver. 5. *A dream.* This dream was prophetical and extraordinary, otherwise the general rule is, not to observe them. Ch.

Ver. 6. *And was.* Sept. “and there was light, and the sun and much water.” The light enabled him to discern the progress of the little fountain. Yet it was not absurd that the water should appear luminous, like the sun, as it was intended to shew the wonderful exaltation of Esther. H.—She extinguished a great fire, which threatened ruin. M.

Ver. 10. *Lots.* Alluding to the Purim of Aman; (C. Capel.) or rather these are only mentioned, v. 13. Houbigant.—Gr. “He had therefore

made two lots ... and the two lots came to the hour and time and day of judgment before God, and for all nations." H.

Ver. 11. *Time.* From all eternity (T.) God had ordained to save his people; and this he declared to his servants, by shewing him two lots. H.—This became more intelligible after the event, (T.) like other predictions. H.

Ver. 12. *Mercy.* Gr. "justified." But this often means, shewed mercy. Ex. 34:7. C.—The book concludes in Greek with the first verse, which we have in the following chapter, though some editions seem (H.) to have had that remark (D.) of the Alexandrian Jews, (C.) at the head of the book. H.

ESTHER 11

Ver. 1. *Cleopatra.* So the kings and queens of Egypt were styled after Lagus; whence we can only gather, that this translation was brought after the reign of Alexander, and most probably under Philometer, the sixth of his successors. He was a great admirer of the Jews, and employed one Dositheus as his general, who might be the priest here mentioned; as such an office was not incompatible with his character. T.—Usher is of this opinion. See Jos. con. Ap. ii. But would he then be mentioned as if he had been a person almost unknown? C.—We may say that he only raised himself by merit, after this time. H.—Philometer reigned 177 years, B.C. The Sept. (C.) who gave their version in the 7th year of Philadelphus, (S. Epip.) were not the authors of the Greek edition of Esther; (C.) or perhaps, they may have adopted this of Lysimachus, (Huet. D.) as far as it went; the letter of Purim being only the groundwork of this history. If they did, Lysimachus must have lived before the time of Philometer; or what seems as probable, (H.) that the celebrated version has been made by different authors, and at different times. Hody.—*Jerusalem.* Here S. Jerom subjoins, "This beginning was also in the Vulg. edition, which does not occur in Hebrew or any interpreter," (H.) except the Sept. W.—This must be referred to what follows.

Ver. 2. *Second year,* the same when Darius gave an edict for building the temple, (1 Esd. 4. T.) and the year before the great feast, (C. 1:3) when the Jews little thought of such danger hanging over them. C. W.—*Benjamin.* C. 2:5 we read *Jemini*, which shews that they have the same import. T.

Ver. 3. *Court*, afterwards. C.—He had a dream in the second year. Houbigant.

Ver. 4. *Juda*. This has been noticed already. C. 2:5. But we need not be surprized at such repetitions. We find the like in the books of Moses, and 1 K. 16:10 and 17:12. &c. H.—S. Jerom says, “*Librum Esther variis translatoribus constat esse vitiatum*,” or, various historical documents may have been improperly inserted in the Greek, though they be true; and therefore S. Jerom has rightly removed the to the end. Houbigant.

Ver. 7. *Cry*. While Aman was full of indignation against Mardochai, and the latter would not submit to adore him, the various nations of the empire were instigated to fall upon the Jews. H.

Ver. 10. *Waters*. Esther, by her tears, extinguished the rising flame. W.

Ver. 11. *Rose up*. A bright sun (T.) represented God, (C.) or the king. Grotius.

Ver. 12. *Signify*. He was convinced that it was from heaven. C.

ESTHER 12

Ver. 1. *At that time*, is not in Greek. Capellus therefore argues in vain against the Greek author, as if this event took place in the 2d year. Houbigant.—The expression often occurs in Scripture, without determining the precise time. H.

Ver. 2. *When*. Gr. “for he heart their deliberations.”—*Told*, by the mouth of Esther. C. 2:21. H.

Ver. 5. *Palace*, as an officer.—*Presents*, of small value. C.—The king had inquired, (Gr. C. 6:3.) “What glory or favour have we done to Mardochai? and the ministers replied: Thou hast done nothing to him,” to honour him as he deserves.

Ver. 6. *Bugite*, may refer to some town of Macedon. C. 3:1.—*Honour*. Yet he might be still more exalted, after the conspiracy was detected; (Houbig.) as the king little suspected that he was concerned in it. H.—*Death*. It is thought that they wished to place Aman, or some Macedonian, on the throne. C. 16:12. 14. C.—This reason for the malevolence of Aman, might be unknown to Mardochai. C. 13:12. Houbigant.—The former was either a favourer of traitors, or perhaps

of the same conspiracy. W.

ESTHER 13

Ver. 1. “Hitherto,” S. Jerom observes, “the preface *extends*. What follows, was placed in that part of the volume where it is written, *And they, &c.* (C. 3:13 where the edict should naturally appear. C.) which we have found only in the Vulg. edition.” H.—Josephus produces this edict at length, but with some variations, (C.) which are of no importance. H.

Ver. 2. *World.* This is an exaggeration. Princes are flattered with high titles, but none more so than those of the East. C.—*Quietly.* Lit. “in silence.” Gr. “undisturbed by the stormy billows, (ακυμαντους) at all times; and that the kingdom might be rendered quiet, and the roads unmolested, to the very extremities; that peace, which is desired by all men, may be renewed.” How amiable are these dispositions, which ought to be cherished by all princes! We might then hope soon to see peace restored. H.

Ver. 3. *After.* Gr. “of *all* kingdoms as a reward, Aman shewed me,” &c. Josephus, “the second after me, for his fidelity and confirmed good will.” C.—It is a great hurt for a king to be governed by one counsellor. Prov. 15:22. W.

Ver. 4. *A people.* Gr. “a certain perverse people, mixed with every tribe through,” &c.—*New.* Gr. “opposite to those of every nation, which always casteth aside the edicts of the kings, so that we cannot extend *to them* that upright and blameless dominion which we exercise over you.”

Ver. 6. *Second.* Gr. “our second father.” C.—Compl. “the second after us, shall be all extirpated by,” &c. H.—This king is represented as very stupidly giving orders for the destruction of a nation which he never names; (Capel.) but he intimates that Aman would do it, in whom he placed the most unbounded confidence. H.—If the latter had any suspicions of the queen’s being of that nation, he might very prudently abstain from mentioning the Jews even to the king, contenting himself with describing them so that they would easily be known by his agents; and, in effect, the king sufficiently pointed out the Jews, by saying that they followed laws different from all the world. Houbigant.—Infidels generally represent them as a wicked race, enemies to all but their own nation. Tacitus, &c.—We need not

wonder if Catholics be painted in the same colours, as the devil is still the same. H.—*Fourteenth*. Josephus has the same day, though the 13th is specified in Heb. &c. (C. 3:12) and in the Gr. and Vulg. C. 16:20. We must, therefore, allow that the Jews might be slaughtered on both days, or that the Greek is incorrect in this place. C.—Salien thinks it would not be lawful to spare the Jews any longer than the 14th day; (M.) or the carnage was to cease on the 14th, as it did at Susa. C. 9:17. 19. T.

Ver. 7. *Hell*. Prot. “grave.” The king only wanted to send them out of this world. At the end of this verse, S. Jerom says, “Hitherto *is given* the copy of the epistle. I found what follows after that place where we read, *So Mardochai*, &c. (C. 4:17) yet it is not in Heb. nor does it appear in any of the interpreters.” H.—He means, Aquila, &c. For he plainly asserts before, that it was in the Septuagint, which he calls the Vulgate; and all know that his version was taken from the Heb. The Church reads this prayer of Mardochai, (T.) in the mass, against pagans, (W.) and 21st Sunday after Pentecost, &c. so that this is a part of Scripture which the Council of Trent will not suffer to be rejected. T.

Ver. 14. *To a man*; “as if,” says Capellus, “the salutation and civil honour be not quite different from adoration and religious worship, which must be given to God alone. Neither did Haman demand religious adoration, but only salutation and civil honour ... *To bend the knee* is frequently used in civil honour, nor is it necessarily understood of religious worship.” May our English Protestants deign to borrow this grain of common sense from one their foreign brethren, when they attempt to impugn the respect given by Catholics to the saints. H.—“We grant that Aman did not require religious worship: but as the civil respect which he claimed, was to be performed in the same manner as the Jews worshipped God, Mardochai would not wound his own conscience, or that of his people.” Houbigant.—Yet it is by no means clear that Aman did not insist on being worshipped as a god. It is evident that Mardochai understood him, at least, in that light. C. 3:2. H.

Ver. 17. *Inheritance*. Lit. “line,” (H.) as it was usual to measure land with lines. M.

ESTHER 14

Ver. 1. *Fearing*. Gr. “caught in the agony of death.” The old Vulgate

has many variations in this chapter. C.—This prayer should be placed after that of Mardochai, at the end of C. 4. M.

Ver. 2. Ointments. Gr. “instead of the proud sweets, she filled her head with ashes and dust.” Such as might be soon cleansed again. H.—*Torn.* Gr. “curled hair,” (στραπτων τριχηων. H.) some of which she cut off. See Lev. 19:27 and 21:5. Houbig.

Ver. 4. Hands; very imminent. I am ready to expose my life. Ps. 118:109. C.

Ver. 5. Heard. Old Vulg. often repeats, “from the books of my fathers;” adducing the various instances of protection which God had shewn to his people, Noe, Abraham, Jonas, the three children, Daniel, Ezechias, and Anna: which intimates that Esther made the sacred books the subject of her frequent meditations, as good people ought to do. H.

Ver. 7. For. Gr. “since we have extolled,” &c. Esther had not been guilty herself of this prevarication; but too many of the people had. H.

Ver. 8. But. Gr. Compl. “Yea, thou hast placed (or rather as the Alex. MS. reads, they have placed) their hands upon the hands of their idols, (H. making league together. C.) to tear away the decree of thy mouth,” (H.) and to put in execution the projects of (M.) the devil. H.

Ver. 10. Idols. Gr. “of the vain things, and to render wonderful for ever,” &c.

Ver. 11. Not idols, as they are often here designated, (C. and 1 Cor. 8) being only the imaginations of men. W.—*Destroy.* Gr. “Make an example of the man, who had begun (H. evils. C.) against us.” H.—She throws the blame upon Aman, and not upon her husband. C.

Ver. 12. Gods. Gr. “nations, and Lord of all power.” H.

Ver. 13. Lion. This expression seems not sufficiently respectful. Capellus.—But why might not Esther use it with regard to one, who was raging against her people more than any lion, as S. Paul applies it to Nero, probably after her example? Houbigant. 2 Tim. 4:17.—David also thus styles Saul and his persecutors in general. Ps. 7:3. &c. C.

Ver. 15. Stranger. Only those near Chanaan were forbidden to marry; and S. Paul commends Eunice, who had espoused an infidel. Capel.—But this was not the reason of his commendation; for he ordains, *Bear not the yoke with infidels.* A pious woman might, therefore, very well

refrain from such contracts, to which the Jews, at this time, were in a manner forced. Still Esther might have a conjugal love for her husband, (Houbig.) though she would have preferred to marry one poorer of her own religion; and here she only submitted to the designs of God, in raising her to such an elevated station. M.

Ver. 16. *Sign.* The diadem. It was no sin to wear it. Capel.—What then? May not a pious prince despise such ornaments, raising his mind above them? Houbig.—*Silence*, when I am alone. Nothing could give us a higher idea of Esther's virtue and greatness of soul, as her elevation did not make her forget herself. C.

Ver. 17. *Me.* Ought she to have been thus affected towards her husband? Capel.—Undoubtedly: as the meats and *the wine* had been offered to idols. Houbig.

ESTHER 15

Ver. 1. S. Jerom says, "These additions I also found in the Vulg. edition." H.—This history is more succinctly related. C. 5. C.—*Her.* Lit. "And he commanded her (no doubt Mardochai did Esther) to go," &c. The parenthesis was added by S. Jerom. H.

Ver. 2. *Remember.* This is not here in Greek, but more regularly. C. 4:8. C.

Ver. 3. *Death.* S. Jerom subjoins, *I found there* "also what follows."

Ver. 4. *Day.* Gr. adds, "as she had finished her prayer."—*Wore.* Lit. "of her ornament." But the Greek has properly, (H.) "of her mourning." M.

Ver. 5. *Glittering.* Gr. "and was resplendent after," &c.

Ver. 6. *As if.* Gr. "as being delicate. But the other followed, holding up her garment. But she, blushing in the height of her beauty, with a cheerful and most lovely countenance, felt the pressure of fear on her heart."

Ver. 10. *Eyes.* Gr. adds, "with glory," with which he was surrounded. This made him at first resent the coming in of women uncalled, till her perceived Esther, and saw her fainting. H.—Capellus would represent this conduct of the king as ridiculous, and contrary to the true history. But this is false: and he improperly renders αἰωνιασας,

regem concidisse & animo defecisse; as if the king had fallen down in a swoon; whereas it only means that he experienced those sentiments of anxiety which every good husband would do on the like occasion. Houbig. C. 5:2.—Assuerus had at first only perceived the maid, who went before the queen, and the hall was very spacious. Houbig.—*Pale.* Gr. “in a fainting-fit, and she leaned upon the head of her maid, (Abra.) who was going before.”

Ver. 11. *All.* Gr. “being in an agony, he,” &c.—*Caressed.* Gr. “comforted her with words of peace, and said to her, What,” &c. H.

Ver. 12. *Brother*; (united by the closest bands. Cant. 8:1. C.) Gr. “Take courage, Thou,” &c.

Ver. 13. *Others*, is not expressed; (H.) and Esther might well suppose that she was included, as she probably was, (C. 4:11. Capellus) though the king now altered his mind. Houbig.—Gr. “our decree is common,” made for our subjects. According to the Roman law, the empress enjoyed the like privileges as her husband. C.

Ver. 14. *Then.* Gr. “and taking the golden septré, he laid,” &c.

Ver. 15. *Why.* Gr. “speak to me; and she said to him.” H.

Ver. 16. *Angel.* The Chaldees had the same notion as the Jews about angels; and the latter never shewed more devotion towards them than after the captivity, when the Scriptures speak more plainly on this subject. Jacob compares his brother Esau to an angel, (C.) or to God. Gen. 33:10. See also 1 K. 29:9 and 2 K. 14:17. H.

Ver. 18. *Almost.* Lit. “almost dead.” Gr. “she fell in a fainting fit.”

ESTHER 16

Ver. 1. *From India to Ethiopia.* That is, who reigneth from India to Ethiopia. Ch.—S. Jerom writes, “The copy of the letter of king Artaxerxes, which he wrote in favour of the Jews, to all the provinces of his kingdom, which also is not in the Heb. volume.” It should properly occur, C. 8:13, as it does in Greek. The edict is well written in that language, which has induced a belief that it is not a translation. C.—But that is no very strong argument. H.

Ver. 2. *Princes.* Gr. “Beneficent.” Luke 22:25. C.—Gr. “Many of those who have been the most honoured by the kindness of the beneficent,

have increased in folly, and not only endeavour to injure our subjects, but, unable to hear the weight *of favours*, devise schemes against their benefactors.”

Ver. 4. Neither. Gr. “And they not only take away gratitude from among men, but elated with good fortune, which they had not before experienced, they flatter themselves that they will escape the sentence of an all-seeing God, levelled against the wicked.” H.—Artaxerxes insists with reason on the ingratitude of Aman, as it was a crime punishable by their laws; (Cyrop. i. Brisson ii. p. 250.) and the Persian kings were particularly careful to reward those who had done them good. C.

Ver. 5. And. Gr. “For oftentimes fair speeches, *or* (H.) revenge, (παράμυθια. Isai. 1:24. C.) has made several of those who have been in authority, and entrusted with the affairs of their friends, partakers *in the spilling* of innocent blood, and involved *them* in irremediable calamities, by the wicked craft of those who purposely lead astray the unsuspecting benevolence of governors.” H.—Josephus (xi. 3.) gives nearly the same sense: (C.) “For some of these, being placed in power by their friends, and bearing a private hatred towards some, have deluded their princes by false reasons, and by accusations have persuaded them to stir up the wrath of those who have done no wrong; on which account, they have been in danger of perishing.” This author was not, therefore, unacquainted with the fragment, or part of the history, before us. H.

Ver. 7. Proved. Gr. “may be seen, not so much from ancient histories, as we have observed, but more so, if ye examine what wicked things have been done recently, by the fault (*or* cruelty) of those who have been unworthily in command: and if ye attend, in future, that we may without trouble settle our kingdom in peace for all men. For though we make some changes, yet we make a discernment of what falls under our inspection, and other things with more equity.” He intimates that the former decree of Aman had been subreptitious.

Ver. 10. Now. Gr. “For as Aman, of Amadathos, a Macedonian, a stranger to the real blood of the Persians, and of a very different character from our goodness, and *who*, though a stranger to us, partook of that philanthropy which we have for every nation, insomuch as to be styled,” &c. H.—At this time the Macedonians were hardly known. Capel.—But this may be questioned, as their kingdom was of ancient date. Houbigant.—some think that the Asiatic Macedonians may be designated. Hardouin. Pliny v. 30. 31.—These, however, may have been so called only after the conquests of

Alexander. This king fought against the Greeks, of whom the Macedonians formed a part. T.—The name may here be placed only for a stranger. C.—*Staining*. The faults of ministers often redound to the disgrace of those who employ them. M.

Ver. 12. *Life*. This he might only suspect; (C.) or his machinations with the two porters, might be declared after his disgrace. H.—Capellus thinks it improbable that Aman intended to murder the queen, as he was so much elated at being invited by her to a feast, &c. But his schemes were various: (Houbig.) and who can pretend to say what would have satisfied his cruelty and ambition? H.

Ver. 14. *Without*. Gr. “abandoned.” H.—*Macedonians*; or to himself, who was of that nation. It was not necessary to call over forces, as Capellus would suppose.

Ver. 16. *God*. Cyrus had styled him, “the God of heaven.” Houbig. 1 Esd. 1. H.—But Darius embraced the true religion, and adored God. T.—*Fathers*. “Hystaspes was not a descendant of Cyrus, but he was of the same royal stock.” Just. i. Herod. iii. 85.—*And is*. Gr. “by the best disposition. You will therefore do well not to make use of the letter, sent by Aman.” The edict could not be repealed; (Capel. Houbig.) though this seems doubtful, when it was manifestly subreptitious, (M.) unjust, and not sealed by the nobles. C.

Ver. 18. *Gibbets*. Aman was thus treated, several months before his ten sons. C. 7:10 and 9:6. Yet all the family might still be seen hanging, when this edict was dispatched. Houbigant suspects that this and the following verses properly belong to the letter written by Esther and Mardochai. The arguments are not very cogent. H.

Ver. 19. *Laws*. This was privilege often desired. Joseph. xiii.4.

Ver. 20. *Kill*. Gr. “take revenge on those who in the day of distress shall fall upon them, on the 13th.”

Ver. 21. *Sadness*. Gr. “destruction of his chosen race, into,” &c. H.

Ver. 22. *Days*. A festival was kept in memory of the destruction of the maji, in which this king was a principal actor. Herod. iii. 79.—The Persians were ordered to keep the 13th of Adar, on account of the preservation of the royal family, and the ruin of a great enemy. C.

Ver. 23. *All*. Gr. “Salvation is to us, and to all well-affected Persians: but a memorial of destruction to all who are traitors to us.”

Ver. 24. *And*. Gr. “But every country or city throughout *the kingdom*,

which shall not comply, shall be consumed with the spear and fire in wrath.”—*Beasts*. Gr. adds hyperbolically, “and birds, and also be accounted most abominable for ever.” H.—Similar expressions occur in the prophets, to denote an entire destruction. Jer. 9:10. &c. Mardochai and Esther have left us in this work the most perfect example of virtue. The latter is given us a pattern of Christian sovereigns, and a figure of the Church. S. Jerom ad Paulin. (C.) and prol. in Sophon.—Like Judith, she proved the salvation of her people, and the ruin of their adversaries. Nothing could be more striking, (W.) or visible, than the hand of God in these transactions. H.—Esther was also a type of the blessed Virgin, by whose intercession the head of the serpent is crushed, and letters of grace succeed to the handwriting that stood against us. S. Thomas, prol. in ep. Cath. W.

JOB

THE BOOK OF JOB

INTRODUCTION

This Book takes its name from the holy man, of whom it treats; who, according to the more probable opinion, was of the race of Esau, and the same as Jobab, king of Edom, mentioned Gen. 36:33. It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty-second chapter. Ch.—The beginning and conclusion are historical, and in prose. Some have divided this work into a kind of tragedy, the first act extending to C. 15., the second to C. 22., the third to C. 38., where God appears, and the plot is unfolded. They suppose that the sentiments of the speakers are expressed, though not their own words. This may be very probable: but the opinion of those who look upon the work as a mere allegory, must be rejected with horror. The sacred writers speak of Job as of a personage who had really existed, (C.) and set the most noble pattern of virtue, and particularly of patience. Tob. 2:12. Ezech. 14:14. Jam. 5:11. Philo and Josephus pass over this history, as they do those of Tobias, Judith, &c. H.—The time when

Job lived is not clearly ascertained. Some have supposed (C.) that he was a contemporary with Esther; (D. Thalmud) on which supposition, the work is here placed in its chronological order. But Job more probably live during the period when the Hebrews groaned under the Egyptian bondage, (H.) or sojourned in the wilderness. Num. 14:9. The Syrians place the book at the head of the Scriptures. C.—Its situation has often varied, and is of no great importance. The subject which is here treated, is of far more; as it is intended to shew that the wicked sometimes prosper, while the good are afflicted. H.—This had seldom been witnessed before the days of Abraham: but as God had now selected his family to be witnesses and guardians of religion, a new order of things was beginning to appear. This greatly perplexed Job himself; who, therefore, confesses that he had not sufficiently understood the ways of God, till he had deigned to explain them in the parable of the two great beasts. C. 42:3. We cannot condemn the sentiments expressed by Job, since God has declared that they were *right*, (ib. 5:8) and reprimands Elihu, (C. 38:2) and the other three friends of Job, for maintaining a false opinion, though, from the history of past times, they had judge it to be true. This remark may exculpate them from the stain of wilful lying, and vain declamation. Houbigant.—However, as they assert what was false, their words of themselves are of no authority; and they are even considered as the forerunners of heretics. S. Greg. S. Aug. &c. T.—Job refutes them by sound logic. S. Jerom.—We may discover in this book the sum of Christian morality, (W.) for which purpose it has been chiefly explained by S. Gregory. The style is very poetical, (H.) though at the same time simple, like that of Moses. D.—It is interspersed with many Arabic and Chaldaic idioms; (S. Jer.) whence some have concluded, that it was written originally by Job and his friends (H.) in Arabic, and translated into Heb. by Moses, for the consolation of his brethren. W.—The Heb. text is in many places incorrect; (Houbig.) and the Sept. seem to have omitted several verses. Orig.—S. Jerom says almost eight hundred, (C.) each consisting of about six words. H.—Shultens, in 1747, expressed his dissatisfaction with the labours of all preceding commentators. To explain this book may not therefore be an easy task: but we must be as short as possible. H.—Those who desire farther information, may consult Pineda, (W.) whose voluminous work, in two folios, will nearly (H.) give all necessary information. C.

JOB 1

Ver. 1. *Hus.* The land of Hus was a part of Edom; as appears from

Lament. 4:21.—*Simple*. That is, innocent, sincere, and without guile, (Ch.) in opposition to hypocrites and double dealers. C.—Heb. *Tam*, “perfect.”

Ver. 3. *Sheep*. Heb. including “goats,” which are equally valuable in that country for milk.—*Camels*. These animals were used for riding in those barren sands, where they can travel for four days without water; and that which is muddy is best for them.—*East*, in the desert Arabia. Sept. add at the end of the book, that Job was king; and he seems to have been independent, (C.) and to have had other kings who acknowledged his authority. Pineda. C. 29:7. &c.—Each city had its own king in the days of Abraham and of Josue. Job, or Jobab, resided at Denaba. Gen. 36:32. C.

Ver. 4. *His day* of the week in succession; (Pineda) or each on his birthday, (Gen. 40:20. Mat. 14:6. Grot.) or once a month, &c. The daughters of Job were probably unmarried.

Ver. 5. *Blessed*. For greater horror of the very thought of blasphemy, the Scripture both here and v. 11, and in the following chapter (5:5 and 9) uses the word *bless*, to signify its contrary. Ch. 3 K. 21:10.—Thus the Greeks styled the furies *Eumenides*, “the kind,” out of a horror of their real name. Even those who are the best inclined, can hardly speak of God without some want of respect, (C.) in the midst of feasts, where the neglect of saying grace is also too common. H.—Sept. “they have thought evil against God.” Every kind of offence may be included, to which feasting leads. M.

Ver. 6. *The sons of God*. The angels, (Ch.) as the Sept. express it. C.—*Satan also*, &c. This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of satan against the servants of God. 2. That he can do nothing without God’s permission. 3. That God doth not permit him to tempt them above their strength: but assists them by his divine grace in such manner, that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit. Ch.—A similar prosopopeia occurs, 3 K. 22:19. Zac. 1:10. C.—Devils appear not in God’s sight, but sometimes in presence of angels, who represent God. S. Athan. q. 8. ad Antioch, (W.) or some ancient author.—The good angels can make known their orders to them. Zac. 3:1. Jude 9. Both good and bad spirits may be considered as the ministers of God. C.—They appear in judgment; though the latter could not see the Lord.

Ver. 9. *In vain*, without recompense. H.

Ver. 11. *Face*, like a hypocrite, (Sanctius) or rather curse thee openly,

Ver. 12. *Hand.* God permits evils. W.—The devil can do nothing without leave. C.

Ver. 15. *Sabeans*, descended from Abraham, in the desert (C.) or happy Arabia. These nations lived on plunder. Pliny vi. 28. M.

Ver. 16. *Heaven*, or the air, where the devils exercise a power. Ephes. 2:2.

Ver. 17. *Chaldeans*. Some copies of the Sept. read “horsemen.” These nations inhabited the other side of the Euphrates, but made frequent incursions to plunder their neighbours. C.

Ver. 20. *Head.* Heb. torn his hair, and rolled in the dust. Bochart. Isai. 15:2. &c. C.—The fathers oppose this example to the apathy of the stoics. S. Aug. de Civ. Dei. i. 9. Rom. 1:31.

Ver. 21. *Thither.* To that earth from which all are taken. H.—*Ista terra gentes omnes peperit & resumet demum.* Varro.—*Ut ater operiens.* Pliny ii. 63. See 1 Tim. 6:7.—As ... *done.* Some copies of S. Jerom omit this, which is borrowed from the Sept. C.

Ver. 22. *By his lips*, is not in Heb. but occurs C. 2:10.—*God.* Much less did he blaspheme, as satan had said, v. 11. He did not consider all as the effect of chance, or like a mere philosopher. His thoughts were regulated by religion and the fear of God. C.—The virtue of Job was so much the more wonderful, as he lived among the wicked. S. Greg. He bore patiently with the loss of all things: and English Catholics have often imitated him. W.—He might well record his own good actions, the gifts of God, being moved by divine inspiration, like Moses, &c. S. Greg.

JOB 2

Ver. 1. *Day.* Job had been under trial for some time, perhaps a year. C.

Ver. 2. *Through it.* Seeking whom he might devour. 1 Pet. 5:8. H.

Ver. 3. *Simple.* Plain-dealing, mild, and without guile. S. Greg. W.—*Without cause.* This may form a new sentence. H.—Thy proposal and attempts are vain. C.—Job has not deserved this treatment. S. Chrys. &c.

Ver. 4. *Skin:* a proverbial expressing, denoting that a man will part with any thing sooner than his life, (C.) or health. H.—Satan hints, that if those inestimable blessings should be endangered, (C.) Job would shew his real sentiments. H.—Skin was formerly used instead of money, at Sparta. Senec. Ben. v. 14. &c. Yet perhaps not in the time of Job.

Ver. 6. *Life.* Afflict him with any species of illness; but do not kill him, (C.) nor inspire him directly with wicked thoughts. Grot.

Ver. 7. *Ulcer;* the leprosy: and even with that species which is called the venereal disease, which may be contracted without any crime. Job was afflicted with a complication of the most painful and disgraceful disorders. Pineda. C.

Ver. 8. *Potsherd.* His nails were worn, and poverty had left him nothing else.—*Dunghill.* Heb. “ashes.” H.—S. Chrysostom represents this place as visited by pilgrims, instructive and more brilliant than any throne. Hom. 5. ad Pop. Ant.—Sept. add, “upon the dung, without the city: and after a long time had elapsed, his wife also said to him, How long wilt thou wait, saying: Lo, I will still tarry a little while, expecting the hope of my salvation? For behold thy memory is perished from the land, thy sons and daughters, the pains and labours of my womb, whom I brought forth in labour and sorrow, to no purpose. But thou sittest in the open air, the night long, amid the corruption of worms, while I wander *like* a slave, seeking for one place and house after another, in expectation of the sun setting, that my labours may cease, and the sorrows which now surround and hold me fast. But speak thou some word to (or against) the Lord, and die.” H.—This addition has been omitted in the Comp. edition, to make it like the Vulg. (C.) though it is found in all the Greek copies (Nobilius) and

fathers, and also in several Latin Bibles. It seems, however, to be only a gloss of some transcriber. The devil had not destroyed this wife, as she would prove one of his most powerful auxiliaries. C.

Ver. 9. Bless. She speaks with cruel irony. C.—Curse God, that he may take away (S. Basil) thy miserable life; or, after taking this revenge on such unjust treatment, put an end to thy own existence. Beza and Amama excuse this woman, though condemned by Job. They pretend that she only meant to insinuate, like the rest of his friends, that he must be guilty of some grievous crime, which she urges him to confess, giving glory to God, before it be too late. H.

Ver. 10. Foolish. The same word often means impious, (C. 1:22) and ignorant, (H.) or “delirious.” Aquila. Ps. 13:1.—*Lips.* The Jews assert, without reason, that he was guilty in his heart. C.

Ver. 12. Heaven. This denoted mourning or indignation. Jos. 7:6. Acts 22:23.

Ver. 13. Seven days, &c. They sat with him for a good part of the day, and of the night, during seven days: and spoke nothing all that time that could give him any uneasiness. Ch. M. Olympiad.—They mourned for him as if he had been dead. Their mutual grief was too great for utterance. But the text seems to intimate that they remained with Job, all this time. Scultet. C.—Their design in coming was really to afford him consolation; but being under a mistake, respecting the conduct of Providence towards mankind, (C.) they erred involuntarily, (T.) and by attempting to prove their assertions, as if none but criminals could be so grievously afflicted, they eventually *insulted* the holy man. Tob. 2:15.—They argued on the principle, “that under a just God no one is miserable, unless he have deserved it;” not reflecting that god sometimes puts his best servants to the trial, that their merit and glory may increase. Notwithstanding their piety and learning, they became therefore the devil’s most powerful agents unawares: (C.) and though they were not properly heretics, as they acquiesced when better informed, they were a figure of them, by drawing from many undeniable truths false inferences, and by a parade of learning, and of *new things*. S. Greg. Mor. iii. 24. and v. 18.—They also judged rashly of Job’s secret behaviour. W.

JOB 3

Ver. 1. Cursed his day. Job cursed the day of his birth, not by way of

wishing evil to any thing of God's creation; but only to express in a stronger manner his sense of human miseries in general, and of his own calamities in particular. Ch.—He has these only in view: though, in another light, it is better for a man to be born, and to undergo any misery, that he may obtain eternal rewards. H.—Some allowances must be made for extreme pain, and for the style of the Eastern (C.) poetry. H.—Jeremias, (20:14.) Habacuc, (1:2) the psalmist, and even our Saviour in his agony, made use of such strong expressions. Mat. 26:39 and 27:46. Some heretics accuse Job of impatience and blasphemy. The devil, therefore came off with victory; and the praises given to Job's patience are false. He might offend by some degree of exaggeration. C.—But even that is by no means clear. Time past could not be recalled, nor receive any injury by the maledictions. H.

Ver. 7. *Praise*, by the appearance of the stars. C. 38:7. C.

Ver. 8. *Day*. The nations of Ethiopia, under the line, curse the sun as their greatest enemy. Strabo xvii. Pliny v. 8.—They also brave the fury of the leviathan or crocodile. C. 40:27 and 41:1. Ps. 73:14. The natives of Tentyra, upon the Nile, were supposed to be a terror to that monster, or they were very courageous in entangling and pursuing it. Seneca q. 4. 2. Pliny viii. 25.—*Leviathan*. Prot. "their mourning." De Dieu rejects this interpretation, substituting "and thou, leviathan, rouse up," &c. The fathers generally understand the devil to be thus designated. Sept. "he who is about to seize the great whale," (H.) or fish, which they also explain of the conflict of Satan with Jesus Christ." Origen, &c.

Ver. 10. *Nor took*. Sept. "for it would *then* have freed my eyes from labour."

Ver. 11. *In the*. Heb. "from the womb," (H.) or as soon as I was born. C.—He seems to have lost sight of original sin, (v. 1) or there might be some method of having it remitted to children unborn, which we do not know. H.

Ver. 12. *Knees*, by my father or grandfather. Gen. 30:3. Iliad ix. C.

Ver. 13. *Sleep*. So death is often styled.

Olli dura quies oculos et ferreus urget

Somnus: in æternam clauduntur lumina noctem. Æneid x.

Ver. 14. *Consuls*. Heb. "counsellors," or any in great authority. Sept. "kings, the counsellors of the land, who rejoiced, boasting of their swords." The same word, *choraboth*, (H.) means both swords and solitudes. D.—Those great ones had prepared their own tombs, which

were usually in solitary places; (C.) or they had filled all with their extensive palaces; and removed the people to a distance. H.

Ver. 15. *Houses*, while alive; (C.) or their tombs were thus enriched with silver, (M.) as this practice was not uncommon, v. 22. Joseph. xiii. 15.—Marcian forbade it. S. Chrys. complains it subsisted in his time. Orat. Annæ. C.

Ver. 16. *Light*; dying in the womb. He expresses a desire that he had been thus prevented from feeling his present miseries and danger of sin. H.

Ver. 17. *Tumult*. In the grave they can no longer disturb the world. M. —*In strength*. Sept. “in body.” Both heroes and labourers then find rest, (C.) if they have lived virtuously. H.

Ver. 18. *Bound* in chains, like incorrigible slaves, (C.) or debtors. Cocceius.—These were formerly treated with great severity. Luke 12:59. C.

Ver. 21. *Not*. They feel the same eagerness for death as those who seek for a treasure; (C.) and when death is at hand, they rejoice no less than those who discover a *grave*, in which they hope to find some riches, v. 15, 22.

Ver. 22. *Grave*, full of stores, or the place where they may repose. H.

Ver. 23. *To*. Why is life given to? &c. The uncertainty whether a man be worthy of love or hatred, (Eccl. 9:1) and whether he will persevere to the end, is what fills Job with distress; though we must trust that God will suffer none to be tempted above their strength. 1 Cor. 10:13. —He finds himself surrounded with precipices, and in the dark. C.—So God often tries this faithful servants. D.

Ver. 24. *Sigh*, through difficulty of swallowing, (Pineda) or sense of misery. H.

Ver. 25. *Fear*. In prosperity he feared the assaults of pride. Now he is in danger of yielding to impatience and despair. C.

Ver. 26. *Dissembled* my sufferings, making no complaint, not only during the seven days that his friends had been with him, but long before. Heb. and Sept. “I was not in safety, nor at rest; neither was I indolent: (H. in the administration of affairs. C.) yet trouble came.” H. —I have enjoyed no peace, since the wrath of *the Lord* has found me. C.—In such a situation, Job might well beg to be delivered, (H.) and to pray that those things which obstructed his repose in God might be

removed; considering them not so much as the works of God, as the effects of *sin*. Pineda. W.—In this light he cursed his birth-day, and will no longer look upon it as a joyful and happy day. D.

JOB 4

Ver. 1. *Themanite*. People of this city, about twelve miles from Petra, in Arabia, were renowned for wisdom. Jer. 49:7. Bar. 2:22. Pythagoras therefore visited this country. S. Cyr. con. Jul. x.—Eliphaz attempts to prove that no innocent person is chastised. He does not speak of small faults, to which any person may be exposed, and which God may severely punish. But he will have Job to be a great offender, at least in secret, and represents himself in too advantageous a light; though he was really a good man, and meant well. C.—But this did not exempt him from sin, (C. 42) no more than Eliu. C. 32. Bonum ex integra causa; malum ex quolibet defectu; as theologians agree. H.

Ver. 2. *Conceived?* and to which the speech of Job had given occasion. M.—Sept. “Who shall bear the force of thy words? For if thou,” &c. H.

Ver. 4. *Knees*. It is just that thou shouldst apply thy instructions to thyself. M.

Ver. 5. *And thou*. Sept. “and has touched thee. But thou makest haste” (H.) to flee. Heb. “art consternated.” We may easily prescribe for others, but when we are sick we know not what to do. C.

Ver. 6. *Where?* Sept. “Rather is not thy fear foolishness as well as thy hope, and the innocence of thy path?” H.—Is not all hypocrisy? M. C.—Many of the assertions of Job’s friends are true, but their inferences are false. M.

Ver. 7. *Destroyed?* They never were eternally. But Abel and many other just persons, have been exposed to tribulation in this world, (W.) for their greater improvement. Yet Eliphaz falsely concludes from the sufferings of Job, that he must have been a criminal. C.—If any one should now hold the same opinion, we should deem him very ignorant or foolish. But we have observed, (Pref.) that this was not so obvious at that time. Cain, the giants, Her, Onan, Sodom, &c. had been made examples of divine vengeance. But a new order of things was now commencing. Houbigant.

Ver. 8. *Reap them*. He insinuates that Job now reaps what he had sown. Gal. 6:8.

Ver. 11. *Tiger.* Heb. *Layish*, means also an “old lion.” Sept. *μυρηκολεων*, “ant-lion,” which some have deemed fabulous, improperly. Bochart, vi. 5. Ælian, xvii. 42.—Eliphaz tacitly accuses Job of violence and pride. Ven. Bede. C.

Ver. 12. *Private.* Heretics pretend such obscure visions, rather to get credit than to edify others. S. Greg. v. 18. W.—Many suppose that Eliphaz was guilty of feigning; but the greatest part think that he had truly seen a vision, but did not draw the proper conclusion from it. C.—Prot. “Now a thing was secretly brought to me, and mine ear received a little thereof.” H.

Ver. 13. *The horror.* Heb. “thoughts,” while I considered the cause of thy distress. C.

Ver. 15. *Spirit:* angel, or gentle breeze. C.

Ver. 16. *And I.* Prot. “*there was* silence, and I heard a voice.” Marg. “a still voice.” Sept. “But I heard a breeze and a voice.” H.

Ver. 17. *Maker.* It is thought that these were the words of the angel. If God punish without cause, may not the sufferer esteem himself the better of the two? You must therefore be guilty. C.—Job would never dispute; but God was infinitely more pure than man, who may nevertheless be free from grievous sins. W.—The highest angel has nothing but what he has received from God, in comparison with whom he is still as a mere nothing. But this does not prove that Job was a criminal, or that he pretended to arrogate to himself any excellence, independent of the giver of all good gifts. He did not assert that he was impeccable: yet, with God’s grace, he might be innocent. C.

Ver. 18. *Angels,* who fell, as the fathers explain it. E. T.—Heb. “behold, he put no trust in his servants, and his angels he charged with folly.” C. 15:15 and 25:5 and 2 Pet. 2:4. Prot. H.

Ver. 19. *Foundation.* Children of Adam, whose bodies are taken from the dust. M.

Ver. 20. *Understandeth.* Heb. “regardeth.” Sept. “can help himself.” H.—Man is justly punished because he does not reflect on what he ought. C.

Ver. 21. *And they.* Heb. “doth not their dignity pass away with them? They die without wisdom.” H.—This is but too frequently the case of the great ones of this world, who never discern true from false riches. C.

Ver. 1. *Saints.* This is a proof of the invocation of the saints (C.) and angels. H.—The Jews often begged God to have mercy on them for the sake of the patriarchs. 2 Par. 6:42. C.—Eliphaz, therefore, exhorts Job, if he have any patron or angel, to bring him forward in his defence. M.—Sept. “Invoke now if any one will hear thee, or if thou perceive any of the holy angels,” (H.) as I have done. M.—He extols himself, to correct the pretended presumption of his friend, (C.) and other defects, which none will dare to deny, as he supposes. See S. Greg. v. 30. W.

Ver. 2. *Foolish and ... little,* here denote the wicked, as in the book of Proverbs. C.—He accuses Job of anger (M.) and folly. C.

Ver. 3. *And I.* Sept. “But presently their subsistence was eaten up.” I envied not their riches: but judged they would soon end. H.

Ver. 4. *Gate,* in judgment. M.

Ver. 6. *Ground.* If you had not sinned, you would not suffer. C.

Ver. 7. *Bird.* Heb. “sparks fly up.” H.—You can no more then expect to pass unpunished, since it is impossible for man to be innocent! (C.) and, at any rate, labour is inevitable. M.—We must gain our bread by the sweat of our brow. W.

Ver. 8. *I will,* or if I were in your place, I would sue for pardon. C.—Prot. “I would seek unto God,” (H.) under affliction. M.

Ver. 15. *Mouth;* detraction and calumny. C.

Ver. 19. *In six,* mentioned below; (M.) or in many, indefinitely. C.—Both during the six days of (M.) life, and at death, God’s grace delivers us. S. Greg. W.

Ver. 21. *Scourge.* Ecclus. (26:9 and 28:21) has the same expression. See Jam. 3:6. C.—*Calamity*, from robbers, as the Heb. *shod*, (H.) intimates. The word is rendered *destruction*, *vastitate*, v. 22. M.

Ver. 23. *Stones,* so as not to stumble; or, the rocks will be a retreat for thee.

Ver. 24. *Beauty* does not mean his wife, as some grossly imagine, (C.) but a house well ordered. M.—Heb. “thy habitation.” Yet Sanchez adopts the former sentiment. In effect, the habitation includes all the regulation of a wife and family. H.

Ver. 26. Abundance. “With loud lamentations.” De Dieu.—“In full age, like as a shock of corn cometh in its season.” Prot.—After a life spent in happiness, thy memory will not be obliterated. Many shall bewail thy loss. H.

Ver. 27. Which thou. Sept. “And what we have heard: but do thou reflect with thyself what thou hast done.” H.—What had been revealed to Eliphaz was very true. Yet his conclusions were unwarrantable. C.—How confidently does he speak of his own knowledge, and how great must have been his disappointment, when God condemned him of *folly*, and sent him to be the prayers of that very man whom he now considered as a wretched sinner! H.

JOB 6

Ver. 2. My sins, &c. In the Heb. *my wrath*. He does not mean to compare his sufferings with his real sins; but with the imaginary crimes which his friends falsely imputed to him: and especially with his *wrath* or *grief*, expressed in the third chapter, which they so much accused. Though, as he tells them here, it bore no proportion with the greatness of his calamity. Ch.—Job does not deny but he may have transgressed. C. See C. 7:20.—But his is not conscious of any mortal offence; such as his friends insisted he must have committed, as he was so cruelly tormented. H.—Some deny canonical authority to the words of Job, because God reprehended him. But S. Greg. (Mor. vii.) says, *Ab æterno judice casurus laudari non potuit*. D.—“The man who was on the point of falling, could not be praised by the eternal Judge;” (H.) and it seems to be a mistake that Job erred, (Houbig.) though asserted by many. See C. W. &c.—*Wrath*. Heb. “O that my grief (H. or complaints. C.) were thoroughly weighed, and my calamity laid in the balances together.” Prot. H.—A just man confesses his own sins, but not those which are wrongfully laid to his charge. W.

Ver. 3. Heavier. The figure hyperbole is frequently used in Scripture, to give us some idea of what surpasses our understanding. Job intimates that he punishment was incomparably greater than his sins. As he and other saints, particularly our Saviour and the blessed Virgin, have thus patiently suffered more than they had deserved, these merits form part of that treasure of the Church, out of which the pope and bishops are empowered to dispense indulgences, to release people from the pains due to sin, either in this world or in purgatory. W.—Sept. “Yea, these (sorrows) are heavier than the sand of the seashore.

But, it seems my words are wicked." H.

Ver. 4. Rage. Heb. "poison," (H.) or "venom;" (Chal. M.) as it was customary to use poisoned arrows. C.—Sept. "When I begin to speak, they pierce me. For what! Does the wild ass continually bray, except when he is in quest of food?" H.—It is easy for those to be silent who suffer nothing. The wild asses were so common in those parts, (C.) that Herod sometimes slew 40 in a hunt. Joseph. Bel. i. 16.—Many fabulous account have been given of them. Some are still found in Ethiopia resembling a mule, except in the ears, and beautifully striped with grey, black, and reddish colours. Bernier.

Ver. 6. Salt. I wonder not that you should consider my lamentations as insipid; I now find some consolation in them, v. 7. C.—*Or can.* Heb. "or is there any taste in the white of an egg?" (Prot.) or in blue milk? (Mercer) or "in the spittle, which a man swallows in a dream?" See Isai. 28:8. If pain did not extort these complaints, should I find any pleasure in them? C.—Sept. "is there any taste in vain words?" Can I hear your arguments without indignation? H. M.—Some MSS. add, "For to a hungry soul even bitter things appear to be sweet," from Prov. 27:7. C.

Ver. 9. Off, and release me from this state of misery and danger. H.—He is ready to die cheerfully, if it be God's will. C.—Sept. "May the Lord, who has begun, wound me, but not take me away finally. Yea, let my city, over which I have exulted, be my grave. I will not spare, for I have not belied a word of my holy God." H.

Ver. 11. End. Sept. "time." I am too weak and short-lived to bear all this. H.—I can perceive no end. M.—*Keep.* Prot. "prolong my life." H. —"What is the extent of my soul, to reach so far?" C.—Longanimity is the characteristic of a great soul. H.

Ver. 12. Brass. This is proverbial. Homer (Iliad A) says, "Attack the Greeks; their skin is neither of stone, (C.) iron, or brass." Those who are aware of their own frailty, ought not to expose themselves to dangerous company, particularly to those of the other sex.

Ver. 13. Myself. "Have I not placed my trust in him?" God alone. H.—All my other friends have abandoned me, v. 15. C.—Can they wonder if I express my grief? H.—*Familiar.* Heb. "is wisdom removed far from me?" H.—Has my strength abandoned me, so that I cannot be recognized? C.

Ver. 16. Them. They shall run from a less to a greater evil. C.—Sept. "Those who respected me, have now fallen upon me, like snow or ice;

(17) as when it is consumed with heat, it is no longer known where it was: (18) thus I have been abandoned by all, lost and expelled from my house.” Consider, (19) Heb. continues, in the comparison of the torrents, (15) “which are hidden by the ice and snow,” and are left dry and of no service in summer, when most wanted. H.—So these friends stood by me only in the days of my prosperity. C.—Luther and the Dutch version follow the Vulg. Amama says, improperly. He proposes that of Pagnin, “which (torrents) are darkened by the ice. Snow is concealed in (Mont. upon) them.” H.

Ver. 18. *Entangled.* Like meandering streams, my friends act crookedly. M.

Ver. 19. *While.* Till the torrents subside, when the caravans from these towns of Arabia may pass on. Job may also address his friends, (C.) and bid them consider how few had taken any notice of him. M.—Prot. “the troops of Tema looked, the companies of Sheba waited for them.”

Ver. 20. *I.* Heb. “they had hoped” to pass along. H.

Ver. 21. *Come.* Heb. “are good for nothing.” C.—Prot. marg. “*like to them.*”

Ver. 25. *Why.* Heb. “How strong are the words of truth!” C.—*Whereas.* Prot. “But what doth your arguing reprove?” What part of my discourse do you find erroneous? Sept. “But it seems the words of the man of truth are deceitful. Yet I do not beg from you (a word or) strength.” H.

Ver. 26. *Wind.* Job humbles the vanity of Eliphaz. C.—Sept. “nor shall your rebuke silence my words: for I will not admit the sound of your discourse. Nay, you rush,” &c.

Ver. 30. *Mouth.* He engages their attention. C.—Heb. “Cannot my taste discern perverse things,” (Prot. H.) or “the evil” which I endure? My complaints are not surely unfounded. C.

JOB 7

Ver. 1. *Warfare.* Heb. “is it not determined” (H.) for some short space, as the Levites had to serve from 30 to 50 years of age; (Num. 4:3 and 8:25) and the days of a *hireling* are also defined and short. Isai. 16:14. Amama.—No soldier or hireling was ever treated so severely as

Job. Yet they justly look for the term of their labours. Sept. have *πειρασθιον*. Old Vulg. *tentatio*. "Is not the life of man a temptation?" C.—Palæstra, school, or time given to learn the exercise of a soldier and wrestler; or of one who has to prepare himself for a spiritual warfare, and for heaven. H.—Are we not surrounded with dangers? and may we not desire to be set at liberty? The Vulg. is very accurate, (C.) and includes all these senses. H.—A soldier must be obedient even unto death, and never resist his superior. W.—*Hireling*, who has no rest till the day is spent. C.

Ver. 3. *And have*. Heb. "they have appointed for me." C.—God treats me with more severity, as even the night is not a time of rest for me, and my months of service are without any present recompense. H.

Ver. 4. *And again*. Heb. "and the night be completed, I toss to and fro," (H.) or "I am disturbed with dreams, (C.) till day break." Vulg. insinuates that night and day are equally restless to a man in extreme pain. H.—As I find no comfort, why may I not desire to die? M.—I desire to be dissolved, as being much better, said S. Paul.

Ver. 6. *Web*. Heb. "the weaver's shuttle." C. 16:23. Isa. 38:12. H.—The pagans have used the same comparison. But they make the three daughters of Necessity guide the thread of life. Plato Rep. xii. Natal. iii. 6.—Sept. "my life is swifter than speech." Tetrapla, "than a runner." C.—*Hope*. *Heu fugit*, &c. Ah! time is flying, never to return! H.

Ver. 7. *Wind*. What is life compared with eternity, or even with past ages? C.—"What is any one? Yea, what is no one? Men are the dream of a shadow," says Pindar; (Pyth. viii. Σκιᾶς ὄναρ ὀνθροποι) "like the baseless fabric of a vision." Shakespeare.

Ver. 8. *Eyes*, in anger, (C.) or thy mercy will come too late when I shall be no more.

Ver. 9. *Hell*, or the grave. M.—He was convinced of the resurrection. But he meant that, according to the natural course, we can have no means of returning to this world after we are dead.

Ver. 10. *More*. This may be explained both of the soul and of the body. Ps. 102:16. The former resides in the body for a short time, and then seems to take no farther notice of it (C.) till the resurrection.

Ver. 11. *Mouth*. I will vent my bitter complaints before I die. H.

Ver. 12. *Sea*. Ungovernable and malicious. Some of the ancients looked upon the sea as a huge animal, whose breathing caused the tides. Strabo i. Solin xxxii.—They represented its fury as proverbial.

“Fire, the sea, and woman are three evils;” and they call the most savage people sons of Neptune. Agel. xv. 21.—Am I so violent as to require such barriers? Am I capacious, or strong enough to bear such treatment? C.

Ver. 15. *Hanging.* Prot. “strangling and death, rather than my life,” or Marg. “bones.” H.—Any species of Death would be preferable to this misery. C.—Who would not entertain the same sentiments, if the fear of worse in the other world did not withhold him? But Job had reason to hope that his sorrows would end with his life. H.—It is thought that he was dreadfully tempted to despair. C.—Yet he resisted manfully, and overcame all attempts of the wicked one.

Ver. 16. *Hope* of surviving this misery. H.

Ver. 17. *Magnify him*, or put his to such severe trials. He is not worthy of thy attention. C.—Heb. 2:6. H.

Ver. 18. *Suddenly.* During his whole life, he is exposed to dangers; (C.) of if, at first, he taste some comfort, that is presently over. The greatest saints have experienced this treatment. H.

Ver. 20. *Sinned.* I acknowledge my frailty. M.—How may I obtain redress? C.—Job’s friends maintained that he was guilty. But he does not acquiesce in their conclusion, that these sufferings were precisely in punishment of some crime, though he acknowledges that he is not without his faults. H.—*Shall.* Heb. also, “what have I done to thee?” I have only hurt myself. But this reasoning is nugatory. Though God loses nothing by our sins, they are not less offensive to him, as the rebel does his utmost to disturb the order which he has established. The sinner indeed resembles those brutal people, who hurl darts against the sun, which fall upon their own heads. C. 3:8. C.—*Opposite*, as a butt to shoot at. H.—*Myself.* Heb. was formerly “to thee,” till the Jews changed it, as less respectful. Cajet.—Sept. still read, “and why am I a burden to thee?” (H.) as I am under the necessity of complaining, in my own defence. C.—I throw my grief upon the Lord, that He may support me. Ps. 54:23. 1 Pet. 5:7. Pineda.

Ver. 21. *Be.* He lovingly expostulates with God, and begs that he would hasten his deliverance, lest it should be too late. C.

JOB 8

Ver. 1. *Suhite*, from Sue, the son of Abraham, who dwelt in the desert

Arabia; (Gen. 25:2) though several suppose, without reason, (C.) that Baldad resided at Sueta, in Coelosyria. M.—He was the second in age and dignity. Pineda.

Ver. 2. *How long.* He seems tired with hearing, (H.) and accuses Job of want of moderation, representing him as a hypocrite, (C.) and an obstinate defender of his own opinion, against the better judgment of Eliphaz; (M.) though he was in reality only a constant asserter of truth. W.

Ver. 3. *Just.* He begins with the same principle as Eliphaz, which nobody denied. But he does not reflect, that God may cause even the just to be afflicted, for their trial and improvement.

Ver. 4. *Iniquity,* and suffered them to perish. C.

Ver. 6. *Peaceable.* Justice and peace shall kiss. H.—Prosperity will attend the righteous. C.

Ver. 9. *That.* Heb. “because our days.” H.—Baldad strives, in vain, to prove what nobody contested. But he does not come to the point, and shew that Job was guilty. Past histories might have informed him that the just are often persecuted, like Abel, Abraham, Jacob, and Joseph. C.—It is true, these were afterwards comforted in honour, except the first, who was slain, and better off in the other world. But Job might hope for the same treatment; and no man can be pronounced happy or miserable till his death. After a storm a calm frequently ensues; as Baldad might have seen verified in the person of his friend, if he had waited patiently, and not judged so peremptorily from equivocal arguments. H.—We must allow, however, that what he said had been generally true. Houbigant.

Ver. 11. *Sedge-bush,* or flag. Heb. *achu*; so called, because from one root many *brothers* (as it were) spring. Sept. style it Βουτομον, as it was usually “cut for oxen.” Gen. 41:2. Parkhurst. H.—As plants die without suction, so do those who depart from God. M.

Ver. 12. *Herbs,* for want of moisture. C.—*Sic transit gloria mundi.* H.—The prophets often compare the prosperity of the wicked to grass, (Ps. 36:2. Jam. 1:10) and Baldad ranks Job with them.

Ver. 14. *Him,* the hypocrite, or God. C.—Both shall one day condemn the ill use of riches. H.

Ver. 15. *He.* The spider, or rather the hypocrite, who will not be able to screen himself, by his possessions, from the wrath of God. C.

Ver. 16. *Seemeth.* Heb. “he is green before the sun” beat upon him.—*Rising, ortu,* for *horto,* (H.) as the Heb. &c. have “garden,” (M.) with some Latin editions. He had compared the wicked to a rush without moisture. But the just is like a plant in a fine garden, which is not hurt by the sun beams. It will grow even among stones, (C.) and may be transplanted without danger, v. 19. H.—The whole may be, however, a continuation of the former simile. The rush will presently be scorched, as if it were thrown among stones, and its place will know it no longer, v. 18. M.

Ver. 19. *Joy.* Sept. “the catastrophe of the wicked, for another shall spring,” &c. H.

Ver. 21. *Until.* If thou be simple, (H.) or irreproachable, (C.) God will make thee exult. H.—*Until,* &c. M.—He will restore thee to thy former state of affluence. C.

JOB 9

Ver. 2. *God.* Job answers both his friends, and with admirable humility acknowledges that in God’s sight he is full of defects; but not of such a nature as to fall (C.) under the cognizance of man. *I am not conscious to myself of anything; but ... God is the judge.* 1 Cor. 4:4. H.

Ver. 3. *Thousand.* Ps. 142:2. “Woe even to the praise-worthy life of man, if God judge without mercy.” S. Aug. H.

Ver. 4. *Resisted.* Heb. and Sept. “hardened himself against him.”

Ver. 5. *Removed,* by earthquakes. Pliny ii. 83. C.—In Calabria, 5th Feb. &c. 1783, during the most destructive and dreadful earthquake, a level valley was removed entire about a mile, and a hill, with the trees still growing, was projected down a declivity half a mile, and another above four miles. Sir W. Hamilton.—Sept. “who makes the mountains grown old, and they know not who overturns them in his wrath.” H.—Kings and empires fall to ruin at his command. C.

Ver. 6. *Pillars.* These are represented as fixed in the waters. Prov. 8:29. Ps. 17:16. &c.

Ver. 7. *Seal.* So that they appear not. He alludes (C.) to masters confining their servants with seals, before locks were invented. Macrob. vii. 3.—From these noble effects of God’s power, Job takes occasion to humble himself. C.

Ver. 8. *Heavens*, like a tent. Ps. 103:2. These nations lived under tents; (C.) and beholding the magnificent one which God had spread over the heads of alol, Job, in rapture, (H.) wonders that he should have created such a pavilion for his servants.

Ver. 9. *Arcturus*, &c. These are names of stars or constellations. In Hebrew, Hash, Cesil, and Cima. Ch.—And *chadre theman*, (H.) the “bottom or seals of the south,” which were to him invisible, being the Antarctic constellations. The ancients were acquainted only with these four, (Homr, Virg. *Æn.* iii. &c.) which denoted the four quarters and seasons. C.—*Ash*, *Arcturus*, “the bear’s tail,” near the north pole, (H.) rules in autumn, when the year begins (C.) in Arabia. *Cesil*, (H.) or *Orion*, on the west, styled by astronomers “the heart of the scorpion,” rises about the autumnal equinox, and presides over winter; (C.) and *Cima*, (H.) the *Hyades*, or the seven “rainy” stars, do over spring, the “pleasing” season, as *Cima* denotes, (C. 38:31) when navigation commences. “The Seals of the south,” designate summer. C.—We must not, however, imagine that Job countenances poetical fables; (S. Jerom in Amos v. 8) or that he called the constellations by these names, *Arcturus*, &c. C.—Heb. “who makes the fire, the spirit, and the light,” *Cima*. C. 38:31. H.—The creation of these seems grander than the making of any constellation, and all the stars had been asserted to be the work of God, v. 7. What connection is there between the names assigned by the Rabbins and the Heb. terms? R. Abraham observes that the last is “a northern star, causing *heat*, and producing fruit.” Parkhurst.—The Arabs were convinced of the influence of the stars; (C. 38:31) and living under a sky generally without clouds, could easily observe them. Roger. ii. 2. and 15.—Sanchez asserts, that the peasants in Spain can point out the stars by name. C.—*Inner*. Prot. “the chambers.” They agree with the Vulg. in the other names. Sept. “who makes the Pleiads, and Hesper, and Arcturus, and the store-rooms of the south? H.—They are styled *inner* with respect to us, who cannot see them.

Ver. 11. *Understand*, as he is a spirit; (M.) and not that God is changeable, but his works and judgments are above our comprehension, and we are always liable to change. Hence the proud erroneously think themselves to be in favour; while the humble, on the contrary, keep at a distance, and still sue for pardon, when their sins have been forgiven. Luke 18:13. Eccle. 2:1. C.

Ver. 13. *God*. Prot. “If God will not withdraw his anger, the proud helpers do stoop under him.” Sept. “For he is not turned aside by wrath;” (or Rom. edit.) “God, whose anger cannot be averted,” (H.) unless we repent: (C.) “under him the whales below heaven bend.” H.

—Perhaps they may have had some notions, like the Rabbins, respecting Leviathan; and S. Jerom may have alluded to the fable of the giants placed under mountains; (*Æn.* iii. and ix. C.) or to Atalas propping the skies. H.—*World.* Great heroes, (C.) Kings, (Pineda) angels, (M.) who move the spheres, (W.) or devils. Eph. 6:12. Cajetan.

Ver. 14. *What?* Heb. “Much less shall I answer him, choosing *even* my words with him.” H.—This is the conclusion from the display of God’s power. C.—No eloquence will persuade him. H.—Though not conscious of any sin, Job will not justify himself (1 Cor. 4. W.) before God. H.

Ver. 16. *Voice.* So much am I beneath his notice. How unjust were the aspersions of Job’s friends, who accused him of presumption and blasphemy! C.—No one ever spoke with greater humility (H.) and respect of God’s absolute dominion. C.—He will attribute nothing to his own prayers, as he is still in the dark. M.

Ver. 17. *Without cause.* That is, without my knowing the cause; or without any crime of mine. Ch.—To argue from my afflictions, that I am a criminal, is unjust. C. 2:3.

“Notions mistaken, reasonings ill apply’d,
And sophisms that conclude on either side.” Pope, *Pleasures*, &c.

Ver. 19. *Equity.* Heb. “if judgment, who will appoint me a time,” (H.) or “set me before him,” and undertake my defence? Who will dare to sit as judge between us?

Ver. 20. *Condemn me*, as this conduct would appear presumptuous. C.—Sept. “if I be just, my mouth will utter impiety,” (H.) in declaring it. Olymp.

Ver. 21. *Life*, under this uncertainty and affliction. M.

Ver. 22. *Consumeth.* Eccle. 9:2. H.—This principle is incontrovertible. W.—I do not retract it. M.—The misery inflicted on the just, is not contrary to the goodness of the Almighty. Job perfectly discovered this truth, which puzzled his enlightened friends, and most of those who lived before Christ; (Ps. 72:2. Jer. 12:1. C.) and even Job himself was not fully convinced of the motives of the Providence, till God had explained them. Houbigant. C. 42.

Ver. 23. *Innocent.* Having expressed his sentiments clearly, now he mentions what he could desire under the pressure of misery. M.—Seeing the danger of falling, to which he was exposed, he begged to be

delivered by death. We are taught by our Saviour to pray, *Lead us not into temptation*. Matt. 6:13. God does not laugh at our sufferings, but he acts like a surgeon, and cuts without minding our complaints. *Ridere Dei est humanæ nolle afflictioni misereri*. S. Greg. C.—Heb. “If the scourge slay suddenly, he will laugh at the trial of the innocent.” Prot. H.

Ver. 24. *Wicked one*, (H.) the devil, (M.) or any impious person who enjoys prosperity. He, (C.) or even God permissively, *covered the face*, (H.) by bribes; so that judges pass sentence unjustly.—*Then*. If it be not the devil, (M.) or God. C.

Ver. 25. *Good*, of late. Heb. “they see no good.”

Ver. 26. *Carrying*. Heb. lit. “of desire,” belonging to one person, or full of goods, which he desires to carry quickly to market. M.—Chal. agrees with us. But most interpreters var. Pagnin retains the original, *ebe*; (H.) supposing the rive Abeh, or Avah, is meant. It certainly implies expedition; “they have hastened like (C.) the eagle to its prey.” Sept. “Is there any trace of ships, or of an eagle flying in quest of food?” H.

Ver. 27. *Sorrow*. I cannot entirely repress it. C.—The more I strive, (H.) the greater is my pain. M.

Ver. 28. *Works*. Heb. “sorrows.” I dread their increase, and fear impatience. Even in the midst of prosperity, Job offered sacrifice, lest the sins of his children should be laid to his charge.

Ver. 29. *Vain*. Why have I endeavoured to repress my grief in silence? God does not forbid us to complain, but only to murmur. C.—Sept. “Since I am wicked, why did I not die?” H.—Should a wretch be even suffered to live” S. Chrys.

Ver. 30. *Snow*. Nitre bring off the dirt better. Chal. “soap.” Heb. *bor*, is supposed by many to be the *Borith* of Jer. 2:22. Snow-water was also used through delicacy in summer. Petron. Sat.

Ver. 31. *Abhor me*. This striking expression intimates something extremely filthy. God will make his servants discern many stains, even when they have aimed at the greatest purity. C.

Ver. 33. *There*. Sept. “O that an umpire, (or mediator) were between us, and one arguing and giving ear in the midst of both!”

Ver. 35. *Fear him*. Sept. “and I shall not fear, but speak. For I am not conscious to myself of injustice.” H.—The dread of incurring God’s

displeasure makes me prefer to be silent; and if I had no other reason, this fear would suffice, as I should not be master of myself under such anxiety and pain. C.—If my sufferings were at an end, I should take courage, and speak in my own defence, (M.) in answer to my false friends. H.

JOB 10

Ver. 1. *Life.* Job had intimated a fear to proceed any farther. C.—But perceiving that he had not convinced his friends, he continues his discourse (H.) in still stronger terms, yet so as to acknowledge the justice of God. C.—*Speech against.* Heb. “complaint upon, (H.) or respecting myself,” I will deplore my misfortunes, (C.) or I will say no more about them. M.

Ver. 2. *Judgeth.* Heb. “contendest with me,” as with an enemy? Is it to punish some fault, or only to make thy grace shine forth? C.

Ver. 3. *Calumniate* permissively, by treating *me* in such a manner, that others lay false crimes to my charge. Heb. “oppress and despise the work.”—*Wicked*, who are ready enough (H.) to assert that virtue is useless, (C.) and that God mindeth not human affairs. My affliction will confirm them in their false notion, (H.) and my friends will triumph as if their arguments were well founded. The devil will also exult. C.—He knew that God could not be guilty of calumny, and inquireth why he is afflicted. W.

Ver. 4. *Seeth*, judging only of the exterior. T. v. 6.

Ver. 5. *Days*, sometimes denote judgments. 1 Cor. 4:3. Is God liable to change, like men, or does he stand in need of time to examine them, or fear lest they should escape? C.—Is it necessary for him to prove his friends, to know their real dispositions? Sanctius.

Ver. 7. *Shouldst.* Heb. and Sept. “Thou knowest that ... and there,” &c. H.—It would be vain for me to appeal to any other. C.

Ver. 8. *Sudden*, like a potter’s vessel? Job was reduced to misery all at once. C.—He acknowledges that God may destroy him as his *creature*; but that character encourages him to hope for mercy, grace, and glory. W.

Ver. 10. *Milked.* Heb. “poured me out as milk, and curdled me like cheese?” H.—See Wisd. 7:1. The ancients explained our origin by the

comparison of milk curdled, or cheese; (Arist. i. 10. Pliny vii. 15.) which the moderns have explained on more plausible principles. C.—Yet still we may acknowledge our ignorance with the mother of Machabees. 2 Mac. 7:22.

Ver. 12. *Thy fatherly visitation* (H.) but still preserved my life. C.

Ver. 13. *Rememberest.* Sept. “canst do all things.” Heb. “this is with thee.” H.—I am convinced that thou still regardest me with affection, though it would appear as if thou hadst forgotten me. C.

Ver. 14. *Iniquity?* Punishing me for the sins which seemed to be pardoned. C.—Heb. “If I sin, then thou makest me, and wilt not suffer; (H.) or if thou hast not pardoned my iniquity: (15) And,” &c. C.

Ver. 15. *Woe.* Thou wilt not suffer me to pass unpunished. C.—*Head.* I will adore in silence. C. 9:15, 31. Ven. Bede. C.

Ver. 16. *Pride.* If I give way to pride, thou wilt pull me down, though I were as fierce and strong as a lioness. Heb. “for it (affliction) increaseth. Thou huntest me.” Prot.—*Returning.* Heb. and Sept. “again.” H.

Ver. 17. *Witnesses,* afflictions; (M.) “wounds.” Pagnin. T.

Ver. 20. *Lament.* Heb. “take comfort,” (H.) or breath. C.—Repentance is always necessary, but more particularly at the hour of death. W.

Ver. 21. *Death,* to the grave, or to hell, (C.) if my sins deserve it. H.

Ver. 22. *Horror.* At death all distinction of ranks is at an end. T.—Heb. “where the light is as darkness.” Prot. Sept. “To the land of eternal darkness, where there is no sound, nor life of mortals to see.” H.

JOB 11

Ver. 1. *Naamathite.* Sept. “the Minean,” in Arabia Felix, or rather of the *Meonim*, not far from the Themanites. Judg. 10:11. Sophar was probably a descendant of Sepho, styled by Sept. *Sophar*, (Gen. 36:11 and 1 Par. 1:36) brother of Thaman, and grandson of Eliphaz, the son of Esau. C.—He speaks with greater insolence than the two others, (Pineda) and inveighs against Job, insisting that he can be punished thus only for his crimes. C.

Ver. 2. Much. The speeches of Job seemed tedious to him, because he was not of his opinion. M.—He might have applied to himself and his friends the fault of talking too much, as they all spoke many things to no purpose, whereas Job went straight to the point. W.

Ver. 3. Men. Heb. “shall thy lies make men keep silence?” Sept. “Blessed be the short-lived son of a woman. Speak not much, for there is no one to give sentence against thee.” H.—*Mocked*, by not acquiescing to their solid arguments, (M.) and speaking with much animation. Pineda.

Ver. 4. Sight. Job had just said the reverse. C. 9:2. S. Chrys.

Ver. 6. Law. Heb. *Thushiya*, (H.) “the essence” of any thing. Hence it is explained, “law, strength, comfort,” &c. We might translate, “and that the reality of thy crimes deserved double punishment,” &c. The obligations of the natural, and also of the written law of Moses, with which Job was (C.) perhaps (H.) acquainted, (C. 22:22) are very numerous and difficult. The ways of Providence are not easily understood, though some are obvious enough. He rewards and punishes. C.—Sept. “for it is double of what *has come* against thee, and then thou wouldst know that thy sins are justly requited.” Prot. “that *they are* double to that which is: Know, therefore, that God exacteth of thee *less* than thine iniquity *deserveth*.” 1 Esd. 9:13. H.

Ver. 7. Perfectly? If not, it is rash to find fault. M.

Ver. 11. It? to inflict punishment. Sept. “he will not overlook.” H.

Ver. 12. Is. Heb. “is he heart? or *wise*, (C.) he who is born *like a*,” &c. Shall he assert his independence, or pretend to be wise? H.—The Hebrews place wisdom in the heart, as we do courage. C. 12:3. Prov. 2:2. &c. C.

Ver. 13. But. Heb. “If thou direct thy heart, &c. Thou mayst lift up thy face,” (v. 15. H.) without fear. 2 K. 2:22. C.

Ver. 14. Iniquity. Of this Job was not conscious, and therefore could not confess it. W.

Ver. 15. Without. Sept. “as clean water, thou shalt pass away corruption, and shalt not fear.”

Ver. 17. Brightness. Sept. “But thy prayer, like the day-star and life, shall arise to thee from the south, *or* as at noon-day.” Heb. “Thy age (H.) shall appear clearer than the noon-day, and darkness like the morning.” Prosperity shall succeed, (C.) when thou shalt think all

lost. M.

Ver. 18. *Secure*, dying full of hope. Chal. Heb. “thou shalt dig,” (for water, which was there a great treasure. Gen. 21:25 and 26:15) or to fasten down thy tent, (C.) “and rest secure.” H.

Ver. 19. *Face*. Luther translates “shall flatter thee.” The Dutch version, which is taken from Luther’s, has mistaken a letter, and rendered “shall flee before thee,” which shews the danger of translating without recurring to the originals. Amama.

Ver. 20. *Soul*, because hope deferred causeth pain to the soul. Prov. 13:12. M.—Heb. “their hope *shall be* the sorrow, *or* the breathing out of the soul.” C.—Prot. “the giving up of the ghost.” Margin, “a puff of breath.” C. 18:14. H.

JOB 12

Ver. 2. *You*. Heb. “truly you are the people, and wisdom will die with you!” This irony is very sharp. C.—“Are you alone men? or shall?” &c. Sept. Syr.

Ver. 4. *Mocked*. He retaliates on Sophar, (C. 11:3. H.) who had very seriously exhorted Job to call on God, as if he had been ignorant of this duty. C.—God will one day force the wicked to retract their false notion, in despising his servants. Wisd. 5:3. W.

Ver. 5. *The lamp*. Such is the just man, who under affliction is (H.) exposed to the ridicule of men who live at their ease.—*For*. Heb. “to fall.” C.—Sept. “It was appointed for me to fall under others at the time fixed.”

Ver. 6. *Abound*. Heb. “are at peace.” C.—The prosperity of the wicked is therefore no proof that they are pleasing to him. H.—All nature testifies that God exercises a sovereign dominion over his works. He may therefore cause the just to suffer, though they be guiltless. This is one of Job’s grand maxims. C.

Ver. 11. *Taste*. For this no master is requisite; so I stood in no need of your information, (C.) of such trite remarks. H.

Ver. 12. *Ancient*. He rather chides the youth of Sophar for offering to give him lessons. Old age is indeed commonly wiser and more experienced. Yet, what is man’s knowledge compared to that of God!

Ver. 17. *To a.* Heb. “to be despoiled” of their wisdom and riches. C.—Sept. “into captivity.” H.—Crafty plotters at last fall into such misconduct, as to be derided by men of the meanest capacity. W.

Ver. 18. *Looseth.* Sept. “setteth kings upon the throne,” &c.—*Belt.* This was usually very magnificent, and a military ornament. See that of Pallas described. *Æn.* x. Job intimates that God derives kings of their authority, at pleasure. Heb. may also signify that he looseth the *bond* or prisoner of kings, and reduces themselves to slavery. C.—Things never remain long in the same state. H.—Even kings are sometimes obliged to beg. M.

Ver. 19. *Without.* Heb. “despoiled.” Sept. “captives.” *Cohanim*, may comprise both sacred ministers and civil princes. 1 K. 8:18. All are equally subject to God. C.

Ver. 20. *Speakers.* Permitting them to speak deceitfully, (C.) or causing their oracles to be contemned. H.—Heb. “he withdraws speech from men of confidence.” C.—*Neemanim*, (H.) ambassadors or prime ministers. Num. 12:7. He disconcerteth the best concerted plans.

Ver. 21. *Relieveth.* Heb. “ungirdeth (disarms) the strong.” C.—Sept. “but the lowly (humble) he has healed.”

Ver. 22. *Of death.* *Tsalmaveth* (H.) may perhaps simply denote darkness. C.—God bringeth to light the most hidden things. H.

Ver. 23. *Multiplieth.* Heb. Sept. and Syr. “deceiveth,” (C.) suffering them to confide too much in their strength, so that they fall an easy prey. H.—How many nations, once so powerful, are now fallen; while others of no account have risen to eminence!

Ver. 24. *Changeth.* Heb. “taketh away the heart,” or prudence “of princes.” Hence they follow the most absurd counsels. Isai. 29:19. C.—*No way.* This was the case of Pharaoh, when he pursued the Israelites into the sea; (T.) and the like may rationally be feared by those princes, who attempt to make innovations in the true religion, or in the sound laws of a kingdom. M.

Ver. 1. *All*, without your information. C.

Ver. 3. *Reason*. Heb. “to dispute with, or before God,” concerning the matter which we have in hand. He appeals to God, as to the judge of all.

Ver. 4. *Having*. Heb. “But ye are sewers of lies.” C.—Sept. “unskilful surgeons, (who, instead of sewing up a wound, increase it) and all of you doctors of evil;” vain empirics.—*Maintainers*. Prot. “ye *are* all physicians of no value.” H.

Ver. 5. *Men*. Prov. 17:28. If you had been silent, you might still have had the reputation of wisdom. C.

Ver. 6. *Judgment*. Heb. “pleading” before our common judge. H.

Ver. 8. *Accept*. Heb. “will you not be seized with fear?” Olympiodorus translates, “will you stand in his presence, and dispute with him?” C.—Sept. “Are you sent to be judges?” &c. or, do you suppose that you hope to gain his favour? C.—He knows the state of my soul best; then I myself: but you are quite in the dark. W.

Ver. 9. *Or*. Heb. “Is it good that he should examine you, would you escape?” C.

Ver. 10. *His*. Heb. “persons.” Because you see me afflicted, you infer that I am guilty; and think this mode of judging most honourable to God, whom you wish thus to please. H.—But he stands not in need of lies; (C.) and something farther is still to be proved. H.—You judge rashly, as if you designed to please a prince, (M.) without examining the cause of the accused. H.

Ver. 12. *Necks*. Sept. “body.” Heb. also, (H.) “heights,” (C.) or “fortifications.” Grotius.

Ver. 13. *Whatsoever*. Heb. “come what *will*.” Sept. “that my anger may cease.” H.

Ver. 14. *Why* you seem to ask *do I* thus eagerly desire to die, (H.) as if I wear tearing my own flesh, and exposing my soul to danger, (W.) like a madman? T.—Is it not better for me to address myself to God, that he would hasten my departure, than thus to tear my flesh with my teeth? C.—Some have supposed that Job really did so in extreme anguish, (V. Bede) the leprosy occasioning such an insupportable irritation. H.—But the expression insinuates an interior anguish or despair; (Isai. 49:26) in which sense Pythagoras enjoins, “no to eat the heart.”—*Hands*, in imminent danger of death. Ps. 118:109.—S.

Gregory explains it in a moral sense: "It is to manifest the intention of the heart by the actions." H.

Ver. 15. *In him.* Heb. *lu* is read, though *lo*, "not," is written in the Heb. text. H.—Protestants, &c. follow the sense of the Vulgate, and Junius comes to the same, as he reads *lo* with an interrogation: "Should I not hope in him?" Luther and the Belgic version go astray: "Behold he shall kill me, and I cannot expect," or hope; I am resolved to die: which words indicate "extreme impatience." Amama.—Sept. "If the powerful (or Lord) lay [not] hands on me, since it is commenced? No: but I shall speak and arraign [you] before him," &c. The words *not* and *you* are thus placed in Grabe's edition. H.—*Ways.* I do not pretend that I am quite blameless. C.—Prot. "I will maintain (Marg. prove or argue) mine own ways before him." H.—I will hope, like Abraham, even against hope, to shew that I am not actuated by despair: yet I will continue to declare my innocence, v. 16. T.

Ver. 16. *Hypocrite.* If I were such, I should not dare to appeal so boldly to his tribunal. C.

Ver. 17. *Truths.* Lit. "riddles" to you. Heb. *achavathi*, (H.) means "instructions," &c. C.

Ver. 18. *Just.* He was in extreme anguish, yet still trusted in God. W.

Ver. 19. *Peace.* It will be some consolation to explain my reasons. If I am fairly overcome, I shall die with more content. C.

Ver. 20. *Only.* He makes the same petition to God as C. 9:34 and 33:7. H.

Ver. 23. *Offences*, which might be hidden to Job himself. W.—He speaks to God with the freedom which he had requested, desiring to know if he were really guilty, (C.) that he might give glory to him, (H.) by an humble confession.

Ver. 26. *Bitter.* The judge wrote down the sentence; which he read, or gave to his officer. C.—*Youth*, for which I thought I had satisfied. H.

Ver. 27. *Stocks*, in which the person's legs were sometimes stretched to the sixth hole; (C.) at other times, the neck was confined. M.—Some translate the Heb. "in the mud," which agrees with the other part of the verse.—*Steps.* Heb. and Sept. "roots," or ankles, which retain the prints made by the stocks.

Ver. 28. *Rottenness.* Sept. "an old vessel," or skin, to contain wine, &c. C.—My condition might excite pity. M.

JOB 14

Ver. 1. *Man.* He exposes to God the common miseries of mankind. C.—They cannot avoid many miseries in their short life, yet may be brought to heaven. W.

Ver. 2. *Shadow. Pulvis et umbra sumus.* Hor. iv. Ode 7. “Come then, ye men, whom nature condemns to spend your days in darkness, ye who resemble the leaves, are of little strength, formed of mud, shadow-like, ... of a day’s duration, miserable mortals, men like dreams, attend to the immortals.” Aristoph. Avib.—Most of these expressions occur in Job, Ps. 101:12. Wisd. 2:5. Eccle. 2:23. &c.

Ver. 3. *With thee.* He seems beneath God’s attention: (Arist. Met. viii. 9. Cicero, Nat. ii.) but as the knowledge and other attributes of the Deity are infinite, he must necessarily attend to the whole creation. The moral actions of men being also infinite in their object, tending to God, or contradicting his ordinances, they are not beneath the consideration of an infinite Being. C.

Ver. 4. *Seed,* is not expressed in Heb. “*unclean.*” It may refer to Adam. There is no contagion in the seed to infect the soul, as Tertullian supposed; it is only *unclean* in the cause, as every person who is born according to the common course of nature, becomes a child of Adam, and partakes in his original sin. The Scholastics. T.—*Only art.* Essence itself. Carthus.—“The justification of the sinner is a greater miracle than the creation of the world.” S. Aug. *ibid.*—The birth of Jesus Christ was free from stain; (Luk. 1:35) as was also the conception of his virgin Mother, by the power of God; (M.) and his grace, as it is piously believed. H.—He alone can purify man. C.—Heb. “who can produce what is clean out of the unclean? Not one.” Or Chal. “Is there not one?” Sept. “For who shall be pure from corruption? Not so much as one: (5) though his life be only of one day upon earth.” The more ancient Fathers have generally quoted the text in this manner, to prove original sin; (H. S. Cyp. Tert. S. Deo. Mag. in Nat. i. &c. T.) and Bellarmine almost does the same, (Grat. iv. 4.) observing that the Sept. have taken in three words from the following verse: “though his days are few.” Yet there are some words which are not in Heb. though the doctrine here maintained is indubitable. Amama.—Job was fully convinced of it, and adduced it as plea for mercy. It also tends to keep us in the most profound humility and watchfulness, to resist the motions of concupiscence. C.—Man,

“Now too late,
Saw the rash error, which he could not mend;

An error fatal not to him alone,
But to his future sons, his fortune's heirs." Blair's Grave. Milton, x.
151. H.

Ver. 6. *Hireling*, who rejoices at being permitted to rest a little. So, before death, suffer me to have some relaxation. C. 7:1.

Ver. 8. *Dust*. After being even exposed to the air, for a long time, some branches will take root, like the rose of Jericho, the willow, &c.

Ver. 9. *Scent*, or light touch. Dan. 3:94. M.

Ver. 10. *Is he?* Will he naturally come to life again?

Ver. 11. *Sea*. There would be no supply of rain for the fountains. Eccle. 1:7. All would continue dry: so when the blood is once gone, life is at an end. See 2 K. 14:14. C.—The water cannot go back. M.

Ver. 12. *Till*. At that time, the general resurrection will take place. Vat. Scultet.—But people will *never* revive, according to the course of nature. In S. Matt. 5:18. Ps. 71:7. *till* is used in this sense. C.

Ver. 13. *That thou mayst protect me in hell*. That is, in the state of the dead; an din the place where souls are kept waiting for their Redeemer; (Ch.) and in the grave, where the body awaits the resurrection. H.—These words are repeated in the office of the dead, in the name of the souls in purgatory. Carthus. a. 34.—They are adduced in proof of limbo. But *sheol* denotes also "the grave." Amama.—What then? The soul is not confined there. It must consequently be explained of the lower receptacle for souls, as well as of the grave. H.

Ver. 14. *Dead*. Shall one in a condition nearly as bad, like myself, be restored to health? Yes, I entertain this hope. C.—*Thinkest thou*, is not in Heb. or Sept. The latter speaks (H.) clearly of the resurrection. C.—"For if a man die, shall he revive, having completed the days of his life? I wait (for thee) till I be again." Grabe. H.—*Warfare*. C. 7:1.

Ver. 16. *But*. Heb. "Mark out, (C.) or dost thou not observe my sin?" This fills me with terror, (H.) unless thou shew mercy.

Ver. 17. *Cured*. Heb. "sewed up." This method and sealing was in use to keep things of value, before locks were invented. C.—Sept. "thou hast noted if I had transgressed unwillingly, αἰών." Yet God will not make us accountable for what we cannot help.

Ver. 19. *Man*. Heb. and Sept. "the hope of man." H.—He must not expect to be more privileged than all other things, which time consumes. C.—Job again deplores human misery. M.

Ver. 20. *Strengthened.* Sept. “driven away.” Pagnin, &c.—“Thou wilt treat him harshly.” C.

Ver. 21. *Or dishonour.* He cannot naturally be informed. M.—God may, however, reveal to souls departed, what may increase their accidental happiness or misery. H.—Hence the Church prays to the saints. Job is speaking chiefly of the body in the grave, and of what appear exteriorly. During life man cannot foresee the state of his children; not in the other world, would their condition render him happy or otherwise. C. Mercer.—Sept. “If his sons be many, ... or ... few, he knows not.” H.—He is not affected in the same manner as he would be, if living. W.

Ver. 22. *Over.* Heb. “within him.” H.—During life man is full of cares, and presently he is consigned to the dreary tomb, v. 19. C.

JOB 15

Ver. 2. *Heat.* Heb. “east wind,” (H.) or give vent to passion. H.—Eliphaz now rebukes Job without any reserve. C.—He was perhaps displeased at the comparison used by the latter. C. 13:4. Baldad had also hinted that Job’s discourse was nothing but wind. C. 8:2. H.—Being unable to answer his arguments, he reviles him as an enemy of God. W.

Ver. 3. *Equal.* God, who is far above *thee*. Heb. “Will he (the wise) argue with less words, or with speeches which are nothing to the purpose?” C.

Ver. 4. *God.* Another, after thy example, will assert his own innocence under affliction, and will not fear, nor have recourse to God by humble prayer. Behold the dangerous consequences of thy principle. C.

Ver. 5. *Blasphemers.* Heb. “of the crafty,” which is sometimes taken in a good sense. Sept. “thou hast not distinguished the speeches of the princes.” Thou hast not shewn respect to our admonitions, (C.) or understood our meaning. H.—Thou rather choosest to imitate those false sages, who strive to deceive the world. Abuse could hardly be carried to greater lengths than it is by this man; who before spoke with some moderation. C. 4. C.

Ver. 7. *First.* Is thy experience so great, (M.) or art thou the most excellent of men? To hear thee we are but novices. C. 13:5. C.

Ver. 8. *His.* Heb. “dost thou restrain wisdom to thyself? Sept. “or has wisdom come to thee?” H.

Ver. 10. *Fathers.* Heb. and Sept. “father.” H.—Eliphaz always speaks first, and hints that he was as old, perhaps older, than Job; who had rather found fault with the youth of Sophar. C. 12:12. He also boasts that they, or their country, furnished master of great wisdom and experience than even Job’s father. C.

Ver. 11. *Thee.* This would not be difficult, (T.) if thy presumption did not prove an obstacle. Thou makest small account of those comforts or of our advice, trusting in thy own justice. C.—Sept. “Thou hast been chastised little, considering thy sins. Thou hast spoken with excessive insolence.”

Ver. 12. *Why.* Sept. “What has thy heart dared, or what have thine eyes brought thee?” Heb. “what do thy eyes wink at?” (H.) through pride and disdain. Ps. 34:19. Prov. 6:13. C.—We need not wonder that Eliphaz should misunderstand the looks of Job, (H.) since he gives such a false notion of his speeches. C.

Ver. 14. *Just.* Few are free from all spot; but venial sins do not hinder a man from being styled truly virtuous. W.

Ver. 15. *Unchangeable,* of his own nature, and during this life. C.—Heb. and Sept. “is not trusted by him,” till they have been tried, (H. C. 4:17. *None is good but God alone.* Mar. 10:18) in comparison. T.

Ver. 16. *Water,* with the utmost avidity and unconcern. Prov. 10:23 and 26:6.

Ver. 17. *Seen.* He had before given himself out for a prophet. Perhaps he may only mean to deliver what he had been taught, or had learned by experience, v. 18. His observations are in themselves just; but the application to Job is no less insulting. C.

Ver. 18. *Wise.* Prot. “which wise men have told from their fathers, and have not hid *it*.” C. 8:8. The authority of tradition was then very great; and why should it now be despised? H.

Ver. 19. *Them.* Their antiquity, courage, and purity of morals must consequently be greater, as they have preserved themselves from the inroads of strangers. C.

Ver. 20. *Proud;* uncertain. Heb. “in pain.” H.—Sept. “numbered,” or few. Gen. 34:30. These are the maxims which Eliphaz had received in a vision, or from the ancients, v. 17. The description of a tyrant’s life

was admirably verified in Dionysius, of Syracuse, (C.) and in our Cromwell, (H.)—

“—pale and trembling in the dead of night.” Pope.

—who rarely lodged two night in one chamber. Clarendon.—Such live in dread, (H.) and seldom die a natural death.

*Ad generum Cereris sine cæde et vulnere pauci
Descendunt reges et siccâ morte Tyranni.* Juv. x. 113.
Nocte dieque suum gestare in pectore testem. Juv. xiii.

They bear always about the witness, “conscience.” H.—They distrust every one, and are hated by all.

*Districtus ensis cui super impia
Cervice pendet,* &c. Hor. iii. Ode 1.

—These miseries are incident to the wicked, but are improperly addressed to Job. W.

Ver. 26. *And is.* Heb. “even upon the thick bosses of his buckler.” H.—God thus seizes his antagonist, who, like Pharaoh, swells with pride. C. Deut. 32:15.

Ver. 28. *Heaps,* by his ambition and fury, (C.) and exactions, (Cajet. M.) till the king chooses to rebuild the cities. Vatab.

Ver. 31. *That he.* Heb. and Sept. “for vanity shall be his reward.” H.—If he would repent, he might still be safe. M.

Ver. 32. *Hands;* strength and prosperity. C.—Sept. “his branch shall not grow thick.” H.

Ver. 33. *First.* Heb. “unripe.” H.—He shall derive no aid or comfort from his young family.

Ver. 34. *Congregation,* or family.—*Bribes.* Lit. “presents,” which H. frequently were not given freely, but extorted as a real tribute. C.—Sept. “for the death of the wicked is a martyrdom,” or proof of his impiety. “But fire shall consume the houses of the present (or bribe) receivers.”

Ver. 35. *Sorrow.* Heb. “mischief.” H. See Ps. 7:15. Isai. 49:4.—The tree is known by its fruit. Eliphaz sufficiently insinuates, that he is speaking of Job. C.—*His,* or “its,” the congregation’s *womb*, v. 34. Prot. “their belly.” H.

JOB 16

Ver. 2. Comforters. “Job’s friends or comforters,” are become proverbial, to denote people who do the contrary to what they seem to promise. H.—Never did men sustain worse the character of comforters. They all magnify their knowledge and piety, and make the most absurd application of their principles to Job’s condition. C.—He was not ignorant that tyrants and wicked men were *often*, may generally till the age in which he lived, visited with visible judgments. H.

Ver. 3. Windy, inconclusive arguments. They all entertain a mean opinion of their adversaries, as they did not agree in the application of the propositions. Hence though they might be true, they were nothing to their present purpose. C. 15:3. H.—*Trouble.* You can speak without any pain: but the case is far different with me. M.—Heb. “what emboldeneth thee to answer?” H.—Who asks thee for advice? C.—True friends will give it without upbraiding, or laying false crimes to the charge of any one. W.

Ver. 4. My soul. If you had experienced my state of misery, (H.) I surely would not have behaved thus to you. C.

*Facile, cum valemus, recta consilia ægrotis damus:
Tu si hic sis, aliter sentias.* Terent. Andria.

Ver. 5. Wag, or shake my head out of pity. C. 42:11. Nah. 3:7. The same sign often indicates astonishment or contempt. Ps. 21:8. Matt. 27:28. C.

Ver. 7. But. Heb. “If I speak,” &c.

Ver. 8. Limbs. Heb. “company,” (H.) or family. The assemblage of my limbs is also disordered by the leprosy.

Ver. 9. Against me, in your opinion, as if I were guilty of lies. Heb. “my leanness bears witness, my falsehood has risen up against me and answered me to my face;” which may be understood in the same sense as the argument of Eliphaz. He is designated by the false speaker; (C.) unless we explain it of the wrinkles, which falsely indicated that Job was advanced in years, or of the malady; whence it was gathered that he must be a criminal. M.—Prot. “my leanness riseth up.” H.

Ver. 11. Cheek. His friends seemed so enraged, as to be disposed to do so. C.—These expressions were strikingly verified in Christ. M.—The outrages may also be attributed to the devil; (C.) or, by

personification, to the malady of Job. M.

Ver. 14. Lances. Heb. “archers.” Sept. “they have encompassed me, throwing lances into my veins, or loins, not sparing,” &c. H.—*Bowels*. Heb. and Sept. “gall,” being afflicted with a dysentery. S. Thomas explains it of his children, who were slain. H.

Ver. 16. Flesh. Heb. “horn.” Sept. “strength.” H.—I have lost all my beauty and splendor, and have put on the garments of penance. C.

Ver. 17. Dim. Heb. and Sept. “covered with the shadow of death,” (H.) greatly impaired. Some have almost lost their sight by weeping; and death seemed ready to close Job’s eyes. C.

Ver. 18. Hand, which has not been defiled with any injustice. M.—*When*. Heb. “and my prayer was pure.” I never neglected this sacred duty, (C. 1:5) as my friends accuse me. C. 15:4. H.—They continued in their false accusation: so he repeats the same true answer. W.

Ver. 19. In thee. Let the cry of my blood, which issues from my wounds, and the injury which my reputation has suffered, come before the throne of God. Calumny is a species of murder. See Gen. 4:10. C.—If I be really guilty, I am willing to remain unburied. Let the dogs lick up my blood. Cajet.—*Cry*. Let the hills re-echo my sufferings. Pineda.

*Et quodcumque meæ possunt narrare querelæ,
Cogar ad argutas dicere solus aves.* Propertius.

Ver. 21. Full. Heb. “scorners.” Therefore I appeal to inanimate things; and, above all, to God, who cannot give a wrong judgment.

Ver. 22. Judged. Heb. “might plead.” H.—Earthly judges may be compelled to pronounce sentence publicly. Job is afraid lest the justice of his cause should remain undecided, till death overtook him, v. 23. Pineda.

Ver. 23. Years. Heb. and Sept. “of number.” *Pauperis est numerare pecus*. H.—Like a man under affliction, Job repeats what he had said. C. 14:5. M. and C. 10:20. H.

JOB 17

Ver. 1. Spirit. Heb. “breath is corrupt,” (H.) or spent. I cannot breathe without the greatest difficulty. C.—*Only*. Sept. “But I want the grave,

and do not obtain it." H.

Ver. 2. *Not sinned.* That is, I am not guilty of such sins as they charge me with. Ch.—Heb. "the wicked were not with me" in friendship at any time. Prot. "*Are there* not mockers with me?" H.—Job was doubly afflicted, with corporal pain and calumny: yet hopeth in God. W.

Ver. 3. *Fight.* I am secure under thy protection. Heb. "who will strike hands with me?" or stand bondsman for my debt? Prov. 6:1. Who will take my place? You accuse me of weakness and of impiety: but how would you act, if you were treated in the same manner? C.

Ver. 4. *Understanding.* They will not answer for me. They are not of such a generous disposition; nor can they distinguish between the punishment of guilt and the trial of virtue. C.

Ver. 5. *He.* My friend. C.—Heb. "speaketh flattery," (H.) or promiseth to caress me, while he neglects his own children. But the sense of the Vulg. and Chal. seem preferable. My friends speak as if they could do any thing, and as if no trial would stagger their resolution. But they durst not be in my situation for a short time. C.—Like hunters, who have promised their children some prey, my friends will not, however, gain the victory over me. M.

Ver. 6. *Example.* Prot. "a tabret." H.—The people sing over my misfortune. Lam. 3:14. I am represented as a victim of God's just indignation. C.—Sept. "a laughter," or laughing-stock. H.

Ver. 7. *Indignation* of God, or of myself. M.—*Nothing.* Heb. "as a shadow." C.

Ver. 8. *Hypocrite.* If you condemn me, I shall comfort myself with the approbation of the righteous, and still maintain my station. H.—Men of sense and virtue will tremble at the judgments of God, and will never join the crowd of scoffers. C.

Ver. 10. *Man.* He offers to dispute with them again, and convince them of folly; (M.) or rather he here concludes his address to them, and invites them to change their preposterous judgments.

Ver. 11. *Thoughts,* or fine projects of living happy a long time. C.

Ver. 12. *Day.* Sleep flees from me. M.—All is in confusion.—*After.* Heb. and Sept. "light is near in the face of darkness." H.—I still hope for relief.

Ver. 13. *Hell.* Seol. The region of the dead. Ch.—Prot. "grave." H.—But this text proves that there was a place of rest called hell. W.—He

speaks here chiefly of the body. C.—*Mors ultima linea rerum est.* Hor.—“Death is the end of all.” H.—If I refrain from complaining, still I cannot expect to be restored to health.

Ver. 14. *Sister.* I am nearly related to such things, and ready to drop into the grave, as my flesh is already devoured by worms. M.

Ver. 15. *Who.* Heb. “who shall see my hope?” I wish all might witness it. H.—But I expect no redress on this side of the grave. C.

Ver. 16. *Deepest pit.* Literally *hell.* Ch.—Heb. “We shall go down to the bars of the pit, when we shall rest together in the dust.” My hope may be frustrated by death; (H.) or you, my friends, must also go to the house of eternity. C.

JOB 18

Ver. 2. *Understand ye.* Teach this man to comprehend what we say. He deigns not to address Job in person: but repeats most of his former remarks respecting the wicked, as if they were unquestionably applicable to Job. C. 8. C.—Heb. “mark ye.” Sept. “do thou attend.” H.—Baldad speaks to many who might be of Job’s opinion, as he was a figure of the Church, defending the common cause; while his friends, like heretics, speak both true and false things. S. Greg. xiv. 1. W.

Ver. 3. *Reputed.* Sept. “silent as four-footed animals before thee? (H.) without discipline or understanding.” C. 17:4.

Ver. 4. *Thou.* Heb. “He teareth his soul in his fury!” H.—This is spoken with an air of contempt, as if Job were mad. C. 13:14. C.—*Place.* We should expect to see such effects, as soon as we would allow that God punishes thee, without thy being guilty. Hitherto he has treated the wicked only with such rigour. Still thou wouldst assert that thou art a singular example of an innocent man under oppression! C.

Ver. 6. *Light;* prosperity, (M.) offspring, &c. C.

Ver. 7. *Step.* He shall be greatly embarrassed, (M.) like a man in a narrow pass, (C.) beset with thorns. H. Prov. 4:12.—Sept. “the weakest have made a prey of his possessions. H.

Ver. 8. *Meshes,* (*maculis*) or holes of the net. M.—The more he strives to get out, the more he gets entangled. C.

Ver. 9. *Thirst:* the greedy hunter. C.—Heb. “the robber.” H.

Ver. 11. *Fears.* Hunters used to place loose feathers round the wood, except where the gin was laid, in order to frighten the prey into it.

Puniceæque agitant formidine pennæ. Georg. iii.

Jer. 48:44. "Like timid stags, while you avoid the moving feathers, you are entrapped in the strongest nets." S. Jerom, c. Lucif.—Every thing tends to fill the poor beast with alarm. So the devil, conscience, and enemies on all sides, best the wicked. C.

Ver. 13. *First-born* denotes the best, or the worst. H.—*Death.* Heb. "of death," the devil, or a premature death, and most cruel enemy. C.—Sept. "But death devours his most beautiful things." H.

Ver. 14. *Confidence.* Sept. "health."—*Let.* Prot. "and it shall bring him to the king of terrors;" (H.) or, "thou (O God) shalt," &c. Sept. "let him be in the greatest (C.) want, on account of a royal accusation," (H.) of high treason. C.

Ver. 15. *Tent,* when he is gone to purify it.

*Et veniat quæ lustret anus lectumque locumque,
Præferat et tremulâ sulphur et ova manu.* Ovid. Art.

—Yet Moses does not mention sulphur as a thing proper for purifications. Some think that Baldad hints that his house will be destroyed with lightning, or rendered uninhabitable by a loathsome smell.

Ver. 16. *Harvest.* Heb. also, "branch;" (C.) his family, (M.) and all on which he trusted. C.—All must be destroyed, root and branch.

Ver. 20. *Them.* Lit. "the first," who were witnesses of his misery. H.

JOB 19

Ver. 3. *Ten times;* very often.—*Oppress me.* Heb. word occurs no where else, and is variously translated. It may signify, "to dig a pit for me." C. 6:27. Ps. 6:6. Job repeats nearly what he had said before, only with greater vehemence. He admits that Providence treats him in an unusual manner. Yet he still retains an assured hope, and arraigns his adversaries before the divine tribunal. C.—Yet he rather hesitates; (v. 4, 6) and this species of ignorance is the folly of which he, at last, accuses himself. C. 42:3. It was no real fault, ib. 5:8. H.

Ver. 4. *With me.* I alone am answerable for it. But I am no wiser for your remarks. If I have sinned, have I not been sufficiently punished? C.—Sept. “Yea, truly, I was under a mistake; and the mistake still remains with me, to have spoken a word which was not becoming. But my speeches are erroneous and importunate.” He talks thus ironically. H.

Ver. 5. *Reproaches,* which I endure, as if they were a sure proof of your assertion. H.—I must therefore refute you. C.

Ver. 6. *With an equal judgment.* S. Gregory explains these words thus: Job being a just man, and truly considering his own life, thought that his affliction was greater than his sins deserved; and in that respect, that the punishment was not equal, yet it was just, as coming from God, who give a *crown of justice* to those who suffer for righteousness’ sake, and proves the just with tribulations, as gold is tried by fire. Ch. —He knew that God would surely give a just reward. 2 Tim. 4. S. Greg. xiv. 16. W.—The friends of Job had too contracted a notion of Providence, supposing that the virtuous could not be afflicted. Job allowed that the ordinary rules were not here observed. Heb. “the Lord hath perverted *or* overthrown me.” C.—This gave him no small uneasiness. If the thing had been as plain as it appears now to us, he might have refuted all with a bare denial. Houbigant.

Ver. 7. *Hear.* Jeremias makes the same complaint, Lam. 3:8. C.

Ver. 12. *Troops: (latrones)* “free-booters,” (H.) or “soldiers.” Sanctius. —Those nations made a practice of plundering one another’s territories, without any declaration of war. Mercury and Autolychnus are praised for thefts of this description. Odys. xix. See Judg. 11:3. Sept. “his temptations (C. or militia; *περπατηρία*) came rushing together upon me; lying down (H.) in ambush, (C.) they surrounded my paths.” H.

Ver. 17. *Entreated.* Prot. add, “for the children’s sake of mine own body.” Sept. “I invited with flattering speeches the sons of my concubines. (18) But they cast me from them for ever. When I arise, they speak against me.” H.—Interpreters generally suppose that Job speaks of the children by his inferior wives: though he might have some at home by the first wife, who were not old enough to be invited to the feast, with those who were destroyed. C.

Ver. 18. *Fools;* wicked men, (M.) or the meanest of the people, (C.) whom (H.) these unnatural children (C.) resembled. Heb. “young children.” Prot. H.

Ver. 19. *Some.* Heb. “men of my secret.” Sept. “who knew me;” my most intimate friends.—*And he.* Heb. and Sept. “They whom I love are.” H.—These ungratefully joined with the rest, in turning their backs on their benefactor. W.

Ver. 20. *Teeth.* I am like a skeleton, so strangely emaciated, and my flesh corrupted: even my bones are not entire. H.—Heb. “I have escaped with the skin of my teeth.” Only my gums are left. My bones cut the skin. Sym. “I tore my skin with my teeth.”

Ver. 22. *Flesh?* acting with the like inhumanity towards me. Am I not then sufficiently tormented in you opinion, that you insult over my distress? C.

Ver. 24. *In a.* Heb. “lead, in the rock for ever.” Prot. Sept. have, “for ever,” after *book*, (v. 23) and subjoins, “with a writing instrument of iron and (or) lead, or be engraven on the rocks for a memorial.” Grabe insinuates that before there was only, “and on lead, or be engraven on the rocks.” H.—*Instrument*, (*celte*) means “a chisel,” (H.) like *cœlum* from *cœlo*: “I engrave.” Pineda.—S. Jerom, (ad Pam.) and the late editor of his works, retain this word, as the older editions of S. Greg. did; (C.) though *certè*, “surely,” has been inserted instead, from several MSS. by the Benedictines. H.—Ancient MSS. and Latin Bibles have more generally the latter word. But the received editions are supported by many MSS. (C.) and the Sept. ἐγγλυφηναι, expresses as much. *Celtis est*, γλυφειον. Amama. Casaub. in Athen. vii. 20. p. 556.—An inscription, in Dalmatia, has the same sense: *Neque hic atramentum vel papyrus aut membrana ulla adhuc; sed malleolo et celte literatus silex*. “Here as yet was neither ink, nor paper, nor any parchments; but a flint stone was lettered with a mallet and a chisel.” The former modes of writing were not, in effect, invented by the days of Job. C.—But it was long very usual to make use of lead. Pineda.—What he desired to have written in such durable characters, (H.) was the following sentence, in proof of his unshaken confidence in God, and as a refutation of his friends, who accused him of despair and blasphemy, (C.) as also the whole history of his conflict. His desire has been granted. T.

Ver. 25. *Redeemer* may be understood of the Deity, without confining it to the second Person; (Isai. 41:14 and 49:7. Piscator) though it may have a more peculiar reference to Christ: (Junius. H.) in whom he believed, as the Redeemer of all mankind. C.—*Earth.* Yea, ere long I shall be restored to health, (S. Chrys. Grot.) as an earnest and figure of the resurrection. Nothing is more common, in Scripture, than for the same prophecy to have a double accomplishment; one soon after it is

made public, and another more sublime and remote. Job seemed to have no expectation of surviving his present misery, (v. 7, and C. 7:7 and 24:15) unless God now revealed it to him, as a figure of his future resurrection, founded on the hope of our Saviour's, which he expresses in much clearer terms. Heb. "I know that my Redeemer is living, and that he will raise himself one day upon the earth," (C.) like a conqueror, (H.) or wrestler, having overthrown his antagonist: (Amama) or, "he will stand the last upon the earth, *or* dust," (Piscator) ascending his throne, to judge all. Deodat.—Yet Luther translates, "and one day he will raise me up from the earth;" which is not conformable to the Heb. Others explain, "he ... will place (26) this, my skin, after they (worms) shall have ruined it." Pagnin. Mont.—But Amama suspects that the latter is not in earnest. Pineda defends the Vulg. and observes that *yakum* (H.) may signify, "will raise" himself, or "me;" the latter being at least a consequence of the former, if S. Jerom did not read it *me* in his copy. So S. Paul argues; *If Christ be risen, we also shall rise again*. Sept. "For I know that he is eternal, who will set me free," (H.) by death, (C. or redemption; εκλυειν) "upon the earth."

Ver. 26. *And I*. Sept. "But he will raise up my body *or* skin, which has sustained these things. This now has been accomplished for me by the Lord; (27) which I know within myself, which my eyes have seen, and not another. For all things are accomplished in my bosom." I am as fully convinced of this glorious event, (H.) as if it were past. C.—Heb. "and *though*, after my skin, *worms* destroy *this* body, yet in my flesh shall I see God." Prot. or in the margin, "After I shall awake, though this body be destroyed, yet out of," &c. Various other interpretations are given. H.—But we had as well adhere to the Sept. Vulg. &c. D.—*God*. Sixtus V. and some other editions, add "Saviour." C.—Job would see the Messiah by the eyes of his prosperity. S. Aug. or Faustus, ser. 234. t. v. App. Sanctius.—He hoped also to see God face to face in glory (C.) though not by means of his corporeal eyes, (H.) and to be restored to favour, so that God would no longer turn his back on him., C. 42:5. S. Gregory, when legate at Constantinople, convinced the patriarch Eutychius, by this text, that after the resurrection, our bodies will be palpable, and not aerial only. C.—It contains an express profession of Job's faith, on this head. We shall rise the same in substance. W.

Ver. 27. *Myself*. Heb. "for myself," and for my comfort; not like the reprobate, who shall see their judge to their eternal confusion. Job insists so much on this point, that he shews he is not speaking merely of the divine favour being restored to him, in the re-establishment of his health and affairs, but that he raises his mind to something more

solid and desirable, of which the former was only a faint representation. C.—“No one since Christ has spoken so plainly of the resurrection, as this man did before the coming of the Messias.” S. Jerom, ad Pam.—*This*. Heb. “*though* my reins be consumed within me;” (Prot. H.) or, “my reins (desires and tender affections) are completed in my bosom.” C.

Ver. 28. *Let us*. Sept. “Why do we contend against him? and the root of the word (reason) we shall find in him.” He provokes us to speak thus. H.—Hebrew reads, “in me.” But the Chal. &c. “have *him*,” as the sequel requires; unless Job speak this in his own person. I am ready to answer you; or, have you really discovered in me any grounds for your virulent attack? C.

Ver. 29. *Know*. Sept. “And then they shall know that their power is nowhere;” or, “where is their substance?” Grabe. H.—Job menaces his friends with God’s judgments, as they had done him. C.

JOB 20

Ver. 2. *Therefore*. From this concession which thou hast just made. M.—*Various*. Heb. “Hence do my thoughts cause me to answer, and for *this* I hasten.” Sept. “I did not thus suspect that thou wouldst contradict these things,” &c. H.—Sophar only speaks this second time; and he produces little new, but begins with an air of more moderation, as if the arguments of Job had made some impression upon him. C.—He attempts to prove that the wicked have no comfort long; which is true in one sense, as all time is short, though they may prosper all their lives, as Job corrects his observation. C. 21:13. W.

Ver. 4. *I know*. Heb. and Sept. “dost thou not know?”

Ver. 6. *Pride*. Sept. “presents.” H.—Riches may be meant by pride. C.

Ver. 7. *Hill*. Heb. “his own dung.” H. Prov. 10:7.

Ver. 8. *Fleeth*. The poets assign wings to sleep and to dreams. Homer, &c. Isaias (29:7) describes a man who dreams that he is eating, and finds himself hungry when he awakes. Such is the live of the avaricious, (C.) and of all wicked people. H.

Ver. 9. *Behold him*, as if it were susceptible of resentment, and entered into the views of God. C. 7:10. Ps. 36:3–5. C.

Ver. 10. *Be.* Heb. “seek to please the poor, and his hands shall restore their goods,” which the wicked had gotten by oppression. H.

Ver. 11. *Vices of,* is not in Heb. but must be understood. H.—*Youth.* Some translate, “hidden.” Sophar perhaps accuses Job of some secret abominations, for which he was afflicted with the venereal disease. At least, nothing is more common than to see people brought to old age and infirmities unnumbered, (C.) before their time, in consequence of riotous living in their youth. H.—Youth may also denote the sin in which we are born, which is the source of all our maladies, and is always dragging us towards the grave. C.

Ver. 12. *Evil* of any king, and particularly (H.) injustice, which at first seems sweet, but will prove in the end a mortal poison. C.—The unjust will be forced to restore his ill-gotten goods, or suffer eternally for the neglect, v. 14, 18. H.—Habitual sins are also overcome with most difficulty, v. 11. M.

Ver. 16. *Head.* Heb. “venom.” Sept. “the wrath of dragons.” C.—*Vipers.* The same Heb. term is elsewhere rendered basilisk, or asp. The precise import of such things is not easily ascertained. Pineda.—*Tongue.* The ancients thought that serpents communicated the venom by the tongue, or sting. Moderns think they do it rather by the teeth. C.

Ver. 17. *Butter.* The impious may have a short-lived pleasure, but it will not give perfect satisfaction. The poets use similar expressions. C.

Mella fluent illi, ferat et rubus asper amomum. Virg.
Flumina jam lactis, jam flumina nectaris ibant. Met. i.

Ver. 18. *Suffer* eternal torments. C.—Heb. “according to *his* substance, *shall* the restitution *be*, and he shall not rejoice.” Prot.

Ver. 20. *Them.* Death will overtake him, like the rich man. Luke 12:20. C.

Ver. 21. *Continue.* Heb. “no one shall look for his goods.” The sinner eat up all in his life-time, or saw his possessions slip from him. H.—At least, he shall not take them with him to the grave. C.

Ver. 23. *May.* Heb. “And *when* he shall be about to fill his belly,” like king Baltassar, death shall hurry him away. C.—*Rain.* Sept. “hurl sorrows upon him,” (H.) by an untimely death, followed with eternal hunger and thirst. Thus was treat the rich glutton. Luke 16:22. C.

Ver. 24. *Brass;* of which metal the strongest bows were made. Prot.

have, “steel:” (H.) but brass was used by the ancients for the same purpose. C.—This proverb shews that those who endeavour to escape from men, fall into the hands of God. Delrio. Adag. 9, t. ii.

Incidit in Scyllam cupiens vitare Charbydim. Virg. M.

Ver. 25. *The sword is*, occurs not in the Vulg. (H.) though it be in the Compl. and Sixtine editions. C.—Heb. “It is drawn, and cometh out of the body; the glittering sword cometh out of his gall; terrors are upon him.” Prot. “May likewise the dart come out through his body,” &c. H.—*Ones.* Heb. “*Enim*; giants, who formerly inhabited the land of Moab, near the eastern Idumea. Their name might be placed for any cruel enemies. C.

Ver. 26. *Darkness*, or misery. C.—Sept. “Terrors upon him, (26) and all darkness may await him.” H.—He shall find no means of escaping. C.—*Kindled.* Heb. “blown.” S. Gregory observes that hell-fire is corporeal, but very different from our material fire. Chal. &c. explain this passage in the same sense. It may also intimate interior anguish, (C.) lightning, (Vatable) pestilence, (Grot.) and every species of calamity. C.—*Tabernacle*, in hell. M.—We may also translate, “he who is left,” (H.) the offspring shall be also miserable. M.

Ver. 27. *Heavens*, as his sins have cried for vengeance. Gen. 18:20. C.—All creatures shall fight against the wicked. M.

Ver. 28. *Exposed.* Heb. “the bud, (C.) or increase of his house, shall depart,” (H.) and be led away into captivity, (C.) and ruined. Sept. “Let final destruction draw away his house, and the day of wrath overtake him.”

Ver. 29. *Doings.* Lit. “words.” Heb. “of his decree.” H.—This is what he may expect for him impiety both in words and actions. C.

JOB 21

Ver. 2. *Do.* “After your opinion.” M.—Sym. “hear.” Sept. “may this be for your consolation,” (Heb.) which I shall receive from you, or which you may make use of, if you should be afflicted (C.) as I am. H.—Job undertakes to show that the wicked are sometimes suffered to enjoy a long prosperity.

Ver. 4. *Troubled.* Heb. “Why is not my spirit shortened” by death, if your assertion be true? (H.) or why may I not be “troubled,” since I

have to deal, not with an enlightened judge, but with men who are under the greatest prejudices? C.—I seem to you to dispute against God. Have I not then reason to tremble? v. 6. H.—Though he disputed with men, it was concerning Providence and eternal things. W.

Ver. 5. *Hearken to.* Lit. “look steadfastly on me.” H.—Compare my present with my former condition, and do not pretend to fathom God’s judgments; which fall me also with astonishment, when I consider why the virtuous are distressed, and the wicked prosper, v. 7.—*Mouth* be silent. Harpocrates, the god of silence, was represented in this posture; and Virgil says, *Intentique ora tenebant.* *Æneid* ii.—Sept. “upon the cheek,” like men in deep consideration. C.

Ver. 7. *Riches.* This is what fills me with great anxiety. Yet it quite destroys the force of your argument, (C.) since you pretend that the prosperity of the wicked is never of long duration. We see them, however, live to an advanced old age, (H.) continually offending God, and annoying their neighbours. C.—Sept. “yea, they grow old in riches.”

Ver. 8. *Sight.* The Jews esteemed this as the greatest blessing and mark of God’s favour. Yet it was also equivocal, as it was often possessed by the wicked. C.

Ver. 9. *Rod.* Divine judgments. M. Ps. 72:5.

Ver. 10. *Cattle.* Lit. “ox,” *bos.* Prot. “their bull gendereth, and faileth not.” H.—But Bochart explains it of the cows’ bringing forth every year. C.—Ox is used in the same sense, both by sacred and profane authors. H.—A great part of the riches of these nations consisted in cattle. Ps. 143:14. Zac. 8:5.

Ver. 11. *Their.* Sept. “They continue like eternal sheep, as if they and their flocks would never die. C.—*And play,* is to shew the nature of the dance. It is not in Heb. H.—The children are healthy and sportive. M.—Sept. “they play before them.” H.

Ver. 13. *Moment.* Sept. “in the rest of the lower region, αδου, they shall be laid,” (H.) in the grave. M.—A sudden death, without agony or sickness, (H.) was the choice of Julius Cæsar, the night before he was slain. *Repentinum inopinatumque prætulera.* Sueton.—But the enlightened servant of God would rather desire time to do penance, and to prepare for death. For who shall presume that he has that charity which banisheth fear? C.—*Hell.* The same term is used for the place where the damned are tormented, as for that where the souls of the just waited (C. 7 and 17) for their Redeemer’s coming. But here

Job is speaking of the apparent happiness of the wicked; (H.) and only alludes to the grave, (C. M.) or comfortable death and burial of the reprobate: though, at the same time, he may declare that their souls are buried in hell. H.

Ver. 14. *Ways.* The too common effect of riches. Prov. 30:8. Eccli. 5:2.

Ver. 16. *Because,* is not in Heb. “Lo, their good is not.” They are not possessed of true riches, or of good sense. Alex. Sept. “For good things were in their hands: but the works of the impious are not pure.” No: the more they possess, the greater is their perversity. Grabe substitutes ουκαθοπα, for καθαρα; God “does not behold” the works, &c. which is more conformable to the other editions; and thus the blasphemies of the impious are continued. H.—When we are not sensible of our wants and dependance, we think less on God. C.—*Hand,* or power, they are only the gifts of God; far be then such sentiments from me. C.

Ver. 17. *How often.* When do we witness the downfall of the wicked? Mercer.—Or, in a contrary sense, how often are they miserable as well as the just? Such things are, therefore, a very equivocal argument, to prove either side of the question. Those who are afflicted, and cling closer to God, must be accounted virtuous and happy; while that prosperity is fatal which is an occasion of our neglecting his service. C.—Job answers his own questions, v. 7. If the wicked be happy for a time, their future state is deplorable, and often they forfeit even their temporal advantages. M.

Ver. 19. *The sorrow.* Prot. “his iniquity.” Marg. “that is *the punishment.*” H.—The children shall share in his punishment, (C.) when they have been partakers, or imitators of his injustice. H.—*Know* his offence, and whether there be a God (C.) and Providence. M.

Ver. 21. *And if.* Heb. “when” he is cut off in the midst of his days: he does not regard the happiness or misery of those whom he leaves behind. H.—The children are rather taken away for his punishment, while he is living, as their misery would not touch him in the grave. M.

Ver. 23. *Hale,* or healthy. Heb. “in perfect strength.” H.—Sept. “simplicity, or folly.” S. Aug. reads with the old Vulg. “in the strength of his simplicity, (C.) or innocence. H.—These outward appearances prove nothing for interior piety or wickedness. C.

Ver. 24. *Bowels.* Prot. “breasts” (Marg. “milk-pails”) are full of milk. But the Sept. Bochart, &c. agree with the Vulgate. Job describes a corpulent man (C.) living in luxury, like the glutton. H.

Ver. 25. *Any.* Heb. “ever having eaten with pleasure.” H.

Ver. 27. *Me.* I perceive you are not convinced; and what you say respecting the wicked, is pointed at me. M.

Ver. 28. *Prince.* Job, (M.) or rather the tyrant, whose lot we know is miserable, as he falls a victim of God’s justice. C. 20:7.

Ver. 29. *Way.* Travellers, who have seen foreign countries, (Vatab.) or any one that may be passing, (Sanchez) will answer this objection (H.) in my favour. M.—They will all agree in testifying that the wicked prosper, even for a long time. C.

Ver. 30. *To the.* He will be requited indeed, at last; or rather, when others are in the utmost danger, he will be protected as it were by God. Sept. (C.) or Theodotion, “the wicked is kept on high,” *χουφιζεται*. All from v. 28 to 33 inclusively, is marked as an addition to the Sept. by Grabe, who has supplied many similar omissions, of which Origen and S. Jerom complained. H.

Ver. 31. *Done.* Man is afraid, and God defers to take cognizance. C.

Ver. 32. *Dead.* Heb. “the sheaves,” being quite ripe for harvest, and even in the tomb, the tyrant retains some sore of pre-eminence, as he is buried with honour, an set like a more elevated sheaf, to inspect the rest. C.—*Godiss*, is rendered by Prot. “tomb,” (margin) “heap.” But (C. 5:26) where only the word occurs again, we find “a shock of corn,” and this comparison seems very suitable here. The damned shall *watch*, alas, when it will be to no purpose, among the heap of fellow-sufferers, who would not think while they had time to repent. After millions of night spent thus without sleep or ease, we may imagine we hear their mournful lamentations from the depth of the abyss. Always misery! and never any hope of ease! H.—“Eternity,” says Bridayne, (ser. in Maury’s Eloq.) “is a pendulum, the vibration of which sounds continually, Always! Never! In the mean while, a reprobate cries out: What o’clock is it? And the same voice answers, Eternity!” Thus at last the wicked shal awake from the sleep in which they have spent their days; (H.) and their watching, restless, and immortal souls (S. Thom.) will bitterly lament their past folly. What profit will they derive from the honours paid to their corpse by surviving friends, (H.) even though they be embalmed, and seem to live in marble statues? Pineda.

Ver. 33. *Acceptable to the gravel of Cocytus.* The Hebrew word, which S. Jerom has here rendered by the name *Cocytus*, (which the poets represent as a river in hell) signifies a *valley* or a *torrent*: and in this place, is taken for the low region of death, and hell: which willingly,

as it were, receives the wicked at their death: who are ushered in by innumerable others that have gone before them; and are followed by multitudes above number. Ch.—Isaias (14:9) and Ezechiel (32:21) describe the splendid reception in hell of the kings of Babylon and of Egypt, nearly in the same manner as Job does that of any sinner who has lived in prosperity. C. 38:17. He gives life to the whole creation, in the true spirit of poetry. C.—The rich man is represented as tenderly embraced by his mother earth; (C. 1:21. H.) the very stones and turf press lightly upon him; as the ancients prayed, *Sit tibi terra levis*. Heb. “the stones or clods of the torrent (C.) shall be sweet to him, and he,” &c. H.—S. Jerom has chosen to mention a particular river, instead of the general term *nel*, “a torrent or vale,” to intimate that Job is speaking of the state after death.—*Cocytus* is a branch of the Styx, a river of Arcadia, of a noxious quality, which the poets have place in hell. Pineda.—Sept. “The pebbles of the torrent became sweet to him, and in his train every man shall come, and unnumbered men before him.” Alex. MS. has “men of number;” the two first letters of ἀναριθμητοι being omitted. H.—The Church reads in her office for S. Stephen, *Lapides torrentis illi dulces fuerunt: ipsum sequuntur omnes animæ justæ*. Many explain this passage of Job as a menace. The wicked have carried their insolence so far as to (C.) give orders to (H.) be buried with the utmost pomp: but in the other world, they shall be thrown ignominiously among the other dead. S. Greg. &c. C.—They were little moved with the thought of death, as it was common to all. But what will they think of eternal misery? H.

Ver. 34. Vain. These arguments shew that your assertions are destitute of proof, and afford me no comfort. C.

JOB 22

Ver. 2. Knowledge. How then canst thou dispute with God?

Ver. 3. Profit. God rules all with justice or with mercy: since, therefore, he punishes, it must be for some guilt, and not for his own advantage. But he might still chastise for the good of man, or to manifest his own power. Jo. 9:3. God also punishes the sinner for the wrong which he does to himself. S. Aug. Conf. iii. 8. Any one may discover the sophism of Eliphaz. If God were indifferent with regard to our virtue, who would be able to advance one step towards him? C.—Man is unprofitable indeed to God, but he may reap great advantage from piety himself; and this is what God desires, as well as his own

glory. Mat. 5:17. W.

Ver. 4. Fear. Thus malefactors are condemned, that they may no longer disturb society. But may not God afflict the just, though he have nothing to fear? C.

Ver. 5. Iniquities. He adduces no fresh arguments, but boldly taxes Job with many crimes, which a person in his station might have committed. He rashly concludes that he must have fallen into some of them at least. C.

Ver. 6. Pledge. Heb. "person." Debtors might be sold. Matt. 18:30.

Ver. 7. Water. Job's disposition was the reverse. C. 29:15. Such inhumanity would hardly be conceived possible among us. But he Idumeans were guilty of it; (Num. 20:18. Isai. 21:14) and if it had not been probable, Eliphaz would not have dared to speak thus. C.

Ver. 8. It. Heb. and Sept. intimate that Job accepted persons, and gave sentence in favour of his rich friends. H.

Ver. 9. Arms; possessions, condemning orphans unjustly.

Ver. 11. Waters, and misery, (C.) which such conduct deserved. H.

Ver. 12. Stars: and of course, that his Providence regardeth not human affairs. C.—When an infidel observed, "I think the gods are too great to want my adoration," Socrates well replied, "The greater they appear to thee, the more oughtest thou to treat them with respect and honour." Xenophon, Memor.

Ver. 14. Doth. Heb. "seeth not." Sept. "is not seen."—*Poles*, on which the whole machine seems to turn. C.—"Hipparchus intimated that there would be a time when the hinges, *or poles* of heaven, would be moved out of their places." Colum. i. 1. Heb. and Sept. (according to Origen's edition, v. 13 to 16) "he walketh about in the circuit of heaven." H.

*Immortali ævo summâ cum pace fruatur
Semota a nostris rebus, sejunctaque longè.* Lucret.

This was the error of the Egyptians, (Arist. Mun. 84.) which Eliphaz unjustly lays to the charge of Job, as heretics often impute condemned tenets to Catholics. W.

Ver. 15. Wicked. Sept. Alex. "just." But Grabe substitutes *unjust*; (H.) as otherwise, Eliphaz would argue against his own principles: unless *just* be put ironically for hypocrites. C.—Wilt thou imitate the ancient

giants, before the deluge? C.

Ver. 16. Flood. Heb. “river,” (Sept. C.) or “flood.” Prot. This does not certainly allude to the deluge, though Job could not be unacquainted with an event (H.) which appears in the writings of the most ancient pagan authors. Grot. Relig.

Ver. 18. From me. He thus insinuates that Job entertained such sentiments, though he seemed to condemn them. C. 21:16. C.—Sept. “is far from him,” God.

Ver. 19. Shall. Sept. “saw.” The Jews explain this of Noe, who saw the ruin of the giants with pity, mixed with joy, as he approved of the divine judgments. Vatab. &c.—The just can thus rejoice, only on this account; as they would not be just if they were devoid of charity. S. Greg. Ps. 57:11 and 106:42. C.

Ver. 20. Their. Heb. “our.” C.—“Whereas our substance is not cut down.” Prot. H.—But the Sept. and Chal. agree with the Vulg. which gives a better sense.—*Fire*, which consumed Sodom, &c. C.

Ver. 22. Law of Moses, (Rabbins) or rather (H.) the natural law, which teaches that God is just, and deserves to be adored. He addresses Job, as if he had acknowledged no law or restraint.

Ver. 24. Gold, to build and adorn thy habitation, v. 23. Heb. “He will give thee gold instead of dust; (or more abundant) yea, gold of the torrents of Ophir.” The Phasis is said to roll gold dust, which is of the purest kind. Gen. 2:11. C.—“Thou shalt lay upon gold as dust, and the *gold* of Ophir, as the stones of the brooks.” Prot. H.—This is an exaggeration, (3 K. 10:27. C.) and a sort of proverb, intimating that strength and plenty should succeed to infirmity. The foundations should be the hard rock, instead of earth, &c.

Ver. 25. Silver. Sept. “But he shall purify thee, as silver, which has passed the fire.” H.

Ver. 26. Face, with confidence of being in favour and accepted. C.

Ver. 27. Vows, after obtaining thy requests. M.—

Et positis aris jam vota in littore solves. Æn. iii.

Ver. 28. Decree. Thy projects shall succeed. Sept. “But he shall appoint for thee the rule of justice.” H.

Ver. 29. Glory, as the gospel declares. Mat. 23:12. The Heb. is more perplexed. “When *men* are cast down, then thou shalt say, *there is*

lifting up.” Prot. (H.) or “when thy eyes shall be cast down, they shall say to thee, Arise.” C.

Ver. 30. *Innocent.* Heb. “He shall deliver even the man who is not innocent, and that for the sake of the purity of thy hands.” Chal. Jun. &c.—God will even spare the guilty, to manifest the regard which he has for the intercession of the saints. These interpreters have taken *ai* in the same sense as *ain*, which is the case, 1 K. 4:21. C.—Others explain, “He shall deliver the island of the innocent, and it is delivered by the pureness of thine hands.” Prot. This also would shew the merit and protection of the saints, as a whole island may owe its safety to one of God’s servants. In effect, the would stands by the prayers of the saints. H.—All that has been said from v. 21 tends to shew that God favours his friends; and, consequently, that he would never have punish Job, if he had not been guilty. C.

JOB 23

Ver. 2. *Bitterness.* Instead of comfort, he only meets with insult from his friends. He therefore appeals to God, (W.) but with fear. C.—*Scourge*, is not in Heb. M.—But it explains the meaning of “my hand,” (H.) or the heavy chastisement (S. Greg.) which I endure. M.

Ver. 6. *Nor.* Prot. “No, but he would put *strength* in me.” He would enable me to stand my trial. H.—He would lay no falsehood to my charge.

Ver. 7. *Victory.* Before such a judge I should hope to be acquitted. Job must have been well convinced of his innocence. For woe to man, if God treat him according to the rigour of his justice! C.—Sept. “For truth and reproof are with him. But, oh! that he would bring my judgment to an end.” H.

Ver. 8. *East*, or Heb. “before ... if behind I cannot perceive him.” C.—Where, then, shall I find this just judge? v. 3. H.

Ver. 9. *Right*, southward.—*See.* The southern part of the heavens, or the antarctic stars would not be discerned in Idumea. C. 9:9. C.—Job speaks in a human manner, as he was not ignorant of God’s immensity. M.

Ver. 10. *Fire.* They had not a stone, like the Greeks, to try gold. C.

Ver. 12. *Lips*, given to Noe, (Gen. 9:5) or to Moses. This work was

written by a Jew, who dresses up the sentiments of Job in his own style. The holy man was also acquainted with the Mosaic dispensation, though he was not bound to observe the ceremonial part of it. C.—His words, may, however, be verified, though he speak only of the natural law, or of that which was preserved by tradition of the patriarchs, as both proceeded from God. H.—*Hid.* Prot. “esteemed ... more than my necessary *food*.” H.—Sept. agree with the Vulg. The ancients placed in their bosom what they greatly esteemed. The Turks still use it as a pocket. Thevenot xxii. C.

Ver. 13. *Alone.* Self-existent. Heb. “in one thing,” or resolution. He is immutable: all I could say would avail nothing. C.

Ver. 14. *With him,* to punish me afresh. Heb. “when he shall have appointed me my portion, he shall still have many such.” He may treat me as a slave, allowing me only a certain portion of meat. Prov. 30:8 and 31:15. C.

Ver. 17. *Face.* My afflictions have not yet taken away my life, as might have been expected. H.—I am less affected with my miseries, than with the dread of God’s presence, v. 15, 16. C.

JOB 24

Ver. 1. *Days,* when he will be punished. M.—They are convinced it will be sometime: while the wicked flatter themselves with impunity. W.—Job has already shewn that his complaints had not been excessive, and that they were extorted chiefly by the dread which he had of God. He now comes to prove that he had not denied Providence. For though he asserted that the wicked were sometimes at ease, he maintained that there was another world, where all would be set to rights. Without this the book would be inexplicable. C.—*Know him.* Sept. “the impious.” H.

Ver. 2. *Marks.* This was a heinous offence, (Deut. 19:14) which Numa punished with death. Halyc. i. C.—*And fed.* Sept. “and those who fed them.”

Ver. 4. *Poor,* by oppression, not allowing them to get their bread, or to walk on the same road. C.—*And have.* Heb. and Sept. “the meek ... have hidden themselves together.”

Ver. 5. *Others.* Heb. “Behold as,” (H.) which may be explained of these oppressors, or rather of the *poor*, who are forced to flee before

them to seek for food. C.—The Vulg. and Sept. seem more favourable to the former supposition. H.

Ver. 6. *Not*, is omitted by the Prot. H.—Heb. “they reap in the field food for the cattle.” C.—*His*. Heb. “the wicked man’s vineyard.” H.—They do not examine whether the person whom they plunder be just or not. C.—Sept. “they have reaped before the season the field which was not theirs. But the poor (helpless men) have laboured in the vineyards of the wicked without wages or meat.” H.

Ver. 7. *Cold*. Heb. is still ambiguous, as it may be understood either of the oppressor or of the poor. The cruelty here reprobated is contrary to the law. Ex. 22:26. C.

Ver. 8. *Stones*, for their bed, though they be so wet. H.

Ver. 9. *Robbed*. Heb. and Sept. “snatched from the breast.”—*Stript*. Sept. “knocked down.” Heb. “taken a pledge of, *or* seized the poor.” C.

Ver. 10. *Corn*, which they had gleaned for their daily sustenance. Heb. also, “the *poor*, perishing through hunger, carry the sheaf” of the rich.

Ver. 11. *Of them*. Heb. “of corn, and thirst while pressing out their olives.” C.—Prot. “they take away the sheaf *from* the hungry, (11) *which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst,” (H.) not being allowed to taste any thing, though the law of Moses would not suffer even the ox to be muzzled. Deut. 25:4. The rich look on without pity, taking their rest at noon, amid the heaps which really belong to the poor, whom they force to labour for them.

Ver. 12. *Suffer*. Heb. “and God suffers no disorder,” according to you. C.—Sym. “God inspireth not folly: but they have,” &c. v. 13. Sept. “But why does he not regard,” (H.) or punish these things? C.

Ver. 13. *Light* of reason and humanity. C.—Pineda understands that they have sought darkness, (v. 14) to do evil. But this expression would be too harsh. C.—Heretics, acting against their own conscience, are stricken with blindness, so that they see not the truth. S. Greg. xvi. 26. W.

Ver. 14. *Thief*. Oppressing the poor, (Ven. Bede) and taking away their bread. Eccli. 34:25.

Ver. 15. *Face*. Sept. insinuate “with a mask.” Prot. “disguiseth *his* face.”

Ver. 16. *Themselves*. The band of robbers had marked out their prey.

H.—Heb. “In the day time they lie concealed, and know not the light.” C.—Sept. or rather Theodotion, from whom v. 15 to 17 is taken, “They have sealed themselves up during the day.” If we should read *εαυτοις*, Heb. *lamo*, we might translate as well “they marked them out for themselves.” H.—The adulterer had made his arrangement with the faithless woman, when he should break into the house. M.

Ver. 17. Death. They are as much afraid of the light as others are of profound darkness. C.—They dread being detected. H.

Ver. 18. *He is light*, &c. That is, the adulterer, that he may not be perceived and discovered, steps as nimbly and as light as if he were walking upon the waters. Or the sense is: he is as light, that is, as swift and nimble as the running waters.—*By the way of the vineyards.* That is, by the way where he may meet with fruit and blessings. Ch.—The wicked are always inconstant. C. Isai. 57:19.—He deserves no temporal nor eternal happiness. If he were deprived of the former, he might perhaps endeavour to escape the torments of hell. H.

Ver. 19. *Let*. Heb. “Drought and heat consume the snow waters; so doth the grave *those which* have sinned.” Prot. Ch. H.—The wicked die quickly, and without a lingering illness. Piscat.—What foundation, therefore, has the hell of cold as well as of fire? says Amama. S. Jerom (in Matt. 10.) observes, “We read very plainly in the Book of Job that there is a double gehenna, both of too much heat and of too much cold;” the latter occasions the gnashing of teeth. Mat. 8. Carthus.—“In this world people pass through a medium or temperate state. But in hell, they pass from the excess of tormenting cold to that of burning fire; they will know no medium, because in this life they proceeded from one vice to another, even to the heat of lust. Albertus Magnus. H.—Therefore they are punished with torments of a contrary nature. W.—They go from the coldness of infidelity to the heat of heresy; (S. Greg.) from one calamity to another. Sa.—Sept. “For they have torn away the arm of the orphans. Then his *or* their sin has been remembered, and, like a dew-drop, he has disappeared. H.

Ver. 20. *Sweetness*. These will inherit him; (H.) for here all his pleasures will terminate. C.

Ver. 21. *Fed the barren*. That is, the harlot. Or else, *he hath fed*; that is, he hath fed upon the barren; that is, the poor and desolate. Ch.—He has not had posterity, but pleasure, in view, when he married. Rabbins.—Sept. agree with the Vulg. H.—But most explain the Heb. “He hath oppressed the barren;” which may denote those whose husband and children have been slain. C.—*No good*, but even dealt with them dishonestly. Cajetan.

Ver. 22. *Down.* Heb. “taketh along with him his guards for his defence. He riseth and is not sure of his life,” fearing lest his enemies may still overpower him. This is a description of the tyrant’s continual anxiety. C.—Prot. “And no man is sure of life,” may intimate that the wicked put all men in danger. H.—He who puts others in fear, must also be alarmed. M.

Ver. 23. *God.* Sept. “being sick, let him not expect to be healed, but he shall fall under sickness.” Heb. “Though it be given him to be in safety, whereon he resteth, yet his eyes are upon their ways,” (Prot.) or “he has given (H.) himself, *or* appointed them (guards) for his defence, and rests on them; yet his eyes,” &c. He suspects the fidelity of his servants. C.—*Pride.* Man abuseth by his free-will the time which God had allowed him to repent from former sins. Rom. 2. W.

Ver. 25. *And set.* Sept. and Prot. “and make my speech nothing worth.” H.—This conclusion come frequently. C. 9:15 and 17:15. Job defies his friends to shew the fallacy of his arguments, or that the wicked do not enjoy prosperity, though they may be inwardly miserable. C.

JOB 25

Ver. 1. *Answered.* He directs his attack against Job’s desiring to plead before God, and gives a wrong statement of his request, which he also attempts to refute, by urging the same inconclusive arguments as before. C.—Blind and obstinate disputers still repeat the same objections; (W.) as Protestants do against the Catholic doctrines, which have been so often and so ably defended. H.

Ver. 2. *Places.* Directing all the heavenly bodies with perfect harmony. C.

Ver. 3. *Soldiers.* The works of the whole creation, particularly the stars and angels. M.

Ver. 4. *Clean.* Job had used a similar expression, as well as Eliphaz. C. 4:17 and 14:4 and 15:15. The holy man did not assert that he was free from sin, but only that God did not punish him (C.) so dreadfully (H.) on that account, and that he has just reasons for afflicting his servants, if it were only to manifest his own power and glory. C.

Ver. 5. *Sight,* compared with him. The most beautiful things in nature are nothing; and of course, the most just are all imperfection, when

left to themselves. C.

JOB 26

Ver. 4. *Life.* Sept. also seem to understand this of God. C.—Job does not blame his friends for undertaking to approve the ways of Providence, but for condemning himself (S. Chrys.) rashly, (H.) and, with an air of haughtiness, endeavouring to restrain him from pleading his cause before the divine tribunal. M.—Heb. “Whose spirit came from thee?” Prot. (H.) Did I receive my life, or do I seek advice from thee? C.—God stood in no need of Baldad’s wisdom (W.) no more than Job. H.

Ver. 5. *With them.* The less and greater fishes, (M.) or rather the giants and others who were buried in the waters of the deluge, and are confined in the dungeons of hell. The poets speak in the same manner.

*“Hic genus antiquum terræ, Titania pubes,
Fulmine dejecti fundo voluntur in imo.
Aliis sub gurgite vasto,
Infectum eluitur scelus aut exuritur igni.”* Æn. vi.

—Homer (Iliad viii.) and Hesiod (Theog.) place the giants at the extremity of the earth, in the utmost darkness. See also Prov. 9:18. Isai. 14:9. C.

Ver. 6. *Hell.* The grave.—*Destruction.* Heb. *abaddon*. H.—S. John (Apoc. 9:11) styles the bottomless abyss; (C.) or its angel, (H.) Abaddon, or Apollyon. It may here be called destruction, (C.) as all its victims are lost for ever to every thing that is good. The obscurity of the grave, and even that of hell, can hide nothing from God.

Ver. 7. *North pole,* which alone was visible in Idumea, and continued unmoved, while all the stars performed their revolutions. C.—*Nothing. Terra, pilæ similis, nullo fulmine nixa.* Ovid, Fast. vi. C.—All tends to the centre, (M.) by the laws of attraction. Newton, &c. H.

Ver. 8. *Clouds,* as in a vessel or garment. Prov. 30:4.

Ver. 9. *Over it.* The firmament, with all its beauty, is but like a cloud, to conceal from our feeble eyes the splendor of God’s throne.

Ver. 10. *End.* Till the end of the world, the ocean will respect these limits. H.—The ancients looked upon it as a continual miracle that the

world was not deluged, as the waters are higher than the earth. Jer. 5:22. Amos 5:8. S. Bas. and S. Amb. Hexem. Cicero, Nat. ii.—Philosophers have explained this phenomenon. But it is still certain that the power and wisdom of God preserve the equilibrium, without which all would return to the ancient chaos. C.

Ver. 11. Heaven. The mountains are so styled by Pindar; and the poets represent them supporting the heavens. *Totum ferre potest humeris minitantis orbem*. Petron.—Yet others understand that power which keeps all things together, (C.) or the angels, to whose rule the ancients attributed the celestial bodies. S. Greg. Ven. Bede, &c.

Ver. 12. Together, at the beginning. Gen. 1:9. Heb. “By his strength he has divided the sea; and by his wisdom he has pierced the proud, or Egypt.” Rahab, (H.) or Rachab, is often put for Egypt; (Ps. 88:11) and all would naturally have concluded that the fall of Pharaoh was pointed at, if it had not been supposed that Job lived before that event. That is, however, dubious. Isaias (51:9) uses the same terms in describing the fall of this tyrant. C.—Yet the Sept. translate, “the whale,” (H.) or some sea monster, which God holds in subjection, (Pineda) like the weakest creature. H.—The foaming billows (M.) are likewise subject to his control. H.

Ver. 13. Heavens, with stars, &c. Ps. 32:6. Wisd. 1:7. God also sends winds to disperse the clouds, that the heavens may appear. C.—*Artful*, (*obstetricante*) “being the midwife.” The least things are ruled by Providence. W.—*Serpent*; a constellation, lightning, the devil, or rather the leviathan. Isai. 27:1. Drusius. C.—Sept. “by his decree, he killed the apostate dragon.” H.—But there is no need of having recourse to allegory. C.

Ver. 14. Drop. This comparison is often applied to speech. Deut. 32:2. Isai. 55:10. If the little that we know of God’s works give us such an exalted idea of his greatness, what should we think if we could fully comprehend his mysteries? C.

JOB 27

Ver. 1. Parable: speaking in a figurative poetic style, Num. 23:7. Job grants that God generally punishes the wicked, but he maintains that he also chastises the just; and hence admonishes all to revere his judgments and wisdom, and to decline from evil; which truths must always subsist, whatever may be the conduct of Providence. C.—

Parables do not always imply similies, but sometimes pithy, and profound sentences, spoken by the wisest men.

Ver. 2. Judgment. Chal. “my rule of judging.” Sept. “Live the Lord, who hath judged me thus.” Sym. “hath despised my judgment.” The expression seems very harsh, and may be one of those which God blames. C. 40:3. E. C.—Yet we shall examine that point later. C. 42. H.—He may only mean that he is so well convinced of his innocence, that he calls God to witness it, (C.) and adores his ways, (H.) in not permitting him to appear before his tribunal, (C.) to justify himself; (M.) so the he is abandoned to the rash judgments of others. C. 34:5. Isaias (40:27) and Sophonias (3:15) speak in similar terms. C.—God deferred passing sentence, for Job’s greater trial. W.

Ver. 3. Nostrils: while I live. H.—Gen. 2:7. Ezec. 37:14. C.

Ver. 5. Till. Never will I abandon this path, (H.) nor will I yield to your reasons, (C.) or cease to defend myself. M.—It would have been contrary to justice and charity, (H.) as well as to truth, to confess a false crime. W.

Ver. 7. Enemy, or opponent. Heb. “my enemy shall be,” &c. H.—In effect, those who maintained the contrary to what Job taught, favoured the cause of impiety, as they represented God never punishing his servants, &c. (C.) which is contrary to experience; (H.) though it was not so evident at that time. Houbigant.—Job is so far from thinking riches a proof of sanctity, that he rather would wish his enemy to have them, (M.) as they are too frequently an incentive to sin. H.

Ver. 8. Soul, in death: *What will it profit?* &c. Mat. 16:26. All this proves demonstratively another world. C.

Ver. 9. Him. Like Antiochus, the wicked pray only through fear of punishment, and their request is therefore rejected. 2 Mac. 9:13. M.

Ver. 11. Hand, or grace of God.—*Hath*, how he acts, and with what design. C.—*Quid disponat Deus.* S. Aug.

Ver. 13. Portion. This you have repeatedly asserted; and (H.) I acknowledge it is generally, but not always, the case. C.

Ver. 14. Bread. Sept. “if they grow up to manhood, they shall beg.” Ps. 36:25. H.

Ver. 15. In death; without honour. Sanctius.—*Weep* for him. Sept. “his widows no one shall lament, *or* pity.” H. Ps. 77:63. M.

Ver. 18. *Moth.* Heb. “as the polar star.” Jun.—But the Chal. &c. translate with the Vulg. which agrees better with the latter part of the verse. The moth devours another’s property, like the wicked man, who lodges commodiously, though not at his own expense.—*Keeper* of a field, or of a vineyard. C.—Sept. “His house has slept away like a moth, and what he has kept (*or* his riches) like a spider.” H.—The moth demolishes its own house, and is then disturbed, (M.) or thrown with the rotten wood into the fire.

Ver. 19. *Nothing.* His riches are all left behind! The men of riches have slept their sleep, and have found nothing in their hands. They awake as from a dream, (C. 20:8. H.) and then they form a true estimate of things. M.—God chiefly punishes the wicked in death. Ps. 75. W.

Ver. 20. *Night.* Darkness often denotes disgrace and misery.

Ver. 22. *And he* (God) *shall*, or Sept. *the wind*, (C.) “shall fall upon him.” H.—*Flee*. Yet he will not escape, (M.) though he flee with all expedition. H.

Ver. 23. *Place.* God having waited patiently a long time, at last displays the effects of his indignation, with a sort of contempt. Prov. 1:26. Ezech. 5:13. C. Ps. 2:4. M. Pineda.—Every passenger who shall witness his fall, and his now abandoned *place*, shall also testify his approbation. H.

JOB 28

Ver. 1. *Silver.* Heb. “Surely there is a vein, *or* mine, for silver.” H.—The sagacity of man has discovered all these things. Wonderful also is the instinct of animals, v. 7. Yet wisdom comes from God alone; and those act rashly, who pretend to dive into his counsels in punishing his creatures and ruling the world. C.

Ver. 2. *Stone.* Prot. “and brass *is* molten *out* of the stone.” H.—“When brass comes out of the mine it resembles stone, and being mixed with earth is refined in the fire.” Pliny xxxvi. 27. M.—All this process would require much ingenuity and time. Tubalcain was a great artist before the deluge; (Gen. 4:22) but we cannot tell who were the inventors of these things, though (C.) the Greeks have specified the names of some who introduced these metals into their respective countries. Pliny vii. 56. H.

Ver. 3. *He* (God) *hath*, &c. H.—*Darkness*, before which these

inventions could not be made; (M.) or, man has been able to measure the hours of day and night by the shadow of the sun, and by other means. He always strives to perfect his works, and examines with care the mines which lay concealed in the most profound obscurity. C.—Precious stones and metals lie the deepest. M.—From the consideration of these beautiful works, men ought to raise their minds to the Creator, and wisely rest in him alone. W.

Ver. 4. *At.* Nations are separated by waters from each other. C.—Some, like the Chinese, keep all strangers at a distance. H.—But the industry of man breaketh through all barriers. Heb. “a river separates a foreign nation forgotten by travellers; but these *waters* cannot stop man: they flow away.” C.—“The flood breaketh out from the inhabitants, *even the waters*; forgotten of the foot, they are dried up; they are gone away from men.” Prot. “Sand cuts off a torrent: but those who forget the way of justice, have become infirm, and have been instable among mortals.” Sept. H.—Travellers are sometimes parted by a swelling torrent; (Sa) and waters, bursting forth suddenly, change the roads of man. W.

Ver. 5. *In its*, &c. Heb. and Sept. “and under it is turned up as it were fire,” which lies in it. H.—*Fire*, like Sodom; to which event Job alludes, C. 22:20. C.—The furnaces to melt various metals have taken the place of corn, and occupy the land. M.—Men have extracted bitumen, &c. even from the lake of Sodom. Pliny vii. 15.—Nothing escapes them. C.

Ver. 6. *Sapphires.* The best are found in Media, in the country of the Taphyri, (Ptol.) or Raspires. Herod. iii. 94.—*Gold.* This precious metal, like all others, is found in the bowels of the earth, (H.) and in the bed of rivers, in Ophir, Peru, &c. C.

Ver. 7. *Path* of these metals, (M.) or a path in general. H.—They fly, as beasts roam about, without keeping the high road; yet never miss their way, or fail to return to their own place, though they may have crossed the sea or woods, and been absent many months. This instinct is one of the wonders of nature. C.

Ver. 8. *Merchants*, who go the shortest road. H.—Heb. “of lions,” which find their deans without asking for the path. C.

Ver. 9. *Roots*, in quest of precious metals. M.—“*Imus in viscera terræ et in sede Marium opes quærimus.*” Pliny xxxiii. pæf.

Effodiuntur opes, irritamenta malorum. Ovid, Met. i.

Ver. 10. *Rivers.* Or, the waters lodged in the mines. M.—He hath even

cut canals through the hardest rocks, (H.) and sunk wells. C.

Ver. 11. *Searched*, by diving; (C.) or, Heb. “he bindeth the rivers from flowing;” diverting their course by dams, &c. This is another proof of the power of man. C.—*Labor omnia vincit*. Hor.

Ver. 12. *Understanding*, of supernatural things, which teaches us to love God, and to comprehend his counsels. This is very different from the human sagacity of which he has been speaking; and this is the gift of God alone. C.

Ver. 13. *Price*. It has none, like other precious things. Bar. 3:15.—*In delights* is not expressed in Heb. or Sept. C.—But to live in misery is hardly to be accounted living, (H.) and the addition restrains the proposition, as some men possess this treasure, though not those who take no pains (C.) to mortify corrupt nature. H.—Chal. “it is not found in the land of the proud, whose life is spent in sin.” C.—True wisdom is found, not in natural, but in supernatural, things. W.

Ver. 15. *Finest, obrizum*, which has the colour of fire. Pliny xxiii. 3. The old Vulg. and Sept. read “locked-up gold,” *aurum conclusum*, (C.) and the Heb. *Segor*, (H.) “that which is shut up,” like things of value: gold is sometimes specified, 3 K. 6:20.

Ver. 16. *Dyed*, &c. Heb. *cethem ophir*, (H.) “the shut up” (gold, though the Vulg. Sept. &c. vary in the interpretation) “of Ophir.” This country was famous for its gold. C.—Its situation is not clearly ascertained. S. Jerom seems to have placed it in India, which Josephus, “in the golden country,” now Malacca.—*Stone*. Prot. onyx. Heb. *shoham* (H.) means, probably, the emerald. Gen. 2:12. C.—But these names are very indeterminate. Theodotion, from whom grater part of this chapter is inserted in the Sept. has “the gold of Ophir, and the precious onyx and sapphire.” H.

Ver. 17. *Gold*. This is the third time it has been mentioned, according to its different degrees of excellence. Hence it is called by the most common name, (C.) *zahab*. H.—*Crystal* was formerly more “transparent” than we have it at present. C.—*Zecucith* (H.) denotes something of this kind. C.

Ver. 18. *Things*. Heb. *Ramoth* and *Gabish* (H.) are terms much controverted. The first may denote the unicorns, (Deut. 33:17) and the latter the thunderbolt, or ceraunia, which were in high request. Pliny xxxvii. 9. Ezechiel (13:11 and 27:16) mentions the former as carried by merchants to Tyre. These stones, which fell from the sky, were used by the Parthian magi, &c. for secret purposes. They have given

rise to many fabulous accounts. Those which are to be seen, are by no means beautiful. C.—Yet if the people esteemed them, Job might well include them among other things of most value. Prot. “No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies.” H.—The latter part of the verse would be rather, “the fishing for wisdom would be more difficult than that for pearls;” (C.) or, “the extraction of wisdom is above the drawing for of *peninim*.” H.—The pinna is a kind of fish which is fastened to the bottom of the sea, by roots, of which the byssus was made. 1 Par. 15:27. Pearls were commonly found in the Persian Gulf, near Idumea. The art of diving for them, and extracting them from the fish, was very difficult, but nothing in comparison with the labour requisite to discover wisdom. The ancients describe some pearls of a reddish gold colour. Athen. iii. 13. Jer. Lam. 4:7.—*Adam*, which is interpreted *red*, in Jeremias, means also any thing very shining; in which sense the word *purpureus* is used. Hor. vi. Ode 1. Bochart, Anim. p. 2, b. v. vi. (C.) and t. iii. 681. 91. The opinion of this author seems preferable to that of Hutchinson and Cooke, who would translate *peninim* (H.) by “loadstones or magnets,” which the former says are like “reddish clay,” though they are really of a dusky iron grey, sometimes tinged with brown or red. This complexion would not be very beautiful. Yet the Nazarites are compared to *peninim*, (Lam. 4) and to snow, (Parkhurst) as they were of a most fair red and white, like pearls. H.—Though the ancients seem to have been acquainted with the loadstone or magnetic needle, particularly the Phenicians (Odys. viii. 556.) and Chinese, for many ages, yet it was never so common as to form a popular comparison. Aquila renders the word in question, περιβλεπτα, “conspicuous things;” and pearls were certainly highly valued by the Jews, &c. Parkhurst, in *pone*.—Theodotion, in the Sept. “draw forth wisdom before the inmost things.”—Both these versions agree with the Vulg. as the most precious goods are kept out of sight. H.—Yet the deepest mines of gold do not require so much diligence and sagacity for us to discover and possess them, as wisdom does; but, in return, it will abundantly recompense the man who finds such a treasure. Eccli. 6:19 and 24. Pineda.

Ver. 19. *Ethiopia*, on the east of the Red Sea. Pliny (vi. 29.) mentions the isle of *Chuthis*, which was also famous for the topaz.—*Dying*. Heb. *cethem*, (H.) which we have observed relates to gold, v. 16.

Ver. 22. *Destruction*. Heb. *abaddon*, which is before (C. 26:6) used to signify the bottomless abyss. There, too late! the dead become acquainted with the value and nature of wisdom. H.—But their knowledge is imperfect, and of no use to us. C.

Ver. 25. Measure. He regulates the winds, and know the drops of water, (H.) which to man is impossible. Prov. 16:2.

Ver. 26. Storms; or Heb. “for the lightning, which attends thunder.” C.

Ver. 27. It. All the works of God proclaim his wisdom. H.—He never made an acquisition of it, but possessed it from all eternity. Prov. 8:23.

Ver. 28. Understanding. This is the duty of man, and a thing of the utmost importance. This teaches us to adore God’s judgments (C.) in silence. H.—It is the most important instruction of the whole book. Pineda.—Man must consider God’s works to fear Him; and by avoiding evil, and doing good, (W.) to shew true wisdom. H.

JOB 29

Ver. 2. Me. Job perceiving that his friends made no reply, (C.) and yet did not appear satisfied, (H.) explains how he had behaved in prosperity, in answer to the insinuations of Eliphaz; (C. 22:5) and what miseries he now experienced; though he maintains these were not inflicted on account of his sins. He continues this discourse in the two next chapters. C.—He wishes to be restored to his former state, for his own vindication, (H.) and that he might exercise the works of mercy. Ven. Bede.

Ver. 4. Youth. Heb. also “autumn or winter,” which are seasons of repose, when people enjoy the fruits of their labours.—*Tabernacle*, and all consulted me as an oracle. C.—Sept. “when God made the visit of my house,” (H.) and filled it with blessings, like that of Obededom, 2 K. 6:12.

Ver. 6. Butter. Many understand “cream.” But butter was used to anoint the body, as well as oil. *Non omittendum in eo (butyro) olei vim esse, & Barbaros omnes infantesque nostros ita ungi.* Pliny ix. 41.—Oil. These hyperbolical expressions denote the utmost fertility. Gen. 49:11. C.—Sept. have “milk.” On all sides, Job could behold his rich pastures and cattle, (H.) so that he might have washed his feet in butter and milk. The rocks also were covered with olive trees; (M.) or the stone used for a press made the oil gush forth. Cajet. Sa.

Ver. 7. To the gate. Sept. “early.”—*Chair*, or throne, where Job sat in judgment. H.—It appears evident that he was the prince in his city. Idumea had at first several petty kings at the same time. Gen. 36:15.

C.—But Job had several princes (ver. 9. H.) under him. Pineda.

Ver. 11. *Gave*. Sept. “winked,” through approbation. C.

Ver. 16. *Diligently*, not passing sentence at random. I also endeavoured to do justice to those who durst not make any complaint. The prince ought to have an eye to all things. C.

Ver. 17. *Prey*, which he had extorted from the poor. M.

Ver. 18. *Nest*, in security, and among my children. C.—*Palm-tree*. Sept. “But I said, my youth shall grow old like the shoot of the palm-tree: I shall live a long time.” This is clearly the meaning of this version, (H.) as appears from the word στελεχος, “a shoot (C.) or trunk.” M.—Yet as φοινιξ, signifies also “a Phœnician, and the phœnix,” some have explained this passage of the latter, which seems agreeable to the mention of a nest. Many fabulous accounts have been given of this bird, of which only one is supposed to exist at a time, rising from its parent’s ashes; which, if true, (C.) would have been very (H.) beautifully applicable to a future resurrection. S. Clem. ep. 1 Cor. S. Amb. de fide Res. ii. 59, &c. See Solin, xlii. Tacit. Ann. vi. This uncertain bird may have been confounded with the bird of Paradise. Palm-trees live a long time, and multiply shoots all round them surprisingly. Pliny xiii. 4. and xvi. 44.—Yet the Scripture never elsewhere uses the term *eul* for this tree. The moderns generally translate, “I shall multiply my days like the sand,” which is a very common expression. C. Diss.—The following verse seems, however, favourable to the sense of the Sept. and Vulg. though the heavy nature of sand, which “remains” in its place, might serve to express the confidence which Job had of continuing for a long time in the midst of prosperity. H.

Ver. 19. *Harvest*. Prot. “branch.” Ps. 1:3. Isai. 18:4. H.

Ver. 20. *Bow*, strength. I thought my glory would never end. M.

Ver. 23. *Shower*, in autumn, at which season only, and in spring, it rained in those countries. C. Deut. 11:14. M.—It would, of course, be very acceptable after the drought of summer. Prov. 16:15.

Ver. 24. *Earth*, with neglect. C.—My attendants could scarcely believe their own eyes, through joy, (H.) when I assumed a more familiar air with them. C.—They still revered my authority. M.

Ver. 25. *With*. Heb. “in his army, like one comforting people in mourning.” H.—Job was not merely *as*, or like *a king*, but also one in effect; exercising the power, (v. 7) and wearing the royal robes, v. 14.

JOB 30

Ver. 1. *Flock*, to watch over them. Sanchez. C.—I had so little confidence in them, (H.) or they were so very mean. C.—They were not as well fed as my dogs. Nicetas.—Job does not speak this out of contempt, as he was affable to all. But this proverbial expression denotes how vile these people were. M.—Even the most contemptible, and such as were not fit to have the care of dogs, derided him. W.

Ver. 2. *And they.* Heb. “Their old age is perished.” They were good for nothing all their lives. C.

Ver. 3. *Who.* Heb. “solitary in,” &c. Yet these vagabond (H.) people now insult over me. C.

Ver. 4. *Grass.* “There (in Crete, where no noxious animal, no serpent lives) the herb *alimos*, being chewed, expels hunger for the day;” *admorsa diurnam famem prohibet.* Solin. 17.—The Heb. *malliuch*, is rendered halima, by the Sept. (H.) and Bochart would translate, “who gather the halima from the bush.” C.—Prot. “who cut up mallows by the bushes, and juniper roots for their meat.” H.—Yet all agree that the latter is not proper for food. C.—*Rethamim* may (H.) designate any “shrubs or wild herbs,” as the Sept. and Symmachus have explained it. C.—Perhaps the very poor people might use the juniper or broom roots for food, (M.) or to burn in order to prepare their victuals. H.—The Arabs and Spaniards still use the word *retama* for “the birch-tree.” Parkhurst.

Ver. 5. *Who.* Sept. “through excessive hunger. Robbers rushed upon me.” Prot. “They were driven forth from among *men*; (the cried after them as after a thief.)” H.

Ver. 6. *Gravel* of the torrents. M.—Heb. “in the rocks,” living like the Troglodites. H.

Ver. 7. *Pleased.* Heb. “brayed.” C.—*Briars.* Prot. “nettles.” They were driven from the society of men and forced to abscond. H.

Ver. 8. *And not.* Heb. “viler than the earth.” Prot.

Ver. 9. *Bye-word.* “Proverb.” H.—They speak of me with contempt. C. 17:6.

Ver. 10. Face. This most people explain literally; while some, (C.) as Job was herein a figure of Christ, (M. Matt. 26. W.) think that the expression denotes the utmost contempt; (S. Greg. &c.) or that the people spit upon the ground (C.) for fear of contracting any infection; (H.) and because lepers were held in the utmost abhorrence. C.

Ver. 11. For he. Prot. "Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me," (H.) being no longer under any restraint. Sometimes it was customary to put bits into the mouth of a person who was led to execution. Isai. 37:29. C.—The Heb. plural, *have put*, insinuates the plurality of persons in God, (W.) though it may be as well referred to the enemies of Job.

Ver. 12. Forthwith. Heb. *pirchach* seems to be translated (H.) by three terms, *rising*, *calamities*, and *forthwith*, as it denotes "a bud" which suddenly appears. C.—Sept. Βλαστον, "On the right hand of the bud they rose up." H.—Heb. "Youth stood up on the right," to accuse me; (Ps. 108:6) or, "Scarcely had I begun to flourish, when they rose up," &c. The days of prosperity soon vanished, (C.) and young men were ready to insult the distressed, and, as it were, to trip them up. M.—Sept. "they stretched out their feet and trampled upon me, that they might destroy *me*." H.—They seem to have read (C.) *regliem*, "their feet," though the two last letters are now omitted in Heb. H.

Ver. 13. Help them, or me. C. Sept. "they took off my garment." H.—Job seemed to be besieged, and could not escape. C.

Ver. 14. Down, (*devoluti sunt.*) They have proceeded to aggravate my misfortunes. H.—"They came *upon me* as a wide breaking in of *waters*: in the desolation they rolled themselves *upon me*. Prot.

Ver. 15. Nothing. Heb. "terror." H.—*Desire*. Heb. "princess," reason. C.—Prot. "soul." Sept. "my hope has flown away like wind." H.

Ver. 16. Fadeth. Heb. "is poured out," (H.) ready to take its flight. Ps. 41:5.

Ver. 17. They that. Heb. "my sinews take no rest." Sept. "are dissolved." H.—The worms prey upon me, and I am like one in a raging fever. C.

Ver. 18. Coat. The worms are so numerous, (M.) or my enemies pour upon me. C.—Sept. "with great power He (God; Prot. my *disease*) has seized me by the garment." Theodotion adds, "He has taken hold of me like the collar of my tunic;" (H.) which corresponds with our shirt, and had an opening at the top. C.

Ver. 19. *I am.* Heb. "He hat cast me into the mire;" (Prot.) or, "He regards me as dirt; my portion is on the earth and dust." H.—All look upon me with horror and contempt. C.

Ver. 20. *Not* is supplied by Prot. in the second part of the verse from the first; (H.) as this construction is not unusual in the Heb. Sept. "they have stood up, and have considered me," (C.) to procure my entire ruin. H.

Ver. 22. *Dashed me* in pieces, as if I had been raised so high for that purpose. Heb. "thou hast dissolved my substance," wisdom, &c. The signification of *tushiova* (H.) is very indeterminate. C. 5:12. C.—"Thou hast cast me far away from salvation." Sept. and Theodot. H.

Ver. 23. *Liveth.* Death is a relief to a just man in tribulation. W.

Ver. 24. *Consumption.* Thou dealest mercifully with other people: but all the effects of thy anger fall upon me, even here. Sept. "O that I might lay hands on myself, or desire another to do this for me!" Heb. has nothing similar; but is very obscure: "He will not, however, stretch forth *his* had to the grave; and when they are wounded, they are healed." C.—Prot. "grave, though they cry in his destruction." H.—The grave is more desirable than such a life. There the dead are freed from the miseries of this world. C.

Ver. 28. *Mourning.* Heb. "blackened without the sun." H.—Bile has disfigured my countenance, through excessive sorrow, v. 30. The dark olive complexions of the Jews and Arabs would be more susceptible of these effects. C.—*Indignation.* I have not given way to passion, though I allowed full scope to my groans. Sept. H.

Ver. 29. *Brother of dragons*, &c. Imitating these creatures in their lamentable noise. Ch.—I was like those beasts which retire in order to lament. W.—The dragons his dreadfully, when crushed by the elephant; (S. Jer.) and the young ostriches, being abandoned, make great lamentations. M. Delrio, t. ii. adag. 18.—This comparison occurs, Mic. 1:8. Natural history does not, however, represent these animals as very plaintive. The former term may denote sea monsters, or crocodiles; *thannim*: (Sept. syrens) and "the daughters of the *yahana*," signify "swans," (Isai. 13:21) though commonly rendered ostriches, as they are by the Sept. &c. C.—Prot. have, "owls." But we may adhere to the Vulg. H.

Ver. 31. *Weep.* I have exchanged my sons of joy for mourning. M.

Ver. 1. *I made.* Job is compelled to proclaim his own praises, for his vindication, as S. Paul was, being at the same time convinced that he had only done his duty. Luk. 17:10. This is the third part of his discourse. Having given a picture of his prosperous and of his miserable condition, he observes that the latter was not inflicted in consequence of any misconduct, since he had always been attentive to avoid (C.) the most remote danger of offending God, or his neighbour. H.—*That I.* Heb. “for why should I think upon a virgin?” H.—Why should I expose myself, (C.) by indiscreet looks, (H.) since the passage from the eye to the heart is so easy. Eccles. 2:10. M.—In the warfare between the flesh and the spirit, Job deemed this precaution necessary, (W.) and was thus preserved from carnal thoughts. S. Greg. xx. 2.

Ver. 2. *High,* if I should give way to such unchaste thoughts. M.

Ver. 3. *Aversion of God.* Hebrew “strange *punishment.*” Prot. Incontinence is a source of much mischief, and of the most dreadful punishments, as the deluge and fate of Sodom evince. H.

Ver. 5. *Vanity,* or hypocrisy, (C.) so as to overreach others. M.

Ver. 6. *Simplicity,* and “uprightness.” *Tummathi.* H.

Ver. 7. *Eyes.* Sixtus V. read, “If my eye hath followed my heart.” C.—Job kept the utmost restraint both upon his eyes and heart, that no evil impressions from exterior objects might cause his ruin. Num. 15:39. H.—*Hands,* from presents, (C.) or injustice, particularly that of impurity. H.

Ver. 9. *Door,* to seduce his wife. C. M.

Ver. 10. *Let.* Heb. “Let my wife grind for another, and let others bend over her,” urging her to work like the meanest slave. C.—Sept. “Let my wife please (Grabe substitutes λ of ρ, and reads αλεσαι, *grind for*) another, and my little children be brought low.” H.—Yet the sense of the Vulg. is most followed. Eccli. 47:21. Lam. 5:13. Ausonius (epig. 5) says, *molitur per utramque cavernam.* C.

Ver. 11. *This adultery,* to which I might have given way, and that of others with my wife, (H.) which would have been a requital, of which I could not indeed have complained, (M.) but which is nevertheless a most heinous offence. H.—*Iniquity.* Heb. “a crime of judgment,” or capital. Gen. 38:24. C.—The canons of the Church (H.) have ranked

adultery with murder and idolatry, which shews the horror in which it is held. C.

Ver. 12. *Spring*; the children. Eccli. 23:35. Wisd. 4:3. C.—Prot. “all mine increase.” H.—Adulteresses were formerly consigned to the flames. The injured husband would resent the offence, and even dislike her former children. Love is also like a fire, and those who entertain it, may soon consume all their substance (M.) in feasting and presents. Above all, the fire of God’s indignation in hell will still pursue the libidinous.

Ver. 13. *Me*, in private; as slaves had no redress in the common courts of judicature. We cannot but admire Job’s humility, and noble sentiments of God, (C.) whose majesty will eclipse all human grandeur, and place the master and the servant on the same level. S. Greg. S. Aug. de Civ. Dei. x. 25. Eph. 6:9. Col. 4:1.

Ver. 16. *Wait*, and not give sentence in due time, (H.) but frustrated her expectation. M.

Ver. 17. *Alone*. This was objected to S. Chrysostom. C.—But his conduct proceeded not from pride or avarice. H.—The ancient patriarchs delighted much in the exercise of hospitality; and Tobias (4:17) exhorts his son to invite the poor. *Cœna*, or “supper,” received its name from many eating “together,” while people dined alone. Plut. Sym. viii. prob. 6.

Ver. 18. *Womb*. I was of a compassionate disposition, with which I always corresponded. S. Greg.—Heb. “from my youth, pity (*ceab*, which Prot. translate “as *with* a father.” H.) grew up with me; and from my birth I have preserved it!” C.—Prot. “From my youth he was brought up with me, as *with* a father, and I have guided her (the widow, margin) from my mother’s womb.” Sept. “I fed *him* as a father, Theodotion adds, and was *his* leader from,” &c. It was my earliest delight to assist the afflicted orphan and widow. H.

Ver. 20. *Blessed me* for clothing. M.

Ver. 21. *Gate*, in judgment, (C.) where I was the supreme judge, (H.) and none could resist me.

Ver. 22. *With*. Heb. “from its bone,” at the elbow. Sept. C.

Ver. 23. *Bear*. I knew that he would resent the injury, though I might, for a time, oppress the weak.

Ver. 24. Fine *obrizo*. Heb. *cethem*. C. 28:15. H.

Ver. 27. Rejoiced. Heb. and Chal. "been seduced" to idolatry. M.—The worship of the sun and moon was most ancient. Ezec. 8:16.—*Mouth*, to testify respect and admiration. This custom prevailed in many nations. Lucian (dial. de sacrific.) observes that this only sacrifice of the poor was not disregarded. The Syrians still extend their hands towards the altar, and then apply them to their mouth and eyes, when the body and blood of Christ are offered in the Mass. Life of M. de Chateuil. C.—Sept. (26) "Do I not see the shining sun eclipsed, (H.) and the moon disappear, for *light* does not belong to them," but to the Creator, from whom we have every thing; (C.) so that we should not swell with pride. Theodotion adds, (27) "and if my heart was secretly deceived." Sept. continue, "if indeed, putting my hand to my mouth, I kissed, (28) this would also be imputed to me as a great transgression, because I should have acted falsely before the most high God." H.—He will admit of no rival; hence the man who admits another god, denies Him. M.—Job repels the charge which had been indirectly brought against him. W.

Ver. 29. Rejoiced. Heb. "lifted up myself." Sept. "said in my heart, well, well;" *euge*. H.—These sentiments of perfection shew that the same Spirit animated those who lived under the law of nature, as well as those who were favoured with the Mosaic or Christian dispensation. C.

Ver. 30. For. Sept. "Then let mine ear hear my curse, and may I fall a prey to the whispers of my people."

Ver. 31. Filled. If my servants have not testified sufficient affection for me, (H.) because I kept them under restraint, and obliged them to wait on my guests, (M. S. Greg.) I still would not omit that duty; (v. 32. H.) or if they gave way to the greatest excesses of rage, so as to threaten to devour me, I refrained from wishing any evil to my enemy, v. 30. C.—Others suppose that Job's domestics urged him on to revenge, and spoke as if they were ready to eat his enemies; (Cajet. T.) while some explain the expression in a contrary sense, to denote the extreme attachment of Job's servants to his person; in which manner the Church uses it, speaking of Christ's feeding us with his own body and blood. C.—Sept. "If frequently my maids said who?" &c. Heb. "said not, oh! that we had of his flesh! we cannot be satisfied." Prot. H.—Have I given my servants any reason to utter these expressions?

Ver. 33. A man. Heb. "Adam," who, to excuse himself, threw the blame upon Eve. Gen. 3:12. C.—His posterity have too frequently imitated his example. The name of Adam often designates any man. H.—It was requisite that Job should assert his sincerity, that his friends

might not suppose that he was actuated by self-love or obstinacy to defend his innocence. C.—Sept. “If falling into an involuntary fault I hid my sin, (for I feared not the crowd of people, that I should not plead before them) but if I let the needy pass my gate with his bosom empty.” Theod. xxxv. subjoins, “who would give me a hearer? but if I did not revere the hand of the Lord.” Sept. go on, “the bond which I had against any one, if I placed on my shoulder, as a crown, and read, an did not rather tear it, and give it up, taking nothing from my debtor. If,” &c. v. 38. According to this version, Job insists on his pity for the distressed, and shews that he had no reason to fear. But the Hebrew is more conformable to the Vulg.

Ver. 34. *Have not.* Heb. “that I kept silence, not going out of doors” to defend the innocent. H.—Moses commands judges to do their duty without fear. Ex. 23:2. People in such situations ought to be uninfluenced by hatred, love, &c. Cæsar says, justly, (in Sallust) “*qui de rebus dubiis consultant, ab odio, amicitia, ira atque misericordia vacuos esse decet. Haud facillè animus verum providet, ubi illa officium.*”

Ver. 35. *He himself.* Heb. “my adversary would write a book.” His very accusation would establish my cause, provided he adhered to the truth. C.—I would carry it about as a trophy. H.—A *book*. The judge wrote down the sentence. Job appeals to God, and fears not being condemned.

Ver. 36. *Crown.* This shews that something pliable was then used to write on. The people of the East still lift up to their heads such letters as they respect. Chardin Perse, p. 218. See 4 K. 9:12. C.

Ver. 37. *To a.* Heb. “as a prince would I approach to him,” and not fear my adversary. H.

Ver. 38. *Mourn,* as if I possessed the land unjustly, or had committed some crime.

Ver. 39. *Money.* Or paying for them. M.—*And have.* Prot. “or have caused the owners thereof to lose their life.”

Ver. 40. *Thorns.* Prot. “cockle.” Marg. “loathsome weeds.” H.—The precise import of the word is not known; but it means something “stinking.” C.—Sept. Batos, “a briar.” H.—*Ended.* Many Latin editions omit these words with S. Gregory, &c. The old Vulg. has & *quieverunt verba Job*, as a title. C.—Sept. place at the beginning of the next chapter, “And Job ceased to speak. His three friends also left off contending with Job; for Job was just before them.” Grabe substitutes “himself,” as they were not perhaps yet convinced. H.—Job, however,

addresses his discourse no more to them, but only to God, (C.) acknowledging some unadvised speeches; (W.) or want of information. H.

JOB 32

Ver. 1. *Himself.* They thought it useless to say any more.

Ver. 2. *Buzite*, a descendant of Buz, the son of Nachor. Gen. 22:21. C.—*Of*, &c. Sept. “of the country of Hus.”—*Ram.* Chal. “Abraham;” (M.) or rather (H.) this is put for *Aram*. Sym. “Syria.” 2 Par. 22:5. Some suppose that Eliu spring from Aram, the son of Esron, of the tribe of Juda. Others think that (C.) he was the same with Balaam. S. Jer. Ven. Bede.—He is never ranked among the friends of Job, as he perhaps did not come from a distance. His speech, or good intention, is not condemned by God; and Job seems to have acquiesced in what he said. C.—This silence of the latter might rather proceed from a just (H.) contempt, as Eliu said nothing to the purpose; many of his observations being palpably false, and others not at all controverted. Yet with his private spirit he comes forth, not much unlike Prot. and Puritans, who pretend that they will overturn the Catholic faith by arguments which have escaped the sagacity of all preceding ages! W.—God also did not let Eliu pass entirely unnoticed; but, in one line, showed his displeasure: (C. 38:2. Houbigant) as Job perhaps did likewise, by repeating the same decision. C. 42:3. H.—Eliu vainly explains why he had not spoken before. He arraigns Job for asserting his own innocence, though the holy man only maintained that he was not punished thus for his crimes, according to the laws of vindictive justice; (C. 27:2) much less did he pretend that he was juster than God, (C. 35:2) as his adversary asserts; taking thence occasion to praise the divine wisdom and power, as if Job had called them in question. C.—*God*, whose eyes behold the smallest faults. M.—Heb. “rather on, or (H.) above God.” C.—This young man, who was learned and proud, is the pattern of those hot disputants who set themselves above their elders. S. Greg. xxiii. 2. W.

Ver. 3. *Found.* Heb. “produced an answer, but had *still* condemned Job;” (H.) or, “had made Job wicked,” by giving him occasion to blaspheme, in order to defend his own righteousness. C.—Sept. “they took it for granted (or laid it down as a fact, εθεντο) that he was a wretch.” This was not true: (H.) but they had also doe their best to prove it. C.—*Job*. Almost all the Rabbins assert that the original copies

read *Jehova*, “the Lord;” (H.) and that the Masorets changed it, to avoid the apparent blasphemy; as if the three friends had rendered themselves guilty by not answering Job. But the Chal. &c. are silent on this head, and Abenezra allows that the change is very doubtful. C.

Ver. 6. *Hanging*. Heb. “I fest a reverential awe, (Sept. I was silent) and durst not shew,” &c. H.

Ver. 8. *Spirit*, which is communicated to the young, as well as to the old. M.

Ver. 9. *Aged*: πολυχρονιοι. Sept. *Rabbim*, “the Rabbins,” (H.) the “great ones,” placed in authority. These are not always the wisest, as understanding is the gift of God, and not attached to rank. C.

Ver. 11. *Disputing*. Heb. “searching out words,” or arguments. H.

Ver. 12. *None*. A notorious piece of arrogance, to esteem himself wiser than any of his own sect, or of his adversaries. W.

Ver. 13. *Man*. You seem to think this a convincing proof that Job is guilty: (Ven. Bede. H.) but it is no such thing. You would fain excuse yourselves from saying any more, for fear of causing him pain, which is already very great; and you vainly imagine that you may thus leave him to be judged by God. We must however convince Job. C.

Ver. 14. *He*; Job, or God. I do not pretend that I have had any revelation, like Eliphaz and Sophar. C. 4:12 and 11:5. Job has addressed himself to you; (C.) but I shall not answer him as you have done. M.—Those who neither believe Catholics, nor their own teachers, but rely on the private spirit, think that the answers which have been given to others, on the same points, do not regard them. S. Greg. W.

Ver. 15. *They*. Eliu speaks thus contemptuously of the three friends, as if they had been absent. In the former verse he spoke to them: now he turns to Job. Heb. “they were amazed.” H.

Ver. 18. *Me*. And forces me to speak. Jer. 5:24 and 20:9. Thus Juvenal describes a great talker. *Tunc immensa cavi spirant mendacia folles.—Conspuiturque sinus.* Sat. vi. C.

Ver. 19. *Vessels*, made of skins. Heb. *oboth*. H.

Ver. 21. *Man*. Heb. “give flattering titles unto man.” Prot. “I do not respect a mortal.” Sept. (H.) “nothing shall make me conceal the truth: I will give things their proper names.” Job seemed to him to have arrogated to himself the perfection of God, in maintaining his

own innocence. C.—He promises to stand up in defence of the Almighty, (M.) as his advocate. C.

Ver. 22. *Away.* I shall therefore speak with the utmost caution, (H.) as one who must shortly appear before the divine tribunal. M.—Heb. “For I know not how to call things by their surnames, (C.) or titles of vanity; (H.) *If I do*, may my Creator soon (C.) take me away.” Sept. “I know not how to admire the face. *If it be not so*, the worms shall consume me.” H.

JOB 33

Ver. 3. *Sentence.* Some Edit. have *scientiam*, “knowledge,” with the Heb. C.

Ver. 4. *Spirit.* We are therefore equal. M.—Thou canst not fear being overpowered with the divine majesty, in this dispute. C. 13:21. C.—*Life.* Sept. “instruction.” H.

Ver. 6. *Formed.* Job had expressed a desire to plead before a man. C. 9:32 and 13:19 and 31:35. Eliu offers himself to maintain the cause of God. C.

Ver. 7. *Wonder (miraculum.)* Heb. “terror,” (H.) in allusion to Job’s words. C. 9:34.—*Eloquence.* Heb. “hand.” C.—Sept. “the dread of me shall not cast thee down, nor my hand be heavy upon thee.” Arrogant men esteem their own observations as something *wonderful*. S. Greg. W.

Ver. 9. *In me.* Job had not said so in express terms, though he had said something to the same purpose. But he had sufficiently explained himself, and Eliu could not be ignorant that he only meant that his present sufferings were not proportioned to his guilt. C.

Ver. 10. *Complaints.* Something similar had indeed come from Job’s lips; (C. 14:17 and 20:21) not that he pretended that God sought to find him guilty without cause; but he meant that He treated him as an enemy, for some secret purpose. C.

Ver. 11. *Stocks.* C. 13:14 and 14:16. Eliu interprets the words in the worst sense, though Job had only expostulated with God on the treatment which he received, testifying a great love and confidence in him. He acknowledges some want of knowledge. C. 42:3. C.

Ver. 12. *Man*: so that he is not obliged to explain his reasons. M.

Ver. 13. *Because*. Sept. "Thou hast said, Why has not He heard every word of my pleading or judgment." Aquila and Theod. "for all his words are unanswerable." Prot. "He giveth not account of any of his matters." H.

Ver. 14. *Time*. One decision ought to suffice; and God had declared Job innocent. C. 1:8. &c. W.—His decrees are immutable; and yet thou wouldst have him to explain his conduct, as if he could be under a mistake, and correct it. He manifests his will, and it is our business to be attentive. We cannot expect that he should speak twice, though he does so frequently in his great mercy. Heb. "God speaketh once, and he regardeth not a second time." C.—Sept. "But the second time, (15) a dream," &c. H.—Eliu specifies three methods by which God declares his will; (v. 26) 1. By vision; 2. by afflictions; 3. by the voice of angels, or of preachers, v. 19, 23.

Ver. 15. *Beds*. It seems prophetic dreams were not then uncommon.

Ver. 16. *Instructeth*. Heb. "sealing," that they may not mistake such a favour for a common dream. C.

Ver. 17. *Him*. Sept. "his body from the fall [of iniquity.]" Grabe. H.

Ver. 19. *Also*. This is the second method of instruction. Eliu pretends that Job had thus been visited by God, and had not understood his meaning.

Ver. 21. *Bare*. The skin will scarcely cover them. He will appear ghastly, like a skeleton. C.—Heb. "his bones ... shall stick out." Prot. H.

Ver. 22. *Destroyers*; the worms in the grave, (H.) or to sickness, (M.) "which bring on death." Pagnin *mortiferis*.

Ver. 23. *Angel*, by secret inspirations, (S. Tho. T. &c.) or a man sent by God, to announce the truths of salvation. Mariana.—*Man's*, or "to man." C.—Heb. "a messenger with him, an interpreter, one ... to declare to man his uprightness." Prot. (H.) "If there be any merit in him, the angel comforter, chosen from a thousand accusers, is ready to declare to the son of man his rectitude." Sept. "If there be a thousand destroying angels, not one of them shall hurt him; if he consider in his heart to be converted unto the Lord. Though he (the angel) lay before man his reproof, and shew his folly, He (God) will take hold of him, that he may not die. He will renew his flesh as the plaster of a wall, and fill his bones with marrow: (25) he will make his flesh soft,

like that of an infant, and will place him in manhood among men.” H.—But this is different from the Heb. C.—The intercession of angels is very powerful. They are represented as suggesting motives, which prevail on God to shew mercy, v. 24. H.

Ver. 25. *Consumed.* Heb. “fresher than a child’s,” (H.) as was the case of Naaman. 4 K. 5:14.

Ver. 26. *And he.* It is ambiguous whether this refers to God or to man. C.—But both shall see each other with joy. The penitent will be restored to as much favour as if he had never sinned. H.

Ver. 29. *Times,* or often. God instructs man by visions, sickness, and the intercession and inspirations of angels, v. 14. C.

Ver. 30. *Living,* both soul and body, delivering them from adversity. C.

Ver. 32. *Just,* and to be so indeed. M.—How much would his vanity be mortified, when Job answered him only with silence! (H.) though he urged him to reply so often. W.

JOB 34

Ver. 3. *Taste.* The most accurate philosophers attribute this faculty to the tongue, (C.) rather than to the throat, *guttur*. Heb. “mouth or palate.” H.—But Eliu speaks agreeably to the notions of the vulgar. C.—*Intellectus saporum cæteris est in prima lingua, homini et in palato.* Pliny xi. 37.

Ver. 5. *Judgment.* C. 27:2. Job had used this expression, but only to intimate that strict justice did not take place, as he thought his faults had not deserved so severe a chastisement. He did not pretend that God was unjust, or that he was quite blameless; and he had so explicitly declared his sentiments, that Eliu could not well be ignorant of them. C.

Ver. 6. *There.* Sept. “he has been deceived;” εψευσσατο. Heb. “I will convict my judge of lying;” or (C.) Prot. “should I lie against my right?” H.—Job, in the excess of grief, had expressed himself forcibly. C. 19:6 and 23:7. But great deductions must be made from such hyperboles; and he had frequently praised the mercy and justice of God, and his just punishment of the wicked. He had indeed excepted himself from the number; and Eliu ought to have proved that he was

wrong in this respect. But he seems to have all along evaded or mistaken the point under dispute. C.—*Arrow*, which pierces me. H.—The deferring judgment was not a subversion of it, as Eliu would argue,. C. 27:2. W.

Ver. 7. *What*. This may be a continuation of Job's speech, who seemed to assert that none had ever been insulted like himself, nor borne it with greater patience; (C. 16:4) or Eliu reproaches him with talking scornfully to his friends and to God. C.

Ver. 8. *Goeth in*. Sept. insert a negation, which is not found in Heb. Chal. &c. They may be understood to speak ironically. C.—“Who committeth no sin, nor iniquity, nor has had any society with lawless people, so as to walk with wicked men.” H.

Ver. 9. *With him*, and strive to please him. Horrible blasphemy! of which Job was incapable: as if God were a cruel master, and threw us into despair. He had asserted that God punishes the wicked, and often treats his friends with the like severity, (C. 9:22 and 30:26) in this world: which is very true. C.—Sept. “Say not that man is visited. He is indeed visited by the Lord.” H.—Eliu wrests Job's words, in order that he may have something to say against him. S. Greg. xxiv. 25. W.

Ver. 13. *Earth?* If God cannot be unjust, hat he given the administration of the world to some other, who may have been deceived? This will not be asserted. Heb. “who hath visited the earth for him?” or, “who hath set him over the earth?” Is he a hired judge, who may be bribed?

Ver. 14. *To him*, and examine his conduct with rigour: there is scarcely a moment of our lives in which he would not discover a just reason for withdrawing his hand, and suffering us to die. Ps. 103:29. C.

Ver. 17. *Judgment*. How can we hope for redress from God, while he condemns his conduct? M.—How can we bring Job to a sense of his duty, since he entertains such perverse notions? Heb. “Shall he hold dominion, who hates justice?” If God be unjust, does he deserve our adoration? (C.) or, “ought not the person to be put in prison, who resists judgment?” Grot. “If thou dost not think that He who hates crimes, and destroys the impious, is eternal and just?” Sept. H.

Ver. 18. *Who*. Theod. in Sept. “wicked is he who says to the king, thou actest contrary to the law; and to the rulers, thou most impious.” H.—*Apostate*. Heb. “Belial.”

Ver. 19. *Tyrant*. This title is not always odious. It formerly was given

to all princes, and came to be used in a bad sense, on account of the misconduct of some kings of Sicily. *Tyrannus a rege distat factis, non nomine*. Sen. Clem. xii.—Heb. “the rich more than the poor.” H.—God fears not to rebuke even the greatest princes, and dost thou dare to arraign his justice? C.

Ver. 20. *They*, the wicked, whatever may be their station in life. H.—God takes off the tyrant (C.) when he least expects it, as well as the poor. H.—*Troubled*, or make an insurrection. C.—This often proves the ruin of tyrants. H.—*Hand*, by the destroying angel. C.

Ver. 22. *Death*, or the most obscure recess. H.

Ver. 23. *Man*. Heb. “He will not lay upon man (C.) more *than right* (Prot. H.) to,” &c. After once passing sentence, all is over. C.—When man has fallen into sin, he cannot with a god grace contend with God. C.

Ver. 24. *Stead*. Where are not the ancient Assyrians, Carthaginians, &c. who once made such a figure in the world? C.—Sept. “glorious and sudden, and unnumbered.” The next eight verses are taken from Theodotion. H.

Ver. 25. *Night*, calamities. At once the shall be oppressed. C.

Ver. 26. *Sight*. Lit. “in the place of the beholders,” (H.) in public. C.

Ver. 27. *All*. Prot. “Any of.” The wicked observed none of God’s commandments as they ought. *He that offends in one become guilty of all*. Jam. 2:10.

Ver. 29. *Condemn*, either God or the person whom he approves. Does not he exercise dominion over all? C.—*Men*. Lit. “all men.” Heb. “a man.” God may destroy either a part or the whole of creation. Sometimes whole nations or cities are cut off, and the deluge nearly swept away all mankind. H.

Ver. 30. *People*. A hypocrite denotes one infected with all sorts of crimes. S. Iræn. v. 24. Such a king is sometimes given to punish a wicked people. Ose. 13:11. Isai. 3:4. This sense is beautiful, and followed by the Chal. Sept. &c. We may explain the Heb. in like manner, by neglecting the Masoretic points. C.—Prot. “That the hypocrite reign not, lest the people be ensnared.” H.—Heb. “He overturns the throne of hypocrites, on account of the scandal of the people,” or “he delivers the people from servitude.” The sense of the Vulg. seems preferable. C.—Eliu insinuates that Job had been a hypocrite and an oppressor; but God exculpates him. W.

Ver. 31. *Seeing.* Heb. "Thou shouldst have said to the Lord, I have suffered enough: (C.) I will not offend." Prot. H. v. 32.—*Turn.* He had undertaken to plead God's cause. C.

Ver. 33. *It, my iniquity.* M.—Will God make thee accountable for it? H.—Yea, if thou keep silence, (C.) thou wilt seem to connive at it. H.—He wishes to engage Job to speak. Heb. may be translated many ways. C.—Prot. "*Should it be* according to thy mind? He will recompense it whether thou refuse, or whether thou choose; and not I. Therefore speak what thou knowest." H.

Ver. 36. *Father.* From God all the rights of a father spring. Ephes. 3:15. C.—Sept. "No indeed: but learn Job, answer not like fools." Prot. "my desire is, (marginal note, my father) that Job may be tried unto the end, because of *his* answers for the wicked." H.—He has imitated their wicked discourses; let his chastisement deter others. C.—The sequel seems to intimate, that Eliphaz is here styled Father. M.

Ver. 37. *Fast,* and pressed by arguments. M. C.—Heb. "since he adds crime (C. Prot. rebellion) to his sin, and clappeth *his hands* among us, and multiplieth his words against the Lord." Eliu concluding that Job was obstinate, (H.) invites his friends to join in prayer, that he might be still more severely chastised, to make him enter into himself. Such a strange petition might possibly proceed from charity. But Eliu had given too many proofs of passion, to allow this interpretation. Had he evinced that Job as a criminal? and were not his sorrows already too great, so that he might rather have prayed that God would alleviate them, or grant him more patience?

JOB 35

Ver. 2. *God.* Eliu being greatly mortified at Job's silence, uses still more provoking expressions, and pretends to refute one of the holy man's assertions, which never escaped his lips, though he had complained that God treated him as an enemy, and with more severity than his sins deserved; (C. 6:2. C.) or, that his affliction was greater than his sin. C. 23:7. &c. Eliu therefore calumniates him. W.

Ver. 3. *Please thee,* since thou punishest the guiltless. M.—*If I sin.* Job had not said so, but it seemed to follow from his expressions. C. 21:7. See C. 22:3. Whether sin be committed and punished, or not, what does it *profit* God? C.—His sovereign perfections require that he should not let sin pass unnoticed, and Job never entertained an idea to

the contrary.

Ver. 4. *Thee.* I will shew that you are all wrong. H.—I will supply what the three have left imperfect. C.

Ver. 5. *Thee.* Thy sin cannot hurt, nor thy virtue add any thing to God. He is not therefore actuated by resentment, or jealousy, but by justice. C.—He revenges the injury done by the sinner to himself, v. 8. S. Aug. Conf. iii. 8.—The inference is therefore wrong, (C.) that God will not regard the sins or punishment of men, because he thence derives no profit, v. 3. H.—The strong sentences of Eliu agree not (or are ill-applied) to the blessed Job. S. Greg. xxvi. 7. W.

Ver. 9. *Out.* The wicked shall cry out, through vexation, but still they will not address themselves to God, v. 10. Why are the abandoned, but because He takes cognizance of all?

Ver. 10. *Songs.* Arab. “thoughts,” by means of visions. Chal. “where is the Lord, in whose presence the angels sing canticles of praise in the night?” C.—Sept. “who has ordered the night watches;” (H.) the stars, which display the power of God? His servants also are filled with interior joy, even in the midst of afflictions. C.

Ver. 11. *Air:* and yet the wicked make not use of their understanding, to have recourse to God under distress. C.

Ver. 13. *Vain.* Heb. “falsehood.” He will not relieve the hypocrite, who does not cry to him with sincerity. This conduct shews that God acts with discretion, and hears people according to their deserts. C.

Ver. 14. *Before him.* Try whether the assertion be true. H.—Only change thy life, and hope in him, and thou wilt see the good effects. C.

Ver. 15. *For.* Prot. “But now because *it is not so*, he hath visited in his anger; yet he (marg. Job) knoweth it not, in great extremity.” H.—In this world, God punishes not with rigour. C.

Ver. 16. *Knowledge.* I have shewn that God punishes or rewards according to our deserts, and is not indifferent about our sins. If Job have not experienced the divine bounty, it is because he has not deserved it. C.

JOB 36

Ver. 3. *Beginning.* Heb. “afar” from that God, who is ancient, and not

of human invention; (Jer. 23:23) or from the consideration of the heavens. Nothing could be more magnificent than the descriptions which conclude this fourth part of the discourse. C.

Ver. 4. *Lie.* Every orator will promise to speak the truth, and will do so sometimes to gain credit. W.—*Shall be.* Heb. “is with thee.” Thou art not devoid of sense, and thou wilt (C.) surely approve my reasons, which are suggested by the God of all knowledge. H.

Ver. 5. *God.* Sept. “Know that the Lord will not cast away the innocent.” Theod. continues to v. 12: “The mighty, in strength of heart, (Wisd. 6) will not make the impious live, and will render judgment to the poor.” H.—They seem to have read *Thom*, which is now wanting in Heb. C.—“Behold God is mighty, and despiseth not *any*: mighty in strength *and* wisdom.” Prot. H.—Eliu begins to prove that God administers justice to all equally. C.

Ver. 7. *Just.* Heb. Syr. &c. “the just man, he will place him with kings on the throne.” C.—*Exalted*, or “extolled” for ever, if they have done well. W.—He always disposes of kingdoms. M.

Ver. 9. *Violent*, while in power and on the throne, or because even in a private station, their will has risen up in rebellion against God. H.—Poverty and afflictions are scourges, which are often inflicted by mercy, to bring us to a sense of duty. C.

Ver. 10. *Ear*, by secret inspirations, or by the admonition of pastors. C.—Afflictions will also speak louder to them than any orator. H.

Ver. 12. *Folly.* Heb. “without knowledge.” He speaks of princes, (C.) and of all the wicked, who have not known the day of their visitation. H.—They shall suffer the punishment prepared for fools or wicked men. M.

Ver. 13. *Bound*, in misery and evil habits. They will not have recourse to God by humble prayer, though they perceive his displeasure, and design in punishing them.

Ver. 14. *Storm.* Heb. and Sept. “in youth,” (H.) being suddenly cut off, without having deplored the sins of their youth. C.—*Effeminate.* Heb. “the consecrated” to prostitution. Eliu compares those who will not attend unto God, to the most infamous characters. C.—Sept. “and let their life be taken away by the angels” (H.) of death. C. 33:23. C.—He may allude to the impure Sodomites. M.

Ver. 16. *He shall.* He would have prevented thee from falling into this irremediable distress, if thou hadst imitated the poor who trust in

Him. C.—Yea, he will still restore thee to favour, if thou wilt repent. H.—He will fill thee with joy and plenty. M.—*Foundation*. Hebrew, where there is not straitness. Prot. He would have rescued thee from distress, and set thee at large. H.—The psalmist often speaks in the same language. C.

Ver. 17. *Recover*. Thou shalt be treated as thou hast treated others. Heb. is not well understood. It may be, “Thou hast spoken like the impious; but judgment and justice rule. (18) Beware lest wrath overtake thee, so that thy prayers may not avert it. (19) Will He regard thy cries, thy riches, gold or strength?” C.

Ver. 19. *Without*, or before thou be forced by tribulation. M.—Lay aside *all* sentiments of pride, (S. Greg.) or keep in awe the mighty, who administer justice in thy name. M.—Prot. “Will he esteem thy riches? No, not gold, nor all the forces of strength.” Sept. “Let not a willing mind incline thee *unjustly* to the prayer of the needy in distress.” H.

Ver. 20. *Prolong not the night*, &c. Prolong not causes that are brought before thee, but dispatch, by early rising, the business of them that come up to thee. Ch.—Sept. “and all the men of power do not withdraw in the night,” *from just punishment*. Theod. adds, “that the people may come up against them,” to demand vengeance. Do strict justice both to the rich and to the poor, without pity or fear. H.—This text is very obscure; and the Heb. may have different meanings, which do not, however, seem well connected with the rest. “Plant not after night, when people retire home;” (C.) or Prot. “are cut off in their place.” H.—Delay not to banish temptations, or they will increase. S. Greg. xxvi. 38. W.

Ver. 21. *Iniquity*, or blaspheming, (C. 34:37. M.) and murmurs, to which alone thou hast given way since thy fall. C.

Ver. 22. *Lawgivers*. Heb. *more*, “a master.” In Chal. “a sovereign.” Grot. Sept. “what potentate is against him?” H.—What art thou, to dare thus to resist him? C.—S. Gregory (xxvii. 1.) explains this as a prediction of Christ, “or singular lawgiver.” God is most able to punish transgressors, and willing to reward those who obey his laws. W.

Ver. 24. *Not*, is omitted in Heb. and Sept. “Remember that thou magnify his work, which men behold;” Prot. (H.) or “thou hast magnified,” formerly. Do so again.—*Sung*. The memory of great exploits was commonly preserved by canticles. C.

Ver. 25. *All*. The rest of this chapter, and the five first verses of the

next, seem to be inserted in the Sept. from Theodotion. "Every man sees in himself how many mortals are wounded," &c.—*Off*, in the stars, &c. or in ancient times, what wonders God has performed. C.—The works of God are like a ladder, by which we may ascend to the knowledge of him. M. Wisd. 13. H.

Ver. 27. *Floods*. God causes the water on the earth to evaporate, (C.) to form the clouds, (H.) which afterwards fall in torrents. M.—Theod. "the drops of rain are numbered by him," &c. C. 26:8.

Ver. 29. *If*. Heb. "Also can *any* understand the spreading out of the clouds, the elevation or noise of his pavilion?" H.—What could be more magnificent than the throne of God! C.

Ver. 30. *Ends*. Lit. "the hinges," or poles, *cardines*. H.—Heb. "roots;" Aristotle (*Meteor.* ii. 1.) and Hesiod (*Theog.* 727,) use the same term, (C.) to denote the fountains which supply the sea. H.—Who ever discovered these deep recesses? Eliu describes a thunder-storm, when the sea is covered with darkness. He intimates that the pavilion of God, though hidden from us by the clouds, is not destitute of light. C.—God inhabits light inaccessible. H.

Ver. 31. *Mortals*. Heb. "in abundance." H.—By thunder he overwhelms many nations, while by moderate rains, he causes the earth to fructify (C.) and nourish mankind. M.

Ver. 32. *Hands*, or clouds, which are compared to a hand. 3 K. 18:44. He opens his hand, and light appears. This expression denotes the utmost facility with which a very surprising thing is effected.—*To come*. Heb. "by this obstacle." He alludes to the sun's eclipse, as if God's hand covered its disk. C.—Prot. "He ... commandeth it *not to shine*, by the cloud that cometh betwixt."

Ver. 33. *To it*. The tabernacle of God is designed for his friends. Heb. is very obscure. "Thunder announces the rain, and the very animals know it;" (Virgil describes their signs, *Geor.* i.) or "His thunder announces from above the clouds his wrath to men." C.—"The noise thereof sheweth concerning it, the cattle also concerning the vapour."

JOB 37

Ver. 1. *This* thunder, the effects of which are so terrible, that it is often styled the *voice* of God. C. Ps. 28. M.—The consideration of rewards (C. 36:33) stimulates the good, while thunder strikes the

heart with terror. W.

Ver. 3. *Earth.* Lightning appears from the east to the west. Mat. 24:27.

Ver. 4. *After.* Light travels faster than sound, (H.) though thunder and lightning are produced at the same instant. C.—*Found out.*

Philosophers can only propose their conjectures on the cause of thunder. This sense is confirmed by the Greek, Chal. &c. Heb. may be, “he delays not;” C.—Prot. “he will not stay them;” (H.) rain commonly falling soon after thunder. As the latter is occasioned by the collision of clouds, when they come to a certain distance from the earth, the heat causes them to dissolve into showers, which augments at each crack. C.—Sept. “For he has done great things, which we have not understood.” This is connected with C. 36:24. Then we read, (v. 7.) “that man may know his own weakness.” All the intermediate verses have been supplied by Origen from Theodotion, or others. H.

Ver. 7. *He sealed up,* &c. When he sends *those showers of his strength*; that is, those storms of rain, *he seals up*; that is, he shuts up the hands of men from their usual work abroad, and confines them within doors, to consider *his* works; or to forecast *their* works; that is, what they themselves are to do. Ch.—We are all the servants of God. He marks us in the hand, as such. Isai. 44:5. Ezech. 9:6. Apoc. 13:6. The Romans marked soldiers with a hot iron in the hands. Veget. i. 8.—The abettors of chiromancy have hence vainly pretended that they can discover each person’s future in the lineaments of his hands. C.

Ver. 8. *Den.* Foreseeing the tempest and retreating for shelter.

Ver. 9. *Parts.* The south, (C. 9:9) whence storms commonly came in that country, (C.) from the sea or desert of Idumea. H. Ps. 77:26. Zac. 9:14. Isai. 21:1.—*North* wind or pole. W.—Yet the south seems to be designated; (v. 17 and C. 38:32) though cold comes from the north, in Idumea as well as here. C.—*Mezarim*, is rendered by Prot. “north.” Marg. “scattering winds.” Sept. ἀκρωψηριων, “summits” of mountains.

Ver. 10. *Abundantly.* He cause it to freeze or rain at pleasure. H. Ps. 147:17. M.

Ver. 11. *Corn* requires rain. H.—*Light.* As they are transparent, they do not hinder the sun from appearing. Heb. “the brightness of the sky disperses the clouds, and the clouds shed their light” in the rainbow, (v. 15. Grot.) or lightning. Jun. C. M.—Prot. “Also by watering, he wearieth the thick cloud, he scattereth his bright cloud, (12) and it is turned round about by his counsels, that they may do whatsoever,” &c. God prohibits or gives rain. H.—Nothing is left to chance. C.—He

directeth the clouds as a master does his ship. W.

Ver. 13. *Tribe.* Hebrew also, “for correction.” H. Amos 4:7.—*Land of promise.* Ps. 67:10.

Ver. 15. *Light:* the rain-bow, according to the best interpreters; or the lightning. C.

Ver. 16. *Paths.* Heb. “the balancing of the clouds, the wondrous works of Him whose knowledge is perfect?” C. 36:4. Dost thou know what suspends the heavy clouds in the air? C.

Ver. 17. *Are.* Heb. “How thy,” &c. It is also beyond thy comprehension, why thou shouldst be too hot when the south winds blows (H.) moderately, though tempests generally proceed from the same quarter, v. 9. If thou art in the dark, respecting these things, which thou feelest, how canst thou pretend to fathom and condemn the counsels of God? C.—Job was far from doing either. His friends rather undertook to explain God’s reasons for punishing thus his servants, which Job acknowledged was to him a mystery, (H.) till God had enlightened him. C. 22:3. Houbigant.

Ver. 18. *Brass.* Heb. “Hast thou with him stretched out (or beaten, as brass, *tarkiang*; which word Moses uses for the firmament) the heavens, which are as solid (Chal. and like) a molten looking-glass?” which was formerly made of metal. Ex. 38:8. The Hebrews looked upon the sky as a sheet of brass; and the poets speak of the brazen heaven. Pindar. Nem. vi. Iliad A.

Ver. 19. *Darkness.* Thou who art so learned, give us some information, what we may blame in the works of God. Cutting irony! C.

Ver. 20. *He shall be swallowed up.* All that man can say, when he speaks of God, is so little and inconsiderable in comparison with the subject, that man is lost, as it were swallowed up in so immense an ocean. Ch.—The man who should dare to mention what I could reprehend in God’s works, would soon be overwhelmed with majesty. C.—Alphonsus IX. king of Leon, (A.D. 1252) surnamed “the wise and the astronomer,” said “he could have given some good advice respecting the motions of the stars, if he had been consulted by God;” meaning to ridicule some vain systems of philosophers, then in vogue. Dict. 1774. H.

Ver. 21. *Light;* being hindered by the clouds, and dazzled when they are removed. Yet we presume to judge of the secrets of Providence! C. —*Away.* As there is a constant vicissitude of these things, so there is of happiness and misery. M.—Sept. “For the light is not seen by all. It is

refulgent in beauties, as that which comes thence upon the clouds." If, therefore, this light does not pervade all places, why should we wonder that all do not understand the ways of God? H.

Ver. 22. *Gold.* Sept. "from the north, gold-coloured clouds. Above these, great is the praise and honour of the Almighty." H.—When the wind blows, the clouds are dispersed, and the sky appears serene. Each country has its peculiar advantages. In the north, Ophir, &c. may boast of gold: but what ought to be most conspicuous in the praises given to God, is an humble *fear*. Pindar begin his Olympic Odes somewhat in the same style. C.—"Water is excellent, and gold ... But if, dear heart, thou wilt sing of games, regard no other star ... as brighter than the sun ... nor shall we celebrate any game more excellent than that of Olympia." H.—God disposes of all things as he pleases. He makes the golden day succeed a tempest. But it is our duty to praise him with awe, whatever he may ordain. This is the epilogue. Pineda.—Man must praise God with fear, as he cannot do it sufficiently. W.

Ver. 23. *Worthily.* Heb. "the Almighty, we cannot find him out," (H.) or comprehend his nature or mysteries. C.

Ver. 24. *Fear him,* and receive with respect whatever he shall appoint. H.—*And all.* Heb. "he fears not any that are wise of heart." He knows that the most intelligent (C.) must confess their ignorance, when they attempt to examine his divine nature. Simonides being desired by Hiero to express his sentiments on this subject, always requested more time to consider of it. *Quia, inquit, res videtur mihi tanto obscurior, quanto diutius eam considero.* Cicero, Nat. i. 60. Selectæ e Prof. i. 3. —"With thee (says S. Aug. Conf. i. 6.) stand the causes of all instable things," &c. H.—Those who are really wise, will therefore adore God's judgments in silence, while the presumptuous will be forced to yield. This is the excellent conclusion of all that had been said. Pineda.—The sentence is beautiful, but ill-applied (H.) to Job. Philip. See Prov. 3:7. H.—He convinced the other three with sound arguments, "and this last and most arrogant disputant with silence." W.

JOB 38

Ver. 1. *Then.* Sept. "After Eliu had ceased to speak." H.—*Lord.* That is, an angel speaking in the name of the Lord. Ch.—The name Jehova (H.) here occurs, though it never does in the speeches; whence many have inferred that the Lord spoke in person; which argument,

however, is not conclusive; and that this work was written after the apparition in the burning bush. C.—The Heb. edition would at least be given after that event.—*Whirlwind*, designed to strike the senses, (H.) and to represent the distressed condition of Job. Pineda.—This awful appearance imposed silence upon all. H.—Some think that a time was allowed for reflection and repentance, before God passed sentence; but the Sept. &c. seem to suppose that the cause was decided as soon as Eliu had ended his discourse. C.—God discusses the controversy, and gives sentence in favour of Job. W.

Ver. 2. Words. Many explain this as a condemnation (C.) of the last speaker, (D.) who would otherwise pass without any reproach, (H.) though he had spoken with less reserve than the rest. C.—Pineda allows that this opinion is very plausible; but he thinks that Job himself is reprehended, not for any grievous offence, but for indiscreet expressions. C. 41. The context also seem to require this, as Job take it to himself. C. 39:33. C.—The change of persons might rather imply the contrary: *Who is this?* Eliu. 3. *Gird up thy loins.* Job. H.—Can we admit that the devil got the victory; or, that God falsely declared that Job had spoken *right*? C. 42. Houbigant.—Did not the latter maintain the truth with greatest zeal, while his friends certainly *mixed unskilful* words or inferences with *sentences* of the greatest consequence? *His face I will accept, that your folly be not imputed to you; for you have not spoken right things before me, as my servant Job hath.* C. 42:8. Heb. “Who is this that darkeneth counsel, by words without knowledge?” Prot. “Who is the who concealeth counsel from me, keeping words in his heart, and thinketh to hide from me?” Sept. Eliu pretended to explain the counsels of God, and perhaps did not utter all that he had in his mind; but God condemns the very harbouring of thoughts, which are contrary to truth and justice. H.—Job’s friends laboured under great prejudices, and condemned him without cause, (C.) thinking that they were doing a service to God, like those who put the apostles to death, and persecuted Catholics on account of their religion. But this plea will not excuse them. Here one line suffices to refute the long harangue (H.) of Eliu; (S. Greg. Ven. Bede. T. &c.) though we have observed, (H.) some understand the words to be addressed to Job, as a rebuke for his too warm expressions. S. Chrys. S. Aug. &c. C.—The remainder of the discourse is designed for Job’s instruction. H.—*Hoc (Eliu) despecto ad erudiendum Job verba vertuntur.* S. Greg.

Ver. 3. Loins, like one about to engage in an arduous task, (H.) or journey, (C.) to explore the ways of divine Providence. H.—*Answer my reasons, if thou art able.* C.—Heb. “make me know.” H.—Only the Creator hath perfect knowledge of all his works, as may appear by

induction or example: 1. of inanimate; 2. of living things, v. 39. W.

Ver. 4. Foundations. The Hebrews placed the earth in the centre of the universe, resting upon nothing, (C. 26:7 and 36:30) or upon itself. See Hesiod, Theog. 325. C.—These questions seem intended to shew, that if God has created all things for man, he will not surely neglect to watch over him. M.

Ver. 5. Upon it. He speaks of the world as of a vast house, (C.) or palace, (M.) in which the Architect has shewn his art. H.

Ver. 7. Sons. Sept. “all my angels.” Hence it appears that the angels were among the first of God’s works, formed probably at the same time with the heavens, (C.) or light. Gen. 1:3. H.—The praise of the stars is figurative, (C.) as they tend to raise our hearts to God by their beauty, (H.) whereas that of the angels is real. C.

Ver. 8. Shut. Heb. also, (H.) “facilitated the birth of the sea,” as a midwife. Grot. C.—*Forth.* Sept. “raged.” H.—God represents the waters ready to overwhelm all when first produced out of nothing, if he had not shut them up in the abyss, like a child in a cradle, or a wild beast in its den, v. 10. C.

Ver. 9. Mist. So Moses says darkness was on the face of the abyss. Obscurity covered it, as swaddling bands do a child’s body. C.

Ver. 10. Set. Prot. “brake up for it my decreed place.” Marg. “established my decree upon it;” (H.) or, “I gave order to break it,” against the shore. Jer. 5:22. Amos 5:8.

Ver. 12. Place. Thou art but as yesterday: where is thy power? C.

Ver. 13. And didst. Some explain Heb. “that it (Aurora) might spread at once to the extremities of the earth. Then the wicked flee before it;” as they hate the light. C. 34:26. Jo. 3:20. C.—Sept. and Prot. may be understood in this sense. H.—Allusion may also be made to the shaking of a sieve, to separate the wheat from the chaff; (Amos 9:9. Luk. 22:31. C.) or of a carpet, to clean it from the dust. D.—Did God ask thee to help him to exterminate the wicked? The short digression in these three verses, shews the punishment exercised on offenders. It is not contrary to the true spirit of poetry. M.

Ver. 14. Seal. Men, formed to the image of God, shall die; and others shall be place in their stead, (M.) with as much ease as an impression is made upon clay. H.—*Garment.* The body seems to be the clothing of the soul, and will be changed. Ps. 101:27. M.—Chal. “their form will be changed to clay, and they shall resemble a tattered garment.” Heb.

“their seal shall be changed like clay,” &c. All their glory shall perish. C.—Sept. “hast thou taken earth *or* clay, and formed a living creature, and endued it with speech on the earth?” Is man the workd of thy hands? H.

Ver. 17. *Doors?* Sept. “through fear; or have the porters of hell flown away at thy sight?” H.

Ver. 19. *Darkness.* The poetical style of this book represents these things as real beings, in the same manner (C.) as the *house*, (v. 20) or palace of the sun, &c. are described by the ancients. H.

Ver. 23. *War.* Hail, &c. are like the arrows of God. Jer. 10:13 and 50:25. C.

Ver. 24. *Heat.* Heb. *kadim*, (H.) the “east.” Sept. “south wind.” Perhaps the east winds produced the same bad effects in Egypt, as the south wind did in Judea; (C.) or this noxious burning wind might proceed from the south-eastern point of both countries. H.

Ver. 25. *Noisy.* Heb. “for lightning, which accompanies thunder?” By these questions, respecting things which to man are impossible, and many inexplicable, God humbles (C.) the pride of the human heart. H.

Ver. 26. *Dwelleth.* This shews the magnificence of God, (M.) at least. H.

Ver. 31. *Pleiades.* The seven stars.—*Arcturus.* A bright star in the north. Ch.—The same terms occur, and are explained, C. 9:9. H.

Ver. 32. *Day-star.* Heb. *mazzaroth*, (H.) corresponds with the “inner parts of the south;” (C. 9:9) though some translate, “the signs of the zodiac, or the influences,” &c. The antarctic constellations could not be seen in Idumea, while those of the north pole (C.) must appear to those who live on that side of the line, (H.) as the perpetual sentinels of the sky.—*Evening-star.* Heb. “Wilt thou make *hayish* and her daughters go to rest?” These indicate the arctic stars. Here two quite opposite stars are meant; (C.) though (H.) with us the evening and morning star be the same, being so styled according as it appears after or before the sun. M.—Prot. “Canst thou bring forth Mazzaroth (Sept. also retain the original term, Μαζουρωθ) in his season, or canst thou guide Arcturus, with his sons?” The former term signifies things “scattered,” the planets, (H.) or “the grains of gross air dispersed” to all the extremities, which returning to the centre, occasion cold. C. 37:9. Parkhurst.

Ver. 33. *Reason.* Heb. “dominion,” (H.) or influence upon the earth.

Mathematicians thought they had discovered these laws, and the number of the stars; but daily experience evinces their error. M.

Ver. 34. *Voice*, to mimic the thunder of God, (C.) or to order it to rain. H.

Ver. 36. *Understanding*. That is, to distinguish the hours of the night. Ch.—Sept. “Who gave to women the knowledge of the loom, and the art of embroidering?” H.—It was the part of women to weave, as appears from the conduct of queen Penelope. But the best interpreters translate, “Who has placed wisdom in the reins, or who hath given understanding to the heart,” or soul? C.—God gives wisdom to man, and an instinct to cocks, (H.) or the skill, of which the former is deprived, (W.) to know the approach of day. D.

Ver. 37. *Sleep*. The ancients have celebrated this harmony. Cic. Somn. Scip.—Sept. “Who numbereth the clouds in wisdom, or hath bent the sky down to the earth?” Prot. “or who can stay the bottles of heaven?” H.—Canst thou cause it to rain, or to be fair? (C.) or make the celestial bodies (H.) rest from motion? W.

Ver. 38. *Together*. When was the water separated from the earth? H.—Where wast thou when I gave consistency to the rocks? C.

Ver. 39. *And satisfy*. Sept. “or fill the souls of the dragons?” H.—Here Heb. edit. commence the following chap. (C.) and are followed by Prot. (H.) and others, as the proof of God’s superior knowledge begins to be established by the consideration of various animals. W.

Ver. 41. *Wandering*. Sixtus V. reads *vagientes*, (C.) “crying like children.” H.—The ravens presently drive their young away to seek for fresh habitations. Pliny x. 12. Ps. 146:9. C.—If God provide for such creatures, He will shew still greater attention to man. W.

JOB 39

Ver. 1. *Goats* (*Ibex*. Heb. *Yahale*. H.) frequent rocks, and places which are almost inaccessible to man. C.

Ver. 3. *Roarings*. They pretend that these animals bring forth with great difficulty. Ps. 28:9. Vatab. &c.—Aristotle (v. 2. and vi. 29.) asserts, that they receive the male bending down, as Heb. may be here explained. “They bend, they divide their young,” as they have often two; “and they leave their strings” at the navel, &c. C.

Ver. 4. *Feed.* Being weaned very soon. Pliny viii. 32.

Ver. 5. *Wild ass,* described, C. 6:5. The industry of man cannot make this beautiful and strong animal serviceable to him. The like would be the case (C.) with many others, if Providence had not ordered it otherwise. H.

Ver. 6. *Barren.* Lit. “salt.” H.—This is of a nitrous quality, which renders those countries barren. The salt in snow and dung gives warmth and fruitfulness.

Ver. 9. *Rhinoceros.* See Deut. 33:17. Num. 23:22. Sanchez says they are untameable. M.—But this is not true, when they have been taken young. Malvenda. C.

Ver. 10. *Valleys,* or furrows. Can he be made to harrow?

Ver. 13. *Hawk.* We may also read, “Is the wing of the ostrich like?” Sept. or Theod. “The bird of Neelasa is rejoicing, if she take the Asida, &c. the Neessa.” H.—Heb. is variously translated, “The ostrich lifts itself up with its wings, which have feathers, as well as those of the stork.” Bochart.—It flutters, running like a partridge, swifter than any horse. Adamson.—“Canst thou give to the stork and the ostrich their feathers,” which form all their beauty? C.—Prot. “*Gavest thou* the goodly wings upon the peacock, or wings and feathers unto the ostrich?” H.—The import of these names is uncertain. M.—*Renanim*, (from *Ron*, “to cry, or move quickly,”) may signify peacocks, ostriches, &c. *Chasida*, “a stork, (H. Jer.) falcon, (W.) or *heron*; *notsa* “a *hawk*, or a feather.” H.—The first term occurs no where else, and may denote any singing birds or grasshoppers, as the last may be applied to the ostrich, which has “wings,” though it fly not. Grot. C.—Acknowledge the wisdom of Providence, which has thus enabled such a huge animal to travel so fast. M.—See Parkhurst, *álcs*. H.

Ver. 14. *Dust.* This might help to hatch them. C.—Heb. “earth, and warmeth them in the dust.” Prot.

Ver. 16. *Ones,* or eggs which she leaves. C.—Ælian (xiv. 6.) asserts that this bird will expose her own life to defend her young. Yet the neglect of her eggs, will suffice to make her deemed *cruel*. Lam. 4:3. H.—*Her*. Other birds leave their nests through fear; (C.) but this, after sitting a while, will depart carelessly, (H.) and if she meet with other eggs on her road, will take to them, thus rendering her own useless. Bochart.

Ver. 17. *Understanding.* This bird has a head disproportionately small; insomuch, that Heliogabalus served up the brains of 600 at one

supper. It greedily eats iron, &c. which may help its digestion, as sand does that of other birds. C.—When it is hunted, it hides its head only, as if this would be a sufficient defence, (Pliny x. 1.) and is taken alive by a man, clothed in the skin of an ostrich, who moves the head with his hand. Strabo xvi.—All which proves its stupidity. C.

Ver. 18. High. With her head erect, the ostrich is taller than a man on horseback. Pliny x. 1.—Its wings are used like sails, and enable it to run as fast as many birds can fly, (C.) while it hurls stones at the pursuer with its feet, so as frequently to kill them. Diod. ii.—*Rider*, as they can travel with equal speed. M. v. 13.—Adamson (Senegal) placed two negroes on one, and testified that it still went faster than any English horse. H.

Ver. 19. Neighing. Heb. “thunder,” to denote the fierceness of the horse; or “with a mane,” (Bochart) “armour,” (Syr.) or “terror.” Sept. C.—Wilt thou enable the horse to neigh, (M.) when he appears so terrible? H.

Ver. 20. Up. Heb. “frighten,” (H.) or “make him leap.” Bochart. C.—*Nostrils*. Sept. “of his chest, or shoulders, is boldness.” H.—This inspires the rider with courage, and the enemy with fear. But the Vulg. is more followed. C.

Frænoque teneri

Impatiens crebros expirat naribus ignes. Silius vi.

Ver. 21. Hoof. Ploughing, or rather prancing, through impatience. C.—*Boldly*. Heb. “he exults in his strength,” being sensible of glory and commendation. C.—*Non dubiè intellectum adhortationis et gloriæ fatentur*. Pliny vii. 43.

Ver. 23. Shield, or lance. Jos. 8:18. C.—The din of armour does not disturb the horse, which has been inured to such things. H.—It is of singular courage. W.

Ver. 24. Ground. This expression is still used by the Arabs, to denote velocity. Grotius.—Sept. “in wrath he will make the earth disappear.” H.—

Mox sanguis venis melior calet, ire viarum

Longa volunt latumque fugâ consumere campum. Nemesianus.

—*Account*. Heb. “believe that,” or “stops not when.” He is so eager to rush forward to battle.

Si qua sonum procul arma dedêre,

Ver. 25. *Ha.* Lit. “Vah,” a sound of joy, (M.) or of contempt. Sept. The trumpet having given the sign, he will say, Well: *Euge*. Nothing could be more poetically descriptive of the war-horse. H.

Ver. 26. *Feathered.* Heb. “fly.” H.—*South*, at the approach of “winter retiring” to warmer regions. Pliny x. 8.—Sept. “spreading her wings, looking unmoved, towards the south.” The hawk alone can stare at the sun, and fly to a great height. Ælian x. 14.—Hence the Egyptians consecrated this bird to the sun. C.—The eagle is of the same species, and has the same properties. H. Aristotle mentions 10, and Pliny 16 species of hawks. W.

Ver. 28. *Access.* See Abdias 4. Arist. anim. ix. 32.

Ver. 29. *Off.* The eagle was remarkably (C.) quick-sighted, (W.) as well as the serpent. Hor. i. Sat. iii. Homer, Il. xvii.—They say it can discern a fly or a fish from the highest situation; (Bochart) and if its young seem dazzled with the sun-beams, it hurls them down as spurious. Pliny x. 3.

Ver. 30. *Blood*, gushing forth from the animals, which the eagle brings. M.—S. Chrysostom explains this of the vulture, (Mat. 24:28. C.) which is of the same species. M.—Some eagles will not touch carcasses, but others are greedy of them. Pliny x. 3. Prov. 30:17.—*There.* Our Saviour quotes this passage. Lu. 17:37. C.

Ver. 31. *Went on.* Sept. “answered.” This was the conclusion drawn from the display of God’s wonderful works. If we cannot sufficiently admire them, why should we be so much surprised, as Job acknowledged he was, at the ways of Providence? It would, therefore, be better to keep silence, v. 35. H.

Ver. 32. *Be so.* Receive instruction, or (C.) instruct *him*? Wilt thou learn to admire my works? (H.) or dost thou attempt to give me any information? C.—*Him.* Heb. “it.” Sept. “shall he decline judgment with him who is competent?” ἰκανον. Theod. adds, “the man who accuses God, shall answer it,” or stand his trial. H.

Ver. 34. *Spoken inconsiderately.* If we discuss all Job’s words, (saith S. Gregory) we shall find nothing impious spoken; as may be gathered from the words of the Lord himself; (chap. 42 v. 7, 8) but what was reprehensible in him was the manner of expressing himself at times, speaking too much of his own affliction, and too little of God’s goodness towards him, which here he acknowledges as *inconsiderate*, (Ch.) or rather as the effect of inculpable ignorance; (H.) as the

present order of things being then novel, confounded the sagacity both of Job and of his friends. The wicked had formerly been the victims of justice, but henceforth, says Job, (Heb.) “if it shall not be so, who can convince me of lying?” C. 24:25. Yet he did not perfectly discern the intention of God, in abandoning his servants to the power of satan, till the Lord himself had explained it in the parables of behemoth and leviathan. Then Job testified his conviction and entire submission. C. 42:5. Houbigant observes that the Vulg. is perhaps less accurate here, and C. 42:3 as God exculpates Job, v. 8. Yet the latter might entertain fear at least, of having exceeded in words, after such pungent question. We may translate, (H.) Heb. “Behold I am vile, (C.) what shall I answer thee?” Prot. or Sept. “Why am I still judged, being admonished and rebuke by the Lord, hearing such things?” (Grabe, after Origen, marks with an obel what follows, as not found in Heb.) “I, who am nothing, what answer shall I then give to these things?” H. —If we discuss all Job’s speeches, we find nothing spoken wickedly, but only a species of pride, in talking too much of his sufferings, and too little of God’s goodness and justice, which he ought to have confessed. S. Greg. xxxii. 3. W.

Ver. 35. *One.* Sept. “Once I have spoken, but I will not add again.” H. —I have spoken too much, but I will be more cautious. Heb. “I have spoken one thing, and I will not answer; (C.) yea, two things, but I will go no farther.” Many of my observations may be too strong, as I am not perfectly aware what may be the designs of Providence in my regard. H.

JOB 40

Ver. 3. *Judgment.* Job had frequently acknowledged that God could not be in the wrong. But he had expressed himself in to forcible language, of which God makes him, as it were, ashamed. C.—Sept. “rejestest thou not my decision? yea, dost thou think that I have judged thee in a different manner, in order that thou mayst appear just?” H.

Ver. 6. *Scatter.* Sept. is shorter: (C.) “Send angels or messengers in wrath, and humble every insulting person. 7. Extinguish the proud, destroy the wicked at once. 8. Hide them in the earth together, and fill their faces with shame.” H.

Ver. 8. *Pit,* or grave. Cause the earth to swallow them up, and I will confess thy power. C.

Ver. 10. *Behemoth*; the elephant, (Ch.) “as some think.” Prot. marg. H.—This is the most common opinion, though Sanchez explains it of the bull; and Bochart, after Beza and Diodati, declares in favour of the hippopotamus, (C.) or “river horse.” Parkhurst even thinks Bochart has proved this “to a demonstration.” The sea or river horse, (H.) is an amphibious animal, (C.) found in the Nile and Indus, and said to have the feet of an ox and the teeth of a boar, but not quite so sharp, while the neighing, back, mane, and tail, resemble those of a horse. Its hide, when dry, is said to resist even a musket-ball. Button. Dict.—We find a good description of this animal in Watson, p. 91. But the plural *Bemeth*, female (H.) “beasts,” seems more applicable to the elephant, on account of its great size, as it is designated by θηρία, or *Bellua*, by the Greek and Roman authors. Suidas. 1 Mac. 6:35. Pliny viii. 3.—It may have received the name of elephant from (C.) *alp*, “to lead or teach,” (H.) on account of its great sagacity and strength. All that Job says of behemoth, may be well explained of it. The Fathers have supposed, thta the devil is meant: but we stick to the literal sense. C.—He may, however, (H.) have been hinted at by this name, (W.) as well as by that of leviathan. Houbigant.—*With thee*, on the same day, or as well as thee. Amama.—*Grass*. The elephant does so, and is by no means savage. C.—Sept. “Yet, behold, near thee wild beasts, equal to oxen, eat grass.” H.—The spontaneous productions of the earth, and branches of trees, afford the principal sustenance to satisfy the prodigious stomach of the elephant; which is frequently twelve feet high, and of a dark colour. A sword can pierce it in the back or sides. It has small eyes, eight teeth, and two tusks; which last are sometimes above a hundred weight each, and being cast every tenth year, (Button) afford ivory. The proboscis serves it instead of hands to collect the smallest grain, or to defend itself. H.—The female goes with young a whole year, and the duration of its life is generally supposed to be above a hundred. Elephants inhabit warm climates, and were formerly much used in war, to carry wooden towers, from which twenty, or even thirty, men might throw darts. 1 Mac. 6:37. Button.—If this greatest and most temperate of all beasts be overcome by the unicorn, or led by the nose, how much more will God enable man to overcome the devil? W.

Ver. 11. *Loins*. The towers were fastened here by an iron chain.—*Belly*. Yet it is nowhere so easily wounded. 1 Mac. 6:45. Pliny viii. 20.—Hence some would translate Heb. “and its pain in the belly,” (C.) as it is only subject to an inflammation and flux; *profluvium alvi*. Pliny. Ælian xvii. 44.—But the original rather denotes the parts of generation, which lie concealed, (Arist. anim. ii. 1. and v. 2.) and are styled the strength. Gen. 49:3. Deut. 21:17.

Ver. 12. *Tail*, which is very small, and without hair. C.—Vavassor rather thinks “the trunk” is meant. D.

Ver. 13. *Gristle*. Heb. again, “bones.” C.—Sept. “back-bone, like cast iron.”

Ver. 14. *Beginning*, or prince. H.—The elephant may be considered as the king of beasts for strength, agility, gratitude, longevity, &c. None approaches so near to man. Pliny viii. 1. C. Lipsius, 1 ep. 50. Amama. —*Sword*; which is the rhinoceros, killing the elephant under the belly with its horn; (Pliny viii. 20. Grot.) or God seems to have entrusted his sword to the elephant, for the destruction of his enemies. Nothing can withstand its fury, as it overturns houses and trees with its trunk. Jun. C.

Ver. 15. *Play*. No animal is of a milder nature. It never attacks, unless in its own defence. When a crowd of other beasts obstruct its passage, it removes them quietly with its proboscis. Pliny vi. 9. &c.

Ver. 16. *Places*, insomuch that Ælian (iv. 24.) styles it a “beast of the marshes.” It is fabulous that it is forced to sleep against a tree, as if it could not rise without much difficulty. C.—Sept. (14) “This is the beginning or chief (αρχη) of the creation of the Lord, being made for his angels to play with, *or* beat. Departing to the craggy rock, it has made sport for the quadrupeds in the field. It sleepeth under all sorts of trees; near the reed and papyrus, and the boutomon, *or* ox-herb.” H.

Ver. 18. *Wonder*. Heb. “make haste,” taking time to render it muddy. Ælian xiv. 44.—It can drink a great deal at once, and then abstain for a week. C.—*Run*. Heb. “he may draw.” Sept. “may knock at his mouth,” (H.) in vain, (C.) as long as it can breathe by holding by holding its trunk out of the water. Arist. ix. 46.—Theod. in the Sept. “If there should be an inundation, it shall not perceive. It confideth that, *or* when, the Jordan shall knock at its mouth. He shall take it by its eye; saying snares, he shall bore [its] nose.” H.

Ver. 19. *Stakes*. Serpents attack the eyes of the elephant, and sometimes drag it by the trunk into the deep, where it is drowned. Pliny viii. 12. Solin xxxviii.—Others read with an interrogation: “Shall one take?” &c. Will any one dare to attack it openly? The elephant is taken by stratagem, either in pits covered with a little earth, or by a tame elephant in an inclosure, and (C.) lying on her hack to receive the male. Arist. anim. v. 2.—When he has entered, the gate is shut, and the animal is tamed by hunger; being thus taken by his eyes. Judith 10:17. Chal. “They pierce his nostrils with bands.” Thus other animals are led about, (v. 21) and the elephant might be so treated in

those days; though of this we have no account. C.—Prot. “his nose pierceth through snares;” or marg. “will any bore his nose with a gin?” Here they conclude this chapter, which commences C. 39:31 in Heb. But the Sept. agree with us. H.

Ver. 20. *Leviathan*: the whale, or some sea monster. Ch.—Prot. marg. “or a whirlpool.” H.—But some animal is designated; and Bochart understands the crocodile, which agrees very well with the context. The Thalmudists also say that the calbish is a small fish, which gets into the throat of the leviathan. They mean probably the ichneumon, which kills the crocodile by that means. Leviathan, “the winding serpent,” (C.) often denotes the dragon or crocodile, (Ps. 103:26. Isai. 27:1) which frequents the Nile. H.—It can live as well by land as under water, (Watson, p. 293) and hence may be translated, (H.) “the coupled dragon.” Parkhurst.—Moses mentions the choled, (Lev. 11:29) which the Sept. and most others translate, “the land crocodile:” but what could induce the Prot. “to render it tortoise, we are at a loss to determine.” Crocodiles lay about sixty eggs, like those of geese, in the sand, the warmth of which soon hatches them. Their bodies are covered with scales, which are scarcely penetrable, except under the belly; and they are between twenty and thirty feet in length, running very fast, straight forward, though their feet be short, and they cannot turn easily. They have several rows of sharp teeth, which enter one within another, and their throat is very wide. Button.—The same word may however denote whales, (Parkhurst) which are the greatest fishes with which man is acquainted. H.—They may also be styled coupled dragons, because many smaller fishes accompany them, and they are well protected by scales, &c. M.—This huge fish, perhaps the whale, representing the devil, is subject to God. W.—*Cord*. The crocodile may be taken, but with the utmost hazard; though the Tentyrites attacked it without fear. C. 3:8. Herodotus (ii. 70.) says it may be caught with a hook, baited with hog’s flesh, while the fisher has a pig grunting, at which the crocodile come open-mouthed. Having swallowed the hook, it is drawn to land, and its small eyes being filled with dirt it is easily slain. But the method was not yet invented, or was deemed too rash in Job’s days.

Ver. 21. *Buckle*. Lit. “bracelet,” (*armilla*. H.) or ring. Horses were thus ornamented, (Virg. vii. 7.) and other beasts led about. But this fierce animal could not be tamed. Heb. “Wilt thou put a rush through its gills, or nose, or pierce its jaw with a thorn?” like those little fishes which are thus brought fresh to market. C.

Ver. 22. *Will* it lay aside its ferocity, (H.) and flatter thee? M.

Ver. 24. *Handmaids?* or little girls. C. Sept. "Wilt thou tie it like a sparrow for *thy* boy?" H.

Ver. 25. *Friends.* Heb. also, (H.) "enchanters." C.—*Frigidus in pratis cantando rumpitur anguis.* Virg. Ec. 8.—Sept. "the nations."—*Merchants.* Sept. "the generation of the Phœnicians (Heb.) of Chanaan, (H.) famous for merchandise, (C.) insomuch that the name is used for any merchant. H.—Will they salt the crocodile for sale? C.—Its flesh was much liked. Herod, &c.

Ver. 26. *Cabins, (gurgustium)* the reservoir or basket. C.—Prot. "Canst thou fill his skin with barbed prongs, (for which they have now irons) or his head with fish spears?"—But this is hardly the meaning of the original. C. 41:6. Heb. "wilt thou fill tents with its skin, or the fish net, with its head?" to catch other fish, or to cover thy tent? &c. The skin is very hard, except under the belly. C.—One defended itself against 36 men, who fired at it six times in vain. Herera.—Sept. "a whole fleet collected would not carry off the skin of its tail." H.—They seem to speak of the whale. C.—Theodotion adds, "and its head in fisher boats." H.

Ver. 27. *Speak.* Heb. "do." H.—Thy rash attempt will prove thy ruin. If thou escape, thou wilt not dare to engage again. C.—Sept. "Wilt thou lay thy hand upon it, remembering the battle with its body? and let it not be done any more. (28.) Hast thou not seen it, nor been astonished at what has been said?" H.

Ver. 28. *Down,* whoever engages in the conflict, (M.) except the bold citizens of Tentyra. All the rest are terrified at the very sight. Hence the Egyptians have ever given divine honours to the crocodile. C.

JOB 41

Ver. 1. *I.* Heb. "None is so fierce that dare stir it up." H.—*Cruel,* or rash, like those to Tentyra. C. 3:8. C.—This monster is terrible to those that flee, while it retires from the pursuer.—But only these people dare to attack it. Pliny viii. 25.—"I will not ask the crocodile to revenge me of my enemies," as some might do in a rage, through impotence. H. Sanchez. M.—*Countenance,* even though they might overcome the crocodile. God is here speaking. Sept. "Dost thou not fear, since it is ready for thee, (Grabe substitutes, "me," for who will resist me?" or, "who shall stand against me, and live? All," &c. v. 2. H.—God ruleth not with cruelty, like a tyrant, but with justice, ease, and

power. W.

Ver. 3. Supposition. This is explained by the Fathers as spoken of the devil. Amama.—But the Hebrew may signify, that God will reward each one according to his deserts, and that Job had consequently no reason to complain; or it means, that the strength and beauty of the crocodile should be made known. C.—“I will not conceal his parts, nor his power, nor his comely proportion.” Prot. “I will not keep silence on his account, and the word of power shall take pity on his equal.” Theod. in Sept. H.

Ver. 4. Garment, or the skin. M.—Who shall look steadfastly, or dare to take off its skin?—*Mouth.* Prot. “Who can come to him with his double bridle?” (H.) though it be of the greatest strength; or, who will enter its jaws, or put bits in them? It is reported that the Tentyrites jump on the crocodile’s back, and having thrown a piece of wood into its open mouth, like bits, which they hold with both hands, they conduct it to the river side, and kill it. Pliny viii. 25.—Sept. “Who would enter the wrinkles of his breast, (C.) or the folds of its coat of arms?” which may allude to the almost impenetrable scales of the leviathan. H.—Sym. “Who will enter the folds of its scales?” The crocodile can open its mouth so wide as to swallow a heifer, or to let a man stand upright. C.—Each jaw is furnished with thirty-six teeth. Vansleb.

Ver. 6. Body. Sept. “entrails are like brazen shields.” Prot. “His scales are his pride shut up together, as with a close seal.” H.

Ver. 9. Sneezing. When the whale breathes, it causes the water to foam. Pineda. M.—The eyes of the crocodile are also (H.) very bright, when out of the water. Pliny viii. 25. They appear first, and therefore were used as an hieroglyphic of Aurora, (Horus i. 26.) or of the morning star. H.—Syr. “His look is brilliant.” Arab. “The apples of his eyes are fiery, and his eyes are like the brightness of the morning.” Sept. “like Aurora.” C.—Olaus (xxi. 5.) says, “that they eyes of the whale shine at night, ... and at a distance, are taken by fishermen for great fires.”

Ver. 10. Fire, when they spout water, (M.) or pursue their prey open mouthed. This description is extremely poetical, like that of anger. 2 K. 22:9. C.

Ver. 11. Smoke; breath, or streams of water sent upwards.

Ver. 12. Breath, like bellows, v. 10. M.

Ver. 13. Neck. Some deny that the crocodile has any, being formed

like a lizard. But it is a dispute about words. The animal turns with difficulty, so that Thomas Gage assures us he escaped one by going in different directions.—*Want*. It ravages a whole country. Heb. “fear.” C.—Prot. “sorrow is turned into joy before him;” which seems strange. Sept. “destruction runs before him.” H.—The poets place fear, carnage, &c. in the train of Mars. C.

Ver. 14. *Place*; though people may shoot at him, they will make no impression. C. 40:20, 26. H.—If God send his thunderbolts at him, the monster must however perish. C.—Sym. “His flesh being cast for him, as in the foundry, (molten) is immoveable.” H.—Yet God destroyeth him whom man cannot overcome. W.

Ver. 15. *Stone*. Pineda understands this of the whale’s heart. Others suppose that it alludes to its cruel and fearless temper. M.—The Arabs call a valiant man, “heart of stone.” C.—*Smiths*. Prot. “as a piece of the nether *millstone*,” (H.) which must be larger and more compact than that which is above. C.—Sept. “He hath stood immoveable as an anvil.” H.

Ver. 16. *Angels*. Elim. That is, the mighty, the most valiant, shall fear this monstrous fish, and in their fear shall seek to be purified, (Ch.) by contribution. Sanchez.—R. Levi has given a ridiculous exposition, which is adopted by Sa (Amama) and others, (H. see Ezech. 2:7. Arist. iv. prob. 32.) as the natural consequences of fear. C. M.—The Fathers refer this to the fall of Lucifer, when the other angels might tremble for their own safety. H.—Angels with reverent fear honour God’s power, and his most perfect servants are filled with apprehensions at his judgments; as the most valiant are terrified at the sight of this huge fish. W.—Sept. “If he turn, there is fear among the wild quadrupeds, jumping on the land.” Heb. “When he raiseth up himself, the mighty are afraid: by reason of breakings, they purify themselves.” (Prot.) or “spoil themselves,” (C.) expecting nothing but certain death. Amama.

Ver. 17. *Plate*. Prot. “habergeon.” The precise nature of these arms is not known. C.—Neither offensive or defensive weapons can avail. M.—All agree that the crocodile can be pierced only under the belly. C.

Ver. 19. *Are*. Lit. “are turned into stubble,” as in Heb. H.—They have no more effect. M.

Ver. 20. *Hammer*. Sept. σφύρα, means also, “the bottom of a rock.” This would not overwhelm the whale; as some are represented like floating islands. Prot. “darts.” H.—Chal. “axe.” Others have, “the ballista;” an instrument to throw stones. C.

Ver. 21. *Under him.* He shall not value the beams of the sun: and gold to him be like mire. Ch. M.—Heb. “sharp stones (*or* potsherds) are under him; he spreadeth (*or* lieth upon) sharp-pointed things, *as* upon the mire.” H.—He is not afraid of being hurt.

Ver. 22. *When.* Heb. “a pot of ointment.” This boils out very much. C.—The flesh of the crocodile has also the smell of musk; (Bochart) and Peter Martyr asserts, that Columbus found some in America, which plunged into the water, and left behind them the odour of musk or castor. When they are wounded, they give the same perfume to the sea, or rather to the waters, where they abide. The Hebrews style all deep rives and lakes, *seas*. C.—Crocodiles were kept in the lake Mœris, being adored and honoured as gods. Herod. ii. 69.—Sept. “He deems the sea as a vase of ointment; (23) and the Tartarus of the abyss, like a prisoner.” Theod. adds, “He hath considered the abyss as a walk.”

Ver. 23. *The deep as growing old.* Growing hoary, as it were, with the froth which he leaves behind him. Ch.—The Vulg. has well expressed the force of the original, and shews the rapidity with which the crocodile moves. C.—Prot. “one would think the deep to be hoary.” The devil transforms himself into an angel (H.) of light. D.

Ver. 24. *Power.* Heb. and Sept. “none like him on earth,” for bulk.—*One.* Sept. “made to be played with, *or* beaten, by my angels.” H.

Ver. 25. *He is king, &c.* He is superior in strength to all that are great and strong amongst living creatures: mystically it is understood of the devil, who is king over all the proud. Ch. S. Greg. xxxiv. 4. and 17. W.—Hence Job perceived that God has also now permitted this cruel foe to exercise a dominion over him, and to pull him from his high station, though innocent. H.—This would henceforward be more frequently the order of Providence, and therefore he expresses his entire resignation. C. 42. Houbigant.—*Pride:* the strongest and fiercest animals. H.—The crocodile has been seen encountering even the elephant, and gaining the victory. He is king of all fishes. Sept. “of all in the waters.” Chal. “of all the sons of the mountains:” or Theod. “of arrogance.” This may particularly denote the Egyptians, as the crocodile was one of their gods; and people are often styled after them. Num. 21:29. Jer. 48:46. C.—*Pharao* even means “a crocodile,” in Arabic. Bochart, Anim. p. ii. b. v. 16.—He is styled simply, *the proud*. Ps. 88:11. C.—The pride of the Egyptians was notorious. Ezech. 32:12. C.

Ver. 2. *I know.* So the Keri orders us to translate, with all the ancient versions, as the Heb. text has, “thou knowest;” which Prof. Chappelow and Schultens deem more “sublime,” though one would think it was hardly “sense.” Kennicott.—*Hid.* Heb. “of thine can be hindered.” All thy orders must be obeyed. It is in vain to keep silence: (C. 39:34.) I will confess openly thy justice and power. H.—He acknowledges his error, in not having before spoken enough of a just Providence. W.

Ver. 3. *Who.* Heb. “Who is he *that* hideth counsel without knowledge?” Prot. This seems to allude to the words of God. C. 38:2. Each of my friends has only rendered the ways of Providence more obscure, and I myself have not perfectly understood them. H.—*Unwisely.* See C. 39:35. W. D.—Heb. “without knowledge, thing wonderful to me, which I knew not.” H.—Now I comprehend that thou didst not afflict me, but hast given me into the hands of the enemy, as thou wilt hereafter do others of the greatest virtue, that their patience may shine the brighter, and be rewarded. I need inquire no father, now *I see* thy design plainly, v. 5. He does not accuse himself of any sin or false assertion, but acknowledges his infirmity in not having understood this before, v. 6. Houbigant.—Sept. “I have been told what I knew not, things great and wonderful, of which I was not apprized.” H.—Who can deny God’s providence? D.

Ver. 5. *Seeth thee.* Some have thought that God now manifested himself from the cloud. Euseb. Dem. i. 4. Titalman, &c.) But all now agree that he only enlightened his understanding, and made known his designs more clearly. C.—Job now perceived that he had spoken too boldly, in saying, Hear, and I will speak, &c. v. 4. The rest of this book is in prose. T.

Ver. 6. *Reprehend.* Heb. and Sept. “vilify.” H.—I recall the obscure expression which has occasioned my friends to mistake. D.—*Penance.* Heb. “groan.” Sept. “pine away, I look upon myself as dust and ashes.” Such are the sentiments which every one will entertain the nearer he approaches to the divine Majesty. H.—I no longer assert my innocence, but wait patiently in my present forlorn condition, till thou shalt be pleased to dispose of me. How much would the reputation and authority of Job sink, if some of his assertions had been destitute of truth, particularly as the sacred author does not mention which they were! But God exculpates his servant, v. 8. Houbigant.—Chal. “I have despised my riches, and I am comforted with respect to my children, who are now reduced to dust and ashes.” I find a consolation

in submitting patiently to my sufferings, which I may have deserved on account of my unguarded speeches. C.—Job waits not for God's answer, v. 4. He at once feels an interior light, and is resigned. H.—He had defended the truth against men: now, with more resignation, he is content to suffer, and does penance for himself and others. W.

Ver. 7. Two friends. It is astonishing that Eliu is not also reprehended, as he was no better than the rest. Some answer, that god had passed sentence upon him first. Others maintain, that he spoke with greater dignity of God's judgments, and that his ignorance was blameless; while others remark, that he was connected with some of the three friends, or only came accidentally to enter into the debate. God gives sentence in favour of Job, though with some reproof for his manner of speaking.—As. They had maintained false doctrines, and shewed a want of due respect and compassion for their friend; (T.) whereas Job's assertions were true. C.—How then can he be accused of denying the divine justice, or of speaking disrespectfully of Providence? God seemed to interrogate him on this account, though he approved of his sentiments, because some might draw such inferences from his words as all his friends did. But Job entertained no such ideas. He was not guilty of such *folly*, v. 8. Sept. "Thou hast sinned, and thy two friends, for you have spoken in my presence nothing true like my servant Job."

Ver. 8. Offer. Sept. "Thou shalt make an oblation, καρπωμα, for you." H.—Yet holocausts seem to have been the only species of sacrifice before Moses. The number seven, has always been in a manner sacred; (C.) being doubled, it shews the greatness of the offence. S. Greg. W.—Job was to present these victims to God, (C.) as the priest and mediator, (D.) of whom God approved. He officiated for his family, (C.) and was the most honourable person there. H.—It seems Job was not present when God gave this injunction; perhaps some time after their debates. C.—*Pray.* Behold the efficacy of the prayers of the saints, even while upon earth. How much greater will it be, when their charity is greater and unfailing! H.—The many sacrifices would not have sufficed, if Job had not joined his prayer, as S. Chrys. (or 5 con. Judæos) observes. His mediation did not derogate from God's mercy, under the law of nature; not does that of other men injure Christ's under the law of grace, 2 Cor. 1:11. We have here also a proof that both sacrifice and the devotion of the offerer, have their distinct effects; *opus operatum*, and *opus operantis*, as the schoolmen speak. Thus Job was honourably acquitted, while his friends were justly rebuked. Eliu needed no express condemnation; as what God says to one, must be applied to another in the same circumstances. C. 33:14. Protestants are therefore inexcusable, who preach a doctrine not only

condemned in their fellows, Luther, &c., but long before in ancient heretics: as the justification by faith alone was in the apostles' time, the rejection of the ceremonies of baptism, of confirmation and penance, in the Novatians, &c. See S. Cyp. iv. ep. 2. W.—*Face*. Sept. “For I would not accept his face, and if it were not on his account, I had surely destroyed you. For you have not said to me any thing good (Rom. *true*.) against (or concerning, *κατα*.) my servant Job.” They acted both against charity and truth. H.—*Before*. Prot. “of me *the thing which is right*.” The words underlined were not so in the earlier edition by Barker, printer to James I. (1613) where some of the marg. translations are also omitted, v. 14, &c. The matter is of no farther consequence, than to shew that alterations have taken place since the days of James I. who Bible is supposed to be the standard of the English Church. The marginal version is also frequently neglected altogether, (A. 1706) though the authors seem to have looked upon it as equally *probable* with that in the text. Pref. H.

Ver. 10. Penance. Heb. “return.” He resolved to restore him to his former prosperous condition, while he prayed for those who had so cruelly exercised his patience. C.—Prot. and Vatable, “the Lord turned the captivity of Job:” so any great distress may be styled, though Job was in a manner abandoned to the power and bondage of satan. Sept. “But the Lord gave an increase to Job, and while he was praying for his friends, He forgave them their sin. And,” &c. H.—*Twice*, excepting children, who were living (W.) with God. Rabbins. S. Greg. &c.—Some also include the years of Job's life, but that is not clear, (see Spanheim, c. 7. C.) though not improbable; as he might very well live twice as long as he had done, if we suppose that the was about (H.) 50 when he was so much distressed (Petau); and thus arrived at the age of 140, v. 16. H.

Ver. 11. Brethren. Who had before shamefully abandoned him. C. 6:13. C.—*Bemoaned*. Lit. “shaked their heads at him,” (H.) out of pity, (M.) or astonishment, (T. C.) at his fallen state, and at the present change for the better. They helped to restore him to affluence, in conformity with the will of God, who caused their presents of multiply. The kindred and friends of Job were undoubtedly numerous. H.—*Ewe*. Kesita, “lamb,” as most of the ancients agree, (Spanheim) or a piece of money, (Bochart) marked with the figure of a lamb. Grot. See Gen. 33:19. C.—*Ear-ring*. Heb. *Nezem*, an ornament (H.) “for the nose,” still very common in the East. Sym. adds, “it was unadorned,” (C.) or plain. Sept. “a piece of gold worth four drachms, and not coined,” *ασημον*. H.—Oleaster supposes that the nose was perforated, like the ear. But the ornament would thus be very inconvenient, and we may rather conclude that it hung down from the forehead upon

the nose. S. Jer. in Ezec. xvi. Pineda.

Ver. 12. *Asses.* Sept. “droves of,” &c. which would greatly increase the number.

Ver. 14. *Dies*, &c. “Day ... cassia ... and horn of antimony.” Heb.—*Yemima* ... *Ketsiha* ... *Keren hapuc*. This last may signify (H.) “horn of change,” (Pagn.) in allusion to Job’s different states. M. D.—Sometimes we find the Latin names retained, and at other times translated. It would perhaps be as well to give their force uniformly in English, or rather to insert the original terms, if they could be now properly expressed. But that is impossible. Prot. *Jemima*, “handsome as the day.” *Kezia*, “superficies, angle, or cassia.” *Keren-happuch*, “the horn or child of beauty.” The marginal explanations are given at least in the edit. Edinb. 1787. H.—*Cassia*, an aromatic herb, which is perhaps not now found to be found in Europe, Matthiol. in Dios. i. 12.—The Arabs like to give such names to their children. Spanheim, Hist. Job.—*Cornustibii*, (Heb. *Puc*) means a sort of paint, used to blacken the eyelids, (4 K. 9:30) or a precious stone, Isai. 54:11. Chal. “brilliant as an emerald.” She was so styled, on account of her great beauty, (C.) in which she was not inferior to her two sisters. Sept. “Horn of Amalthea,” (H.) or of plenty, (C.) which is not an approbation of the fable, but to show the abundance which Job now enjoyed. Nicetas.—Cassia might remind him of the bad smells to which he had been exposed. M. T.

Ver. 15. *Daughters.* Sept. Alex. adds, “and sons.”—*Brethren*. This was contrary to the custom of the Jews, (Num. 27:8) but conformable to the Roman laws, and to the Koran. Sur. 4. C.

Ver. 16. *Years*, in all, as Judith is said to have dwelt in the house of *her husband* 105 years; though it is agreed that she only lived that space of time. H.—Authors are much divided about the length of Job’s life. Some suppose that he was afflicted with the leprosy at the age of 70, for several months, (T.) or for a whole year, (C.) or for seven, (Salien) and that he lived twice as long after his re-establishment, in all 210. C. T. Sept. “Job lived after his chastisement 170,” (Grabe substitutes 140 years. Then he marks with an obel as redundant) “but all the years which he lived were 248;” and adds from Theod. “And Job saw his sons and their children, *even* the fourth generation.” H.—The old Vulg. had also 248 years; while some Greek copies read 740. But Grotius thinks the life of Job was not extended beyond 200. Petau and Spanheim say 189, (C.) and Pineda 210, or rather 280, years. Yet the life of man, in the days of Moses, his contemporary, was not often longer than 120; so that if we allow Job 140, he would be an old man,

and might see the fourth generation, v. 10. H.—The Greeks celebrate his festival on the 6th, the Latins on the 10th of May. Pineda.—*Days*. Here a long addition is found in the Greek, Arab. and old Vulg.; and Theodotion has also inserted it in his version, as it seems to contain a true and ancient tradition, (see Eus. præp. ix. 25.) though the Fathers have properly distinguished it from the inspired text. It stands thus in the Alex. Sept. with an obel prefixed: “But it is written, that he shall be raised again, with those whom the Lord will restore *to life*.” He, this man, as it is translated from the Syriac book, lived in the land of Ausites, (Hus.) on the borders of Idumea, and of Arabia, and was before called Jobab. But marrying an Arabian woman, he begot a son by name Ennon. But his father was Zareth, a descendant of the sons of Esau, and his mother was Bossora; (Arab, a native of Bosra) so that he was the 5th (Arab the 6th) from Abraham. Now these were the kings who reigned in Edom; over which country he also ruled. First, Balac, son of Semphor; (others have *Beor*) and the name of his city was Dennaba. After Balak, Jobab, who is called Job. After him, Assom, a leader from the country of Theman. After this man, Adad, son of Barad, who slew Madian in the plain of Moab; and the name of his city was Gethaim. But the friends who came to him *were*, Eliphaz, [son of Sophan] of the sons of Esau, king of the Themanites; Baldad, [son of Amnon, of Chobar] of the Auchite tyrant; (Grabe substitutes the tyrant of the Sauchians, as they call our Shuhites) Sophor, king of the Mineans.” What is marked with crotchets, (H.) has been probably taken from Theodotion. See the Greek Catena. What follows occurs in the Alex. MS. C.—“[Theman, son of Eliphaz, he, as the Syriac book is rendered, lived in the land of Ausites, on the borders of the Euphrates. His former name was Jobab, but Zareth was his father, from the sun rising.”] or eastern country. H.—Job might very well be the 5th or 6th from Abraham, if he were a contemporary with Moses, as Levi and Amram would live at the same time with Rahuel and Zare; (See 1 Par. 1:35, 44.) so that this tradition agrees with history. But what is said of the Syriac version is not so certain. C.—Some think the Syriac or Arabic was the original text, as the Greek seems to indicate, οὗτος ἐμνηνεύεται ἐκ τῆς Συριακῆς Βιβλίου, ἐν μὲν γῇ κατοικῶν, &c. The passage at the end, where this is repeated, may be an interpolation, as the latter part seems rather to belong to Job. For how could Theman have both Eliphaz and Zareth for his *father*? Grabe therefore, marks it as such. It would be too long for us to transcribe (H.) the praises which the Fathers have given to Job, and the resemblance which they have discovered between him and Jesus Christ. See Heb. 4:15 and 13:12. Tert. patient. S. Chrys. hom. xxxiv. in Matt. S. Ambrose, in Ps. xxxvii. 21 observes, that his behaviour on the dunghill was the greatest condemnation of satan, who fell by pride, though so highly

favoured. C.—Besides the literal sense of this book, which displays the trials and victories of Job, we may consider him as a lively figure of Christ; who was perfectly innocent, and yet a man of sorrows: we may raise our minds to the contemplation of the greater glory which will attend the bodies of the just, after the resurrection; and, above all, we may discover lessons of morality, enforcing the observance of every virtue, and particularly of patience and resignation. S. Greg. &c. W.—The books of Machabees, which are the only remaining pieces of sacred history, might have been here inserted, as they are in Calmet's edition, that so all the historical part might come together. But is is more common to place those books after the prophets. They only relate a few of the transactions which took place during the 400 or 500 years preceding the Christian era. The rest must be borrowed from Josephus, or from profane authors. It would, however, be proper to read those books, and to have an idea of that period, before we attempt to explain the prophecies. H.

PSALMS

THE BOOK OF PSALMS

INTRODUCTION

The Psalms are called by the Hebrew, **Tehillim**; that is, hymns of praise. The author, of a great part of them at least, was king David; but many are of opinion, that some of them were made by Asaph and others, whose names are prefixed in the titles. Ch.—These, however, are not unquestionably of divine authority, though they deserve to be respected. C.—S. Jerom (ad Cyprian) says: "Let us be convinced that those labour under a mistake, who suppose that David was the author of all the Psalms, and not those whose names appear in the titles." Paine is not, therefore, the first who has made this discovery. Watson. 2 Par. 29:30.—Psalm 76 compared with Psalms 38. 64. 70. 111. 125. 136 and 145 seems favourable of this opinion, (C. T. &c.) which is contrary to S. Ambrose, &c. The matter is not of great moment, as all confess that the 150 Psalms were dedicated by the Holy Ghost. D.—S. Aug. (de Civ. Dei. xvii. 14.) attributes all the Psalms to David; and it

seems best to adhere to this opinion, as it is most generally received. M.—Our Saviour cites the 109. Psalm as belonging to David, (Matt. 22:44) agreeably to the title; and the 2d Psalm is also attributed to him, by the apostles, (Act. 4:25) though it have no title at all, no more than the first. H.—It has generally been asserted, that when a Psalm is in this position, it must be referred to the author who was mentioned last. But Bellarmine calls this in question: and the titles of themselves afford but a precarious argument, either to know the author or the real import of the Psalm. 100.—S. Jerom himself (ad Paulin.) seems to suppose that David was the writer of all the Psalms, (W.) and that he has left us compositions which may vie with those of the most celebrated pagan bards. In effect, nothing could excel the harmony of these divine hymns, to judge even from a translation. Fleury.—What then would they be in the original? The difficulty of coming to a perfect knowledge of the author's meaning, arises chiefly from the variety of translations and commentaries, which have been more numerous on this work than any other. To examine all minutely, would require more volumes than our present limits will allow. The version which we have to explain, is not that which S. Jerom made from the Heb. and which possesses the same intrinsic merit as the rest of his works: but the Church has declared authentic the holy doctor's corrected (H.) version from S. Lucian, (Bellar. T.) or from the Sept. as the people had been accustomed to sing the psalter in that manner; and it would have been difficult for them to learn another. C.—A critical examination would show, that the Sept. have not so often deviated from the original as some would pretend. See Berthier, &c. Pellican extols the fidelity of our version on the Psalms, though he was a Prot. Ward. Err. p. 6.—When therefore we offer a different version, we would not insinuate that the Vulg. is therefore to be rejected. The copiousness of the Heb. language, (H.) and on some occasions the uncertainty of its roots, or precise import, (Somon. Crit.) ought to make every one diffident in pronouncing peremptorily on such subjects. Let us rather adhere to the decision of the Church, when it is given on any particular text; and when she is silent, let us endeavour to draw the streams of life from our Saviour's fountains, and read for our improvement in virtue. H.—No exhortations could be more cogent, than those which we may find in the Psalms. They contain the sum of all the other sacred books, as the Fathers agree. S. Aug. S. Bas. &c. To understand them better, we must reflect upon what key or string they each play. Expositors discover ten such stings on this mysterious harp: 1. God; 2. his works; 3. Providence; 4. the peculiar people of the Jews; 5. Christ; 6. his Church; 7. true worship; 8. David; 9. the end of the world; 10. a future life. On some of these subjects the Psalm principally turns. The titles, composed by Esdras,

or the Sept. (W.) or by some other, (C.) will often point out the subject; and if that be not the case, the context and other parts of Scripture will (W.) commonly (H.) do it. W.—The greatest stress must be laid on these. C.—An intimate acquaintance with the history of David, and with the Jewish and Christian religion, will also be of essential service to enable us to penetrate the hidden treasures contained in these most heavenly canticles. H.—David excels all the pagans in point of antiquity, as he lived 100 years before Homer. His natural genius led him to follow the pursuits of poetry and music; (1 K. 16:23) and God inspired him to compose these poems, as works in metre are more easily remembered, and make a more pleasing impression upon the heart. Hence Moses and other prophets adopted the same plan, both in the Old and the New Testament. The pious king not being permitted to build the temple, made nevertheless all necessary preparations for it; and among the rest, procured 288 masters of music to train up 4000 singers. 1 Par. 23:25. He foresaw that these Psalms would be of service, not only on the Jewish festivals, but also in the Christian Church, (Ps. 56:10. &c.) gathered from all nations, (W.) among whom he sings by the mouths (H.) of the clergy, who are commanded daily to sing or recite some of these Psalms. W.—The psalter takes its name from an instrument of ten strings, resembling the Greek L, (Ven. Bede) and sounding from above, to insinuate that we may (W.) here learn to observe (H.) all the decalogue, and to aim at heaven. If difficulties present themselves in the perusal of these sacred writings, we must remember not to trust private interpretation, (2 Pet. 1) but to the doctrine of the Church, (Jo. 14:16. 1 Cor. 12) which we may find in the works of the holy Fathers, (S. Aug. Doct.) and exercise ourselves in humility, when any thing occurs above our comprehension. S. Greg. xvii. in Ezech. W.—We must pray with all earnestness to the Father of Lights, and surely no prayers can be more efficacious to obtain what we want, than those which he has here delivered. Whether just or sinners, whether in joy or sorrow, we may here find what may be suitable for us. H.—*In hoc libro spiritualis Bibliotheca instructa est.* Cassiod.

PSALM 1

PSALM 1. (BEATUS VIR.)

The happiness of the just: and the evil state of the wicked.

Theodoret observes that this psalm has “no title in Heb.,” and some

have attributed it to Esdras, when he collected the psalms into one book. But the Compl. Sept. reads, "A psalm of David;" "without a title among the Hebrews." The Fathers attribute it to David, and suppose that he speaks particularly of Joseph of Arimathea, or of Jesus Christ; though the Jews refer this high encomium to Josias. Jeremias (17:7) has imitated this psalm, which may be considered as a preface to all the rest, and an abridgment of the whole duty of man. C.—*Blessed*. Heb. also, Manifold are (H.) "the blessings" (Pagnin) both for time (H.) and eternity. W.—*Ungodly*, who mind no religion, or a false one. H.—Heb. "inconstant."—*Sinners*, who are still more obstinate. C.—*Pestilence*. Heb. "scoffers," who are the most dangerous sort of people, boldly deriding all religion, and maintaining atheism. There is a beautiful gradation here observed, showing the fatal consequences of evil company. If the virtuous associate with one even of the least contagious, the infection presently catches him, and he is soon introduced among the more dissolute, where he stops with little remorse, till at last he even glories in his shame, and becomes a champion of impiety. 1 Cor. 15:33. H.—These three sorts of wicked people may designate pagans, Jews, and heretics. S. Clem. Stron. ii. S. Jerom. C.—He is on the road to heaven, who has not consented to evil suggestions, nor continued in sin, so as to die impenitent. W.

Virtus est vitium fugere, et sapientia prima. Hor. i. ep. 1.

—The suggestion, delight, and consent to sin, are here rejected, as well as every offence against God, ourselves, or our neighbours. Hopper.

Ver. 2. *Will*. He is wholly occupied and delighted in keeping God's commandments. W.—This distinguishes the saint from him who only refrains from sin through fear. C.—*Qui timet invitatus observat*. S. Amb.—Yet even servile fear is of some service, as it restrains exterior conduct, and may, in time, give place to filial reverence. H.—*Meditate*, and put in practice. M.—*Night*. The Jews studied the books of the law so earnestly from their childhood, that they could recite them as easily as they could tell their own names; (Josep. c. Ap. 2. Deut. 6:6) and is it not a shame that many Christians should be so negligent, that they have never so much as read the gospels! (C.) though they be eager enough after idle books. The sacred writings are the records of our inheritance. They shew us our true destination, and deserve to be most seriously considered from the beginning to the end. H.

Ver. 3. *Tree*. Probably the palm-tree, the emblem of a long life. Job 28:18. The tree of life is watered by the river of living waters, proceeding from the throne of God, who is the source of all grace.

Apoc. 22:1. Lu. 21:33. Jo. 4:14. C.—Those who make good use of favours received, are continually supplied with fresh graces. W.—*And*. In the office-book a new verse begins here, though not in Heb. which the Vulg. follows. They were not marked by the sacred penman.—*Prosper*, and be rewarded hereafter, though the just man even among the Jews might be here afflicted. Prosperity was only promised to the *nation*, as long as it continued faithful. Individuals were in the same condition as Christians. They were to trust in the promises of futurity, though some have very erroneously asserted, that there is no mention of eternal felicity in thee holy canticles; (Berthier) Ferrand says, hardly in the Old Testament. C.—All this verse might perhaps be better understood of the tree. “And its leaf ... and whatever it shall produce,” *faciet* (*fructum*). H.—Some trees are always covered with leaves, like the palm-tree, &c. M.

Ver. 4. *Not so.* Heb. “but are like the chaff which the wind driveth away.” H.—They are inconstant (S. Jer.) in the good resolutions which they sometimes form. H. Job 21:18.—The good corn remains, but they are tossed about by every wind, and their memory perishes with all their children and effects. C.—They yield to the slightest temptation. W.

Ver. 5. *Again.* So as to gain their cause, (Amama) or to make opposition; as the Heb. *yakumu*, “stand up,” with defiance, intimates. H.—They are already judged, (Jo. 3:18) and can make no defence; they being separated from the just, like goats, Kimchi (though he is defended by Amama. H.) and some other Jews, falsely assert that the souls of the wicked will be annihilated, and that only the just Israelites will rise again. Buxtorf. Syn. 1.—But this is very different from the belief of the ancient Jews, who clearly assert the truth respecting future rewards and punishments. 2 Mac. 7:9. 14. 23 and 36. Wisd. 5:1. Josephus. or 4 Mac. 10. See Job, &c.—The Fathers have adduced many such proofs from the other parts of Scripture, which they had read with as much attention as modern critics. C.—*Council*, (M.) or rather “counsel,” as the same word, βουλή, is used by the Sept. as v. 1. (C.) though the Heb. *hadath*, here be different, and mean a *council*, or assembly. M.—Sept. and Vulg. may be understood in the same sense. H.—Sinners shall be destitute of all hope at the resurrection, and shall be driven from the society of the blessed. W.—They will not even be able to complain, since they had been so often admonished of their impending fate, (Bert.) and would not judge themselves in time. S. Aug. 1 Cor. 11. Acts 24:15. Prot. “They shall not stand,” &c. H.

Ver. 6. *Knoweth*, with approbation. There is only one road which leads to heaven: but these men, having sown in the flesh, must *reap*

corruption. Gal. 6:8. Berthier.—God will reward or punish (W.) all according to their deserts. H.—To some he will thunder out, *I never knew you*; while others shall hear, *Come*, &c. Mat. 25:34. &c. C.—In this world, things seem to be in a sort of confusion, as the wicked prosper. But, at the hour of death, each will receive a final retribution. Temporal advantages have been dealt out to the wicked for the small and transitory acts of virtue, the afflictions of this world have served to purify the elect from venial faults. H.

PSALM 2

PSALM 2. (QUARE FREMUERUNT.)

The vain efforts of persecutors against Christ and his Church.

This psalm has no title, and therefore, S. Jerom, after the Jews, consider it as a part of the former. In Acts 13:33 some copies have, in *the first*, others in *the second psalm*; and Origen testifies that he saw a copy where this and the former psalm were joined together; and he says, the psalms were not distinguished by numbers or letters, as they have been since. We find in some Gr. and Lat. MSS. “a psalm of David.” It is certain that he composed it, speaking of the Messias, (Acts 4:25. Heb. 1:5) though some passages may be applied to himself. The Rabbins would restrain it to him entirely; and some Christians have been so much off their guard, as to allow (C.) that it refers to David in the literal sense, and to Christ only in the spiritual; (Lyrar. Grot.) which would destroy the force of the prophecy. David takes occasion, (C.) from the opposition which was made by Saul, (H.) the Philistines, &c. (2 K. 5:7. Joseph. vii. 4.) to his own exaltation, to foretell the similar rage with which many would resist the Messias. C. —The Philistines, however, had no *kings* to oppose David, as Kimchi confesses; and we had better refer the whole psalm to Christ. Berthier.

Ver. 1. *Raged.* Heb. “come together with tumult,” (Sym.) “loud cries,” like a furious army, composed of several nations. H.—Why have the Philistines, &c. assembled to obstruct my reign? or (C.) “why will the Gentiles be troubled, and the tribes meditate vain things?” S. Jer. Pilate, Herod, and the chiefs of the Jews, met to destroy the Messias; though, on other occasions, they were at variance. H.—Their attempts were fruitless. Their false witnesses could not agree. C.—The priests had, in vain, meditated on the law, since they had not discovered Him who was the end of it. S. Athan. &c.—*People of Israel.* Acts 4:27. M.

Ver. 2. Kings. Herod and Pilate, (W.) who acted for the Roman emperor.—*Princes*, of the priests, (H.) Annas and Caiaphas. But all the rage of the Gentiles and Jews against Christ was fruitless, (W.) and wicked, (H.) as the attempt of the surrounding nations to dethrone David was, in contradiction to the divine appointment. He is sometimes styled the Christ, or “anointed of the Lord.” Ps. 19:7. But the Chal. has, “to revolt from the Lord, and fight with his Messiah.” So that the ancient Jews agreed with us, (C.) and it would be “rash to abandon the interpretation given by S. Peter.” S. Jerom.

Ver. 3. Us. Let us no longer be subject to the old law, which is abrogated, (S. Aug.) or the enemies of David, and of Christ, encourage one another (C.) to subvert their authority, before it be too well established. Prot. still seem to be actuated with the same phrensy; fearing nothing more than the restoration of the Catholic religion; and incessantly pouring in petitions to Parliament to withhold the common rights of subjects from people of that persuasion. H.—“I fear there are more *political* than *religious* objectors to emancipation.” Nightingale.

Ver. 4. Them, who continue rebellious. Prov. 1. He speaks thus to shew that we deserve derision. H.—*Quod nos derisu digna faciamus*. S. Jer.—Yet he will convert many, (W.) even of those who, like S. Paul, were bent on persecuting the faithful. If they still resist, (H.) he will shew the futility of their plans, and triumph over all, as David did over his opponents, and Christ over those who wished to have obstructed his resurrection, and the propagation of his gospel. Thus Jesus has proved his divinity, and confirmed our hopes that he will still protect his Church; as he did when it seemed to be in the greatest danger. C.—God can fear no opposition to his decrees. M.—He is in *Heaven*, to whom we ought to address our prayers. The *Lord* seems to be here applicable to Christ. Chal. “the word of God.” He has the title of the Creator, *Adonai*, as the Jews have marked it with a *Kamets* 134 times, when it is to be taken in that sense. Berthier.

Ver. 5. Rage. These, and similar expressions, when applied to the immutable Deity, only denote that men have deserved the worst of punishments. H.—God had discomfited the enemies of David (2 K. 5:20. 24.) by his thunder. But he still more confounded the devil, when Christ descended to take away his spoils; and he chastised the Jews by the ruin of their city, (C.) as he has or will do all persecutors of his Church. H.—He will severely reprehend, and justly punish the obstinate. W.

Ver. 6. I am. Heb. “I have anointed ... over Sion, my,” &c. S. Jerom

and others have read in the first person, what the Sept. translate in the third. The sense is much the same. C.—But the Vulg. seems to be better connected, and the same letters may have this sense, if we neglect the points, which were unknown to the Sept. and of modern invention. These interpreters may also have read a *v* for *i*, as these letters are very similar. Berthier.—“But I am anointed king by him over Sion, his holy mountain.” Houbig.—Theodoret, observing that Christ is king not only over Sion, but also over all, alters the punctuation: *On Sion ... preaching, &c.* which is very plausible, since Isaias (9:3) says, *the law shall come forth from Sion*, (Berthier) and C. 37:32. *and salvation from Mount Sion*. Hence Christ preached frequently in the temple. It is certain David was not anointed here, but at Hebron; and the temple was not built till the reign of Solomon. See Psalm 109:2.

Ver. 7. *Thee*. Chal. weakens this text. H.—“I love thee as my son, and look upon thee with the same affection, as if I had this day created thee;” which might be applied to David, now settled more firmly on the throne by his late victory. But it literally refers to Christ, either born in time, (v. 1. S. Aug. C.) or baptized; (S. Just.) or rather rising again, (Acts 13:33) and born from all eternity. Heb. 1:5. This shews him superior to the angels. The prophet had both these events in view. Eternity is always the same. Berthier. Bossuet. D.—He to whom God may speak thus *to-day*, at all times, must be God also. Robertson, Lexic. Jo. 5:25.—To this Socinians can make no reply, without giving up the Epistle to the Heb. or allowing that the apostle’s arguments were inconclusive. Bert.—The same text may thus have many literal senses. D.—The eternal birth seems here to be the chief, as from that source the nativity, baptism, priesthood, (Heb. 5:5.) and miraculous resurrection of Christ, necessarily spring. H.

Ver. 8. *Ask*. The Messiah must be invested with human nature, and merit all graces for man. When did David ask for such an extensive dominion? Berthier.—But Christ’s kingdom extends over the world. His Church cannot fail, as S. Aug. proved hence against the Donatists, and his arguments confute Protestants as well. W.—Our doctors used to refer this psalm to the Messiah, said R. Solomon; but it is better to apply it to David, on account of “Christians.” D.

Ver. 9. *Rule*, as a shepherd, (ποιμανεις) as it is cited Apoc. 2:26. But he is speaking of vengeance taken on the rebellious; and we might translate, “Thou shalt break,” &c. C.—Yet this is not necessary, as a shepherd sometimes beats with severity, to prevent his sheep from straying. H.—The Church guides also use coercion, but for the good of the flock. C.—God brought the murderers of his Son to an evil end,

and destroyed their city. H.—He broke the Gentiles, to make them a more noble vessel. Jer. 18:4. S. Hilary.—He will execute judgment at the last day. Apoc. 19:11. C.—When the clay is still soft the vessel may easily be repaired; so the sinner may be reclaimed, when he has only just fallen. S. Jer.—Even the most obdurate, are as clay in God's hands. W.

Ver. 10. And. Here the prophet may address kings, unless the Father or the Messias continue to speak. It is evident these words are not to be understood of David's dominions alone. Fear and joy keep the Christian in proper order. Phil. 2:12 and 3:1. Bert.—“The love of God pushes us forward, and the fear of God makes us take care where we walk.” S. Theresa.—The one guards us against despair, the other against presumption. Kings are here instructed to support the Church, for which some have been styled, “Most Christian,” “Catholic,” or “Defenders of the Faith.” The Donatists falsely asserted, that they were ever found enemies to religion, because of Constantine, &c. attempted to repress their errors. But Julian favoured them, to increase dissensions. See S. Aug. c. Pet. et. c. Gaud. ii. 26. W.

Ver. 11. Trembling, with reverential awe and humility, (1 Cor. 2:3. Amama) as none is sure of salvation. Bell.—More are list by presumption than by trembling. Amama.

Ver. 12. Discipline. Chal. “doctrine.” S. Jer. “adore purely.” Prot. “kiss the Son, lest he be angry,” &c. H.—Houbig. “adore the son, lest he be angry, and you perish. For he comes forward, and shortly his wrath will be enkindled.” This version seems to be judicious: that of the Vulg. is less energetic, but come to the same end, as those who adore the Messias, must follow his doctrine. Berthier.—*Lord* and *just* is not in Heb. H.—The way or projects of sinners will perish; (Ps. 1:6) they will be hurried before the tribunal, as soon as they are dead; (S. Hil.) and when they least expect it. 1 Thes. 5:2. C.—Some fall from salvation, and God will bring them to judgment at the end of this short life. W.—Heb. “Kiss purely.” Kissing is often used in Scripture to express submission, love, and adoration. S. Jer. c. Ruf. i. Gen. 41:40. C.—We testify our respect for God, by kissing the Bible, &c. H.—But it cannot be shewn that *bar* means “a son,” in Heb. C.—Amama blames the Vulg. for withdrawing a text in favour of Christ's divinity. We must, however, submit to the law and faith of Christ with confidence and live, if we desire to escape his indignation and enter heaven. Acts 4:12. Mr. Nightingale (Portrait of Cath. 1812. p. 117 and 332) may represent this doctrine as uncharitable and groundless, though he allows it has been maintained by most (p. 473) who have professed to be the true disciples of Christ, whether Catholics or Protestants. The

principle is good, though some apply it wrong. If he and Lord Milton, (speech. 1812. to whom we must express our manifest obligations) had contented themselves with saying that they believed our doctrine was “unscriptural,” &c. (p. 18) we should not have much wondered; as they could not consistently have said less, and remained out of the Catholic Church. But for any man who has read the Bible, to persuade himself that it is not necessary to profess the one only true religion, wherever it may be, after Christ has plainly declared, *He that believeth not is already judged, and shall be condemned;* (Jo. 3:18. Mark 16:16) and after the apostle has delivered over to satan those who only asserted that the *resurrection was past*, (2 Tim. 2:17) this fills us with astonishment. Not a single text can be produced in favour of the contrary system leading to indifference about religion; which, if true, would shew the preaching of the prophets and apostles was nugatory, and their blood shed in vain. All the “Scriptures” proclaim the necessity of faith and good works. We may observe, that the doctrine of the blessed Trinity seems to be no less objectionable to Mr. N. than the rest of our faith, p. 117, &c. Yet (H.) we must not refuse him the praise of liberality. Catholic Review, &c. Jan. 1813. H.

Ver. 13. *Trust* for salvation through Christ, (D.) acting as he has directed, so that our hope may be well founded. M.—This psalm is quoted six times in the New Testament, which shews the concord of Scripture, and that the prophets saw the promises at a distance, following the law of love, which is as ancient as the world. Berthier.

PSALM 3

PSALM 3. (DOMINE QUID MULTIPLICATI.)

The prophet's danger and delivery from his son, Absalom: mystically the passion and resurrection of Christ.

Heb. and Sept. have lit. “a psalm of David,” (τω Δαυιδ) which may mean that it was addressed to him by God, or that he would set it to music himself, (H.) or that it was composed by him, or on his occasion. The part. *l.* has various meanings, and it does not incontestably prove that the person before whose name it is placed, must be regarded as the author. C.—Yet there is no reason for doubting that this psalm was composed by David. H.—The Jews say he wrote it on the ascent of Mount Olivet. 2 K. 15:17. But he rather waited till he had re-entered his capital, and herein expressed his gratitude, specifying at the same time the sentiments with which he

had been impressed in the hour of danger. Ven. Bede explains this and many other psalms of Ezechias, as he perhaps did not read or attend to the title. C.—This deserves more attention, as it is the same in all Bibles, though all interpreters do not consider them as canonical, no more than that which is prefixed to the Lamentations. Berthier.—They are authentic, being inspired to Esdras or the Sept. W.—But this is doubtful. H.

Ver. 2. Why. Let me know the enormity of my sins. All Israel follows Absalom. 2 K. 15:13. So all rose up against Christ. W.—The Church was assailed on all sides, (C.) and every soul must live in expectation of battle from innumerable enemies. Heb. also, (H.) “How are they multiplied.” Houbig.—David is surprised at the sudden change, and adores the depth of God’s judgments, which had been denounced unto him. 1 K. 12:10. C.

Ver. 3. God. His case is desperate. W.—He must therefore be a criminal. This is the usual judgment of the world, though very false, as we have seen in the person of Job; for temporal punishments are frequently an effect of the divine clemency. Semei upbraided David on this occasion, as the Jews did Christ. 2 K. 16:7. Mat. 27:42. At the end of this verse, Heb. adds, *Selah*, (C.) *sle* and Sept. διαψαλμα, (H.) a word which is not much better understood. Houbigant therefore informs us that he has omitted it entirely, as the Vulg. seems to have done, except Ps. 61:8 where it is rendered, *in æternum*, “for ever,” (Bert.) as S. Jerom expresses it *semper*, in his Heb. version. It would perhaps be as well to leave the original term. H.—It occurs seventy-one times in the psalms, and thrice in Habacuc. Some think it is a sign to raise the voice, or to pause, &c. (Bert.) at the end of the lesson, before the psalter was divided. None, except Eusebius, asserts that it was inserted by the original authors, and it seems now to be useless. C. Dis.

Ver. 4. Protector. Heb. “shield.”—*Glory.* God is the hope of his servants, (1 Cor. 15:31) and grants their requests. C.—He has not abandoned me, when I had fallen into sin. H.—He gives me the victory, and confirms my throne. W.

Ver. 5. Hill. Sion, where the ark had been placed, (C.) or from heaven. M.—Heb. adds, “*Selah*.” Prot. H.

Ver. 6. Rest, in sin; (S. Athan.) or, I have not lost my confidence in God, though dangers threaten on every side. C.—Jesus remained undaunted, when his enemies surrounded him; he continued (Theod. &c.) free among the dead, and rose again by his own power. H.—If he prayed that the chalice might be removed, it was to teach us how to

behave. C.—He was buried, and rose again, and his disciples *believed the Scriptures* (Jo. 2:22) recorded here, and in other places. W.—The same word refers to past and future things. S. Greg. Mor. xx. 1. W.

Ver. 7. *Thousands.* Sept. “myriads.” H.—If my enemies were still more numerous, I should not fear. C.—I beseech thee to help me. W.

Ver. 8. *Without cause.* Heb. “on the jaw.” H.—Without redress. C.—Sept. seems to have read *léinom*, as “some Jews say that the ancient copies were different.” Origen, A.D. 231. Kennicott.—*Teeth.* Strength and fury.

Ver. 9. *Blessing.* Abundance of grace is promised to God’s servants, who must look up to him for salvation. David gives thanks for the victory, though he grieved at his son’s death. W.—He shewed proofs of the greatest clemency on this occasion. It is evident, from this psalm being inserted before many which regard Saul, that no chronological order is observed. C.—Selah occurs a third time here, as some may have ended the lecture at one, while others ordered it to be continued to another, or even to the 3d and 5th verse of the next psalm, if that be its real import. H.

PSALM 4

PSALM 4. (CUM INVOCAREM.)

The prophet teacheth us to flee to God in tribulation, with confidence in him.

Ver. 1. *Unto the end.* Or as S. Jerom renders it, *victory to him that overcometh*; which some understand of *the chief musician*; to whom they suppose the psalms, which bear that title, were given to be sung. We rather understand the psalms thus inscribed to refer to Christ, who is the *end of the law*, and the *great Conqueror* of death and hell; and to the New Testament.—*In verses, in carminibus.* In the Heb. it is *neginoth*, supposed by some to be a musical instrument, with which this psalm was to be sung.—*For David*, or *to David*, τῷ Δαυὶδ, that is, inspired to David himself, or to be sung by him. Ch.—*Lamnetseach*, from *nitseach*, “to push to an end,” may signify (H.) *to the end*; and this sense is more noble than (Berthier) “To the precentor, or president.” C.—*Binginoth.* H.—“Over the female musicians.” C.—“To the chief of the singers on stringed instruments.” Duguet.—The psalms which have this title, related to future times, and to the Church of Christ; (S. Aug.

W.) or were to be sung at the close of the Jewish festivals, &c. Bert.—This is considered as a sequel to the preceding, to thank God for the late victory over Absalom. C.

Ver. 2. *The God.* Heb. “When I call, hear me, O God of my justice:” source and witness of my virtue. If I have offended thee, I have done no wrong to my rebellious son and his adherents. Many copies read *Cum invocarem te, exaudisti me.* C.—*Thou.* The change of persons intimates that when God is present (S. Aug.) the soul is animated with confidence to speak to him. H.—*Prayer.* Though his request had been granted, he still continues to address God, as we ought to pray without ceasing. 1 Thes. 5:17.

Ver. 3. *O.* This is a sort of manifesto to the rebels; and an invitation for them to return to their duty, desisting from setting up a false king, or a *lie*. H.—*Dull.* Heb. “my glory to shame.” But the reading of the Sept. seems to be preferable, (C.) as the rhyme in Heb. is now lost, (Fourmont) and the text has been altered (Houbig.) by an injudicious junction of words, and by using *c* for *b*. In ancient MSS. the words were all joined together, (Bert.) as may be seen in the specimen of the Alex. Sept. given by Grabe. Prot. “How long *will ye turn* my glory into shame?” &c. H.

Ver. 4. *Wonderful, (mirificavit)* according to the Heb. means also has chosen in a striking manner his appointed ruler, or holy person. Bert.—*Holy*, often means one set aside, (Lu. 2) or commissioned, though the person be a pagan. Isai. 13:3. *Chasid*, (H.) particularly signifies a “clement” character, such as a king ought to be. C.—“The Lord has set aside for himself the pious.” Pagn.—I am ready to pardon you, but know that if you continue rebellious, you go against the ordinance of heaven. H.

Ver. 5. *Angry.* My soldiers, do not resent this offence too much, kill not the boy; (2 K. 18:5) or (H.) you, my deluded subjects, enter into yourselves. S. Paul (Eph. 4:26) cites this as a moral sentence. C.—It is more difficult to moderate anger than to deny access to it entirely. S. Fran. de Sales. H.—*Beds.* Repent for the most secret evil thoughts, before you fall asleep. W.

Ver. 6. *Justice.* External devotion will not suffice. S. Chrys.—No sacrifice will please God as long as people take part with rebels. C.—Besides external sacrifices, which have always been required, and those of praise and contrition, (Ps. 49 and 50) we must offer to God the sacrifice of justice, by complying with our duties to him, ourselves, and neighbours, and by hating sin, and also the world, the flesh, and the devil, which prompt us to offend, and thus to give the

preference to *vanity*. For this purpose, we must not trust in ourselves, but in God; and that no one may plead ignorance, the *light* of reason and grace is given us, plainly indicating that we have a God to serve, and must expect reward or punishment. Heb. 11:6. W.

Ver. 7. *The.* Houbigant transposes this to v. 9, which is not necessary. David answers those diffident people, (Bert.) who thought they had received no marks of God's favour, and were in great want of provisions, till some were brought by Berzellai. H.

Ver. 8. *By.* Heb. and S. Aug. "From the time of their corn and wine" (C.) gathering. I rejoiced "more" than those who live in the greatest affluence, which is nothing but vanity. No mention is made of *oil*, but the original term, "liquor," includes it. Bert.—S. Jerom found it not in the Hexapla. But it now occurs in the Arab. Syr. &c. C.—David envies not the present prosperity of the rebels. H.—He comforts his followers with the assurance of God's favour, which he had again testified by sending provisions. Bullenger.—He may also here express the disappointment of the rebels, who promised themselves great riches, of which Providence would soon deprive them, by restoring the king, whom he had chosen, and hitherto so wonderfully protected. H.—God gave temporal advantages to the just in the old law, as the figure of heavenly rewards. W.

Ver. 9. *Same, (in idipsum)* which signifies *with one accord*. Acts 1:14. Heb. "altogether," when we shall be united as one people, which I expect will shortly be the case. Confiding in God, I will repose as in the arms of peace. Absalom was already cut off. But all his adherents were not reclaimed. Yet their number was so small, as to cause no apprehensions. H.—Under thy protection, I am secure, (C.) no longer kept between fear and hope. S. Bern.—When I lie down, I can enjoy rest, (Bert.) being free from turbulent passions. H.

Ver. 10. *Singularly.* Art "alone" (Pagn.) the source of all my happiness; (H.) or thou hast taken such care of me, as if thou hadst no other. M.—I am at a distance from the contagion of evil company, (S. Chrys.) which I hate. Bert.—"For thou only art Lord, thou hast made me dwell secure." S. Jer.

PSALM 5

PSALM 5. (VERBA MEA AURIBUS.)

A prayer to God against the iniquities of men.

Ver. 1. *For her that obtaineth the inheritance.* That is, for the Church of Christ, (Ch.) and every faithful soul, which gains the victory and heaven. W.—*Nechiloth*, may also, (H.) signify musical instruments with holes, or “women dancing,” on religious and joyful occasions, as they did when the ark was removed, &c. 2 K. 6:12. C. Ps. 67:26.—We may (H.) as well follow the Vulg. and S. Jerom. Some have supposed that David alludes to Saul, Absalom, &c. But in most of the psalms, the wicked in general are reprobated, and the sentiments of the faithful expressed. This psalm contains an excellent form of morning prayer, as an armour against all our spiritual enemies. Berthier.

Ver. 2. *Cry.* Heb. “meditation.” M.—The cry of the heart, (S. Chrys.) and “the groans,” which the spirit forms within us. Rom. 8:26. God cannot reject such prayers. If he seems inattentive, it is because we *ask amiss*. Jam. 4:3. C.—He attends to the prayers of the Church, and of every faithful soul, (W.) and even exhorts sinners to come to him, that they may emerge from the abyss. H.

Ver. 4. *Morning.* This hour of prayer is also specified, (Ps. 62:1 and 118:147) as that of the evening is. Ps. 4:9, and 54:19. We read also of noon being a time for prayer among the Jews. Acts 10:9. Daniel (6:10) diligently observed these holy customs. C.

Ver. 5. *Stand.* Heb. implies “in order,” as those who neglect prayer must be all in confusion. God enables those who are diligent, to *see* wonderful things. Bert.—*Iniquity.* No: he has it in abhorrence; (C.) consequently he cannot be the author of it, but hates those who commit evil, though he loves them as his creatures, and wishes their conversion. W.—On this subject I will meditate. M.

Ver. 6. *Eyes.* God suffers them to remain for a time. S. Jer.

Ver. 7. *Workers, (operantur)* “who work,” (H.) and die impenitent.—*Lie.* All heretics, who kill their own and neighbours’ souls, (S. Jer.) and in general all seducers, (C.) who will be treated like those who have committed murder. Euseb. Cæsar.

Ver. 8. *Mercy*, not trusting in my own merit, (H.) but with the greatest awe. C.—The just trust in mercy, not in man's power.—*Temple*, the Church, and in God's presence. W.—Some would infer hence that David was not the author of this psalm. But the tabernacle is called by the same name; (1 K. 1:7, 24, and 3:3) so that this reason is not sufficient. C.

Ver. 9. *Enemies*. Heb. “observers.” They are always on the watch to discover any fault. Grant me thy preventing grace. Bert.—Let me not stumble, (H.) but cause me to walk cheerfully in thy paths. C.—If thou approve, it matters not how much worldlings blame me. S. Aug.

Ver. 10. *Their*. Heb. “his.” But it is incorrect. Houb.—S. Jer. has “their.”

Ver. 11. *Sepulchre*, which never says there is enough. Prov. 30:15. C.—*Dealt*, &c. S. Paul authorizes this version, (Rom. 3:13) though the Heb. be rendered, “they flatter cunning;” (Bert.) or “they sharpen their tongue,” and polish it like a sword, that it may cut more easily. This may be applied to heretics. SS. Athan. Chrys. Jer. C.—*Judge*, or “condemn them.” Heb. may be explained as a prediction. Bert.—The Holy Ghost could not dictate an imprecation or desire revenge. But David might beg that God would frustrate the designs of his enemies; and, by treating them with some severity, hinder the execution of their wicked schemes, which would bring on their own ruin. S. Chrys. S. Aug. C.—Though the just desire the conversion of all, yet if any die impenitent, they approve of God's judgment, manifested at the end of the world. W.—*Provoked*. Heb. “rebelled against.” I forgive them for what they have done to me. But I grieve at thy offence; make them return to a sense of their duty. C.—He might abhor the enemies of salvation, the world, &c. whom Christ has condemned. Bert.

Ver. 12. *Dwell*. Heb. “protect,” (S. Jer.) “or shade them.” C.—The just will rejoice under thy protection, (H.) and at the conversion of the sinner. S. Chrys.

Ver. 13. *Us*. Heb. “him.” S. Jer. Aquila. C.—But neglecting the points, the Sept. is as accurate, and more beautiful. Bert.—*Shield*. Heb. *tsinna*, (H.) which was probably large enough to cover the body. C.—If God be with us, who is against us? H.—The just shall receive the sentence of eternal glory. W.

PSALM 6

A prayer of a penitent sinner, under the scourge of God. The first penitential Psalm.

Ver. 1. *For the octave.* That is, to be sung on an instrument of eight strings. S. Augustin understands it mystically, of the last resurrection, and the world to come; which is, as it were, the octave, or eighth day, after the seven days of this mortal life; and for this octave, sinners must dispose themselves, like David, by bewailing their sins, whilst they are here upon the earth. Ch. W.—It may also signify, that this psalm was to be sung by “the eighth” of the 24 bands. 1 Par. 15:21. David might compose it after sickness, with which he had been punished for his adultery; (C.) or under any distress: he expresses the sentiments of a true penitent, (Bert.) with which he was ever after impressed. H.—It is applicable to penitents of the new law. W.

Ver. 2. *Indignation.* Lit. “fury.” H.—Such strong expressions were requisite to make the carnal Jews fear God’s judgments, though a being of infinite perfection can have no passion. S. Chrys.—David does not beg to be free from suffering, (H.) but he requests that God would chastise him with moderation. Jer. 10:24 and 46:28. C.—Justice without mercy is reserved for the last day. S. Greg.—*Wrath.* This regards those who have built wood, &c. on the foundation. They shall be purified by fire. S. Aug. Purgatory was then believed in the 4th Cent. Bert.—Let me not be condemned either to it, or hell. S. Greg. hic. and Ps. 37.

Ver. 3. *Troubled,* with grief. W.—I am sinking under my illness: my virtue is lost. C.—The whole human race is this sick man, requiring the aid of Jesus Christ. S. Aug.—The ineffable name *Jehova*, (H.) is repeated thrice, to insinuate that salvation must come from the Blessed Trinity. Bert. v. 9.—Under the allegory of sickness, the ravages of sin appear. M.

Ver. 4. *Long?* Wilt thou leave me in distress? W.—He breaks off abruptly to express his sorrow. See Isai. 6:11; Jer. 13:26. Bert.—True converts are often tried a long time, that they may conceive how God will treat those who never return him, (S. Aug. Euseb.) and that they may beware of a relapse. C.

Ver. 5. *Turn.* God never abandons us first. Jer. 2:27. Bert.—We drive him away by sin. S. Athan.—*Sake.* I cannot take one step without thee. C.—Treat me not as my sins deserve; but mercifully restore me to favour. W.

Ver. 6. *Hell.* The hardened sinner will not praise thee, (S. Aug.) much less will the damned, who are confirmed in evil. Bert.—Even those who are in “the grave,” though just, cannot sound forth thy praises; and consequently, if I be cut off, the number of thy adorers will be diminished. This motive is often urged, as if God was forgotten in the rest of the world. Ps. 29:10. Isai. 38:18. C.—This life is the time for repentance. After death there is no conversion, but eternal blasphemies in hell. I will strive to prevent this misery, by continuing to do penance, till I am watered with thy grace. W.

Ver. 7. *Bed.* S. Jerom, “I will make my bed swim” (H.) with tears, or sweat. Bert.—Here we behold the effects of true repentance, which will not suffer the sinner to enjoy any repose, (C.) when he reflects on the pains of hell, and the perfections of God. H.—“O sweet affliction, which extinguishes the fire of hell, and restores man to the friendship of his God.” S. Chrys.

Ver. 8. *Indignation* of God (Theod.) or of my enemies. I am also indignant when I behold my foes exulting in my ruin. C.—*I have.* Heb. “It,” *the eye.* Bert.—The eye is naturally injured by excessive grief. Yet David could not think of his sins, without floods of tears. H.

Ver. 9. *Iniquity*, who have fostered my passions, (Bert.) or sought my ruin. I now perceive who were my true friends. C.—*Lord.* He is twice mentioned in the next verse, in honour of the blessed Trinity, as a German commentator remarks, after the ancient interpreters (Bert.) and Fathers. They have constantly had an eye to these grand truths, which are nevertheless proved by clearer passages of Scripture. H.—David confides in God, as every true penitent may do, for protection. W.—He had also been assured of pardon by Nathan, the prophet. H.

Ver. 11. *Troubled.* This is a prophecy, (S. Aug.) or a prayer for their speedy and earnest conversion, (S. Jer. C.) or a threat if they persist. W.—*Speedily.* At the last day, the wicked will perceive how short life has been. *Tunc sentient peccatores quam non sit longa omnis vita quæ transit.* S. Aug.

PSALM 7

PSALM 7. (DOMINE DEUS MEUS.)

David, trusting in the justice of his cause, prayeth for God's help against his enemies.

Shiggaion (H.) is a word which has greatly puzzled interpreters. See Robertson in *shage*. Prot. have, “Shiggaion of David.” The Rabbins confess that they know not its meaning, and it is of no service for the explanation of the psalm. Bert.—S. Jerom follows the Sept. (H.) which may suit very well. Others have, “ignorance.” M.—“Perplexity.” C.—“Secret.” Vatab.—“Song of wanderings.” Parkhurst, &c.—*Chusi* is scarcely less difficult to understand. The person who has inserted this historical title, and many others, without much judgment, had probably in view the wars of Absalom, and the curses of Semei. But the psalm seems rather to refer to the persecutions of Saul, (C. 1 K. 22:8. M.) who was of the tribe of Benjamin. H.—SS. Aug. Bas. and Chrys. explain it of Chusi, (W.) the Arachite, from a town of Benjamin, (C.) who defeated the counsel of Achitophel, (W.) as it is supposed that David was given to understand that his friend had betrayed him, and in consequence speaks of him in such harsh terms. But if that had been the case, he would have suppressed what was founded on error; (C.) and the supposition is contrary to the idea which we have of inspiration. Yet there is nothing in the psalm which requires the harsh expressions to be applied to Chusi. They may as well refer to Achitophel, who spoke in answer to him.

Ver. 2. *My God.* This title is prompted by love and confidence. H.—*All.* David had only few followers, while he was pursued by Saul (C.) and Absalom. H.

Ver. 3. *Lion.* In a spiritual sense this is the devil. 1 Pet. 5:8. S. Aug.—“Let him only see the sign of the cross, or the lamp continually burning before the altar, he will flee away. Should we wonder at this? the garments alone of Paul drove him from possessed person.” S. Chrys.—Will modern sectaries still ridicule these things?—*While.* Heb. “tearing, and not snatching away.” But there is a similar construction, (Lam. 5:8) which shews that we ought to follow the Vulg. Bert.—Absalom, or any other enemy, may be this lion. W.—They threatened David with utter ruin, which he could never have escaped, without God’s visible protection.

Ver. 4. *Thing,* alluding to some calumny, (H.) with which he was assailed (W.) by Saul, Absalom, and Semei. Bert.—He disclaims all such ambitious or unjust sentiments, though he allows that he is not innocent before God. C.

Ver. 5. *That repaid.* This seems better than “my peaceable one,” as some translate the Heb. for it would be but a small commendation not to injure a friend: the pagans do as much. Duport therefore agrees with the Vulg., and S. Jerom has, “If I have rendered evil to those who

did me any, and sent my enemies empty away;" or, as the Heb. is in the future, "I will let my enemies depart without fighting;" which is equivalent to, I will gain no advantage over them. Bert.—The man who takes revenge, injures himself, and becomes the devil's slave. S. Aug.—David had been so far from giving way to ingratitude, that he would not even hurt his enemy. H.—He let Saul escape, when he might easily have slain him. C.

Ver. 6. *Dust.* Heb. adds, "to dwell," (H.) as if the ignominy was not to be effaced. This would be very sensible for a king. Bert.—*Glory* is here synonymous with life, or *soul*. Gen. 49:6. Let my life and (C.) reputation be lost. W.—*Summum crede nefas animam præferre pudori.* Juv. viii.

Ver. 7. *Borders.* Heb. is rendered, "fury of my enemies."—*My* is found in some copies of the Sept. though the edit. of Comp. and Aldus agree with the Vulg., and Bos observes, that an ancient interpreter rendered the first word as we do. Berg.—*Habar* means, "to pass;" and, of course, *behabroth* (H.) may denote, *in the borders*; (Berg.) though S. Jer. &c. have, "rise up indignant over mine enemies." Avenge thy own cause, as they would overturn thy decree, which has called me to the throne. H.—*Commanded.* Shew thy power, and protect me, since thou hast ordered me to reign. W.—Convince my enemies of the injustice of their proceedings, (H.) and cause them to repent. Thy order is what displeased Saul. Protect me as thou hast promised. Chal. "Execute the judgment in my favour, which thou hast decreed." Then all will obey. C.—*O Lord, my God.* Heb. has not *Lord*, and some translate *elai*, "to me." But it also means, "my God." Bert.

Ver. 8. *High*, on thy tribunal, to decide this dispute. The Fathers apply this to the ascension of Jesus Christ, who will judge the world. S. Aug. Theod. C. 2 Cor. 10:11.—The interference of Providence (H.) will induce many to come to thy tabernacle, (M.) to embrace the true religion, (W.) and sectaries will decrease. These will be refuted most effectually, when they see the law well observed. Berthier.

Ver. 9. *Innocence.* Heb. "simplicity," which has the same meaning. H. He speaks of the justice of his cause (Muis) against his particular enemies. W.—S. Paul thus commends himself. 2 Tim. 4:7. The justice of the saints is not merely imputed, as the first Protestants foolishly imagined: for how should God reward those whom he saw still in sin, and who were only reputed holy? a notion which their disciples have modified or abandoned, as they have also done what had been taught respecting grace. Justice is an effect of God's grace, and of man's co-operation. 1 Cor. 15:10. Bert.—David begs that the disposer of

kingdoms would convince Saul that he was not a rebel: and the world, that he had not lost God's favour, like his rival. H.

Ver. 10. *Reins*; affections, (Jer. 12:2. C.) and inmost recesses, which are open to God. M.

Ver. 11. *Just*. This epithet refers to God, in Heb. Sept. might easily explain it of *help*, before the words and verse were divided: (H.) yet it is still taken in the former sense, in some Gr. and Lat. copies. The wicked shall be frustrated in their designs, though they may succeed for a time, (C.) *consumetur*, (Sym. H.) or rather let their ruin be determined on. 1 K. 25:17. C.

Ver. 12. *Strong*. Heb. *el*, means also "God threatening every day;" (H.) which must be a proof of his patience, as the Sept. have intimated, since he could destroy at once. Thus *numquid*, must be rendered "is he not?" Isai. 27:7. Bert.—God cannot but be displeased at every sin. He threatens the offender daily by secret remorse, or by his preachers and good books. H.—But he often defers punishment (W.) till death, when the measure of crimes is full. S. Aug.—This silence or delay is one of the most terrible of his judgments, (H.) and a mark of his great indignation. If he were, however, to strike every one as soon as he had committed sin, where should we be? "He would soon be alone," as a pagan observed of "Jupiter, if he were presently to hurl his thunderbolts against every offender." C. See Val. Max. i. 2. Eccli. 5:4.

Ver. 13. *Except you*. Heb. "if he be not." Houb. would read, "God will not be turned aside." Bert.—"For him who does not change, he will sharpen his sword." S. Jer. H.—God threatens before he strikes, (C.) expecting amendment. W.

Ver. 14. *For them that burn*. That is, against the persecutors of his saints. G.—Heb. also, "he has made his arrows to turn." Houbigant after Sym. H.—The ancients used fiery darts or arrows. Ps. 109. Eph. 6:16.

*Sed magnum stridens contorta phalarica venit,
Fulminis acta modo. Æn. ix. Herod. viii.*

—The death of Saul seems to be foretold. C.

Ver. 15. *Iniquity*. Heb. "a lie." All the labour of the wicked ends in smoke. See Mic. 2:1. Is. 59:4. H.—The psalmist sometimes speaks of many enemies, and sometimes of one, who was the chief. Yet what he says of him must, according to the genius of the Heb. language, be applied to the rest. Bert.—Saul, (C.) Absalom, and Achitophel, each found their ruin, in their unjust attempts. H.—They had injustice in

view, and were actuated by envy, which destroyed them. W.

Ver. 17. *Sorrow.* The evil which he designed for me (M.) will fall on him, like an arrow shot upwards. C.—*Crown.* Prot. “pate.” H.

Ver. 18. *Justice.* “Truly thou art just, O Lord,” cries out S. Aug. “since thou protectest the just, so as to enlighten them by thyself; and so disposest of sinners, that they are punished, not by thine, but by their own malice.”

PSALM 8

PSALM 8. (DOMINE DOMINUS NOSTER.)

God is wonderful in his works; especially in mankind, singularly exalted by the incarnation of Christ.

Ver. 1. *The presses.* In Heb. *Gittith*, supposed to be a musical instrument: (Ch). or, “the musicians from Geth,” who were famous, and might follow David. 2 K. 1:20 and 15:18. The Sept. must have read a *v* for *i*. (C.) *Gothuth*. Yet S. Jer. and Pagnin agree with them; (H.) and that sense seems as plausible as any other. The psalm relates to Christ alone; (Matt. 21:16. 1 Cor. 15:26 and Heb. 2:6) who is represented treading the wine-press. Is. 63:3. Apoc. 19:13. Bert.—The Jews confess that it speaks of the Messias. Ferrand.—We may explain it also fo the natural prerogatives of man, (C.) though (H.) this weakens the force of the prophecy. Bert.—S. Aug. applies the expressions to the good and bad in the Church. W.—It might be sung during the feast of tabernacles, after the vintage. M.

Ver. 2. *O Lord, (Jehova) our Lord, (Adonenu)* S. Jer. *Dominator noster*, “our Ruler.” H.—God is Lord of all by creation, and still more of those who believe. W.—Adonai is pronounced by the Jews, and sometimes applied to men. But they have lost the pronunciation of the first term, which some read Jehovah, (C.) or Jaho, (S. Jer.) Jave, &c. H.—*Admirable.* It expresses all that He is. (Ex. 3:14. Bert.) Essence itself. H.—*Earth.* This was verified after the incarnation; (S. Chrys.) for before, the Gentiles knew it not, and the Jews caused it to be blasphemed. Bert.—Now all confess the glory of Jesus Christ, the master-piece of God. C.—*Heavens;* which are nothing in comparison, (M.) for he hath created them. W. Hab. 3:3.

Ver. 3. *Praise.* But why does the prophet take notice of this proof of Christ’s being the Messias, while he passes over his curing the sick?

&c. S. Chrysostom answers, because the other miracles had been performed in the old law, but God had never before opened the mouths of infants to proclaim “praise the Lord,” as they did when they bore witness to Christ entering the temple. Other commentators greatly weaken this proof. Bert.—We read that after the passage of the Red Sea, wisdom opened the mouth of the dumb, and made the tongues of infants eloquent; (Wisd. 10:21) which may be a figurative expression. The prophets and apostles, whom the world looked upon as fools, were chosen to declare the highest mysteries. All nature so clearly proves the existence of Providence, that, if other things were silent, infants would open their mouths to confound the incredulous. The condition of man from his infancy is, in effect, one of the plainest proofs of the divine wisdom. His imitative powers, the ease with which he takes his mother’s milk, &c. are something surprising. Hippocrates even, concludes hence, that the child must have sucked, even in the womb, as the art is soon lost, and not easily recovered. God seems to be particularly pleased with the praises of children. Mic. 2:9. Joel 2:16. S. Aug. admires how the Scriptures have been proportioned to the capacity of infants. Heb. “Thou hast founded strength.” Aquila. C.—But S. Jerom retains *praise*, as our Saviour himself quotes it. Matt. 21:16. H.—*Avenger*. The old Vulg. read *defensorem* (H.) in the same sense. S. Chrys. explains it of the Jews; and other Fathers understand heretics and the devil. S. Aug. &c. C.—Arnobius (con. Gent. i.) seems to think that all have an innate idea of Providence, *ingenitum*. The poor and simple confessed Christ, whom the proud doctors of the law, and Pharisees, *rejected*, despising his followers as children or fools. H.

Ver. 4. *Fingers*, as if they had been formed in play, while the Incarnation is the work of God’s right hand. Euseb. C.—*Heavens, moon, and stars*, denote the Church. No mention is made of the sun, because it is the emblem of Christ, who was the Creator. Bert. Apoc. 12:1.—This text proves that the world was not formed by angels, as some ancient heretics asserted. David, perhaps, wrote this at night; and the sun and stars are not seen together. M.

Ver. 5. *Him*. The prophet considers the nature of man at such a distance from the divinity. Being, nevertheless, united with it in Jesus Christ, it is raised far above the angels. Heb. 2:6. Bert.—When we reflect on the meanness of our nature, on the one hand, and on what God has done for it on the other, we are lost in astonishment. The pagans were aware of the corporal infirmities of man, (Seneca Consol. xi.) but not of his spiritual disorders. Heb. has here, the son of *Adam*, or one of the lowest class; and not of *ish*, which means a person of nobility, *vir*. Ps. 4:4. C.—Yet Christ applies to himself the former

appellation, to shew us a pattern of humility. H.—S. Aug. inquires, what difference there is between *man* or *the son*. The Heb. *v* means, likewise, *and*; yet *or* would have been better. Ex. 21:16.—“Whether he have sold him, or he be in his hand.” Amama.

Ver. 6. Angels. Elohim means also “God,” as S. Jerom, &c. explain it. Thou hast placed man like a deity upon earth. But S. Paul adopts the sense of the Sept. C.—S. Jerom doubted whether the epistle to the Hebrews belonged to him or he would have done the same. Some of the Fathers suppose, (Bert.) that the prophet speaks of man before the fall. Theodoret.—Yet he has Christ principally in view. C.—A *little less* may be better rendered, “for a little while:” βραχυ τι. Acts 5:34. Is. 10:25. *modico*. Heb. 2. Notwithstanding the prerogatives of Adam, before the fall, what is said by the prophet and S. Paul can be true of none but Christ; who was subject to death only for a short space, and quickly rose from the tomb, Lord of all. 1 Cor. 15:26. If we do not see it yet, (Heb. 2:8. Ps. 69:2) our faith must not waver. He is *crowned*, and will one day assert his dominion. Bert. Matt. 28:18. Eph. 1:19. C.—In his assumed nature, Christ became less than the angels; but he has raised it above them, and is appointed Lord of angels, men, and creatures of every description. The sea and the winds obey him. Matt. 8.

Ver. 8. All sheep. S. Paul did not judge it necessary to specify these things, as they are included in the word *all*. Bert. These tame cattle designate the believing Jews; *beasts*, the Gentile converts; *birds*, the proud; *fishes*, the voluptuous. S. Athan.—The *birds* may also be put for men of genius, who dive into the secrets of theology; and *fishes*, for anxious worldlings. Hesyc.—SS. Aug. and Jerom understand that people who labour not for their salvation, or who are attached to the earth, men who rise up against God, or never elevate their thoughts to heaven, are emblematically specified by these creatures.

Ver. 9. Sea. All things are subjected to man’s dominion. Gen. 1:26 and 9:2. C.—“The Stoics are in the right, who say that the world was made for us. For all its parts and productions are contrived for man’s benefit.” Lact. ira. xiii.

Ver. 10. Earth. This repetition of the first verse insinuates, that as God was admirable in giving man the power to avoid sin and death; so he is wonderful in raising him again, in such a state the he can sin no more. W.

PSALM 9

PSALM 9. (CONFITEBOR TIBI DOMINE.)

The church praiseth God for his protection against her enemies.

Ver. 1. *The hidden things of the son.* The humility and sufferings of Christ, the *Son* of God; and of good Christians, who are his *sons* by adoption; and called *hidden things*, with regard to the children of this world, who know not the value and merit of them. Ch.—It may also signify, “to Ben, the master of music, over the young women.” See 1 Par. 15:18. C. M.—These authors have joined *almuth*, which S. Jerom, &c. read as tow words, “*on the death of the son.*” Prot. “upon Muth Labben.” David might allude to the death of Absalom, or of some of his other children. But he has his Son, Christ, the conqueror of death and hell, principally in view, as this psalm sings of victory over nations. His incarnation and the afflictions of Christians are hidden in God. W.—*Lamnatseach* has generally a preposition, *l, al*, &c. after it, which might induce us to prefer rendering “death,” before “secrets or young women.” H.—But *al* may be understood, as it is found Ps. 45., where all have, “for the secrets.” In Heb. this psalm is divided (Bert.) at v. 22nd, and formerly it seems at the 17th. C.—This division is arbitrary, and of no consequence for the understanding of the psalms. Bert.—It would be well if there were no more serious controversy between Catholics and Protestants. The Jews agree with neither. Some unite the 1st and 2nd, as Kimchi does the 114th and 115th. Amama.—What is here rendered *a psalm for David*, is the same in the Heb. and Sept. as has been before expressed *of David*. Ps. 3. H.

Ver. 2. *Praise and thanks, or I will confess.* W.—*To thee.* Heb. “to the.” David had received many favours from God, and he has testified his gratitude, and shewn how we ought to praise God, (S. Jer. C.) with soul and body. Bert. W.—*Wonders*; victories gained over the neighbouring nations, so that Israel was at peace and liberty to transport the ark to Sion. 1 Par. 15.

Ver. 4. *Back; routed.* After Saul’s family was taken off, none durst oppose David. They saw that the Lord had set him on the throne. C.—Only after his sin, rebels began to molest him. H.—The Fathers explain this of the devil and his agents. S. Jer.—God repelleth the enemy, when man is not able to resist. W.

Ver. 5. *Justice, or rightly.* C.—God alone always discerns what is just. S. Chrys.—Man overcomes the devil, with the assistance of God’s grace. W.

Ver. 6. *Name*, or destroy them. The name is often put for the thing itself. Yet many of those nations who once made such a noise, are now quite forgotten. No traces of them can be found. H.—The Egyptians and Chanaanites had been exterminated. C.—*Ever*, for all eternity, as long as God shall *reign*, v. 8. 39. or Ps. 10:1–6. This shews that he speaks of the latter times, and of the final destruction of idolatry, by the preaching of apostolic men, (Bert.) and by the last fire. For some will be so infatuated as to uphold it even to the end. H.—We have even reason to fear that it will again become more general, (P. Apoc.) as faith shall decrease. Jesus Christ and his apostles gave it however (H.) a mortal wound, so that in the fifth age many of its mysteries were quite forgotten. Theod. SS. Aug. and Jer. C.—They took the *towns*, or the souls, of many from the strong-armed. Luk. 11:21. Bert.—All sinners may be here styled Gentiles, because they were generally wicked. If their reputation survive here for a while, it will certainly perish in the future world. W.

Ver. 7. *Swords*. “My enemies have sunk under the sword.” Syr. H.—*Frameæ* is a German word for “javelins,” pointed with iron, which they might either throw, or use in close fight. Tacit.—It is often put for a sword. *Et martii frameam*. Juv. xiii.—The weapons of the enemy being exhausted, they are forced to yield.—*Their*. Heb. &c. “the.”—*Noise*, as swiftly. These fierce nations are fallen like a huge Colossus. C.—Heb. “they themselves,” or “with them.”—*Cities*, &c.

Ver. 8. *In judgment*. S. Jer. “to judge.” H.

Ver. 9. *World*. This globe must give place to new heavens and earth, (Bert.) after its inhabitants have been judged. H.—*Justice*. Men may be corrupt judges, but God cannot. W.

Ver. 10. *Poor*. Heb. *ladac*, “the oppressed,” (S. Jer.) “broken with grief.” C.—*Tribulation*. God’s assistance is requisite both in prosperity and adversity. He generally manifests his power only, when all human succour proves useless. H.—Thus he acted at the Red Sea, and when he sent delivers to Israel. Our Saviour came at the time appointed, when he was most wanted. Theod. Gal. 4:4. C.—“We are often oppressed with tribulation, and yet it is not the *due time*; that so we may be helped by the desire of being set free.” S. Greg.—Thus the delay is for our advantage. W.

Ver. 11. *Know*, with love. Such are always heard. What wonder if others be rejected, who flee from God? S. Chrys. and S. Aug. C.—The learned often trust too much to their own knowledge, whereas God has made choice of the simple. Matt. 11:25. Bert.

Ver. 12. *Ways, (studia)* “favours,” (H.) works, &c. C.—This was done by the apostles. S. Aug.—Men ought chiefly to study the precepts of God. W.

Ver. 13. *Their*, may be omitted, as it would seem to refer to the *Gentiles*. God declares that he will demand the blood of all that shed it without authority. Gen. 9:5. H.—He had punished the Chanaanites, &c. for their cruelty, as he did afterwards the persecutors of his Church. If the names of Herod, Nero, &c. be infamous in history for their sanguinary proceedings, they are not less so on account of the judgments which God exercised upon them, even in this world. C. See Lact. *de Mort. Persec.* H.—God avengeth the blood of his martyrs. W.

Ver. 14. *Enemies*. Israel has been so long under oppression.

Ver. 15. *Death*, from the most imminent dangers. H.—*Daughter*. In the places where the inhabitants of *Sion* assembled, (Bert.) or publicly in the Church. W.—In hell, the damned would wish to die. Theod.—The gates of death may also signify sin, (Orig.) and the bad example of parents. S. Jer.

Ver. 16. *Hid*. These are the enemies of salvation. Bert.—The nations which had oppressed the Jews found their fortifications and arms turned against themselves, (C.) which is often the case of the wicked. W.

Ver. 17. *Hands*. Caught in the very act, so that he cannot deny the crime. Here we find in Heb. (C.) *higaion sela*, which S. Jerom renders, “by meditation for ever.” H.—Sept. Sym. and some Lat. copies, “a canticle of the psalm’s division,” διαψαλματος. Here perhaps the psalm ended. C.

Ver. 18. *Hell*; shall die, or be lost. (*Convertantur.*) Lit. “Let,” &c. But it may be properly explained as a prediction, or menace. H.—“Those who are devoid of God’s justice, return to the dominion of the devil.” Robertson, Lexic.—Zeal, and not revenge, prompts David to speak thus. W.

Ver. 19. *Not perish*. Heb. does not express the negation, but it must be understood. Bert.—Prot. supply it from the former part of the verse. The expectation of the just will not be frustrated.

Ver. 20. *Man*. Heb. *enosh*, (H.) “weak,” sinful “man.” Bert.—*Gentiles*, or all notorious sinners. The Jews despised the Gentiles, as the Romans did all barbarians. W.

Ver. 21. *Lawgiver*. Heb. *mora*. H.—Sept. intimates one who rigorously

enforces his laws. M.—Sym. “a law.” Heb. “instruction.” C.—Houb. “fear.” S. Jer. “terror: let the nations know that they are men always.” *Sela* is thus frequently explained as a part of the sentence by S. Jerom, though neglected by others. H.—It is no proof that the psalm ends here; but serves to excite attention. W.—The Gentiles lived without law, like beasts, except that their conscience sometimes admonished them of their duty. Rom. 2:14. H.—Whether a person can ever silence it entirely, is a very serious and terrible question. The great ones stand in need of being admonished frequently of their frail condition. Bert. —When Pausanias, king of Sparta, asked Simonides to give his some important lesson, he replied, “Remember that thou art a man.” Whoever reflects on this, will beware never to yield to sentiments of pride. The Fathers understand this *lawgiver* to be Jesus; or Antichrist, whom the wicked have deserved to have set over them. Theod. S. Athan. &c. C.—Those who will not believe in Christ, will give credit to Antichrist. S. Aug. 2 Thes. 2.

Ver. 22. or Hebrew Psalm 10. Ver. 1. In modern times, the Jews have done it. W.—The Church allows this title, though the Sept. found none in their copies, and therefore looked upon all to be one ps. The change of subject is no proof of the contrary, as such compositions mingle joy and fear together. David has shewn how the just had got the victory. He now proceeds to declare what persecutions they had to endure. Bert.—After peace war succeeds. There is no settled state here below. H.—The same sentiments occur, Ps. 11 and 13. &c. C.—*Trouble.* God assists his servants in distress; (v. 10,) yet sometimes he delays, in order “to inflame their souls with a desire of his coming.” S. Aug.—He is present, (Acts. 17:28) but only the men of prayer are truly sensible either of it, or of his absence. Bert.—The weak think he defers his aid a long time when they suffer any great persecution.

Ver. 23. or Hebrew Psalm 10. Ver. 2. *Fire.* With zeal (W.) and indignation, or rather is oppressed (C.) and persecuted. See Mic. 3:3. H.—*They.* Houb. would substitute “he is caught.” But we may well explain this of the *sinner and the unjust*, v. 3. Bert.—Indeed both are under perplexity, as the poor knows not why the wicked prosper. Bellar. M.—An answer is given to the complaint of the just, intimating that the wicked are caught in their own snares, (W.) and are not free from trouble. H.

Ver. 24. or Hebrew Psalm 10. Ver. 3. *Blessed* by flatterers, while his is full of himself also, as the Heb. insinuates. C.—“The miser, applauding himself, has blasphemed the Lord. The wicked in the height of his fury will not seek, nor is God in all his thoughts.” H.—This is more energetic, and encourages us to study the original. The

worldling wishes there were no God; or banishes him from his thoughts as much as possible. Bert.

Ver. 25. or Hebrew Psalm 10. Ver. 4. *Seek* to regain his favour, (W. M.) or rather (H.) he flatters himself that God will not punish him, v. 13. C.—*Multum irascitur, dum non exquirat*. S. Aug. See Psalm 35:5.

Ver. 26. or Hebrew Psalm 10. Ver. 5. *Filthy*. Heb. “as one in labour.” He can enjoy no ease. Chal. “his ways are prosperous.” Jun. “paved.” C.—*Removed*. Heb. “height itself before him, he will blow upon all his enemies.” This more forcibly denotes his violence and scorn. Bert. Acts 9:1. M.—He ruleth for a time, and supposeth that his dominion will never have an end, and that he will enjoy constant happiness. W.

Ver. 27. or Hebrew Psalm 10. Ver. 6. *Evil*. Always happy, or as the Heb. Chal. &c. may signify, “I shall not desist from evil.” C.—I will gratify my passions. Who dares to oppose me? A.—The pride of Nabuchodonosor is known. Dan. 4:19. &c.

Ver. 28. or Hebrew Psalm 10. Ver. 7. *Sorrow*. Which he prepares for others, and yet feels himself. C.—*Etiam ad perniciem laboratur*. S. Aug. —To gain hell requires some “trouble. H.—The wicked is his own executioner. C.

Ver. 29. or Hebrew Psalm 10. Ver. 8. *Rich*. S. Jer. “in the porches,” is equivalent. Moderns translate, “villages,” which Houbigant would change for a word signifying “ditches,” without necessity. Bert.

Ver. 30. or Hebrew Psalm 10. Ver. 9. *Poor*. “His eyes look round the strong,” for aid; or “the poor,” (Prot.) for destruction. See v. 14.

Ver. 31. or Hebrew Psalm 10. Ver. 10. *Fall*. Prot. “*and* humbleth himself, that the poor may fall by his strong ones.” H.—He imitates the lion in the fable, which feigned sickness. Hor. ep.—But the Vulg. gives a better sense. C.—“He will bring under the broken, (poor) and will rush on violently with all his power.” S. Jerom here explains *chelecaim, valenter*, instead of “the poor;” (H.) as some of the Gr. interpreters must have done, if it be true that his version is formed on the plan of the Hexapla, of a mere selection from Aq. Sym. and Theodotion, as Houbigant asserts, (Pref.) in order to confute the Jews. H.

Ver. 32. or Hebrew Psalm 10. Ver. 11. *End*. God delays for a time; but he will punish. C.—Religion lays open all the sophisms of infidelity. Bert.

Ver. 35. or Hebrew Psalm 10. Ver. 14. *Sorrow*. Thou punishest with

pain. S. Aug.—Thou beholdest all the iniquity which is committed, (C.) but waitest until the measure be full. S. Chrys.—Terrible delay!—*Poor*. S. Jer. “art left thy strong ones,” who distrust in themselves, and rely on thee. H.—Others explain *cheleca*, “poor and weak.” Parkhurst.—*Cheleca* only occurs here and v. 9. 10. Prot. “the poor committeth himself to thee.” H.

Ver. 36. or Hebrew Psalm 10. Ver. 15. *Found*. When the means of sinning are withdrawn, he will repent; (SS. Chrys. Aug. Is. 28:19) or it is a sort of irony: he will see whether, as he said, God will take no notice, v. 4. C.—He shall be utterly exterminated. Ps. 36. M.—No vestige of his magnificent works, founded on injustice, shall remain. H.

Ver. 37. or Hebrew Psalm 10. Ver. 16. *Shall*. Or Heb. “have perished.” In the prophetic style, things to come are spoken of as past, on account of their certainty. Bert.—The wicked shall not appear in the kingdom of God, to pollute his earth. H.—Ye nations which have seized the promised land, except not to keep possession. If God suffer the sinner for a while, it is because he is eternal, so that he will never let him escape. C.

Ver. 38. or Hebrew Psalm 10. Ver. 17. *The*. Heb. “Thou, Lord, hast heard the desire of the humble. Thou wilt prepare their heart; thou wilt cause thine ear to hear.” Prot. H.—Luther seems to have altered the text in his German version, in order to establish his error of the certitude of salvation; “their heart is sure that thine ear hath heard.” The Heb. intimates that God prepares the heart for all good. Bert.—He hears before his servants cry out, (Is. 65:24) since his spirit inspires the petitions. Rom. 8:26. Gal. 4:6. C.—The cry of the heart is charity, *amore petitur*. S. Aug. Mor. Ecc.—The just man is always ready to suffer whatever God may appoint. W.

Ver. 39. or Hebrew Psalm 10. Ver. 18. *Earth*. S. Jerom is more expressive, “that the man of earth may by no means cherish pride any longer.” Though he may be the greatest monarch, he is but man, dust and corruption, v. 21. H.—Christ, who shewed himself wonderful in humility at his birth, (v. 1) will display his power at the last day, by giving sentence against the wicked, and by exalting his servants. W.

PSALM 10

PSALM 10. (IN DOMINO CONFIDO.)

Ver. 1. Heb. *Lamnatseach lidavid*, (H.) “to the master of music or, or to David.” C.—S. Jerom supplies the word *psalm*. That David, or any other, should give the title of master of music to so great a prince may seem strange; and therefore the Vulg. may perhaps be as accurate. S. Jerom and Pagnin have “to the victor of David.” Almost all agree that he composed this psalm (H.) when he began to be persecuted by Saul. He expresses his confidence in God; when his friends advised him to flee. C.—The Fathers take hence occasion to caution the faithful against the insidious speeches of those who pretend that they can procure greater security than the Church affords, (H.) and that they teach a doctrine of greater perfection. SS. Aug. Jer. & C.

Ver. 2. *How.* My friends ... say, &c. W.—*To the.* Heb. now, “to your mountain,” as the words are joined which were formerly divided, while a *v* has been lost, and another placed instead of *i*, as we may gather from the ancient interpreters. Chal. Syr. S. Jer. &c.—Most people suppose that David’s friends exhort him to withdraw: but he waits for the divine order. Others think (C.) that these are the words of his enemies, who wished to fill him with dismay, that he might retire among the Gentiles, and adore their idols, 1 K. 26:19. Mariana. —*Sparrow.* Heb. *tsipor*, any little “bird.” H. Prov. 27:8. M.—Heretics false style their conventicles the mountains. S. Aug. W.

Ver. 3. *Quiver.* Heb. “on the string,” ready to shoot. C.—But *yether* (H.) means “abundance,” and may be well understood of the quiver. Bert.—Persecutors use all rigour, though they disguise the real cause of their resentment against the innocent. W.—*Dark.* Sept. add “moon.” M.

Ver. 4. *Made.* In choosing me for king, Heb. “the foundations are, or shall be destroyed; and what shall the just do? or, what has the just man done?” The foundations, both of religion and of the kingdom, depend on God’s ordinances, as the Sept. well explain. Bert.—Pagnin has, “the nets;” S. Jerom, “the laws.” In these days of infidelity and rebellion, the just must experience the greatest perplexity. H.—If faith be lost, who shall be just? Bert.—Persecutors, and especially heretics, pull down what others have built. W.

Ver. 5. *Heaven.* This is the source of my confidence. C.—The admirable mother of the Machabees suggested this consoling motive, (Bert.) to strengthen her youngest son. 2 Mac. 7:28. Heaven is the temple of the Lord, (H.) though the tabernacle may be so styled here. See Ps. 10:8. C.—*The poor man* is not in Heb. but it is chiefly of him

that the psalmist speaks; (Bert.) and the Sept. and Arab. (C.) seem to (H.) have read it. Eliphaz remarks, that God does not disregard human affairs, as the wicked supposed. Job 22:12. C.—If his eyes seem to be shut, his providence watcheth. W.

Ver. 6. *Trieth, interrogat*, which is rendered by *examine*, v. 5. H.—God juridically questions all, (C.) and makes them give an exact account of themselves, even of every idle word. H.—The word also means that he punishes, or chastises. C.—Heb. “the Lord trieth the just, but his soul hateth the wicked, and the lover of iniquity.” S. Jer. &c. H.—Yet the original may be explained in the sense of the Sept. which is more beautiful and instructive; as the sinner will hardly believe that he is his own greatest enemy. Bert.—By continuing in sin he brings damnation on his soul. W.

Ver. 7. *Snares*. Wonderful expression! The wicked cannot escape. H.—*Brimstone*, as he did upon Sodom. Gen. 19:4. Jude 7.—*Cup*. At feasts, each person (C.) had his portion and his own cup. Dreadful indeed is the inheritance of the wicked. See Ps. 15:5. Bert.—If God spare for a time, He must at last punish severely. W.

Ver. 8. *Righteousness*. As, on the other hand, (H.) the upright shall behold God, (Matt. 5:8) while the wicked shall be driven into darkness (C.) for all eternity. In vain do modern sophists pretend that hell will not last for ever because God is incapable of revenge, or of delighting in the torture of his creatures. They use the word revenge in a wrong sense. Bert.—God is not subject to any passion; but his justice requires that those should be eternally punished, whose will is always impious. H.—Can they shew that there will be room for repentance in the other world? (Bert.) or that the wicked would make use of it, if granted, since they would not repent as long as they lived? By the same arguments, they might as well prove that God could not punish at all. H. Dan. 3:27.

PSALM 11

PSALM 11. (SALVUM ME FAC.)

The prophet calls for God's help against the wicked.

Ver. 2. *Save*. David, persecuted by Saul, (Bossuet) or Absalom; (Grot.) the captives at Babylon; (C.) our Saviour suffering, or coming to judge; (S. Aug.) in a word, any just man who sees the corruption of

men, may use this language. H.—We cannot open the writings of the prophets, or of the Fathers, without meeting with such complaints. Heb. “no saint;” *chasid*, “pious” (Pagn. H.) clement person. C.—*Truths*. Heb. “people of veracity.” C.—Bias said, “All men are bad;” (Clem. Strom. 1.) or, as Laertius expresses it, “Most people are wicked.” Hence *few are chosen*. H.—Christ is the *truth*. If we admire his doctrine, let us put it in practice. Bert.

Ver. 3. *Deceitful*. Heb. “flattering;” and of course not free from deceit. Bert.—

“That man I hate, e’en as the gates of hell,
Who thinks *one* thing, and will *another* tell.” *Iliad I*.

—None can have (H.) confidence in a liar. S. Jam. 1:8. C.

Ver. 4. *Lips*. “The saints do not curse, but foretell what will happen.” S. Jer.—Heb. “the Lord will destroy” the deceitful, (Bert.) who mean to injure men; (H.) and the proud, who attack God and religion, which they pretend they can prove (Bert.) to be a mere fiction, by their superior eloquence! H.

Ver. 5. *Own*. “We have lips,” (Sym.) or eloquence to gain our cause against these miserable exiles. C.—*Lord*. Heb. *adon*, “master.” We admit of no superior, neither in heaven nor on earth. H.—Such was the haughtiness of Pharaoh, &c. Ex. 5:2 and 4 K. 13:19. Dan. 3:15. C.

Ver. 6. *Arise*, and redeem lost man; (Theod.) or, protect my servants (C.) from such insolent oppressors. H.—*Regard*. This may be put in the mouth of the afflicted. C.—“I will place my confidence in the Saviour, and will act boldly in him.” H.—His promises give me full assurance, v. 7. The Heb. seems to be incorrect, and very different from what the ancients read. C.—S. Jer. has, “I will place their aid in salvation;” (H.) which he explains of Jesus Christ. See Is. 12:2. C.—Moderns insert many words. “I will save him, that they may learn to trust in me.” German.—“I will set *him* in safety *from him that* puffeth at him.” Prot. Or “would ensnare him.” Margin. We may better translate, “I will put in safety, *the Lord* will act freely herein;” or, “safety *which* will act freely upon him,” the poor. Bert.—“I will raise up a Saviour, who with his breath will destroy the wicked.” Prin. disc.

Ver. 7. *Pure words*, very different from those of the deceitful, v. 3. C.—*Earth*, dross, or in the crucible, or “for the ruler of earth;” (Pagnin. H.) current money. If we alter the Heb. a little, it may be, “with care, (*bahalil*, which is never elsewhere used for a crucible) gold refined seven times;” often, (Prov. 24:16) or as much as possible. C.

Ver. 8. *This corrupt generation;* or, both in this world and in the next. Heb. “preserve them;” the just, or thy *words*. C.—“And thou wilt keep him.” Pagn.—Prot. marg. i.e. “Every one of them.” S. Jerom reads, “us.” H.

Ver. 9. *About.* Their life is a circle of relapses; or rather they continually attack the just, (C.) but their designs are made subservient to their advancement in virtue, by the power of God. T.—Heb. “They (the just) shall go round the wicked, when baseness shall have raised herself up, on account of the children of men.” When God shall have restored the Jews to liberty, the Babylonians shall be, in their turn, oppressed by Cyrus and the Persians, whom they now despise: or, when the miserable shall be placed in power, the wicked shall not dare to approach them. C.—“The wicked shall walk round about, when the vilest of the sons of men shall be exalted.” S. Jerom. H.—The former have spent their life in vanity, and shall be kept for ever out of the kingdom of heaven; as the error of the Platonists, who assert that all things will come to pass again, the world being compared to a wheel, is manifestly refuted by Scripture, which assures us that God will preserve the just from this generation, (S. Aug.) and the wicked will knock at the door, like the foolish virgins, and will be rejected with, I never knew you. Matt. 25. S. Jer. or some other learned author. W.—For some suspect that the commentary which goes under the name of S. Jerom, is not in the state in which it came from his hands.— H.

PSALM 12

PSALM 12. (USQUEQUO DOMINE.)

A prayer in tribulation.

Ver. 1. *Me?* These expressions are figurative. God seems displeased: but it is often for our greater good. Some explain this of David, Ezechias, the captives, &c. It may be applied to every afflicted soul, which places her whole trust in God. C.

Ver. 2. *Day;* frequently. W.—Sept. adds, “and night.” C.—These cares and perplexities arise from persecutions and from man’s weakness. W.

Ver. 3. *Enemy;* Saul, &c. or the devil. S. Aug. C.

Ver. 4. *Death,* by mortal sin, (W.) or through excessive sorrow. Jer. 51:39. Shew me thy favour, (C.) and I shall be secure. Sleep is

represented as nearly related to death. Iliad xiv.

Tum consanguineus lethi sopor. Æn. vi. H.

Ver. 6. Mercy. Man must attribute nothing to himself, otherwise he will be *moved* by pride. S. Aug. C.—*Things*; patience and reward. W.—The prophet feels a secret confidence arising in his breast, in consequence of God's protection.—*Yea*, &c. is not in Heb. but it is in the Sept. Arab. and the ancient Fathers. Heb. "My heart shall be transported in thy salvation; I will praise the Lord, because he has rendered me the like," as I placed my hopes in him: (C.) or, "he hath rewarded me." The blessed Virgin adopts the language of this verse, and the prophet probably had the same salvation, Christ, in view. Berthier.

PSALM 13

PSALM 13. (DIXIT INSIPIENS.)

The general corruption of men, before our redemption by Christ.

Ver. 1. Fool: the man of the most depraved morals, the atheist and deist. There have always been (Bert.) such pests of society. H.—David has refuted them again. Ps. 52. Bert.—Some have imagined that this psalm was composed in consequence of the blasphemies of Rabsaces, (4 K. 18:32. Theodoret, &c.) or of the Babylonians. C.—The Fathers explain it of Jesus Christ, denied by the Jews, &c.—*Heart*. This must be strangely corrupted, before the mouth can utter such impiety. H.—*No God*. Chal. "no power of God on earth." *Elohim* denotes particularly "judges." There have been a few philosophers who have denied the existence of God; and more who have called in question his Providence: though this amounts to the same thing. But the number of those who confess God with the mouth, and deny him by their works, is immense. H.—These live as if there were no judge. C.—By sin they come at last to think there is none to govern the world. W.—Plato (Leg. 10.) acknowledged that three sorts of people offend God; those who deny him; who say that He does not mind human affairs; or those who think that presents may prevail on him to connive at their wickedness. It is doubtful whether the mind can ever be so darkened as to believe that there is no God. Bert.—The *heart* may wish there were none to punish its impiety. H.—Libertinage or pride gives birth to so many infidels. They have begun by reducing conscience to silence. Their arguments only tend to destroy.—*No, not one*, is not in

Heb. Sept. &c. except in v. 3. C.—Yet it occurs in the Vatican Sept, which is the best. Bert. C.—“They are become abominable, with earnestness there is none who doth good.” S. Jer. H.—Or they sin designedly and with affectation. C.—All are unable to do good without the Redeemer. W.—Some explain this of mankind in general, as all are born in sin. David refers also to actual and habitual sinners. Bert.—S. Paul (Rom. 3) proves from this text, and Isai. 59:7, that all stand in need of grace and faith, and cannot be saved either by the law of nature or of Moses. But it does not follow that faith alone will save, or that the most just are still wicked, as Calvin and Beza falsely expound the Scriptures. For the prophets speak of those who were not yet justified, teaching that all mankind were once in sin, and could not be justified but by Christ. At the same time, they assert that, when they are justified, they must serve justice to bear fruit, and obtain happiness. Rom. 6. These points are well explained by S. Aug.: (de Sp. et lit. i. 9.) “The just are justified freely by his grace,” not by the law or will; though this is not effected without the will, &c. The same holy doctor (c. 27) observes, that the just do not live free from all venial sins, and yet remain in the state of salvation; while the wicked continue in the state of damnation, though they do some good works. W.

Ver. 2. *God.* Those only who seek God, understand their real interests. H.—The pagans, and particularly those of Babylon, lived in the greatest dissolution, so as to call loudly for vengeance, v. 5. C.—Both the understanding and the will were gone astray. Bert.

Ver. 3. *Unprofitable.* Without faith in Christ, none have meritorious works. W.—*Not one.* Such was the condition of the world before Christ, as all were born in sin. “No one,” says S. Aug. “can do good, except he shew the method.” All were immersed in ruin, “except the holy Virgin, concerning whom, for the honour of the Lord, I would have no question at all, in treating of sins.” S. Aug. de Nat. et Grat. con. Pelag. xxxvii. 44. C.—The Council of Trent approves of this reserve, when speaking of original sin. Our Saviour is the source of this privilege, and much more out of the question. He could not be guilty of any sort of transgression. He was in *all things like* to us, *excepting sin.* H.—*Their,* &c. What follows to *shall not,* (v. 4) occurs in S. Paul; (Rom. 3:11, 12, 13.) whence S. Jerom supposes that it has been inserted here, though the apostle took the quotations from different parts of scripture. Praef. in 16. Isai. He informs us, that all the Greek commentators marked it as not found in Heb. or the Sept. “except in the Vulg. or *κοινη*, which varied in different parts of the world.” There seems to be no reason why it should have been omitted designedly, whereas some might insert it, through the false notion that

S. Paul had taken it from this psalm. C.—The Heb. is not therefore mutilated, but the Vulg. redundant. Amama.—Yet this is not absolutely clear. We find the quotation in the Rom. Sept. which is the most correct; (Bert.) though some prefer the Alex. MSS. H.—It is also in the Arab. and Ethiopic versions; so that it might have been in S. Paul's copy. Our Saviour read a passage from Isaias, which is not extant. Luke 4:19. Bert.—S. Justin, S. Aug. &c. agree with the Vulg.; and Lindan mentions a Heb. copy which had these verses, though the learned have reason to think that this Heb. was of a modern date. C.—Prot. 1577, inserted these three verses, (W.) which they now omit.—*Sepulchre*. They are never satisfied with destruction, (H.) and with vexing others. W.—We bear in ourselves the seed of corruption, which can be prevented from growing up only by the grace of Jesus Christ. Bert.—Perdition is from thyself, O Israel. H.

Ver. 4. *Know* my just providence, though they would fain keep it out of sight, (v. 1) that they may indulge their passions. H.—*My people*. These we may conclude, were just; (Bert.) at least in comparison with their cruel oppressors, (H.) who made it their daily practice to injure them, (S. Aug.) as they could do it with facility. Num. 19:9. Prov. 30:14. Mic. 3:2. C.—The prophet, in God's name, complains of their eagerness to hurt the good. W.

Ver. 5. *Where*. This expression refers to *there*, which is in Heb. though this last part of the verse is wanting. Capel.—It is in Ps. 52:6., and this renders the former omission (v. 3) more credible. Bert.—When Cyrus approached to besiege Babylon, Nabonides, the king, met him, and gave him battle; but losing the victory, he, in a panic, retreated to Borsippe, and abandoned the defence of his capital. Beros. apud Jos. con. App. l. The citizens were in the utmost consternation. Isai. 13 and 21., &c. C.—But the wicked tremble at the prospect of temporal losses, (M.) and at shadows, while they boldly affront the Deity. Unbelievers find difficulties in the Catholic doctrines, which are frequently attributed to their own mistakes. H.—The pagans would not believe in God, but trembled before idols; which cannot hurt the faithful. W.

Ver. 6. *Man*, who wished sincerely to practise his religion, like Daniel, &c. Such you have persecuted, and hence God has filled you with alarms, and will punish you. C.—Some persevere in justice, amid the general contagion and insults of men. W.

Ver. 7. *Sion*; which God has chosen for his sanctuary. H.—*Salvation*, or the Saviour, whom Jacob expected. Gen. 49. Bert.—This Redeemer would fill all, both Jews and Gentiles, with joy, who should embrace his faith. S. Aug. &c.—The prophet seems to foretell the restoration of

the ten tribes to the kingdom of Judea, as it took place after the captivity. C. Diss.—But he sighed for, and designated more particularly, (H.) the Saviour of the world; who would redeem man from the tyranny of the devil, to the great joy of those who strive to supplant every vice, and to *contemplate* God, (W.) as some interpret the names of Jacob and Israel. H.—The Gentiles will then be ingrafted into the stock of Abraham, (M.) into the true olive-tree. Rom. 11. H.

PSALM 14

PSALM 14. (DOMINE QUI HABITABIT.)

What kind of men shall dwell in the heavenly Sion.

Ver. 1. *David.* The word *psalm* being appropriated to some, while others are styled *hymns*, &c. does not hinder the latter from being also psalms or spiritual songs, to be set to music: so the insertion of David, “the beloved’s name,” in some of these divine canticles, is no proof that the rest were not written by him. W.—The author describes the perfection of priests, &c. contrasts the sanctity of those who shall inherit Jerusalem with that of the wicked mentioned in the last psalm. Some copies have *To the end* in the title, while others omit it, with the Heb. S. Chrys. &c.—*Hill.* The Jews comforted themselves with the hopes of seeing Jerusalem rebuilt, Ps. 131:1. The prophets describe those who should return from captivity, as holy people, (Isai. 26:3. Soph. 3:13. C.) a figure of the Church. H.—Heaven is also styled a tabernacle and mountain, (Apoc. 15:5. Heb. 12:22. Bert.) and is here chiefly (H.) meant. See ver. 5. W.

Ver. 2. *Justice.* These two things characterize the true Israelites. C.—We must avoid sin, and do good, in thought, word and deed, v. 3. W.

Ver. 3. *Heart*, as he thinks. H.—Those who sincerely love truth, will not deceive others. C.—We must be attached to all revealed truths, and avoid all the disorders of the tongue.—*Up*, which would otherwise have fallen to the ground, &c. Bert.—*Reproach.* Rashly giving credit to injurious reports, (C. S. Aug. Ex. 23:1) or speaking with insult, (Theod.) even in giving correction, (S. Hilary) or listening to detraction. W.

Ver. 4. *Nothing.* He despises all wickedness, though done by kings, whose power he considers as the means of destruction. 1 K. 15:26. Lu. 23:9. The wicked dares not appear before an upright judge, like David.

Ps. 100:2. Heb. may be "the wicked is despised." S. Jer. H.—Those who follow the Jews, have "he thinks meanly of himself," which is very good; but the sense of the Vulg. seems more pointed, (C.) though the other contains a noble maxim of the gospel. Bert.—Prot. "in whose eyes a vile person is contemned." The sinner is the only person who is truly vile, in the opinion of the just, who forms not his opinion on outward appearances. H.—*Lord*. Glory is the reward of good works. W.—*Neighbour*. This sense is conformable to the Heb. without points, (Geneb.) and more beautiful than that of the Rabbins, "against his own interest," (Jun.) "to do evil," (Ainsworth) "friendship," (Sym.) or "to afflict himself." S. Jerom.—We find such vows strongly enforced. Num. 30:3. Deut. 23:21. C.—Prot. "that sweareth to his own hurt, and changeth not." H.—It were to be wished that oaths were not necessary. C.—But when they are, the Lord must be the arbiter of truth, and not idols; as by swearing, we testify that we believe God is the sovereign truth, and thus honour his name. See Lev. 19:12. Mat. 5:33. H.

Ver. 5. Usury. This was always blameable, though Moses tolerated it with respect to the Jews lending to the Chanaanites. Deut. 23:19. Lu. 6:35. The Roman law condemned the guilty to pay double as much as the thief, who was to restore twice the value of what he had stolen. Cato 1.—Under the semblance of kindness it does a real injury; (S. Hil.) *etiam his invisâ quibus succurrere videtur*. Columel. præf. C.—*Bribes, (munera)* "presents." Even these are dangerous, as they tend to prepossess the judge. H.—Both usury and doing wrong for bribes exclude from heaven. W.—A judge must shake such things from his hands, (Isai. 33:15) as he cannot take them to give either a just or a wrong sentence. His duty requires him to give the former; so that the innocent would thus be purchasing what was his own. C.—The same maxims must be applied to all in authority, (H.) to witnesses, &c. C.—Those who have not failed in any of these respects, must be possessed of faith, and all other necessary virtues, before they can enter heaven. For when the scripture attributes salvation to any one virtue in particular, it does not mean to exclude the rest.—*For ever*. All terrestrial things are mutable; and of course, the psalmist speaks of heaven. If so great perfection was required, to appear in the tabernacle, how much more must be expected of the candidate for heaven! W.—The good Christian who has not yielded to temptation, may there enjoy undisturbed repose. Isaias (23:15) uses similar expressions, when describing the state of Jerusalem, after the defeat of Sennacherib. C.

PSALM 15

PSALM 15. (CONSERVA ME DOMINE.)

Christ's future victory and triumph over the world and death.

Ver. 1. *The inscription of a title.* That is, a pillar or monument, *σθηλογραφία*: which is as much as to say, that this psalm is most worthy to be engraved on an everlasting monument. Ch.—*Mictam*. Prot. “Michtam.” Marg. or “golden *psalm* of David,” or most excellent. S. Jerom, &c. have divided the word into two: “of the humble and upright David.” H.—It may signify “inscribed.” C.—But there seems to be no reason for abandoning the Sept. who were well acquainted with the original. The ps. is in the form of a prayer, which David pronounces in the person of Christ, to whom the apostles apply several verses; and, as the rest seem to be of the same nature, we must understand all of the Messias, praying, in his sacred humanity, (Bert.) that his body may remain incorrupt. It may refer to Ezechias, to the captives, or rather to David, persecuted by Saul, and provoked to serve false gods. 1 K. 26:19. But then many expressions must be explained figuratively, (C.) and this would tend to weaken the prediction, (Bert.) which all the Fathers have understood of Christ suffering. C.—The thing most worthy to be noted, (*stilographia*) by the prophet *David*, is our Saviour's crucifixion; (W.) the memory of which must be perpetuated. Job (19:24) wished that what he said about the resurrection, might thus be engraven on flint. H.—*Preserve*. David acknowledges his infirmity, and that all good comes from God. C.—Jesus was heard praying with tears, &c. Heb. 5:7. In his humanity, He might use these expressions, (H.) as He was the head of a new people, whom he wished to sanctify and instruct. Bert.—He often prayed, as the gospel informs us. W.

Ver. 2. *I have*. Heb. “Thou, *my soul*, hast said.” But S. Jerom agrees with us.—*Goods*. Heb. “my good is not above thee.” I can desire nothing greater. Bert.—Aquila and Vatable seem to have the same idea as the Sept. We reap all the profit from our piety. C.—The redemption was entirely for man's benefit, (W.) though it gave the greatest glory to God. H.—Since God, therefore, wants nothing, I will shew my kindness (Bellar.) to the poor. H.

Ver. 3. *Saints*. Heb. “the magnificent” priests, God himself, (Ex. 15:11. Calmet) and ceremonies of religion, (H.) for which David had a wonderful affection. C.—But Christ has displayed the greatest love towards all his converts, and they had need of it. Bert.—God here speaks, shewing that Christ should make known his wonderful charity

to the apostles and other saints.

Ver. 4. *Haste.* Men who are convinced of their own infirmities, hasten to find a remedy. W.—No sooner had fallen man been redeemed, that he strove to advance in the ways of perfection. Bert.—The sins, to which the saints sometimes yield, tend to make them more cautious (C.) and grateful to their deliverer, like S. Peter. Persecutions likewise cause them to cling closer to God, and fill them with interior joy. Acts 5:41. H.—If we explain it of the wicked, chastisement often makes them repent. Ps. 77:34. C.—“Their idols have been multiplied after their followers, I will not join in their libations of blood.” S. Jer.—David was continually exposed to such temptations, among the idolaters; but out of contempt, he would not even pronounce the name of the idols. C.—*Blood*, or bloody. D.—The pagan (W.) and Mosaic sacrifices shall cease. Christ will unite us (Bert.) by a more excellent oblation of his own body and blood. H.—Christians shall be distinguished by a fresh appellation, being styled children of light and of God, in opposition to the sons of men, (S. Aug. &c. C.) and pagans.

Ver. 5. *Cup.* Eternal happiness consists in seeing (W.) and enjoying God, (H.) and is promised to the patient. Though Christ was truly king of Israel and exercised jurisdiction, (Jo. 12 and 18:37. Matt. 21. &c. W.) yet it was not of a temporal nature; (H.) and his chief inheritance was the Lord, who would reward his merits. He has taught all clergymen to make this happy choice; as they declare when they become such. Man may call God *his* inheritance, as he was made for him; and though he may have fallen, if he rise again, his title will be restored, and he may obtain felicity, whether he live in the world or retire from it. W.—David alludes to the custom of allotting each his portion of wine and meat, which was greater in proportion to the person’s dignity. He rejects with disdain all worldly and sensual joys. C.—God in not “a part,” but the whole *portion* of a good man.—*It is*, &c. S. Jer. “Thou art the possessor of my lot.” I trust in thee for all. H. 1 Pet. 1:4. 2 Tim. 1:12. In the ancient sacrifices a part was reserved for the offerer. But Jesus keeps nothing back.

Ver. 6. *Lines*, with which land was measured. Bert.—Christ expresses his satisfaction with his church, which is gathered from all nations, to manifest the choicest virtues. Tit. 2:14. Euthymius, S. Jer. &c. C.—This was his inheritance, not measured out with lines, (Jos. 10) but reaching to the very ends of the earth. Ps. 2. H.

Ver. 7. *Understanding.* Heb. “counsel.” In the *night* of tribulation God directs the *reins*, or affections of the soul. Christ might speak thus concerning his human nature. Bert. Lu. 2:40. Heb. 5:7. David also

gives thanks to God for enabling him to make so happy a choice, and to avoid being seduced. C.—He derives instructions from pain. W.

Ver. 8. *That I.* Heb. “I shall not,” &c. The sense is the same, but S. Peter agrees with us and the Sept. Acts 2:25, &c. It is not of faith that the seven preceding verse regard Jesus Christ as the following do; but as the same person speaks, we may rationally infer that all should be explained of him. Though he always enjoyed the beatific vision, his soul had the affections of other men, and always tended to keep in God’s presence. So the angels who see God, *desire* more and more to contemplate him. 1 Pet. 1:12. How earnestly ought we to strive always to keep in the divine presence! (Bert.) then we should constantly advance in virtue, and fear no dangers. The patriarchs thus *walked with God*, and arrived at such perfection. H.—The father was always at the right hand of his Son, to support and glorify him; and the Son, having continually performed what was pleasing to God, (Jo. 8:29) was placed at his right hand at his ascension, though his divinity had never been separated from him. C.—He had always God in view, and has left us a pattern how to behave. W.

Ver. 9. *Tongue.* Heb. “glory.” Yet Prot. translate, “tongue,” (Acts 2) as S. Peter follows the Sept. (H.) and he surely understood the force of the Heb.; so that his testimony in their favour is very strong. Commentators observe that the tongue manifests the joy of the heart, (Bert.) and the same word is used for the *soul*. Ps. 7:6. C.—Yet very different words signify the *tongue* and *glory*; and we follow the text, adopted by the apostle. Joy naturally flows from the presence of the best of friends. Bert.—Our Saviour sometimes suspended this joy, that he might suffer the more for us. C.

Ver. 10. *Soul in hell.* Beza, (in his 1st. edit. which he corrected afterwards) would translate “more corpse (*cadaver*, or carcass) in the grave;” for which he as been justly blamed. For, though the corpse is sometimes called soul, as it has been animated by it, (H.) and the soul and blood are often used synonymously, yet we shall find no instance of the body of any one still living being styled a soul. When speaking, therefore, of a person’s future death, the *soul* means either life or the spiritual substance. Gen. 37:22. Ps. 49:16. Hence the explanation of the Fathers, who understand this of Christ’s descent into hell, to free the saints who were detained in limbo, is more probable. Bert.—The instances which are adduced to maintain the opposite sentiment, which Calmet, &c. assert is more literal, either prove nothing, or they relate to people deceased, whose bodies were not to be touched. See Gen. 9:5. Lev. 17:11 and 21:11. Num. 6:6 and 19:13. Agg. 2:14. Christ speaks of his body in the following part of the verse, (H.) calling it

Holy, because it was never separated from the divine nature. Bert.—The erroneous interpretations or corruptions of Beza and Calvin on this head, opposing themselves to the consent of all the ancient Fathers, who believed this passage related of the descent into limbo, are noted. Gen. 27. Acts 2. 1 Pet. 3. The Prot. edit. vary. Some retain the word *hell*, others the *grave*; remarking that “this is chiefly meant of Christ, by whose resurrection all his members have immortality.” And (Acts 2) they paraphrase, “Thou shalt not leave **me** in the grave;” wresting that which regards the body, rising from the grave, to the soul, which was never there. W.—The last edit. of Jas. 1 agrees however with us, in both places. “Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.” It is observable that in the Heb. editions, (except Stephen’s and some few others) we find the word *chasic* in the text, though the last *i* be properly omitted in the margin; as the word would otherwise signify “saints:” and thus make the apostles false witnesses. Acts 13:35, &c. H.—“But who shall lay any such thing to their charge? Other men may be deficient in their knowledge, and in their honesty; but inspired apostles could neither be deceived nor deceive. All the ancient versions, the Masorets,” who order the word to be read in the singular, though printed plural in the text, and many of the best MSS. vouch for their veracity. Moreover it is not true that God will not suffer his *saints* to see corruption; and, if this were the meaning of the words, they would not predict the resurrection of any particular person: yet “these words, the apostles observe to the Jews, are a prophecy of some particular person, whose *soul* was not long to continue in the place of departed spirits, and whose *body* was not to be corrupted, *both* being soon to be reunited. Now David, say they, did not speak this of *himself*, &c. Have the apostles imposed a prophecy upon the Jewish people, and upon the world?” Kennicott. Dis. i.—This learned author was greatly encouraged to go on with his ten years’ labour, in examining Heb. MSS. over the world, by finding many of the so favourable to the Christian religion, though it had been confidently asserted that all the MSS. were perfectly uniform. We may rejoice to see that he also approves of the Catholic explanation of this passage, and does not refer the whole to the burial of Christ. In effect, the Apostles’ Creed clearly distinguishes this article from that of the descent into hell.—*One*. Mont. ventures to follow Keri, “thy merciful one.” H.—*Corruption*. “Neither wilt thou permit that sanctified body, by which other people are to be sanctified, to become corrupt.” S. Aug.—Christ rose again before the holy women had embalmed his body, (Lu. 24:53. Mark 16:1) that no one might attribute the incorruption to that cause. His appearance was so glorious, as to dispel every doubt from the minds of those who would attend to

reason. His descent into hell was not in consequence of any weakness, or that he might suffer, (C.) as Calvin blasphemously asserts, (H. T.) but he descended in triumph, to liberate the souls of the holy Fathers, (C.) or to announce to them the glad tidings of peace, the fruits of which they should shortly enjoy at his ascension, when he would open the gates of heaven to all the faithful. H.

Ver. 10. *Of life.* The observance of the commandments, (S. Jer.) or the method of obtaining happiness by patience and humility. S. Aug.—Thou hast opened a new track to me (H.) in the resurrection, unknown to mortals. Euthym. Bellar.—For though some had been already raised to life, Christ is still called the *first-fruits of those who sleep*, or of the dead; because none had raised themselves to life, as he did. H. Jo. 10:18.—Yet he attributes all the glory to the Father, either because he is the origin of the Deity, or because Jesus considered himself as man, and was in all things obedient to his Father. Bert.—His sacred humanity was now glorified, and beheld the face of God in a more perfect manner than any mere creature can do, tasting inexplicable delights for ever. C.—We must die and rise again, (W.) before we shall perfectly comprehend *the ways of life*. Then we shall form a true judgment of all terrestrial things. H.

PSALM 16

PSALM 16. (EXAUDI DOMINE JUSTITIAM.)

A just man's prayer in tribulation, against the malice of his enemies.

Ver. 1. *Prayer.* This psalm contains the model of a fervent prayer, (H.) which may be used by any person under affliction. W.—The Rabbins say David expresses too much confidence in his own integrity, and therefore was soon after permitted to fall; while others assert that he spoke thus after the murder of Urias, to avert God's wrath from his army before Rabbath. But this supposition is improbable, (C.) as well as the other. H.—The Fathers think that this psalm was composed during the persecution of Saul, and that it contains the sentiments of Jesus Christ and of his Church, under the persecution of infidels. There are some very difficult passages in it. C.—*My justice*. Heb. “attend to justice,” (H.) which amounts to the same thing; as no one would make this petition, unless he supposed that he was in the right. “Here the justice of my cause.” Principes. Bert.—“Hear the just *man*.” S. Jer. H.—*Lips*. I do not attempt to deceive thee, like the hypocrite; or rather I have not acted with deceit, or endeavoured to excite rebellion,

as I have been accused. C.—In my just cause, hear my unfeigned petition. W.

Ver. 2. Countenance. Pronounce sentence, (Est. 1:19. C.) if I have done wrong. I do not refuse punishment. Ps. 7:5. H.—The Gr. and Lat. copies vary. Some read correctly with the Heb. “Let thy eyes behold what is wrong.” Yet S. Jer. (ep. ad Sun.) has “right,” with the Syr. &c. Others more commonly read, “Let mine eyes behold justice.” C.—Montanus, however, substitutes *rectitudines* for *iniquitates*, as Pagnin had rendered *mesharim*, and Prot. “the things that are equal.” H.—“Holy preachers are the eyes of Christ ... let them see what is just ... and fulfil the justice which they preach.” S. Jer.—God sees all things, and will pass a just sentence. W.

Ver. 3. Fire. I have experienced all sorts of misery. C.—*Iniquity*. Heb. “Thou hast not found; I have thought.” But the same word without points, *zamoithi*, (H.) has the sense given by the Sept. and they knew nothing of these points. Bert.—We may also translate, “Thou hast not found in me *any criminal* thoughts. My mouth has not transgressed *thy orders*.” If some thoughts of taking revenge by killing Saul, presented themselves involuntarily, David repressed them; (C.) and when he was alone with him at *night* in a cave, he would not suffer him to be hurt, 1 K. 26:7. Theod.—He asserts that he had gone through tribulations without offending. Those who are innocent or penitent, may pray with this confidence; as the Church may, which has always some saints, on which account she is styled holy. W.

Ver. 4. Men. Houb. “My mouth shall not pass to the pretexts of Adam.” I will not seek for excuses in sin. H.—“My mouth utters not vows to the vain works of men.” Prin. disc.—But these versions are singular. Bert.—*Hard*. Heb. “way of the robber.” *Purits*, or *pirts*, (S. Jer. H.) means also “fracture.” Bert.—David was ordered by God to retire into the wilderness, and to caves, where he was obliged to live like robbers, (C.) and was branded (C.) with the title of a fugitive slave by Nabal, 1 K. 25:10. H.—Yet the actions of David were very different from theirs. Bert.—He did not *speak* about *the works of men*, in power to condemn Saul, or any other, being averse to all detraction, and prescribing to himself the strictest laws, (C.) which God had ever promulgated. Prot. “I have purposed that my mouth shall not transgress. (4) Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the destroyer.” The division of the verses is arbitrary. H.—David kept the narrow path of virtue. W.

Ver. 5. Perfect. Heb. “support” me in these hard ways, where I am in continual danger of falling. C.—*A Deo est incipere, a Deo est finire*. S.

Jer.—God's grace enables us to begin and to perfect every good work.
H.—None can walk right of themselves. W.

Ver. 6. *Heard me*, of former occasions. This encourages me to pray with more confidence (Bert.) and fervour. *Bona vota quoties effectum percipiunt, multiplicantur*. S. Greg. Mor. xxxv. 3.—Heb. also, “thou wilt hear me favourably.” S. Jer. H.

Ver. 7. *Mercies*. We become accustomed to the ordinary effects of grace, which are always admirable; and we are astonished only at miraculous conversions and occurrences. Orig.—Some such manifestation of the divine power seemed now requisite, to deliver David from such a powerful rival as Saul. C.—Syr. “Lord, make thy holy one appear as a prodigy, as the Saviour of those who hope in thee.” S. Jer.—“O thou Saviour of those who hope.” H.

Ver. 8. *Eye*. God has shewn particular attention to protect the apple of the eye. He watches still more over his servants, (Zac. 2:8) for whom all things procure good. Rom. 8:28. Saul had declared himself against David, because he had been chosen to succeed him, and thus he opposed the designs of God. C.—The prophet prays that he may never give way to such impiety. W.—*Wings*, as a hen does her chickens. H.—Defend me from the furious countenance of my enemies. W.

Ver. 10. *Their fat*. That is, their bowels of compassion: for they have none for me. Ch.—They have become fat, and have given way to greater insolence, as we see too often verified. Deut. 32:15. Job 15:26. Ps. 72:7. Chal. C.—*Proudly*. Libertines are often prompted by vanity to speak as they do against God and man. H.—If Collins, Tindal, &c. had been cast upon some desert island, they would probably never have written such irreligious works as there would have been none to applaud them. Bert.

Ver. 11. *Earth*, to testify their wrath. So Virgil describes Juno.

Diva solo fixos oculos aversa tenebat. Æn. l.

—Hebrew, *ashurenu*, is rendered “by out step,” (Mont.) or contemplation. But the Sept. have explained it as a verb, as well as S. Jerom, (Bert.) who reads, “marching against me; now they have surrounded me,” (H.) like wild bulls. C.—Sym. “blessing me, they have presently cast down their eyes, they have prepared *snares*, to throw me down upon the ground.” They have sought my ruin both by craft and by open force. Even those who were once my friends and admirers, are now turned against me. H.—He alludes particularly to the courtiers of Saul. C.—They intend utterly to destroy me, even to

the ground. W.—Heb. “by our step they have now surrounded us,” (Mont.) conformably to Keri; though the text, followed by Pagnin, has, “In our path, they have surrounded me.”

Ver. 12. *They have taken me*, is not expressed in Heb. H.

Ver. 13. *Disappoint.* Heb. “meet him,” as an enemy. Lev. 26:23.—*Thy sword.* The wicked are employed by God to chastise the just, and will then be thrown into the fire. Isai. 10:5. Jer. 50:23. C.—They little think that they are subservient to the designs of Providence, as they attribute their success to their own might. Whether we beg that God would take his sword from the wicked, or that we may be freed from their malice, is much the same. Bert.—Hebrew may express the latter sentiment, “Deliver my soul from the wicked, thy sword, (14) the men of thy hand, worldings, whose portion is temporal, in *this* life,” &c. H.—Many other versions may be given: (C.) by they all tend to shew the fleeting pleasures of God’s enemies, who are thus rewarded for their transient virtues, and reserved for eternal torments. H.—Man is not sufficient to resist that power, which they exercise by God’s permission. Hence David begs that it may be taken away. W.

Ver. 14. *Divide them from the few*, &c. That is, cut them off from *the earth*, and the *few* trifling things thereof; which they are so proud of, or, *divide them from the few*; that is, from thy elect, who are but *few*; that they may no longer have it in their power to oppress them. It is not meant by way of a curse or imprecation; but, as many other similar passages in the psalms, by way of a prediction, or prophecy of what should come upon them, in punishment of their wickedness.—*Thy hidden stores*: thy secret treasures, out of which thou furnishest those earthly goods, which with a bountiful hand thou hast distributed both to the good and the bad. Ch.—*Of children.* Heb. “their children are satiated.” Houb. Bert.—Some copies read $\upsilon\epsilon\iota\omega\nu$, (Rom. Sept.) instead of $\upsilon\tau\omega\nu$. “They have been filled with hogs’ flesh.” The mistake was easy in Greek. C. S. Jerom agrees with the Vulg. H.—A numerous family was the great desire of the Jews. David is willing to forego every temporal advantage, and only prays that he may live in his own country, and attend the divine worship in the tabernacle. This was the glory of Israel, v. 15. 1 K. 4:21. C.—He predicts the final separation of the wicked from the elect, which sometimes begins in this life. Their worldly joys are hidden or disapproved by God. W.—The feed on the poor servants of our Lord, (H.) whose life is hidden. M.

Ver. 15. *Appear.* S. Jer. “I shall be filled, when I shall awake in thy likeness,” (H.) at the resurrection: (Phil. 3:21 and 1 Cor. 13:12) or “when thy likeness, the *Messias*, shall rise again:” or (as the same

expression is used by the Sept. as Num. 12:8.) David begs for actual inspiration, "thou wilt comfort my with the prophetic spirit." C.—Perhaps he might also desire to see the tabernacle again, or even now prepare to erect a temple unto the Lord; (2 K. 7:2. H.) or he begs for the gifts of grace and glory, which will restore the image of God, effaced by sin. 1 Jo. 3:2. Bert.—Then the just being approved, will taste that joy which alone can satiate the heart of man, when he shall behold God. W.

PSALM 17

PSALM 17. (DILIGAM TE DOMINE.)

David's thanks to God for his delivery from all his enemies.

Ver. 1. This title is almost wholly taken from the book of Kings, except *Unto the end for*; instead of which we read, *And David spoke*, &c. (H.) which are the words of the inspired writer; so that Ferrand is very rash in rejecting both these titles. David wrote this psalm after he had subdued the Moabites, &c. C.—He was inspired to write it (W.) twice, with some variations, (Bert.) 74 in number, (Aberbanel) or many more, if we believe Kennicott, who lays them to the charge of transcribers, perhaps, (H.) with greater reason. C.—We cannot doubt but this psalm regards David. But there are some passages which refer to Jesus Christ and his Church more directly; and in general, David must here be considered as only (Bert.) the figure of the Messias, and of the just in his Church. W.—James Paine has endeavoured to prove, with great ingenuity, that the whole must be explained of Jesus Christ, and that the name of *Saul* stands for “the grave;” as the points which are of modern date, only need to be changed. Thus the sufferings of our Saviour, and the punishment of the Jews in the last siege of Jerusalem are described; and thus it is clear that S. Paul (Rom. 15:9) has cited this ps. in it proper sense. Bert.—See v. 10. 41.—SS. Jerom and Aug. explain it of the victories of David, of the Messias, and of his Church. C.—*Saul* may be particularly mentioned, because he was the most powerful. W.

Ver. 2. *I will love thee*, as a mother does her son. He that loves has fulfilled the law. This word is omitted 2 K. 22:2. C.—*Strength*. Ibid.—*Rock*. H.—The Sept. have inserted some alterations in the Psalms, giving the sense of the Hebrew. W.—Others attribute the variations to David, or to the mistake of transcribers. H.

Ver. 3. *Firmament*. Heb. “rock and my citadel, and my deliverer. My God, (or strong one) my rock.” S. Jer. “my strong one.” The two words which are rendered “my rock,” are *salhi* and *metsudathi*. H.—David frequently retired to such places for safety. The idea was beautiful and striking. Such multiplicity of titles shews the gratitude (C.) and affection which David felt. C.—Here are nine, and we may add the three metaphorical Heb. terms, “rock, citadel, and buckler.” Can we refuse to love One from whom we have received so many favours?—

And in, &c. These words are most probably cited by S. Paul, (Heb. 2:13) though they occur also in Isai. 8:18.—*Protector.* Heb. “buckler.” Bert.—*Horn.* This title is given to Jesus Christ, Luke 1:69. It is an allusion to beasts which attack their opponents with their horns (Theod. Deut. 33:17) being an emblem of strength (W.) and glory. C.—*And my, &c.* (2 K.) *he lifted me up and is my refuge; my Saviour, thou wilt deliver me from iniquity.* Heb. “violence.”

Ver. 4. Praising. Heb. “praised;” and (2 K.) *the Lord, who is worthy to be praised.* H.—Chal. agrees here with the Sept. and Vulg. which seems more natural. C.—The sense is the same. Bert.

Ver. 5. Sorrows ... iniquity. Heb. “cables ... Belial.” By these figurative expressions, David declares to what dangers he had been exposed. They seem to be more applicable to our Saviour’s agony. Bert.—The wicked were constantly laying snares for both. We have the same idea enforced in the next verse. H.—The words are put into the mouth of fallen man, in *the mass* for Septuagesima. W.

Ver. 7. Called. All these words are in the future, 2 K. and Heb. H.—But as they relate to an event that was past, they seem to be as well expressed here as they are in Duport’s Greek Psalms. Bert.—Both are true; as David had prayed, and would continue to pray, for God’s protection; otherwise he would have deserved to lose it. We must always pray, and never faint. H.—*Temple*, “from my heart;” (S. Aug.) from the tabernacle at Gabaaon, (Lyran) or from heaven. Chal. Euseb. C.—Earnest prayer is the best remedy against temptations and affliction. God will not fail to hear those who are sincere, as he did the prophet. W.

Ver. 8. With them is not in Heb. *Lo, illi* refers to God. *Furor fuit ei.* Mont.—“He was wroth.” Prot. Yet he displayed his power on the mountains, as if he had been displeased *with them*, or with the *enemies* (v. 4) whom he would thus strike with awe. H.—These expressions are not to be taken in a gross literal sense. C.—God shewed himself as earnest in the protection of David, (H.) as if he had been in a rage; (C.) or as if the elements had all conspired to defend him. Theod.—This most pompous description (C.) alludes to the wonders wrought at Sinai, and the terrors which would happen at the death and resurrection of Christ, and at his last coming. Some moderns think that the overthrow of the Babylonians, and other enemies of God’s people, are also denoted. The sinner, touched by divine grace, implores mercy, and feels the remorse of conscience, the ropes or *sorrows of hell*, and a dread of God’s just judgments hanging over him. Bert.—These cause the most haughty and obstinate to tremble. W.

Ver. 9. By it. This relates to the clouds, thunder, and lightning. Muis.—God's wrath is compared with smoke, fire, a dark night, or mist. W.

Ver. 10. Feet. A violent storm of rain. Hence the Pagans borrowed:

Jupiter et læto descendit plurimus imbri. Virg. Ec. 7.

—The prophets Isai. (29:6) and Nahum (1:3) speak in the same lofty strains; (C.) and shall any one despise the language of Scripture? Nothing can exceed its sublimity. Heb. is rather more expressive, (v. 9.) “a fire devoured;” (v. 11.) “on a cherub, and flew; he flew most swiftly;” like and eagle. Bert.—Heb. *vida*. H.

Ver. 11. Winds. God mounts his chariot, as it were, (Ezec. 1:4. &c.) to come speedily to David's assistance. Æscylus, and other pagan authors, seem to have imitated his description. Euseb. præp. evan. xiii. 13.—The Fathers explain the former verse of Christ's incarnation, or of his second coming; and this of his ascension. S. Athan. &c.—They may also (H.) intimate that God is ready to pardon as well as to punish. W.—Plato (Phædro) represents the Deity on “a winged chariot, directing and taking care of all things.” H.

Ver. 12. Pavilion. Job 22:14 and 26:9. The Jews had this idea of God's throne, of which we behold only the less brilliant side, as the Egyptians did that of the cloud. Ex. 14:19. The poets represent Jupiter surrounded with clouds and darkness. Hesiod. op. 125 and 255. Iliad O.—*Air.* The parallel passage, (2 K.) seems more accurate. *Dropping waters out of the clouds of the heavens.* Heb. “waters bound up in darksome clouds.” C.—God is incomprehensible in himself, and his counsels are inscrutable. W.

Ver. 13. Clouds. 2 K. *The coals* (Heb. “flames”) *of fire were kindled.* Two words, *habaw haberu*, his clouds removed, (H.) omitted in this passage, are here supplied, as the former word is found in Syr. and Arab. But then *hail and coals of fire* seem improper for “they kindled into coals of fire;” and in the next verse they are redundant; being therefore omitted in 2 K. 22 in the best editions of the Sept. and in the old Italic of Blanchini. Capel supposes they have been inserted from the preceding verse, which is rendered more probably by the Heb. MS. 5. Kennicott Dis. 1.—They have been inserted in some editions of Sept. from the Heb. of Theodotion, (C.) or Symmachus. Montf.—This unusual third hemistic occurs in a *smaller* type in Brettinger's (Ken.) and Grabe's Sept. but they indicate thereby that it was not in the Alex. MS. as it is not in that of the Vatican. If it were in its proper place, we should read at least *grandinem*, &c. This magnificent description of a thunder-storm (H.) may allude to that which routed the Philistines. 2

K. 5:24. Is. 28:21. C.—The lightning seemed to dispel the gloom. Theod. Flamin.—Though man is overpowered with God's majesty, yet he is instructed how to act by those whom God has commissioned to teach. W.

Ver. 15. *Arrows.* Thunderbolts. *Tela reponuntur manibus fabricata Cyclopum.* Metam. Hesiod Theog. 708.

Ver. 16. *Discovered.* The earthquakes were so great, that such dreadful effects might have been expected. These phenomena sometimes make the sea retire, and new islands appear. Pliny i. 84. and xxxi. 5. &c.—The Jews supposed that the sea was the common source of all fountains, and that the earth was founded on it. Ps. 23:2. Eccle. 1:7. C.

Ver. 17. *Sent his angel, &c.*—*Waters*, which often represent multitudes, (Apoc. 17:15. C.) and afflictions. W.—David seemed in danger of perishing. C.

Ver. 18. *For me.* He may allude to the giant Jesbibenob, or to Saul, who surrounded him on all sides; (1 K. 23:26 and 2 K. 21:15. C.) and, in general, to all his temporal or spiritual adversaries. W.

Ver. 19. *Affliction*, when my friends joined Absalom. Theod.—In the rest of this psalm, the prophet chiefly uses words in the obvious sense, yet mystically speaks of Christ, and of the faithful. W.

Ver. 20. *Place*, where I was not hemmed in by my enemies. H.—*Saved me*, by repentance, out of his infinite mercy, (Euseb. S. Athan.) without any deserts. W.

Ver. 21. *Will reward.* S. Jerom, "hath rewarded," (C.) yet the edition of 1533 reads *retribuet*. H.—*Justice*, with respect to my enemies, whom I have not injured; (C.) or my sincere desire to serve God. Theod.

Ver. 23. *Judgments.* Commands, or treatment both of the just and of the wicked.

Ver. 24. *Him*, by his grace. W.—*Iniquity*, and be careful not to relapse. Others explain it in the past time. I have not shed the blood of my enemy when I could have done it. 1 K. 24:6. 14. C.—*Fui immaculatus.* S. Jer. H. It seems most probable that David composed this before his fall, as Aberbanel, one of the most learned of the Jews, asserts. If he be only a figure of Jesus Christ, we may easily conceive how the latter might speak thus of his innocence, and declare his abhorrence of all sin, though he was made a *sin-offering*, having undertaken to expiate the iniquities of mankind. Bert.

Ver. 25. *And.* He repeateth, (v. 21) that God will render to every one as he deserves. W.—Matt. 16. That all sins are equal is the error of the Stoics. H.

Ver. 27. *Perverted.* No version can properly express this idea. God turns away from those who abandon him, treating every one according to his works. If we do not advance in piety, it is a sign that God perceives something amiss in us. Bert.—He cannot but abhor duplicity, and resist the wicked. Lev. 26:23. 40. Prov. 3:34. He will make the craft of men turn against themselves, as he evinced in the case of Laban, Joseph's brethren, Pharaoh, and Saul. Sinners complain of him without reason, Ezech. 18:25. C.—Some improperly use this text to shew, that people will adopt the manners of those with whom they associate, (H.) though it means that God will treat the good liberally, and the wicked with severity. Lev. 26:23. 24. Amama.

Ver. 28. *Proud,* as thou hast already done. C.—

*Insignem attenuat Deus,
Obscura promens.* Horat.

Ver. 29. *Lamp,* giving me hopes of redress, and of the Messias. C.

Ver. 30. *Temptation.* David was almost continually assailed by enemies. C.—Sept. *πειρατησιον*, signifies “a place of pirates;” denoting what crafty foes he had to encounter, (Bert.) or “a place or time to learn the military exercise,” *a warfare*. Job 7:1. But *gedud*, (H.) means “a troop,” designed to make incursions, as those under Jephthah and David. Heb. “In thee I will run armed;” (S. Jer.) or, “at the head of my troops.” C.—“I will break, (Pagnin) or, run through an army.” Mont.—No fortification can hold out. H.—He alludes particularly to the *wall* of the Jebusites, which Joab first mounted, though extremely high. 2 K. 5:6. C.—With God's help, every difficulty may be surmounted. W.—Watch and pray, that ye enter not into *temptation*, as our Saviour admonishes.

Ver. 31. *As for,* might be omitted. H.—The conduct of God towards men is irreproachable. He will treat all according to their deserts, and will fulfil his promises of protecting the just. Euseb.—Heb. “He is the strong God ... his words are pure as gold ... He is the shield,” &c. Bert.

Ver. 32. *Our God.* Will any one then hinder Him from doing as He has said? H.—Heb. “Who is the rock but our God?” Bert.—God is often styled a rock, *tsur*. Yet S. Jerom and Pagnin render it “strong,” or “the strong one.” H.—There is only one Lord and Saviour of all. W.

Ver. 33. *Blameless.* Whatever good is in me, comes from his grace, v.

21. 24. H.—God has prevented me from killing Saul and Nabal; He has rescued me from the abyss into which I had fallen. C.

Ver. 34. *Harts.* Prot. “hinds.” H.—The Hebrews generally prefer to specify the female. Harts are remarkably swift, and this quality was greatly esteemed in a warrior. Asael is praised for it; (2 K. 2:18) and Homer styles his hero “the swift-footed Achilles.” C.—As harts trample serpents under their feet, says Theodoret, so I treat my enemies.—*High.* Heb. “my high places,” where I have so often baffled the efforts of my persecutors. H.

Ver. 35. *And thou.* Chal. gives the same sense. “He strengthens,” &c. C.—Heb. “and a brazen bow is broken by my arms.” Mont.—Prot. “a bow of steel.” Perhaps not knowing that the ancients had the art of making brass answer the same purposes. See Proclus, Hesiod, &c. H.—They made all sorts of weapons of it. Job (20:24) seems even to insinuate that it was harder than iron. Our brass is too brittle. To break a bow, often means to obtain a victory. 1 K. 2:4. Jer. 49:5. C.—David gained many over a lion or a bear, over Goliath, &c. W.

Ver. 36. *Of thy.* The latter word is omitted in some copies of the Sept. while others change it into “my.” But the Heb. is agreeable to the Vulg. C.—*End.* Thou hast preserved me by salutary correction. S. Aug. H.—Heb. “thy goodness shall multiply me” with children. Sym. conformably to 2 K. 22 has, “my obedience shall lift me up.” C.—The Heb. may, however, admit the sense of the Vulg.—*And thy,* &c. is a paraphrase of the former sentiment, or it is borrowed from Theodotion. Bert.—Grabe marks from *unto the end*, &c. as omitted in Heb. H.—Luther and the Dutch translate, “When thou humblest me, then thou exaltest me,” to shew the salutary effects of suffering. But there is nothing of the kind in the original. Amama.

Ver. 37. *Weakened,* or tired. Chal. H.—I am now free from danger. All my enterprizes have succeeded. 2 K. 8:6 and 1 Par. 18:13. See Prov. 4:12. C.

Ver. 38. *I will.* Bellarmine would supply “*I said I will;*” and thus all is connected. But these future victories relate more to Jesus Christ. Bert.—David also continued making fresh conquests, (H.) and so entirely subdued his enemies all around, that they were not able to make head, even against his successor.

Ver. 40. *Against me.* No prince was ever more courageous than David, as the single combat with Goliath evinces. We know not that he ever lost a battle. He refers all the glory to God. C.

Ver. 41. *Upon me.* An expression often used to denote a fight. Jos. 3:12. &c. C.—God strengthens his servants, and weakens their enemies. W.

Ver. 42. *Lord.* This must be understood of Absalom, who offered sacrifices, (2 K. 15:12. Bert.) or of Saul, who, receiving no answer, consulted a witch. The Philistines also brought their gods with them, so that they were taken and burnt; (2 K. 5:21) and the other pagans, finding no aid in their idols, might in time of danger, invoke the Lord. C.—This is “the testimony of a soul naturally Christian,” as Tertullian (Apol. xvii.) speaks, to have recourse to the great and only God, in the utmost distress. H.—*Deus ut subveniat oratur; ipsa veritas, cogente naturâ ... erumpit.* Lac. Inst. ii. 1.

Ver. 43. *Streets.* Thus he treated the Ammonites, &c. 2 K. 8:2 and 12:31. C.—Jesus Christ will rule over his enemies with a rod of iron. Bert.

Ver. 44. *Gentiles.* Here he begins to predict the glory of the Messiah, though what he says may be applied to himself. David’s own people began to revolt, under Absalom and Seba; after he had subdued the most powerful nations around, 2 K. 20:1. The chosen people rejected Christ, (C.) while the nations were converted. The reprobation of the former was prefigured by those rebels. W.

Ver. 46. *Faded, (inveterati sunt)* “are grown old.” H.—The Jews had been long the objects of God’s favours: yet they fell away. Thus we often see priests outdone in piety by simple laics. Bert.—David continues in the comparison of a tree which bears no fruit; (C.) thus *lying*, as it were, and frustrating the just expectations of the owner. Subjects do the like, when they revolt; (Isai. 30:9) and thus deserve the title of *strange*. Prot. “the strangers shall fade away, and be afraid out of their close places;” (S. Jer.) “shall flow away, and be contracted in their straits;” while I shall be at large, v. 37. The last verb *gachregu*, (H.) occurs no where else. It may signify “shall be withered,” or burnt, from *carar*. C.

Ver. 47. *Liveth.* This is my consolation, though it must fill the obstinate sinner with dismay. H.—In a sort of transport, David wishes all happiness to his great benefactor. He may also speak of Christ’s resurrection. C.—*My God.* Heb. “rock:” a title frequently applied to God, in acknowledgment of his stability and protection. Bert.

Ver. 48. *Avengest*, or “grantest *me* revenges,” (H.) and the victory; inflicting a just punishment on the wicked. David was too well informed to delight in sentiments of revenge. 3 K. 3:11. Jesus Christ

takes vengeance on his enemies, but this id done without passion. The love of justice is his only motive. David approves of this conduct. C.—*Enraged enemies*. Vulg. *iracundis*. H.—Sept. have thus explained *aph*, “wrath;” others join it with the following verse, “But (C.) or yea,” (H.) *etiam*. The former version is, however, very accurate. Bert.

Ver. 50. *Nations*. S. Paul (Rom. 15:9) adduces this to prove the vocation of the Gentiles. C.—We cannot doubt but the great things announced in the psalm pertain to Christ. Bert.—We see the completion of this prophecy, as there is no Christian nation which does not use the psalms of David to praise God. Theod. &c.—This practice is very common (Pref. W.) in all places here either Jews or Christians are found.

Ver. 51. *Great*. This is intimated by the plural *salutes*, “salvations;” as David had experienced innumerable favours. H.—He speaks of himself in the third person, to lead our minds to the Messiah, in whom this was more gloriously accomplished. The greater honour of this chief family of Israel, consisted in giving birth to so great a personage, in whom all are blessed. C. Isai. 11:1. Ezec. 34:23.—*For ever*. The true Church will never perish; (H.) God still protecting it, as he did David, v. 48. W.

PSALM 18

PSALM 18. (CŒLI ENARRANT.)

The works of God shew forth his glory; his law is to be esteemed and loved.

Ver. 1. *David*. It is not known when this was composed. David praises the works and law of God. Some passages are applied to Jesus Christ and his apostles, Rom. 10:18. C.—When any text of a psalm is thus quoted, many judiciously conclude that the whole must be understood in the same sense, as the harmony will thus be greater. It seems there are two literal senses here, one regarding the law, whither natural or Mosaic; the other pertaining to the apostles and the law of the gospel; (Bert.) the “beloved” *David* of the latter days. W.

Ver. 2. *Firmament*. Heb. “expansion,” or region of the stars, far above our atmosphere. Bert.—These two sentences express the same idea, unless the former may denote what we behold, and the firmament be explained of the higher heavens, (H.) where we imagine the throne of God to be placed. Some have taken these expressions in a gross sense,

and asserted that the heavens are animated. Job 38:7. But we must allow that they are figurative expressions, which seem to give a soul to plants, stars, &c. C.—The beautiful works of God extort our admiration. H.—The silence of heaven speaks louder than any trumpet. S. Chrys.—“Who can behold the heavens, and yet be so foolish as not to acknowledge that a God exists? said Cicero, (H.) a learned pagan; (Arusp. and Nat. Deo. 2. C.) though they cannot determine of what nature the Deity may be. Leg. i. M.—*Hands*. Chal. “Those who look up at the heavens, publish the glory of the Lord; and those who raise their eyes towards the air, announce his works.” C.—The silent works declare God’s Majesty to those who consider them, and his preachers make the same known to their hearers by word of mouth. W.—S. Paul reproaches the philosophers of paganism for not understanding the language of the creation. Rom. 1:20. Job 12:7. H.—The Church, which is so often styled the kingdom of *heaven*, makes God known, not only as a Creator, but also as a Redeemer. The figure is here most beautifully preserved. Heaven denotes the Church, as the stars represent apostolic men, who cease not to perform their duties day or night, in happier days as well as under persecution. Jesus Christ is the true sun of justice, enlightening every man that cometh into the world. S. Jo. 1.—The Fathers have made these remarks. Bert.—What a consolation must it be for Catholics to think that the true doctrine will never cease, no more than the succession of day and night! We have received our creed, our orders and mission, from the apostles. The chain of succession has never been broken. Unhappy those who make a religion of their own to damn souls! who *run*, though God *send* them *not*! H.

Ver. 3. *Utterth*, with great force and abundance, *eructat*.—*Knowledge* of God. Bert.—Our knowledge is always on the increase. Abenezra.—The vicissitudes of day and night prove the wisdom of their author. Euseb.—They seem to sing in succession the praises of God. Bellarm.—This evinces the power of God, as the perpetual propagation of the gospel does that of Jesus Christ, whose Church will last till the end. W.—All the chief reformers acknowledged that there was no salvation out of the one true Church, and that the Church of Rome is such. Nightingale, p. 263. H.

Ver. 4. *There*. Sym. joins this with the preceding. “Will announce knowledge. Not by words or speeches, the sounds of which are not heard,” so as to be understood. H.—“They are not languages or words, the signification of which is unknown;” or Heb. “never has their voice been heard.” *Beli*, “not,” may also signify *absque*, “without;” and thus we may render, “no speeches, (or country) where their voice has not been heard.” Bert.—The sight of the heavens is sufficient to convince

any one of the existence of God. H.—No nation, however barbarous, can plead ignorance. The Fathers have explained this of the gift of tongues, by means of which the apostles spoke languages which they had not studied. Acts 2:4. S. Aug. &c.—Some of every nation have heard, (W.) or will embrace, (H.) the Christian religion. W.

Ver. 5. Sound. So, S. Paul reads this text, though the Heb. have, “line.” Yet there is no reason why we should suppose that the Sept. read differently, or that the Jews have corrupted their copies, as they could derive no advantage from so doing (Bert.) here, unless it were to discredit the apostle; as infidels assert the truth of the Old Testament, to vilify the new. *Kum* (H.) may signify a “line,” (Bert.) or “writing.” Abenezra.—The greatest exactitude has been observed in forming the world, as if all had been measured by an architect. But the sense of the Vulg. is preferable, and is adopted by Sym. S. Jer. and the Syr. C. —Prot. “their line.” Marg. “their rule or direction.” *Kolam*, “their voice,” occurs in the preceding verse. The *l* might easily be lost, (H.) or omitted by a poetical licence. Genebrard. M.—*Their*, refers to the heavens representing the apostles, as S. Paul explains this text, to prove that all were inexcusable who would not believe the gospel. Bert.

Ver. 6. Sun. Here God seems to reside, (Ferrand) and the magnificence of his works shines forth, insomuch that almost all nations have offered divine honours to the sun, and even the Manichees adored it, imagining that it was the very body of Jesus Christ. S. Aug. con. Faust. xiv. 12. and xx. 6.—Heb. “For the sun he has place a tent in them,” the heavens, (S. Jer. H.) or the ends of the world. The Jews supposed that the heavens rested, like a tent, upon the earth. C. Diss.—The Heb. preposition *l*, may have (H.) different meanings, *ad solem posuit*, &c. “He placed a tent in them, at or for the sun.” The idea of the Vulg. is more noble, but we would not exclude the other, which is very good, (Bert.) and obviates the gross mistake of the Manichees. Amama.—The Vulg. may admit the fig. hypallage, (M. Geneb.) as good authors say *dare classibus austros*, and thus it may signify “he placed the sun in his tent.” H.—This vast body stands in need of no vehicle, or tent, but itself. Diodorus.—It was placed in the firmament at first, (Gen. 1:16) and still performs its revolutions exactly. H.—*Giant*. Moderns would render “a strong man;” and Bythner remarks that the bulk of a giant would render him less fit for running, as if the stoutest wrestlers were not often the most active. Bert.—The sun is represented as a hero at some of the ancient games. S. Aug. and S. Jer. explain all this of Jesus Christ, who diffuses the light and warmth of his grace throughout the world. C.—He always resides with the Church, and is never divorced from her. W.

Ver. 7. Circuit. So the Heb. word is rendered “revolution.” Sept. and Vulg. “meeting” *occursus*, may insinuate that the sun is found in the centre, while the earth moves daily and yearly round it, according to the Copernican system. But we must be more attentive to the life and motions of Jesus Christ, in whom the Deity resided corporally. Bert.

Ver. 8. The law. As the sun gives light to the world, so the law serves to direct mankind, and is another most powerful motive for us to praise God. This raises our hearts and minds still more perfectly to him, recalling us from our wanderings, and confirming our knowledge. Light is necessary for the body, and the law for the soul. The prophet admires eight characteristics of this divine law, which he designates by different names; as in the 118th ps. some thing relate only to the evangelical law, which converts souls, (Bert.) and lasts for ever. v. 10. H.—The law of nature and of Moses are nevertheless also commended, (Theod.) inasmuch as the morality is always the same; and some faith in Christ, to come, or already past, is requisite under every dispensation. Hence he is called the *Lamb slain from the beginning*. Implicit faith would suffice for the less informed, before our Saviour’s coming; but now, under the light of the gospel, we must express our belief in his incarnation, as well as in the blessed Trinity. More is required of those to whom more has been given. H.—

Unspotted. Heb. and Sept. “irreprehensible.” C.—Who indeed could pretend to find any fault with it, since it comes from God? H.—The laws of men are imperfect, and liable to change. Those of Draco were too sanguinary, and gave place to Solon’s, which were deemed too mild, &c. How happy would all be if they would embrace the law of the gospel! Bert.—*Converting.* Heb. “tranquillizing souls,” (M.) by keeping the passions under. H.—*Testimony*, declaring the will of God to men.—*Little ones.* The simple, and the wicked; as both are so called. C.—*Pethi*, “easily persuaded.” M.—It directs the former, and keeps the latter in awe by punishment. C.—All, in general, must confess their ignorance, and *want* of the divine law, to reap any benefit from it. H.—This is the first lesson which it imparts. Bert.—The law is most pure in itself, whether we understand that given to Moses, or the gospel. But the latter makes the observers unspotted, by the grace which the Holy Ghost communicates to them, though all who barely read and know the law, have no share in this happiness. God is the author of salvation, sweetly inviting all by the perfections of his law, which confers light and gladness, to co-operate with grace, that they may obtain the promised reward. v. 12 and 2 Tim. 4:6. W.—The like grace was offered from the beginning, so that none will ever be punished who has not deserved it, having had the means to perform his duty. H.

Ver. 9. Justices. The law displays what is just, and renders those who

observe it agreeable to God, (S. Greg. Naz.) filling their hearts with joy, by the testimony of a good conscience, and the prospect of felicity. C. Prov. 6:23.

Ver. 10. *Fear*; or “the law accompanied with fear;” of which he is speaking. This fear is filial and pure, such as a child must have of displeasing his father. Bert.—Yet even servile fear, which restrains us from committing sin, lest we incur punishment, is a gift of God, and prepares the way for charity. Trid. Sess. xiv. 4. But we must not stop here, like Achab and Antiochus. If we understand by *fear*, the moral law, it will subsist as long as there shall be men.—*Themselves*. Sept. ἐπὶ τὸ ὅτι, “by that very thing,” that they are the judgments of the Lord, (H.) who cannot do wrong. Dan. 2:27. C.—Heb. “truth *itself*, is justified altogether.” H.—Infidels acknowledge that the morality of the Gospel is excellent, but they reject the dogmatical part. Would He, who has prescribed such noble rules of conduct, lead our understanding astray, by requiring us to believe what is false? Bert.

Ver. 11. *Stones*. So S. Jerom renders the Heb. Prot. “than gold; yea, than much fine gold.” *Paz* (H.) denotes the finest gold of Uphan, or of the Phison; which is probably the river Phasis. Gen. 2:11. C.—Yet many explain this word of the topaz or chrysolite, which is of a golden colour. The Vulg. expresses topaz, (Ps. 118:127) where the Sept. have, “a precious stone.”—*Honeycomb*, as the English and German versions have it, though the Heb. signify, “the dropping of the honeycombs;” which is the most excellent honey. Bert.—This interpretation is inserted in the Prot. margin, and answers to S. Jerom’s *favum redundantem*. Nothing can be more delicious, or more magnificent. H.

Ver. 12. *For*. I speak from experience. C.—If I had no other inducement, I would observe this law for the consolation, (H.) and repeated advantages which I have derived from it. Theod.—Those who *keep* the same, and content not themselves with reading or hearing only, may feel the same impressions.—*Reward*: on which account the prophet declares that he observed the justifications; (Ps. 118:112) though that passage is corrupted in the Prot. version. W.—Heb. “wherefore thy servant shall teach them;” (S. Jer.) or rather, “is instructed by them, *and convinced that* in keeping them there are frequent falls. Who,” &c. 13. C.—*Hekeb* may indeed signify “a fall,” or tripping up the heels. But it is more commonly rendered “a reward,” (as Prot. Mont. &c. here agree) or *end*, as 1 Peter (1:9) has it. H.—The instruction, which the observer of the laws obtains, arises from that observance, inasmuch as “he is attentive to them.” Sept. φυλάσσει αὐτά. This must therefore be understood, and is well expressed by *Custodit. Taste, and see that the Lord is sweet*. Ps. 33:9. Berthier.

Ver. 13. Sins. Who can always decide when a sin is only venial? H.—Though I may have avoided the grosser transgressions, how can I be assured that my heart is innocent? C.—This assurance is reserved for Methodists, who seem to look upon it as essential, before a person can obtain salvation. But where does God specify this condition? We know that (H.) we are to work out our salvation in fear and trembling; and that S. Paul though conscious to himself of nothing said: yet *in this I am not justified*, &c. 1 Cor. 4:4 and 9:27. Phil. 2:12. Heb. speaks of “ignorances,” which might not however be wholly blameless. Bert.—*Ones*, or enemies: “... and from the proud preserve.” Sym. Chal. But he alludes to the distinction of sins of ignorance and of pride, (Lev. 4:2. Num. 15:30. C.) or malice. H.—David had not fallen into many sins of the latter description, though his adultery and murder were such. But the former are daily sins, into which even the just fall frequently. C.—None can be assured of their state, (Eccles. 9) but are kept between hope and fear. W.

Ver. 14. Those, &c. Or “from strangers,” *alienis*, whose company we cannot avoid with too much caution. H.—Heb. “the proud.” It is conjectured (Bert.) that the Sept. read *r* for *d*, in *mizzedim*. H. Amama.—But this is not necessary, as they might include the proud, and all the wicked, under the name of “strangers,” which term is particularly applicable to idolaters, (Isai. 13:11) and all scandalous sinners, who are strangers to the law; and from whose society and dominion we may all beg to be delivered. Bert.—*Spare*. Heb. “free,” (S. Jer.) or “withhold.” Nature is so prone to evil, that the prophet prays earnestly for grace to resist, or to be kept out of danger. H.—All sins cannot be avoided, but preserve me from wilfully committing any enormous crime. Rivet.—Deliver me from the devil’s power. Theod.—Those who are in authority have much to dread, lest they be answerable for the sins of others, which they ought to have prevented; as all must fear giving scandal, &c. and so being accessory to another’s crime. H.—*Delicta aliena affigunt me*. S. Aug.—Yet sins of frailty, and of malice, are here meant; (Bell.) which last ought to be strange, or very uncommon.—*Over me*. Sept. $\mu\omicron\upsilon$. H.—S. Aug. reads *dominata*, which agrees better with *delicta*. If my secret sins, or those of others, do not oppress me, I shall pray with confidence, and be heard. C.—Yet *dominata* refers to *alienis*, strangers, or proud people, (Bert.) who are continually alluring to evil, both by word and example. How great must be the influence of such over their subjects, when even their equals take the infection so frequently! Vulgate might be rendered, “If my own had not ruled;” in which sense Pius IV. used this explanation on his death bed, knowing that his kindred had abused their power. Du Thou, B. vi. A.D. 1549. H.—*Sin*, pride; the source of all evil. S. Jer.—“Let men at last blush to be proud, for whose sake God was

humbled." S. Aug.—If mortal sin be absent, the soul is just, and will be, one day, free from stain. W.

Ver. 15. *Always.* Heb. "to thy regards," such as thou mayst approve. H.—He joins mental with vocal prayer, speaking like an evangelist. Bert.—*Helper.* Heb. "rock." C.—S. Jer. and Prot. "strength." H.—Grace is requisite to persevere, as well as to be converted. W.

PSALM 19

PSALM 19. (EXAUDIAT TE DOMINUS.)

A prayer for the king.

Ver. 1. *David.* This psalm was to be sung when he or his successors went to battle. In a higher sense, it may allude to the victories of Christ, and of his Church. Bert.—Christian must offer up this prayer for their governors. W.—It was probably composed when the Ammonites and Syrians made such great preparations for war, v. 8 and 2 K. 10:6. 18. C.

Ver. 2. *Hear thee,* the Ruler; or Jesus Christ praying for his people. W.—*Tribulation.* War is always such. The victors themselves suffer, and many souls perish. C.—*Name.* The Messias, as the Jews often explain the expression, (Hooke, Prin.) or God himself, as others have it. *Nomen ejus ipse.* C.—The blessed Trinity is all one God. *The name of the Lord is a strong tower,* &c. Prov. 18:10. It was made known to Moses, to give him confidence. Ex. 3:13. H.—Great was the honour conferred on the patriarchs, that God should be styled the God of Abraham, &c.! But ours is not less, since we are authorized to call Him *Our Father.* Bert.

Ver. 3. *Sion,* where God was supposed to reside, in the tabernacle; though he was also in heaven, v. 7. C.

Ver. 4. *Sacrifices.* Heb. *mincha*, a sacrifice of flour, or unbloody; a figure of the Mass. W.—*Minchothec*, "thy presents" (Mont. H.) of fruits, &c.—*Fat.* Heb. also, "ashes," by miraculous fire, (Bert.) to testify God's acceptance; as at the sacrifices of Abel, (H.) Elias, &c. Lev. 9:24 and 3 K. 18:31 and 1 Par. 21:26. God forbade lean victims to be offered, as they might shew a want of respect; (Mal. 1:8) though he always regards the heart (C.) and faith of the offerer more than the victim. Heb. 11:4. H.—Sacrifices were offered before every important enterprize. 1 K. 13:12. C.—*Fat* here intimates what would be acceptable. W. Dan. 3:40. M.

Ver. 5. Counsels. We must suppose that those of a pious prince are right. C.—This condition is always understood. H.

Ver. 6. Salvation. Jesus Christ, who gives us the victory over all our spiritual enemies, (C.) or in thy prosperity; (W.) which we shall attribute to God. The first words may also be addressed to Him. We shall rejoice if thou grant us the victory, and we will return thanks. Heb. “we shall praise, or be praised, for thy salvation; and in thy name we shall lift up the standard.” C.—But there is no proof that *nodgol*, (H.) which occurs no where else, has this signification. It is probable that the Sept. read *nogdol*; and Houbigant adopts their version. S. Jerom has, “we shall dance.” All the versions denote joy. Bert.

Ver. 7. Hath saved. The prophets speak of future events as past. Bert.—The people were convinced of God’s protection, (C.) and anticipated what they would say at their triumphant return.—*Anointed* (Christum) the king, (C.) priest, (W.) or our Saviour, at his resurrection, (S. Athan.) after he had subdued his enemies. W.—*Powers.* That is, in strength. His right hand is strong and mighty to save them that trust in him. Ch.—The plural is often used to denote something most excellent, (H.) great strength, or heavenly forces. W.

Ver. 8. Call upon. Sept. Rom. Syr. &c. read, “we shall be exalted,” μεγαυνθησομεθα, (C.) as v. 6. Some call upon or trust in chariots, &c. H.—Heb. “remember,” which often implies to confide, (C.) and such we call upon as we hope will be able and willing (H.) to protect us. Bert.—Let our enemies assemble all their forces and auxiliaries, we shall not fear as long as God is for us. C.—The Jewish kings were forbidden to multiply horses, that they might not be tempted to confide in them. H.

Ver. 9. Bound. Their chariot wheels are entangled. Ex. 14:25. C.—Those who trust in the power of man, fall into captivity. W.—Their feet are ensnared. Bert.—*The king.* Heb. “Let the king hear us when we call.” Prot. (H.) “our king shall hear,” &c. Syr. “Word of the Lord, redeem us; Potent king, hear,” &c. But the Sept. is preferable, and the best critics often deviate from the Jews; (Muis. C.) though here the sense is very good, and adopted by S. Jerom. God is styled king in Heb. H.—This title is commonly given to the Messiah. Bert.—The Chal. seems to have had the second person of the blessed Trinity in view, as many of the Jews were acquainted with this mystery, particularly after the propagation of the gospel, when the paraphrase on the psalms was probably composed. H.—When the head is safe, the body is also preserved. W.—We must pray for our superiors, that we also may lead a quiet life. 1 Tim. 2:2. Their welfare is for the public good.

PSALM 20

PSALM 20. (DOMINE IN VIRTUTE.)

Praise to God for Christ's exaltation after his passion.

Ver. 1. *David*, after his victory over the Ammonites; (Du Pin. C.) though many passages relate only to the Messias, as the Chaldee and even some of the modern Jews confess, (Kimchi. Muis.) with the holy Fathers, who explain all of Him. C.—Those who overcome the devil, are here concerned. W.

Ver. 2. *King*. Chal. adds, “the Messias shall reign; and how shall he rejoice when thou shalt have delivered him!” The people had promised to return thanks in the former psalm. H.—Christ our king as man, having by his divine power overcome his enemies, rejoiceth. W.

Ver. 3. *Will*. Heb. *aresheth*, “the proof or request,” (H.) which manifests the will. The term occurs no where else. Bert.—Our Saviour’s greatest desire was the glory of his Father, (H.) in man’s redemption. W.

Ver. 4. *Sweetness*. Heb. “of goodness,” the effects of thy mercy. H.—Thou hast made David a king according to thy own heart, and granted him victory, and many favours, even before he had asked for them. The humanity of Jesus Christ was still more glorified, (C.) by a gratuitous predestination.” S. Aug. Prædest. 30. Persev. 24. &c.—*Stones*. Heb. “fine gold or the topaz.” Ps. 18:11. Bert.—David took the crown of Melchom, weighing a talent. 2 K. 12:30. C.—God gave him the victory on every occasion. Eccli. 47:7. H.—He crowned Jesus Christ, the martyrs, and all those who have been ready to suffer for him. W.

Ver. 5. *And ever*. David was much favoured, and reigned a long time, as well as his posterity. 2 K. 7:12. 29. But this was literally verified only in the Messias, (C.) who was his son; (H.) and founded his Church on a rock, to endure unto the end. C.—What do we ask for on earth? All will be lost if we have not life; and this we cannot obtain for ever, without rising again. Therefore Jesus said, I am the *resurrection* and the *life*. Jo. 11:25.—We must live in him by faith, (Bert.) and suffer before we can expect a crown.

Ver. 7. *To be, (in benedictionem.)* Thou shalt inebriate him with a torrent of thy blessings. H.—Blessing shall take hold of him, if we may so speak, (Bert.) and embrace him for ever. H.—All the saints receive glory. But Christ alone can impart it to others, as all are blessed in him. Gen. 21. Jo. 1. W.—When people wish any happiness to their friends, they need only desire that they may be like David. See Gen. 18:18 and 48:20. Gal. 3:16. C.

Ver. 9. *Thy hand.* O king, Messias, or God. No earthly monarch can always punish his enemies. But none can escape the hand of the Almighty. He will bring all to judgment. Bert.—The just approve of God's decree in punishing. This is all a prediction. W.—Let thine enemies find thy power, so as to return to good. S. Jer.—To *find*, often means to attack, (Jud. 1:5 and 3 K. 13:24) or to accomplish with ease. Deut. 33:1.

Ver. 10. *Anger.* Lit. “face;” (*vultus*. H.) which sometimes intimates favour, v. 7. This passage may allude to the vengeance (C.) which David exercised upon the Ammonites, whom he burnt in kilns, (2 K. 12:31. Geier. Vat.) or to the destruction of Sodom. Gen. 19:28. Lam. 4:6. C.—It is a terrible thing to fall into the hands of an angry God, who will punish his enemies in a fire; to which S. Paul (Heb. 10:27) attributes *rage*, (H.) or emulation, as it will seem to strive to surpass all others. O that we may meditate on this fire! that the love of God may consume all our defects!—*Trouble.* Heb. “swallow up;” which is more energetic.

Ver. 11. *Fruit of the womb, or all their possessions.* The family of Herod was presently extirpated. Bert.—The works of the wicked must burn. S. Aug.—The severity shewn to the Ammonites was perhaps without example, v. 10. C.—But this will be more fully verified in the judgment of the wicked, whose schemes against Christ and his Church will fail. W.

Ver. 12. *Intended.* Heb. “turned aside,” like a torrent. The Ammonites had violated the law of nations, and had attempted to raise up very powerful enemies to invade David. C.—*Establish.* Hebrew leaves thee sentence imperfect, to shew the utter weakness or impotence of God's enemies. Bert.

Ver. 13. *In thy remnants thou shalt prepare their face:* or thou shalt set thy remnants against their faces. That is, thou shalt make them see what punishment *remain* for them hereafter from thy justice. Instead of *remnants*, S. Jerom renders it *funes*, that is *cords* or *strings*: viz. of the *bow* of divine justice, from which God directs his *arrows* against their faces;” (S. Jer.) or “thou wilt prepare *thy arrows* on thy *bow-strings*,”

&c. But as *bemetharic* (H.) may also have the sense of the Vulg. *in thy remnants*, we need not abandon this version; as it implies that after God shall have put his enemies to flight, he will turn their faces to receive “the last” of his arrows or blows; (Bert.) or He will meet them everywhere. H.—There seems to be some transposition in Heb. and the Vulg. as if we should read *in reliquis eorum præparabis vultum tuum*. “Thou wilt execute thy vengeance upon their children;” (C.) or, as this transposition is unnecessary, “thou shalt make them look at thy children;” (H.) the elect, to increase their rage. Bellar. Jans.—To behold the glory of the just, which might so easily have been their own, will greatly mortify the reprobate at the last day. H.

Ver. 14. *Exalted.* God can receive no increase; but he manifests what he has. Theod.—*Power.* Lit. “powers.” H.—While the wicked perish, the just sing God’s praises. W.—We must beg that the kingdom of righteousness may spread over the world, (H.) and never cease to acknowledge the divine favours. Bert.

PSALM 21

PSALM 21. (DEUS DEUS MEUS.)

Christ’s passion: and the conversion of the Gentiles.

Ver. 1. *Protection, susceptione.* Heb. *ayeleth, hathuchar*, or “for a speedy interposition,” or succour. See v. 2. 20. 25.—S. Jer. “the morning stag.” H.—Many of the titles are almost inexplicable, and this is one of the most puzzling; (C.) but is of no service to understanding the psalm, which certainly speaks of Jesus Christ, as the apostles have quoted several texts, and Theodorus of Mopsuesta was condemned for asserting that it was only accommodated to him. Conc. v. col. 4. Bert.—Grotius comes too near this system, by explaining it of Christ only in a figurative sense. We ought to do quite the reverse, if we allow that some verses regard David, as a figure of the Messiah; (C.) or rather, as the same person speaks throughout, we must understand the whole of Him. Bert. t. ii.—The Jews were formerly of the same opinion, (Lyran) but seeing the use which was made of this psalm by Christians, they have explained it of David, or of the miseries of the nation. Sept. seem to intimate that this psalm was sung at the morning service, (C.) or referred to the coming, or resurrection of our Saviour, (S. Aug. W. Ps. 3:6. M.) after the long night of infidelity. Didymus.—He is represented as the hart, or beautiful hind, whom the Jews hunted unto death, v. 17. Some band of musicians might be styled,

after “the morning hind,” as another seems to be after “the mute dove;” (Ps. 55) and *the wine presses*, or “band of Geth;” (Ps. 8. &c.) though we cannot pretend to give a reason for these titles. Many, who are unwilling to confess their ignorance, say that these terms allude to some musical instrument, or favourite song, &c. C.—It would be as well to speak plainly that these things are hidden from us. H.

Ver. 2. *O God.* Our Saviour repeated these words as they are in Heb. though the vulgar tongue was Syriac, (C.) or Greek mixed with the Abamean. Paulus.—*Eli* (or *Eloi*. S. Mark) *lamma sabacthani*. So he pronounced what the Jews would now read, *Eli ... lama* (or *lamach*. T.) *hazabtani*; (C.) and in our method, *ali ... lome azbocthoni*. But it must be admitted (H.) that the true pronunciation is irretrievably lost. The Masorets vary from the ancient versions, (Masclef. Capel. Houb. Mr. C. Butler. Hor. Bib. 4 edit. p. 69.) and from one another; so that after being at the immense labour of learning their rules, we shall be no more secure of attaining the truth. H.—It were, therefore, greatly to be wished that the learned would agree about some characters to express uniformly the Hebrew in modern languages, as it would greatly facilitate the knowledge of the sacred writings. Kennicott. Diss. i. p. 243.—We have only attempted to use such as might inform the reader what letters were in the original; and yet we are sorry to find that *z*, or the long *á* and *é* are often printed without the mark above; which shews the inconvenience of so many points, introduced by the Masorets. H.—*Look upon me*, are words admitted by Christ, “because (says Eusebius) they are not in Heb.” But this reason is not conclusive, as he might have left them out, though they were in the original. The Sept. may have rendered one *ali*, in this sense, “to me,” as they have not added *my* to the first mention of *God*: or, they may have anticipated from v. 20 (Bert.) this explication. Christ speaks with reference to his sacred humanity, as his divinity suspended its beatific influence, that he might drink the bitter chalice. Theod. S. Jer.—He also speaks the language of his afflicted members, who think they are abandoned. S. Aug. C.—*Sins*. That is, the sins of the world, which I have taken upon myself, cry out against me, and are the cause of all my sufferings. Ch.—An ancient psalm of S. Germ. reads “lips,” instead of *sins*. Heb. “roaring.” S. Jer. C.—“Prayer,” Sixt. Edit. “Why art thou so far from helping me, *and from* the words of my roaring?” Prot. H.—the Sept. seem to have read *shagathi*, whereas the Heb. places the *g* after the *a*, or they have substituted the cause for the effect; as sin was certainly the cause of Christ’s affliction, and of his Father’s not granting present relief. Indeed our Saviour did not ask for it, but only expressed the sentiments of suffering nature, which he corrected by the most perfect submission, to teach us how to behave. Bert.—God is the God of all creatures, but more particularly of Christ, by personal

union. W.—The latter tenderly expostulates, (H.) that he is not comforted like other saints, (Mat. 27:64) since he had undertaken to die for the sins of the world, and reputed them as his own. W.—*Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret.* S. Aug.—He speaks in the name of his members. S. Tho. 3. p. q. 15. a 1. —Christ could commit no sin: (1 Pet. 2:21 and 2 Cor. 5:21) but as long as he had taken our iniquities upon himself, to expiate with his own blood, he could not be at ease till he had perfected the work. David was convinced that his own sins were punished by the rebellion of Absalom, as Nathan had declared. 2 K. 12:10. C.

Ver. 3. Folly. My cry proceeds not from impotent rage. Lu. 4:28. Euseb. Agel. M.—I know that thou wilt grant my request. C.—I shall not cry in vain. Theodor.—It is not for my own folly that I suffer. Geneb.—“Many cry and are not heard, yet it is for their advantage, and not out of folly.” S. Aug.—Christ prayed on the cross, as he had done in the garden, to have the bitter chalice removed. But this was not blameable, as it was done with entire submission. W.—The cry of the lips, or of human nature, which would be free from suffering, was not heard: (H.) because the cry of the heart, which desired that the justice of God should be satisfied, was much louder; and this petition was granted by Him who denied nothing to his Son. Jo. 11:41. C.—This should be our model. Submission and perseverance will always be crowned. Heb. has now *d* instead of *r*, in the word *dumiya*, “silence,” which is also good; “there is no silence for me.” In the night (Bert.) of death, (H.) God granted the petition. Bert.—Aquila gives this idea, *non tacebis*, as S. Jerom observes: “thou wilt do what I desire.” Heb. may also mean: I have no rest, or I cry incessantly. C.—The prayer of Christ for relief, was conditional. He absolutely desired God’s will to be accomplished, and thus he was heard, v. 25. Heb. 5:7. He was our pattern. S. Aug. ep. 120. W.

Ver. 4. In the, &c. Heb. “the Holy one inhabitest the praises of Israel,” or “Thou holy, *sancte*, inhabitant, the praise,” (S. Jer.) or, as the plural intimates, the source and object of all “the praises of Israel,” (H.) and of the Church. W.—This may be connected with the preceding, or following verse. Thou art in the midst of us, so that thou canst not be ignorant of my situation, like the idols; or thou hast shewn great favours to our ancestors, v. 5. Theodoret and S. Jerom seem to take these words to be addressed by the Father or by the prophet to Jesus Christ, who inhabited a body so free from sin. C.

Ver. 6. Confounded. He interests his Father, by calling to mind the ancient patriarchs, (Ecclus. 2:11. Bert.) who obtained their requests. W.

Ver. 7. No man. Heb. *ish*, “a great man,” *vir*, (Mont.) so far from being treated as a nobleman, I am not even respected as one of the meanest of *men*, (*adam*.) H.—“Why not a man?” says S. Aug. “because he is God. Why a worm? because a mortal, born of the flesh, without generation.” The ancient naturalists supposed that worms were not generated; and though this be now deemed inaccurate, the Fathers applied this notion to *confirm* the doctrine of our Saviour’s being born of a virgin, which had been clearly revealed. C.—*People*. God afforded Christ no exterior (H.) or common consolation, while the wicked persecutors treated him as a worm. W.—The rights of humanity are respected in the greatest criminals. But the enemies of our Lord added insult to torments. Isai. 52:14. Bert.—It would be difficult to apply this to David. For even in the depth of his misery, when reviled by Semei, and dishonoured by Absalom, he was attended by the priests, and by a powerful army. C.

Ver. 8. All. This often denotes only the greatest number. S. Jer.—For surely the blessed Virgin, and some others, must be excepted. H.—But almost all joined in persecuting Christ, (W.) while his disciples left him. C.—These two verses are quoted by the three first evangelists.—*Spoken*. Heb. “opened or distorted.” Bert.—“They shoot out the lip.” Prot.—These signs and expressions (H.) mark the greatest contempt, v. 14. Job 16:4. &c.

Ver. 9. He hoped. Heb. “roll, or he (C.) rolled *himself* on the Lord.” Prot. margin.—But the text is conformable to ours. “He trusted on,” &c. S. Matt. 27:43. *He trusted in God, let him deliver him now if he will have him*. *Ci*, which is here rendered *quoniam*, “since,” (H.) may also mean “if,” as it is in the Prot. marg. Thus both texts agree. Many passages are thus quoted, without adding, *as it is written*. Bert.—God permitted that these blasphemers should use the very language of the prophet, that the completion of what he said might be more conspicuous. Chal. “I have sung praises to the Lord, and he has withdrawn me from danger.” This explanation is not contemptible. C.—But it is foreign to the context, and to all the other versions, as well as to the evangelists. H.—The collating of this psalm with the history of Christ, must convince every sincere person that he who was thus ignominiously treated, was the object of God’s complacency, and that the Christian religion is true. Bert.

Ver. 10. Womb. David might say this as a figure of Christ, in consequence of the many favours which he had received. Theodoret. C.—But none could use these expressions with propriety, but Jesus Christ, who had no man for his father, and who had the perfect use of reason, so that he could call God *his God* from the very first. All others

are born *children of wrath*, except the blessed Virgin, whose privilege was still the fruit of redemption. Bert.—She conceived and bore her son, remaining a pure virgin. Euseb. S. Athan. &c.—The synagogue rejected the Messias, but God received him, and made him head of the Church. S. Aug.

Ver. 11. Cast. This custom is noticed, (Gen. 30:3) and frequently in Homer. Thou art my only Father, (C.) as I am born miraculously, and have been hitherto protected. I now suffer death, but thou wilt raise me to life again. Ps. 15:9. W.

Ver. 12. Help. This Christ might say a little before he expired, foreseeing the distress of his Church, (C.) or he might use these words in his agony; (S. Jer.) as this agrees with the sequel. C.—Almost all have abandoned me; and those who would, are not able to protect me. W.

Ver. 13. Calves. The insolent Jews and soldiers.—*Bulls.* The more inveterate enemies, the priests and Pharisees. S. Aug. &c.—Heb. “strong *bulls* of Basan,” (Prot.) a fertile country east of the Jordan, where the finest cattle were found. Amos 4:1. C.

Ver. 14. As, is supplied by all the versions. Bert.

Ver. 15. Water, in the agony, or on the cross, fainting away. Jos. 7:5. —*Bones.* In extreme pain, (C.) they have been dislocated. H.—The bones signify the apostles, who were scattered through the world, to propagate the gospel. S. Aug.—*Heart.* Which lives and dies first, is now like wax in the fire. W.

Ver. 16. Jaws. So that he said, *I thirst*. Bert. W.—He would answer Pilate nothing in his own vindication.—*Death.* The region of blessed spirits, (S. Jer.) or into the grave, where other bodies turn to dust. C.

Ver. 17. Dogs. The pagan soldiers, who were instigated by the Jews, (Matt. 15:26. C.) or the latter are here styled dogs, as they are by S. Paul. Phil. 3:2. S. Jer.—The evangelists could scarcely have explained the authors, and manner of our Saviour’s death more particularly; so that we might entitle this “the Passion of Jesus Christ, according to David.” W.—*Dug.* The Jews have here, and God knows in how many other places, corrupted their text; reading “like a lion,” though it have no sense, to avoid so clear a prophecy. W.—They deep *cari* in the text, though it (Amama) or the margin had formerly the proper reading, *caru*. The Chal. has both, “they have bitten like a lion,” &c. in some editions only; which shews the antiquity of this variation, (H.) as the author, Joseph the blind, is supposed to have lived in the 4th century,

though this is uncertain. C.—All the ancient versions of the Sept. Syr. &c. agree with us, as the Prot. do likewise. Even the Masora intimates that *cari* has not here the sense “of like a lion,” as it has Isai. 38:13; and, though it might be pointed so as to signify the same as *caru*, they have rejected that punctuation, and obstinately maintain their reading, in opposition to many MSS. seen by Ben. Chaim, &c. Bert.—Kennicott mentions another MS. in the Bod. Lib. which has *caru*, with *cari* in the margin; and observes that Dr. Pocock, nevertheless, maintains the accuracy of the Heb. edit. in this, as well as in every other instance, asserting that *car* is *perfodit*, and *cari* the part. Benoni, *perfodientes*, with the *m* omitted. “But as this omission is very irregular, and never proper but before a suffixed pronoun, or in construct.; and as the ancient versions express it ... as a verb, there seems to be but little doubt that this word was originally *cru* or *caru*, with an *a* inserted to express the kametz.” Dis. 1. p. 500. The proposed interpretation would be rejected by the Jews, while they would exult in their error being countenanced by us. C. Diss.—This reason is perhaps (H.) weak, as their conversion is not expected; if by means of it, the Heb. Bible may be reconciled with the versions; “the council ... hath besieged me, digging my hands.” Bert.—But this expedient is at least doubtful; (H.) suggested only by Prot. who maintained the integrity of the Heb. text, which is now given up; and the Jews seem inexcusable, though the variation might originally arise (C.) from a mistake of transcribers. Houbig.—They ought not to have rejected *caru* even from the margin, which they confess was once in the text, as it is still in very correct copies. Drusius informs us that a Jew threatened Bomberg, when he designed to adopt this correction, that if he did, he would prevent any of his brethren from purchasing a single copy. The pusillanimity of Christians, and the obstinacy of the Jews, keep therefore the text in its present state. Amama, p. 461.—Ximenes had the courage to insert *caru* in his Polyglot. C.—In the edition of S. Jerom, 1533, *caru* appears indeed in the margin; as he translated *fixerunt*, “they pierced,” and *cru* in that of Mont. with *o* over *cari*, perhaps as a sing that the former was formerly in the margin, or should be translated, as it is by Pagnin, *foderunt*; though Mont. alters it for *circumdederunt me, sicut leo manus meas*, in obedience to the Jews. H.—Thus we behold what dissensions the alteration of a single *u* or *i* may occasion; (Ps. 15:10) and yet these are letters which the Jews seem to have treated with little ceremony, (H.) changing in 100 instances, (C.) or omitting them, since the introduction of the vowel points; (Houbig.) and they are so easily mistaken, that the greatest attention is requisite to make the distinction. However, *one jot or one tittle shall not pass of the law till all be fulfilled*. Matt. 5:18. H. See Zac. 12:10.

Ver. 18. *They.* Heb. "I shall or may tell all my bones," (C.) they are so dislocated. H.—Syr. "my bones have howled," as in mourning. C.—*Upon me*, out of contempt, (Eus.) or to prevent my escape, (Orig.) or deriding my naked condition. M.—David experienced nothing of the kind. S. Justin. apol. ii.

Ver. 19. *Vesture*, or inner garment, which was all of a piece. C.—The soldiers perceived that it would be rendered unserviceable by cutting. H.—"Heretics attempt to divide the Church, but in vain." S. Jer.—*Lots*. This was verified above 100 years afterwards, in the person of Jesus Christ. Bert.—Let the Jews shew how it was accomplished in David. They assert themselves that nothing which had belonged to their kings was used by others. Their thrones, garments, &c. were all burnt. Maimon. &c.—Though this be doubtful we may employ this testimony against them. C.—At Siceleg the effects of David were indeed plundered; but David was absent, and not under torments, like the person here described. Our goods must be divided, either before of after death. Let us be solicitous to obtain the second covering, which may never be taken from us. 2 Cor. 5:4. Bert.

Ver. 20. *Thy help.* So some editions of the Sept. read, but S. Jer. approves "my help," as it is in the Com. edit. conformably to the Heb. (C.) which seems more animated, though the sense is the same. Bert.—The humanity here addresses the divine nature, to obtain a speedy resurrection. S. Jer.—Heb. "O, my strength, haste thou to help me." What is man when left to himself! The whole of a spiritual life consists in keeping close to God, and being convinced of our own infirmity. Bert.

Ver. 21. *Dog.* All my enemies are united to persecute me, in my desolate condition. *Unicam meam*, "my desolate one," the soul, which is the *only* thing which ought to fix our attention; since if we lose it, all is lost. This *only one*, self, is often, however, the most dangerous enemy. Bert.

Ver. 22. *Lowness.* This sense appears to be preferable to the Heb. "hear me from," &c. C.—Yet some who render the orig. literally have, "save me from the throat of the lion, and from the horns of the unicorns; thou hast heard me." This seems very striking, as Christ henceforth recounts the glorious effects of his sufferings. The Sept. have explained *hanithani* as a noun, though it properly signifies, thou hast heard, or humbled. Bert.—They may not have read the last *n.* C.—Yet S. Jer. has, *exaudisti me*, "thou hast granted my request." H.

Ver. 23. *Brethren.* So Christ styles his disciples, principally (C.) after his resurrection. Matt. 28:10. Jo. 20:17. Heb. 2:11. S. Paul quotes this

passage, which may convince us that this psalm relates to our Saviour alone; and he informs us, that we are brethren of Christ, because we spring from Adam, (Bert.) and are adopted by God: whence the apostles assume the title of children of God, after baptism. Rom. 8:15 and 29. Eph. 1:5. C.—We are willing to be coheirs with Christ, but dislike the condition. Rom. 8:17.—*Church*. This he will never cease to do. After the resurrection, he communicated many instructions to his apostles, which all tend to honour God. H.—S. Aug. here refutes the Donatists, who pretended that God's church was confined to a small part of Africa, and that he had abandoned the Catholic Church. He shews that this conduct would be injurious to God, and contrary to his solemn promises, as well as to this prediction, which speaks of *all*, and of a *great Church*, praising and fearing Him, v. 24. 26. 28 and 29. The Church can, therefore, neither be destroyed nor hidden, though it may be persecuted. It will always be great, in comparison of any separate congregation which may pretend to the truth; and this appears not only with respect to the Donatists, but also to the Lutherans, &c. W.

Ver. 24. Fear. Thus the Gentile converts are designated. Acts 10:2. 35 and 13:16. 26.

Ver. 25. Israel. This may be something more general, as all the holy nation went under this name.—*Supplication*. Heb. also, “the lowliness of the afflicted.” Bert.—*When I*. Heb. Chal. and Syr. “he,” (C.) Jesus, of whom the prophet speaks; (Bert.) though, according to the Vulg. He speaks himself which seems more agreeable to the context. H.

Ver. 26. Great Church; the Catholic Church, dispersed throughout the world, in which many adore God in spirit and truth. S. Jer.—Here Jesus Christ praises his Father by the mouth of his priests and faithful, in whom the spirit works. Heb. “From thee *shall proceed* my praise,” in the great Church. C.—Prot. “congregation.” H.—The Vulg. may have the same meaning, as the desire to *praise* comes from God. The Church which Jesus founded immediately after his resurrection, to *pay his vows*, must last unto the end; otherwise this service would be interrupted. This can only be verified in the Catholic Church, as she alone can prove her uninterrupted existence. She alone is spread throughout the earth, united under the same pastors, and partaking of the same sacraments. If the Church failed after three or four centuries, the vows of Christ must have ceased. Yet he assures us, that he will pay them as long as his kingdom shall continue, v. 29.—*Fear him*. Houbigant would substitute “thee.” This change of persons is however very proper and remarkable, as Christ no longer addresses his Father, but gives a description of the worship which should be exhibited in his Church. Bert.—The eucharistic sacrifice is the vow here specified,

which Christ offers by his priests daily. It is the only sacrifice of the new law, and the most perfect means of acknowledging God's supreme dominion, &c. S. Aug. S. Jer. &c. C.

Ver. 27. Poor. Heb. *hanavim*, means also, "quiet and modest men," such as our Saviour calls *poor in spirit*. Mat. 5:3. These alone ought to partake of the holy sacraments. H.—The psalmist may allude to the feasts prescribed by the law, (Deut. 12:7 and 26:11) and imitated in the love-feasts of the primitive Christians. The sacrifices of thanksgiving were symbols of that of the blessed Eucharist, of which the Fathers explain this text. Theod. S. Aug. &c. C.—Indeed, as it speaks of the times of the new law, this must be the meaning. H.—It describes that part of the Christian worship, which consists in participating of those sacred mysteries which give life to the humble and worthy receiver. Jo. 6. Prot. explain this eating, to mean "instruction." But that may be given any where; and the psalmist alludes to the public service, which is to be performed in the midst of the Church. Calmet would understand it of David, and of the sacrifices of the old law: which throws all into confusion. Bert.—The apostles clearly refer the text to Jesus Christ, who promised to institute the blessed Eucharist, after he had fed the multitudes, (Jo. 6) and he fulfilled his promise at the last supper. S. Aug. ep. cxx. 27.—This holy doctor observes, that the rich, or the *fat ones*, *have eaten and have adored*, (v. 30) but yet are not filled, because they disdain to be humble. He speaks not of mere bread and wine, which cannot be lawfully *adored*; not of Christ's body on the cross, or in heaven, which "is not eaten, but as it is in the forms of bread and wine on *Christ's table*, the altar." W.—Those who approach unworthily sign their own condemnation, which they bear about in their bodies. H.—*Their*. Heb. "your," though S. Jer. Chal. Syr. &c. agree with us. The sense is the same. My friends shall partake of the victims in abundance, after my restoration. "But the text is more naturally explained of the food ... which we receive in the blessed Eucharist," and which imparts life eternal. The strong may partake, but they must first become mean in their own eyes. C.—The faithful and humble only derive benefit from this great sacrament. Its effect is a glorious resurrection in eternal life. W.—The sounder Prot. maintain that Christ is to be *adored* "in the symbols, before receiving." Thorndike. See Ans. to Slack, p. 14.

Ver. 28. Remember. Our Saviour says, *Do this in remembrance of me*. H.—We must recollect what Christ has suffered and done for us, what was the condition of the world at his coming, and what the behaviour of his first disciples. These reflections will surely fill our breasts with love, admiration, and shame. The first Christians met together to break bread, they preached to word, and brought many to the faith.

Bert.—We cannot explain this of David, except in a very exaggerated sense. But all is clear if we understand it of Jesus Christ, whose faith many nations have embraced, assembling to celebrate his sacred mysteries, and the festivals of his birth, &c. C.—The Gentiles shall enter into themselves, when they shall hear his doctrine, and embrace the true religion. W.—*In his.* Heb. “in thy.” The sense is the same. The German version follows the Vulg. which Houb. also approves. Bert.

Ver. 29. Nations. God placed David on the throne. He caused both Jews and Gentiles to submit to Jesus Christ. Matt. 28:18. Rom. 3:29. Theod.

Ver. 30. Fat ones. Many ancient psalters read, “the rich,” which is the true sense.—*Adored.* This may be take as a prediction. C.—Heb. is in the future, “they shall,” &c. Bert.—The rich of this world have no relish for the sacred nourishment. C.—Those who understand, and comply with their duty, amid the riches with which they are not possessed, but only surrounded, find the greatest comfort in participating of it along with their poorest brethren, who may be equal, or superior to them, in the eyes of the common judge. The original *dishnim*, (H.) comes from a root, which signifies to reduce a victim to ashes, in testimony of approbation. It may here designate priests, as well as the rich, and princes.—*Earth.* Dying, (Bert.) or to manifest their adoration in the Church. Euseb.—All shall adore Jesus Christ, particularly those who receive his sacred body at the hour of death. Heb. “who go down to the dust.” H.

Ver. 31. Shall. Heb. “and his soul he will not vivify,” which give no distinct meaning. Some join it with the preceding, All shall adore ... yet he will not restore him to life. The living alone shall be able to sound forth God’s praises, as it is often observed. Ps. 6:6. Isai. 38:18. C.—Chal. “the Lord will not give life to the wicked; but the race of Abraham shall praise him.” Others again explain it of Jesus Christ, “because he has not spared his life,” he shall *see a long-lived seed* (Isai. 53:10) in the Church, which shall praise him for ever. H.—V. sometimes signifies “because,” and though it is not clear that it has this meaning here, the explication is very beautiful. None of the Greek versions admit the negation. They agree with the Vulg.; only Theod. reads, “his soul;” making the prophet speak instead of the Messiah. It is suspected that the Sept. read *i* instead of *u*, and *lu* for *la*. The Masorets acknowledge 15 places in which this change would be proper. The learned observe many more. Thus 1 Par. 11:20 in Heb. we read that Abisai had “no (*la*) name among the three;” whereas it ought to be the reverse, (*lu*) *ei nomen inter tres*, “he was renowned,” &c. Bert.—S. Jerom agrees with the present Heb. “and his soul shall not live.”

Prot. "and none can keep alive his own soul." Sym. "whose soul shall live, and seed shall serve him." H.—"The Messias shall live for God, and his posterity shall serve him," (Bert.) as the faithful shall never cease to be influenced by his spirit, to testify their gratitude. H.

Ver. 32. *To*, or by *the Lord*, who opened the mouths of the prophets to foretell the propagation of the Christian Church. C.—Prot. "It shall be accounted to the Lord for a generation: They shall come and shall declare," &c. H.—*Heavens* is added by the Vulg. to shew that the apostles, who are styled the *heavens*, (Ps. 18) shall proclaim these things. Bert.—Sept. &c. omit this word, as well as many Latin copies. One generation shall deliver the true doctrine to another, as long as the world shall last. C.—*Which*. Heb. *ci* has this sense, (Bert. Gen. 4:25,) *whom Cain slew*, as all the versions agree, and S. Jerom renders *quem fecit*. H.—Yet many translate, "that he hath done *these things*," (Bert.) delivering me from danger, and raising the Messias to life again, &c. C.—Thus Jesus foretold, with his dying breath, the glory with should always be given to his Father, in his true Church. Bert.—This is the generation which should be honoured with the title of children of God, and of Christ, (H.) and should partake of his sacraments. M.

PSALM 22

PSALM 22. (DOMINUS REGIT ME.)

God's spiritual benefits to faithful souls.

Ver. 1. *David*. This psalm most beautifully describes the consolation which the just find in God's protection. H.—It may be applied to the Israelites in the desert, (Chal.) to David persecuted by Saul, or rather C. settled quietly upon the throne, (Muis.) or to the Jews returned from Babylon. S. Athan. C.—The Fathers explain it mystically of Jesus Christ, the Shepherd of our souls. Didymus, S. Aug. &c. The allegories of a shepherd and of a person giving a feast to his guests, are well supported. C.—*Ruleth*, in Heb. *Is my shepherd*; viz. to feed, guide, and govern me. Ch.—Sept. ποιμαίνει, *pascit*, as S. Aug. and S. Jer. read. S. Greg. Thaumaturgus understands this of the angel guardian. Paneg. in Orig.—Jesus Christ conducts us into the pastures of his Church, and feeds us W. with his own body, &c. C.—The saints never complain of *want*. Bert.

Ver. 2. *Place*. Mont. "in the huts of grass, (or of young trees, *germinis*)

he will make me lie down." See Cant. 1:6. Ezecl. 34:15. H.—Shepherds were accustomed to conduct their flocks to shady places, during the heat of the day.—*Refreshment*. Heb. "still waters," like the pond of Siloe, (Is. 8:6) in opposition to the great streams of the Euphrates, &c. The fathers understand it of baptism; (S. Chrys. &c.) or of the truths of salvation. Euseb. C.—Baptism is the first justification. W.

Ver. 3. *Converted*. Prot. "restoreth my soul" (H.) to her former tranquility, or bringeth me back from my wanderings. Bert.—*Justice*. Those who have received baptism, must observe the law of Christ, (W.) as all indeed are bound to do. H.—*Sake*. Not on account of man's deserving (C.) by the force of nature. God must begin and carry on the work of our conversion, by his grace; with which we must co-operate. H.—The captives had been in the greatest distress among idolaters. They rejoice at the sight of the promised land, where they will fear no dangers. C.

Ver. 4. *Walk*. In the greatest temptations, we may resist by God's grace. W.—*Midst*. Heb. "in the valley." The greatest darkness, and the most horrible precipices, give no alarm to those who are under God's protection.—*Comforted me*, as they have kept all enemies at a distance. The shepherd's staff or crook is designed for that purpose; and though it may be used to bring back the wandering sheep by beating them, yet it is not under that idea an object of consolation, but rather of terror. C.—The effects of timely correction are, however, comfortable; and it is a great mercy of God to chastise the sinner, lest he should run astray to his eternal ruin. H.—Some distinguish the *rod* from the *staff*, and say that the former is to punish, and the latter to support. S. Jer. Muis.—We are generally too backward in having recourse to God in our distresses, though he invites us so pressingly. Isai. 41:10, &c.

Ver. 5. *Thou*. Here the allegory of a shepherd seems less discernible, though it may allude to the provisions for winter; (Bert.) or rather it ceases, as feasts are made for men; (M.) and the second allegory of a guest here commences. H.—The enemy had reduced me to the greatest misery. C.—But God has admitted me to his table. M.—This may be explained of the sacred mysteries received in the Church, (S. Amb.) or of the Scriptures, which nourish our souls. S. Jer.—No mention is made of the ancient sacrifices; and as this psalm must be understood in the spiritual sense, the prophet speaks of the blessed Eucharist, which imparts the unction of grace, &c. The enemy strives to make us keep at a distance from it. Bert.—Christ has himself prepared this table (S. Cyp. ep. 63. Euthym.) against all spiritual adversaries.—*Oil*. Christians are also strengthened by the sacraments of confirmation, penance, holy orders, matrimony, and extreme

unction. W.—Three of these are administered with oil. H.—It was customary to anoint the head of guests with perfumes, (Matt. 26:6. Lu. 7:46) both among the Jews and Gentiles. But the Fathers explain this text of chrism, used in confirmation. S. Athan. Theod. C.—*Chalice*. The blessed sacrament and sacrifice of Christ's body and blood. W.—*Inebriateth*. Heb. "overflowing;" being constantly replenished (Cant. 7:2. Iliad iv.) with wine; as people are not inebriated with water. This term, however, only means to take as much as is requisite. Gen. 43:34. "Thy chalice inebriating me," occurs in most copies of the Sept. in Sixtus V. &c. But the more correct editions of the Sept. and all the Greek interpreters, (S. Jer. ep. ad Sun.) agree with the Heb. and Vulg. —*How*, &c. is added by way of explanation; or rather, the Sept. have taken two words from the following verse, *ac tob, verumtamen bonum*. C.—Prot. "surely goodness and mercy," &c. H.—Theodotion and Sym. were not acquainted with this division, which seems less accurate, though the sense be much the same. Bert.

Ver. 6. *Follow me*, like provisions from the king's table. 2 K. 11:8. C. —"The grace of God prevents the unwilling to make him willing; and it follows the person who is in good dispositions, that they may not be in vain." S. Aug. Ench. 32.—*Prævenit per fidem, subsequitur in custodiendo mandata Dei*. S. Jer. Continual and final perseverance is a special grace of God. W.—*And that*. Heb. "and I shall." The Vulg. expresses the effect of worthy participation of God's table, which leads to a happy eternity. Bert.—This is particularly applicable to priests, both of the old and of the new law. C.—Only those who remain in the house of God, in his church on earth, can expect felicity. H.—*Days*, in eternal life. W.—David always desired to be near the ark, (Ps. 26 and 83. M.) as the figure of heaven. H.

PSALM 23

PSALM 23. (DOMINI EST TERRA.)

Who they are that shall ascend to heaven: Christ's triumphant ascension thither.

Ver. 1. *Week*. This title was found only in the common edition of the Sept. Theod.—The Jews say the psalm was used on Sunday; (Bert.) and the Fathers explain it of the resurrection and ascension of our Lord, whom it regards in the more sublime sense, though it may also be literally explained of the temple, or translation of the ark, 2 K. 6:12. C.—David appointed when the psalms were to be sung. Eccli.

47:12. This speaks of the creation. M.—S. Paul applies the first verse to Jesus Christ, whom he styles the Lord, (1 Cor. 10:26) and Creator, of whom David speaks. It is wonderful that so few have noticed this excellent proof of Christ's divinity. The authors of Principles Discussed, according to their general system of two literal senses, explain this psalm of the re-establishment of the Jews after the captivity, and of the propagation of the Christian Church; and it is not clear that two senses ought not to be admitted. But we must, at least, admit that the prophet speaks literally of Jesus Christ (Bert.) as well as of the ark, &c.—*Therein*. Though God be the Creator of all, he seems to have made a particular choice of Sion. Before the coming of Christ, all, except a few Jews (C.) and enlightened Gentiles, like Job, (H.) were buried in sin and ignorance. But now his kingdom is propagated widely; and in every place the Father is adored in spirit and in truth. S. Aug. &c.—All power is given to Jesus Christ, who rose again on the first day of the week. Not only the earth, but all that is in it, belongs to the great Creator. W.

Ver. 2. *Founded*, or created it (Bert.) *upon* (Heb. *hal*. “above, in, near, to, with,” &c.; Amama) *the seas*, like a floating island. Prov. 8:29. Jon. 2:7. Job 38:11. This was the language of the ancients: *Ipsa natat tellus Pelagi lustrata coronâ*. Manil. Astr. 4. The earth was at first covered with water. Gen. 1:9. Ps. 103:6. C.—Seas and caverns have received part of it, which was poured out again at the deluge. Several have rejected the antipodes, falsely supposing that there is water all under the earth, which the Scripture does not assert. Amama. H.

Ver. 3. *Place*. The punishment of the Bethsamites, and of Oza, had filled all with alarm, so that David durst not introduce the ark into his palace. 1 K. 6:19. C.—Though Christ created and redeemed all, yet only the just shall inherit felicity. W.

Ver. 4. *Heart*, whose faith and intentions are pure, as well as their actions.—*Vain*, by neglecting good works, (S. Jer.) or seeking after trifles; (S. Aug.) or rather, according to the Heb. “who hath not sworn in vain by his soul.” 2 Cor. 1:23 and 1 K. 1:26. To take the name of God in vain, means to swear falsely. C.—Prot. “who hath not lifted up his soul unto vanity;” to swell with pride, (H.) or to swear by idols. Pr. in disc.—*To his*, &c. This is not in Heb. but must be understood, (C.) as a person can only intend to deceive men. So Duport, who follows the Heb. so exactly in his Greek psalms in verse, (Bert.) reads, “Nor sworn an oath, that men he might deceive.” H.—These two verses contain an abridgment of the gospel, and shew that something better than Mount Sion is understood. Heb. 12:22. When we approach to the tabernacle, and to the sacred mysteries, we ought to put these

terrible questions to ourselves. Bert.—We must carefully employ ourselves in good works, (W.) by which alone we can *make our calling and election sure*. 1 Pet. 1:10. H.

Ver. 5. *Blessing*. David seems to have given the eulogium of Obededom, whose example taught him that the ark was only terrible to the wicked; and that it was a source of blessings to the just. 2 K. 6:11.—*Mercy*. Heb. “justice.” But these terms are used synonymously, and denote that God gives a just reward; “when he crowns our merits, he crowns his own gifts.” S. Aug. Theod. C.—Mercy goes before; good works must follow, to obtain eternal glory. W.

Ver. 6. *The face*. Heb. “Thy face, O Jacob, always.” S. Jer.—Prot. (marg. *God of*) Jacob. Selah. H.—Thus they intimate that the Heb. is imperfect. All the preceding virtues belong to Jesus Christ, who obtained mercy for us. The generation of Adam multiplied, (Gen. 5:1) and soon forgot the Lord: but it shall not be so with the disciples of Christ, who must delight in fervent prayer, and in the constant practice of good works; and not merely serve him in certain fits of devotion. Bert. See Prov. 29:26. M.

Ver. 7. *Princes*; or, “lift up your chief or highest gates:” *portas principes*. Heb. “gates, lift up your heads.” Here the gates themselves are addressed, while the Sept. and Vulg. turn the discourse to the porters or princes. Bert.—The tops of the gates must be raised, to let the triumphal car pass through. Isai. 6:4. Amos 8:3 and 9:1. The Church has constantly understood this passage of Christ’s ascension. The saints in his train address the angels, who appear to be filled with astonishment. Theod. Euseb. C.—The gates of heaven are more properly styled eternal, than those of the temple, which were not yet erected; or of Jerusalem, which should be (Bert.) soon demolished. H.—This apostrophe to the gates is very striking, commanding them to allow more room for the crowd to pass in the train of the conqueror, who was usually seated on a lofty chariot. C.—The prophet contemplating the ascension of Christ, inviteth the angels to receive him; and by the figure, *prosopopeia*, speaketh also to the gates by which he is to enter. W.—Homer (Il. 8.) represents the Hours as door-keepers of heaven removing a thick cloud, which obstructs the entrance. H.—These gates are supposed to open, by being lifted upwards. The Greeks style them cataracts. Gen. 7:11. Tournemine.

Ver. 8. *Who*. This is the question of the Levites, when the ark approached, or of the angels in heaven, who hold a dialogue with the attendants of Christ. These return a satisfactory answer only at the second demand, having first given four titles to their great king. Bert.

—Some of the Fathers suppose that the angels in heaven were not acquainted with the incarnation. S. Just. dial. Theod. S. Jer. in Isai. lxiii. But the latter here asserts that the good and bad angels hold a dialogue, or that the former address the spirits in limbo, announcing to them their speedy deliverance in consequence of Christ's victory over the devil. The dialogue is rather (C.) between the angels in heaven, and the spirits of the just, (S. Athan.) or other angels, who accompanied Christ in his ascension. C.—The angels express their admiration of the glory with which Christ, (W.) in our human nature, (H.) was environed; and the prophet replies, that he had overcome all his opponents, and again orders the gates to open. W.—The angels were not ignorant, but gave occasion to a further display of the conqueror's dignity, and expressed their surprise that men should enter heaven. M.

Ver. 10. *Hosts* of all heavenly powers, (W.) and the arbiter of war. H. —Both Jews and foreigners were convinced that God granted victory to his people, if they had not forfeited his favour by their crimes, as in the case of Achan, and of the sons of Heli. Jos. 7 and 1 K. 4. Judith 5:24. The title of Lord of hosts, was very applicable to Christ after his victory. C.—*Glory*. S. Jer. adds, “for ever;” thus frequently *sela* seems to form a part of the sentence though it be neglected by the Vulg. &c. H.

PSALM 24

PSALM 24. (AT TE DOMINE LEVAVI.)

A prayer for grace, mercy, and protection against our enemies.

Ver. 1. *David*. This word alone occurs in Heb. Sept. and S. Jerom add also *Psalm*. H.—S. Aug. and Theod. agree with the Vulg. C.—These variations prove that we cannot depend much on the titles; and the learned do not look upon them as the word of God. The psalm may have been composed, when David was persecuted by his son, (Bert.) or by Saul. It may also allude to the captives. This is the first of the seven alphabetical psalms. The 33d, 35th, 110th, 111th, 118th, and 144th, are of the same description, being written in this manner (C.) on account of their importance, (Kimchi) or to help the memory, (Bert.) or for copies, to teach young people to write. Grot.—Each verse forms a distinct sentence, not much connected with the rest. We perceive some derangement in the present Heb. copies of this psalm, as the letters are not in proper order, though it might easily be

restored by altering the divisions (C.) than their Thalmudical songs. Pellican in Ps. lxxxv. 9.—The Sept. and S. Jerom seem to have had better copies. Christ, the Church, (C.) or any pious soul, may address this fervent prayer to God under affliction.—*Lifted up* in a true spirit of prayer, (Bert.) with fervour and confidence. Deut. 24:15. Lam. 3:41. C.—Attention is requisite to obtain a petition, (W.) as well as fervour, &c. H.

Ver. 2. *In thee.* Heb. *bec.* Thus the second verse will properly begin with *b*, (Capel. Houbig.) though the Jews place *my God* first, as it is in the Vulg. *Deus meus, in te*, &c. H.—*Ashamed.* Sept. Compl. adds, “for ever.”

Ver. 3. *Laugh.* Saying scornfully *where is their God?* C.—*Wait.* This is often urged (Is. 42:23) as comprising all the science of a spiritual life. We must neither despair nor omit the means of salvation. Bert.—Those who hope for the accomplishment of God’s promises, will not be disappointed. C.

Ver. 4. *All,* is not expressed in Heb. or some copies of the Sept. Bert.—*Cause.* No one can have reason to do so. But those who injure their harmless brethren, are more reprehensible, (H.) and the psalmist foretells that they will be put to shame. S. Jer.—This manner of praying frequently occurs in the psalms, to signify the event, and the approbation of the just. W.—*Shew.* The forth verse ought to begin here with *d*, as in Heb. H.—*Paths.* The mysterious ways of Providence, (Euseb.) or the law which is unknown to many, (S. Athan.) and practised by still fewer. C.

Ver. 5. *And teach.* If the verse were to commence thus, (C.) *v* would not be out of its place. H.—Without God’s direction, we cannot walk in the narrow path. Bert.—*Long.* We must never cease to desire the knowledge of true doctrine. W.

Ver. 6. *World.* God’s truth or fidelity in performing his promises, and his tender mercies towards his people, are the motives most frequently urged. C.

Ver. 7. *Ignorances.* Heb. “defects,” as youth is more apt to omit duties than to act very wickedly. Yet it is difficult to decide how grievous such sins may be. Bert.—Passion and ignorance then concur to lead the inexperienced astray. H.—From the first use of reason, many are careless, and neglect to learn their duty. W.—Ignorance is sometimes a sin, though it may be more pardonable. 1 Tim. 1. M.

Ver. 8. *Righteous.* Though he is always ready to receive the penitent,

he will punish the obstinate with severity. C. W.—Yet he points out the means of obtaining his favour. S. Aug.—*A law.* Heb. “will instruct.” C.

Ver. 9. *Mild.* Only rebels are made the victims of justice. H.

Ver. 10. *Seek.* Heb. “keeps.” But no one seeks after the law, who does not strive to keep it. Bert.—Jesus Christ shewed mercy at his first coming, and he will display truth at his second, judging all with equity. S. Aug.—*Testimonies.* When God gave the law to manifest his will, he attested heaven and earth, that all might observe it carefully. C.—The law is God’s covenant, and the testimony of his will. He mercifully preventeth us with his grace, and will reward with truth and justice. W.

Ver. 11. *Great.* “Original sin is common to all, and will not be washed away, except God be pleased to destroy it in baptism.” S. Jer.—David had committed adultery; and all must acknowledge their manifold guilt. C.—Though the guilt had been remitted, the punishment due to David’s crime was to be endured in this life, and he ought daily to pray for pardon. Bert.—The aversion from God in sin is great, and standeth in need of his gracious remission. W.

Ver. 12. *He hath.* This may be understood either of God, or of man, who has chosen a state of life. Bert.—Provided he be guided by the fear of the Lord, (C.) all thing will turn to his advantage. H.

Ver. 13. *Dwell.* Heb. intimates, “all night” at rest; yet so that he must only enjoy temporal goods like a traveller. Bert.—We ought to look up to heaven as to our true country, (C.) or which Palestine was only a figure. Ps. 68. M.—*The land,* is not expressed in Heb. “his seed shall receive (*good*) for an inheritance.” H.—Five blessings are here promised to those who fear the God: instruction, a supply of necessities, a progeny to imitate his virtues, protection, and heaven. W.

Ver. 14. *Firmament,* or strong support. H.—Heb. “the secret of the Lord is for them,” &c. He conceals nothing from his friends. C.—Both these sense are good, (Bert.) and the Hebrew words are nearly allied. Robertson.—All who fear God, ought to interest themselves, and pray that he would enlighten the ignorant, and convert sinners. Bert.—*The uncertain and hidden things of thy wisdom thou hast made manifest to me.* Ps. 50:8. M.

Ver. 15. *Lord.* Our prayers are not heard, because they are not like this: fervant, incessant, and humble. We have all to fear from our

passions, which are the most dangerous *snares*. Bert.

Ver. 16. *Alone*. Desolate, (Ps. 21:21) without any assistant. H.—Such is man destitute of God's grace. W.

Ver. 17. *Multiplied*. Heb. "enlarged." So in the gradual for the second Sunday of Lent, we read *dilatatæ*. Bert.—Afflictions must be endured. W. Sen. ep. 12.

Ver. 18. *See*. The word *kum*, "arise," may be wanting, as the verse should begin with *k*, (C.) unless it be lost. MS. 2, repeats the former verse, perhaps to fill up the space. Kennicott.—*Forgive*. Heb. or "bear." Bert. S. Jer. M.—If the cause be removed, the affliction will have an end. W.

Ver. 19. *Unjust*. Heb. also, "cruel," (H.) or "violent." But S. Jerom agrees with the Sept. Our spiritual enemies are the most dangerous and unrelenting, and we are too often off our guard. Bert.—The wicked, through hatred of God, (H.) seek to draw others into sin.

Ver. 20. *Soul*. David was most concerned for it; (Bert.) and those who sincerely place their confidence in God, will never be confounded. W.

Ver. 21. *Adhered*. Heb. "innocence, &c. have kept me." C.—Those faithful subjects, who have accompanied me in my flight, stand guard to protect me. Requite them, O Lord, and grant peace to all my people. H.—My example encourages them to follow thy law, and they will be staggered, if thou grant not my request. M.

Ver. 22. *Deliver*. Heb. *pede*, "redeem." All the 22 (H.) letters of the alphabet are complete without this supplication for all Israel, or for the Church. W.—It might form a part of the last verse, or belong to the next psalm; unless it be a conclusion like that of Ps. 33. (C.) out of the alphabetical order. Houbigant.—*Israel*. S. Aug. and some ancient psalters read, "Me, O God of Israel, from all my tribulations." C.

PSALM 25

PSALM 25. (JUDICA ME DOMINE.)

David's prayer to God in his distress, to be delivered, that he may come to worship him in his tabernacle.

Ver. 1. *David*. Heb. and the most correct copies of the Sept. &c. have only "Of David." H.—The Comp. and Ald. edit. add indeed *A psalm*.

But these form no rule, as the Vat. Sept. is allowed to be the best. Bert.—The others may, however, be consulted, as in some instances they may be preferable. H.—This psalm might be composed to counteract the calumnies propagated against David, while he lived among the Philistines; (Theod. Flamin.) or it may contain the sentiments of the captives, as well as the two following canticles. C.—The Church, (S. Aug. &c.) or any afflicted soul, may this appeal to the justice of God, (Bert.) and particularly the sacred ministers, when they are going to appear before him.—*Innocence*. Only those whose conscience reproaches them with nothing, can hold this language. God is a just and unerring judge. C.—*Weakened*. Heb. also “slide,” (Prot.) or “stagger.” Sym. I am confident that my enemies will have no advantage over me. C.

Ver. 2. *Burn*, like gold in the furnace. Bert.—Purify all my affections and thoughts with the fire of divine love. S. Aug. S. Jer.—Make my dispositions known to the world. I have done no one any harm. C.—I take thee for the arbiter of my cause with respect to Saul, whom I have not injured. Still, as I may not be innocent, do thou try me, as thou thinkest proper. W.

Ver. 3. *Truth*. Before such a judge, I fear no calumny. I have always endeavoured to imitate these divine perfections. C.—Heb. “I have walked constantly in thy truth,” which could not be without loving it. Bert.

Ver. 4. *Council*. Heb. “men.”—*Doers*. Heb. “men of darkness;” which means the wicked, (Bert.) who love darkness. Prot. “dissemblers.” H.—The sacred minister ought to avoid evil company. C.—David had often people of this description, like Joab and Abner, in his train; but he did not approve of their conduct. Some would restrain his words to idolaters: but this would make his declaration of little importance to Christians, as many would say the same, though they dare not say that they flee from wicked society. We must also banish all such thoughts as would destroy us. Bert.—David was inspired to speak the sentiments of his soul, and praise his own sincerity more than ordinary men may do. He instructs us to have no society with the conventibles of any false religion. W.

Ver. 6. *Innocent*. Heb. “in innocence,” avoiding every thing which may defile and render me unfit to approach thy holy altar. Many things (C.) of themselves innocent, (H.) excluded the priests of the old law from officiating, and if they had partaken of any idolatrous sacrifices, they lost their dignity for ever. Ezech. 44:12. How much greater ought to be the sanctity of Christian priests! The Jews carefully abstained

from eating what the law forbade. Dan. 1:8. Tob. 1:12. David would not sit down to a feast with the proud. Ps. 100:5. It was customary to wash before meat (Mat. 15:2 and Mar. 7:3) and prayer. Aristeeas informs us that the Sept. washed their hands every morning, before they began to translate the Bible, to shew what purity of soul was requisite. Pilate used the like ceremony, when he would have no hand in the condemnation of our Saviour; (Matt. 27:24. C.) and thus people declared their innocence. Deut. 21:6. M.—People entering the house of God, and priests at the altar, adopt the same symbols of interior purity, and ought to be penetrated with the like sentiments. H.—David opposes the society of the good to that of the wicked, knowing that the former is a great inducement to virtue, and he declares that he will *wash* or converse with such. Bert.—These words are recited by the priest, to put him in mind of the purity required. Lev. 16:4. W.

Ver. 7. *Hear.* Heb. with points, “publish.” Bert.—S. Jerom agrees with the Sept.—*Thy praise.* The former word is not expressed in the Vulg. or Heb. (H.) but is understood; and occurs in some editions of the Sept. as well as in the Syr. Houbig. &c.—Worldlings come to the assemblies of the faithful, but often without piety or advantage. Priests themselves but too frequently dishonour the altar, which they serve. Bert.—If they were careful to perform their sacred duties well, (H.) and had a sincere love for the spouse of Christ, many profanations would be avoided; (C.) as God suffers no greater injury from any, than from bad ministers. S. Greg. &c. H.—They ought to be recollected, and join mental with vocal prayer in their sacred offices. W.

Ver. 8. *Beauty.* The ark. 1 K. 4:22. Sym. “the palace.” C.—Heb. “the dwelling.” The psalmist desires to imitate those fervent Levites, who chose always to attend the tabernacle. Deut. 18:6. C.—*Mehon*, when applied to the “dwelling” of God, may be properly rendered a temple, heaven, &c. Deut. 26:15. Bert.—No one who reflects on the blessings dispensed in God’s house, can fail to be struck with admiration. W.

Ver. 9. *Take;* lit. “destroy,” (H.) or suffer me not to be contaminated or lost. W.—Heb. “gather.” Prot. or “take not away.” Marg. and S. Jer. H.—Heb. may be more expressive, and agrees with the parable, where God orders the cockle to be gathered into bundles, to be burnt. Bert.—Treat me not like the wicked and murderers, who are cut off before their time. C.—David alludes to a future state, as he knew that the wicked were not always punished here. Bert.—*O God* is not in Heb. Sept. or S. Aug. C.—But it is understood. H.

Ver. 10. *Gifts*, to bribe; or rather, which the judges have received.

Bert. *Shochad* is always used in a bad sense for “a bribe.” C.—*Est munus a lingua ... a manu ... et ab obsequio*. S. Jer.—The wicked use their worldly goods to corrupt others. W.—Jugurtha leaving Rome, said, “O venal city.” Sallust.

Ver. 11. *Innocence*. He opposes the integrity of his proceedings to that of the wicked. C.—Yet still calls for mercy. H.—Every one should strive to be innocent, and to avoid the company of worldlings. W.

Ver. 12. *Direct*, (*directo*.) Prot. “in an even place,” (H.) in the court where the Levites sung. Vatab.—I have followed the paths of justice, and hope soon to be able to praise thee in thy temple. C.—These seven last verses are daily recited at Mass. But do we reflect what innocence and fervour are required of the sacred ministers? I cannot assert that my paths have never strayed from the right way. Pardon my transgressions, and enable me henceforth to live so that I may be worthy to sound forth thy praise, and to appear in thy sanctuary. Bert.—*Thee*. Heb. “the Lord.” H.—The psalms of David are now used in every Christian Church. Euthym. M.

PSALM 26

PSALM 26. (DOMINUS ILLUMINATIO.)

David's faith and hope in God.

Ver. 1. *Anointed*. Heb. has only, David. The rest of the title occurs only in some copies of the Sept. (Euseb. C.) and is not of divine authority. Yet if any attention be paid to it, we must suppose that David composed this psalm before his second anointing, as he speaks of great dangers. But this is all uncertain. Bert.—For dangers threatened David even after he had been declared king. H.—Before Samuel anointed him, he was not endued with the spirit of prophecy. See 1 K. 16:13. 2 K. 2:4 and v. 3. C.—Some suppose that he alludes to the entertainment given him by Abimelech, (v. 5 and 12. Theod.) or to that night when, fearless of danger, he took away Saul's cup; (Ferrand) while Abenezra and De Muis rather believe, that he composed this psalm when his people dissuaded him from going out to battle. 2 K. 21:17. It expresses the sentiments of the Levites in captivity, (C.) and most beautifully consoles the just in distress. David did not write this for himself alone, but for all future generations. Hence it is not necessary to discover the particular circumstances of his life, to which this and many other psalms allude; nor is there any

difficulty in explaining away the various imprecations, as they are not directed against any individual, but relate to all the enemies of the soul; while they foretell what the wicked shall suffer. Bert.—*Afraid*. “Find one more powerful, and *then* fear.” S. Aug.—God both giveth light and strength, so that no enemy can hurt his servants. Lu. 21:15. W.

Ver. 2. *Flesh*. This expression marks the fury of his enemies. See Job 19:22 and 31:31. C.—*That*. Heb. and Sept. “and my foes.” This may denote domestic, and the former word public, enemies. H.—*Weakened*. Hebrew also, “have stumbled.” Those who came to take Jesus Christ, verified this prediction. Jo. 18:6. C.

Ver. 3. *This*; God’s protection (H.) and light, (M.) or in the very heat of battle: *prælium*. Sept. express the Heb. fem. pronoun, as they do with the Vulg. v. 4, *unam*. There is no neuter in Heb. which commonly uses the feminine, *instead*. C.—It may be deemed too scrupulous an exactitude, to express this in a version. The word *petition* may be understood. Bert. M.—The *one* petition of David comprised every blessing; as he had his mind bent on heaven. D.

Ver. 4. *House*; the tabernacle, (H.) or temple, (C.) unless he may rather allude to God’s presence and union, or his enjoyment in heaven. Bert.—He had already expressed a similar wish. Ps. 25:8. C.—“When we love what God approves, he will surely grant our request. S. Aug.—David esteemed it as a special benefit to be in the Catholic Church, which is the only true house of God. W.—*Delight*; beauty and sweetness, as the Heb. implies. Many of the ancients read, “the will,” *voluntatem*, with Sixtus V. &c. But the edition of Clem. VIII. agrees with the Heb. and Oriental versions. C.—To comply with God’s will, is the only means of arriving at his beatific vision. H.—David was more grieved at being kept at a distance from the tabernacle, than from his own family. He envied the happiness of those who could attend the divine worship. M.

Ver. 5. *Tabernacle*; in the Catholic Church, so that the enemy can either not find, or at least cannot hurt, my soul. W.—I hope one day to enjoy rest in the temple. C.—The verbs are in the future, in Heb. both here and in the following verse. But they may be as well explained in the sense of the Vulg. Those who find themselves in danger, must still have recourse to God’s presence, (Bert.) where, as (H.) in the asylum of the tabernacle, (M.) or of the temple, they will be protected. C.—God rewards those with glory in death, who have suffered for his name. W.

Ver. 6. *Round*. Heb. “my enemies around.” But the Sept. understand it

of David, (Bert.) or of the priest, who poured the blood of the victims on different sides of the altar. H.—*Jubilation*: singing and music, which are styled the *fruit*, or *calves of the lips*. Is. 57:19. Os. 14:3. C.—David diligently recounted God's benefits, with all his heart and voice. W.—He offered sacrifices by ministry of the priests, on the altar of holocausts, which was not in, but before, the tabernacle. M.

Ver. 7. *To thee*, is understood in Heb. and the Rom. Sept. H.

Ver. 8. *Face hath*. Heb. pointed, "faces seek ye." But Sept. S. Jer. Chal. &c. take no notice of these points; and even Prot. marg. has, "My heart said unto thee, Let my face seek thy face;" (Bert.) though in the text they derange the words, and add, "*When thou saidst*, Seek ye my face, my heart said," &c. H.—*Seek*. "I have sought for no reward besides thee." S. Aug.—I have earnestly desired to see thee face to face. 1 Cor. 13:12. W.

Ver. 9. *Decline not*. Heb. "put not away." Prot. But the Vulg. seems preferable.—*Forsake*. Sept. (Compl. and Ald.) μη αποσκορακισης, "send me not to the crows," an expression borrowed from profane authors, who said, "to the crows," when they held a person in sovereign contempt. Theod. Bert.—Grabe substitutes this word, though the Alex. and Vat. MSS. agree with us. H.—There seems to be a gradation in the condition of the reprobate here observed. God hides his countenance, withdraws, abandons, and despises them; and they only perceive their misery, when it is too late. Bert.—David implores aid in this life, and deprecates the divine anger, looking upon himself as an orphan, whom God takes under his special protection. W.

Ver. 10. *For*. Heb. "Though." David's parents fled to him. 1 K. 22:1. Yet they had made small account of him, till Samuel called him forth. 1 K. 16:10. The father-in-law and mother-in-law may be also designated. When a saint is deprived of every human advantage, he may still say with S. Aug. "They have taken from me what God gave, but they have not taken God from me, who gave those things." Bert.—Though I am like an orphan, I hope for all good from God, my father. Is. 63:16. C.

Ver. 11. *Enemies*, who strive to pervert me. Keep me in the right path, which thou hast already made known to me. W.

Ver. 12. *Will*. Lit. "souls." H.—Some ancient copies have, "the hands."—*Unjust*. Heb. "false." H.—*To itself*, ought not to be urged no more than *eat sibi, vade tibi*. Gen. 12:1. Cant. 1:7. C.—It is a Heb. idiom. H.—Many find fault with the Sept. and Vulg. in this place, but without reason; and they do not agree in their versions. Sym. and S.

Jer. come near to us. *Puach* means to breathe, or entangle; and our version intimates, that “iniquity has entangled itself:” *vipheach chamas*, “and open lying.” S. Jer. Bert.—The accusers of Susanna, and of our Saviour, could not agree in their testimony. The Chaldees continually calumniated the captives. Isai. 52:4. Jer. 50:33. C.—Worldlings still do the same, (Matt. 5) delighting in lies, which will prove their own ruin. W.

Ver. 13. *I.* Heb. “But I believe that I shall see.” S. Jer.—“*I had fainted, unless,*” &c. Prot. H.—*Living*, or of promise, as this country is often designated, (Muis. T. Du Pin. C.) or rather in heaven, (Bert. M.) where death shall be no more. H.—The Fathers explain it in this more elevated sense. C.—The just are comforted by God, and by the hope of heavenly rewards. W.—The land of the living may be opposed to the grave, where none can worship God. H.

Ver. 14. *And let.* Heb. “and he will strengthen my heart, and wait” (instead of *and*, Prot. put, without reason, “Wait I say” on the Lord.” We must do our utmost: yet all our strength must come from God. H.—The prophet encourageth his own soul to exercise patience, fortitude, and longanimity (Ps. 30. W.) unto the end. M.

PSALM 27

PSALM 27. (AD TE DOMINE CLAMABO.)

David's prayer that his enemies may not prevail over him.

Ver. 1. *Himself.* The Heb. and Sept. (Rom. and Alex.) have simply “of David.”—*Ledavid.* H.—The psalm appears to be a sequel of the preceding, and we may adopt the rule of the Jews, who refer the psalms which have no title, to the same author and events as those which go before. It may relate to the captives, (C.) or to David under persecution, though the Fathers explain it of Christ suffering, &c. and rising again.—*My God.* Heb. “rock.” This term is so often applied to God, that it might be added to his other ten titles. Bert.—*Lest ... to me,* is not in the Rom. psalter. Euthym. &c.—*Pit*, grave; though it also denote “a prison.” C.—S. Jerom has “be not deaf to me,” &c. M.

Ver. 2. *Pray.* Heb. “cry ... to the recess of thy sanctuary, (H.) or to thy oracle.” Sept. place the whole for a part. The tabernacle was often styled temple. 1 K. 1:9. To lift up the hands was customary in prayer, (1 Tim. 2:8. Lam. 3:41. Bert.) to testify whence our aid must come. H.

—The Jews turned towards the holy place in prayer, (3 K. 8:48. Ezech. 8:16) even after the temple was destroyed. C.

Ver. 3. Draw. Sextus V. reads *tradas*, “deliver,” &c. But the present *trahas*, is more conformable to the original. C.—Sept. add, *destroy me not*, as the Heb. might also signify. Suffer me not to follow bad example. They often paraphrase, to render the text clearer. A similar petition occurs, Ps. 25:9.—*Hearts.* Such double dealers are abominable, and quite opposite to the candour of a Christian. Jo. 1:47 and 1 Pet. 2:22. Bert.—The psalmist prays that God would comfort and support him, as he knew that God tempteth no man. Jam. 1. W.

Ver. 4. Reward. He speaks prophetically, (v. 5) or of spiritual enemies. Bert.—“If they do not understand by kindness, make them understand by torments.” S. Jer.—He alludes to the calamities of the Babylonians, who had made such havoc, (C.) as well as to that of all who persecuted or rebelled against David. H.—His zeal prompts him to approve of their chastisement. W.

Ver. 5. The works, (in opera.) The preposition seems redundant, though (H.) it was probably in both places, to insinuate that attention is requisite. The Jews perished, because they would not know the things that were for their peace. Lu. 19:42. Their city in ruins, is an emblem of the sinner’s utter destruction.—*Thou shalt.* Heb. “he will.” Bert.—The Chaldees gave supreme honour to idols, neglecting the true God. Their punishment was at hand. Kimchi. C.—Ignorance will prove no excuse, when people might be informed. God will save none, without their co-operation. W.

Ver. 6. Blessed. This energetic epithet is generally applied to the Lord, and as it is also given to Christ, he must be true God. Rom. 9:5. &c.

Ver. 7. Protector. Heb. “buckler,” to defend me from external enemies, as his grace enables me to do good.—*Flesh.* Heb. “heart.” But joy would manifest itself over the whole body: (Prov. 17:22. Bert.) and the Syr. agrees with the Sept. “My flesh shall bud forth, and I shall sing his praises in glory.” C.—*Will.* Heb. “canticle,” which was dictated by the will. It is suspected that the Sept. read differently. Only the saints taste true joys, so that they alone might be styled *sensual*. But this worldlings cannot understand. 1 Cor. 2:14. Bert.—The Fathers explain this text of Christ’s or of our resurrection, (S. Jer. &c.) which was prefigured by the return from captivity. C.—Interior comfort causes the body to be refreshed; and the psalmist gladly (W.) expresses his gratitude. H.

Ver. 8. People; (hoz lamu) instead of which the Heb. has *lamo*, “their

strength;" though the people of God had not been mentioned. S. Jerom translates, "the Lord is my strength." Houbigant shews that the Vulg. is most accurate. Bert.—Prot. marg. "his strength."—*Salvation*. Lit. "salvations," as he had many times protected David, as well as (H.) the priests and prophets, and all the chosen people. 1 Pet. 2:9. C.—God causeth the good endeavours of the king for his subjects to prosper. W.

Ver. 9. *Exalt*, or carry on thy shoulders, like the good shepherd. Lu. 15:5. Restore thy people to prosperity. This was the wish of the carnal Jews. The Christian must raise his thoughts higher. C.—S. Jerom and Prot. "feed ... and lift them up for ever." Here the progress of justification appears. H.—God redeems and conducts us to eternal bliss. Bert.—As in Ps. 19. &c. the subjects pray for their superiors, so here the ruler offers up his petitions for those committed to his charge. W.

PSALM 28

PSALM 28. (AFFERTE DOMINO.)

An invitation to glorify God, with a commemoration of his mighty works.

Ver. 1. *Finishing*. Sept. ἐξοδίου or ἐξοδου, may also signify "the going out;" (H.) as if the sacred ministers exhorted their successors to perform their duty in the ensuing week, or on the last day of the feast of tabernacles. Lev. 23:36. C.—Heb. has only "A canticle of David," (H.) and the rest was not in the Hexapla in the time of Theodoret, so that many pay no attention to it. The author seems to have supposed that the psalm was composed when David had finished the tabernacle, on Sion. C. 2 K. 6 and 1 Par. 16.—But the psalmist had in view things of far greater importance, the propagation of Christianity among many great potentates. W.—The Fathers explain it in this sense, though it may literally allude (C.) to the storm procured by the prayer of Elias, 3 K. 18:1. 41. H.—It might be composed in a thunderstorm, and used on similar occasions, (Muis) when a person had to go from home. H.—The seven voices may allude to the seven sacraments, or trumpets. Apoc. 10:3. Bert.—*God*. Sept. seem to have read *Aleim*, or they have taken *elim* in the same sense, as it signifies "the mighty" as well as "rams." On account of this ambiguity, a double translation is given either by the Sept. or rather by some later writer, who may have inserted the explanation, *O ye children of God, bring ye to the Lord;* (H.) which has crept from the margin into the text. Amama.—It is marked

as superfluous by Grabe, (H.) not being found in the best Greek copies; or at least have an obel, (Euseb.) to insinuate that it was not in Heb. in which state it appears in the Gal. Psalter, published in S. Jerom's works. C.—It is not contrary to the original, though more explicit, (Bert.) as the address is made to all the faithful, (M.) or to the priests and nobility. H.—The apostles are styled rams, because they beat down error with the two Testaments; whence bishops' mitres have two horns. Lombard. Amama.—“Give praise to the Lord, ye troops of angels; render to the Lord glory and strength.” Chal. C.—Be grateful for the favours which are here recounted. W.—Most people now translate, “sons of the mighty.” Yet S. Jerom and Houbigant have, “offspring of rams;” *filios arietum*. Bring lambs to the Lord, as the original may certainly mean; though many who are attached to the Heb. allow also *sons of God*. Bert.—Montfaucon says that Origen marked with a *lemniscus*, what he judged “a better reading,” and thus obelized the first of these versions, and added the second with an asterisk. This liberty has been attended both with good and bad consequences. Ken.

Ver. 2. Honour. Heb. “strength,” which we must acknowledge. H.—The first design of sacrifice is to adore God in spirit. W.—*Holy court*. Heb. “in the holy beauty.” 1 Par. 16:29. Even the priests were obliged to remain in the court, where they adored God, as sitting upon the Cherubim, in the most holy place (C.) in the Catholic Church. W.—External worship must be observed. Bert.

Ver. 3. Voice. Separating the waters from the earth at the beginning, as the six other voices may denote the other works of the creation; or all these voices may signify the various effects of thunder, or may allude to the terrors preceding the last judgment, (Apoc. 10:3) or attending the establishment and liberation of the Jewish and Christian Churches. The first voice was heard when Jesus was baptized, (Mat. 3:17) as the rest may intimate the instruction and efficacy of the other sacraments. It is evident that something posterior to the reign of David is prefigured; (Bert.) and the Fathers have generally understood the psalm of the propagation of the gospel by the apostles, two of whom are styled *sons of thunder*. Mark 3:17. C.—The psalmist speaks of greater things than attended the translation of the ark. He represents our Saviour preaching with great power and majesty, (Mat. 7:29) and subjecting the most powerful monarchs to his dominion. W.—Thunder is often styled the voice of God, and is occasioned by the collision of the clouds, (H.) which Moses calls the waters *above*. S. Bas. C.

Ver. 4. Power and magnificence. The sacraments of confirmation and the blessed Eucharist, or the wonderful propagation of the Church,

amid violent persecutions. Bert.

Ver. 5. Libanus. Which were the most famous. H.—Storms often tear up trees by the roots. C.—The effects of the gospel and of penance, may be described, or the terrors of the last day, when Jesus Christ will destroy the proud. Bert.

Ver. 6. Shall reduce them to pieces, &c. In Hebrew, *shall make them to skip like a calf*. The psalmist here describes the effects of thunder, (which he calls the voice of the Lord) which sometimes breaks down the tallest and strongest trees; and makes their broken branches skip, &c. All this is to be understood mystically, of the powerful voice of God's word in his Church; which has broke the pride of the great ones of this world, and brought many of them meekly and joyfully to submit their necks to the sweet yoke of Christ. Ch.—*Calf*, or "branch," as the Greek word also implies. But Heb. seems more naturally to signify "a calf; Libanus and Sirion, (or Sarion. Deut. 3:9) as the son of the unicorn." These two mountains are represented jolting together. C.—The violence of an earthquake has sometimes produced such effects. Pliny ii. 83. See Ps. 113:4. Judg. 5:5. Hab. 3:10. C.—*And as*. The construction & *dilectus*, seems rather to make this only nominative, "the Lord shall, &c. and the beloved, (H.) the *Messias*, like the son of the unicorn," shall perform the like wonders. It seems probable that the Sept. have read Jeshurun for Shirion, (Bert.) or *visron*, instead of *ussriun*; as *i* would only be a little transposed. H.—Jeshurun is a title of Israel, (Deut. 32:15 and 33:5. 26) who was a figure of the *Messias*, the *beloved* of God. Bert.—"And he will scatter them as a calf *would do*;" Libanus and Sarion, *are in motion*, like the son of the rhinoceros." S. Jer. H. The most powerful submit to Christ, who works these wonders. W.

Ver. 7. Fire. Lightning, which deals destruction around. C.—The Holy Ghost appeared in the form of parted tongues of fire, to enable the apostles to convert the *desert* of the Gentile world, and the Jews, represented by the desert of *Cades*, (W.) which was near their country, (H.) on the frontiers of Idumea. Num. 13:27. C.—Holy orders were instituted by Christ, to confer grace to the sacred ministers, according to their different stations or exigencies; (Bert.) or extreme unction, which prepares the soul for her separation from the body, may be here meant, if we follow the usual disposition of the sacraments; as the following sentence may allude to holy orders, which shakes or causes the desert to fructify, (H.) unless these words be rather applied to matrimony. Bert.—*Shaketh* and *shakes*. S. Jer. has *parturire faciens*, making the desert bring forth." Chal. "frightens the serpents." All nature is alarmed at the sound of thunder. H.—The deserts then

appear most terrible. C.

Ver. 9. *Prepareth.* Heb. “delivereth,” as a midwife (S. Jer. 5 Edit. Aquila) “maketh the hinds to calve;” (Prot. H.) or “to leap, (from *éul*; Bert.) or frighteneth.” Hinds are supposed to bring forth with great difficulty. But the reverse seems to be the case. S. Chrys. in Job xxxix. 3. C.—They are very swift, and trample serpents under their feet, nature having given them this power. S. Jer. Pliny vii. 32. The text may be understood of the last sacrament, which prepares us for our passage; (Bert.) or of matrimony, by means of which the world is peopled with rational beings, whose duty it is to glorify God in his temple. H.—This is also the effect of grace, and of the preaching of the gospel, (Bert.) which inspires people with a desire of running on in the way of perfection. Christ explains to them hidden mysteries in his Church, to which he bring multitudes, like the waters, ruling over them, and enabling them to overcome all temptations, till he crown his elect with eternal *peace*. W.—*Glory*. Running thither through fear, or to thank God for rain after a drought.

Ver. 10. *Dwell.* Chal. explains this of the deluge, which continued a long while upon the earth, to punish mankind. Heb. may also signify, “the Lord sitteth upon the flood,” or clouds, as the Lord of nature.—*Strength*, or abundant rain, (Jos. 18:6.) with all other blessings; (C.) making his people as terrible to their enemies as the storm which has been described. M.

PSALM 29

PSALM 29. (EXALTABO TE DOMINE.)

David praiseth God for his deliverance, and his merciful dealings with him.

Ver. 1. *Dedication*, when David sung after he had (H.) built a magnificent palace, 2 K. 5. W.—*David's ledavid*, or “to David,” which some rather join with *Psalm*, (Muis) and explain the *house* of the tabernacle or temple; though it seems more probably to relate to the altar, which David erected, after the pestilence (C.) had destroyed 70,000. 2 K. 24:25. There seems to be nothing respecting a dedication in the psalm; whence we may conjecture that the title is not very authentic. The Greeks (Bert.) prefixed “unto the end,” in the Rom. Sept. but not Grabe's, &c. H.—The Rabbins inform us that this psalm was used when people brought their first fruits to the temple, and that it will be sung at the dedication of the temple, which they expect the Messiah will erect. Selden. Syn. iii. 13.—The Fathers explain it of Christ's resurrection. C.—It may be put in the mouth of a just man leaving this world. Bert.—The title of *Psalm*, most properly belongs to those which were played upon instruments; as a *canticle* refers to vocal music. When the instrument preceded, it was called *A psalm of a canticle*; as *a canticle of a psalm* intimated that man gave out the psalm, and instruments followed. W.—These distinctions are given by S. Chrys. &c. M.

Ver. 2. *Extol*. Or publish thy great goodness and power, (H.) in the same sense as we say *Hallowed be thy name*. Bert.—Though God can receive no increase of glory, we must shew our gratitude. W.—*Me*. Thou hast not suffered my people to be wholly destroyed, nor myself to perish in consequence of my vain curiosity. C.—David sings this psalm in thanksgiving for his many deliverances. W.

Ver. 3. *Healed me*. I expected to die every moment, and I had made choice of the scourge of pestilence, that I might not be more screened than my subjects, 2 K. 24:13. C.

Ver. 4. *Hell*. Preserving me from great dangers of sinning, (W.) or from death.—*Saved*. Heb. “granted me life.” This may all be explained of Christ's resurrection. C.

Ver. 5. *Saints*. Heb. “who have obtained mercy.” Priests and faithful people come to return thanks, because God has turned away the

scourge. C.—*Memory*, or name. Ex. 3:15. C.—It is from God, and not from ourselves, that holiness comes. W.

Ver. 6. *Wrath*, which is a short fury. M. Isai. 54:7.—Heb. “momentary is his indignation;” or rather, “from his indignation comes destruction,” *roga*, as the Sept. constantly (H.) agree. Job 20:5. Is. 28:12. &c. C.—“The miseries which are inflicted, are in consequence of his indignation.” Prin. dis. Bert.—We are not miserable unless we have deserved it. S. Aug.—Even in chastising, God considers our welfare. W.—He takes no pleasure in our torments, but delights to crown us with life and happiness. H.—Eternal joys are the fruits of the short sorrows of this world, (Bert.) which is represented as one night or *evening*. H.—A few moments ago Jerusalem expected nothing but destruction. Thus the apostles grieved till Christ rose again; (C.) and the life of the just is a constant vicissitude of sorrow and of comfort. W.

Ver. 7. *Moved*. David thought himself invincible; and, out of vanity, ordered his subjects to be numbered. God shewed his displeasure only for three days, and all was in confusion, v. 8. C.—Though we may imagine that we are firmly established, we must acknowledge that all our strength is derived from God, who sometimes leaves us to experience our own weakness. W.

Ver. 8. *Beauty*. So Sept. and Syriac have read *ledre*, (C.) instead of *leharri*, “my mountain,” Sion, which David had taken from the Jebusites. The sense is much the same, though the reading of the Sept. seem more natural. Symmachus has followed another copy. Bert.—“Thou hast given strength to my first father.” C.—The present Heb. is rejected by Houbigant, (Bert.) though it be conformable to Aquila, S. Jerom, &c. How necessary is it for us to be convinced, that all we have is the gift of God! H.—In prosperity man is too apt to give way to presumption. Bert.—David had yielded to this temptation, not being sufficiently aware how jealous God is of his rights. C.—He confesses this mistake. Heb. “I was terrified.” M.

Ver. 9. *Will I*. We must not cease to pray, (W.) as we are always beset with enemies. H.—This text may be explained, “I prayed,” that I might suffer instead of my people. 4 K. 24:17. C.—But here the prophet seems rather to beg that he may not die, in order that he may publish God’s praises. H.

Ver. 10. *Profit*. The wicked on his death bed, cannot pray thus, as the justice of God is interested to punish his crimes, and to prevent their continuance. After death there is no merit; so that we ought to make good use of our time. Bert.—*Corruption*. The Fathers explain this of

Jesus Christ. What good will my death procure, if I do not rise again? Orig. S. Jer.—*Truth*. See Ps. 87:11. Bar. 2:17. C.—The dead cannot make their voice heard in this world, though they may praise God in the other. M.

Ver. 11. *The Lord*. Heb. points determine, “Lord, hear,” &c. But the Greek interpreters agree with the Vulg. which seems better. Bert.—S. Jerom, however, make this a prayer. “Hear,” &c. H.

Ver. 12. *Joy*. When thou orderest the angel. 2 K. 24:16. C.—*Sackcloth*, of human nature, which was *cut*, and the price of our redemption came forth. S. Aug. S. Jer.—Thou hast changed my mourning weeds for robes of joy. D.

Ver. 13. *Regret*. Or be filled with grief, *compungar*. H.—Heb. “that glory may sing thee, (or thy praise) and may not be silent.” S. Jer. Sym. H.—Glory often signifies the tongue. D.—*My* is added, to shew that this was David’s glory, (H.) who considered God in all events. Bert.—Prot. supply the word *my*. H.—Chal. “that the great ones of the world may praise thee incessantly.”—*Ever*. In this my happy change. W.—Those who suppose that David sung this, when he purified his house from the abominations of Absalom, explain his illness (v. 2) to mean the anxiety caused by that revolt. 2 K. 16:21. Bossuet. C.—He gives thanks for the favour which God had shown him on that, or on any other occasion. H.—He might consider this purifying as a sort of dedication, as it was customary to dedicate even private houses. Deut. 20:5. C.

PSALM 30

PSALM 30. (IN TE DOMINE SPERAVI.)

A prayer of a just man under affliction.

Ver. 1. *Ecstasy*. This word is not in Heb. nor in some of the best Greek copies. Theod.—It seems to be taken from v. 23. (C.) and intimates that the just may recite this psalm in the latter times, (W.) when they shall be in the greatest perplexity. H.—David composed it when he was obliged to flee from court, (1 K. 19:1 and 27:1. C.) or in the desert of Moan, seeing himself in the most imminent danger; (1 K. 23:25. Kimchi. Du Pin) though some refer this psalm to the conspiracy of Absalom, (Theod. M.) or to the unpremeditated fall of David, (Euseb.) or to the captives. S. Chrys.—Our Saviour repeated part of v. 6 upon

the cross; and he may perhaps be the object of the whole psalm. The Church prescribes only the six first verses to be recited at Complin. Bert.

Ver. 2. Justice. Sym. “mercy.” Thou art the judge between us. C.—How grievous soever I may be afflicted, yet I trust in thee. W.—“I fear that confusion which lasts for ever.” S. Aug. D.

Ver. 3. A God. Heb. “a rock of strength.” Sept. “a God who holdeth his shield over me,” *υπερασπιστην*. H.—*Refuge*. Heb. “fortress.” C.

Ver. 4. Nourish. Heb. *guide*. H.—Sym. “take care of me.” C.

Ver. 5. Snare. The order to appear at court, after Saul had manifested his ill-will, could be considered in no other light. C.

Ver. 6. Spirit. Heb. *ruach*. Our Saviour determines the signification of this word, and shews that the saints of the Old Testament believed that the soul survived after its separation from the body, which some commentators have unguardedly said could not be clearly proved. This text may be applicable both to David and to Jesus Christ in a literal sense, as nothing contradictory would ensue, no more than from the prediction, *out of Egypt I have called my son*, being verified both in the Israelites and in the Messias; as both may truly be styled sons of God, though in a different sense. It is not so with that other prophecy, *Behold a virgin*, &c. which some say related both to the wife of the prophet and to the blessed Virgin: which cannot be, as they would not both have children, and still remain virgins. When two literal senses are admitted, they must not be contradictory. The verb is here in the future, both in Heb. Sept. and in the common Greek of the New Testament; (Lu. 23:46) though some MSS. of the latter have the present tense, which is adopted by Prot. &c. Bert.—David commits his cause to God, being convinced that his promises would not be in vain. S. Stephen said in like manner, Lord receive my spirit; (Acts 7:58) and “the saints use this prayer when they leave the body,” (S. Jer. C.) as well as on any other important occasion, particularly when they receive the holy sacrament. W.—*Redeemed*, by freeing me from many dangers. The resurrection of Christ might be called a redemption; for which he had paid the price. Bert.

Ver. 7. Vanities. Idols, (C.) superstitious practices, (Hammond) and lies. It may refer to Saul, who performed his promises so ill, and neglected the laws which he had made against witches. C.—Prot. “I have hated them that regard lying vanities.” H.—The ancient interpreters, with S. Jerom, seem not to have seen the *i*, which changes the second into the first person, though here it would be less

agreeable to the context. This *i* would appear unnecessary, if the present Hebrew were correct. Bert. Houbig.

Ver. 8. Humility. Heb. "affliction, thou hast known the tribulations of my soul." S. Jer. H.—Thou hast often rescued me from my enemies; and canst thou behold my present distress without pity? C.—When God *knows* his friend to be in misery, he does not fail to relieve him. Bert.

Ver. 9. Place. The psalms were commonly composed after the danger was over. David had escaped the lance and the servants of Saul. C.

Ver. 10. Belly, or entrails. M. Lam. 1:20. Eccli. 51:29. H.—David was filled with indignation at the conduct of his enemies. C.—Both soul and body felt the effects of his great sorrow, (H.) which pervaded every part. W.

Ver. 11. Poverty. Sept. have read *ani* instead of *haoni*, "my iniquity," which seems less accurate, as David had not offended Saul. Sym. has "malice," (C.) or "ill-treatment," κακωσιν. H.—We may form some judgment of David's distress, from his being obliged to eat the consecrated bread at Nobe. C.—Yet without making any change to the Heb. we may explain it in the sense of the Vulg. as *áve* signifies to be "bent down." Bert.—"Chastisements waste my strength." Pr. disc.—Jesus was a man of sorrows. Bert.

Ver. 12. Among. Lit. "above;" *super*. H.—Houbigant would exchange *l* for *m*, in Heb. "to all," &c. which seems more agreeable to the sequel, and does not contradict the Vulg. Bert.—David complains that none of his enemies were treated so severely as himself, (H.) though they were very wicked. M.—They all looked upon him with disdain, and even his friends fled from him. This is the picture of the world. A man fallen into distress is the object of general contempt. C.—Yet we ought rather to remember that such a one is sacred: *sacra res est miser*: and that he ought to excite our compassion. H.—*Fear*. People are afraid to have it known that they were ever acquainted with me, (C.) lest they should be involved in my misery. H.—My friends dare not converse with me. W.

Si malè res cedit, superest tibi nullus amicus:

Omnia fortunæ sunt inimica malæ. Lucian Anthol.

If fortune frown, no friend dares shew his face,

All flee the wretched, and abhor their place.

Ver. 13. Heart, past recovery. Prot. "dead man out of mind." H.—*Vessel* means, "any thing." C.—A broken pot is thrown away. M.

Ver. 14. *About.* They blame me to my face. Heb. “fear on every side.” H.—But *magor* signifies also “dwelling,” as well as “fear;” and this dread arose only from the multitude of enemies. Bert.—*Life.* I was proscribed by Saul, (1 K. 19:1. H.) and they were only solicitous how to destroy me. C.—They assembled to talk about my pretended H. faults, and to contrive my ruin. Jer. 20:10. M.

Ver. 16. *Lots.* Sept. Rom. κληροί, as the same word, *hittothai* is rendered Judg. 21:22. Others explain “times,” with the Rom. Psalter, &c. in the same sense, to denote (Bert.) that all the vicissitudes of life, both prosperity and adversity, are at God’s disposal. Theod.—If he protects me, all my enemies will rage in vain. C.

Ver. 17. *Shine* propitiously, so as to free me from this storm. C.—Make me acquainted with the right path, and deliver me. W.

Ver. 18. *Brought.* Prot. “be silent in the grave,” (H.) or “in hell.” This is a prediction. When I shall ascend the throne, they will be covered with shame. C.—Let them enter into themselves before they die. H.—Houbigant thinks that the Heb. had formerly, “let them be silent, and descend into the grave;” which seems judicious. David inveighs against his spiritual enemies, and against manifest impiety. Bert.

Ver. 19. *Iniquity.* Heb. “harsh things;” calumnies. C.—*Abuse.* Sept. ἐξουθενῶσαι, as if they “made nothing” of the just. H.—They seem to acknowledge no superior, and abuse their power. W.

Ver. 20. *Men.* Thou comfortest thy servants internally, and often manifestest thy protection. H.—This thou wilt do when it is expedient, though the reward of the just in this life is generally hidden. They are, nevertheless, in great esteem with thee. W.

Ver. 21. *Face.* The malice of the wicked has its limits; while God defends his servants, admitting them as it were into his own presence and *tabernacle*, where none dare assault them. The Eastern princes did not allow any, but their great favourites to come into their presence. C. Est. 5 and 15. H.—*Disturbance.* Chal. “troops of the strong.” Heb. “from the pride or vexations.” God will protect his friends, both from an open attack and from malicious speeches.—*Thy* is not expressed in Heb. Bert.—“From the harshness of the great ones thou wilt protect them in the shade, from the contradiction of tongues.” S. Jer.—How shall we avoid the danger of being seduced by contradictory teachers, unless we have recourse to the Catholic Church? *Tu curre ad Eccles. Cath. et protegeris;* &c. S. Aug. H.—Those who are united to God by contemplation and love, cannot be disturbed by men. Bellar. M.

Ver. 22. *In a.* Sym. “as in a city shut up” with fortifications. C.—As seems to be understood, though some explain this of Ceila, (Bert.) or of Siceleg, which had been given to David for a retreat. He here apologizes for having recourse to an infidel. C.

Ver. 23. *Excess.* Sept. “in my ecstasy.” Heb. “haste.” Prot. “consternation.” Sym. H.—In sudden danger I exclaimed that all was lost; but God presently relieved me. Thus He prepared David for his exalted station; having taught him by affliction, to have pity on others. C.—He experienced for a moment a sort of diffidence, before he had time to reflect. But he presently turned towards God. A Protestant commentator, who, in general, is very guarded in his expressions, and who applies all this psalm to the Messias, here falls into a horrible mistake, which he seems to have borrowed from Calvin: “The Messias,” he says, “was to experience once, what the damned will feel for ever. For the punishment of the damned properly consists in the consternation and grief which they will feel, to see themselves separated for ever from the sight of God.” He refutes himself, by saying the Jesus Christ shewed us how to pray, when we are abandoned in like manner. Does any one experience here the torment of the damned? or could Jesus ever be the object of God’s hatred? It would have sufficed to say that he was destitute of all exterior succour, and internally felt those torments which the gospel mentions. Bert.—*Eyes.* This he spoke in great agony of mind, which he would afterwards have recalled, like holy Job. C. 3 and 42. W.

Ver. 24. *Saints.* Heb. “merciful ones;” Assideans, priests, &c.—*Truth.* Heb. “will preserve the true;” (C.) or, “will observe the faithful.” Bert.—*Abundantly.* Sept. “that act with great pride,” as S. Aug. reads, and as Heb. and Vulg. may be rendered. H.—The prophet exhorts all to persevere unto the end. W.

PSALM 31

PSALM 31. (BEATI QUORUM.)

The second penitential psalm.

Ver. 1. *Understanding;* (Prot. *mascul.* H.) shewing how he was brought to acknowledge his fault, and by penance to obtain pardon, (W.) justly giving the glory to God’s grace. S. Aug.—Sept. Alex. [“A psalm] to David,” *of understanding;* which is taken from some other copy. H.—Some suppose this word has been inserted from ver 8. Abenezra.—But

there are several other psalms which have this title, (H.) intimating either that they contain great mysteries, (Euseb.) or that they are easy to understand. Agellius.—This is wholly of a moral nature. The Jews styled it the *heart* of David, because it displays his sentiments of contrition. C.—He composed it most probably after Nathan had engaged him to confess his fault. Bellar.—It might be used on the solemn feast of expiation. Grot. Num. 29:7.—the Fathers explain it of the grace which we receive in baptism and in penance. S. Aug. S. Greg. &c. C.—*Are they*. Heb. “The blessings of him whose iniquity.” Pagnin.—But the sense is the same, and S. Paul follows the Sept. which gives their version the highest authority. Rom. 4:7.—*Sins*; or, “who is screened from the punishment of sin.” Prin. disc. Sin has often this signification; and the psalmist would otherwise seem to say less than he had already expressed. Bert.—*Covered*, by charity, (1 Pet. 4) as a physician covers a wound, to remove it entirely; and we must cover our former transgressions, by doing good works. S. Greg.—Then our sins will not appear at the day of judgment, (S. Jer.) nor be punished, as they are wholly destroyed. The Pelagians calumniated Catholics, as if they taught that sins were only shaven, as it were, the roots still remaining; which S. Aug. (con. 2 ep. Pelag. i. 13.) says, “None affirmeth but an infidel.” Thus the doctrine of Calvin is condemned; who abuses these texts to prove that sins are only covered, and still remain even in the most just; which is contrary to innumerable passages of Scripture, (Isai. 6. Jo. 1. 1 Cor. 6. &c.) and injurious to the perfections of God, and to the redemption of Christ, as well as to the saints in heaven, who are thus represented as still infected with all their sins. W.—This doctrine is now almost abandoned by Protestants, as it is contrary both to sound philosophy and divinity: for sin is nothing physical, but a want of moral rectitude. Bert.—God cannot fail to punish sin, wherever it really subsists. His spirit is surely free from *guile*. He cannot suppose that we are just by imputation of Christ’s justice, unless we be really so. H.—By means of the sacraments the sinner becomes just, and God sees nothing in him deserving of punishment. C.—“If any one wishes his sins to be covered, let him manifest them to God, by the voice of confession.” S. Greg.—But, replies a Lutheran commentator, “God does not forget sin.” What is this to the purpose, as long as the sin does not subsist in the offender? He allows that “the pardon of sin is inseparable from sanctification.” *Renew a right spirit within my bowels*. Ps. 50:12. Bert.—The man who has felt real compunction, will be able to form a true notion of the happiness of a reconciliation. C.—Covering may allude to the custom of writing on wax, which might easily be effaced. Our sins are recorded in the book of God’s justice. M.

Ver. 2. Spirit. Sym. has “heart,” or “mouth.” C.—The latter is also in

some copies of the Sept. Euseb.—The Rom. and Alex. Sept. have it, though Grabe substitutes *spirit*, (H.) which is recognised by S. Jerom (ad. Sun.), Heb. &c. Nothing is so contrary to true repentance as hypocrisy. S. Aug. &c. C.—If we do not co-operate with God's grace, our sins will never be effaced, though, before remission, our works can only dispose us to receive pardon. "God (and meritorious) works follow." S. Aug. W.

Ver. 3. *Because I was silent*, &c. That is, whilst I kept silence, by concealing, or refusing to confess my sins, thy hand was heavy upon me, &c. Ch.—The cry was then only an effect of vanity, like that of the Pharisee, full of his own merits; (S. Aug. S. Jer. C.) or David was silent till Nathan made him know his fault, which he afterwards ceased not to deplore. Theod.—It is supposed that he had continued impenitent for above a year. But he might feel remorse during that time. v. 5. Bert.—*Cried*. Heb. "roared," like a lion. C.—Because I acknowledged not my grievous sins, I was much afflicted. I prayed, but to little purpose. W.—Wishing to conceal the cause of my grief, (C.) I pined away, (H. Lam. 3:4) and suffered greatly, because I did not confess. M.

Ver. 4. *I am turned*, &c. That is, I turn and roll about in my bed, to seek for ease in my pain, whilst the thorn of thy justice pierces my flesh, and sticks fast in me. Or, *I am turned*; that is, I am converted to thee, my God, by being brought to a better understanding by thy chastisements. In the Hebrew it is, *my moisture is turned into the drougths of summer*. Ch. Prot. H.—But the Sept. may have taken *l* for a prep. before *shaddi*, as the Greek interpreters say nothing of this *moisture*, which is the interpretation of modern Jews; and S. Jerom has (Bert.) "I was turned *or* occupied, in my misery;" *versatus sum in miseriâ meâ*. There is no peace for the wicked. H.—God has not punished David exteriorly till after the admonition of Nathan, when so many evils poured upon him. But the king must have experienced cruel agonies of mind, till he was prevailed on by this wise physician to confess his fault, (C.) and thus let out the imposthume, which would not allow him to enjoy any repose.—*Fastened*. S. Jer. "while the summer (or heat; *æstas*) was burning incessantly," *sela*. Heb. *becharbone kayits* means also *in gladios spina*. "The thorn has been turned into swords for my affliction;" (Bert.) or I have been as grievously tormented, as if a thorn or sword had pierced me. H.—Thy divine Providence chastises me, and my conscience tells me that I have deserved all my sufferings. W.—Many of the ancients read, *while the thorn is broken, confringitur*, (Ps. Rom. S. Greg. C.) which causes the extraction to be more difficult. H.—This thorn may denote sin, which like a weed, had infected David's soul. Theod. C.

Ver. 5. Sin. Or as some psalters read, “of my heart,” with the Sept. Cassiod. &c. C.—“I know that thou wilt readily forgive the sins which are fully laid open before thee.” S. Jer.—David no sooner perceived that he was the unjust man (H.) whom Nathan had described, than he exclaimed, “I have sinned;” and at the same moment God forgave him. 2 K. 12:7. C.—If this psalm relate to his repentance, it seems he had already had recourse to God; but this is doubtful, as he appears to have entered into himself only after the prophet’s reproach. Nothing can more effectually give peace to the soul than an humble confession, which costs human pride a great deal, when it must be made to our brethren. Bert.—The Jews were sometimes obliged to confess to God’s minister. Lev. 4:5 and Num. 5:7. M.

Ver. 6. Holy. Even the angels rejoice at the sinner’s conversion. Lu. 15:7. The saints take part in the welfare of their fellow creatures, and praise God for his mercies shewn unto them. C.—*Time.* During this life, (Is. 55:6. Eccle. 9:10. Chal. Muis.) or when they shall be treated in like manner. Piscat.—As I now repent, so must those who are afflicted, pray that they may obtain pardon; then they will not be oppressed, though their miseries may appear very great, like a *deluge*. W.—*Yet.* Heb. *rak*, “surely.” Bert.—“Therefore shall every merciful one pray unto Thee, finding time; that when many waters shall inundate, they may not approach unto him.” S. Jer. H.—A deluge denotes great calamities. Is. 43:2. Even the terrors of the last day will not disturb the just, (C.) nor will they inspire the wicked with true repentance. H.

Ver. 7. Refuge. Heb. “hiding,” (Ps. 30:21. H.) or asylum. C.—*Which.* Heb. “thou shalt surround me with songs of deliverance. Sela.” Or “my praise saving, thou wilt environ me always.” S. Jer. H.—Perhaps *th* may now occupy the place of *m*, as the Greeks all agree; and the sense is at least the same. Bert.

Ver. 8. Fix. Heb. “consult with my eyes concerning thee.” The Vulg. better. C.—Prot. marg. “my eye *shall be* upon thee.” H.—God thus engages to watch over, and direct his servant, (Gen. 44:21. Jer. 24:6. C.) giving him instruction, by means of chastisements. W.

Ver. 9. Do not. This may be spoken by God, or by the psalmist; as an admonition to hear the counsel of those divinely commissioned. C.—*Who come.* Prot. “lest they come near,” (H.) and threaten to bite or to run over *thee*. C.—But the Heb. may be the sense of the Vulg. *qui non accedunt*. S. Jer.—It may be a prayer, that God would offer a sort of violence to restrain the sallies of the sinner, (H.) and to convert him; (W.) or God threatens the obstinate with rigour of his justice. Many delude themselves, thinking that he will always treat them with lenity,

and be ready to receive them. Bert. Is. 37:29. But the prophet admonishes them not to follow their senses alone, nor to imitate brute beasts, as he had done with regard to Bathsabée and Urias. M.—The bit (*camus*) was a sort of muzzle, “to hinder *horses* from biting.” Xenophon.

Ver. 10. *Many.* Sinners deserve much punishment. But if they will repent they may find mercy. W.—This may be also the declaration of God, though the prophet seem to speak in the next verse. Bert.—God humbles the pride of haughty monarchs, like Sennacherib and Nabuchodonosor, treating them like beasts. C.

Ver. 11. *Glory*, which is lawful when God is the object. 1 Cor. 1:31. *My glory I will not give to another.* Is. 42:8. C.—Heb. “praise him.” S. Jer. H.—Joy is the end of true penance, to which the prophet invites all. W.

PSALM 32

PSALM 32. (EXULTATE JUSTI.)

An exhortation to praise God, and to trust in him.

Ver. 1. *David.* There is no title in Heb.; and the Greek copies vary. This psalm may be considered as a continuation of the former, with the last verse of which it may be well connected. C.—Some suppose that David composed it after he had been rescued from the giant Jesibienob. v. 16. 1 Par. 20:4. Ferrand.—It is not certain that he is the author; but as other psalms without a title are ascribed to him, we have no reason to deny that he wrote this. Bert.—Many explain it as a thanksgiving of Ezechias. Theod. &c.—But we need not refer it to any particular event. C.—*Upright.* But *it is not seemly in the mouth of a sinner.* Eccli. 15:9. W. Ps. 68:16. C.

Ver. 2. *Psalttery.* Heb. *nebel*, (H.) which does not resemble the modern psalttery. C.—We must carefully observe mortification, and the decalogue. W.

Ver. 3. *New.* Interesting, like the canticle of the lamb, or of redemption, Apoc. Public worship and music are very useful, when performed with attention. Bert.—The prophet invites all to praise God for the blessings granted by Christ in the new law. W.—*Noise*, proceeding from the heart, the cry of which alone penetrates heaven. H.

Ver. 4. Faithfulness. He always fulfils his promises, and his laws are just; (W.) therefore he deserves our praise. C. Ps. 144:13.)

Ver. 5. Judgment. God joins these virtues together, (W.) as we ought to do. H. Lu. 6:36. Mat. 5:48.—He punishes the wicked, and rewards the good. But his mercy displays itself on the earth, as there is no misery in heaven. S. Aug.—Its effects appear more since the coming of our Saviour. C.

Ver. 6. Mouth, by his command. Euthym. Gen. 1:6.—The Fathers here find the blessed Trinity expressed; (C. M.) and the Council of Trent admonishes us to follow their unanimous interpretation, which is here adopted by Baumbgarte, a Prot. 1719. S. John informs us that all was made by *the Word*, from whom the Father and the Holy Spirit cannot be separated. Bert.—Seneca (consol. 8.) seems to have had some idea of this mystery. *Quisquis formator universi fuit, sive ille Deus est potens omnium; sive incorporalis Ratio, ingentium operum artifex; sive divinus Spiritus, per omnia maxima et minima æquali intentione diffusus.* The power of them may designate the stars and angels, which the Heb. styles “the army” of heaven. Is. 24:21. Mat. 26:53. C.—The word of God is omnipotent, (W.) “the Creator ... both of visible and invisible things.” Nic. Creed. H.—Calvin rejects this proof of the Trinity as weak, (Amama) as he did not like the word *Trinity*, nor perhaps the mystery itself. H.

Ver. 7. As in. This is agreeable to S. Aug. and some ancient psalters; though the Sept. have “like a bottle” made of leather, *ὡσεὶ ἀσκὸν* Moderns would translate, “like a heap.” But Sym. and S. Jer. agree with us, (see Ps. 77:13. C.) as well as the Chal. and Houbigant. God has made the bed of the sea capable of containing such quantities of water, some of which evaporate and descend again from the clouds, to make the earth fruitful. Yet many take no notice of this admirable economy. Bert.—Theodoret and S. Athanasius understand the clouds to be meant by this vessel; but the former sentiment seems better. These waters, as well as hail, &c. are instruments of God’s vengeance. Deut. 32:34. The *depths* have the same import. God calls them forth at pleasure, (Amos 5:8. Gen. 7:11) and confines them within bounds. Job 38:11.

Ver. 9. Created. Heb. “on foot,” to express God’s absolute dominion. C.—This passage shews that *bra* means properly created out of nothing. Gen. 1. Matter did not exist before God spoke. Bert.

Ver. 10. And ... princes. This seems to be lost in Heb. as all the Greeks have recognised it. Bert.—God prepares the causes and means when he forms his decrees, which are wholly independent. He is not forced

to wait for a favourable opportunity. C.—He confounded the tongues at Babel, and his absolute decrees are always executed. W.

Ver. 12. *Inheritance*, in opposition to the Gentiles. 1 Pet. 2:9. Bert.—God made choice particularly of the Jews, as he does now of Christians. W.

Ver. 14. *Prepared*. S. Jer. “from his most established throne;” whence he beholds all the conduct of men, (C.) though he fill all places, and work in all. Bert.—His power and wisdom (v. 15) are infinite. W.

Ver. 15. *Every one, sigillatim*. Heb. *yachad*, means also “together;” whence the Origenists inferred (H.) that all souls were made at first with Adam. S. Jer.—Thus they explained how they came to be all infected. Bert.—But God rather creates them when he infuses them into the body. Carthus. H.—S. Aug. could never decide this important question. This text only proves that God is equally Creator of all; (Eccli. 18:1. C.) and He *alone* made the hearts and souls of all men, as καταμονας implies. Ps. 4:10 and Geneb. Amama.

Ver. 16. *Giant*. Or Heb. “strong man.” Monarchs and the stoutest men have been overthrown by Providence, like Pharaoh and Sennacherib, and the *giant* Og. C.—History proves that great armies have not always gained the victory. Ps. 65:13 and 146:10. Bert.

Ver. 17. *Safety*. Either of himself or his master. W. Prov. 21:31.—This can only be attributed to God’s protection. v. 18.

Ver. 20. *Waiteth*. Heb. “longeth.” H.—*Protector*. Heb. “shield.” Infidels deride the confidence of the just, as an effect of pride, supposing it is beneath the dignity of God to take notice of so small a creature, which he governs so many worlds. But if there be other worlds besides this, God is sufficient for all; (Bert.) and he will not neglect the work which his hands have deigned to form. H.

Ver. 22. *Thee*. All-perfect Being, shew thy protection to all who trust in thee. W.—He who wishes to receive much, ought to increase his hopes. C.—“Who is so full of hope as boldly to say, by my hope measure thy mercy?” Theod,

PSALM 33

PSALM 33. (BENEDICAM DOMINUM.)

An exhortation to the praise and service of God.

Ver. 1. *Achimelech*. So Clem. VIII. corrects what Sixtus V. had printed *Abimelech*, conformably to the Heb. &c. Some editors have since pretended that the word, (C.) which is retained in Berthier and Calmet, though we should think such changes improper, unless they were made by proper authority. H.—Many of the ancients suppose that Achimelech (who is also styled Abimelech, the high priest at Nobe) is here meant, from whom David concealed his real design. Euseb. S. Athan. S. Jer. &c.—Others rather think that the psalm was composed after David had escaped the great danger at the court of Achis, by counterfeiting madness. 1 K. 21:13. S. Aug. Muis, &c.—Achis alone is styled king among the Satraps. Those who ruled over the Philistines, generally bore the title of Abimelech, as the Egyptian monarchs had that of Pharaoh. Bert. Gen. 21:22. C. W.—This psalm is alphabetical. The last verse beginning with *p*, is supernumerary, and may belong to the next psalm. See Ps. 24. C.—There seems also to be something wanting in v. 6. (Houbig.) unless *e* and *v* have each only one hemistic. H.—From the change of names, and of David's countenance, S. Aug. gathers the vocation of the Gentiles, the real presence, &c. W. See 1 K. 21. H.

Ver. 2. *Mouth*. The just praise God in adversity, as well as in prosperity. W.—David had lately been delivered in a wonderful manner. C.

Ver. 3. *Praised*. Heb. “glory.” Ps. 31:11. H.—Others, seeing my treatment will give praise to thee, the Author of all good, (C.) and I shall be praised while I serve thee. W.

Ver. 4. *Together, (in idipsum)*. “If you love God, draw all to the love of God.” S. Aug.—The multitude will not diminish his attention to you. C.

Ver. 5. *Troubles*. Heb. “fears or straits;” *angustiis*. S. Jer. H.—The Vulg. adopts the Alex. Sept. θλαψεων: the Vatican copy has, θλαψεων, “habitations,” at Nobe, Geth, &c. *Seek the Lord, while he may be found*. Is. 55:6. Those who entertain doubts about religion, who are in sin, or tend to perfection, must all strive to find the Lord. The matter is of the utmost importance. Bert.

Ver. 6. *Come*, “by faith and good works.” S. Jer.—*Enlightened*. Heb. also, “flow together.” S. Jer.—You need not be afraid of impoverishing him. C.—The points would require, (Bert.) “They looked ... and were lightened, (Prot.) or flowed *unto him*.” Marg. H.—But the Sept. &c. knew nothing of them, and Houbigant agrees with our version. Bert.—*And*. Here *v* comes in its proper place, though for only half of the verse. H.

Ver. 7. *This.* I myself, whom you beheld in the midst of afflictions. H.—Poverty is a great inducement for God to shew mercy. Bert.—The poorest may approach without fear. W.

Ver. 8. *Encamp.* Lit. “send.” H.—This is explained of Jesus Christ, by S. Aug. and S. Jerom. C.—Heb. and Sept. (παρεμβάλει) intimate that the angel himself shall encamp round God’s servants, so that no evil shall come near them. H.—This has often been verified. Gen. 32:1 and 48:16 and 4 K. 6:16. &c. C.—One angel is here represented as equal to a great army. A Prot. commentator observes, that David attributed his escape to the protection of an angel, and was very thankful for it. We see, therefore, what advantages we may derive from the blessed spirit? What then should hinder us from addressing our prayers to them? Bert.

Ver. 9. *Taste,* in the blessed Eucharist, (S. Athan. S. Aug. Theod.) or by experience. C. 1 Pet. 2:3.

Ver. 10. *Want.* In the old law, God was more particularly engaged to defend his servants from distress. Though, as they were sometimes under oppression, they knew that they were to look for more substantial blessings from heaven. Hence they would not have exchanged their condition for that of the richest worldling. Such ought to be still more our sentiments, since we have beheld Christ dying naked on the cross, and his martyrs rejoicing under the most excruciating torments. C.

Ver. 11. *Rich* of this world, (1 Tim. 6:17. M.) are often poor in spiritual gifts. W.—Those who are poor in both respects, are truly miserable, (H.) since they cannot satisfy their craving appetite. But the prophet admires those who are poor in spirit, whether they have many possessions or not. Bert.—*The fear of the Lord is his treasure.* Is. 33:6. The saint is content under every dispensation of Providence. H.—Lazarus was truly rich even here; and in heaven his is covered with glory. Lu. 16:20. S. Jer. C.—Heb. “the lions have wanted.” S. Jer.—This may have been the case: yet those who fear God shall be filled; or, the rich may be designated by the name of lion’s whelps, on account of their power and avidity. C.—The same term, *cephirim*, is often applied to men in power. Ezech. 19:2. Job 4:10. Bert.—*Good.* If the saints be sometimes deprived of provisions, they know that it is better for them; as God directs all for their good. H.

Ver. 12. *Children;* docile and free from pride and hypocrisy.

Ver. 13. *Good days.* S. Peter (1 ep. 3:10) adopts this sense, though the Heb. is rendered, “and desireth days, that he may see good.” The

apostles shews that heaven is here principally meant, though a virtuous life is the best to procure even present happiness. Bert.—Many of David's followers probably confined their views to the latter. C.—Every one desireth to be happy, but only the virtuous are really so. W.

Ver. 14. *Guile.* He very properly begins with regulating the tongue, as this member may prove very dangerous. Prov. 18:21. Jam. 3:5. By detraction, it wounds three people; and it causes no less evil by flattery. C.

Ver. 15. *Good.* It will not suffice to refrain from criminal actions. Ps. 36:27.—*Peace*, both private and public. Jer. 29:7. C.—A person may, notwithstanding, have much to suffer. But S. Peter prevents this objection, by proclaiming those happy who suffer for justice sake. v. 14. Bert.—Good works are necessary as well as faith. W.

*Nam frustra vitium vitaveris illud
Si te alio pravum detorseris.* Hor. ii. sat. 2.

Ver. 16. *Eyes.* S. Basil understands the angels. God protects his servants, (H.) while he treats the wicked with severity. C.

Ver. 17. *To cut*, &c. S. Peter leaves this out; perhaps because temporal punishments would not be so often inflicted upon the wicked under the new law; as God tries his faithful, and teaches them to wait till judgment, when all will be treated according to their deserts. Bert.—He sees all men's actions, and will reward them accordingly. W.

Ver. 18. *Just.* This word is omitted in Heb. but it is supplied by all the versions; which shews that the original is not quite perfect. Bert.—If this were left out, the passage would refer to the wicked, v. 16. Yet S. Jerom found the Heb. in this state. H.—*Troubles.* Many experienced the divine protection in a wonderful manner, and though others fell victims to persecution, (Heb. 11:36) yet they were perfectly resigned to God's will, (Bert.) and thus obtained their wishes, receiving a better reward in eternity. C.

Ver. 19. *Them.* Heb. "broken-hearted;" to the humble and distressed. H.—God is very near to such. C. Ps. 50:19 and 90:15. See S. Polyc. ad Phil. ii.

Ver. 20. *Many.* David was too well informed to promise that the just would experience no affliction? but it will not last for ever. C. Heb. 12:6.—If God seem to forsake them for a time, he gives them interior strength, and will at last crown his own gifts. W.

Ver. 21. Broken. Their virtue which is denoted by the bones, (M.) shall not sink under torments. So Christ encouraged his disciples, by assuring them that a hair of their head should not perish. Mat. 10:30. S. Aug. C.—The elements of our bodies cannot be divided or destroyed by human force, so as to prevent their resurrection. The identical bodies shall rise again, though they may have been subject to many changes, reduced to ashes, or consumed by wild beasts. This mystery has often offended incredulous philosophers. Jesus Christ is the *just*, by excellence; and this prediction was fulfilled in his person, as S. John (19:36) does not confine himself to the type of the paschal lamb. Bert.

Ver. 22. Evil, or “bad.” Chal. Heb. also, “malice shall slay the wicked.” They can attribute their misfortunes only to their own misconduct. Bert.—*Guilty*, and shall be treated as criminals; a fate which the just shall never experience, v. 23. The death of Saul seems to be foretold. C.—The wicked are forced to quit the world and their bodies which they have idolized, and are hurled into everlasting fire. S. Bern.—In punishment of former transgressions, they are suffered to fall into more sins; while those who place their confidence in God’s grace, will be preserved. W.—“Death is not indeed the last, but those torments destined for the profligate in hell, occupy the last place.” Plato, Leg. ix.

Ver. 23. Redeem. This verse greatly resembles that which is placed, in like manner, out of the alphabetical order, at the end of Ps. 24. Heb. in both, “Redeem, O Lord,” &c. H.

PSALM 34

PSALM 34. (JUDICA DOMINE NOCENTES ME.)

David, in the person of Christ, prayeth against his persecutors: prophetically foreshewing the punishments that shall fall upon them.

Ver. 1. David. Some of the Greek copies add, “psalm,” and “unto the end.” It was composed during the persecutions of Saul, &c. and is applied by the Fathers to Jesus Christ, who quotes v. 19, (Jo. 15:25. C.) and it seems to be in the same state with several others, which speak of his sufferings. Bert.—The expressions are very animated, and though vengeance was not so strictly forbidden under the old law, (Matt. 5:44) yet we may explain them as predictions. Theod.—David always evinces the greatest moderation, (Ps. 7:5) and treated even

Saul with the utmost respect. What he says, therefore, was dictated by a sincere desire of their conversion, and that they might prevent eternal torments. Asterius. C.—His name implies one “beloved,” &c. inasmuch as he is a figure of Christ, the conqueror of death and hell. S. Aug. W.—*Judge*. Heb. “plead.” I do not wish them to be condemned unheard. C.—A vindictive person does not thus commit his cause to God. Jesus Christ was all mildness. But in the spiritual warfare, we may well address these words to God, (Bert.) who is often represented as a mighty warrior. Ex. 15:3. C.

Ver. 2. Arms. Heb. *magen*, “buckler,” of a smaller size (1 K. 17:6, 7.) than the *shield*, (*tsinna*) which was used to cover the whole body. S. Jerom renders the latter word by *hastam*, “the spear.” C.—But this text speaks of defensive weapons.

Ver. 3. The way. This may be implied by the word *conclude*, which Houbigant rejects, observing that S. Jerom has *præoccupa*, (Bert.) as it is in the Par. ed. 1583. H.—But I find *præcipita*. Bert.—“Prevent” the designs, stop the passage, or “hurl my persecutors headlong.” H.—Take offensive weapons. He foretells the ruin of those who persecuted the Church. W.—*Salvation*, though my enemies deny it. Ps. 3:2.

Ver. 4. Let them. So most people render the Heb. though it may be understood in the future, (Bert.) as Montanus translates. H.—*Me*. The wicked shall be confounded in the end, when the just shall triumph. W.

Ver. 5. Dust. Heb. *mots*, small “chaff.” Ps. 1:4. Vatab.—*Angel*. The evil spirits are employed to punish the wicked, as good protect the just. Ps. 33:8. Some Fathers have supposed that every man was attended by a good and a bad angel. Hermes ii. Orig. xxxv. in Lu. S. Greg. Nys. vit. Mos. Cassian viii. 17. and xiii. 12.—But the Church admits the power of the wicked spirits only against those who take part with them, or “as far as God allows them” (S. Jer.) to tempt. The devil is like a dog chained down, which can bite none but those who come within its reach. S. Aug.—Both good and bad angels are ministers of God’s justice. H.

Ver. 6. Slippery. The systems of infidels, who deny a future existence are of this nature. If they were even true, the just would have lost nothing by pursuing a virtuous course. Bert.

Ver. 7. Their. Lit. “the destruction of their net.” H.—Some would translate *shachath*, “the pit of,” &c. But the Sept. is preferable; and *chapheru* means the have “covered with shame,” as well as *dug* for my soul. Bert.—*Pit* ought to be removed to the latter part of the verse.

Saul laid many falsehoods to the charge of David, (C.) and insidiously sought his ruin. H.

Ver. 8. *Fall.* He foretells the destruction of Saul, and his own glory. C.

Ver. 9. *Salvation.* In the midst of troubles he is not devoid of hope, and after his deliverance he looks for eternal happiness. W.

Ver. 10. *Lord.* Some Latin copies repeated this, while others in the original passed over the word entirely. S. Jer. ad. Sun.—Be thou my life whom I always seek.” S. Aug.—*Poor*, in general, or David, who was supplied by Abimelech with food, 1 K. 21:3. C.

Ver. 11. *Not.* Accusing me of disloyalty, &c. Flamininus.—We must not imagine that David was cited to the bar. This is admirably explained of Jesus Christ at the tribunal of Pilate, (C.) and of the high priests. H. Mat. 26.—God knows not what cannot be; (W.) and therefore Christ could not acknowledge what was falsely laid to his charge. H.—The martyrs, &c. have often been exposed to the shafts of calumny. Bert.

Ver. 12. *Depriving, sterilitatem.* H.—Heb. denotes the condition of one who has lost a husband or father.—I had exposed my life for the welfare of the state, and of those who now seek my ruin. C.—Yet David was not slain. This was verified in our Saviour. W.—Sept. have ἀτεκνίαν, “loss of children;” as Christ was abandoned by his disciples. M.

Ver. 13. *To me.* Heb. also signify, “when they were sick,” which manifests a more heroic charity; though yet it is more natural to suppose that David would assume these robes of penance when he was under affliction, as S. Jerom intimates, *cum infirmarer ab eis*. Bert.—Our Saviour’s life was a continual penance, though he stood in no need of it for himself. W.—David was aware that the best method of avoiding the attacks of his enemies, was to make God his friend, by sentiments of humility, and by penance. S. Aug. C.—*Bosom*. I shall reap the advantage from my prayer, if it be of no service to my enemies. Geneb. Lu. 10:6. M.—May what I wish for my enemies fall to my own lot. I have prayed for them in secret and with the utmost fervour. C.—I have repeatedly urged my request, (Houbig.) or I am confident my prayer will be of some service, at least to myself. Bert.

Ver. 14. *Please, complacebam,* “treat lovingly.” H.—Vulg. follows the regimen of the Sept. εὐηρεστουν, which may govern an accusative case. Heb. is plainer, I walked,” (Bert.) or “behaved myself as though *he had been* my friend or brother.” Prot. H.—So. Sept. seem to have explained *am*, “truly,” instead of *mother*; as the points would

determine the Heb. "like one who bewails his mother;" (Bert.) or, "like a mother mourning, I bowed down in grief." S. Jer.—An ancient Greek interpreter has, "like one mourning for a brother born of the same mother." I felt the affliction of my enemies and sympathized with them, endeavouring to alleviate their distress as much as possible. C.—Such was the conduct of David, the figure of the Messias; so that the expressions which seem too strong, must not be taken for imprecations. Bert.—Christ was the good Samaritan who relieved the wounded man. Luke 10. W.—S. Paul admonishes us to weep with those who weep. Rom. 12:15. M.

Ver. 15. Against me. Heb. "in my distress," (Houbig.) or "infirmity." S. Jer.—Thus was my kind attention repaid. H.—My enemies became only the more insolent, and stood beside me, to shew their contempt. C.—*Scourges*. Heb. also, "vile men." Mont. H.—The Rom. psalters have "and they were ignorant," *ignoraverunt*. C.—David could not think that he had given any offence: much less had our Saviour. H.—He knew no just cause why the Jews persecuted him, as they were actuated by malice. W.—David knew not personally those who afflicted him. M.

Ver. 16. Separated, and could not agree in their testimonies. This may be one meaning of *charak*, as it has several. Bert.—"They did *tear me*, and ceased not, (16) with hypercritical mockers in feasts, they gnashed," &c. Prot. H.—Many of their attempts have been frustrated by thy Providence, yet they do not enter into themselves. Theod.

Ver. 17. One. Sept. "daughter." Aquila, "solitary," μοναχην. Prot. "darling," or my soul which is so desolate. Ps. 21:21. H.—So Christ said, *Why hast thou abandoned me?* (Mat. 27) not affording me such consolation as other saints enjoy in their agony. W.

Ver. 18. Strong, gravi. Heb. *hatsum*, numerous, (1 Mac. 1:1. M.) and "weighty," (H.) which is the consequence of great numbers, (Bert.) and of virtue. S. Aug. understands the Church, which is not carried away like chaff before the wind. Amama dislike this. H.—The resurrection is foretold, (v. 17) and here the Catholic Church is signified. W.

Ver. 19. Wrongfully. Heb. "liars," (S. Jer. H.) alluding to Saul, &c. C. Christ explains this of himself. Jo. 15. W.—*Who*. Some supply a negation. Bert.—"*Neither* let them wink with the eye who." Prot. This sign might indicate friendship, or evil machinations. Prov. 6:13 and 10:10. C.—"They pretended by their looks what they did not entertain in their hearts." S. Aug. M.

Ver. 20. Spoke. Heb. adds *lo*, "not." But it may be better explained as

an interrogation. "Have they not spoken?" &c. as the enemies used deceit. Houbig. Bert.—*Earth*. This word is omitted in the Sept. Rom. S. Aug. &c. But Theodoret reads it, and it is in all the other Greek interpreters, and in the Arab. and Syriac. C.—Heb. "they devise deceitful matters against them that are quiet (*righe*, divided, &c.) in the land." Prot. or "in the plunder of the earth they devise deceit." S. Jer. H.—They appear friendly, but when alone they talk to the earth, like people in deep study and full of passion. C.—This *terrestrial anger* is the source of much evil. Bert.—The Jews and Herodians said, *Master*, &c. designing to inveigle our Saviour. Mat. 21. The priests and Pharisees also accused him boldly, and instigated the people to demand his crucifixion. W.—They were split into parties, and invaded those who were the reverse of passionate. M.

Ver. 21. *Done, euge*. Heb. *heach*. H.—This term occurs ten times in Scripture, and here denotes the joy felt in the destruction of an enemy. Thus the Jews insulted over Christ expiring on the cross. Bert.—*Seen*. No farther reserve is necessary: he is fallen, or we have accused him of nothing but what we have seen. C.

Ver. 22. *Silent*. I have chosen thee for my judge and protector. C.—Pronounce sentence if they be in the right; and if not, rescue me from their fury. H.

Ver. 23. *Attentive*. Heb. "watch over." He implores present assistance. Bert.

Ver. 24. *Thy*. Many copies read "my," with S. Aug. Euthym. &c. But *thy* agrees with the Rom. (C.) and Alex. Sept. and Heb. H.

Ver. 25. *It is well*, occurs only once in Heb. which may be imperfect, as many versions supply the second. Bert.—*Mind*, as we could have desired. Prot. "Oh, (marg. adds ah) so would we have it." H.—Things go on well according to our mind. M.

Ver. 26. *Great*. S. Aug. reads, "malicious." C.—At the day of judgment the wicked will be condemned. W.—If this judgment were not to take place, religion would be a fable: as impiety is not always punished in this world. Bert.

Ver. 27. *Them*. The blessed in eternal glory. W.—*Justice*. Or wish that sentence may be pronounced in my favour. C.—*Delight*. Heb. "who delights." S. Jer. H.—But the Greek interpreters read as we do. Bert.

Ver. 28. *Meditate*. Heb. word is used to signify speaking with reflection. C.

PSALM 35

PSALM 35. (DIXIT INJUSTUS.)

The malice of sinners, and the goodness of God.

Ver. 1. *Himself.* *Psalm* is understood. It is expressed in S. Amb. and S. Jerom, (C.) and is the Alex. Sept. H.—Eusebius improperly assigns the cause of the omission to the piece being of a moral nature. Many suppose it refers to Saul, who had promised that he would give ear no more to the detractors of David, when the latter restored to him his spear and cup. 1 K. 26. Theod. &c.—But it seems rather to express the sentiments of the captives at Babylon, like the Psalms 10. 11. 13 and 52. C.—David gloried in the title of *servant* of the Lord, though he bore the sceptre. Ps. 17. Bert. Ps. 115:16. M.—He applies this instruction to himself, and to all in the lowest stations. W.

Ver. 2. *Himself.* Heb. *libbi*, “in my heart.” But this is visibly incorrect, and we should substitute *lobu*, as S. Jer. Chal. Syr. &c. have done. C.—Yet Sym. translates, “concerning the disorder of the impious within, my heart has said, there,” &c. Heb. may also signify, “the transgression of the wicked saith within my heart.” Prot. H.—I am inwardly convinced how great the malice of the wicked may be. It touches me to the very heart. Both senses are good. The wicked are bent on evil, and this fills the virtuous with grief. Bert.—*Eyes.* They sin publicly, (Ps. 13:1. C.) and on purpose, preferring vice before virtue, (W.) and constantly bent on doing evil, so that they become odious to all. M.

Ver. 3. *Unto hatred.* That is, hateful to God (Ch.) and man; (H.) or that he may be able to hurt, as Hebrew also may insinuate. Bert.—Sept. “to find and hate his iniquity.” But he acts not with sincerity. He wishes to defend his evil ways. S. Aug. &c.—He still flatters himself with impunity. Ps. 9:25 or 9:32. To find, often means to punish. Gen. 44:16. &c. C.—God frequently abandons those who sin through malice. W.

Ver. 4. *Well,* to those in distress. Ps. 40:2. Though wise enough in worldly concerns, he seemed quite ignorant when any virtuous actions were proposed. C.—Sometimes ignorance is excusable when a person does his best to obtain knowledge. But when he is negligent, the ignorance is gross, and sinful in proportion to the importance of the thing. If one desire to be ignorant to prevent remorse, this only increases the guilt, and God often leaves such destitute of the ordinary graces which he gives to others; so that they fall into a reprobate

sense, and into more horrible sins. W.

Ver. 5. *Set himself*, “persevering” in wickedness. S. Aug.

Ver. 6. *Clouds.* The mercy of God is great, and his fidelity indisputable. Some think these were concealed till the coming of the Messias; (Ps. 84:11. S. Bern.) and many of the Fathers accuse Aristotle of confining Providence to the regions above the moon, by perverting this text. S. Clem. Strom. 5. &c.—But Gesner has produced 30 passages from that author which prove both a general and particular Providence. C.—God does not leave the most wilful sinner without some good motions, and sufficient grace, that they may repent if they do not harden their own hearts. He has promised such helps, and is most faithful and desirous to receive again the penitent sinner. W.

Ver. 7. *Of God.* A title which is often given to things of superior excellence. So *divine condimenta* of Plautus, (Pseudol.) denote ragouts or sauces of the best quality; (H.) and *sacra fames* of Virgil, means great hunger. See Jon. 3:3. Cant. 8:6.—*Deep.* After praising the mercy of God, the psalmist expresses his admiration of his inscrutable justice. Rom. 11:33. C.—*Preserve, salvabis.* The latter are designed only for man’s benefit, and will end with time. H.—But man is destined for eternal happiness, v. 9. C.—God wishes the salvation of both the learned and of the stupid, (S. Jer. W.) of the Jew and Gentile, (Arnob. 1 Tim. 4:10) of good and bad. He makes his sun to shine on both. Mat. 5:45. Euseb. Piscat. C.

Ver. 8. *O how.* So the Heb. and Sept. read; *quemadmodum* may also (Bert.) signify “as.” God has given such proofs of his great mercies to all. H.—*Of men.* People must lay aside their stupidity and resemblance with brutes, to obtain the eternal joys which are prepared for men. W.

Ver. 9. *House.* In the temple, (C.) or in the Church of God. S. Amb.—The pleasures enjoyed by this communion of saints, (H.) is but a foretaste of what may be expected in heaven. C.

Ver. 10. *With thee, Lord, is the fountain of life,* Jesus Christ.—*See light,* of the Holy Ghost. S. Amb. Theod.—We shall see thee, Father of light, in thy Son. Orig. Prin. i. 1. C.—The saints behold in the light of God all that they can desire to know; and of course they will not be unacquainted with our wants and petitions, though they have not the asses’ ears of Calvin. H.—Light and life denote all happiness. C.—The psalmist might have a sublime idea of these pleasures. Bert.—But none will presently understand their excellence till they are put in possession of them. H.

Ver. 11. *Mercy and justice*, are here of the same import. Bellar. Muis.—Deliver us from captivity, and extend thy mercies to all thy people. C.—*Heart*. Many who have sufficient learning, are destitute of this better quality. The right of heart are always more knowing than those who are only learned in speculation, and puffed up with pride. Bert.

Ver. 12. *Sinner*. Heb. and Sept. “sinners,” who are always striving to supplant the just by pride and evil example. Bert.—Let me not listen to their wicked advice. S. Aug.—Let not the enemy invade our country any more. C.—The just may pray that no bad example or pride may place an obstacle to his salvation. W.

Ver. 13. *There*. The devil fell by pride, and man by his persuasion. Neither could escape punishment. W.—*There*, in heaven, (S. Jer.) and in paradise, pride proved fatal; (C.) while it will be punished in hell. S. Amb.—Pride and injustice will entail destruction upon our persecutors. Babylon shall shortly fall a prey to Cyrus. C.—*Stand*. Heb. “*kum*,” “rise again.” The proud are seldom converted, (Bert.) and the rebel angels had no redress. M.

PSALM 36

PSALM 36. (NOLI ÆMULARI.)

An exhortation to despise this world; and the short prosperity of the wicked; and to trust in providence.

Ver. 1. *Himself*. Heb. has simply, “for David,” (C.) as well as the Greek of the Vat. “It is a mistake in Bellanger to say in general that the Greek adds “a psalm,” since this is true only with respect to the edit. of Aldus and Comp. says Berthier. But he is not quite accurate, as Erasmus inserts “a psalm” in his edition of S. Jerom’s Sept.; and the Alex. copy, which is equally famous with that of the Vatican, has [unto the end, a psalm] for David. Grabe has indeed marked all but the last word as a peculiarity, or not to be found in Origen’s copy. But he has published his edition with such accuracy, that we may distinguish what his MS. contained from other interpolations. It were to be wished that the same attention had been paid to the Vatican copy. But hitherto all the editors have taken the liberty to make alterations without specifying where; so that we can have no security that we ever quote the real MS. of the Vatican. The learned prefect, Zacagni, gives abundant proof of this in his letter to Grabe, which has been published by Kennicott, Diss. 2. Yet any of these editions may be

quoted as the Greek or Sept. as we have yet no copy perfectly authentic: and the learned are not even agreed which standard ought to be followed. If that which presents the greatest number of Origen's corrections be preferable, the Alex. MS. must bear away the psalm. If the reverse, the glory must be given to its rival in the Vatican, which approaches the nearest to the *κοινη*, or to the edition of S. Lucian. See Kennicott. These remarks may be of service, as Berthier often seems inclined to place the Vat. edit. on the same level as the Latin Vulg. H.—This psalm is alphabetical. The Syriac, Sept. &c. read, (v. 28) *the unjust*, &c. *ávilim*; a word which seems now to be deficient in the Heb. which has no ver. beginning with *á*. C.—Some other derangement has taken place. Houbig.—The verses might be so divided as to begin every second verse with a fresh letter, and so to retain 42 verses. See v. 7 and 20. The matter is of no great importance. The prophet has comprised several duties in alphabetical order, to help the memory, (Bert.) and to excite attention. W.—He may predict the death of Saul, (Rabbins) or hint at the rebellion of Absalom in his old age; (v. 25. Ferrand) or rather he may comfort the captives at Babylon, promising them liberty, and denouncing the fall of their oppressors, above ten times. He admonishes them not to be scandalized at the distress of the just, and the prosperity of the wicked. C.—*Emulous*. Heb. “Fret not thyself.” Prot. “Mingle not with;” (Bert. Pagnin) “contend not.” S. Jer. H.—*Envy*. Their splendour is deceitful. C.—Be not, therefore, seduced (H.) to imitate the wicked (M.) nor offended, that they should prosper here. W.

Ver. 2. *Wither*. Heb. “be cut down.” C.—*Fall*. Heb. “wither.” S. Jer. H.—This admirably describes the transient glory of sinners. Is. 40:6. Jam. 1:10. C.—All life is short. W. 1 Pet. 1:24. M.

Ver. 3. *Riches*. Sept. and Houb. read *emuné*, “abundance.” Heb. begins with *a*. The sense is much the same. Bert.—“Thou shalt feed on faith,” (S. Jer.) or “incessantly.” Sym.—The Jews entertained the greatest desire of the promised *land*. C.—It may here denote our soul, (Orig.) the Church, (S. Aug.) the Scriptures, (S. Athan.) or heaven. S. Jer. &c. C.—Trust in God and be content. He will give thee what is requisite. W.

Ver. 4. *Heart*. Provided they be rational. S. Aug.—He will enable thee to repose in peace, and to taste innocent pleasures *in the Lord*. C.

Ver. 5. *Commit*. Lit. “lay open.” Heb. “roll.” H.—This expresses the most unbounded confidence. Ps. 54:23. Prov. 16:3.—*Do it*. Whatever may be proper. He will display thy justice, (v. 6) and free thee from anxiety, (C.) taking care of thee. 1 Pet. 5:7. M.

Ver. 6. *Day.* This will appear at the last judgment. S. Aug.

Ver. 7. *Be.* Heb. *dom*, begins only this verse with *d*. The other letters occupy two verses, (Bert.) the second of which may commence with any of the letters. H.—“Be silent to the Lord; wait upon Him.” S. Jer. H.—If he should suffer thee to be afflicted, *envy* not those who are in a more prosperous condition, nor give way to indignation. v. 8. C.—None can be truly subjected to God, who do not comply with his laws and pray. Orig. S. Aug.—We must wait patiently for his aid. Lam. 3:26. Is. 30:15. “Allow the gods to judge what’s best for us.” Juv. Sat. 13. H.

Ver. 8. *Evil.* Repining (M.) at the ways of Providence, &c. C. v. 1.—Reflect on God’s will. H.—*Laboras; sed in via Dei.* S. Aug.—Heb. “be not angry nevertheless (*ac*, a word which Houbig. deems useless) to do evil;” (Mont.) or “against the wicked,” (Prin. dis.) as *lehareah* may be perhaps signified; though it is more usually taken for a verb, as the points decide. Bert.

Ver. 9. *Land* of the living. W.—David knew that many truly pious people would never obtain riches in the land of Chanaan, even though they might have remained there, if the nation had been faithful. He therefore comforts them with the prospect of a better land. If this were not the meaning, the Church would put these canticles in the mouth of her children to little purpose. Bert.

Ver. 10. *While.* Till the day of judgment. Orig. S. Amb.—*And shalt.* Heb. “and it *shall* not *be*.” Prot. “it, *or* he shall not subsist.” S. Jer. H.—The state of the wicked is not therefore so enviable. The captives witnessed the fall of the great Colossus, the empire of the Babylonians. C.

Ver. 11. *Meek.* Heb. *hanavim*, also means “the afflicted.” Bert.—Captives, ye shall be reinstated in your dear country. Our Saviour alludes to this text, (Mat. 5:4) and the Fathers beautifully explain it of heaven. Euseb. S. Aug. C.—What is now become of those who have heretofore filled the world with tumult and bloodshed to obtain dominion! They are confined to the land where everlasting horror and on order dwells. They would wish they had never existed, as our Saviour mentions; while those who passed through life unknown, or despised, but always seeking God, are now arrived at the summit of all their wishes. H.—O holy religion! thou explainest all these things. The just have ceased to exist: but their better part has inherited the land of the living. Yet a *little while*, and all will be in order, and in its proper *place*; though that of the wicked deserves not the name. Bert.

Ver. 12. Watch. Heb. “plot against.” H.—*Teeth*. In rage to destroy him, (C.) whose virtue is a continual censure of his impiety. H.

Ver. 13. Laugh. This expression is often used to denote the triumph of divine justice, whose *day* will set all right: *that day* (2 Tim. 4:8) which ought to be constantly before our eyes. Bert.—God cannot indeed mock at any one. C.—But the wicked “deserve scorn and vengeance.” H.—*Digni sunt ut irrideantur in vindictâ*. S. Jer.—The *day* of their judgment or condemnation is at hand, (Ezec. 21:21. 1 K. 26:10. H.) when they will be sought for in vain (v. 10. C.) by their foolish admirers. They will seek to hide themselves from the indignation of the Lamb.

Ver. 14. Heart. Heb. “of way.” Prot. “such as be of upright conversation.” Only those whose heart is pure, will observe the right path. H.

Ver. 15. Broken. In the form of imprecation, he foretells the event. W.—Heb. is in the future, to imply as much. Bert.

Ver. 16. Wicked. Heb. “of many wicked,” or “of the impious great ones.” H.—What the just man hath, is preferable to the immense riches of sinners, acquired by injustice. In this sense Hesiod and Psittacus said, “half is more than all.” The wicked are never satisfied. Eccle. 4:6. Prov. 13:25. Riches are a dangerous temptation, (C.) and the sentence is generally true, “every rich person is either unjust or the heir of one who has been such,” (H.) *aut hæres injusti*. S. Jer.—It is difficult for the rich to enter heaven; and the unjust are certainly excluded. Yet if we confined our views to this world, it is evident that the rich may *better* procure the sweets of life. Bert.

Ver. 17. Arms of the body, *brachia*. All that they have admired perishes in death, (C.) while the just then possess true riches.

Ver. 18. Days, or “ways,” according to some copies of Sept. S. Aug. &c. God approves the conduct of the just. He takes notice of the time of their sufferings, and comforts them during life, (C.) *yea, for ever*.

Ver. 20. Because. Only this verse begins with *c*, as the seventh does with *d*. H.—*Smoke*. All their riches shall vanish, and their works be disregarded by God. But they will not be annihilated, as they would desire; otherwise the justice of God would not be executed on them. Bert.—There is a continual antithesis between the good and bad. The latter shall shortly lose all their splendour. “I fear, lest offending the gods, I may receive glory among men,” said the poet Ibicus, (C.) conformably to our Saviour’s declaration concerning the vain-glorious,

they have received their reward. Mat. 6:6. Heb. “shall be as the fat of lambs, consumed *and* reduced to smoke.” H.—S. Jerom seems to have read differently, “boasting like unicorns, they shall be consumed, as smoke, they shall be consumed.” Syr. and Chal. intimate that they shall be like victims, “fattened” for slaughter, and burnt. C.

Ver. 21. Give. Having both the will and the power to be liberal. H.—“He shall lend without expecting any advantage, while the wicked falls into such misery as not to be able to pay his debts. This is not always the order of Providence. C.—But the just is often enabled by economy to relieve his brethren, at the same time that the libertine wastes his estate, (Bert.) or at least unjustly defers to pay his debts. M.

Ver. 22. Bless him. The just, (v. 21. Prin. disc.) or rather the Lord, v. 20. Bert.—“Are blessed of him,” &c. S. Jer. Chal. H.

Ver. 23. With. Or by the decrees of *the Lord*. The Heb. and Sept. have, “By,” παρα. Bert.—God gives grace to do all good, (Prov. 16:9. C.) and *likes the way* which He points out. The just also find the greatest consolation in virtue. H.

Ver. 24. Him. To break the fall. Heb. “the Lord upholdeth *him* with his hand.” Prot. H.—The just man is like a courageous wrestler, who may slip, but yields not. Orig. Euseb.—His fall is not mortal, (C.) though he may be guilty of venial sin. Prov. 24. W.

Ver. 25. Seeking, in vain. H.—Rom. and Gothic Ps. read, “wanting.” This does not condemn the mendicant orders. M.—Nothing was more unusual under the old law than the extreme distress of the just: yet Job and Lazarus were reduced to it. They were not, however, discontent. C.—They found the bread of life in conformity to God’s will. Jo. 4:34. H.—Their souls were enriched with grace, which was never wanting, as the Fathers explain this passage. Bert. Amos 8:11.—It is certain that there were *poor* among the Jews; (Deut. 15:11) and who would assert that they were all wicked, or the children of such? Yet the prophet had not witnessed (C.) any person renowned for virtue reduced to this condition, (H.) though he does not deny but it might be possible. C.—The proposition may be restrained to those who have been very charitable, and who are not often thereby reduced to want. Dan. 4:24. Genebrard. M.—But the word *just* is more comprehensive; and S. Paul gives several instances of persecuted saints (Heb. 11) which is confirmed by the parable, or rather by the history, of Lazarus. Bert.—At any rate, the Church is never deprived of the word of God. S. Aug. W.

Ver. 26. Lendeth. “To receive interest,” δανειζει, from God. Prov.

19:17. S. Aug. &c. C.—He maketh know the divine word. Orig.

Ver. 27. *Dwell* in the land of the living, rather than in that of promise, from which many just people were banished during the captivity. Bert.—He who complies with these two conditions, will inherit heaven. W.

Ver. 28. *Saints.* Heb. “merciful ones.” He will free them from captivity. C.—*Punished.* This sentence seems to be improperly omitted in Heb. which otherwise neglects the letter *á*, as the Chal. Syr. and S. Jer. do as well as a few copies of the Sept. The Rom. edit. with the Arab. and Ethiopic, reads *αμωμοι εκδικθησονται*, “the innocent shall be avenged,” (C.) or “punished;” which is inaccurately put for *ανομοι εκδιωχθησονται*, *the wicked shall be punished*, or “expelled;” (Bert.) though Grabe prefers the former verb. H.—S. Cyril acknowledges both readings. C.

Ver. 31. *Supplanted.* The devil shall have no advantage over the just, (C.) who aim constantly at perfection. Orig.

Ver. 32. *Death, mortificare.* Some read *perdere*, or *occidere*. The wicked are constantly laying snares for destruction, (C.) and to draw others into mortal sin. W.

Ver. 33. *Judged*, “by him.” *Illi* seems to be superfluous; (Bert.) or it implies that God will revise the sentence of wicked judges. H.—The just have nothing to fear. God will pass an equitable sentence, and the condemnation of men shall do no harm. Orig.—The mistakes of human tribunals prove the necessity of a general judgment.

Ver. 34. *See* the truth of these maxims. C.—While the wicked enjoy power they often conceal their injustice, which appears as soon as the veil is removed by death, when people cease to fear them.

Ver. 35. *Cedars*, &c. Sept. have read differently from the present Heb. and present a more beautiful sense. C.—Prot. “and spreading himself like a green bay-tree, (marg. or “a green tree that groweth in his own soil,)” yet he passed away, and lo,” &c. H.—*Ezrach*, denotes an evergreen, (Rabbins) “a laurel covered with verdure.” C.—Houbigant has “a cedar,” *ezrach*.

Ver. 36. *I passed.* This is better than the Heb. “it has passed,” *transivit*, as a tree changes not its place, and all the ancient interpreters agree with us. Bert.—*His place*, is not expressed in Heb. But it implies that every vestige of the proud is soon lost. This might serve to curb the violence of those who disturb mankind! H.—The *wicked* may here refer to Nabuchodonosor, the devil, Judas, &c. C.—We may behold the riches of sinners with our bodily eyes: but if we consider them with

the eyes of faith, they presently vanish. S. Amb. S. Aug.

Ver. 37. *Remnants*, or rewards. W.—Heb. *acharith*, “the reward,” (Pag.) “the last end of man is peace,” (Mont. H.) or “the posterity (v. 38) of *such* a man shall be happy.” C.—“There are future things for the peaceful.” Sym.—The expectations of the just are not confined to this world. They have something laid up for heaven, whereas the wicked have nothing. H.—These lose all by death; and the thought makes them take refuge in the foolish hope of being annihilated. Bert.

Ver. 38. *Together*. At the last day, (H.) or all without exception shall perish; the wicked, with their posterity and riches. W.

Ver. 39. *Salvation*. This is an effect of God’s grace. W.

PSALM 37

PSALM 37. (DOMINE NE IN FURORE.)

A prayer of a penitent for the remission of his sins. The third penitential psalm.

Ver. 1. *For a remembrance*, viz. of our miseries and sins; and to be sung on the *sabbath-day*. Ch.—This sabbath might also allude to the indolent rest which occasioned the fall of David. 2 K. 11:1. H.—Heb. mentions not *the sabbath*; and it is not known (C.) why the Sept. made this addition. The prophet may have Christ suffering for our sins in view, (Bert.) though he probably composed this psalm, when he was afflicted with an illness after this fall. Rab. Muis, &c. C.—It contains an excellent model for penitents, (C.) to enable them to regain peace of conscience, (S. Greg.) and paradise, from which they are banished by sin. S. Aug.—This remembrance (W.) is most essential. H.

Ver. 2. *Wrath*. God is incapable of passion: but man deserves to be treated with the utmost rigour; and this David deprecates, begging that God would act rather like a physician in his regard. Theod. C.—The same petition occurs in psalm 6; and this ought to caution people not to make imprecations, since God’s judgments are so terrible. Bert.—S. Aug. and S. Greg. explain this text of the fire of hell, and of purgatory. 1 Cor. 3:15. H.—Though some be saved by the latter, “yet is that fire more grievous than whatever man can suffer in this life.” S. Aug.—“I esteem that transitory fire more intolerable than all present tribulation.” S. Greg. W.—We may therefore pray, “Here burn,” &c. with the same S. Aug. who assures us, (Gen. con. Man. ii. 20.) that “he

who cultivates not the field *of his soul*, will, after this life, experience either the fire of purgatory or eternal punishment." H.

Ver. 3. Arrows. Afflictions, (W.) or the word of God, which convert the sinner. S. Aug.—The admonition of Nathan had made the deepest impression on David. He was also visited by sickness, like Job 6:4 and 19:21.

Ver. 4. Sins. These occasion my great affliction, when I reflect on thy justice. W.—I chastise myself. Euseb.—S. Aug. explains all this of original sin. C.—Jesus bore the weight of all our sins, which are above our comprehension, v. 5. Bert.

Ver. 5. Me. They press upon me like a deluge or huge weight. C.—The sin of David had many aggravations. Bert.—His punishment was also great. C.—His spirit was almost overwhelmed, as the sins which are not bewailed, bring on other transgressions. W.—It is not so much sin as the neglect of penance, which destroys men. Bert.—This *folly* is here acknowledged by David. H.

Ver. 6. Foolishness, or sin. Shame has made me conceal the state of my soul; and hence evil has increased. S. Jer. &c. C.—The poisoned wound has infected other parts which were sound: (W.) *chaburoth* denotes *sores*, or "wounds still fresh or mortifying," (H.) rather than scars. M.—All sin is properly styled foolishness, as no prudent man should commit any. Orig.

Ver. 7. End. Heb. "exceedingly," while a person feels his state is not desperate. Bert.—*Sorrowful*. Heb. "in black," which may refer either to the mourning attire, (C.) or to the "countenance." Sym.—Grief will allow me to take no rest. Orig.—I dare not look up to heaven, (C.) nor can I walk straight, to perform any good work (W.) of myself. H.

Ver. 8. Loins. Ψοαί, as the Alex. and Comp. Sept. read, though the Vat. has ψυχη, soul, (H.) with the Arab. &c.—*Illusions*. Heb. *nikle*, "burning." Pagn. "shameful ulcer." Houb. "Ignominy." S. Jer. H.—David acknowledges that the irregular motions of concupiscence were an effect of his transgression. The Jews and Greeks place these sensations in the loins. 3 K. 8:10. *Plato triplicem finxit animan, cujus principatum in capite, iram in pectore, cupiditatem subter præcordia locavit.* Cicero, Tusc. 1. C.—*Flesh*. Concupiscence striving in me.

Ver. 9. Heart. I give vent to my inward grief by loud lamentations.

Ver. 10. Desire, to be restored to thy favour. W.—Thou alone canst heal me. C.

Ver. 11. *Troubled.* Heb. “beats,” *palpitat*. Houb.—*Itself.* Heb. “even they are,” &c. H.—I was no longer endued with the spirit of prophecy, (S. Bas.) till my conversion, (S. Aug.) nor an object of favour. H.—I was abandoned to myself, (C.) quitting thy light. S. Amb.—My eyes have been hurt by weeping (H.) and maladies, (C.) while my heart is become so corrupt, that I do not relish or discern spiritual things. H.—The beauty of virtue, and the enormity of vice, do not strike me. M.

Ver. 12. *Have.* Heb. “over-against my wound (H.) or leprosy.” C. Prot. “stand aloof from my sore.” H.—But the original means rather “near to.” Sept. may have read *u* for *i*, in *nighi*. Bert.—But Sym. and S. Jerom translate, “stood against my leprosy, (H.) and my neighbour stood at a distance;” as if they had been afraid of the contagion. Job (19:13. 19) makes the same complaints. C.—These manners of worldlings may be seen in every age, and ought not to fill us with surprise. Bert. Jo. 15:18.—David was abandoned by Achitophel, and by most of the tribe of Juda, (Theod.) as our Saviour was by his disciples. S. Aug.

Ver. 13. *Violence.* Heb. “laid snares.” This treatment might be expected from enemies, since friends proved so treacherous. H.—They would willingly have slain David. The will is often put for the deed. C.—*Things.* Endeavouring to engage me again in sin, being displeased because I have quitted their evil company; (W.) or they raise their fortune, by causing dissensions in the state. This might be well applied to the Pharisees, who persecuted Christ.

Ver. 14. *Mouth.* I utterly renounce all sin. W.—David would make no reply to Semei, (Theod.) nor our Saviour to Pilate. C.—Silence is often the best defence. H.—Eagerness to justify one’s self, causes trouble and disedification. Bert.—The prophet joins the deaf and dumb; as those who have naturally the former defect, are also afflicted with the latter. Pliny x. 69. H.

Ver. 16. *Hoped.* This was the reason of his silence. Bert.—He knew that God was in a manner engaged to defend those (C.) who rely (W.) wholly on Him; and he declared such to be his disposition. H.—*Hear me.* The same term *thahane* means, “wilt answer” (Mont.) as a judge and advocate. H.—God will one day manifest the justice of his elect. Bert.

Ver. 17. *For.* On this account I turn to thee, and entreat thee not to suffer my enemies to gain the victory. W.—My humble and earnest prayer is another motive of confidence.—*My enemies* is not expressed in Heb. C.—I decline saying any thing in my own defence, lest I should offend God. M.

Ver. 18. *Scourges.* Prot. to “halt,” *letselah.* H.—S. Jer. *ad plagas.* Chal. “for calamity.” (Bert.) See Ps. 34:15. I speak not through impatience, as I know that my sins deserve still more. C.—I resign myself to thee. W.—This was admirably verified in Jesus Christ, the victim for our sins. C.—*Before me.* I cannot forget my transgression. H.

Ver. 19. *Sin.* Though Thou knowest all things, I will confess that I may be saved; and will meditate on what I have deserved. W.—He goes to the source of his malady. C.—“Be not secure after confession of thy sin, as being always ready to confess and to offend. Declare thy iniquities in such a manner as to take care on account of thy sin.” S. Aug.—Confession without repentance is only a mockery. H.

Ver. 20. *Stronger.* Heb. “strong, and they,” &c. H.—Art thou deaf to my cries? C.

Ver. 21. *Detracted me,* by insinuating that my repentance is hypocrisy. Another mode of detracting is by making known secret faults, (W.) as calumny imputes false ones. H.—*Goodness.* Sept. “justice.” Many Greek and Latin copies add: “They have rejected me, the beloved, (Theod. Arab.) as one dead, as an abomination.”—*Forsake,* v. 22. S. Amb. C.

Ver. 23. *Attend.* Heb. “hasten;” which is the sense of προσχες, “attend.” Sept. H.

PSALM 38

PSALM 38. (DIXI CUSTODIAM.)

A just man's peace and patience in his sufferings; considering the vanity of the world, and the providence of God.

Ver. 1. *Idithun* was one of the four chief masters of music, called Ethan, 1 Par. 6:44 and Idithun ib. 16:41. Some think that he was the author of this psalm; but it was rather given to him by David to sing. C.—The title shews that the psalms were designed for the public service of the Church, and not for David alone. Bert.—This refers to the Christian Church, though some explain it of the Jews in captivity, (W.) with R. Salomon, while others think that it was composed during some of David's persecutions. It is connected with the preceding, and with the two next psalms. C.

Ver. 2. *Tongue.* The matter is very delicate and important. James 3:2.

Prov. 18:21. Is. 32:17. Eccli. 22:33 and 28:28.—*Me*, and was treating me with injustice and calumny. H.—Chilo, the sage, said: “I know how to bear ill treatment,” (Laert. 1.) and this is a proof of “the greatest wisdom and virtue.” H.—ΟΥΤΟΣ ΚΡΑΤΙΣΤΟΣ. Menand. C.—Weak men seek revenge; but the wise resolve to govern their tongues, and do not stand up in their own just defence, though they be, therefore, more persecuted. W.

Ver. 3. *Renewed.* I was conscious of no offence against my enemies, (H.) but I reflected that I had forfeited my virtue, (Euseb.) and therefore gave vent to my grief. H.—Being afraid of saying anything amiss, I refrained from saying what was good. But I perceived that this was wrong. S. Aug.—I deprived myself of all pleasure. C.—The seven first verses detail the arguments used by philosophers to comfort men, which all prove of little service. We must have recourse to God, v. 8. Bert.

Ver. 4. *Out.* This alludes to his sorrow for his sins, (Orig.) or to the fire of charity, which is enkindled by meditation on the last *end*, &c. (v. 5) or rather it means, that while he repressed his tongue, he could not but feel an inward zeal and indignation, (C.) in consequence of grief suppressed. W.—See Jer. 20:9. M.

Ver. 5. *End*, as I desire to die, like Elias, 3 K. 19. W.—The just have frequently expressed such sentiments, to move God to pity, (Job 7:1. Ps. 101:4) though they wished to live, that they might praise God on earth, (C.) if it were his will. H.—This text may indicate the impatience (Bert.) of the mere philosopher, (H.) or David desires to know to what a decree of perfection he must arrive. Orig. S. Amb.

Ver. 6. *Measurable.* Heb. “of a hand’s breadth.” H.—Sym. “a spithame, or twelve fingers’ breadth,” perhaps in allusion to the Greek proverb, a “spithame of life;” which denotes one very short. Drus.—The Gr. copies vary: some read, (C.) with the Vat. παλαιας, “ancient;” and others of the palestra with the Alex. παλαιστας, or “contentious.” I am obliged always to wrestle with my adversaries. Grot.—My days are short, and spent in conflicts. H.—S. Chrys. S. Amb. &c. mention both. The former word is adopted by the Arab. Ethiop, &c.; but the Heb. has *tephachoth*, “of a palm,” or four fingers’ breadth; (C.) and S. Jer. *breves*, “short.” H.—*Substance.* S. Jer. “life.” Heb. “age.”—*Living.* Heb. “standing,” how well soever he may seem to be established. Prot. “at his best estate, is altogether vanity. Selah.” H.—The wisest of men confirms this at large, Eccli. 1:1. C. Jam. 4:14.—“What is this long while which has an end?” Cic. pro. Marcel. M.

Ver. 7. *Image*, “of God.” S. Greg. &c. Heb. “in a shadow or darkness,”

where the fall of a leaf affrights him. Life is so short and miserable, why should we strive to heap up riches? C.—*For whom*. Heb. “who shall gather,” &c. H.—The term is used respecting harvest rather than money. C.—Heb. has *disquieted* in the plural, and the rest of the words in the singular; but S. Jerom agrees with us, *conturbatur ... & ignorat cui dimittat ea*. H.—The prophet still utters complaints. One step farther is necessary to ensure peace. Bert.—He acknowledges that his life is but a shadow, and what we ought not to grieve for temporal losses. W.

Ver. 8. *Substance*. Sept. *hypostasis*. Heb. “hope.” H.—I can depend only on thee. C.

Ver. 9. *Thou hast*. Heb. *lo*, “do not;” *ne*, or *nonne*; or “hast thou not made?” &c. as the following verse intimates. Bert.—Thou hast suffered me to be reproached by the foolish, who prosper in this world. W.—The *fool* may denote the devil, (S. Jer. Orig.) and all the lovers of iniquity. Flam. C.

Ver. 10. *It*. S. Aug. reads “me,” conformably to some copies of the Sept. Arab, &c. C.—He is at a loss to explain the reason of the prophet, and suggests that this perhaps ought to be referred to the following sentence, “*Because thou hast made me, remove,*” &c. H.—Such is the inconvenience of having incorrect copies. Amama.—The Alex. and Vat. Sept. both have *me*, (H.) which is omitted in Complut. C.—David knew that he was scourged by divine Providence. W.

Ver. 11. *In* (thy) *rebukes*, belongs to the next verse in Heb. and Sept. referring to *man* in general, unless the prophet mean himself. Bert.

Ver. 12. *Spider*. S. Jer. “moth.” Sym. “thou dissolvest like corruption his desirable thing;” (H.) which means the soul, (Bert.) or “beauty.” Prot. Remorse of conscience and God’s judgments make a man pine away.—*Disquieted* is obelized in the Sept. S. Jer. ad Sun. C.—It is not found in the Alex. and Comp. edit. (H.) and seems to be taken from v. 7. It does not alter the sense. Bert.—“Man is vanity always.” S. Jer.—As a spider which has consumed its moisture, so he decays. W.

Ver. 13. *Were*. 1 Par. 29:15. I can expect aid from no other but thee. C.—Heaven is our home. W.—“Life is a travelling from home.” Plato in Axiocho.

Ver. 14. *More*. In a state to do good. W.—Grant me relief. Eccle. 9:10. Job 7:8. C.

PSALM 39

PSALM 39. (EXPECTANS EXPECTAVI.)

Christ's coming, and redeeming mankind.

Ver. 1. *Psalm.* Prot. intimate that this was not in the Heb.; but we find *mizmor*, “canticle,” which is equivalent. H.—David speaks of his own restoration to health as a figure of Jesus Christ, who is principally intended, Heb. 10:7. The end of the psalm is nearly the same with the 69th. C.—Some arbitrarily (Bert.) explain the words with relation to the revolt of Absalom. Bossuet.—Others think it may refer to the captives, (Ven. Bede) to Daniel, or Jeremias, rescued from prison. See Theodoret, who explains it of men waiting for the general resurrection. It may express the sentiments of the Church, when the persecutions ceased. Euthym.—Christ sometimes speaks in his own name, and sometimes in that of his members. S. Amb. S. Aug. C.—It is certain that David had Christ in view; and if he alludes to himself, it is only as the figure of him. Bert.

Ver. 2. *Expectation*, or patience. H.—God has, at last, granted my request.

Ver. 3. *Misery.* Heb. “confusion,” (Bert.) or “noise,” (S. Jer. H.) from the greatest danger. Theod.—*Dregs.* Mud. Jer. 38:6. S. Aug. &c. explain this of the Christian saved by faith from the sink of his sins. C.

Ver. 4. *New.* Excellent. H.—I was before uttering complaints, now I give thanks with joy, for my health and conversion. C.—*Song.* Heb. “Praise.” The penitent changes his language, which is no longer understood by worldlings. Bert.—*Many.* S. Aug. reads, *the just*, who take part in the welfare of their brethren, (Ps. 31:11) while the wicked are filled with alarm, at the ways of God; who humbles or exalts people as he pleases. C.

Ver. 5. *Vanities.* Heb. “the proud, nor such as turn aside to lies.” Prot. H.—All the world is vanity, (Ps. 38:6. &c. C.) though idolatry may be here meant. S. Cyr.

Ver. 6. *Thoughts*, or designs, “over us,” as Heb. adds. No one can fathom the counsels of the Lord. It is folly, therefore, to attack his mysteries. H.—*Like.* Prot. “and thy thoughts *which are* to usward, they cannot be reckoned up in order unto thee.” Lit. *non ordinare apud te.* Mont. H.—But *haroc* means also *æquiparare*, which corresponds with the Vulg. Bert.—Syr. “none is comparable to thee.” C.—*Number.* Christ and his apostles preached, so that many followed their doctrine. W.—

David also had many witnesses of his gratitude. They crowded round him. Some would improperly make *multiplicati sunt*, agree with *mirabilia*, διαλογισμοις, which is in the masculine. Bert.—“I find no order before thee; if I would declare and number, they are more (*wonders*) than can be counted.” S. Jer. H.—I am at a loss how to express myself, and must be content with the interior sentiments of gratitude. See Ps. 70:15. C.

Ver. 7. Sacrifice and oblation. Neither bloody nor unbloody sacrifices of the law will do. M.—*Pierced ears*. Sept. and S. Paul read, *a body thou hast fitted to me*. Heb. 10:5. H.—Nobilius mentions, that he found the reading of the Vulg. in one Gr. MS. in Eus. &c.—The Arab. has both. “Thou hast prepared a body for me, and opened my ears.” C.—Both are, in effect, of divine authority. The version adopted by S. Paul, cannot be rejected, no more than the Heb. confirmed by the Vulg. James Pierce asserts, that the Heb. is incorrect, *oznaim* being put for *az zip*, “then a body,” as the letters are not unlike. The dissertation is ingenious: the author is, however, suspected of Socinianism. We know not the reason why the Vulg. here abandons the Sept. The sense is much the same; the prophet noticing the entire obedience of the Messias, (Bert.) and the apostle comprising his whole person. M.—His body was miraculous, (H.) and the incarnation the work of God. C.—Nothing could come up to his submission. “Thou has dug ears for me,” (S. Jer. H.) alluding to the custom of making slaves for ever, (Ex. 21:5) or “thou hast fitted, (C.) opened, (Prot.) my ears,” enabling me to hear, and to obey. H.—The sacrifice of Christ was never interrupted, from the first moment of his incarnation. C.—He was always doing the will of his Father. H.—This sacrifice is the most essential. God rejected all such as were destitute of this condition, or were not offered by people determined to observe the whole law. 1 K. 15:22. Is. 1:11. Jer. 7:22. Porphyr. Abs. ii. C.—No sacrifice of the Old Testament was sufficient to satisfy God’s justice for sin. Christ, by the *ear* of obedience, performed the redemption of man by his death, as was determined from eternity. See Heb. 10. W.—*And* is omitted in the Latin version of S. Paul, *holocaustomata pro peccato*, inadvertently, or rather to intimate, that he was speaking of the holocaust of expiation. Heb. 10:6. 8 and 13:11 and Lev. 16:27. Bert.—S. Aug. also admits only one species of sacrifice, “holocausts likewise for sin.” But others distinguish them from the victims designed to expiate the sins of individuals, (Lev. 5. &c.) of which the prophet also speaks. C.

Ver. 8. Head, or beginning, (Gen. 1. Jo. 1 and 8:25. S. Jer. &c.) or at the commencement of this book of Psalms, (S. Aug.) or rather in the whole Bible. C.—*Kephalis* denotes a volume, (Suidas) or stick, on which books were formerly rolled, being written on parchment. The

Jews still observe the same custom in their synagogues. C. Lu. 4:17. 20.—Heb. “In the volume of the book,” means, in the book, (Amama) or the Bible, which is *the book* by excellence, where the incarnation and death of Christ, for man’s redemption, are clearly specified. H.—This is the *sum* of the Scriptures. W.—*They bear witness* to Christ. Jo. 5:39. Luke 24:27. H.—The apostle uses the word *capitulum*, for the sum. Hebrews 8. Whatever sense be chosen, we should meditate on this *head*, or volume. But Christ signed, as it were, this solemn engagement, from all eternity. If we adopt the passage to David, we may translate, “I come, having on me the volume of thy Scriptures.” See 4 K. 11:12. C.

Ver. 9. Heart. So the Vat. Sept. reads; while other editions have κοιλίας, “belly.” S. Jer. ad Sum.—Heb. “bowels.” H.—The sense is the same. Bert.—I love the law so much, that I would hide it in my bowels, (C.) or in the most secret place. Theod.

Ver. 10. Thy, is not expressed in Heb. or Gr. but understood. Bert.—*Church*, in the tabernacle, (Theod.) or rather in the Catholic Church; the propagation of which, (H.) and the preaching of the gospel throughout the world are foretold. W.—The justice, or mercies of our Saviour, are every where proclaimed. S. Jer. C.

Ver. 11. Thy. Some copies of the Sept. have, *my justice*, as well as the Ethiopic version. Eus. S. Aug. &c. C.—But the Vulg. is more correct. Bert.—*Council.* Christ conceals not his mercy and truth from the greatest and wisest congregations. He spoke boldly before Annas and Caiphas, as S. Paul did at Athens, &c. W.—David testifies his gratitude, and invites all to praise God with him. C.—But we must particularly learn from our Saviour, a horror of sin; the knowledge of his mysteries; confidence in his mercy; and a conviction, that we can never be saved but by his grace. He has announced these things, and then he finishes his career, by suffering for us, and pours forth his supplications to God. Bert.

Ver. 12. Withhold not. The prophet now speaks in the name of Christ’s mystical body, the Church, praying to be made a partaker of mercy, and to be delivered from evils, (W.) or Christ speaks as the victim for our sins. H.—*Uphold me.* This might be also rendered as a prayer, “May thy,” &c. with the Heb. and some copies of the Sept. Bert.

Ver. 13. My iniquities. That is, the sins of all mankind, which I have taken upon me. Ch. C.—The sins even of those who believe, are so numerous, that they cannot be seen in particular. We may faint at the sight of so many sins committed by Christians. W.—*Forsaken me* in the agony. C.—Christ had all the sins of mankind laid upon him. Bert.—

He did not suffer to release those who were already damned; though they had received sufficient graces, in consequence of the merits of his future death. H.—Christ knew the number and enormity of sin. M.—But he would not disclose his knowledge. H. Mar. 6:5. M.

Ver. 14. *Be pleased.* The rest is nearly transcribed. Ps. 69. C.—The Church prays for her weak members. W.

Ver. 15. *Backward,* as those who came to seize Christ were twice. Jo. 18:6.—He prays for their conversion. S.—Shame might have proved very salutary to them. Theod.—The reprobate will be confounded. W.

Ver. 16. *'Tis well.* The Hebrew here is an interjection of insult and derision, like the Vah. Matt. 27:40. Ch.—As S. Jerom here expresses it, Vah, Vah. See Mark 15:29. M.—The Jews have now become objects of contempt, (C.) a just punishment (H.) of scoffers, who wish evil to the good.

Ver. 17. *Magnified.* Thus may those speak, who sincerely love God. W.

Ver. 18. *Beggar.* King David might assume this title, as well as all mankind. S. Aug.—The same may be applied to Christ, according to his human nature, as the end of this psalm, and the following, belong to him, more than to David. C.—He speaks in the name of penitents, whose sins he had undertaken to wash away. W.—*Careful.* Heb. “will think of me.” H.—*Slack.* The faithful prayed for the coming of our Saviour, as they still entreat him to hasten the reward of the good. W.

PSALM 40

PSALM 40. (BEATUS QUI INTELLIGIT.)

The happiness of him that shall believe in Christ; notwithstanding the humility and poverty in which he shall come: the malice of his enemies, especially the traitor Judas.

Ver. 1. *Himself;* implying, that David composed this psalm, though the word is not expressed in Heb. or Gr. Berthier. T. iii.—The same articles, however, occur, which have been thus rendered before. H.—Some explain this psalm of the sickness of Ezechias, (Ven. Bede) or of that of David, a little before the revolt of Absalom. Rab. Muis. Bossuet.—This may be described as a figure of our Saviour’s sufferings. C.—For it would be rash not to acknowledge, that He is here the principal object in view, (Theod.) since he has applied (v. 10) to the traitor’s

conduct, (C.) and all the rest may properly allude to the same events. The psalmist speaks of the Messias in the six first verses, and introduces him, in the remainder, uttering his own sentiments, (Bert.) respecting his passion and resurrection. W. Isai. 53:4. M.

Ver. 2–3. *Understandeth.* Believing with eagerness, (H.) or reflecting seriously on Jesus Christ, (Bert.) who was pleased to be poor for our sakes. H.—*And the poor*, is not in the ancient Sept. (Eus.) nor Heb. &c. But it only expresses the same idea as the word *needy*, (Bert.) being added to show the extreme misery to which our Saviour was reduced. H.—The Fathers explain the passage in this sense, though some would suppose, that David speaks of his own conduct, (C.) or of those who adhered to him in his distress, while most followed Absalom. *Flam.*—*Day of death or judgment.* Happy the man, who makes the life of Christ his constant meditation, (Bert.) and endeavours to imitate his example, and divine charity! H.—The Church recites this psalm for the sick. Those who assist them may hope for similar treatment. But such as are not scandalized at Christ, on account of his poverty and afflictions, may be pronounced blessed, (Lu. 7:23) as He will deliver them from distress, if they place their confidence in Him. W.—The sick are relieved, when they think on Christ's sufferings. M.—*Preserve.* Heb. “will preserve ... and thou wilt not deliver him unto the will of his enemies.” Prot.—But S. Jerom has, “and he will not,” &c. H.—Sixtus V. reads, “into the hands of his enemy,” after S. Aug. &c. Others add, “he will purify his soul from, or on the earth.” C.—Our Lord will give to such servants more grace in this life, and glory in the next, nor will he suffer them to yield to temptation. W.—He will defend them and heal them, when sick. C.

Ver. 4. *His bed.* Lit. “on the bed of his sorrow.” *His*, seems to have been formerly in Hebrew, (Houb.) though it be now omitted, (Bert.) as it was in the time of Sym. “the bed of misery,” (S. Jer.) of infirmity.—*Thou hast.* Heb. “thou wilt make.” Prot. “turn,” (marg. H.) “change, or take away.” In the east, the bed was removed entirely, (Jo. 5:8) and this expression may denote, (C.) that the sick man should be cured, and no longer be confined to his bed, (S. Chrys.) or that God would take him by the hand, to support him, and turn his bed, like a tender mother, to make it more comfortable. Geneb. C.—When the just are sick unto death, Christ will give them greater consolation. W.—He will withdraw their affections from all terrestrial things, and remove whatever has been dangerous to them. S. Greg. Mor. xxiii. 15. The ineffable name has been thrice repeated in these verses, to insinuate, that all good is wrought by the blessed Trinity. Bert.

Ver. 5. *Thee.* Christ prays for his members, acknowledging their sins, (

W.) which he had undertaken to expiate. The Fathers explain this of his prayer in the garden. C.—Have we ever reflected on sin, which reduced the Lord of all, to such poverty and distress? Bert.

Ver. 6. *Perish?* When shall we have a change, and see Absalom on the throne? When shall we get rid of this man, who reproves our conduct? So were the Jews animated to destroy Christ. Theod.—The rest of the psalm more visibly relates to him. C.—His enemies were greatly disappointed. H.—For after they had put him to death, he rose again, and his *name* and kingdom became more glorious. W.

Ver. 7. *If he*, any one among my *enemies*. H.—The Scriptures often pass from the plural to the singular, (Bert.) to comprise every one distinctly. H.—Yet S. Aug. &c. read “they came,” &c. omitting *if*, as some of the Sept. edit. do likewise: though inaccurately, according to S. Jer. and Sun. C.—It occurs in the Rom. copy, and Grabe inserts it in a smaller type. The sense is not altered. H.—The conspirators affected to shew David some marks of civility, to obtain their ends. The Jews often strove to entangle Jesus, by their questions, (Matt. 19:3 and 22:17. 24 and Jo. 8:3) while Judas continued in his company, to gratify his own avarice, and to betray him. C.—Such were their *vain* projects. H.—Those who came maliciously to hear Christ, blamed him as an enemy to the law, or as one who cast out devils by Beelzebub. W.

Ver. 8. *To me*, seems useless, though it be added conformably to the Heb. (Bert.) or rather it intimates, that the enemies made no secret of their plots. H.

Ver. 9. *Word* of affecting the regal power, &c. S. Amb.—*No more?* Jesus Christ speaks. They have unjustly condemned me: But can I not rise again? or the words may be put in the mouth of his enemies. Shall we have any thing to fear from the dead? If we were to confine him only, he might perhaps escape. C.—Heb. “an evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.” Prot.—“The word of the devil they poured out against themselves; he who hath slept, shall rise no more.” S. Jer.—Yet *lo* may be explained, *an non*, “shall not he,” &c. Sept. have seen this insulting interrogation of the Jews who ridiculed what Christ had said of his future resurrection. Bert.—They determined to put him to death; but they could not prevent his glorious (W.) appearance again on the third day. H.—Those who explain this of David, say, that the sleep denotes a mortal illness, or a grievous fault, for which it was expected, that the king would die. Kimchi. Munster. &c.

Ver. 10. *Bread*. This characterizes the traitor, who had received the

holy Communion, and had been intrusted with the purse by our Saviour, yet betrayed him with the sign of peace. C.—To violate the laws of hospitality was greatly resented by the very pagans. Plut. Symp. vii. 4.—*Supplanted me*, or kicked like a wild colt, as Plato complained that Aristotle had done, when he set up another school. H. Ημᾶς ἀπελακτίσε. Laert. Eliaiv. 9.—David might allude to Absalom, though the Holy Ghost speaks of Judas. C.—Our Saviour himself says, (W.) *that the Scriptures may be fulfilled, he that eateth bread with me, shall lift up his heel against me: Qui manducat mecum panem levabit contra me calcaneum suum*: ἐπὴρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ, “has lifted up,” &c. as the Heb. expresses it here. Judas had attempted to betray Christ already, and would do it more effectually hereafter; so that both the present and future might agree with him. We also find the psalm translated *qui edebat panes meos*, &c. But the difference is very small. H.—To lift up the heel, is the posture of one who attempts to supplant his adversary. M.

Ver. 11. Them. No one is ignorant of the destruction of Jerusalem, and of the miserable condition of the Jews (M.) throughout the world. C.—Christ will render every one according to his deserts. W.

Ver. 12. Over me. Thus the divinity of Christ was proved, since he rose victorious, in spite of his enemies. C.

Ver. 13. Innocence. Jesus was the spotless lamb incapable of sin. He effaced it by his blood, and is therefore crowned with glory. Heb. 2:9. Phil. 2:9. C.—This innocence made him a fit victim for sin. W.

Ver. 14. So be it. Chal. “Amen.” This word, at the beginning of a discourse, implies an affirmative oath; (Matt. 6:13) and at the end, it is a mark of approbation. Num. 5:22.—Here the Jews terminate the first book of the psalms, which they divide into five. C.—S. Jerom rejects this division, as our Saviour mentions only the psalms, and the last psalm has no such conclusion. W.—It has *Alleluia*. All the rest have *Amen*. See Ps. 72. 89 and 106. Heb. Bert.—The observations which have been made in this first part, will serve to explain many other passages, on which we shall therefore be shorter, as well as in specifying the variations from the original, which are for the most part only apparent, as the intelligent reader may be convinced, by the preceding remarks. H.

PSALM 41

PSALM 41. (QUEMADMODUM DESIDERAT.)

Ver. 1. Understanding. See Ps. 31. M.—*Core*, who composed, (T.) or sung (M.) most of the psalms in this second part. T.—Pieces of a joyful nature were generally assigned to them, according to the Jews and S. Jer. Ps. lxxxiv. M.—They were descendants of the famous schismatic, the miraculous preservation of whose innocent children teaches us, that the good will not be punished with the guilty, and that we must be raised above this earth, lest hell devour us. Num. 16:31 and 26:10. W.—The sentiments of the captives, (C.) and of every sincere Christian, are here expressed. S. Aug.—David may have been the author, (C.) as it is generally believed. Bert.

Ver. 2. Waters. This was sung at the baptism of Catechumens, (S. Aug.) teaching them to thirst after heaven. H.—The hart being infected with poison, thirsts exceedingly, as sinners must do for pardon. W.

Ver. 3. Strong. Most Bibles before Clement VIII. read “fountain.” C.—*El* signifies both God and strong. Bert.—The Levites desired earnestly to serve God in his temple; Christians must wish to appear before him in heaven, (C.) when they will be free from temptations. Idols may destroy, but they cannot give *life*. W.

Ver. 4. Bread. Ovid imitates this: *Cura dolorque animi lachrymæque alimenta fuère*. Met. x.—The tears of compunction obtain the remission of sin. S. Jer.—*God*. Thus the idolaters derided those who could not point at their God. H.—The Babylonians had conquered all the surrounding nations, and despised their deities. C.—The wicked laugh at the just, who are for a time in distress, comforting themselves with weeping. W.—Those who saw David wandering (H.) in the mountains, at a distance from the tabernacle, might ask him what religion or God he followed. M.

Ver. 5. These sarcasms fill me with grief, (C.) while the solemn ceremonies of religion, which, I remember, were observed in the temple, cause my heart to overflow with joy. Bert.—*I shall*. Prot. “I had gone with the multitude; I went with them to the house of God with the voice of joy and praise; with a multitude that kept holiday.” Yet the holidays of the Catholic Church are now ridiculed by many. Prot. H.—The original may have several other meanings. The *tabernacle* may here designate the *musach* of Levites. 4 K. 16:18. C.—*Feasting*. Some such religious feasts were prescribed. Deut. 12:12. H.—David was not permitted to build the temple, nor to enter the tabernacle: but he speaks of heaven. W.

Ver. 6. *My countenance.* Heb. “his,” as Aquila, &c. read. C.—Yet as the words are repeated, (v. 12) there seems to be a fault in the text, (Bert.) owing to *v*, “his” being taken in here, instead of explaining it by *and*, v. 7. H.—The arrangement of the letters in the Vulg. is preferable. C.

Ver. 7. *Little hill* of Sion. I hope that I shall soon again behold the fertile regions along the Jordan. C.—But these hills of Hermon, &c. are nothing when compared with heaven: They serve only to remind us of our banishment. Bert.—The difficulties of our present abode, hemmed in on all sides, teach us to place our hopes in heaven. W.

Ver. 8. *Flood-gates.* The Hebrews imagined there were immense reservoirs of water above, (C.) which might serve to drown the earth, as at the deluge. Gen. 7:11. Both heaven and earth seemed to be armed against the psalmist. H.—One affliction succeeded another, (C.) and God appeared to have abandoned his servants to temptations. But he enables them to come off with victory, and fills them with more joy in their trials: so that they may sing in heart, and *pray*. W.

Ver. 9. *Night.* In affliction, as well as in prosperity, we must praise the Lord. Rom. Sept. “in the night he will manifest it.”—*Mercy*. H.—This is very beautiful, but not agreeable with the original. Bert.

Ver. 11. *Whilst.* Prot. As, “with a sword in my bones, mine enemies reproach me.” H.—Thus the martyrs were tortured and upbraided. C.

Ver. 12. *Countenance.* To whom I look up with confidence. M.—The just are comforted with the hope of God’s sight. W.

PSALM 42

PSALM 42. (JUDICA ME DEUS.)

The prophet aspireth after the temple and altar of God.

Ver. 1. *David.* Sept. add, “it has no title, in Heb.” being composed by the same author, and on the same subject, as the preceding. C.—David teaches the faithful how to begin a good work; and priests how they ought to officiate at Mass. W.—*Holy*. Heb. “merciful.” The Babylonians and their king, treated the Jews with great cruelty. C.—After we have proved ourselves, according to the admonition of S. Paul, (1 Cor. 11) before approaching to the holy Eucharist, we may beg of God to judge and to protect us. W.

Ver. 2. *Me.* Without thy assistance, I can do nothing. My enemies seem too strong, while thou appearest to disregard my prayer. W.

Ver. 3. *Light*, your Messias, as the Jews confess, (Jarchi) *truth*, the holy Spirit. S. Chrys.—Both the titles may be applied to our Saviour. Bert. S. Jer.—We are in the utmost distress; be pleased to send us relief. C.—As thou hast sent Christ into the world to impart these graces, grant that we may know, and comply with our duties, before we approach to thy holy altar.—*Holy hill*, the Church, (W.) or tabernacle on Sion, where the Jews wished to be present. C.

Ver. 4. *Youth.* S. Jer. “the God of my joy and exultation.” H.—Syr. and Arab. agree with us, and *Gil* means, (C.) a young man, in Arab. and Heb. Hammond.—People in youth, shew for the effects of joy. Bert.—Accompanied with light, and a pure intention, we may offer sacrifice to God, who changeth our corruptions into newness of life. W.—The Levites might sing near the altar, but could not offer victims. C.

Ver. 5. *My God.* This word is sing.; but the former “Elohim,” is plural, to intimate one God in three persons. W.—*Harp.* Heb. *cinnor*, which Sym. renders, “the psaltery.” The sons of Core were chiefly door-keepers: but they also played on musical instruments. C.

Ver. 6. *God.* Trust in God, whom I hope to see face to face. W.

PSALM 43

PSALM 43. (DEUS AURIBUS NOTRIS.)

The Church commemorates former favours, and present afflictions; under which she prays for succour.

Ver. 1. *Understanding.* See Ps. 41. M.—David or the Corites composed this piece, to comfort the just under persecution. Bert.—It may allude to the situation of the Jews at Babylon, (C.) or under Antiochus Epiphanes, (Ven. Bede) though S. Paul, (Rom. 8:36) applies v. 22 to the persecutions of the primitive Christians, which seems to shew, that the whole psalm refers to them, (Bert.) as the Fathers have explained it. Yet it may literally be understood of the Israelites (C.) also, (H.) as well as the Christian martyrs, since all things happened to the Israelites in figure. W.

Ver. 2. *Old*, in calling Abraham, and rescuing the Hebrews for the Egyptian bondage, &c. W.—God formerly protected our Fathers; but

how are things changed? C.—Gideon uses nearly the same words.
Judg. 6. M.

Ver. 3. *Plantedst them*, thy people. See Jer. 2:21 and 12:10. Ezech. 17:6.—*Out*, by means of insects, &c. Wisd. 12:8. Jos. 24:12. C.—The Hebrews were miraculously assisted, (W.) without any merit of their own, (C.) as all were wicked at first. Yet Abraham was freely chosen, that the visible Church might be preserved. W.

Ver. 5. *Saving (salutes)* the manifold instances of protection. H.

Ver. 6. *Horn*, like bulls. W.—This we have done in former times. C.—Not man's strength, but God's favour, granteth the victory. W.

Ver. 9. *We glory*. Lit. "be praised." H.—We have always attributed our success to thee. C.

Ver. 10. *Now*. He foretelleth divers states of the Jews, and of the Church. W.

Ver. 11. *To*. Lit. "after," *post*. They were formerly defeated; now it is our turn. H.

Ver. 12. *Nations*. Many never returned from captivity. C. See Deut. 28:43.

Ver. 13. *Reckoning*. Prot. "thou dost not increase *thy wealth* by their price." H.—Thou art eager to get quit of them, as of the vilest slaves. Theod. Grot. Isai. 50:2 and 52:3. *Exchange*. Some copies of the Sept. read ἀλλαλαγμασι, "jubilations," with the Ethiopic. S. Aug. &c.—While others have more correctly ἀλλαγμασι, like the Vulg. There were none to purchase, so that thou hast given the people for nothing. C.—At the last siege of Jerusalem, the Jews, who had sold (W.) or bought Christ for thirty pieces of money, (H.) were themselves sold for the smallest price; thirty being given for one penny. See Joseph. de B. Jud. W.

Ver. 15. *Head*, out of contempt. M.—The Gentiles propose us as an example of a people fallen a prey to the divine indignation. 4 K. 19:21. Lam. 2:15.

Ver. 17. *Detracteth me*. S. Jer. "blasphemeth" God, while they upbraid us, as a faithless people. C.

Ver. 18. *Covenant*. Till the passion of Christ, the Jews did not wholly fall from God, and then many were chosen from among them, to found the Christian religion. W.—The Corites speak in the name of their faithful brethren, whom no provocation had induced to follow

the superstitious practices of Babylon. C.

Ver. 19. *Neither.* Lit. “and or yet.” H.—But the negative particle is taken (W.) from the first part of the verse. C.—S. Jer. “Neither hast thou,” &c. M.—Yet many adhere to the Heb. &c. “And thou hast turned,” &c. Though it may be taken in a dangerous sense, (C.) yet it may only signify, (H.) that God had removed his people from the country where his worship was observed, and had refused them his protection; hence their paths have been unfortunate. Theodoret.—This agrees better with the sequel. Bert.—It is no proof that God is the author of sin, in either sense. T.

Ver. 20. *Affliction.* Heb. or “dragons,” (S. Jer. M.) alluding to the deserts, to which the Jews retired, when the Assyrians invaded them. The text may be more applicable to the first Christians, who might truly say, that they had not transgressed. Houbig.—To the martyrs, death was but like a *shadow*. S. Greg. Mar. 4:17.—Here it denotes great darkness and misery. M.

Ver. 21. *If we.* This is a Heb. idiom, to express, we have not. W.

Ver. 22. *Slaughter.* They will not suffer us to be quiet respecting our religion, striving to delude us: or, if we prove resolute, like Daniel, they expose us to torments. C.—This was more fully verified at the first propagation of the gospel, (Rom. 8:36) as it still continues to be among those, who cease not to persecute Catholics by artifice, as well as by open violence. Christians in every age (H.) are persecuted, more than the prophets (W.) generally were. H.

Ver. 23. *Sleepest thou,* seeming not to attend to our sufferings. M.—*End,* shall we never be restored to favour? C.

Ver. 25. *Dust.* We are at death’s door, being oppressed with grief, as long as thou dost not assist us. W.—We petition in the most fervent (H.) and humble posture. Isai. 49:23. Mic. 7:17. C.

PSALM 44

PSALM 44. (ERUCTAVIT COR MEUS.)

The excellence of Christ’s kingdom, and the endowments of his Church.

Ver. 1. *For them that shall be changed,* i.e. For souls happily changed, by being converted to God; (Ch.) or it may allude to the variety of

speakers here introduced. Bert.—Prot. leave *shoshannim*, which some translate, “on the lilies,” (Aquila. S. Jer.) or “instruments of six strings.” C.—*The beloved*, viz. our Lord Jesus Christ. Ch.—Heb. “of loves;” or of the young women, friends of the bride, (*yedidoth*) who sung the Epithalamium, as we see in the 18th Idyl of Theocritus. The Jews formerly explained this psalm of the Messias, as well as all the Fathers after the apostles. Heb. 1:8. Many passages cannot refer to Solomon’s marriage with the daughter of Pharaoh, though some might be referred to that event, as a figure of Christ’s union with his Church. C.—The whole had better be understood of Christ, (Bert.) being intended for the instruction of all converts from paganism and schism. W.

Ver. 2. Uttered. Heb. *rachash*, “boileth,” as one unable to contain himself. Bert.—*Speak*, or “dedicate,” *dico*, (H.) though here it only means to speak. C.—He addresses the object of his praise, instead of invoking the muses. S. Jer.—*Swiftly*. I have not to meditate. C.—The Holy Ghost moves my tongue, (2 Pet. 1:21) as fast as my hands can write. Jer. 36:18 and 4 Esdras 14:39. H.—High mysteries, in honour of the great king, occupy my thoughts, and to him I refer this canticle. W.

Ver. 3. Beautiful. The corporal beauty of Christ may be problematical. H.—But justice is the truest beauty. S. Aug.—All admired his eloquence, (Lu. 4:22 and Jo. 7:46) and innumerable converts were made, by the preaching of his word. S. Jer.—The young women here address the spouse.—*Therefore*, I say, (Rabbins) or “because” God hath chosen thee freely. Solomon was styled the beloved, (2 K. 12:25) and was highly favoured. Wisd. 8:20 and 3 K. 4:29. &c. But this was only a figure of Jesus Christ, (C.) whose hypostatical union was an effect of gratuitous predestination, (S. Aug. præd. xv.) though his other graces were merited. S. Chrys. Sa. C.—He was most excellent in all sorts of gifts. W.

Ver. 4. Mighty. (Potentissime) Erasmus (Apol. con. Sutor.) complains, that he could not learn, whether this was a noun or an adverb, without consulting the originals. Amama.

Ver. 5. Reign. Devise, execute, and perfect the establishment of thy spiritual kingdom. W.—Solomon was no warrior; but he only wanted enemies to be so. The sword of Christ is his word, (Heb. 4:12) anger, (Apoc. 19:15. C.) or human nature. S. Jer.—Some translate, “and ride,” because kings were mounted on chariots, and governed their people with the reins of justice, &c. Robertson.—*Justice*. These titles are eagerly desired by monarchs; as martial prowess, clemency, and

justice, (C.) render them objects of terror, and of love. H.—Christ conquered by his miracles, mildness, &c. (C.) propagating the truth, and punishing the rebellious. W. Ps. 2:8.

Ver. 6. Fall. This seems to be placed too soon, in order to shew the rapidity of the conquest. C.—“Thy arrows are sharp, *shot* into the hearts,” &c. H.—Some explain *in corde*, (as the Heb. Sept. &c. read) of the voluntary submission of those who had formerly been enemies of the Messias. S. Chrys. &c.—“Thy sharp arrows, the people subject to thee, shall fall into,” &c.—Men are sometimes represented as arrows. Is. 49:2. Bert.

Ver. 7. O God, O Θεός. The Sept. thus mark the vocative case, (Ps. 138:17. H.) and it is clear, that the Messias is here styled God, (Heb. 1:8) though some of the Jews would evade this proof by saying, “God is thy throne.” 1 Par. 29:23. Even Munster translates, *O Deus*, and the Jew Agesila, ω Θεε. Elohim is never addressed to any one by the prophets, but to the true God, (Bert.) and this title alludes to the judicial character of Christ, (Acts 10:42. C.) of whose kingdom there shall be no end. Luke 1:33.—Calvin is very bold in asserting, that David spoke properly of Solomon, as if the apostle had applied the text to our Saviour only in the mystical sense; whereas many things cannot belong to the former, and the Chal. and Fathers expound this psalm of Christ and his Church.—Solomon did not persevere in wisdom, and his beauty was equalled by that of Absalom, &c. W.—Crellius and Grotius in vain attempted to weaken this proof of Christ’s divinity, as a Jew, who disputed with Origen, did. con. Cels. i. D. H.

Ver. 8. God. Sym. Θεε. Theophyl.—Elohim is used in both places, (H.) with a singular verb, as being spoken of the Deity. S. Iræn. iii. 6. Bossuet. D.—“O Elohim, thy Elohim,” (H.) which implies more than one person in God. Bert.—Many king might be preferred to Solomon; but Christ was raised above all. W.—*Fellows.* In consequence of the free gift of God, in uniting the human nature to the second person, the Messias advanced in glory; (H.) or rather the prophet speaks of his subsequent merits, which entitled him to the greatest felicity.—*The oil of gladness*, alludes to the reward of his labours. ΔΙΑ ΤΟΥΤΟ seems to require this sense, though the Heb. may be rendered, “because.” Bert.—Either the cause or the effect may be meant. M.—Solomon was chosen before many of his elder brothers; but Christ was anointed by the Holy Ghost. Acts 10:38. C.

Ver. 9. Perfume. Lit. “from thy garments, from the ivory houses, out of which they have delighted thee, (10) the daughters of kings, in thy honour.” They esteem it an honour to wait upon thee, and perfume

thy robes, which are placed in chests of ivory, with odoriferous herbs. H.—The ancients admired such garments. Gen. 27:27. Amos 3:15.—They had been given, together with the ivory boxes, as a present to Solomon at his marriage, and might give him delight, (C.) as it was then deemed unpolite to refuse a present. Odys. Σ.—*Stacte*. Lit. “the drop” *gutta*, (H.) distils from the myrrh, the wood of settim, (Num. 24:6) and may denote aloes, but not the plant. C.—Mortification and humility (W.) raise the soul on high. 2 Cor. 2:16. H.—The blessed Virgin is here styled a house of ivory. The Church, and all who observe purity, may be considered as God’s temples. 1 Cor. 3:17. C.—The virtues of Christ are this precious perfume. S. Aug. &c.—*Houses*. Sept. Βαρεῖς, a word which means “a tower.” Some have not understood this, and have rendered it, *gravibus*, “heavy,” (S. Jer. ad Prin.) which others have improperly correct by *gradibus*, “steps.” C.—Houbigant would change three words, and translate, “from ivory vessels, the vases of thy anointing.”

Ver. 10–11. Clothing. Heb. “in gold of Ophir.” H.—The Church is spotless. Eph. 5:26. The attendants of this glorious queen, are the nations converted, or Christian virgins. They are not the maids of Pharaoh’s daughter, whose marriage was never commended. Bert.—*House*. Paganism, and the observances of the old law. Bert.—The Church, and every faithful soul, may be styled the daughter, as well as the spouse of Christ.

Ver. 12. Lord. Heb. *adonaiic*, “thy master,” and worship him, (H.) like a dutiful wife. 1 Pet. 3:6 and 3 K. 1:16.—*God* is not found in the Sept. The title belongs to Jesus Christ, the spouse, who has been twice called *God* before. C.

Ver. 13. Daughters of Tyre; the city, with her dependant villages. Bossuet.—Tyre might send presents on this grand occasion, or might even pay tribute. 2 Par. 9:26. C.—Idolatrous nations submitted to Christ. Bert.

Ver. 14. Is within. Rom. Sept. &c. have “of Hesebon,” by mistake, for *Esothen*. C.—Queens in the East, could not appear much abroad. Kimchi.—When they go out, they cannot be seen. The beauty of the Church consists in virtue, and in the grace of God. C.—*Borders*. Charity influences the exterior works of piety, (T.) and gives beauty to the ceremonies (S. Bas.) and decorations used by the Church, with such magnificence. H.

Ver. 15. Neighbours. The Jews, as well as the Gentiles, shall embrace the faith. C.—Virginity became honourable only *after* the coming of Christ. S. Chrys.

Ver. 16. Temple. Even virgins (H.) out of the Church, cannot please the king. S. Aug. W.

Ver. 17. Sons. Prot. “shall be thy children.” H.—This was the wish of those present. But it does not appear that the daughter of Pharaoh had any children, (C.) and thus it seems improbable, that she is here spoken of, as the psalmist foretells the establishment and glory (Bert.) of the Church, by means of the apostles, (S. Chrys.) and their successors, who are made *princes* over all the world. Let those who are cut off acknowledge this, and come to the unity, that they may be introduced into the temple of the king. S. Aug. W.—Innumerable saints of all ranks, kings and emperors, acknowledge the Church for their mother, and submit to her. C.

Ver. 18. They. Heb. Sept. of Ald. and Comp. and the Gr. Fathers, have “I will;” yet this is contrary to the Vat. and Alex. Sept. (Bert.) and seems less accurate. Houbig.—The prophet was not to live for ever, so that the fame of the Church was to be spread by others. Bert.—*Ever*. There shall be pastors and faithful people to the end. W.

PSALM 45

PSALM 45. (DEUS NOSTER REFUGIUM.)

The Church in persecution trusteth in the protection of God.

Ver. 1. It may allude to the defeat of Sennacherib, (Houbig.) or might be sung by the Corites at the dedication of the second temple, when peace was restored to the world, after the death of Cambyses. Ezec. 38. The Fathers explain it of the Christian Church, delivered from persecutions. S. Chrys. &c. C.

Ver. 2. Troubles. Those of English Catholics have been very great; yet they increase. W.

Ver. 4. Their. Heb. S. Amb. &c. read, “its.” C.—Both sea and land may be in confusion; we shall fear nothing, having God for our protector. H.—Though many and noble personages have revolted from the faith in England, yet the Catholic Church will never fail, (W.) even if it should in these islands. H.

Ver. 5. Stream. Jerusalem was surrounded by placid streams, which are here opposed to the great waters, as in Isai. 8:6. The Church, after persecution, is restored to peace, and adorned with all graces. C.—

Tabernacle. This is the source of our joy. Apoc. 21. M. and 22:1. Ezech. 47:1.—The advantages of the virtuous, both here and in heaven, are great. Bert.

Ver. 7. Trembled. We have witnessed the commotions in the East, under Cyrus, and his son; the latter of whom seems to be styled Gog, (Ezech. 38:19) and perished in Judea, which he intended to plunder. C.

Ver. 10. Shields. Heb. “the round things,” which some explain, “chariots,” without need. Bert.—*Fire.* The Fathers apply this to the peace which reigned at the birth of Christ, or to that which Constantine gave to the Church. C.

Ver. 11. Still. We have only to admire the work of God. Bert.—He will bring all to a happy issue for his elect, though the wicked may rage. H.

PSALM 46

PSALM 46. (OMNES GENTES PLAUDITE.)

The Gentiles are invited to praise God for the establishment of the kingdom of Christ.

This psalm appears to be a sequel to the former psalm, and is addressed to the Gentiles who were present at the dedication of the second temple, as Darius had ordered his governors to assist the Jews. 1 Esd. 6:15. See Esth. 8:17.—Many explain it of the translation of the ark: but the Fathers behold the establishment of Christianity, and the ascension of Christ, v. 6. C.

Ver. 4. Feet. The Chanaanites were subdued by Josue, and others by David, &c. The army of Cambyzes became a prey to the Jews. Ezech. 39:10. C.—All who embrace the true faith, even kings, become subjects, and not heads of the Church. W.

Ver. 5. Beauty. The temple. Ezech. 24:21. Both Jews and Gentiles form the Church.

Ver. 6. Trumpet. Christ ascended, accompanied by choirs of angels. His apostles proclaimed his truths. C.—They were not left desolate, but joyful; having the Paraclete sent the them.

Ver. 7. King. Christ is God, by his divine nature, and our king, by his humanity. W.

Ver. 8. *Wisely.* Heb. *mascil*, which is so often rendered “understanding” in the titles. No one can do well, what he does not understand. C.—The union of faith and good works, is singing wisely. S. Chrys. C.—*Concordent manus & lingua.* S. Aug. D.—Let each strive to know the mysteries of faith. W.

Ver. 9. *Throne.* Christ reigns over the heart with all power. Matt. 28:18.

Ver. 10. *Gods.* Judges appointed by the king of Persia over the Jews, &c. (C.) or rather the apostles, who were more than men, (S. Jer.) and exercised a greater power than any earthly monarch. C.—The richest princes have submitted to the God of Abraham, whose seed was to prove a blessing to all. Gen. 18:18. Heb. as it is now pointed, “the princes of the people are gathered unto the people of the God of Abraham, for He is far elevated above the gods the shields of the earth,” as kings are often styled. C.—Prot. “for the shields of the earth *belong* unto God: He is greatly exalted;” or (Sept.) “the earthly potentates, *who are* of God, have been,” &c.—We might explain the Vulg. in the same sense, if *Dei* were substituted for *Dii*, (H.) as it should be. C.—*Dei sunt optimates terræ, & ipse summe elevatus est.* Houbig.—S. Jer. agrees with the Vulg. (H.) which is the clearest, (Bert.) only he renders *ham*, “the people” of *the God*, as it may also signify, and retains the word *shields*, which we explain *the strong* gods, or the “strong ones of God.” H.—The blessed Trinity is not divided, but more distinctly professed in baptism than it was under the law. W.

PSALM 47

PSALM 47. (MAGNUS DOMINUS.)

God is greatly to be praised for the establishment of his Church.

Ver. 1. *On the,* &c. is not in Heb. nor Euseb. &c. It means Sunday, (S. Amb. W.) or rather Monday, being sung on that day. S. Jer. &c. H.—The subject of the former canticle is continued, in thanksgiving to God, for some signal victory, or for the peace which God afforded to his people, after the death of Cambyzes. C.—The Fathers explain it of the propagation and peace of the Church. H.

Ver. 2. *City,* or temple, which lay to the north of old Jerusalem, on Sion. C.—Yet Genebrard, &c. place this mountain south of Salem. M.—The concourse of priests and people gave the appearance of a great

city. Ezec. 40:2. Is. 14:13.—The Church is built upon a rock. C.—The Jews and Christians are under the greatest obligation of praising God. W.

Ver. 3. *With.* Heb. “the beautiful situation, the joy of the whole earth, (M.) Sion, sides of,” &c. Chal. “Sion, thou art beautiful as a bride.” Christ’s Church is thus described. Apoc. 21:2. C.—Its figure, (H.) the temple, was the glory of the whole country. Ps. 25:8. Lam. 2:15. C.—But the Church alone extends to the sides of the north, or over the world. W.

Ver. 4. *Houses.* Heb. “palaces;” Sept. “towers.” Βαρεσι, a word which has again been mistaken for *gravibus* or *gradibus*, as v. 14 and Ps. 44:9. God is the defence of his people, (Prov. 18:10) the Church, Mat. 16:18. C.—All particular *houses*, or churches, must come to the unity of faith, (W.) and to the seat of Peter. S. Iræn. iii.

Ver. 5. *Earth* is superfluous. S. Jer. ad Sun. C.—Yet it is found in the Vat. Sept. &c. H.—*The kings of the earth* assembled against the Church, (Ps. 2:2) as many came to oppose Jerusalem, under Cambyzes. Ezec. 28:2. 13. C.

Ver. 6. *Saw.* They could not say, like Cæsar, *Veni, vidi, vici*. For they no sooner came to invade the unsuspecting people, than they began to tremble. Ezec. 38:11. &c. Ps. 45:7. H.

Ver. 7. *There,* denotes the promptitude of vengeance, as well as the following allusion. Is. 13:8. 1 Thes. 5:3.

Ver. 8. *Vehement.* Heb. “eastern.”—*Tharsis*, such strong-built ships, as might go to Tarsus, in Cilicia, (Gen. 10:4. C.) or to India. M.—*The merchants of Tharsis*, the naval officers, *shall say*, &c. *There shall be a great commotion*, &c. Ezec. 38:13. 19.—The same storm proved fatal to the land and sea-forces of Cambyzes. His navy is mentioned by Herodotus, (iii. 11. and 44.) and was probably stationed over against Acco, or Ptolemais, as the king perished at the foot of Carmel. C.—Nothing maketh a deeper impression than the sentiments of religion. God’s grace enableth the soul to sustain all conflicts, and to overcome. W.

Ver. 9. *Seen.* All the promises have been fulfilled. How could any one have thought that we should have been permitted to dedicate this temple under the patronage of the king of Persia? (1 Esd. 6:8.) Who would not have feared, lest the Christian religion should perish, under such violent persecutions? Converts admire its beauty and strength. C.—The completion of the prophecies is a wonderful confirmation and

comfort of Christians, (W.) whose faith is *founded* indeed *for ever*. H.
—The gates of hell shall not prevail. M.

Ver. 10. Temple. Ναου. Sept. S. Amb. &c. though the Vat. and Alex. copies have Λαου, “people,” with the Arab. Ethiop. S. Aug. &c. H.—In the Church we receive many graces, (C.) even Christ himself, (S. Amb.) to which those who refuse to be Catholics, can have no title. W.

Ver. 11. Earth. all who hear of the wonders of God, must praise him; and who can be ignorant of what He has done, (C.) in the defeat of the enemies of his people, (H.) of Sennacherib, Cambyases, &c.? Yet all the earth will be instructed only by the propagation of the Gospel. C.—*Justice*, against thy enemies, (H.) though this word may here imply “mercy,” in opposition to the judgments, v. 12. C.—These perfections are never at variance. W.

Ver. 12. Juda. Sept. Sym. &c. have “Judea,” (C.) which would intimate, that the psalm was composed after the captivity. But the Hebrew reads *Yehuda*, “Juda,” with S. Jerom. H.

Ver. 13. Surround. Heb. “walk round, (H.) tell her towers.” S. Jer.

Ver. 14. Strength. Perhaps the outward wall, (Ezec. 40:5) not seen in Solomon’s temple.—*Houses.* Heb. “palaces.” Sept. “houses built like towers.” Βαρεῖς. Jerusalem was not rebuilt or fortified, when the second temple was dedicated. 2 Esd. 1:3. C.—The fortresses of the Church are the holy Fathers and Doctors, who watch in her defence. Her pillars shall not fail. The particular Churches are all united in the same faith, and these reflections ought to prevail on all to embrace the same. W.

Ver. 15. Our God. Christ incarnate works all this. He shall rule over the Church, not for three or four hundred years only, but as long as time shall last, and He shall have a Church triumphant in eternity. W.—*Evermore.* Heb. *hal-moth*. The letters being differently arranged, are rendered, “in death.” S. Jer. “even unto death.” Prot. (H.) “in youth,” (Chal.) or “in the secret” of Providence. It may form a part of the following title, “over the young women,” as Ps. 9 and 45. C.—But then it would probably come after *lamnatseach*. The psalmist inculcates the perpetual duration of the Church under God’s conduct, by three terms. *In sæculum & ultra ... usque ad mortem*, “till death,” (Pagn.) or “incessantly.” Sym. H.—This psalm may also express the sentiments of a penitent, (Bert.) or of one who is put in possession of unchangeable felicity. H.

PSALM 48

PSALM 48. (AUDITE HÆC OMNES GENTES.)

The folly of worldlings, who live in sin, without thinking of death or hell.

Ver. 1. Psalm. S. Amb. adds, “of David.” It is written in an enigmatical style, like the book of Ecclesiastes, and is very obscure. But the drift is, to impress the captives with a contempt of worldly grandeur, which will end in death. The redemption of mankind and the resurrection of Christ are foretold, v. 8. 16. &c. C.

Ver. 3. Earth-born. Heb. “sons of Adam,” a title belonging to the meanest. *Progenies terræ.* Perseus vi. 56. C.—So Callimachus styles the giants, “mud-born.” H.—Yet Houbigant explains it of the rich, (Bert.) who have lands, and leave their names to them, v. 12. H.—*Of men.* Heb. *ish*, noblemen. M.—Ye just and (S. Aug.) and polite. S. Athan.

Ver. 5. Proposition. Heb. “riddle.” Bert.—The ancients delighted in parables, which required attention to discern the meaning, and thus people had the pleasures of ingenuity. Music often accompanied their precepts. Strabo i. 12. C.—*Utile dulci.* H.—The psalmist intimates, that he had attended the best masters, (C.) even the Holy Ghost. S. Chrys.—He delivers the instructions which he had received from God, on the instrument of ten strings, to imply that we must keep the ten commandments. W.—He listens if the instrument be in tune. C.

Ver. 6. The iniquity of my heel. That is, the iniquity of my *steps*, or *ways*: or *the iniquity of my pride*, with which, as with the *heel*, I have spurned and kicked at my neighbours: or the iniquity of my *heel*, that is, the iniquity in which I shall be found in death. The meaning of this verse is, why should I now indulge those passions and sinful affections, or commit now those sins, which will cause me so much fear and anguish in the evil day; when the sorrows of death shall compass me, and the perils of hell shall find me? Ch.—The old serpent is constantly laying snares for our heel. Gen. 3:15. H.—Original (S. Jer.) and actual sin, (Euseb.) particularly final impenitence, (Rabbins) and the punishment of our transgressions, (Abenezra) are much to be feared, (H.) as well as concupiscence. S. Amb.—All that will fill us with alarm in the day of vengeance, will be the having been supplanted, like wrestlers, by our iniquity, (C.) of which we have not repented. H.—Any such injustice must be dreaded, as it will bring on damnation. W.—Instead of *heel*, Sym. has “steps,” including all the unjust actions of life. H.

Ver. 7. *They that trust*, &c. As much as to say, let them fear, that trust in their strength or riches; for they have great reason to fear: seeing not brother, or other man, how much a friend soever, can by any price or labour rescue them from death. Ch.—I address myself particularly to the rich, who are in the greatest danger.

Ver. 8. *No*. Prot. “none of *them* can by any means redeem *his* brother; nor, &c. H.—But the Sept. translate as well, and the sense is the same. Matt. 16:26. Bert.—If Jesus Christ, thy *brother*, does not redeem thee, will any other do it? (S. Aug.) or though thy brother neglect, *the man, Christ Jesus*, will suffice. S. Amb.—But with respect to death, no redemption will be admitted. It is appointed for all once to die. H.—*A man shall be more precious than gold*, says Isaias, (13:12) of the Babylonians, whom the enemy will not spare, for any consideration. We must therefore make good use of our time. Eccle. 9:10. Prov. 11:4. C.

Ver. 9. *And shall labour for ever*, &c. This seems to be a continuation of the foregoing sentence; as much as to say, no man can by any price or ransom, prolong his life, that so he may still continue to *labour here*, and *live to the end* of the world. Others understand it of the eternal sorrows, and dying *life* of hell, which his the dreadful consequence of dying in sin. Ch.—The just, on the contrary, who have *laboured* for eternity, *shall see* the death of the wicked, or of the wise of this world. Euseb. &c.—It may also be a prediction of Christ’s life of sufferings and future glory, (Bossuet) or express the sentiments of infidels, who deny a Providence; because both good and bad perish alike. Eccle. 3:18. S. Aug.—Heb. “he rests for ever,” (S. Jer.) or “shall he be undisturbed?” C.—Both those who disbelieve a future state, and those who live as if they did, shall suffer. W.—This verse is included within a parenthesis by Prot. (For the redemption ... is precious, and it, &c.) H.

Ver. 11. *He shall not see destruction*, &c. or *shall he not see destruction?* As much as to say, however thoughtless may be of his death, he must not expect to escape: when even the wise and the good are not exempt from dying. Ch.—*Strangers*. This is very distressing. Pindar. Olym. x. Eccles. 2:18.—The endeavours of the wicked to establish their families, will be vain, while they themselves shall never more return from the graves hither. W.

Ver. 12. *Sepulchres*. Heb. *Kobrom* is better than the present *Kirbam*, their “interior,” and is adopted by the Chal. Syr. &c. C.—“Their inward thought is, *that their houses shall continue* for ever.” Prot. H.—*Called*. That is, they have left their names on their graves, which alone

remain of their lands, (Ch.) or, they have called cities and countries by their own names, as Alexander and Romulus did, Alexandria, (H.) and Rome. M. &c.—They have spread their fame throughout the world. C.—Scarcely two translate the four last verses alike. Bert.

Ver. 13. Compared. Heb. “he is like dumb, or perishable beasts.” H.—So much is man degraded by his attachment to riches and pleasures. Theod. C.—Some explain this of Adam, (S. Chrys.) reduced to the necessity of labouring, and dying, like brutes. v. 21. Eccle. 3:18. C.—This is a very serious reflection, to think that man should so far neglect the gifts of reason, as to strive for temporal advantages only, like irrational creatures. W.

Ver. 14. They shall delight in their mouth. Notwithstanding the wretched way in which they walk, they shall applaud themselves with their mouths, and glory in their doings, (Ch.) though it be to their shame. Phil. 3:10.—Heb. their posterity shall applaud their maxims, (C.) as many of their followers contributed to keep them in the delusion, (H.) which the damned will deplore, when it is too late. v. 15. S. Jer.—A thirst after worldly advantages has proved their ruin; yet they obstinately persist in their evil ways. W.

Ver. 15. In the morning. That is, in the resurrection to a new life; when the just shall judge and condemn the wicked.—*From their glory.* That is, when their short-lived glory in this world shall be past, and be no more. Ch.—*Sic transit gloria mundi.* H.—Then the world shall be turned upside down. C.—The just shall have their day, (M.) when the beautiful palaces of the wicked shall be exchanged for darkness, and horrible torments. H.—“Their bodies shall grow old in hell, because they have stretched out their hand, and destroyed the habitation of the house of his majesty.” Targum.—Their figure shall be destroyed in hell, after his dwelling. S. Jer.—They can rescue themselves no more than sheep. Those whom they oppressed shall be their judges. All friends will forsake them. W.—Crowds shall be confined to those mansions, where the fire is not extinguished. M.

Ver. 16. Redeem. Chal. and some Rabbins seem to understand this of purgatory. “He will draw me from hell, and give me a place in his habitation.” Geneb.—Others explain it of Christ’s resurrection, or of the liberation of the patriarchs from limbo. Cassiod.—It seems a full solution of the enigma v. 6. I repent, and shall have nothing to fear. Bert.

Ver. 18. Him. “The glory of a man increases with his prosperity, but it does not go down with him when he descends” (S. Amb.) into the grave. He there finds the same reception as the most ignoble.

Ver. 19. *To him.* The wicked are very selfish. They will seem grateful to those who are in power, and will cringe to get riches. H.—Yea, they will seem to thank God for their prosperity, (W.) or rather, they will assume these appearances with men. Heb. “he will bless his soul during life, (Bert.) with all pleasures.” Lu. 12:19. Deut. 29:19. C.—*To him*, is not in Heb. which insinuates, that people are flattered during their prosperity. H.—Yet Houbigant would restore this word, “and he will praise thee when thou shalt have done him a kindness;” c may have been placed for i, as Sym. seems to have read αὐτῷ. H.—The proper use of riches is to do good. Luke 16:9.

Ver. 20. *Fathers.* Like them he shall die. H.—Heb. reads in the second person, with Syr. Aquila, &c. C.—Yet Prot. Mont. and others agree with us and the Sept.—*And he.* Heb. “they.” The—edit. however, has οὐρεται. Each individual, as well as the whole collection of the damned, shall be deprived of light and comfort. H.—Chal. “the just shall live like his fathers, a long and happy life; but the wicked shall enjoy no light in the life to come.”

Ver. 21. *Understand.* Heb. *yabin*, though (v. 13) we find *yalin*, “shall remain all night.” C.—But this is probably a mistake, as the prophet concludes with repeating this important instruction: (Bert.) Remember, O man, not to degrade thy rational soul. W.—Thou wast honoured by all, and made to the likeness of God. M.

PSALM 49

PSALM 49. (DEUS DEORUM.)

The coming of Christ: who prefers virtue and inward purity before the blood of victims.

Ver. 1. *For Asaph.* The prep. L is placed before his name, as it is before David's. H.—Yet whether he was the author of the psalm, (C.) or only set it to music, (W.) is uncertain. M.—The 72d, and ten following psalms, bear his name, and it is observed, that the style is not so flowing as those which are attributed to the royal prophet. Moller.—It is certain, that Asaph was a prophet, and chief musician in the days of David. 1 Par. 6:39 and 25:2. and 2 Par. 29:30. Bert.—But the psalms that have this title relate to the captives, and may have been composed by some of his descendants. This and the following seem designed to shew, that something more than bloody victims is required by God; and thus the Israelites, who could not offer sacrifices

at Babylon, were comforted; and the people taught by degrees, to look for something more excellent than the law of Moses. C.—The first and second coming of Christ are here described. D.—God's angels, just men, judges, (C.) idols, &c. W.—Heb. *El Elohim, Yehova*, "the mighty God, the Lord." H.—From these three titles, some of the Fathers have proved the blessed Trinity. E.—But this argument is not conclusive. Bert.—They ought, however, to fill us with awe, when he shall come to judge the earth, his chosen people, (v. 4. C.) or all mankind. Bert. M.—Christ will come, surrounded by many legions of angels. H.

Ver. 2. *Beauty.* This may refer to God, or to Sion, (C.) where the Church of Christ began. W.

Ver. 3. *Silence.* Christ displayed the light of truth from Sion, at his first coming. But he would not judge any till the second. Jo. 3:17 and 8:15. S. Jer. C.—*Before him*, at the last day, (H.) or in hell. S. Athan.—Our Saviour appeared formerly with great mildness: but he will come with majesty and terror, after fire shall have destroyed all transitory things. W.

Ver. 4. *Earth.* As if they were animated. Deut. 4:26 and 32:1. Is. 1:2. Jer. 2:12.—Some understand the angels and apostles by *heaven*. C.—*Judge*. Lit. "to divide," *discernere*, (H.) the goats from the sheep. Matt. 25:32. C. M.—The whole earth, particularly the elect, will approve of God's decree. 1 Cor. 6:2.

Ver. 5. *His saints.* Heb. "my merciful ones," (H.) the chosen people, (C.) particularly priests, (Theod.) who might have too high an opinion of the legal sacrifices, (S. Chrys.) or all the elect are meant. Matt. 24:30. Euseb.—The Hebrews were the only nation which then offered sacrifices to the true God, though some individuals might do it among the Gentiles. C.—*Before, super*, or, "who make a covenant with him respecting sacrifices."—Prot. "those that have made a covenant with me by sacrifice." Mal. 1:12. H.—The Sept. seem to have read *v* for *i*, more accurately, as the prophet speaks till v. 7. Bert.—*Judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God?* 1 Pet. 4:17. Rom. 2:9. H.—Those who believe not, are already judged. Jo. 3.—Sacrifice generally precedes a covenant. Gen. 15:17. M.

Ver. 6. *Heavens.* Apostles, (S. Jer.) or angels. Chal. S. Athan.—*God is judge*. His sentence must therefore be just, (M.) and we ought to tremble. 1 Cor. 4:4. H.

Ver. 7. *Testify.* I will require thee to speak the truth, and attest the world. Ps. 80:9. C.

Ver. 8. Sight. I complain of no neglect (M.) in these outward ceremonies. H.—God required no victims during the captivity; but he always demanded praise, (v. 14. C.) a contrite heart. Ps. 50:19. &c. H.—The prophets often admonished the people of this truth, (Is. 1:2. Jer. 7:20. C.) that they might not set too high a value on sacrifices, (H.) which, though pleasing to God, are of no service to him; as all the *world* is his property. W.

Ver. 10. Oxen. S. Jer. and Prot. “the cattle upon a thousand hills.” But our version is very good, and adopted by the Syr. Ferrand, &c. C.—*Aleph* means an *ox* as well as *a thousand*; and *i* may have been added to the preceding word, instead of *u*, at the beginning of this. Bert.—We find *u* here improperly in *either*, “beast.” Houbig.—No mention is made of fishes, because they were not used as victims. C.

Ver. 11. I know your number, and have absolute dominion over all. Is. 37:28. C.—*Field.* Ripe fruits. S. Cyr. Alex.—With God all things are present. S. Aug. Lombard, 1 dist. 35. F. Amama.

Ver. 13. Goats? Can any of you be so stupid? M.—Some of the pagans believed, that their idols delighted in the smell of victims. H.

Ver. 14. Vows. A faithless promise is very displeasing. Eccle. 5:3. True religion must be interior, (C.) also 1 Cor. 14:15. H.—We must discharge, not only our general, (M.) but also our particular vows, (W.) and obligations. H.

Ver. 15. Call. Prayer is a perfect act of religion, and a confession of God's dominion.

*Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos: qui rogat, ille facit.* Mart. viii. v. 24.

To neglect prayer is, in some sense, to deny God. C.—He is pleased to exercise our confidence, (H.) and will have us to call upon him in distress. M.

Ver. 16. Sinner. He is not blamed for praying: but his hypocrisy is condemned. Bert.—The world is full of such hypocrites, who have God in their mouths, but not in their hearts, and whose voice alone is the voice of Jacob. Gen. 27:22. Is. 29:13. Tit. 1:16.—The wicked judges, who condemned Susanna, (Dan. 13) should have attended to these lessons. C.—*Thou that teachest another, teachest not thyself.* Rom. 2:21.—It is surely to be expected, (H.) that those who undertake to teach others, should shew good example, and serve God with sincerity, (W.) and not content themselves with the glory of their vocation. M.

Ver. 20. *Lay.* Heb. “slanderest.” (Prot.) But *dophi* occurs on where else. Bert.—The sinner sits to detract, or with pleasure, (M.) habitually offends. H.

Ver. 21. *Silent*, and deferred punishment, (S. Aug.) waiting for thy conversion. Rom. 2:4.—*Unjustly*, is not expressed in Heb. Bert.—*Face*, judgment and hell, (Chal.) or all these things, (S. Jer.) and thy manifold transgressions. The sight will be most intolerable. C.

Ver. 22. *Lest he.* Heb. “I tear you in pieces.” Prot. H.—*Rapiat ut Leo.* S. Aug.—It may be understood of death, (Theod.) or of God. C.

Ver. 23. *Praise.* This king of improper sacrifice, and those of justice, and of a contrite heart, (Ps. 4 and 50) must accompany outward sacrifices, to make them acceptable. The latter has always been obligatory, (W.) as well as the former. H.—This ps. proves, that the old victims should give place to one far more excellent, the body of Christ, the sacrifice of praise which the Church offers, S. Aug. con. advers. xx. orat. con Jud. vi. and ep. cxx. 18. W.—*Eucharist* means “good grace,” or thanksgiving, being intended to enable us to render that tribute of *praise*, which he requires. H.—*There.* Heb. “to him that ordereth *his* conversation *aright*, will I,” &c. Prot.—The difference consists only in the points. Bert.—Syr. “There I will shew him the way of his salvation,” or, according to S. Chrys. “*even* my salvation.” C.—By adoring God in spirit and truth, (H.) we may be saved. M.

PSALM 50

PSALM 50. (MISERERE.)

The repentance and confession of David after his sin. The fourth penitential psalm.

Ver. 2. *Bethsabée.* Sept. “Bersabee.” Some copies add, “the wife of Urias.” H.—The rest of the title is in Heb. &c. so that it is one of the most authentic. Nathan did not give the admonition till about a year had elapsed after the transgression, (2 K. 12) when David was made to enter into himself, by a prophet inferior to himself. Bert.—After his departure, he is supposed to have composed this psalm, to testify his repentance to all the world. C.—He had also in view the state of the captives. Theod. &c.—The two last verses seem to have been added at Babylon, (Abenezra) as a similar addition has been made (Ps. 105:47 and 1 Par. 16:35. C.) by some inspired author. H.—David knew that

something more than confession was requisite, and that he must submit to temporal punishments, even though the prophet had assured him that his sin was remitted. He prays to be washed still more from evil habits, v. 4. W.

Ver. 3. *Thy great mercy.* Such is the purport of the Heb. *chasdec*, though (H.) the Chal. and Syr. omit *great*. My sin requires the deepest compunction. I must strive to repair the scandal I have given. C.—*Mercies.* I stand in need of many sorts, mitigation of punishment, true sorrow and perseverance, and that I may make some amends for my bad example, &c. W.

Ver. 4. *Yet more,* by baptism. Euseb. S. Amb. apol.—The true penitent never ceases to deplore his sins, like David, S. Peter, and S. Paul. Eccli. 5:5. The psalmist prays, that all the remains of sin may be obliterated. Jo. 13:10. W.

Ver. 5. *Me.* I do not forget it, but am covered with shame. C.—Sin is our greatest enemy, and continually cries for vengeance. H.—While David did not confess, his sin lay heavy upon him. W.

Ver. 6. *Only,* or principally, who art the only God, (1 Tim. 1:17. W.) the judge and witness of my crime. H.—David was a king, and acknowledged no judge among men. S. Amb. c. x.—*Soli Deo reus est.* Cassiod.—Urias, whom he had injured, was no more. S. Aug.—The action had been done in *secret*: (2 K. 12:12) but many began to suspect, and to blaspheme. H.—*Judged.* S. Paul reads thus, (Rom. 3:4) though the Heb. be, “when thou judgest.” S. Jerom has also *judicaberis*, so that we might infer, that the Heb. is now incorrect, or that *besophotec* means *in judicare te*. Bert.—Houbigant changes the order of the verse, “cleanse me from my sins, that thou mayst be blameless when thou comest into judgment: For I know,” &c. H.—Susanna was preserved from sinning by the thought of God’s presence. Dan. 13:25.—If David fell, he confessed his fault. Bert.—God is faithful to his promises, and desires the conversion of sinners, though some would represent him as cruel, and unconcerned about his creatures. The psalmist prevents this unjust inference, (H.) and proves, that God is both just and merciful. W.—He acknowledges his ingratitude, as the captives confess, that their sins have brought on them this chastisement, though they had not injured the Babylonians. Theod. Flam. C.—God had often promised pardon to those who truly repent. An appeal is made to his truth and mercy.

Ver. 7. *Sins.* Heb. “iniquity, ... and in sin did my mother warm or conceive me.” Original sin has a manifold deformity, and is the fatal root of other transgressions. See S. Aug. Ench. S. Tho. i. 2. q. 82. a. 2.

est multiplex virtute. H.—The prophet speaks here undoubtedly of original sin. Amama.—No text could be more express, as the Fathers and the Jews agree. Yet Grotius, whose opinions are almost always singular, and dangerous, maintains, that the expression is hyperbolical, and only implies, that David had been long subject to sin, even from his infancy, as Job was naturally of a merciful disposition. Job 31:18.—Thus free-thinkers abuse the Scripture, and setting aside all authority, will only see what they think proper. C.—The weakness of man is a motive for pity: (M.) David pleads for it, yet allows, that the fault was entirely his own, and that he had grace sufficient to have avoided it. C.—The consideration of our sinful origin, ought to move us to beg, that we may be washed still more, and that we may not yield to our evil propensities. W.—We may resist them, and therefore David would not make vain excuses in sin, as God love the truth, and a sincere confession. M.

Ver. 8. *Uncertain.* Heb. “in the interior,” I am full of sin, and thou requirest that I should constantly adhere to virtue. See Job 14:1.—*To me.* This increases my crime, (C.) as I cannot plead ignorance. M.—Those who have true faith, are more easily converted. But God gives to all some good, which he loves in them, and is ever ready to preserve his gifts, and to save his creatures. W.

Ver. 9. *Hyssop*, which was used in sprinkling lepers, &c. (Lev. 14:6) not that the like ceremony, or even sacrifice, would suffice to heal the wound of the soul. Sincere contrition, (v. 18, 19) and the virtue of Christ’s blood, are necessary. C. Heb. 9:19.—The heat (Num. 19) and operation of this sovereign medicine was shewn to the prophet. Jo. 19. W.—The sprinkling of the priest might be of service, if the heart was contrite. Heb. 9:13. M.

Ver. 10. *Rejoice*, when thou givest me an assurance of pardon. My *bones*, or virtue, shall then be restored. Heb. “the bones which thou hast broken may exult.” S. Jer. H.—God gives contrition, after which the whole interior is filled with joy. Bert.—When the affections are purified, the soul takes delight in God’s word, and revives. W.—The assurance of being pardoned, give her fresh alacrity in his service. M.

Ver. 11. *Face.* Anger. If the sinner consider his fault, God will forget it. C.—His justice requires that he should punish the impenitent. W.

Ver. 12. *Create.* Heb. *bera*, a term never used but for a new production. Whatever comes immediately from God must be pure, and as David had fallen into impurity, he earnestly implores this gift. He prays for the new heart of flesh. Ezech. 36:26. H.—Thou hast said, *Behold, I make all things new.* Apoc. 21. Oh that I may be included, that

I may sing a *new* canticle, having become a *new man*! 2 Cor. 5:17. Eph. 4:24. Bert.—*Right*. Heb. “constant,” (H.) the Holy Spirit, thy inspiration, or that uprightness, of which I have been deprived. C.—*Bowels*, or interior. W.—These sentiments ought to animate priests, when they hear confessions. W.

Ver. 13. *Spirit* of prophecy, which is not withdrawn, except for some crime. Orig. Huet. p. 35.—David had been without this privilege, till his repentance. S. Athan.—Yet S. Chrys. and Theodoret maintain the contrary. C.—He prays for final perseverance, which is due to none, (Bert.) and that he may fall no more. W.

Ver. 14. *Salvation*, or thy salutary joy, (Bert.) “the joy of thy Jesus,” (S. Jer.) for whom he prays, (S. Aug.) knowing that He will save his people from their sins, and that there is salvation in no other name. H.—*Perfect*. Lit. “principal.” Sept. “conducting;” such a spirit as may suit one who is to command. H.—This may denote sound reason, (4 Mac. Philo Nobil) which keeps the passions under, (S. Chrys. Job 30:15) or God himself, to whose Spirit all others shall be subservient. Rancè often inculcated to his Monks, the importance of having this principal spirit, which includes every virtue, particularly of liberality, as the Heb. *nediba*, implies. Bert.—“Thy free Spirit.” Prot.—How earnest should we endeavour to be disentangled from all the chains of our passions! H.—David might also fear, lest he had forfeited the throne, like Saul, whom the Spirit left. 1 K. 10:9 and 16:14. Kings affected to be styled liberal. Lu. 23:25. C.—He repeats his petition thrice, in allusion to the three persons in one God, (S. Aug. &c.) and prays, that the Messiah may still spring from him, notwithstanding his sins, and that he may have a constant and willing spirit to fall no more. W.—Principal, or liberal, may refer to the Holy Ghost, the fountain of all grace, or to the king, who ought to be generous. M.

Ver. 15. *Thee*. The sinner cannot testify his gratitude better, than by promoting the conversion of others. W.—This is a sort of satisfaction. M.—While engaged in sin, David could not well exhort his subjects to repentance. His example was rather an inducement for them to transgress. Bert.—But when they saw his grief, and knew that God had pardoned him, they were no longer tempted to despair. He also watched more carefully over their conduct.

Ver. 16. *Blood*, from death, which I have deserved. S. Athan.—That of Urias, and his companions, (W.) cries to heaven for vengeance. 2 K. 11:24. H.—Hence the word *sanguinibus*, is used. Bert.—Spare me, and my people.—*Justice*, which has given place to mercy. C.—The latter word is here used by Sym. and justice may have this meaning. Theod.

—Sixtus V. reads *exaltabit*, instead of *exultabit*, which Sept. ἀγαλλιασεται, (C.) requires. Heb. *terannen*, “shall sing aloud of.” Prot. “shall praise thy justice.” S. Jer.—*Extol* agrees better with *exaltabit*, though both have nearly the same sense. H.—God’s justice will pardon the penitent, as he has promised. W.

Ver. 18. Sacrifice. If my crime were of such a nature as the be expiated by certain victims, I would surely have offered them: but my heart has offended, and must do penance. C.—The legal victims were not of themselves sufficient to remit sin. M.—Contrition was necessary. Is. 66:2. Ezech. 6:9. Bert.—The Scripture often prefers internal, before outward sacrifices. This of the heart must precede those of justice, and of praise. W.—The heart must be broken, to make place for love. Compunction is thrice urged. The two first terms in Heb. are the same, “contrite,” (H.) broken, or disconcerted. Κατεκλασθη φιλον ητορ. Odyss. M.—The captives might adopt this prayer. Dan. 3:39. C.—External sacrifices are commended in the next verse, as they are good, (H.) being instituted by God. M.

Ver. 20. Deal. These two verses have no necessary connexion with the preceding: they may have been added by some prophet at Babylon, (C.) or David foresaw the destruction of the city by the Chaldees. S. Chrys.—He might fear that his sin would draw ruin on the capital, as a much less offence did, and as in all ages, the sins of the rulers have fallen on their subjects. 2 K. 24. H.—Though the place was not destitute of fortifications, (C.) he might pray that they might be completed, (Bert.) as they were by Solomon, who built the temple and various walls, so that David might very well add this conclusion, (3 K. 3:1 and 9:15. H.) alluding to the sacrifices which should be offered in the future temple. Bert.—He insinuates, that his pardon may prove beneficial to his people, and sues for it to be granted for their sakes. M.

Ver. 21. Justice; works of piety, (Ps. 4:6) or victims vowed or prescribed by the law; the same which are afterwards styled holocausts (C.) by two different terms, *hola* and *calil*. H.—The latter includes fruits, &c. C.—While we are in sin, our good works are less acceptable. M.

PSALM 51

PSALM 51. (QUID GLORIARIS.)

David condemneth the wickedness of Doeg, and foretelleth his destruction.

Ver. 2–3. *Achimelech*. Sixtus V. Sept. &c. read *Abimelech*. But the former is the true name. See 1 K. 22:9. 20. C.—The word *understanding* implies, that we ought to reflect on the misery of detraction, and bear our crosses with submission. Bert.—Doeg was but half a Jew, and persecuted the faithful. W.—*Iniquity*. Heb. *chesed*, means also mercy, and some translate, “the mercy of God! *or*, the great mercy.” Noble exploit! C.—But our version seems more natural. *El* may be a preposition, as Sym. has Καθ . Bert.—If Doeg, who was the most powerful of the shepherds of Saul, (1 K. 21:7) thought it his duty to give his master information of what had passed, he ought to have stated the matter fairly, instead of insinuating, that the high-priest was ill-affected. H.—Nothing could be more false, as he supposed he was acting agreeably to the interests of Saul, and of the state. C.

Ver. 6. *Ruin*. Sept. καταποντισμου , “drowning,” or to make the innocent suffer “shipwreck.”

Ver. 7. *Thy*, is not found in Heb. Doeg would not dare to enter the *tabernacle*, after he had slain the priests. C.—Houbigant properly supplies *thy*. Bert.—*Living*. The Jews inform us, that Doeg slew himself with his master at Gelboe, and that David punished his offspring with death. C.

Ver. 8. *Laugh*, at the last day, when they will have nothing to fear, nor the wicked to hope. In this life, the just are full of compassion; but they cannot but approve of God’s judgments. C.

Ver. 9. *The man*. Heb. *hageber*, “the hero.”

Ver. 10. *Fruitful*. David foretells his own prosperity on the throne, (W.) when this wretch shall be no more. H.—He was at this time in great perplexity, (C.) in banishment from *the house of God*. M.

Ver. 11. *It* punished the wicked, and asserted thy just providence. H.—*Good*. Thy saints find the greatest comfort in thee. C.

PSALM 52

PSALM 52. (DIXIT INSIPIENS.)

The general corruption of man before the coming of Christ.

Ver. 1. *Maeleth*, or Machalath. A musical instrument, or a chorus of musicians: for S. Jerom renders it, *per chorum*; (Ch.) and Aquila, “for dancing.” Sixtus V. &c. read incorrectly, “for Amalec.”—The psalm is nearly the same with the 13th, (C.) except v. 6. M.—We know not the reason why David gave this second copy, omitting the name of Jehovah. Bert.—S. Aug. explains it of the dangers of the latter times. W.—It seems to speak of the return from captivity, v. 7. C.

Ver. 6. *God hath scattered the bones*, &c. That is, God hath brought to nothing the strength of all those that seek to please men, to the prejudice of their duty to their Maker. Ch.—*That*. Heb. “who besiege thee. Thou hast confounded them, because,” &c. Sept. seem to have read more correctly, as no one has been addressed before. Bert.

Ver. 7. *Glad*. The Fathers explain this of Christ’s redemption. The captives doubted not but that they should be speedily set at liberty, as the prophets had assured them. C.

PSALM 53

PSALM 53. (DEUS IN NOMINE TUO.)

A prayer for help in distress.

Ver. 2. *Ziph* lay to the south of Juda. H.—David was rescued from the most imminent danger, by an irruption of the Philistines. He then composed this canticle, expressing his sentiments in danger, and his gratitude to God. C.—It may also be used by any person in distress. W.—The Church orders it to be said by her ministers at Prime, that they may be protected from all their spiritual enemies. Bert.—The Fathers apply it to Jesus Christ, (S. Hil.) or to his persecuted members. S. Aug.

Ver. 3. *Name*, which is a strong *tower*, (Prov. 18:10. C.) event thyself. Hence it is so criminal to take it in vain. Bert.—*Judge*. Ancient psalters have, “deliver.” Saul and the Zipheans persecute me unjustly. I

commit my cause to thee. H.—Defend me for the justice of my cause. W.

Ver. 5. Strangers. Barbarous, (W.) enemies, though of the same tribe. C.—*Hostis dicebatur quem nunc peregrinum dicimus.* Cic. Off. i.—The devil and our passions, as well as the world, are such to us. Bert.

Ver. 6. Behold. He admires how God delivered him, though Saul seemed to have only one step more to take. Jesus Christ was secure amid the persecutions of the Jews, till he was pleased to deliver himself up. Jo. 10:18. C.

Ver. 7. Truth. To fulfil thy promises. H.—He foretells their destruction.

Ver. 8. Freely, without being commanded. W. M. Lev. 3:1.—Jesus Christ was offered, because he would. Is. 53:7. Jo. 10:17. S. Jer.—*Good*, so to do, (D.) or sweet in itself. Ps. 51:11. C.

Ver. 9. Enemies, from the hill which divided the armies. I saw them retire, (H.) and in security beheld their chastisement. M.

PSALM 54

PSALM 54. (EXAUDI DEUS.)

A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.

Ver. 1. David. It alludes to some of his persecutions, particularly to that of Absalom, as well as to that of the Church, and of Jesus Christ. Bede explains it of Onias: who, being excluded from the high priesthood, retired into Egypt, and built the temple of Onion. 2 Mac. 13. C.

Ver. 3. Hear me. He repeats the same petition four times, (H.) to testify his fervour, and humility. Eccli. 25:21.—*Exercise*, among the wicked, (S. Aug.) or while I consider the sufferings of Christ. Euseb.—David was perplexed what course to take, when he first heard of his son's revolt. Our Saviour was sorrowful unto death. Matt. 26:37. C.—This life is a warfare. W.—*Ἀδολεσχία*. Heb. *sichi*, denotes serious (H.) meditation. Gen. 24:63. M.

Ver. 4. Upon me. When a person has fallen into distress, the world is ever ready to attribute it to some fault. Absalom accused his father of

neglecting to judge, &c. 2 K. 15:2. The Jews calumniated and sought the death of Christ, whose agony in the garden is well described, (v. 5) as well as the consternation of David, at the sight of such a general revolt, (C.) which almost overwhelmed him. W.

Ver. 5. *Troubled*, like a woman in labour, (M.) as *yachil* implies, (C.) in Hiphel. M.

Ver. 7. *Dove*, which flies swiftly. He now adored the judgments of God, which chastised him, as he had threatened; (2 K. 12:11) though, while innocent, he had rejected a similar proposal. Ps. 10:1. The event shewed, that he acted wisely in retiring beyond the Jordan. C.—O that I could fly, and in the simplicity of the dove, be removed from these afflictions! W.—As I could not go to heaven, I retired into the wilderness. M.

Ver. 9. *Storm*. The first fury of the rebels, which is most dangerous, is thus specified. David was convinced, that his son's party would dwindle away, when he was informed that he did not pursue him, following the advice of Chusai. C.—Heb. "I would hasten my escape from the impetuous wind and tempest." But the Sept. may be equally correct. Bert.—God protected his weak servant in the greatest dangers. W.

Ver. 10. *Cast down*. Heb. "swallow up," as the earth did Dathan. C.—Sept. "drown." H.—*Tongues*, as at Babel, that they may not know how to proceed. C.—Heb. "swallow up ... the torrent of their tongue." Bate.—*Pallag*, means also to "divide." Absalom was accordingly infatuated by David's friend. 2 K. 15:31 and 17:7. M.—*City* of Hebron, or even of Jerusalem, which caused the king to leave no garrison in it. The city was still more abandoned in our Saviour's regard. C.—*Contradiction*. Their counsels agree not. They have their troubles, yet will not amend; but strive to oppress the poor. W.

Ver. 13. *From him*. But how shall we guard against a traitor? C.—The injury received from a friend is most cutting. W.

Ver. 14. *Guide*, the prime minister, (Bert.) and chief of the council. M.—Such was Achitophel, who had nevertheless been long (C.) secretly disaffected. See 2 K. 15:12 and 16:23. He professed the same religion, and was trusted with the most important affairs, as Judas carried the purse. H.

Ver. 15. *Consent*, or with expedition, as the Rabbins order people to go to the temple, though they must return slowly. All this designates Judas. C.—Dreadful lesson for all sacred ministers, who prove

faithless! (Bert.) participating of the holy sacraments of the Catholic Church, (W.) and yet betraying themselves, and their master! Achitophel had probably to attend David in the temple, as Naaman did Benadad. 4 K. 5:18. H.

Ver. 16. *Let death*, &c. This, and such like imprecations, which occur in the psalms, are delivered prophetically; that is, by way of foretelling the punishments which shall fall upon the wicked from divine justice, and approving the righteous ways of God: but not by way of ill-will, or uncharitable curses, which the law of God disallows. Ch.—David shewed even too much tenderness towards the rebels, in the opinion of Joab, &c. He would not hurt Saul. His predictions were verified; as Achitophel became a suicide, Absalom perished miserably, suspended between heaven and earth, as an object of horror to both, while many of his accomplices were either slain, or fell into precipices. 2 K. 17:23 and 18:8. H.—*Hell*, by a sudden death, like Antiochus, Core, &c. Num. 16:30. They just are already dead to this world. Bert.—Those who sin on purpose, descend, as it were, alive into hell. W.

Ver. 18. *Evening*. The Hebrew then began the day. C. Gen. 1:5. H.—They had three times allotted for prayer, (Dan. 6:10) as the Church had afterwards. Const. Ap. vii. 25. C.—Evening song, matins, and the sacrifice of the mass, are the principal times for divine service. W.—David comprises all times, because his prayer was continual. Bert. C.

Ver. 19. *Among many*, &c. That is, they that *drew near* to attack me, were *many* in company, all combining to fight against me. Ch.—Or, many also joined themselves to me with Joab, and the holy angels, (4 K. 6:16) though almost all *Israel* followed Absalom. 2 K. 15:13. C.—In many things, schismatics agree with the Church; but their crime is the breaking of unity. S. Aug.

Ver. 20. *Change*, or redemption for them, (Ps. 43:13. Euseb.) or they will not amend, (W.) nor cease to blaspheme God, and to calumniate me. C.—*Eternal*. Lit. “He who is before ages.” H.

Ver. 21. *Repay*. Heb. *bishlomaiv*, “in his tribulations,” or “against his peaceable ones.” Houbigant too arbitrarily translates, “they have sent forth their hand against,” &c. Bert.

Ver. 22. *They are divided*, &c. Dispersed, scattered, and brought to nothing, by the wrath of God, who looks with indignation on their wicked and deceitful ways. Ch.—They are separated from the good, (S. Jer.) slain by a look. 2 Thess. 2:8.—*Near*, or fought, v. 19. C.—Some translate, “they have divided the butter, like words of his

mouth.” But this is less accurate, and the same idea is conveyed in the next words. Bert.—Prot. “*The words* of his mouth were smoother than butter, but war *was* in his heart. His words were softer than oil, yet were they drawn swords.” H.—My enemy has violated every law, under his appearance of friendship. C.—*Darts*. Absalom kissed the men of Israel to delude them, (2 K. 15:2) and the traitor gave this sign to those who came to seize our Saviour. Matt. 26:48. C.—The words of God are most excellent in themselves, but they seem hard to the incredulous. Thus the Capharnaïtes gave rise to the first heresy against the words of Christ, which S. Peter piously believed, though, as yet, he did not comprehend their meaning. Jo. 6. S. Aug. W.—His heart and words may thus be understood of God: but they more probably relate to any one of David’s numerous enemies, who is thus singled out. H.

Ver. 23. *Cast*. The prophet had experienced the happy effect of this conduct. C.—In all troubles and doubts, we must have recourse to God. W. 1 Pet. 5:7.

Ver. 24. *Destruction*; “into gehenna,” (Chal.) or “hell,” (S. Jer.) to which the judge sentences the reprobate, without promoting their crimes. S. Aug. C.—*Days*. It is rare that murderers and notorious malefactors escape punishment in this world; but in the next, they will surely be requited. Absalom perished in the flower of his age. Bert.—Achitophel, and many others, have been suddenly cut off. God sometimes permits such to reign for a time, to exercise his servants, or that they may repent. S. Aug.—The Scripture often threatens sinners in this manner. Job 21:21. Is. 65:20. C.—Their *days* are indeed spent, when they die. But if they had altered their conduct, they might have prolonged their life, (H.) according to the usual course of nature. W. M.

PSALM 55

PSALM 55. (MISERERE MEI DEUS.)

A prayer of David in danger and distress.

Ver. 1. *Geth*. Before (Bert.) or after his escape to the cave of Odollam, (C.) he composed this psalm, to comfort his followers with the consideration of God’s protection. H.—See 1 K. 22 and Ps. 10. The title is variously rendered. S. Jer. “to the victor for the dumb dove,” &c. Prot. “upon Jonath elem rechokim Michtam of David.” This is to elude the difficulty, and we might as well adhere to the Sept. who

seem to have only added, "from the sanctuary." The psalm may suit any one in distress, (Bert.) unable to attend the public service, (W.) or it may be understood of our Saviour's passion. Bert.

Ver. 2. *Man.* All combine against me. C.—The sins of every man oppressed Jesus Christ. Bert.—All who live piously, must suffer many attacks. W.

Ver. 4. *The height of the day.* That is, even at noon day, when the sun is the highest, I am still in danger. Ch.—Heb. "many fight against me from an elevation, or from day-break."—*Fear.* Many prefix a negation, which S. Jerom rejects, (ad Sun.) explaining this *height* of the divine majesty. C.—David felt the impressions of fear; but corrected them by his confidence in God. W.

Ver. 5. *My words.* The words or promises God has made in my favour. Ch.—Praising God (H.) removed the dejection of David. Euseb.—*Detested.* Prot. "wrest." They put an evil construction upon what I say, (H.) and make me their laughing-stock. Ps. 37:13. C.—But I cease not to proclaim what God has declared in my favour, (H.) or what good I have been enabled to effect by his grace. My enemies may meet to devise my ruin, and to supplant me: yet all in vain. W.

Ver. 8. *For nothing shalt thou save them.* That is, since they lie in wait to ruin my soul, thou shalt for no consideration favour or assist them, but execute thy justice upon them. Ch.

Ver. 9. *I have.* Prot. "thou tellest my wanderings: put thou my tears into thy bottle. Are the not in thy book?" S. Jer. "thou hast numbered my most secret things: place my tears in thy sight," &c. H.—Sept. render the sense clearer. Bert.—God has promised to relieve the distressed, who confided in him.

Ver. 11. *To me.* This is almost a repetition of v. 5. C.—*Elohim* and *Jehova* are mentioned (H.) as "the power and eternity" of God gave David the greatest confidence.

Ver. 12. *To thee.* Lit. "thy vows." H.—Houbigant chooses rather to follow the Syriac, "with thee, O God, are my vows:" which is clearer, though our version may be well explained, "I will perform my vows to thee," (Bert.) the sacrifice of *praises*, in this psalm. C.—I will endeavour to comply with my engagements and vows. W.

Ver. 13. *Living,* in my own country, where I am no longer, as formerly during my banishment, in the region of the dead. C.—The Fathers explain this of Jesus Christ, or of eternal glory. Theod. C.—In the true faith and good works, I will strive to please God. W.

PSALM 56

PSALM 56. (MISERERE MEI DEUS.)

The prophet prays in his affliction, and praises God for his delivery.

Ver. 1. *Destroy not.* Suffer me not to be destroyed, (Ch. M.) or I will not allow my men to destroy an implacable foe, (H.) as they entreat me to do. This conduct is worthy of eternal memory. W.—The words may also be an admonition to the reader, not to alter this piece. Apoc. 22:18. C.—*Al tashcheth*, (or *thosseth*. H.) is supposed to be an instrument, or a favourite song, such as that of Moses, (Deut. 9:26) which begins thus. But the point is uncertain. The same words occur, Psalm 58. 59. (Bert.) and 74. They are put in the mouth of Christ suffering, by S. Hilary, &c.—*Cave* of Odollam, or rather of Engaddi. C.

Ver. 2. *In thee.* This obliges God to take pity. Ps. 45:11.—*Wings*, as a chicken retires to the hen. Ruth 2:12. Matt. 23:37.

Ver. 4. *Sent his mercy*, &c. (C.) above the power of man. W.—*Reproach*. Saul was forced to entreat David to preserve his family, as he had just spared his own life; which would, no doubt, mortify his pride, (1 K. 24:18. 22. C.) and seem a reproach to him. W.

Ver. 5. *Lions.* Poetry gives life to all things. It represents mercy and truth as God's messengers; and Saul as a young lion. He might have entered the cave with his men, and destroyed David: but Providence caused him to enter alone, so that David had an opportunity to cut off the hem of his garment, and to shew his clemency.—*Sword*. Thus were the Jews armed, to demand Christ's death. Euseb. C.—The persecutors use artificial weapons, and excite one another to fury. 1 K. 22:16. W.

Ver. 7. *Down.* Heb. "my soul was bowed down," (Bert.) or "to bow down my soul." S. Jer. H.—Saul strove many ways to destroy his rival, sending him to fight the Philistines, who, nevertheless, proved the ruin of Saul. 1 K. 18:17 and 31:1. W.

Ver. 8. *My.* This and the following verses, from the 107th psalm. C.

Ver. 9. *Glory.* Soul, tongue, or rather instruments of music, (C.) and spirit of prophecy. S. Athan.

Ver. 10. *Nations.* the psalms are now recited, (W.) in every language, and the wonders wrought by Christ are proclaimed. C.

Ver. 11. *Clouds.* They are exceedingly great. H.—Christ has mounted to the highest heavens, and his apostles have preached (C.) his saving

truths, which, like clouds, render the earth fruitful in good works. H.

Ver. 12. *Earth.* It is just thy mercy should be extolled. M. v. 6.

PSALM 57

PSALM 57. (SI VERE UTIQUE.)

David reproveth the wicked, and foretelleth their punishment.

Ver. 1. *Title.* This psalm is a sequel to the former, (W.) and refers to the malevolent speeches of Saul's courtiers, (1 K. 24:10 and 26:7. C.) and to the proceedings of the Jews against Christ. S. Jer.—It is an invective against hypocrites, (C.) and detractors. Bert.

Ver. 2. *Men.* If you be consulted by Saul, and act as judges, do what is right. Condemn not a man unheard. C.—Frew refuse to speak well. W.—Heb. also, “O assembly,” act not hypocritically.

Ver. 3. *Heart.* Hence proceed evil thoughts, &c. H.—*Quicquid vis & non potes, factum Deus computat.* S. Aug.—*Forge,* as you endeavour to preserve the appearance of rectitude. Heb. “weigh” in scales. C.—This double-dealing aggravates the fault. W.

Ver. 4. *Womb.* Born in sin. H.—They have followed the same course through life, being always bent on wickedness. C.

Ver. 5. *Madness;* or “poison,” *chamath.* M.—*Deaf asp.* This is the most dangerous species. The ancients attempted to charm serpents. But these courtiers were deaf to every proof of David's innocence, (C. Diss.) and would receive no admonition, stopping their ears, like asps. W.—The prophet speaks conformably to the received opinion, (Bert.) without determining it to be true. M.

Ver. 6. *Wisely.* “Cunningly.” Many read, *qui incantatur a sapiente.* C.—He does not approve of the magical art. M.—Serpents may naturally be effected with music. The torpid snake by incantation bursts. Virg. Ec. viii. Bochart v. 3. 385. Parkhurst, *chober.* H.

Ver. 9. *Wax.* Heb. *shabbellul*, occurs no where else, and this signification is surely preferable to that of the Rabbins, “a snail.” Prot. H.—*Fire.* Heb. “like the untimely birth of a woman, which has not seen the sun.” Houbig. after S. Jerom.—Sept. may not have read *th* at the end of *esh*, “fire.” But both version imply, that the wicked shall perish, without resource (Bert.) or struggle. This is enforced by a

multiplicity of examples. H.

Ver. 10. *Before your thorns*, &c. That is, before your thorns grow up, so as to become strong briars, they shall be overtaken and consumed by divine justice, swallowing them up, as it were, *alive in his wrath*. Ch.—You shall be cut off when you least think of it. M. Ps. 54:24. H.—David probably alludes to the proposal mentioned, (Jud. 9:14) where the brier (*rhammus*) invites all the trees to come under its shade. Before you, my followers, shall fall under the oppression of our cruel persecutors, they shall be suddenly destroyed. Bert.—“Before your pots can feel the thorns, he shall take them away, as with a whirlwind, both living, and in *his wrath*.” Prot.—This version of Pagnin is rejected by Montanus, who nearly follows the Vulg. *Sirothecem* means, “your thorns, or pots.” Eccles. 7:7. H.

Ver. 11. *Shall wash his hands*, &c. Shall applaud the justice of God, and take occasion, from the consideration of the punishment of the wicked, to wash and cleanse his hands from sin. Ch.—*Hands*. Heb. “feet,” (though this is not certain. Ps. 73:4. Bert.) and all his body; the carnage shall be so great. The just approve of God’s judgments, (C.) *in* or “over,” επλ, to testify that he has no connexion with the wicked. Theod.—The just will purify himself still more at the sight of vengeance. This interpretation is good, but no so literal. Bert.

Ver. 12. *A God*. Heb. *Elohim shophetim*. Both are in the plural, which has induced many to suppose that angels, &c. are meant; yet the plural is sometimes used, when speaking of the true God. Gen. 20:13. Jos. 24:19. C.—Houbigant translates, “gods,” which he explains of the pastors of the Church, or “judges.” The reward of virtue, and punishment of vice, are very important truths. Let us wait till the time of harvest, and all will be in its proper place. Bert.

PSALM 58

PSALM 58. (ERIE ME.)

A prayer to be delivered from the wicked, with confidence in God’s help and protection. It agrees to Christ and his enemies, the Jews.

Ver. 1. *Watched*. Heb. “they (the guards) watched.” The psalm relates also to the resurrection of Christ, and vocation of the Gentiles, (Bert.) as well as to the reprobation, and future conversion of the Jews. It seems to be most applicable to the times of Esdras and Nehemias: (2

Esd. 4:1. and 6:1) one of whom may have composed it. C.—But this is only a conjecture, (Bert.) and Saul's emissaries may be styled *Gentiles*, (M.) because they imitated their manners. H.—Saul sent repeatedly, and went himself to attack David. He gave him Michol with the same design. W.—But God turned her heart another way. H.

Ver. 4. *Caught*. Heb. "laid snares for." Sept. "hunted." The enemy wished eagerly to take David, or Nehemias, (H. C.) and they seemed to have so surrounded the former, as to be sure of him. W.

Ver. 5. *I ran*. Heb. "they," &c. But the Sept. would not have made such a mistake, (Bert.) and the Heb. appears to be incorrect, though we may understand "without iniquity *in me*, they have run." C.—I gave them no offence. W.—All this may be well explained of Jesus Christ, who alone could use these expressions with propriety, being *without sin*.

Ver. 6. *No mercy*. Nehemias uses the like prophetic threats, 2 Esd. 4:5. C.—"Every sin must be punished, either by the penitent, or by an avenging God." The prophet supposes that his enemies died impenitent. S. Aug.—When the gospel was first preached, God visited the world with various afflictions, to make people enter into themselves. Euseb.—The prophet prays that God would visit all nations with peace, and punish obstinate persecutors of the Catholic Church. W.

Ver. 7. *Evening*, when they came to take David. But, out of regard for Michol, they providentially waited till he had escaped, 2 K. 19. H.—Nehemias was obliged to watch continually, 2 Esd. 4:11, 23. C.—The Jews will embrace the faith at the end of the world, (S. Aug.) or they will be destroyed (S. Hil.) or banished by Titus and Adrian (A.D. 137); the latter of whom forbade them even to look at Jerusalem from an eminence. They could not enter it in the time of Eusebius, (Ps. 48) and S. Jer. Soph. i.—They have a *hunger* for God's word, of which they have lost the true sense. S. Athan.—Persecutors are never satiated, though they labour to destroy, all their lives. W.—They allow themselves no rest. M.

Ver. 8. *Lips*. They seek my ruin, 2 Esd. 4:2. &c.—*Heard*. Thus they deny Providence, Ps. (Heb.) 10:11. C.—This thought and the occasion of it have produced much wickedness. "Whithersoever thou goest, thou art seen by Jesus Christ, who made, redeemed, and died for thee." S. Aug. Ser. 161.—A serious consideration of God's presence is the best preservative. Bert.—The wicked devise all sorts of cruelty, as if there were no God. W.

Ver. 9. *Laugh.* Permitting them to become ridiculous. C.

Ver. 10. *My.* Heb. “his,” which seems incorrect. Chal. (C.) and S. Jerom agree with the Vulg. Houbigant would also substitute, “My strength, I will *sing* to thee,” which affords a better sense, v. 17. Bert.—Yet our version is very plain; I will make all my powers serve thee, and acknowledge that all comes from thee. H.—Such was the admirable humility of Nehemias, who never assumed any glory to himself. C.—David and all just men entertain the same sentiments. We are here assured (H.) that the Church and some virtuous souls will persevere, by God’s grace. W.

Ver. 11. *His mercy.* Prot. “the God of my.” Yet the text has “his;” *i* and *v* are easily confounded. The Keri here allows “my,” which Pagnin translates. S. Jer. “the mercy of my God;” (H.) or “my God, my mercy.” Ep. ad. Sun. C.—All comes to the same end. These words are most applicable to Jesus Christ. Bert.

Ver. 12. *Over.* S. Jer. “my spies.” H.—*Forget.* Let them suffer a long time, (M.) that their punishment may be a greater warning. The ancients read, “thy law,” instead of *people*, and apply this to the Jews, (C.) who still preserve the law, and bear witness throughout the world that the prophecies were not a fabrication of Christians. H.—Their exemplary chastisement and continuance, may serve to caution all not to follow their example. *Judæi testes iniquitatis suæ et veritatis nostræ.* S. Aug. Euseb.—“If all the Jews had been converted, we should have had only suspicious witnesses; and if all had been exterminated, we should have had none.” God permits our spiritual adversaries to remain for our trial, (Tert.) that we may not forget ourselves in prosperity. W.—We may also translate *Al*, “O God, (as well as *not*) slay them, that they may attack my people no more;” (see 2 Esd. 4:4) for what reason could Nehemias have to beg that they might be spared? C.—God might have some. H.

Ver. 13. *For,* is not expressed. Lit. “bring down ... the sign,” &c. Let not their haughty speeches take effect, or escape punishment. The imprecations of the Jews against themselves, (H.) and against Christ, have brought on their destruction. S. Aug.—Thus nothing need be supplied.—*Of.* Heb. “shall relate;” which has little sense. Laying aside the points, it may have the meaning of the Vulg. This passage can hardly be applicable to David’s persecutors, though it might predict the disasters of Saul. It alludes more to the enemies of Christ, (Bert.) who called down his blood upon themselves, (Mat. 27:25) and most falsely accused Him. C.—Hence they are become the reproach of men, and are *no* long a people. They behold the reign of Christ propagated

throughout the world, (v. 16. H.) while they are wandering about and despised. They once would *not serve*; boasting that they were children of Abraham. Jo. 8. M.

Ver. 14. Consumed. At the destruction of Jerusalem, or for opposing Nehemias, 2 Esd. 6:16.—*Earth.* The Jews who were preordained to life, embraced the gospel. C.—How can those *know*, who are *no more*? Their condition will be worse than annihilation. They will exist in hell, though *no more visible* to us. Bert.—They will *know* the truth, when it is too late; and when they are on the point of plunging into the abyss. The measure of their crimes being full, they shall be accused and punished. W.

Ver. 15. City. This is a sort of chorus, v. 7. S. Jer. and Prot. “Let them bark.” H.—It insinuates, that the attacks of the enemies of Nehemias, (C.) David, and Christ, were unceasing. H.

Ver. 16. Murmur. Heb. also, “shall tarry all night.” Prot. “grudge.” H.—Finding no oil for their lamps, they will repent like Judas, and blaspheme in hell. W.

Ver. 17. Morning. With earnestness, (H.) I will fulfil this duty (C.) at the resurrection, (W.) in the morning of a glorious immortality. M.

Ver. 18. Helper. S. Jer. “my strength,” *virtutem meam tibi cantabo*, v. 10. I will sing, that all I have comes from thy pure mercy. H.

PSALM 59

PSALM 59. (DEUS REPULISTI NOS.)

After many afflictions, the Church of Christ shall prevail.

Ver. 1. Changed. Ps. 44:Title, Ps. 15. *doctrine* explaining what will be the progress of the Church. M.—It seems to have the same import as *understanding*, in other titles, but here is of little authority. Bert.—It has no connexion with the psalm, which seems to have been written before David had obtained the sovereignty over Israel, (Houbig. v. 8) or it expresses the sentiments of the captives, (C.) and of Jesus Christ, and his Church. S. Aug.

Ver. 2. Set fire. Heb. “fought against Syria of Mesopotamia, and Syria of Seba.” S. Jer. 2 K. viii. 10. H.—*Twelve.* Abisai slew 18,000, perhaps on another occasion; (1 Par. 18:12) so that this title does not

contradict history. M.

Ver. 3. *Off.* Chastising thy people frequently under Moses, &c. Bert.—*On us.* Redeeming mankind, which thou hadst condemned, for the fault of Adam, and giving us a more abundant grace. Rom. 5:9. S. Hil.—Thou hast treated us like a good physician, (Deut. 32:39. C.) chastising us for our sins, that we might improve in virtue. W.

Ver. 4. *Moved.* He personifies the earth, which had fallen into the hands of the Chaldees, (C.) or had experienced various commotions under Saul, &c. (H.) which he denotes by the mention of an earthquake. M.

Ver. 5. *Sorrow.* Heb. “muddy,” such as is given to slaves or malefactors, (S. Matt. 27:34) mixed with myrrh, or venom. Lit. “wine of trembling,” (C.) or soporiferous. S. Jer. H.—All these expressions give the idea of something disagreeable. Bert.—The people became penitent, or were astonished. M.

Ver. 6. *Warning,* to amend, (W.) the sign of the cross (C.) in baptism, (S. Jer.) or confirmation. Euseb.—It was customary to erect a pole, on which some signal was placed, in case of invasion. Is. 5:26 and 11:12. &c. C.—*Bow.* Heb. *kossoth*, (H.) as S. Jer. &c. have read, though the present Heb. end with *t*, less correctly, and is explained, “because of the truth.” C. Bert.

Ver. 7. *Save me.* The king praying for all. M.—S. Aug. reads, *me*, (C.) though the Vulg. does not here express it. H.—Heb. “save thy right hand,” the people, or *man of thy*, &c. Ps. 79:18. C.—*Hear me.* Heb. “him.” But the margin has, *me*. H.

Ver. 8. *Holy* one, Jesus Christ, (Euseb.) the prophet, (M.) the sanctuary, (C.) or oracle. W.—He had promised that the captives should return in seventy years time. Jer. 25:11 and 29:10. C.—*Sichem.* (*partibor Sichimam ... metibor.*) These two verbs are sometimes used for *partiar* and *metiar*, in ancient authors.—*Tabernacles.* Heb. “succoth.” Bert. Gen. 33:17.—It may also signify the Arabs, who lived in tents. M.—David’s dominion extended over these nations, (H.) and the captives at Babylon hoped to recover them, as the Machabees did. The kingdoms of Juda and Israel were no more divided, (Is. 11:13. Jer. 31:8) to shew the unity of the Church.

Ver. 9. *Head.* This tribe was at the head of the kingdom of Israel, but submitted to David, (H.) and afforded excellent soldiers and captains. C.—His temporal kingdom was extended by God, who will crown his elect. W.—*King.* Heb. “law-giver,” alluding to Gen. 49:10. Sym. “my

general." C.—The word *king* implies all this. H.—Juda always swayed the sceptre. Bert.—After the captivity, Zorobabel was at the head of the people. Jesus Christ sprung from this tribe, and is the true king of the people, whom he has redeemed, and put in possession of the land of promise. C.

Ver. 10. *The pot of my hope; or my watering pot.* That is, a vessel for meaner uses, by being reduced to serve me, even in the meanest employments. Ch. W.—Plautus (Mort. ii. scen. 1. 40) says, *Ego vos pro matula habeo*, &c. Symmachus adopts the sense of the Sept. ἀμερμνίας, as *rêts*, in Syr. means “to trust,” (Dan. 3:28) and “to wash” in Heb. It was customary to throw lots into a pot full of water, and that which came out last was most esteemed. To this custom the psalmist may allude, (C.) or he hoped that the fruitful region of Moab would supply him with food. It was subject to David, (2 K. 8:2. H.) and to the Machabees, 1 Mac. 5:6.—*Shoe*, to be untied, or carried, as by the meanest slaves, (Matt. 3:11) or to take possession. Deut. 11:24. Thus “Alexander threw a javelin, and danced on the shore of Asia, begging that those lands would not receive him unwillingly for king.” Diod. Arrian. Justin.—David conquered Idumea, (2 K. 8:14. H.) as Hyrcanus did afterwards. Joseph. xiii. 17. C.—*Foreigners, alienigenæ*, or, “Allophyli.” S. Aug.—“Of another tribe.” H.—So the Philistines were called, who had no kindred with the Israelites; whereas the Edomites, Moabites, &c. were originally of the same family. Ch.—*Subject*, or “friends.” Ps. 107:10. C.—Prot. “Philistia, triumph thou, because of me.” Marg. insinuates this is spoken “by irony;” but (H.) Heb. properly means, “make an alliance with me;” or, Syr. “I will shout for joy over Palestine.” This country was subdued by the Machabees, (1 Mac. 4:15. C.) as it had been tributary to David. 2 K. 8:2. Bert.—“I will make a league against the Philistines.” Houbig.

Ver. 11. *city.* The capital of the aforesaid counties, or Jerusalem; (C.) but more particularly Petra, (H.) the strongest place in Idumea. M. Abdias, 3. Bert.—The Fathers understand the Church. Euseb.

Ver. 12. *Off?* God punishes and rewards. W.—*And wilt;* or, “yet thou wilt not,” &c. H.—Thou wilt not depend on our efforts for victory. Bellar. M.—How can we expect to make such conquests, being in so forlorn a condition, when thou dost not lead forth our armies, as formerly? All that man can do is *vain*, but thou wilt look down upon us, and *through God we shall do mightily*, v. 14. C.

A prayer for the coming of the kingdom of Christ, which shall have no end.

Ver. 1. Hymns. This denotes either the female musicians, or the instruments. C.—David, under persecution, (Ferrand) the captains, (Ven. Bede C.) or any one in the Church of Christ, (S. Aug.) may adopt this psalm, (Bert.) to thank God. W.

Ver. 3. Earth of Palestine, (Bert.) when David was at Mahanaim. Ferrand. 2 K. 17:22. H.—The countries beyond the Euphrates may be so styled. Ps. 64:6.—*Rock*, by inspiring Cyrus to grant us liberty, (C.) or by sending Jesus Christ. Euseb.—The church is firmly established; and, in all places, serves God. W.

Ver. 5. Tabernacle. The words *for ever* seem to confine this to heaven, as the Fathers explain them, though they may also allude to a temporal protection (Bert.) in the temple. C.—*Wings*. Chal. “of thy deity.” Chal. I will continue a member of thy Church here, and be happy for ever. M.

Ver. 6. Inheritance. David had both a temporal, and an eternal one in view. Bert.—The captives express their gratitude for their deliverance. C.

Ver. 7. King. They wish long life to the king, expecting that the predictions of the prophets insured to them temporal dominion. But when they saw Zorobabel possess no such splendour, they were naturally taught to extend their thoughts to the Messiah, of whom the Chal. and ancient Jews, as well as the Fathers, explain this passage. C.—Chal. “the days of the future world thou wilt add to the days of the king, the Messiah. His years *shall be* like the generations of this world, and the generations of the world to come.” Eternity is clearly meant. If David speaks of himself, and of his successors on the throne for many ages, he must be considered as a figure of Christ, who is also designated. Bert.—The Church will continue to the end, and be triumphant throughout eternity. W.

Ver. 8. Search? Who can comprehend what thou hast prepared for this king? He may allude to the promises made to David’s family, (Ps. 88:30. 38. C.) which should reign for ever, by means of Christ. H.—Who can explain the mercy of God in redeeming us; and his fidelity in granting his promised rewards? W.

Ver. 9. Day. A Levite speaks, having dedicated himself by vow to serve God continually in his temple, after his return from Babylon, (

C.) or David expresses his resolution to testify his gratitude, by sacrifice. H.—I will sing psalms, &c. in this life, and for ever. W.

PSALM 61

PSALM 61. (NONNE DEO.)

The prophet encourageth himself and all others to trust in God, and serve him.

Ver. 1. *Idithun*, to sing. W.—He was one of the chief musicians under David. 1 Par. 25:3. The psalm may be explained of David, persecuted by Absalom, (C.) of the Machabees, (Theod.) &c. or of Christ, and his Church. C.—S. Jer. considers it a piece of excellent morality, (C.) and this may suffice, without referring it to any historical fact. Bert.

Ver. 2. *Subject.* The just is resigned, though he feel like other men. David found a sort of resentment against the rebels, arising in his breast, which he presently repressed, by the thought of God's will. 2 K. 12:11. C.—He fears nothing, because his soul is subject to God. W.—Heb. “silent.” H.

Ver. 4. *Fence.* This may refer to the persecutors, who resembled a leaning wall. Bert. Is. 30:13. C.—Prot. “ye shall be slain all of you, as a bowing wall *shall ye be*,” &c. He threatens them with speedy destruction, (H.) or represents to them the baseness of attacking a man ready to fall. C.—He informs them, that their attempts will be in vain, though they be very numerous, and he himself apparently so weak. W.

Ver. 5. *Price.* Sept. S. Hilary, &c. “my honour.” They wish to dethrone me, and to represent me as unfit to govern.—*I ran.* Sept. ἔδραμον, “they ran” likewise, as Heb. implies, and as the Gr. Fathers generally explain it. David thought proper to flee, that he might be at a distance from traitors, 2 K. 15:14. His enemies sought this destruction. C.—They wished to deprive him of the reward of his labours; but he ran more earnestly.—*Blessed.* Flattery is very dangerous. W.

Ver. 8. *God.* The multiplicity of titles shews the prophet's love. See Apoc. 5:12. S. Aug. Conf. i. 4. Bert.

Ver. 9. *All.* Heb. “always, O people.” Sept. seem to have read, *adoth*, for *heth*.—*For ever.* Here *Selah* is translated, (Bert.) though it is not in Sept. &c. David exhorts his followers to address themselves to God,

with compunction and confidence. C.

Ver. 10. *Liars.* They are so vain and light, that if they are put into the scales, they will be found to be of no weight; and to be mere lies, deceit, and vanity. Or, *they are liars in their balances*, by weighing thing by false weights, and preferring the temporal before the eternal. Ch. Prov. 11:1 and 20:10.—They give false judgments; be not concerned; God is our protector. C.—God's servants strive to draw others to the practice of virtue. W.—All sinners (H.) will not outweigh vanity itself. M.

Ver. 11. *Them.* Let the rich assist their needy brethren; and you, my followers, beware of enriching yourselves, by unjust rapine, during this civil war. C.—Raise your thoughts to something better. S. Aug.

Ver. 12. *Once,* by the generation of his word, (S. Aug.) or when he promulgated the law. Ex. 20:6. Bert.—God's word is invariable, (W. Job 33:14. M.) and will be put in execution. S. Amb. T.—This he has *often* inculcated. Vatab. Job 39:35. Amos (1:3) uses *three* and *four*, in the same sense. C.

Ver. 13. *Works.* We must therefore refrain from every injustice. H.—God spoke once by Moses, and again by his own Son. Both the Testaments confirm the certainty of rewards and punishments, (Bert.) as God is able and willing (W.) to execute his decrees. Luther, followed by the Dutch, translates, “as he merits;” to which expression, concerning the just, Amama objects. H.

PSALM 62

PSALM 62. (DEUS DEUS MEUS AD TE.)

The prophet aspireth after God.

Ver. 1. *Edom, (Idumææ.)* H.—Several copies read *Judææ*; which agrees with the Heb. &c. The Idumeans, after the captivity, occupied those deserts (C.) or Ziph, Haret, &c. (W.) where David had screened himself from the fury of Saul. This psalm may express his sentiments, (Theod. Muis.) or those of the captives, returning home, (C.) or it may agree with all those, who thirst after their heavenly country. Bert.—S. Jerom explains it of the coming of Christ, and it was used in the morning service. S. Chrys. Ps. 140. C.—Catholics, who are imprisoned for their faith, and cannot approach the tabernacle, may here find comfort. W.

Ver. 2. Day. The manna dissolved with the sun beams, and God will be served with diligence.—*Flesh.* The sensations of my soul affect all my body. W.—Thirst is more insupportable than hunger; and the psalmist could not express his ardour better. C.—He loves God with all his strength, &c. H.—“The soul desires, but the end can be attained only by good works.” *Carnis laboribus pervenitur.* S. Jer.—O how! Prot. “longest for thee in a dry,” &c. But *come* is no Heb. verb, and occurring no where else, is little understood by the Jews. It seems that *comu*, “as,” should be here, to correspond with the following *so*. “As my flesh *thirsts* in this, &c. *so in the*,” &c. I shall find no less pleasure in attending thy worship, than a thirsty traveller does in finding water. C.—Theodotion agrees with the Sept. in considering this as a compound word ποσαπλως, (C.) and we had best stick to the most ancient version. Bert.

Ver. 3. Land. “O solitude,” cries out S. Ephrem, “ladder of heaven, mother of compunction, ... and piety, thou art the guardian of the eyes,” &c.—*Glory.* The ark, (C.) or Jesus Christ, the desired of all nations. S. Jer. H.—I have attended thy worship in spirit, not being able to be present at Jerusalem. C. M. W.—Thus people, who cannot hear mass, ought to act. H.

Ver. 4. Lives. For these must perish, while heaven remains for ever. S. Hil.—This consolation is preferable to any worldly prosperity. W.

Ver. 5. Hands. Doing good works, as the Fathers explain it. This is the posture of people who pray, or take an oath. Tert. 1 Tim. 2:8. C.—*I will*, &c. Comfort is proportioned to suffering for Christ. 2 Cor. 1. W.

Ver. 6. Fatness. With the most exquisite delights of the temple. Jer. 31:14. C.—Thy grace will enable me to give thee due praise (W.) with joy. M.

Ver. 7. Bed. I will think on thee both when I retire to rest, and when I get up. Bert.—Thou art my first beginning, and last end. H.—At all times I will meditate on thy mercies (C.) in bed, and much more, when I arise, (W.) as I shall not then be so much oppressed with drowsiness. M.

Ver. 10. Earth. To seek me out, (Houbig.) or they shall perish. The Babylonians were exposed to many miseries under Cyrus, as the prophets assert, (Is. 13:1. Jer. 25:12) though profane history be silent. C.—David foretells the destruction of his persecutors, either temporal or spiritual. W.—The devils may be styled *foxes*. Bert. S. Hil.—This may also be verified in the Jews, who persecuted Christ, and fell a prey to the Roman arms, &c. Euseb. C.—Saul perished in battle, and

his body was exposed on a gibbet to wild beasts. 1 K. 31. W.

Ver. 12. *The king.* David, (Bert. &c.) or Zorobabel, for whom the Jews had the highest regard, though he was not an independent monarch, nor wore a crown. Agg. 2:24. Zac. 3:8. It was customary to swear by the life of the king. 1 K. 1:26 and 20:3. The Fathers understand Jesus Christ to be meant, and this is the true and primary sense; as Zorobabel was only a figure of Him, and never really possessed the throne, that the Jews might not think that the prophecies were fulfilled in his person.—*By him.* The king, (Du Pin. C.) or God. M. Boss. T.—Those who follow the true religion, (Deut. 6:13. Is. 45:23. C.) and act accordingly (H.) shall be *kings* for ever. Apoc. Bert. 1 Pet. 2:9. H.—As David came to the throne, on the death of his rival, so was Christ's name exalted, after the Romans had destroyed the Jews. W.

PSALM 63

PSALM 63. (EXAUDI DEUS ORATIONEM.)

A prayer in affliction, with confidence in God that he will bring to nought the machinations of persecutors.

Ver. 1. *David,* in distress. Euseb. &c.—It has no relation to any historical fact. But it expresses the sentiments of any just man, surrounded with danger. S. Hil.—Yet many apply it to Daniel, in the lion's den, (Muis.) to the captives, (C.) or to Jesus Christ and his Church. S. Aug. &c. H.

Ver. 3. *Malignant.* I am encouraged to hope by past experience. W.

Ver. 4. *Thing,* or discourse. This describes the poisonous insinuations of heretics, (Euseb.) or the calumnies of the Jews against Christ. Bert.

Ver. 6. *Them.* The snares. H.—Houbigant prefers “us,” with reason, (Bert.) after the Syr. Arab. Cassiod. &c. Yet the Heb. &c. retain *them*, which is very easily explained. H.—The most wicked desire to preserve the reputation of honesty, (C.) and flatter themselves that no mortal is conscious of their deceit, and that even Providence does not regard things below. Ps. 10. H.

Ver. 7. *Search.* Or, they have made the most diligent investigation, (Bert.) to no purpose. H.—Thus David and our Saviour were treated.—Heart. That is, crafty, subtle, deep projects and designs; which nevertheless shall not succeed; for *God shall be exalted* in bringing

them to nought, by his wisdom and power. Ch.—Heb. “both the inward *thought* of every one of them, and the heart is deep.” Prot. H.—But, without the points, the Sept. is accurate. Bert.—The Jews, with all their deep machinations to prevent the belief of Christ’s resurrection, bringing even *sleeping* witnesses, only made themselves ridiculous. S. Aug. H.—Achitophel was forced to give way, (2 K. 17. W.) though he had been considered as an oracle. H.

Ver. 8. *The arrows of children are their wounds.* That is, the wounds, stripes, or blows, they seek to inflict upon the just, are but like weak efforts of children’s arrows, which can do no execution; and *their tongues*, that is, their speeches against them, come to nothing. Ch.—Or, children themselves have wounded these crafty politicians, and exposed their folly. H.—Heb. is “very perplexed in the last three verses. Let us adhere to the Vulg. and Sept. who generally read more correctly than the present Hebrew.” C. Bert.—Yet S. Jerom gives a very good sense. H.—*Wounds.* God hath chosen the weak things of this world to confound the strong, (W.) and he hath taken the wise in their craftiness. M.

Ver. 10. *Afraid,* at the sight of God’s judgments on the Babylonians, &c. C.

Ver. 11. *Praised.* All will begin to esteem the chosen race. C.—Heb. “shall glory.” The Jews and Christians (H.) shall esteem themselves honoured by the title of God’s people. C.—They shall be praised for rightly serving God, (W.) and shall be rewarded by Him (H.) with universal applause. M.

PSALM 64

PSALM 64. (TE DECET.)

God is to be praised in his Church, to which all nations shall be called.

Ver. 1. *Of the captivity.* That is, the people of the captivity of Babylon. This is not in the Hebrew, but is found in the ancient translation of the Septuagint. Ch.—From the word *canticle*. H.—It is of little authority. Jeremias and Ezechiel were never together. C. Bert.—Perhaps the former might have put this psalm of David into the hands of the people, when they were going to Babylon, and Ezechiel might have exhorted them to recite it at their return. H.—It seems to have been composed by David, in thanksgiving for rain; (Ps. 28. Muis.) or some

of the Levites wrote it, after God had removed the scourge of drought, with which he had afflicted the people, in consequence of their neglecting to finish the temple. Agg. 1:4. Mal. 3:9. C.—David predicts the return from captivity, (Bert.) and the vocation of the Gentiles, (S. Hil. &c. M.) which the prophets Jeremias, &c. had insinuated, by the coming of the nations from Babylon, so as to forsake idolatry. S. Aug. &c. W.

Ver. 2. *Hymn.* Or Heb. “Praise is silent,” (H.) “waiteth,” (Prot.) or “silence is praise for thee, O God.” Pagn. *Favete linguis.* Hor. Grot. —“We worship Him with pure silence.” Porphy. Abst. iii. Zac. 2:13. H.—*In Jerusalem*, is not in Heb. &c. though Houbigant thinks it was originally. Bert.—“Only the vows of ecclesiastical religion are useful.” S. Hil.—Praises of those who are out of the Church, are not acceptable to God. W.

Ver. 3. O. Heb. “hearer of prayer,” (C.) or “graciously hear my prayer, till all,” &c. S. Jer. Houbig.—*Too thee.* At the last judgment, or (C.) at the vocation of the Gentiles. Bert. M.

Ver. 4. *Transgressions.* These are the words of the Christian converts, (Euseb.) or of the Jews, who acknowledge that they have been justly punished with drought, for neglecting the temple and first fruits. Agg. 1:4. Mal. 3:9. C.—Heb. “thou wilt expiate our transgressions,” which denotes Christ’s satisfaction. Bert.—Though the wicked threaten, we fear nothing, as long as thou wilt pardon our offences. W.—These have been the occasion of our past sorrows. M.

Ver. 5. *To thee*, by predestination.—*House*, adorned with exterior graces. S. Hil.—Happy the man, whom thou hast ordained, by faith and good works, to eternal life! David speaks in the name of the elect. M.

Ver. 6. *Justice.* Because there thou wilt fulfil thy promises, and requirest the greatest composure and attention. Eph. 2:12. 22. Bert.—Nothing defiled can enter into heaven. Apoc. 21. W.—*Off.* The Jews were dispersed into all countries, (Jer. 31:8) and all are called to the true faith. C.

Ver. 7. *Strength*, or rain. The power (C.) and goodness of God, are described with regard to the captives, and converted nations, (Bert.) and the great works of the creation. W.

Ver. 8. *Troublest.* Prot. “stillest the noise.” H.—*Troubled.* The most obdurate are converted from all countries. W.

Ver. 9. *Joyful.* People both of the east and west shall learn to fear

thee; or thy chosen people shall dwell in peace, and attend the morning and evening service. Euseb. C.—Both morning and evening afford delight, as people may labour, or take some rest, according to their different wants.

Ver. 10. River. Heb. “the division,” or all the seas and fountains (Bert.) of consequence, (M.) particularly the Jordan, which overflows, like the Euphrates, about Pentecost. Jos. 3:15. Jer. 12:5. C.—*Its*, the earth’s, after a plentiful rain. H.—God has wrought many wonders by water, and hath fed his people, (Ex. 7:14 and 16:3. &c.) to prefigure the graces conferred in baptism, the holy Eucharist, &c. W.

Ver. 11. Showers. This gives the sense, rather than the words of the Heb. Bert.—Pastors are still preserved to feed the faithful; and all the just receive the crown of justice, at the end of their life. 2 Tim. 4. W.

Ver. 12. Crown. The crops shall succeed each other, and be abundant. Lev. 26:5. 10. Amos 9:13. This fertility was foretold, Agg. 2:20. C.—“By the blessing, the year shall roll along, and thy steps shall distil fatness.” S. Jer. H.

Ver. 13. Wilderness. Or, of such places as were not ploughed. Little hay was collected, as cattle might almost always pasture.—*Hills*, covered with vine-trees, &c. Joel 3:18. Job 20:17. C.—The most barren will bring forth fruit, and the perfect shall advance in merit. W.

Ver. 14. Clothed, with fleeces, (H.) or rather, shall be surrounded with sheep. Heb. also, “the pastures shall be covered with sheep.” Houbigant would read *e* for *c*, and translate, “the mountains shall be clothed with flocks.” But such changes require some proof, and the sense is the same. Bert.—All nature (M.) praises God in its own manner, when it answers the designs of God. Yet man is chiefly invited to *sing*. H.—The pastors, (W.) like *rams*, lead the way; but all the just, without exception, shall be happy in their celestial mansions, and with the utmost content, shall join the hymns of Sion. H.

PSALM 65

PSALM 65. (JUBILATE DEO.)

An invitation to praise God.

Ver. 1. Psalm. Cassiodorus, &c. add, “of David.” But it is thought, he was not the author of this and the following piece, as his name is not

in the original. C.—This argument is, however, of small weight.—*Resurrection.* Heb. Origen's Sept. &c. omit these words, (Bert. T. iii.) which seem to have been added by some Greek Christian, who thought he perceived some allusion to the resurrection of Christ, v. 9. The Fathers have well explained it in this sense, though they also apply it literally to the return of the captives, (Theod. C.) and to the general resurrection, the end of all the miseries of the elect, (Bellar.) as well as to the conversion of the Gentiles, (Geneb.) and the resurrection of a soul from the state of sin. H.

Ver. 3. *Lie.* Prove faithless to thee, (Ps. 17:46. &c.) notwithstanding the evidence of thy wonders, and their deceitful professions. Thus the Samaritans pretended they wished to assist the Jews to build the temple; yet soon after obtained an order from court to hinder it. 1 Esd. 4:1. and 8:36. C.—Pharao frequently promised to let the people go, but as often broke his word. W.—They had been moved with servile fear. M.—The sight of God's judgments upon the world was enough to inspire terror. W.

Ver. 5. *Men.* Choosing some, and rejecting others, (S. Jer.) calling the Gentiles, while he casts off the Jews. S. Aug.

Ver. 6. *In him.* God, (H.) Jesus, (Euseb.) or “on it,” the river Euphrates, which we shall pass over with as much ease, as our ancestors did the Red Sea. So the prophets frequently speak in a figurative sense. Is. 11:16 and 50:3 and Zac. 10:10 and 4 Esd. 13:41. C.—As Josue led the Israelites across the river Jordan on dry land, (H.) so wel shall extol thy wonders. W.—*There*, reflecting on these prodigies, both past and present, we shall rejoice. M.

Ver. 7. *Provoke him.* The faithless Jews, or Gentiles; particularly those of Babylon; or those among God's people, who neglected his service. Hos. 4. and 1 Esd. 9. &c. C.—These often gave way to murmuring, and are therefore exhorted not to be proud, lest they should be brought low.

Ver. 8. *Gentiles.* By this invitation, he predicts their conversion.

Ver. 9. *Moved.* The apostles were most courageous. Only those Jews returned, who had separated themselves from impure idols. 1 Esd. 5:5. The Church never fails. If some apostatize, others embrace the faith. W.

Ver. 10. *Tried.* So Daniel was treated. Dan. 3:21. The Babylonian captivity is compared to a furnace, as well as all severe trials of virtue. Prov. 17:3. Zac. 13. C.

Ver. 11. *Back.* Heb. “loins.” The captives had experienced the greatest miseries, as the martyrs of Christ have done since. C.—The Church is put to the most severe trials. W.—Yet God brings no one into the *net* of sin. This is solely the effect of man’s corruption. H.

Ver. 12. *Fire and water*, which the Egyptians considered as the emblem of purity, (Horus. xli.) and which here denote the greatest tribulations. C.—The just still overcome by God’s grace, (W.) notwithstanding all the efforts of tyrants who may be set over them. M.

Ver. 14. *Uttered.* These were alone deemed obligatory by the Jews, (Lev. 5:4. C.) yet the more enlightened knew that God discerns the secrets of hearts, whence the force of a vow proceeds. H.

Ver. 15. *Marrow.* Malachy (1:13) reproaches some for presenting lean victims. C.—*Offer.* Heb. *ehese*, “will make.” Sept. use ποιησω, in the same sense, and are followed by the writers of the New Testament.—*Do this*, &c. Bert.—The best external victims of the old law are here specified. Yet even then the internal sacrifice was most pleasing. W.

Ver. 16. *My soul.* Every Israelite ought to cherish the same sentiments. C.

Ver. 17. *Extolled*, by meditation, (Muis.) or God has immediately granted my request. Theod.—Some Lat. Bibles read, “I have exulted under my tongue,” which my heart directs. W.

Ver. 18. *Heart.* Being enslaved to any passion. H.—Iniquity and dissimulation hinder the effect of our prayers; and in some sense, it is true, that God does not hear sinners: (Jo. 9:31. 2 Tim. 2:9) though He regards favourably such as wish to repent, like the publican. Lu. 18:14. C.—Whosoever would be heard, must repent of his sins. W.

PSALM 66

PSALM 66. (DEUS MISEREATUR.)

A prayer for the propagation of the Church.

Ver. 1. *For David*, is not in Heb. nor in some copies of the Sept. C.—Yet the psalm expresses the sentiments of the royal prophet, (Bert.) or it is a sequel to the two former, thanking God for liberty, and for rain. The Fathers explain it of the coming of Jesus Christ, and the calling of

the Gentiles, v. 5. It many have been sung when the first-fruits were brought to the temple. See Ps. 84. C.

Ver. 2. *Upon us*, to grant our requests; or may the Messias come. Heb. 1:3.—*And may*, &c. is in the Arab. and in most copies of the Sept. and Vulg. though it is omitted in Heb. &c. “and we shall live.” Ethiop. C.—Perhaps it may be given to express the sense of *Selah*, which seems to have been a term of approbation. It does not alter the sense. Bert.—God first forgives sins, and then bestows his manifold graces. W.—This was the form of solemn blessing. Num. 6:17. D.

Ver. 3. *Way*. The true religion. M.—*Salvation*. Christ, who is the only way to be saved. Jo. 14:6. Matt. 1:21. C.—This way is *new*, leading to new heavens, &c. Heb. 10:20 and 2 Pet. 3:13. Bert.

Ver. 5. *Earth*. Thou art the Father and ruler of thy people. Let all submit to the sweet yoke of Christ. Zac. 8:21.

Ver. 7. *Fruit*, after rain; or, in a spiritual sense, Jesus Christ, the root, or bud of Jesse, (Is. 4:2. C.) born in Judea, (Bert.) of the holy Virgin. S. Jer.—*God*. The triple repetition of God’s name, insinuates the blessed Trinity, (H. Fathers) and the prophet’s earnestness. C.—The faith of the Trinity is to be preached throughout the world, (H.) for the salvation of nations. W.

Ver. 8. *Fear him*. With holy fear and obedience. M.—The blessings which God bestows upon his servants, and their piety, will induce many to embrace the truth. H.

PSALM 67

PSALM 67. (EXURGAT DEUS.)

The glorious establishment of the Church of the New Testament, prefigured by the benefits bestowed on the people of Israel.

Ver. 1. *Himself*. This is the most difficult of all the psalms, (C.) *crux ingeniorum*. Muis.—The prodigies wrought by God in favour of his people, when they came out of Egypt, and conquered the land of Chanaan, are described by David in this triumphal canticle, which was sung when the ark was removed. Houbig.—He had also in view the greater prodigies, which should attend Jesus Christ, and the propagation of the gospel. The latter explanation is also literal, (Bert.) and is given by the Fathers, (C.) on the authority of S. Paul, v. 19.

Ephes. 4:8. H.

Ver. 2. *Arise.* These words were used when the Israelites decamped, (Num. 10:35. C.) and in the exorcisms to expel devils, who are here styled *enemies*. S. Athan.—The Jews were confounded when Christ arose again. S. Aug.—The psalmist foretells the ruin of God's enemies, in the form of a prayer. W.

Ver. 4. *Feast.* This was done when the ark was removed. 1 Par. 15 and 16:3. C.—But believers may now receive God himself. S. Amb. Ps. 39. Bert.

Ver. 5. *Who ascendeth upon the west.* Super occasum. S. Gregory understands it of Christ, who after his going down, like the sun, in the west, by the passion and death, ascended more glorious, and carried all before him. S. Jerom renders it, *who ascendeth*, or cometh up, *through the deserts*; (Ch.) which some explain of the coming out of Egypt, others of the progress of the gospel, in a western direction. M.—*Baharaboth*, means also, “in the remotest heavens,” (Mont. H.) or, “in delights,” or “darkness,” and all these senses may have been in the prophet's mind, as they are all beautiful. Bert.—Resist not God's inspirations. He triumphs over death, and is Lord of all. W.—*Lord*. Heb. “in *Yah* is his name.” H.—*The Word was with God*. Jo. 1.—But ... *presence*. These words seem to have been in the copy of the Sept. and shew the contrast between the just and their oppressors, at the presence of the ark, and of the Messias, (Bert.) before whom the latter must tremble.

Ver. 6. *The Father, (patris.)* Heb. pater, “the Father ... God.” He delights in these titles, (H.) and though he dwelleth on high, he looketh on the low. Ps. 112:5. M.

Ver. 7. *Of one manner.* That is, agreeing in faith, unanimous in love, and following the same manner of discipline. It is verified in the servants of God living together in his *house*, which is the Church. 1 Tim. 3:15. Ch.—Heb. may signify, “He maketh those who were alone (steriles) to dwell in a house.” Ps. 112:9. He builds up their house, and grants them children. Flamin. Exod. 1:21.—The Israelites under Pharaoh, (C.) saw their male issue destroyed, (H.) but God enabled them to multiply exceedingly. Exod. 1:12. C.—*Yechidim* means “the solitary,” (S. Jer.) and “the united,” as the first Christians were. Bert. Acts 2:44. H.—The Church preserves unity in faith, &c. S. Cyp. ep. 76. W.—*Bound*. The power and mercy of God appears, in his bringing out of their captivity, those who were strongly *bound* in their sins; and in restoring to his grace those whose behaviour had been most *provoking*; and who by their evil habits were not only dead, but buried in their

sepulchres. Ch.—God’s grace moves even the rebellious and negligent will of man, so that it willingly embraces the right path. W.—*In strength.* Houbig. “to walk freely.” The Gentiles were, as it were, buried, before Christ delivered them, (Bert.) as he did those who were once incredulous in the days of Noe, (1 Pet. 3:20 and 4:6. S. Athan.) and God rescued the Israelites from servitude, notwithstanding their repeated provocations, both before and after this mercy. Some translate, (H.) Heb. “He delivers those who were bound in chains; but the rebels (*Egyptians, or faithless Hebrews*) have remained in the desert.” C.—Their bodies have there become a prey to beasts, and to corruption. H.—God permitted the rebellious Egyptians to pursue his people. M.

Ver. 9. *Dropped.* The earthquake and rain are not mentioned by Moses. But the prophets often supply omissions. Debora and Habacuc speak in the same lofty strains. Ex. 19:16. Judg. 5:4. Hab. 3:6. C.—Debora specifies some words, (H.) which seem to be here wanting, “the clouds also dropped water, the mountains melted” *at*, &c.—*Of Sinai*, or, “Sinai at,” &c. M.—Heb. “this Sinai before God, (Judg. 5:5. Jehovah) the God of Israel.” The old MS. 3. retains the word Jehovah at least six times, where it is not once printed, as that of Lambeth, 434, does here, &c. Kennicott.—S. Aug. and the ancient psalters read, *A facie Domini; Mons Sinai*, &c. C.—The mount itself seemed to melt amid thunder and rain. H.

Ver. 10. *A free rain.* The manna, which rained plentifully from heaven, in favour of God’s *inheritance*, that is, of his people Israel: which *was weakened* indeed under a variety of afflictions, but was *made perfect* by God; that is, was still supported by divine Providence, and brought on to the promised land. It agrees particularly to the Church of Christ, his true *inheritance*, which is plentifully watered with the *free rain* of heavenly grace; and through many *infirmities*, that is, crosses and tribulations, is *made perfect*, and fitted for eternal glory. Ch.—God came to redeem us, without any merit on our side. He chose the weak, but made them strong. W.—The cattle stood in great need of water, as the Hebrews did of manna. C.—He will render the promised land most fertile. Houbig.)

Ver. 11. *In it*, &c. That is, in this Church, which is thy fold, and thy *inheritance*, *shall thy animals*, thy sheep, *dwell*: where thou hast plentifully provided for them. Ch.—Those whom thou hast chosen shall enjoy this manna, or the blessed Sacrament. W.

Ver. 12. *To them that preach good tidings. Evangelizantibus.* That is, to the preachers of the gospel; who, receiving the *word* from the Lord,

shall with great power and efficacy, preach throughout the world the glad tidings of a Saviour, and of eternal salvation through him; (Ch.) with miracles following. Mark 16. W. Luke 21:15. C.—Heb. seems to speak of females, who used to sing canticles of victory, like Mary and Deborah, &c. But the feminine is used at the beginning of Ecclesiastes, though Solomon be meant, and here the Chaldee paraphrases, “God gave the words of the law to his people, by the mediation of Moses and Aaron, who published the word of God.” This passage has a striking analogy with Ephes. 4:11. &c. *He gave some apostles ... for the perfecting of the saints*, &c. which S. Paul observes, just after quoting this psalm. Bert.

Ver. 13. *The king of powers.* That is, the mighty King, the Lord of Hosts, is *of the beloved, of the beloved*; that is, is on the side of Christ, *his most beloved Son*; and *his beautiful house*, viz. the Church, in which God dwells for ever, shall by her spiritual conquests, *divide the spoils* of many nations. The Hebrew (as it now stands pointed) is thus rendered: *The kings of armies have fled, they had fled, and she that dwells at home* (or, *the beauty of the house*) *shall divide the spoils*. Ch.—Yet Sym. comes nearer the Sept. and S. Jer. has in the same sense, (Bert.) “the kings of armies shall form leagues,” &c. The great *King*, is the *Lord* (v. 12) of hosts, who shall enable many to publish his wonders. They are represented as women, to denote the particular Churches of Christ, which have risen on the ruins of idolatry, though they may also refer to the victories of the Israelites, under Debora, when mighty kings came to invade the country. Judg. 4 and 5:19. 24. H.—The glory of that victory was given to her, and to Jahel, who slew Sisara. C.—Soon after the preaching of the gospel, the most potent monarchs (C.) submitted to its authority, and thus a glorious prey was rescued from the power of the devil. W.—Women sometimes promoted this great work. M.

Ver. 14. *If you sleep among the midst of lots, (inter medios cleros, &c.)* viz. in such dangers and persecutions, as if your enemies were casting *lots* for your goods and persons: or in the midst of *the lots* (*inter medios terminos*, as S. Jerom renders it) that is, upon the very bounds or borders of the dominions of your enemies: you shall be secure, nevertheless, under the divine protection; and shall be enabled to fly away, like a dove, with glittering wings, and feathers shining like the palest and most precious gold; that is, with great increase of virtue, and glowing with the fervour of charity; (Ch.) or, “if ... in the borders of the dove,” &c. the ensign of Babylon. Jer. 25:38.—*When*, &c. T.—The tribe of Juda may be denoted by the dove, as it seems to be in the canticles, because it continued faithful longer than the ten tribes; (Bert.) or these words may be addressed to the tribes of Ruben and

God, which neglected to come to the aid of Debora, and thus melted away like snow, as Jacob had threatened the former; (Gen. 49) or rather, that we may not interrupt the harmony of this solemnity by reproaches, we may (C.) adhere to the Vulg. which renders, *they shall be*, &c. v. 15. H.—The former stain has been effaced by their subsequent good conduct. C.—While the pastors of the Church diligently propose the doctrines revealed in the two *lots*, of Testaments, to the prophets and apostles, the faith of the Church shines most conspicuously. The other explanations maybe seen in Lorin. &c. M.

Ver. 15. *Kings over her.* That is, pastors and rulers over his Church, viz. the apostles, and their successors. Then by their ministry shall men be made whiter than the snow, which lies on the top of the high mountain Selmon, (Ch.) which is in the tribe of Ephraim, shaded with trees. Judg. 9:48. W.—*Discern it*, may also mean, “judgeth,” (H.) or “divideth,” as S. Jerom translates; and may intimate, that when God shall have exterminated the kings, who attacked his chosen race, it should appear more glorious. H.—In the first year of Cyrus, who had been commissioned by God, with Darius the Mede, to punish Babylon, (Dan. 5) the Jews were liberated. T.

Ver. 16. *The mountain of God.* The Church, which (Is. 2:2) is called, *The mountain of the house of the Lord upon the top of the mountains*. It is here called a *fat* and a *curdled mountain*; that is to say, most fruitful, and enriched by the spiritual gifts and graces of the Holy Ghost. Ch.—*Fat*. Heb. “as the hill of Basha,” (Prot.) which was very fertile: the very name signifying “fat.” S. Jer. H.—The psalmist apostrophizes the mountains of Chanaan, which were very high, and those of Basan, where Og ruled; (C.) or he insinuates, that the latter could not vie with Sion, where the ark was now to be placed. Bert.

Ver. 17. *Why suspect ye curdled mountains?* Why do you suppose or imagine there may be any other such curdled mountains? You are mistaken: the mountain thus favoured by God is but one; and this same he has chosen for his dwelling for ever. Ch.—They who are not of the Church, vainly imagine, that any other mountains are united, (W.) rich in grace, or beautiful. H.—Sects do not agree among themselves, but only in opposing the Catholic Church. They have not the marks of truth, which are here given. The Church of God is compared to a *mountain*, visible to all; *fat*, with the graces of the Holy Ghost; *united* and firm, like cheese; the perpetual residence of God, who will never suffer her to fall into error. W.—Why then do you deign to look at such conventicles of pride and perdition, as if they could be the one holy Catholic and Apostolic Church? Heb. “why do

ye contend, ye high mountains, against the mountain?" &c. S. Jer. H.—There are several other interpretations. But that of the Vulg. *susplicamini*, is the most followed, even by the Jews. Bert.

Ver. 18. *The chariot of God*, descending to give his law on Mount Sinai; as also of Jesus Christ, his Son, ascending into heaven, to send from thence the Holy Ghost, to publish his new law, is attended with ten thousands, that is with an innumerable multitude of joyful angels. Ch.—Lit. "with forty thousand." Bert.—Innumerable hosts of Cherubim, (H.) seem to be the chariot of the most high. Dan. 7. W.—But here the Israelites, who came to conquer Chanaan, are meant. Deut. 33:2. Zac. 14:5. Hab. 3:6. C.—The promulgation of the old and new law is contrasted. God is the author of the beauty of his Church. M.

Ver. 19. *Led captivity captive*. Carrying away with thee to heaven those who before had been the captives of Satan; and receiving from God the Father gifts to be distributed to men; even to those who were before unbelievers. Ch.—Yea, even these were the spoils which Christ presented to his Father. H.—S. Paul quotes this text rather in a different manner, *ascending on high, he led captivity captive; he gave gifts to men*; as the Heb. *lakach* means, "to give *and* to receive." Abenezra, Chal. Syr. &c. give it the former sense, with the apostle; S. Justin, (dial.) S. Hilary, and the ancient psalters of Rome and Chartres. S. Aug. approves both readings. C.—So Samson said, "take this woman for a wife for me." Judg. 14:3. The true God is here undoubtedly meant, and as S. Paul explains it of Christ, the Socinians, who admit the authority of the epistle to the Ephesians, ought to confess his divinity. Bert.—*Those*. Prot. "gifts for men, (Marg. "in the man,") yea, *for* the rebellious also, that the Lord God might dwell *among* them." Yet the construction of the Heb. and Vulg. would insinuate as well, that these faithless people were now become true subjects, and were the gifts here presented to the Almighty. Christ came to save sinners. He gratuitously sought after them, and filled them with graces, that they might become a suitable present for God. H.—He received gifts to be distributed among his servants, and merited grace for the conversion of innumerable souls. At his ascension, he was accompanied by angels, and by the patriarchs, who had been retained in captivity. W.—The rebellious nations were forced to pay tribute, (Judg. 3:15. C.) or to submit to Josue, David, &c. H.—*God* in the flesh, or in his holy mountain, the Christian Church. M.

Ver. 20. *To us*. so the Israelites might be filled with confidence in the desert, (H.) or the people pray that God would favour the pious design of their king. C.—Heb. "God will carry us, (S. Jer.) or loadeth

us *with benefits*." Prot. H.

Ver. 21. *The issues from death.* The Lord alone is master of the *issues*, by which we may escape *from death*. Ch.—He killeth and giveth life. 1 K. 2:6.

Ver. 22. *Sins.* He will humble them, or will slay the proud. Ps. 72:18. C.—Though Christ died to save men, He will condemn the obstinate. W.—Sinners take pride in what ought to fill them with confusion. S. Aug. D.

Ver. 23. *I will turn them from Basan, &c.* I will *cast out my enemies* from their rich possessions, signified by *Basan*, a fruitful country; and I will drive them *into the depth of the sea*: and make such a slaughter of them, that the feet of my servants may be dyed in their blood, &c. Ch.—*Into.* Most translate *from*, and explain this of God's people. But it seems more naturally to refer to their enemies, and the preposition *m*, signifies *in*. Ps. 36:15. Bert.—I will treat them like Pharaoh. M.

Ver. 24. *Same.* Streams of blood shall flow, as was the case when Moses overcame Og, &c. Num. 21:23. C.—The gospel was propagated without bloodshed, but no less effectually. At the last day, the just shall triumph over the reprobate. Bert.

Ver. 25. *Thy goings.* Thy ways, thy proceedings, by which thou didst formerly take possession of the promised land in favour of thy people; and shalt afterwards of the whole world, which thou shalt subdue to thy Son. Ch.—Many have now become acquainted with what Christ has done for the salvation of mankind; but the faithful consider this with most attention, and view him seated on his throne above, as our Mediator, through whom alone others can have access. W.—Eusebius and S. Hilary suppose, that Christ appeared and spoke to the patriarchs and prophets of the Old Testament. C.

Ver. 26. *Princes.* The apostles, the first converters of nations: attended by numbers of perfect souls, singing the divine praises, and virgins consecrated to God. Ch.—S. Paul exhorts the faithful to sing hymns. Ephes. 5:19. Bert.—Moses and Mary had sung a canticle, after the passage of the Red Sea. Ex. 15. M.

Ver. 27. *From the fountains of Israel.* From whom both Christ and his apostles sprung. By Benjamin, the holy Fathers on this place understand S. Paul, who was of that tribe, name here *a youth*, because he was the last called to the apostleship. By the princes of Juda, Zabulon, and Nephthali, we may understand the other apostles, who were of the tribe of Juda; or of the tribes of Zabulon and Nephthali,

where our Lord began to preach. Matt. 4:13. &c. Ch.—The Jews were first invited. Acts 1. W.—All the tribes were present at the translation of the ark. It is not known why these four alone are mentioned. Bert.

Ver. 28. *Mind.* Through excessive joy. Heb. also, “containing (or ruling) them.” S. Jer. H.—But this seems improper. Hence Prot. have, “with their ruler,” though *with* is not in the original. Bert.—*Rodem* (Keri rode) “presided.” Saul, indeed, had been the first king of Israel; but he throne afterwards continued in the tribe of Juda: an dat the time of the conquest of Chanaan, as well as at the translation of the ark, Benjamin could not be considered as the chief. H.—We may therefore better follow the Sept. and Deschamps, who has *sopore corripitur*. Bert.—S. Paul was in an ecstasy, rapt to the third heaven. 2 Cor. 12. M.

Ver. 29. *Command thy strength.* Give orders that thy strength may be always with us. Ch.—Display thy power from thy holy temple. H.—Send the Messias, grant perseverance to the just, and defend thy Church against all attacks. C.—As she commenced by God’s power, so by the same she is continually preserved. W.—Heb. “Thy God hath commanded thy strength.” (Prot.) or, “command thy God.” Bert.

Ver. 30. *From.* Sym. *For.* Kings shall reverence the temple, which David foresaw would be shortly erected; or, “with greater magnificence, than in the temple of Jerusalem, kings shall offer gifts to thee,” (Deschamps) which clearly refers to the Messias. Bert.—“As soon as thy temples shall be,” &c. Under Solomon, many kings became tributary, and at the preaching of the gospel, emperors submitted to Christ. C.—They have contributed to adorn the Church, (Is. 60 and 66) where God is praised with the sacrifice of thanksgiving, and the virtues of penance and prayer. M.

Ver. 31. *Rebuke the wild beasts of the reeds:* or *the wild beasts* which lie hid in *the reeds*. That is, the devils, who hide themselves in order to surprise their prey. Or by *wild beasts*, are here understood persecutors, who, for all their attempts against the Church, are but as *weak* reeds, which cannot prevail against them, who are supported by the strength of the Almighty. The same are also called *the congregation of bulls*, (from their rage against the Church) who assembled together all their *kine*, that is, the people, their subjects, to exclude, if they can, from Christ and his inheritance, his constant confessors, who are like silver tried by fire. Ch.—Symmachus nearly agrees with this version: “Rebuke the wild beasts.” Yet most render the Heb. in the singular, to denote the chief of the enemies, (H.) particularly the devil, who dwells with the vain and luxurious, (Bellar.) being Behemoth, in Job

xl. 16. (M.) and the old serpent, (H.) as he probably lay concealed, among the shrubs of Paradise, when he tempted our first parents. Bert.—It refers literally to the kings of Egypt, and of Ethiopia, who might be solicited to make war on David, by the Philistines. Pharaoh is often called a dragon, (Ezec. 29:3) as his officers, or the princes “of Chus,” may be styled *bulls*. They shall be forced to submit, v. 32. C.—*To exclude*. Heb. “trampling upon,” (Bert.) or “boasting of their pieces of silver,” (Mont.) which is so common among them. 3 K. 10:27. H.—The Egyptians even adorned their sandals with it. Clem. Ped. ii. 11.—The soldiers of Antiochus had mostly gold nails in their shoes. Val. Max. ix. 2. C.—Houbigant proposes some alterations, and translates, “Keep down the beast of the reed, the collection of the strong, as also the chariots of the people, which run quickly on silver wheels.” All the versions tend to shew the fury and insolence of the enemy against God’s people. Bert.—*Tried*. Prot. “till every one submit himself with pieces of silver.” H.

Ver. 32. *Ambassadors shall come*, &c. It is a prophecy of the conversion of the Gentiles, and by name of the Egyptians and Ethiopians, (Ch.) who were among the first converts. Is. 19:9. Soph. 3:10. Acts 8:27.—*Ambassadors*. Heb. *chashmannim* occurs no where else. But it denotes some people in authority, and seems to have the same import as “the Asmonean.”—*Ethiopia*, comprises the country on both sides of the Red Sea, as well as that below Egypt, and on the Araxes. This prediction was accomplished, when Solomon married the daughter of Pharaoh, and was visited by the queen of Saba. But it was more fully verified by the propagation of the gospel, (C.) when many in Egypt became monks and nuns. W.

Ver. 33–34. *Sing ye to God*, is rejected by S. Jerom; but defended by S. Hil. &c. It seems proper to connect the former sentence after *Selah*, (Bert.) or may be added instead, to express applause. H.—*East*. From Mount Olivet, which is on the east side of Jerusalem. Ch.—God fills all places, v. 5. Deut. 33:26. C.—Religion has gone westward, but will return to the east. Apoc. 16. T.—*Power*. That is, he will make *his voice to be a powerful voice*; by calling from death to life, such as were dead in mortal sin: as at the last day he will, by the power of his voice, call all the dead from their graves. Ch.—He will come to judge with great majesty, (W.) and his thunder shall resound, as well as the last trumpet. 1 Cor. 15:52.

Ver. 35. *For Israel*. Altering the stops, we might translate, “over Israel appears his magnificence;” (Bert.) agreeably to Heb. S. Aug. &c. C.

Ver. 36. *Saints*, or sanctuary. Heb. lit. “thou art terrible, O God, from

thy holy places.” Mont.—Yet Pagnin retains, “in his holy,” &c. The tabernacle, or temple, (v. 30) and the ark, were esteemed the bulwarks of Israel. There God was pleased to grant his people’s requests more easily, to encourage public worship. H.—The sanctification of the faithful is a miracle of God. C.—They may justly be styled his sanctuaries.—*People*. Adorning his elect with immortality. M.

PSALM 68

PSALM 68. (SALVUM ME FAC DEUS.)

Christ, in his passion, declareth the greatness of his sufferings, and the malice of his persecutors, the Jews; and he foretelleth their reprobation.

Ver. 1. *Changed*. A psalm for Christian converts, to remember the passion of Christ; (Ch.) whose sentiments this and the 21st psalm express in the most energetic language. Bert.—It may have been composed by a captive Levite, (C.) or David may allude to their sufferings at Babylon, or to his own, though he had those of the Messias principally in view. See Ps. 45.

Ver. 2. *Save me from affliction*. Lu. 22:42. Christ could not be lost. M.—*Waters of afflictions and sorrows*. *My soul is sorrowful even unto death*. Matt. 26. Ch. See Jo. 3:6.

Ver. 3. Standing, υποστασις, “subsistence:” there is no bottom. H.

Ver. 4. *Hoarse*. This might be literally true, as Christ had suffered the greatest torments, and recited this and the 21st psalm on the cross; looking up towards heaven, so that his eyes were weakened, as well as by shedding many tears. *Hope*. Thus the blasphemy of heretics, who pretend that he gave way to despair, is refuted. Bert.—Christ was not presently delivered from tribulation: neither ought his followers to expect better treatment. W.

Ver. 5. *Cause*. The captives had not injured Babylon, and Christ had even bestowed the greatest favours upon his enemies. He suffered for our sins. Is. 53:4. C.—*Away*. Christ in his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God. Ch.—The expression was proverbial. Jer. 31:29. Lam. 5:7.—Many of the captives were very innocent. C.—But Christ was *without sin*; (W.) though made a *curse* and a *sin-offering*. Gal. 3:13 and 2 Cor. 5:21. C.

Ver. 6. *My foolishness and my offences*; which my enemies impute to me: or the follies and sins of men, which I have taken upon myself. Ch.—My cross is foolishness to the Gentiles, 1 Cor. 1:23. S. Aug.

Ver. 7. *For me.* If I rise not again, my disciples will take me for a mere man. If the captivity continue much longer, many will despair, v. 11. C.—Suffer not the weak to be scandalized in my passion. W.

Ver. 8. *Reproach.* Because I would not adore idols. Christ undertook to expiate our offences, and to satisfy the justice of his Father. Rom. 15:3. C.

Ver. 9. *Mother.* This might be true with respect to some apostate Jews. But it was more fully accomplished in Christ, who was betrayed by Judas, &c. C.—*His own received him not.* Jo. 1. Bert.

Ver. 10. *Upon me.* The disciples remembered that this had been *written* concerning Christ, who drove out the profaners of his temple, (Jo. 2:17) and will not be less severe on those who dishonour the Church by their scandalous lives, or by propagating erroneous opinions. C.—S. Paul (Rom. 15:3) doubted not but this passage was literally applicable to Christ, who has taught us to prefer the glory of God, and our neighbour's salvation before our own temporal advantages. Bert.—Those who have less zeal, are not so much persecuted. W.

Ver. 11. *Covered.* Retiring from society. Bert.—Sept. Rom. and Houbig. "I humbled." Heb. "I bewailed my soul in fasting," (Aquila) as if death were inevitable; and this practice was derided, as the fasts of the Church, (H.) and mortification, (W.) are still by unbelievers. H.—The Jews seemed to scoff at the thirst of Christ, when they gave him vinegar; and the devil took occasion from his 40 days' fast to tempt him. Bert.

Ver. 12. *Hair-cloth.* The sacred humanity, which being torn, let out the price of our redemption. S. Aug. M.—I mourned for my country, &c. C.—Christ was clothed in derision, with a soldier's straight purple garment. Bert.

Ver. 13. *Song.* Both judges and common people (W.) derided me over their cups of *shecar*, (H.) or strong drink, and palm wine. Lam. 3:14. C.—Thus the soldiers made Christ their jest, while they drank on the long night of his passion. Bert.

Ver. 14. *Pleasure.* Which is seasonable, and appointed for pardon. Ps. 31:6 and 101:14.—*Father, forgive them*, &c. The term of the captivity is at hand. I seek no revenge; but commit my cause to thee. C.

Ver. 15. Waters. Beneath which the Hebrews supposed hell was placed. Job 26:5. S. Hil. v. 39.—He prays to be delivered from misery, (v. 2) and for a glorious resurrection. C.—Christ could not be detained in limbo or in the grave. W.

Ver. 19. Enemies. That they may insult no longer over me, (C.) being converted or covered with shame, (M.) that they do no more hurt. W.

Ver. 20. Shame, (reverentiam.) S. Aug. &c. read *verecundiam*. C.—Christ was covered with all sorts of reproach. H. Euseb.

Ver. 21. Misery. For which I ardently longed, as the Fathers explain it. —*None*. I expected that my brethren would at least condole with me: but I was deceived. Christ drank the bitter chalice to the dregs, and found no consolation even from his Father. C.

Ver. 22. Food. Tert. reads “drink;” which agrees better with gall. Yet it might be mixed with food, (C.) with wine and myrrh, which were given to our Saviour, when he arrived at Calvary, as vinegar was offered to him on the cross. Matt. 27:34. Jo. 19:28. This was the last prophecy which regarded our Saviour, while living; and was the last instance of the Jewish malice, by which they requited him for the thirst which he had for the salvation of mankind. Greg. Naz. &c. Bert. —Jeremias (8:14 and 23:15 and Lam. 3:15) uses the same expressions, in a metaphorical sense, to describe the afflictions of the captives. C.

Ver. 23. Let their table, &c. What here follows in the style of an imprecation, is a prophecy of the wretched state to which the Jews should be reduced, in punishment of their wilful obstinacy; (Ch.) or it may be a sentence pronounced on them by Jesus Christ. They are driven from their own country, and the sacred books (C.) being misunderstood, (M.) prove their ruin. Our Saviour and S. Paul confirm this prediction. The latter adheres to the Sept. (Rom. 11:9) though some would translate *lishlomim*, “for peace”—offerings, instead of *recompenses*, as it also means. Bert.—“Let their sacrifices become a scandal to them;” (Chal.) or rather, May their *table*, the symbol of friendship, be a snare for them, that they may be destroyed, or betrayed by their dearest friends. C.—The overthrow of the Jews, when they were assembled to eat the paschal lamb, is here foretold. W.

Ver. 24. Always. The Babylonians were ordered by Cyrus to look upon the Persians as their masters. Xenoph. vii.—Nothing could more strikingly point out the present condition of the Jews than this passage. They are every where kept under, and see not the sense of the Scriptures, (C.) and the truth of Christ’s doctrine; but are bent on

worldly gain. W. 2 Cor. 3. M.

Ver. 25. *Thy wrathful.* Lit. “the fury of thy anger.” H.—The first term denotes expedition; the second, perseverance. Quickly destroy them, without redress. Theod. C.

Ver. 26. *Desolate.* Babylon gave place to Susa, and “was reduced to a solitude by the vicinity of Seleucia.” Pliny vi. 26. Isai. 47.—But the fall of Jerusalem was more sudden and memorable within 40 years after the death of Christ. Ps. 58:7. C.—The Jews, and particularly the traitor, lost their country. Acts 1:20. Bert.—*He (the traitor) indeed hath possessed a field of the reward of iniquity ... and burst asunder.* H.

Ver. 27. *Wounds.* The enemy persecuted Christ even after his death, opening his side, spreading false reports, and guarding his tomb. C.—God ordained his death for the good of man: but they sought it out of malice. W.

Ver. 28. *Iniquity.* The first term may denote the crime; and the second, the punishment. C.—*Peccatum pæna peccati est.* S. Aug.—God permits people to fall; (W.) but he does not force them. H.—Let the Babylonians become victims of thy indignation: but save thy people. Very few of the Jews embraced the faith of Christ. C.

Ver. 29. *Living.* Let them die. Grot.—If we understand the book of the predestinate to life eternal, and not merely to present and mutable justice, (T.) God never blots any out. But though they fall, he brings them to repentance. S. Aug. E. Bellarm.—The reprobation of the obstinate Babylonians (C.) and Jews, is predicted. H.—The latter were effaced from the book of the living of the Old Testament, and were never written in that of the *just*, belonging to the New. S. Jer.—At death, the unbelieving Jews (H.) shall not find their expectations will founded. W.—Only the faithful are truly *just*. M.

Ver. 30. *Up.* The cross is now triumphant, (H.) an object of veneration. Bert.—Christ submitted to die upon it, and rose again. W.—He was exposed naked, and was truly a man of sorrows. M.

Ver. 32. *Hoofs.* They were to be three years old. Kimchi.—So Virgil says, (*Æn.* ix.) *Jam cornu petat & pedibus qui spargat arenam.* Ec. 3. C.—Our prayers are therefore offered through our Lord Jesus Christ. Heb. 13:15. Bert.—Devout prayer is more acceptable than victims of the best description, though they were also good, (W.) and, *cæteris paribus*, of a higher dignity. H.

Ver. 33. *See,* my deliverance, or thy just vengeance on the wicked. C.

Ver. 34. Prisoners. Martyrs, (M.) and those who suffer for the faith, will be rewarded. W.

Ver. 35. Therein, the fish. Our admiration of creatures causes us to praise God. S. Aug. S. Hil.

Ver. 36. Sion. The Catholic Church. *The cities of Juda*, &c. her places of worship, which shall be established throughout the world. And *there*, viz. in this Church of Christ, shall his servants dwell, &c. Ch. W.—It matters not whether a person live in the *Church of God, which is at Corinth*, or at *Philippi*, provided he be a member of the Catholic Church. But those who adhere to separate congregations, and style themselves “the Church of England,” or “the Kirk of Scotland,” &c. cannot be *written with the just*, (v. 29) nor have any part in this prediction. H.—It alludes to the restoration of the captives, (C.) or rather to the propagation of the gospel, (H.) of which the former was a figure, (Euseb. S. Aug.) as the Jews were never quietly settled again in their country, and were expelled by Titus; where as the Church of Christ remains to the end of the world. Bert.

Ver. 37. Therein. The succession of the Catholic Church is uninterrupted. W.—Those who adhere to Christ by faith, hope, and charity, will be saved. M.

PSALM 69

PSALM 69. (DEUS IN ADJUTORIUM.)

A prayer in persecution.

Ver. 1. Remembrance. This is all that occurs in Heb. or in many Greek copies, though the following words were perhaps extant in the copy of the Sept. or were added to complete the sentence. Several of the verses are found in Ps. 34 and 39 and seem to have been used as a form of prayer in any danger. Bert.—David foresaw that Christ would pray for the safety of his natural and mystical body, and would be heard. M.—The following psalm is a sequel to this. C.

Ver. 4. ‘Tis well, ‘tis well. Euge, euge. S. Jerom renders it, *vah! vah!* which is the voice of one insulting and deriding. Some understand it was a detestation of deceitful flatterers. Ch.—In the New Testament, *Well done*, denotes applause. S. Jer. in Ezec. vi.—These predictions relate to the murderers of the Messias. Bert.—In the 39th psalm, the Church prays for aid; and here David, persecuted by Absalom, or any

of the just, lays before God his particular wants. W.

PSALM 70

PSALM 70. (IN TE DOMINE.)

A prayer for perseverance.

Ver. 1. *Of the sons of Jonadab.* The Rechabites, of whom see Jeremiah 35. By this addition of the seventy-two interpreters, we gather that this psalm was usually sung in the synagogue, in the person of the Rechabites, and of those who were first carried away into captivity. Ch.—This first captivity happened under Joakim, A.M. 3398, the second, under Jechonias, 3405, and the last, when the city was destroyed and Sedecias was taken, 3416. Usher.—The Rechabites entered Jerusalem a little before the first of these events, and set the people an example of obedience by submitting to Nabuchodonosor, as Jeremiah directed. Bellar. M.—S. Jerom considers their being confined within the walls, as their first captivity. Ep. ad Paul. and ad Rust.—But there is nothing in this title in Heb. Euseb. &c. and several copies of the Sept. acknowledge the same; (C.) so that it is of no great authority. Bert.—The psalm contains the sentiments of the captives, (Theod.) or of David, persecuted by his son: and in a more sublime sense, of Jesus Christ, complaining of treason and cruelty. C.—All the saints, under persecution, may adopt the same language. Bert.—*Hoped.* These three verses are almost exactly the same. Ps. 30. Bias “being asked what was sweet to men, answered, hope.” Laert. 1.—*Vain is the salvation of man. But hope confoundeth not.* Ps. 59:13. Rom. 5:5. C.

Ver. 2. *Justice.* Or mercy. Ps. 30:1. I have not injured Absalom, &c. C. —God avengeth the injuries done to his servants. W.

Ver. 3. *Refuge.* The parallel passage seems more complete (C.) in Hebrew, some letters of which may have been altered, since the time of the Sept. Yet the sense is nearly the same. Bert.—“Be thou my strong habitation, whereunto I may continually resort. Thou hast given commandment to save me; for thou art my rock and my fortress.” Prot. H.

Ver. 4. *Unjust.* Achitophel and Absalom. C.

Ver. 5. *Patience.* Confiding on thee, I lost not patience; (S. Aug. W.) or rather, (Amama) all my expectations are from thee. Ps. 61:6. C.

Ver. 6. *Art my.* Heb. “hast taken me,” (H.) or “cut the navel string.” Ezech. 15:4. Thou hast acknowledged me for thy son, by taking me upon thy knee, as soon as I was born. Gen. 50:22. Ps. 21:11.

Ver. 7. *Wonder.* My exaltation, (C.) and present misery, (W. M.) fill all with astonishment. H. Is. 8:18 and 11:10.—God often made his prophets bear about the signs of his vengeance on others. Is. 19:20. C.—Christ was *a sign of contradiction, which shall be contradicted.* Lu. 2:34. H.—He was looked upon as a prodigy. Euseb. S. Aug.—*Helper.* He gives all the glory to God. C.—None can persevere without his grace. W.

Ver. 9. *Old age.* Absalom rebelled when his father was grown old. C.—Against the dangers of our last conflict, (H.) Christ has instituted Extreme Unction. W.

Ver. 10. *Watched.* My guards, (Ferrand) or rather my *enemies.* C.

Ver. 11. *Him.* Thus the world commonly judges of those in distress. It was known that David sinned; but none could tell that God was now punishing him rather than putting his virtue to the trial. “Upbraid not the miserable,” said Thales.

Ver. 13. *Detract.* Heb. “are satans,” or “adversaries,” during my trial. The Fathers say these are predictions. Ps. 34:4. C.—David certainly wished to spare the chief of the rebels, and host probably speaks of his spiritual enemies. Bert.

Ver. 14. *Praise.* To perform good works, and to praise God, is the best way to advance in virtue. W.

Ver. 15. *Learning.* As much as to say, I build not upon human learning, but only upon the power and justice of God. Ch. W.—I have not leisure to write a canticle at present, as the word *known* intimates. Ps. 13:3 and 73:9. But I will do it hereafter, and record the praises which I now proclaim. Some would translate, “I know not the number” of thy mercies. Bert.—This sense is adopted by the Chal. Theod. &c. See Ps. 39:6. Yet it seems more probable, that David acknowledges his inability to speak to God as he deserves, though he promises to do his best to shew the utmost respect. So Solomon confessed his ignorance, (Prov. 30:2) and Socrates asserted, that all his knowledge consisted in the conviction of his complete ignorance. If this be true with respect to human science, how much more so is it, when we speak of God, (H.) and attempt to dive into the holy Scriptures? Geneb.—David meditated on the law continually. Ps. 1:2. C.—Yet he admits, that he stands in need of a guide (H.) and must

enter into the *sanctuary*, to penetrate such high mysteries. Ps. 72:17. S. Aug. and Eusebius understand, that the letter of the Mosaic law is incapable of insuring salvation. C.—This text has been abused, to encourage ignorance, as Amama (p. 502.) complains with respect to the Prot. pulpits and colleges abroad. Know gives a dreadful picture, of their universities in England. H.—“With the unlearned Anabaptists and fanatics, such may perhaps conclude, that they will thus more easily approach to God,” (Tarnov.) and “may boast, that they have been instructed in the school of the holy Spirit,” *θεοδικατοι*, “when they boldly ascend the pulpit, and adduce texts from Scripture, it matters not whether right or wrong.” Amama.—Is not this generally the case among those who broach new religions? H.—Sept. Vat. reads, *πραγματειας*, “mercantile affairs.” But the Vulg. follows the edition of Aldus, &c. *γραμματειας*. Bert.—A similar variation occurs, 1 Esd. 8. The former reading is adduced by the Fathers, and by Gelasius, (dist. 88.) who hence condemns clergymen engaging in merchandise, (Amama) as it was contrary to their calling: and formerly at least, very dangerous for any honest man. H.—David had not received a polite education, and he disapproved of Achitophel’s worldly prudence. M.

Ver. 17. *Till now.* Here the stop should be placed. Bert. C.—The verb may also be explained in the past time, “till now I have declared.” Bert.

Ver. 19. *The great things.* Thou hast even punished the rebel angels. M.

Ver. 20. *Me.* Heb. “us.” Yet Prot. &c. retain the singular, as the context requires. Bert.—*Earth.* To which I seem to be consigned, (H.) being in the greatest distress. It may be understood of Christ’s return from hell, and from the grave. Ps. 68:17. C.

Ver. 21. *Thy.* Heb. and Syr. “my.” Thou hast raised me to the highest honours. S. Aug. &c. read “thy justice.” C.—Houbigant prefers the Vulg. Bert.

Ver. 24. *Meditate.* Or, utter my most serious reflections. C.

PSALM 71

PSALM 71. (DEUS JUDICIUM TUUM.)

A prophecy of the coming of Christ, and of his kingdom: prefigured by Solomon and his happy reign.

Ver. 1. Psalm. Some copies add, “of David.” But the Heb. has only *Lishlomo*, “to Solomon;” (S. Jer. H.) or, composed by Solomon. The former sense is more generally adopted, (Bert.) though the Chal. and Eusebius look upon the latter as most plausible. David, however, seems to have written this last most beautiful piece, when he placed his son upon the throne; (3 K. 1:47) and being transported with a divine enthusiasm, he described the reign of the Messias, (C.) to whom alone many of the passages can be applied, (S. Aug. W.) as the Jews, Chal. Kimchi, &c. confess, though they will not allow Jesus to be the Christ, v. 5. 11. 17. C.

Ver. 2. Son. Solomon, (Bert.) or Cyrus, (Pr. disc.) or the Messias. Most blessed Trinity, enable *the Son of man*, or of David, to judge the world. W. Is. 10:3. Jo. 5:22.—*Judgment.* Equity is the duty of governors, as obedience is that of subjects. Solomon acts with the greatest sagacity. 1 Par. 22:10 and 29:23. and 2 Par. 1:10. The psalmist inculcates the obligation of defending the rights of the *poor*, who are under God’s protection. To him even judges and monarchs must give an account. Deut. 1:17. 2 Par. 19:6.

Ver. 3. Justice. These blessings shall be so common; (Ps. 35:6 and Joel 3:18) or, let princes pursue the paths of justice and peace. Mic. 6:1. Solomon was to enjoy a perpetual peace, (1 Par. 22:9) as he was a figure of Jesus Christ, who has procured a more solid one for us. Eph. 2:14. Jo. 14:27. Is. 52:7. C.—Heb. has “by righteousness,” as this is the source of true peace. Rom. 14:17. These virtues are publicly enforced in the Church, as from a mountain. Is. 2:2. Bert.—Christ, the rock, (H.) and his ministers, the *hills*, preach reconciliation. W.

Ver. 4. Oppressor. Lit. “calumniator.” Christ has chained down the devil, the accuser of our brethren. Apoc. 12:10 and 20:2. M.—He hath taken away his spoils, (Jo. 8:44) and undertaken the defence of the humble. Is. 11:4. Solomon was also the reverse of those wicked princes, who received bribes, and neglect the poor. Is. 1:23. C.

Ver. 5. Before. Or, in the presence of the moon, as the Heb. indicates, (Bert.) though S. Jerom translates, *ultra*, “beyond, or after.” H.—Yea, Christ existed before all the creation, (Ps. 109:3. C.) and these comparisons do not insinuate that he will ever cease to be. Theod.—The kingdom of David and Solomon is described in the same poetic language, (Ps. 88:28 and 37. C.) as it will remain for ever in the hands of the Messias. H.—Heb. makes a sudden address to the king, “they shall fear thee with the sun,” which Houbigant dislikes. Some letters may have been changed, though the sense is not bad. Bert.—“They shall fear thee at the rising of the sun, and shall pray to they by the

light of the moon,” Chal. both day and night. C.—Solomon, as a figure of Christ, was good for some time; but no king, except our Saviour, will reign for ever. W.—The mind of the prophet is now raised to behold him. M.

Ver. 6. *Fleece.* Or, “new cut grass,” as the original term also signifies. Yet the explanation given by the Vulg. seems preferable, (Bert.) as an allusion is made to what happened to Gideon, (Judg. 6:37. Houbig.) prefiguring the miraculous conception of our Saviour. He shall call both the strayed *sheep* of the house of *Israel*, and the inhabitants of all the earth: as Solomon gave the greatest satisfaction to his people, during the early part of his reign, (H.) and spoke with the utmost eloquence. 3 K. 4:34. C.—Some supply His *justice*, (v. 7) or rather, “his word” shall come. Deut. 22:2. C.—The incarnation was effected sweetly, and in silence. W.

Ver. 7. *Justice.* Heb. “the just,” who appear most under a good king, being animated by his example. H.—*Away.* Chal. “till those who adore the moon be exterminated.” This idolatry pervaded almost all the east. Solomon’s reign was very peaceable, 3 K. 4:25. But this was only a feeble representation of the peace which Christ should bring. At his birth, the whole world was at peace. Angels proclaimed it to all the earth. Lu. 2:14. Is. 2:4. C.—It is certain, that the internal peace of Solomon’s reign did not continue to the end, (H.) much less till the moon should be taken away. Bert.

Ver. 8. *To sea.* Solomon ruled from the Mediterranean, Red, and Indian Seas, to the Persian Gulph, and the Euphrates, having al Arabia tributary to him, (H.) and the countries as far as Syria; so that he enjoyed all that had been promised by God. Gen. 15:18. Num. 34:3 and 2 Par. 9:26 and 3 K. 4:24.—*The earth*, denotes this kingdom. S. Jer. in Is. xiii. 4. But if we explain it of Christ, his Church has no limits. In spite of the corruption of the world, she still asserts her title of Catholic. C.—She is universal, both as to time and place, and always visible, v. 15. W.—Her divine head began to propagate this kingdom, after he had been baptized in the *river* Jordan, (Bert.) as the Fathers agree. This unlimited dominion was promised, (Ps. 2:7. C.) and the prophet Zachary, (9) seems to quote this passage, when speaking of the Messias alone; so that it is best to understand it in this sense, as the Sept. have done, by οἰκουμένης. Bert. Is. 9:6.

Ver. 9. *Ethiopians.* So S. Jerom, Aquila, &c. translate *Tsiim*, (H.) which denotes any nations living at a distance from commerce, (Bert.) or islanders, and those who are accustomed to sail. Is. 13:21. People on the continent, as well as those in islands, and ships, shall submit to

Solomon, 3 K. 10:11) as all shall yield to Christ, (C.) at least at the day of judgment.—*Ground.* Prostrating to adore him. Is. 49:23. Bert.—Thus the Persians approach their kings, (Val. Max. vii. 3.) as the Muscovites and Chinese do still. C.—The eunuch of the queen of Ethiopia was the first convert of those who did not live in the holy land. Acts 8:27. M.

Ver. 10. *Tharsis.* Bordering on “the sea,” (Bert.) or in Cilicia, though we find not that Solomon ever claimed any authority there, or that the Mediterranean was under his control. He sent his fleet indeed to Tharsis; (3 K. 10:22) but Arabia and Saba brought *presents*, or tribute to him. Under the name of *islands*, the Hebrews comprise all places, to which they had to go by water, as Asia Minor, &c. Is. 66:19. C.—The three kings were the first who verified this prediction concerning our Saviour; and afterwards Constantine and other potentates embraced his religion. Among the islands, Britain, which is the greatest in Europe, was partly converted in the days of the apostles, (Theod. in Tim. &c.) and more under Eleutherius; though the English nation received the faith from S. Aug. and others, sent by Pope Gregory the Great, A.D. 596. W.—*Saba.* Heb. *Seba*. The preceding Arabia is *sheba*, (H.) and refers to some of those who people that country.—*Gifts*, or tribute, 1 Par. 18. C.—If the former term, *presents*, (Heb. *mincha*, “a sacrifice of flour,” &c. H.) be taken in the strict sense, the text cannot be applicable to any but the true God, the Messias. Bert.—The wise men, who came from this country, adored and offered presents to Christ. Matt. 2. M.

Ver. 11. *Earth*, is omitted in Heb. Rom. Sept. &c. so that this cannot regard Solomon, (Bert.) though he was revered by all the neighbouring kings. 3 K. 10:23. Christ alone is the universal king, (Apoc. 19:16 and Phil. 2:10. C.) to whom every knee shall bend, at least when all shall appear in judgment. Many kings shall submit before. Bert.

Ver. 14. *Usuries.* Heb. *toc*, (H.) means “fraud and usury.” Eternal torment is the usury which God exacts for murder, &c. (S. Aug.) or a transient pleasure. H.—From this Christ has redeemed us, (Bert.) as well as from *iniquity*. S. Aug.—Original sin is the capital, for which the devil claims usury. Bell.—*Name.* Heb. “blood.” Sept. properly wrote αιμα, which has been changed for ονομα. The sense is not very different, as those who respect a person’s name, are careful to defend him from death. Bert.—Heb. “their blood is precious.” Ps. 115:15 and 1 K. 26:21. Solomon repressed all injustice, so that usury was banished, and the poor was so much enriched, as not to be forced to borrow. C.—Yet, after his fall, he laid heavy burdens on his people. H.

—How much has the name and blood of Christians cost! Yet we fear not to scandalize those (Bert.) for whom Christ died! The most beautiful qualification of all in power is, to protect the poor, and to promote the work of God, for which he lends them his authority. H.

Ver. 15. *Arabia.* Heb. *sheba*, v. 10. H.—This was accomplished by the wise men. Euseb.—*For him, (de ipso.)* They shall adopt the form of prayer which he has taught, (S. Aug.) or they shall adore him on his own account. Bert.—Through him we have access in one spirit to the Father. Eph. 2:18. Rom. 5:1. People might pay a civil respect also to Solomon.—*He shall live.* The prolongation of the ruler's life is sometimes (H.) a blessing. Prov. 28:2. The poor *shall live*, and pay the taxes cheerfully, praying for his prince, &c. C.—*They shall adore* God, and offer their vows *for him*, (H.) as subjects would do for Solomon, and the crowds did for Jesus Christ, crying out, *Hosanna*, &c. Matt. 21. M.

Ver. 16. *A firmament on the earth*, &c. This may be understood of the Church of Christ, ever firm and visible: and of the flourishing condition of its congregation. Ch.—The strength or staff of *bread* shall not fail. Ps. 104:16. Is. 3:1. C.—Prot. “there shall be a handful of corn in the,” &c. H.—Thus moderns follow the Rabbins, who greatly exaggerate the abundance which will take place under the Messias, as expecting that wheat will then grow as high as cedars. The country was indeed very luxuriant and populous in the reign of Solomon. But the fathers explain this of the Church, founded on Christ, the *rock*, and enriched with all virtues, (C.) and the most efficacious sacraments, particularly with the holy Eucharist, to which S. Jerom may allude: “there shall be memorable wheat,” &c. H.—By these hyperbolical allegories, the abundance enjoyed in the Church was denoted. M.

Ver. 17. *Continueth.* Prot. marg. “shall be as a son, to continue his father's name for ever.” The Messias is the eternal son of God. Heb. *yinnin*, (Keri.) might be rendered H. *filiabitur*, (Mont.) if this word were Latin. The ancient Jews considered this as one of the titles of the Messias. Chal. “before the sun was, his name was prepared.” Bert.—This is the third time that the glory of Christ is pronounced eternal, v. 5 and 7. H.—He is for ever blessed: but we cannot think of Solomon, without remembering his almost incredible fall. C.—*Blessed.* This was spoken only of the Messias, (Bert.) who is the cause of salvation to all the elect. None are saved who do not continue in Him, (M.) by faith and good works.

Ver. 18. *The God.* Hebrew repeats this word, (H.) as the Sept. of S. Jerom did. Ep. ad Sun. C.—*Alone.* Miracles can be wrought only by

God's power. W.

Ver. 19. *So be it.* Heb. "And amen." See Ps. 40. H.—This glory of God was David's most ardent wish. W.—It is suspected that the collector of the psalms added these two verses, (Muis.) as all the books end alike. C.

Ver. 20. *Are ended.* By this it appears that this psalm, though placed here, was in order of time the last of those which David composed, (Ch.) as he died soon after. M.—The subject which he has here treated, (H.) concentrated all his thoughts and desires. Euseb.—"The prayers of David, son of Jesse, have been summed up." Theodot. and V. Edit. H.—It is probable that the collections of the psalms were made at different times; (Bert.) and though many were found after this second book was completed, it was not judged expedient to make any alteration. The Syr. and Arab. pass over this sentence entirely, (C.) which might be added by Esdras. W.—The following psalms have the name of Asaph, &c. in the titles. Flamin.—Yet it is certain that David composed some at least, which are place after this. See Ps. 109. &c. H.—The true David ceaseth not to sing new canticles in his Church. S. Aug. W.

PSALM 72

PSALM 72. (QUAM BONUS ISRAEL DEUS.)

The temptation of the weak upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to every one according to his works.

Ver. 1. *Asaph.* See Ps. 49. We shall not undertake to decide whether he composed or only sung this psalm; (Bert.) or whether he lived under David or Josaphat, or rather during the captivity. Those who attribute all the psalms to David, get rid of many such inquires: but they are involved in other difficulties, (C.) which are not insurmountable. H.—*How.* Heb. "Surely," as if an answer was given to what had long troubled the author. Bert.—God is more excellent and beneficent (H.) than any tongue can express. W.

Ver. 2. *Slipt.* I had almost yielded to temptation (M.) by denying Providence, (H.) and following the broad road. W.—Upon more mature reflection, (H.) I am perfectly convinced that God is not indifferent about those who serve him, though he may have treated

Israel with severity. C.

Ver. 3. Zeal. I was grieved, (M.) or even inclined to imitate the wicked; (see Matt. 3:14. Ps. 36. Jer. 12 and 21:7) though the whole book is intended to clear up this difficulty respecting the treatment of the good and bad in this life.

Ver. 4. Regard. They are not restrained by the thoughts of death, (H.) which they banish (W.) as much as possible. Prot. "There are no bands ("of pain." Munst.) in," &c. H.—*Stripes.* They quickly remove their light afflictions. W.—"And their halls are strong." S. Jer.—"Their strength is firm;" (Prot.) "fat." Marg. H.—Sept. follow another derivation, which is equally accurate. Bert.—The wicked die with content and ease, in an advanced age, falling off like ripe apples, without being torn violently away or bound. They look not on all sides to see if there be no escaping. M.—Having enjoyed all the luxuries of life unto satiety, they are resigned to die, little suspecting what will follow. H.—They are like victims fattened for slaughter. Prov. 7:22. S. Aug.—A noted English deist had the assurance to say on his death-bed, and to have place on his tomb-stone, *Dubius, sed non improbus vixi: securus morior, haud perturbatus!* H.

Ver. 5. Other *men*, who follow a more virtuous course (W.) than themselves. Their prosperity encourages their pride, and they indulge in every excess. W.

Ver. 7. Fatness. Abundance, and temporal prosperity, which have encouraged them in their iniquity; and made them give themselves up to their irregular affections. Ch.—This sense is better than the modern Heb. affords. Bert.—"Their eyes stand out with fatness." Prot. H.—*Into.* Heb. "the thoughts of the heart," or their utmost expectations; (H.) or "they have executed the devices of their heart;" which come to the same. Bert.—They have done what mischief they could. W.

Ver. 8. High. With impudence; (M.) boldly despising others, (W.) from their exalted station. Bert.—They even dare to contend with the Almighty. H.

Ver. 9. Earth. Attacking men as well as God. Bert.

Ver. 10. Return here; or hither. The weak among the servants of God will be apt often to return to this thought, and will be shocked when they consider the *full days*, that is, the long and prosperous life of the wicked; and will be tempted to make the reflections against Providence which are set down in the following verses. Ch.—Prot. "his people return hither, and waters of a full *cup* are wrung out for them."

S. Jerom saw nothing of waters. "And who among them shall be found full?" He also reads *my* people (H.) better. It is difficult to understand the present Heb.: whereas the Sept. is plain; as they found *imi*, *days*, instead of *ume*, "and who," or "the waters." Bert.—We may explain this of the sentiments which the captives should entertain (C.) at their return. Theod.—Asaph, seeing the impiety of the Babylonians, concluded that they would surely be punished, and Israel, being converted, would be put again in possession of their delightful country. C.—The prosperity of the former will cause some to fall away, and their days will be full of misery, (W.) or they will ponder whole days on these things. Bert.

Ver. 11. *They.* The weak, (W. Bert.) under this perplexity, or the wicked, *said*. C.

Ver. 13. *And I said*, is added by the Sept. to connect the sentence. Bert.—Heb. "truly in vain."—*Innocent*. Keeping company with them, and avoiding evil. Ps. 25:6.

Ver. 14. *Mornings.* Every day, (M.) or it comes quickly upon me. H.

Ver. 15. *If I said*, &c. That is, if I should indulge such thoughts as these. Ch.—*I should*. Heb. "the generation of thy children *will say*, *that* I have prevaricated." Pagn.—Or, "I should offend against the," &c. Prot. H.—I should not be in unison with Abraham. S. Aug.—I seem to declare them reprobates, and thy providence unjust. C.—It was not thus that they thought and acted, when they were under trials; (H.) or God chastiseth every son whom he receiveth. W.—The psalmist begins thus to enter into himself, and to correct his mistake. Bert.

Ver. 17. *Sanctuary.* The Church, which teaches all truth; or heaven, (M.) or the holy Scriptures, (Lyran.) or rather the counsels of God, which were disclosed to him, (v. 24) when he was sensible that the question was not to be answered satisfactorily by human reason. C.—The last judgment will explain all. H.—In this life, we cannot know the particular causes why the just are afflicted. W.—None but the high priest could enter into the Mosaic sanctuary. C.—Religion alone, or the future world, can unfold these mysteries. There we shall learn, that the just require to be purified, and the sinner's conversion is expected to be the fruit of his reprieve, and of his temporal felicity, (Bert.) to which he may perhaps have had some title, for the few good works which he may have done. H.

Ver. 18. *Thou hast put it to them.* In punishment of their deceits, or for deceiving them, thou hast brought evils upon them in their last end, which in their prosperity they never apprehended. Ch.—Sept. &c. add,

“thou hast placed evils.” S. Amb. reads, “goods.” C.—*Dolos*, seems to form part of both sentences, “*for deceits* thou hast put *deceits*.” (Bert.—*With the perverse, thou wilt be perverted*. Ps. 17:27. Prot. “surely thou didst set them in slippery places, thou callest them down into destruction;” (H.) or, “when they were lifted up.” Do the rich think, that their prosperity may be an effect of God’s indignation? C.—We are here informed, in general, that evils are prepared to punish sins. W.—The wicked have risen by their crimes to such a slippery situation. M.

Ver. 20. *City*. In heaven. C.—Heb. also, “when thou shalt awake,” (Chal. Houbig. Bert.) and come to judge, after waiting a long time. C.—*Image*. The splendour of worldlings is a mere phantom. Death will shew its vanity. H.—Their felicity is only imaginary. W. Job 20:8. Is. 29. Ps. 75:6. C.—Thou the wicked may live to a great age, (v. 4. H.) yet all time is short. M.

Ver. 21. *Changed*. S. Jer. “*are* like a fire smoking.” I was indignant, (v. 3. H.) and almost consumed with afflictions, and heavy laden. But I depend on my protector. W.

Ver. 22. *Nothing*. In point of knowledge. Heb. *Bahar* means, “a foolish man.” Bert.—*Knew not*, the solution of this difficulty, which thou hast explained. C.

Ver. 23. *With thee*. I endeavoured to fathom these things by my weak reason; but thou wast graciously pleased to bear with me, (Euseb.) as I was always convinced, indeed, that thy conduct could not be unjust. I am willing to be led like a beast. C.—I still feared thee amid all my perplexities, and therefore thou hast delivered me from this temptation. Bert.—I am now filled with sentiments of my own past ignorance, and take thee for a guide. H.

Ver. 24. *By thy will*. Heb. and Sept. “into thy council.” Thou hast hindered me from yielding to my doubts, and hast revealed thy truths to me. C.—*And*. Heb. “afterwards.”—*Glory*. Syr. and Houbig. supply *thy glory*. Bert.

Ver. 25. *Earth?* I no longer envy the prosperity of the wicked, (C.) seeing that it is all a dream, and a snare, v. 18, 20. H.—Nothing can now give me content, but thyself. C.—This is all we should desire, both for soul and body, as our true inheritance. The wicked, on the contrary, use their free-will to offend God, who destroys, or sentences them to eternal fire. W.

Ver. 26. *Away*. I am ready to die for love, and gratitude. H.—I esteem

not myself, if I am deprived of Thee. We must love God with a most chaste, and disinterested affection, if we desire to enjoy him, (Bert.)
GOD ALONE. Boudon.

Ver. 27. *Disloyal.* The adherence to any creature is resented by God, as a fornication. Bert.

Ver. 28. *Praises.* Lit. “tidings.” *Predicationes.* H.—The ancient psalters read *laudes*, praises.—*In the gates*, &c. was not in the most correct Sept. &c. being taken from Ps. 9:15. C.

PSALM 73

PSALM 73. (UT QUID DEUS.)

A prayer of the Church under grievous persecutions.

Ver. 1. *Understanding.* Ps. 31. H.—We behold here the destruction of the tabernacle by the Philistines, (Grot.) or rather of the temple, by Nabuzardan, (4 K. 25:8. Jer. 52:12) though some understand the profanation of Epiphanes, or the final ruin by the Romans. In the latter destruction, the Jews were no longer God’s inheritance, and he would never have inspired the prophet to pray for what would not be granted. C.—This psalm may be used by the just, under affliction; and *why*, He knew it, was on account of sin; but wishes to move God to mercy, and to put an end to the distress of his people. Bert.—In long persecutions, the weak begin to fear that God has abandoned them. W.—He acts externally as if He had. M.

Ver. 2. *Mount.* S. Aug. reads *montem*, (C.) as the Heb. may also signify. “This Mount Sion, thou hast dwelt in it.” Mont. H.—What injury has it done? C.—The more enlightened are fully persuaded, that God will still preserve his Church. W.

Ver. 3. *Hands.* Heb. “feet,” (Mont. H.) or “strokes,” *phehamec*. Bert.—“The elevation of thy feet (thy foot-stool, or temple, C.) is destroyed unto the end;” (S. Jer.) or “for victory,” as Sym. renders *netsach*. The Chaldees have boasted of their victory over thee, and violated thy most holy places. H.—This is what fills me with grief. Bert.—But thou wilt punish them. The captives saw the overthrow of their empire. C.—God’s former wonders give reason to hope, that he will not fail to assist his Church, which he delivered from the hand of Pharaoh, and by Christ’s death, from the devil’s power. W.

Ver. 4. Made. Heb. “have roared,” sending forth shouts of war, where thy praises alone ought to be heard. C.—*Ensigns*. They have fixed their colours for signs and trophies, both on the gates, and on the highest top of the temple; and *they knew not*, that is, they regarded not the sanctity of the place. This psalm manifestly foretells the time of the Machabees, and the profanation of the temple by Antiochus; (Ch. 1 Mac. 1. M.) or rather it seems to refer to the destruction under Nabuchodonosor; (Bert.) as under the former the temple was not burnt: (v. 7. C.) yet the doors were. 1 Mac. 4. M.—*For signs*. Lit. “*yea, their signs,*” *signa sua signa*. H.

Ver. 5. Going out. Sept. “coming in.” Both designate the same gates, (H.) or the ends of roads and streets. Matt. 22. M.—*Top*. The doors of the temple were very lofty. The idolatrous ensigns were fixed there, as on an eminence, to give notice of an invasion, (Is. 11:12) while the soldiers plundered all, before they set fire to the city and temple. 4 K. 25:9. C.—Prot. “a man was famous according as he had lifted up axes upon the thick trees.” The text is very obscure, insomuch that S. Jerom’s version is unintelligible. Bert.—Yet it may signify, “they have placed their ensigns for a trophy, manifest upon the entrance aloft; their hatchets in the wood of trees; and now its sculptures together they have defaced with axe and hatchets, *dolatoriis*.” Not content with these excesses, they at last set fire to the fabric, (H.) which was easily reduced to ashes, as there was so much wood about it, and in the very walls. C.—S. Chrys. contemplates the like havoc, which is made by sin. Bert.—In false religions, some external shew, festivals, and altars, are opposed to the true ones. W.

Ver. 7. Name. That temple, which was the only one consecrated to thee. H.—All persecutors seek to destroy the places of true worship. W.

Ver. 8. Together. And the infidel nations in that army. Ps. 136:7. C.—*Days*. So the enemies of religion are always affected. The servants of God ought to be more zealous to preserve the remains of ancient piety. Prot. translates, *synagogues*, (H. Aquila, Sym.) which Sigonius asserts were hardly known in the days of the Machabees, though they are clearly mentioned, (Est. 4:16) and must have existed at all times. Acts 15:21. Matt. 4:13. C.—Houbig. has “let all the congregations of God cease.” Heb. lit. “they have burnt,” (Bert.) or ended. C.—Yet S. Jer. thinks that the Sept. read with the VI. edit. κατακαυσωμεν, “let us burn,” (Bert.) and Grabe has also substituted κ for π, as that brings the Sept. nearer to the sense of the Heb. (H.) and is supported by some copies, (C.) though it seems less accurate, if we speak of days. Bert. *Mohed*, denoted, “a set time, or meeting.” Parkhurst.

Ver. 9. Our. Some copies of the Sept. read “their,” as if the enemy still spoke. But the people of God rather complain, that they are not so favoured with prodigies, as they had been formerly, and that the prophets did not publicly encourage them, (Bert.) or declare how long these miseries would continue; as the Hebrew may intimate. C.—Prot. “neither *is there* among us any that knoweth how long.” H.—Yet neglecting the points, our version is accurate, and *any one*, or *God*, may be understood, (Bert.) as taking no cognizance of his people. H.—It is natural for those in distress to exaggerate; for they know that many wonders were wrought, and that prophets were sent to instruct the captives. But they were not so common, nor the prophets so popular, or complaisant, as they could have wished: nor could they be so easily consulted at Babylon, Daniel being generally at Susa, or at court, and Ezechiel in higher Mesopotamia. C.—They could not appear at the head of the people, to harangue in their defence, like Aaron. Ex. 7:1. Dan. 3:38. Bert.—The weak, therefore, complain, that they have no prophet to console (W.) them with miracles. M.—But the more perfect answer, that God both hath and will relieve his people, v. 12. W.

Ver. 11. Ever. Why dost thou delay to heap favours on us, and destruction on thy adversaries? We are most grieved at the injury done to thy name. C.

Ver. 12. Ages. He is eternal, and hath long ago made choice of us. M.—*Earth.* Publicly rescuing his people from Egypt, (Kimchi) and shewing his power over all the earth. C.—The Fathers understand this of Jesus Christ, who died on Calvary, (C.) near Jerusalem, (H.) which some assert, is the middle of the earth, though others more properly attribute this situation to the promised land, which was nearly the centre of the world, (Amama) then known to the Jews, as there were 60 degrees to the Ganges, and as many westward to the extremity of Spain. Kimchi places it in the midst of the seven climates, (in Ps. 16:3) and many others have explained this literally, as if Jerusalem was really the central point of the world, (S. Jer. in Ezec. v. 5. and xxxviii. 12. S. Hil. &c.) in which sense Josephus styles it the navel. C.—As the world is nearly round, any place may be said to be in the middle. Some have erroneously supposed, that Jerusalem was exactly under the line, (see de Locis. iii. in ven. Bede’s works) though it be about the 32 degree of N. lat. H.—Its situation was at least very commodious for having access to the different parts of the ancient world. S. Jer. in Ezec. xxxviii. C.—The middle of the earth may here also relate to Egypt, where God formerly displayed his power, (Bert.) or to the wilderness, as the sequel seems to indicate. The latter formed a part of the promised land, (H.) which was pitched upon to be the theatre of

the true religion, and of the sufferings of Christ, as they were to be made known to all the world. T.

Ver. 13. *The sea firm.* By making the waters of the Red Sea stand like firm walls, whilst Israel passed through; and destroying the Egyptians, called here *dragons*, from their cruelty, in the same waters, with their king; casting up their bodies on the shore, to be stript by the Ethiopians, inhabiting in those days the coast of Arabia. Ch.—Isaias 27:1 styles Pharaoh a dragon. See Job 40:20. C. Ezech. 29:3.—Leviathan denotes a whale, or crocodile, and was an emblem of the devil, and of all tyrants, particularly of antichrist. Bert.

Ver. 14. *Ethiopians.* Or to enrich the Arabs. M.—Heb. *Tsiim*, is understood of sailors, and “fishermen, &c. Ps. 71:9. Some nations of Ethiopia are said to be cannibals; but they were too distant from the Red Sea. The Ichthyophagi or Troglodytes on the western banks, might despoil the dead, (C.) and procure food, (H.) unless this be a description of a great fish, slain by the power of the Almighty, and really eaten. C.—Many explain these *people*, to mean wild beasts, which devoured the carcasses. Euseb. Muis.

Ver. 15. *Ethan rivers.* That is, *rivers which run with strong streams.* This was verified in the Jordan. Jos. 3 and in the Arnon. Num. 21:14. Ch.—Though the latter point is not so clear, God might divide the torrents, or *rivers*, at the station *Ethan*, as the Sept. here read. Bert.—Habacuc (3:9) speaks of *rivers*. But in poetry, the plural is often used for the singular, and the passage of the Jordan may be meant. C.—God had frequently supplied water from the rock, and gave a passage on dry land, through that river. M. W.—*Ethan* means, “rapid,” as the Jordan does also. H.

Ver. 16. *Morning.* Aurora. Heb. “the light,” which existed before the sun. Bert.—Yet most understand the moon, (C.) or, in general, “the luminaries.” S. Jer. H.

Ver. 17. *Spring.* Heb. “and winter,” under which two the Jews comprised all the seasons, (Gen. 8:22) as the Africans and Danes are said to do still. C.—Yet *choreph* is used for *youth*, “the spring” of life. Job 29:4. Bert.

Ver. 18. *This.* “Congregation.” Theod.—Sept. add, “thy creature.” Heb. is feminine. But it is used instead of our neuter. C.—Consider this insolent language; *the enemy*, &c. v. 22. H.

Ver. 19. *To thee.* S. Jer. “the soul intrusted in thy law.” H.—Heb. has now *torec*, which is rendered, “thy turtle dove.” But the Sept. have

read *d*, instead of *r*, better; (C.) and Houbigant rejects with disdain the present Heb. though that figurative expression would have the same meaning. Bert.

Ver. 20. *The obscure of the earth.* Mean and ignoble wretches *have been filled*, that is, enriched, with *houses of iniquity*, that is, with our estates and possessions, which they have unjustly acquired. Ch.—Or the captives may thus complain, that they are forced to live among infidels, in constant danger of transgressing the law, (C.) while their children are brought up in sin, (Bert.) and ignorance. H.—Infidels are full of all sorts of iniquity, which they hide in their conscience. W.—Injustice is often the method of becoming rich. H.

Ver. 21. *Humble.* Heb. “the contrite,” whether of Israel, or of any other nation. Is. 66:2. Bert.—The rich and presumptuous think not of thanking God. M.

Ver. 23. *Enemies.* Sept. and S. Aug. read, “servants,” and the ancient psalters, “supplicants,” (C.) which seems to be a mistake of transcribers, (Bert.) as it is contrary to the Heb. Chal. and Syr. C.—The sense of both would be good. Erasmus reads *κεττων*, *quærentium*, in his edit. of S. Jerom. H.—They blaspheme all holy things, and are hardened in wickedness. W.—Such are the times in which we live. 1 Tim. 6:20. Bert.

PSALM 74

PSALM 74. (CONFITEBIMUR TIBI.)

There is a just judgment to come: therefore let the wicked take care.

Ver. 1. *Corrupt not.* ‘Tis believed to have been the beginning of some ode or hymn, to the tune of which this psalm was to be sung. S. Aug. and other Fathers, take it to be an admonition of the Spirit of God, not to faint, or fail in our hope; but to persevere with constancy in good: because God will not fail in his due time, to render to every man according to his works. Ch.—Sym. has, “concerning incorruption,” (H.) whence some have explained the psalm of the general resurrection. Euseb.—The Chaldee refers it to David, praying that the angel would cease to destroy, (2 K. 24) while others suppose that he forbids Abisai to hurt Saul. 1 K. 26:9. S. Jer.—This and similar difficult terms might resemble the anthems of Church music. Geneb. Bert. Ps. 56.—The psalm is a sequel to the former, (C.) or a moral

instruction, given by the Son of God, (v. 3) after the author had admonished us to attend, and place ourselves in his presence. It is not necessary to suppose that it is written in the form of a dialogue. Bert.

Ver. 2. Praise. The repetition shews the certainty of the event. Christ and his apostles, who sit as judges, praise the ways of Providence. W.—Heb. is more obscure. C.

Ver. 3. When I shall take time. In proper *times*: particularly at the last day, when *the earth* shall *melt* away at the presence of the great judge: the same who originally laid the foundations of it, and, as it were, established its pillars. Ch. W.—This is God's answer to the longer prayer of Asaph, in the preceding psalm, which is here concluded. C.—*A time.* Heb. *Mohed*, "congregation." Sym.—When I shall have delivered my people. Theod.—*Justices.* With the utmost rigour I will punish Babylon. C.—No mere creature knows the time of the general judgment, as Christ, the sovereign judge, does. W.—Then the just themselves will tremble. H.

Ver. 4. Melted. Sym. and Houbig. "is strengthened." H.—After the last fire the earth shall remain, though changed in quality. W. 2 Pet. 3:10.—God destroys and establishes kingdoms. C.

Ver. 5. Wickedly. This is an epitome of Christian doctrine. W.—God had severely punished Nabuchodonosor, Baltassar, and the priests of Bel. Yet the people would not attend to these salutary admonitions.—*Horn.* By pride, (W.) which is the origin of all evil, (H.) and an offence pardoned by God with the greatest difficulty.

Ver. 6. God. Heb. *tsauuar* means, "neck." But the Sept. have not seen the *a*, and translate *against* God. Lit. "the rock," which is one of his titles; (Bert.) and this seems preferable to "speak not with a stiff neck;" (C.) or "with the old neck;" (S. Jer.) though this sense is not contemptible, as the sinner's wonted pride rises against God. H.

Ver. 7. Hills. Heb. *harim*, may also be considered as the nom. case; "not from the south *are there* heights" to which they may flee for succour. H.—Yet most of the ancients agree with us; though is there "refuge," must then be supplied. Bert.—None would be able to screen the Babylonians. Jer. 25:15, 26.—*Take the cup of the wine of his fury ... The king of Sesac (Babylon) shall drink after them.* H.—The cup is so great that all shall taste, and the last will have the most bitter portion. C.

Ver. 9. Drink. The just themselves shall suffer something. But their part will be comparatively the clear wine, while sinners shall have the

drugs. Many suppose that God holds in his hand two cups, which he mixes according to each one's deserts. So the Sept. Syr. S. Aug. &c. seem to intimate. Jupiter is thus represented with two barrels of goods and evils near his throne. Iliad xxiv.—But most interpreters suppose that only one chalice is here specified, filled with red wine, the sediment being reserved for sinners, though it was usually thrown away at feasts. Wine was mixed with water in those hot countries. C.—Yet here the mixture is of a different nature. H.—*Fire*, (Psalm 10:7. M.) gall, *brimstone*, &c. compose the bitter chalice of the damned, who will never arrive at the term of their inexpressible misery. In this life, sinners are frequently punished: but their sufferings do not end here. They shall experience a variety of torments in heat and cold. Job 24. W. Apoc. 14:10. Is. 51:17. Ezec. 23:34.)

Ver. 10. *Declare.* Sept. “rejoice;” as S. Aug. &c. read, contrary to the Heb. C.—*Jacob.* Christ did all for the glory of his Father. Bert.

Ver. 11. *Just.* Zorobabel, (Theod.) the figure of the Messias. The Jews were shortly after set at liberty by Cyrus, who was the scourge of their oppressors. C.—The virtuous, who use well their free-will, are thus rewarded. W.

PSALM 75

PSALM 75. (NOTUS IN JUDÆA.)

God is known in his Church: and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of King Ezechias.

Ver. 1. *Assyrians.* Sept. “against the Assyrian,” Sennacherib, 4 K. 19:35. H.—David composed this after his victory over the Ammonites, and Ezechias used it when he was delivered from the Assyrians. Grot.—This part of the title is of no great authority, as it is not found in Heb. &c. Bert.—The psalm seems to speak of the victories of all the just; (M.) and instances one memorable example in the defeat of the Assyrians. W.—The Church triumphs over her persecutors. S. Aug.

Ver. 2. *Judea.* Heb. “Juda.” H.—This shews that the psalm was composed after the separation of the tribes, (C.) though not invincibly; as the names of Juda and Israel were used in David's time. H.—The divine worship was almost confined to the promised land till the birth of Christ; whose gospel has diffused light throughout the world. S. Aug. C. &c.—See Jer. 50:23. Bert.—A Christian is the true

Juda, or "Confessor." M.—God was known to some philosophers, but not by such special benefits. W.

Ver. 3. *Peace.* Heb. Shalem.—*Abode.* Heb. "tent or hut," an expression which shews, how much the finest structure of the East was beneath God's majesty. C.—He suffered the rest of the world to follow their own inventions, and false gods, reserving Israel for his Church. W.

Ver. 4. *There.* In that favoured country. The army of Sennacherib perished on its road to Pelusium. 4 K. 20.—*Powers.* Heb. "sparks," (C.) or "burning arrows." Mont. Ps. 120:4. and 119:4. H.—All the opponents of the Church, or *Sion*, must perish. W.

Ver. 5. *Hills.* Of Juda, which are styled eternal, on account of their stability. Deut. 33:15. Heb. seems to be incorrect. C.—"Thou art a light magnificently from (H.) or more than, (Bert.) the mountains of the captivity." S. Jer.—Or, "of prey." Prot.—"Thou art more terrible ... than the richest mountains." Theod.—Yet this comparison hardly suits in this place, (C.) and Houbigant prefers the Vulg. and Sept. who may have read *terem*, "before," or *saraph*, "of the seraph," (alluding to God's seat upon the ark) instead of *tareph*, "prey." Bert.—God grants victory to his people, and enlightens them with the true faith. W.

Ver. 6. *Troubled.* Heb. "plundered," or "stupified." Bert.—The haughty and blasphemous Sennacherib, Rabsaces, &c. were full of dismay, when the destroying angel slew 185,000 (C.) in the dead of the night.

"What dire astonishment, ye men

Of Media, sunk you to despair?" Hymn on War, p. 52. H.

—Sleep in death. Job 27:19.—*Of riches*, with which they are possessed, as with a fever, (Seneca, ep. cxix.) and of which they dream. Is. 29:8. C.—Yet the most opulent must die, and are foolish in clinging to riches, since they can carry nothing away. M.—*Hands.* Heb. "the men of the army have not found their hands." Bert.—They could not use their arms against a spirit. H.—Christ has enlightened the *mountains*, his apostles; and fools despise their instructions, as the Athenians did S. Paul's, being too much attached to the world. S. Aug. Bert.—Though they may be *troubled*, they will not open their eyes to be convinced. Hence, they have no oil of good works, when they awake in eternity. W.

Ver. 7. *Mounted.* Heb. "the chariot and horse." C.—But the riders are meant. Bert.—Rabsaces had boasted, that Ezechias could not find men to mount 2,000 horses, if he should give them to him. 4 K. 18:23. C.—But God chastised his vain boasting. H.—While he defends his people,

their enemies seem to slumber. W.

Ver. 8. *And.* Heb. “thou, and who shall subsist before thee in the moment of thy wrath?” Houbigant rejects the second *thou*. *Bert.*—*From.* From the time that thy wrath shall break out. Ch.—*Ex tunc*, often relates to a distant period. We have long known the effects of thy indignation. C. Heb. 10:31.—At the first notice of thy will the enemy is dejected, and fears thy potent anger. W.

Ver. 9. *Heard.* Some edit. of the Sept. read, “thou hast darted judgment.” S. Aug.—*Still.* All were filled with astonishment, and Sennacherib was glad to escape in the most private manner. C.—Persecutors will all be terrified when the signs of judgment begin to appear in heaven, when are here represented as past, on account of their certainty. W.—The divine power will be again displayed. M.

Ver. 10. *God.* After the signs of dissolution, the Son of God shall come to judge. *Bert.*—The earth is now full of bustle: but then all shall be silent. S. Aug.—*Meek.* Ezechias had given large sums to preserve peace. 4 K. 18:14. C.—Judgment will take place for the sake of the just. W.

Ver. 11. *To thee.* The enemy shall repress his resentment, when he beholds the fall of Sennacherib. T.—The people who had been delivered, express their constant sentiments of gratitude. They revolve in mind the wonders of God, (H.) both in time and in eternity, and keep holidays in memory of such benefits. *Bert.*—Heb. “for the wrath of man shall confess to thee, thou shalt be girded with the remains of wrath.” S. Jer.—The fury of the enemy shall only cause thy power to shine forth in his destruction. H.—Petau unites both these ideas, in his beautiful Greek verses, though it must be confessed, this passage is very obscure, both in the original and versions. *Bert.*—Men shall meditate on these benefits, and praise God with gladness, being moved to make vows, even of things left to their discretion, which they must perform. W.

Ver. 12. *God.* Victims of thanksgiving, as was customary after a victory. Psalm 21. 26. 49 and 14. He speaks to the people who had been spared, particularly to the priests, though it may be understood also of foreign nations, who complied with this invitation. 2 Par. 32:22. C.—Vows, and their completion, ought not to be separated, even though the thing vowed may have been before a matter of choice, as virginity, &c. S. Aug. *Bert.*—What says Luther? H.

Ver. 13. *Away.* Heb. “he will cut off,” (Mont.) like grapes: which means rather to destroy, than to bereave of counsel. Is. 19:13. This

might be written after Sennacherib was slain. 4 K. 19:37. C.—God is *terrible*, and will demand an account even of princes, respecting vows and other good works. Great discretion is therefore requisite. W.

PSALM 76

PSALM 76. (VOCE MEA.)

The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.

Ver. 1. *Idithun.* Heb. “upon Idithun,” was not formerly in the text. S. Jer.—It may be the name of an instrument, (Bellar.) or tune, (Muis.) or this master of music and Asaph might sing alternately. There is nothing certain; (M.) though some would hence conclude, that Asaph was the author. The occasion of the psalm is also unknown, and may be applied to all the afflicted servants of God, (Bert.) or to the captives. C.

Ver. 2. *To God.* These repetitions denote fervour, (C.) and that God alone must be the object of our desire. S. Aug.

Ver. 3. *Deceived,* in my expectations, as I prayed with mind and body continually. W.—Good works are a strong recommendation. “They cry, though we be silent.” Many have recourse to the great for assistance, and few to God. Yet *in isto invenio omnia*. S. Jer.—Heb. is variously translated, and may have been altered. “My hand fell in the night, and ceased not.” Sym. and S. Jer. come near to the Vulg. C.—They have, “and does not cease,” which would be the case, if the person were deceived or rejected. Bert.—Prot. “my sore ran,” &c. H.—But this seems rather violent. C.—*Comforted.* By any worldly advantages. M.—Joy can come from God alone. Bert.

Ver. 4. *Delighted.* Heb. “cried out,” which many explain through sorrow. But the Sept. seem rather to take it in a different sense, as well as the swooning, which might proceed from ecstatic joy (Bert.) at the thought of God. The alternate sorrows and joys of the just are well described. They are seldom allowed to continue long in the same state. Prot. “I complained, and my spirit was overwhelmed. Selah.” S. Jer. “I spoke within myself,” exercising myself in meditation. H.—I was sometimes in such distress, that nothing seemed capable of giving me any comfort. But I relied on God, and was in an ecstasy. W.

Ver. 5. *My eyes.* Sept. Vat. Arab. and S. Aug. read, “my enemies,” but our Vulg. follows the edition of Ald. and Comp. (Bert.) very frequently, which here agree better with the Heb. “I hindered my eyes from looking up;” (S. Jer. Sym.) or, “thou hast kept the watches of my

eyes," (Aquila) hindering me from sleeping; (H.) so that I did not watch three hours only, like the sentinels, but all night. C.—The sudden address to God seems incorrect. Bert.—I rose before the usual time, yet did not utter my sentiments, (W.) being quite oppressed both with grief and joy. H.—I durst not speak, as I was convinced that thy judgments were right. M.

Ver. 6. *Of old.* And the favours which had been heaped on the nation. C.—*Years.* Both past and future times; (H.) yea, eternity itself, the great occupation of life. S. Aug. Bert.

Ver. 7. *Heart.* Sept. have read differently from the present. Bert.—Heb. "I recollected my canticle in the night, and communed with my own heart, and my spirit sought to the bottom;" or, "I swept, (or directed, *scopebam*) my spirit," (S. Jer.) from all things unbecoming. Sept. Εσκαλλων. "I dug *and* harrowed" it by earnest meditation, to extract the weeds, and make it fit to receive the divine seed, (S. Jer. hic. and ep. ad Sun.) and to bring forth fruit; (H.) or I swept to discover the precious jewel (Bert.) of salvation. H.—*Scopebam*, is not deemed a good Latin word; but seems to be derived from σκοπεω, "I consider *or* direct my aim;" though some think it means rather, "I swept." Is. 14:23. Hugo reads *scopabam*. C.—I diligently examined my conscience, (W.) and left nothing unturned, like the woman in the gospel who sought the groat. M.—Heb. *yechapes*, may also mean, "my spirit is *set free*," to say what might seem too bold, *Will God*, &c. C.

Ver. 9. *Ever.* Heb. adds, "is his word ineffectual?" which the Vat. Sept. neglects, (Bert.) though *gamar omer* be thus rendered in other editions. "Has he completely fulfilled his word," which may be the true sense, *consumabitur verbum*. S. Jer. H.—"Will he execute this threat from generation?" &c. C.—God will never abandon his Church, (W.) though he may chastise his people. H.

Ver. 10. *Mercies?* Turning the waters another way, (Muis. C.) or going against his natural inclination. *Vincit illum misericordia sua*. S. Jer.

Ver. 11. *Begun.* By God's grace, I now perceive that my thoughts were wrong. W.—I see that we are chastised on account of our sins; (Theod.) but now I hope for better things. T. Genéb.—Heb. may have this (Bert.) and many other meanings. C.—Prot. "I said this is my infirmity. *But I will remember* the years of right," &c. De Dieu, "To pray, this is mine; to change the right hand, *is* of the most High." C.—All comfort and every good resolution must come from him. *Challothi* is derived from *eél*, by the Sept. and from *chala*, (H.) "he is sick," by others. Who will assert that the former are not the most ancient and learned interpreters? The sequel shews that the psalmist begins to

entertain better hopes. Bert.—*Now have I begun* to follow wisdom, and to amend my life. S. Anthony advised all to make this resolution every morning. T.

Ver. 12. Beginning. In favour of Israel, or rather of all the just from Abel. H.

Ver. 13. Inventions. Prot. “doings,” (H.) or the secrets of Providence, (C.) and his “affections.” S. Aug.—The just find an interest in all his works, (Bert.) as the *work together* for their salvation. Rom. 8:28. H.

Ver. 14. Holy “place,” or person. S. Jer.—Thy ways are inscrutable, (Muis.) but always holy. Geneb.—Heb. “in sanctity.” M.

Ver. 16. Arm. Christ, (S. Jer.) or power. Deut. 5:15.—*Joseph*, who was in Egypt, while the rest of the family dwelt in Chanaan. Bert.

Ver. 17. Afraid. S. Jer. “in labour.” H.—*Troubled.* The dry land appearing, to let the Israelites pass. Bert. Ps. 113:3.—S. Jerom and the Jews understand this of the storm of Sinai. But most people suppose that the catastrophe at the Red Sea is described, when Moses insinuates, that a dreadful tempest overwhelmed the Egyptians, as it is here specified. See Joseph. ii. 7. C.

Ver. 18. Waters. S. Jer. “the clouds poured out waters,” *mayim*, Sept. may have read *hamim*, “sounds,” and omit *clouds*, which come again in this verse. Bert.

Ver. 19. Wheel. Prot. H. Heb. “a whirlwind,” (C.) or “wheel,” (Pagn.) in the air. H.—The noise of thunder is something similar to a wheel, rattling on the pavement. H.—Salmoneus foolishly tried to imitate it with his chariot. Apoll. Bib. i.—*Trembled.* The preaching of the apostles was attended with success. H. Fathers. C.—Earthquakes were felt, and men were under a general alarm. M.

Ver. 20. Known. The waters resumed their usual course. Heb. 3:15. The wheels of the enemy might be discerned long after. C.

Ver. 21. Hand. By the ministry (W.) of those, who acted in God’s place, in the desert. H.

PSALM 77

PSALM 77. (ATTENDITE.)

God’s great benefits to the people of Israel, notwithstanding their

ingratitude.

Ver. 1. *Asaph.* David composed this, to declare the rights of Juda to the throne, in preference to the tribe of Ephraim, (Lyran.) which had kept possession of the ark a long time; which was henceforth to be on Mount Sion. H.—It seems to relate to the times of Asa, who reunited several of the other tribes to his dominion, (2 Par. 15:8. C.) and contains a moral instruction, delivered in the person of Christ, (v. 2. Euseb. Bert.) and submitted to the attentive consideration of the faithful. W.—*Law.* Given to Moses, (Bert.) and sanctioned by the divine authority. H.—The law, and the people were not David's, but God's, in whose name he speaks. S. Greg. in Job ii. W.

Ver. 2. *Propositions.* Deep and mysterious sayings. By this it appears, that the historical facts of ancient times, commemorated in this psalm, were deep and *mysterious*; as being figures of great truths appertaining to the time of the New Testament. Ch.—S. Matthew, 13:35. has, *things hidden from the foundation of the world.* Heb. *minni kedem*, “from of old.” S. Jer. “ancient riddles.” H.—*Mashal* and *chidoth*, “parables and enigmas.” frequently denote things very plain, but spoken in a sententious poetic style. Num. 23:7. C.—The facts, &c. of the Old Testament, prefigured the mysteries of the New. W.

Ver. 3. *Fathers.* Christ might thus speak as man, and he enforces tradition in the strongest terms. Bert.—Only some things were written. W.—The most ancient and universal mode of instruction, was by word of mouth. H.

Ver. 5. *Testimony.* The tabernacle, (Euseb.) or the law which notifies his will. C. M.—He also thrice required the Israelites to perpetuate the memory of what he had done for them, by instructing their children. Deut. 4:9 and 6:7 and 11:19. Both the written and the unwritten word must be carefully preserved. 2 Thes. 2:14. God had freely chosen Abraham, and given him the law of circumcision; as he directed his posterity by the mouth of Moses. W.

Ver. 7. *That*, &c. This was the end of all the laws and monuments of religion, (C.) to increase our confidence, (W.) gratitude, and observance of our duty. H.

Ver. 8. *Fathers.* Some were virtuous, like Moses, Josue, Samuel, &c. v. 3 and 5. Bert.—But the majority proved faithless. H.—*To God.* Or did not confide in him, or know that without God's grace, no good can be done. S. Aug. Bert.—Abraham instructed his house, (Gen. 18) and David his subjects, that they might avoid bad example. The same

advice regards Christians, 1 Cor. 10. W.

Ver. 9. *Battle.* Many of this tribe were cut off by the men of Geth, (1 Par. 7:21. Chal. Geier.) as they fought without God's command. Num. 14. W.—They did not defend the ark against the Philistines, though they seemed more bound to do so than the rest, since it was brought from their city, Silo, and they also set the others a pattern of infidelity; (1 K. 4. Abenezra.) whence they are singled out likewise by Osee. Bert.—The famous victory of Abia against Jeroboam may be also designated. 2 Par. 13. C.—This had not yet taken place, no more than (H.) their captivity, under Salmanazar, which is enigmatically foretold. After this reproach, the whole body of the Israelites is condemned. v. 10. Bert.

Ver. 12. *Taneos.* Heb. *Tsohan*, (H.) which means, “spreading,” either because the plagues spread from this capital, or because it was in a plain, (Bert.) or very extensive, (H.) on the eastern branch of the Nile, in the Delta. C.—Here Moses wrought his wonders. W.

Ver. 13. *Vessel.* Lit. “bottle,” like walls on either side.

Ver. 14. *By day.* Lit. “of the day.” H.—But this is the real import of the Greek. The same cloud (C.) was both luminous and obscure. When the light side was turned towards Israel, the Egyptians were in darkness. H.—The eternal Son of God guided this pillar, and the Israelites *tempted* him, (v. 18 and 1 Cor. 10. Ex. 13:21. Bert.) forgetting their baptism or initiation in the service of God. H.

Ver. 15. *Deep.* Water was so abundant, and followed them in streams. 1 Cor. 10:4. C.—The first miraculous grant of water was at Horeb, the second at Cades. v. 20. Bert.

Ver. 18. *Desires.* Lit. “souls,” as if they were dying for hunger, though they had plenty of manna. Num. 11:4. C.

Ver. 19. *Ill.* Heb. “against,” (Num. 11. C.) still distrusting in God's power. M.

Ver. 20. *Bread.* Including all sorts of food. W.—*Table.* Heb. “flesh.” It is true we have water and manna, but we want something more solid and agreeable. C.

Ver. 21. *Angry.* This is the sense of the Heb. *Distulit* means, “he deferred” (H.) to put his threats, (Bert.) or promises, in execution. M.—The destroyer punished those who gave way to murmuring,. 1 Cor. 10. Num. 11:1. C.—Their incredulity was punished (W.) for nearly forty years, and all the guilty who were twenty years old at the first

numbering, were cut off in the desert. H.

Ver. 23. And. Or “though he had.” Bert. has *mandavit*. “He commanded,” would be better rendered, this order being given before the complaints. God had supplied them abundantly with manna from the clouds, as from his granaries. C.—Therefore they ought to have trusted in his power and goodness. M.

Ver. 25. Angels. Heb. also, “of the strong ones.” Aquila.—Such is the blessed Eucharist, of which manna was only a figure, John 6. The angels prepared this food. C.—It was an effect of the divine bounty, not of the power of Moses. Jo. 11:32. How it could be inferior (Bert.) to the bread which Christ would give, was a *riddle* to the Jews, as it must be still to all who do not admit the real presence. If both were figures, surely manna was better than common bread. H.

Ver. 26. West wind. Lit. *Africum*, which blows “from Africa,” in this direction, with respect to Jerusalem. H.—The same wind may be styled the *south wind*. Heb. *Kadim*, “strong, eastern,” &c. Bert.—These quails came from the banks of the southern ocean, or from the Red Sea, as the Israelites were still in Arabia, when they were furnished with them a second time, (Num. 11:31) for a whole month, (C.) though there were about three million people. Bert.—God changed the wind, so as to bring them into the camp. Ex. 16. W.—It was before blowing from the south-east. M.

Ver. 31. Israel. S. Jerom applies this to those who receive unworthily, particularly if they be priests. 1 Cor. 11:29. C.—God selected the most guilty (Bert.) having allowed them to feast for a whole month. W.—Then he *brought down* by death, or “hindered,” as it were, “by shackles,” (Sept.) the most valiant. H.

Ver. 32. Still. Notwithstanding this instance of God’s severity, they fell shortly after into greater sins, and would have stoned Moses, &c. despairing of ever taking possession of the promised land, which highly displeased God, so that he swore, that none of the rebels should enter it. Many were also slain in the sedition of Core, (Num. 13:17) and the rest did not live about thirty-eight years. C.—Thus about 600,000 perished, (W.) having done nothing worthy of praise. M.

Ver. 34. Morning. Those who were spared pretended to repent. H.—Afflictions are the source of much good. But the Israelites are blamed for their inconstancy and deceit. C.—They came with apparent earnestness (H.) to offer the morning sacrifice (W.) under affliction. M.

Ver. 38. *Their* and *them*, is supplied also by Prot. H.—Heb. “he ... will forgive sin,” &c. This seems more beautiful. Bert.

Ver. 39. *Flesh*. The inferior appetite wars against the spirit. Gal. 5:17. Matt. 26:41. H.—*Not*, in the ordinary course. This does not contradict the faith of the resurrection, which is elsewhere clearly expressed. S. Jer. C.—Man may go astray, but cannot be converted by his own efforts. Prov. 2:19. S. Aug. Bert.—God will never abandon the whole Church. The Jews here mark the middle of the psalter, and the 1263d verse, (W.) or the division of the book. H.

Ver. 40. *How often*. It would be difficult to specify. God mentions ten times. Num. 14:22. W.

Ver. 41. *Grieved*. Heb. “set bounds to,” or “marked,” holding up to scorn. Heb. 6:6. Genebrard thinks we might translate, “crucified,” *hithvu*, as this is the root of *Thau*, which formerly resembled a cross. C.—This would surely be one of the most striking enigmas. S. Jerom agrees with us. Bert.—“They pushed on,” *concitaverunt*, as God’s wrath must be greatly excited by setting limits to his power and goodness. H.

Ver. 42. *Not*. How could they so soon forget these prodigies? We might ask, how came Adam to pay so little attention to God’s command? How do many act contrary to their better knowledge? Upon occasion of this forgetfulness, the psalmist repeats many of the chief miracles recorded. Ex. 7 and 13. Bert.

Ver. 43. *Signs*. The turning the rod into a serpent. The rest of the signs were also plagues. W.

Ver. 44. *Showers*. Heb. “floods.” H.—Many have asserted that it does not rain in Egypt: but pretty heavy showers fall, even above Cairo, (Vansleb. C.) though seldom. W.

Ver. 45. *Flies*. *Cænomyiam*. Many copies of the Sept. have *kynomiam*, “the dog-fly,” which S. Jerom, (C.) and S. Aug. properly correct. Bert. Ex. 8:24.

Ver. 46. *Blast*. Heb. also “the bruchus,” (H.) a sort of locust, which does great damage in the East. C.—*Chasil* may signify both. Bert.—Ovid speaks of the blast:

Interea crescat scabræ rubiginis expers. Fast. 1.

Ver. 47. *Vineyards*. Herodotus (i. 77.) says, the Egyptians use “ale, because they have no vines.” But he is contradicted by Athenæus, &c.—*Trees*. Heb. *shikmoth*, is supposed to mean sycamore trees. C.

Ver. 48. Fire. S. Jer. “who gave their pastures to the hail, and their cattle to the birds.” *Reshaphim* is also rendered “coals,” by Pagnin. It may denote the thunderbolts. H.

Ver. 49. Angels. Heb. “messengers of evil,” (T.) as the Sept. may also signify the good angels. *Amama*.—He ordered Moses and Aaron to denounce his judgments, which he executed either by the devils, (Origen. W.) or by the blessed spirits. S. Amb. Ex. 12:29. Wisd. 18:14. —Hence from the effect, (Bellar.) they may have the appellation of evil. Theod. C.—The other plagues are thus briefly mentioned. M. W.

Ver. 51. Labour. “The first-born,” (S. Jer. Gen. 49:3. Prov. 5:9) and their best effects. C.—This was the tenth plague. *Cham* was the father of Misraim, who peopled Egypt. W.

Ver. 53. Not, after they saw the Egyptians destroyed, whom they had *feared* greatly before. In the desert they enjoyed rest, while their enemies were in the utmost confusion, (Bert.) having lost their king. H.

Ver. 54. Mountain. Heb. “term.” ὄρος, with the soft spirit, means a *mountain*, (Bert.) and the Vulg. has taken it in this sense in both places, as the Greek accents and spirits are not of greater antiquity or consequence than the Heb. vowel points. H.—The land of Chanaan was very different from that of Egypt, being full of mountains. Deut. 3:25. Ezech. 36:2. But Sion may be here meant.—*Line*. Thus were lands measured. Jos. 13:8 and 17:5. C.—God had made a particular choice of this hilly country for his people, (W.) and for the chief seat of religion. M.

Ver. 57. The covenant, is omitted in many Greek and Latin copies, as well as in Heb. S. Jer. ad Sun.—Yet it is found in the Vatican edition, (C.) as well as in the Alex. ἡ συνθησαυ. H.—*Bow*, which hits not the mark. It alludes to the faithless Israelites, (C.) particularly to Ephraim, v. 9. Os. 7:6. Jer. 9:3. The bow of Jonathan was not such, 2 K. 1:22. C.—A bad bow misses the aim, or breaking, wounds the person who uses it. M.—These people hurt themselves by their treachery. W.

Ver. 58. Hills. The high places, in which they imitated the pagans, and which brought on their ruin. Lev. 26:30. With so much difficulty are people taught to serve God in spirit and truth. They foolishly imagined that they would be nearer the gods. Bert.—*Things*. Prot. “images.” They have not forgotten to insert this word as usual, to make the ignorant believe that all images are forbidden! H.

Ver. 59. *Heard.* So he did the crimes of Sodom. Gen. 18:20. C.—*Reduced.* Heb. “abhorred exceedingly *several* in Israel.” H.—The people were not exterminated; but greatly reduced in the time of the judges. W.

Ver. 60. *Silo.* Where it had remained about 350 years, (Bert.) before the ark was removed, never to be replaced there. H.—The tabernacle was afterwards at Nob, and at Gabaon; whence it was probably removed to the treasury of the temple, (C.) and was hidden by Jeremias, 2 Mac. 1. Jos. 17:1. Bert.—God gave his oracles more particularly where the ark, (W.) or the tabernacle, was found. H.

Ver. 61. *Their.* Heb. “his.” Houb.—The ark was an earnest of God’s protection, (H.) and the glory of Israel, 1 K. 4:21.

Ver. 62. *Sword.* So that they could not escape.—*Despised.* Heb. *hithhabar*, is rendered *distulit* by S. Jerom, (v. 21. 59. C.) or *non distulit*, “he did not delay” to punish, as Erasmus reads.

Ver. 63. *Fire* of God’s indignation, (M. W.) or of war.—*Lamented.* S. Jer. “its virgins no one bewailed.” H.—He seems to have read *eullu*, with the Sept. Others translate, (Bert.) “did not mourn,” though they were now deprived of the hopes of marriage, (C.) or “the virgins were not praised” in the canticles used at the marriage-feast, (Chal. &c.) *non epithalamio celebratæ sunt*, (Mont.) or “married.” Pagnin. H.—There was no time to bewail the death of the young men, or the captivity of the women. C.—Each one was too solicitous for his own safety. H.

Ver. 64. *Priests.* Ophni and Phinees, (1 K. 4:11. C.) the origin of this calamity, (H.) and the high priest himself broke his neck. W.—*Mourn, plorabantur*, intimates rather that the people did not mourn for him. But the Heb. has this meaning also, *fleverunt*, (Mont.) *sunt fletæ*. S. Jer. H.—The widow of Phinees died on hearing the sad news; and Eusebius seems to think that grief killed Ophni’s widow likewise. C.

Ver. 65. *Surfeited.* S. Jerom, Chal. &c. agree in this sense. But Heb. may admit another, not quite so harsh, (C.) “like a hero who shouts for (Mont.) or sing after wine,” (H.) διαλαλων εξ οινου, “rendered talkative by wine.” Sym.—God allowed the Philistines to prosper for a time; but, at last, he covered them with ignominy. H.—We must reflect that the Oriental languages are bolder in their expressions than ours, and that this is simply a comparison, not more astonishing than that used by our Saviour, when he says that he will come *like a thief in the night*. Bert.—If the Spirit of God had not consecrated such comparisons, no one durst have used them. S. Aug.—God rose to punish the infidels, and to preserve his Church. W.—The psalmist

speaks of him as of a man invigorated by wine, and filled all with confusion. M.

Ver. 66. Parts. As they were fleeing, (Bert.) or with emerods. Chal. &c. C. 1 K. 5:10.

Ver. 67. Ephraim. Who had been preferred before his elder brother, and yet proved the most inclined to idolatry, v. 9. H.—This tribe was deprived first of the ark, and then of the tabernacle, which were its greatest glory, and this strongly indicated the divine displeasure. C.

Ver. 68. Sion. The ark was removed from Cariathiarim, in the tribe of Juda, to the house of Obedom, for three months, and afterwards to the palace or tabernacle on Sion, (H.) which God had probably chosen for its fixed abode, towards the beginning of David's reign. C.

Ver. 69. As of unicorns. That is, firm and strong, like the horn of the unicorn. This is one of the chief of the *propositions* of this psalm, foreshewing the firm establishment of the one, true, and everlasting sanctuary of God, in his Church. Ch. M.—It was preserved before Christ, and will remain till the end of time. W.—The temple was not built by David: but the spot was consecrated for it, (2 K. 24) and the ark was placed on Sion; which was the *land* which he had *founded for ever* for this purpose. Heb. *ramim*, means “unicorns, (Chal. S. Jer.) heights, (Mont.) palaces,” (Pagn.) &c. *Santificium* and *sanctuarium*, have the same import. H.—*In the land.* Heb. “as the land.” Sept. have read *b* for *c*, as well; (Bert.) and it is observable that Montanus translates the latter, though the former occur in the Heb. text below, edit. 1632: so easily may these letter be confounded! H.—The temple was to have the same stability as the earth, and was but one, like the horn of the unicorn, which is most solid and beautiful. C.—Yet this could not be understood of the material temple, which was the most magnificent structure in the world. It was fulfilled in the Church of Jesus Christ, who is also the true David, v. 72. H.—The crowning of David, who was his figure, was a great blessing to Israel. W.

Ver. 70. Young. Heb. also, “giving milk.” David was actually with his father's flocks, when he was sent for by Samuel. Saul was also engaged in the pursuits of a country life when he was chosen king: and it would indeed have been difficult to find people of another description among the Israelites, as all followed some business. Croesus observed that he first of his race (Gyges) obtained his liberty and the throne at the same time, as he had kept the flocks of the preceding king. Xenoph. vii.

Ver. 72. Skilfulness. Lit. “intelligences.” Plural words are used to

express the greatness of the thing. David was very upright and intelligent. H.—This enhances the ingratitude of Ephraim, &c. who divided the kingdom. C.—Yet David had fallen into some grievous mistakes, so that this can only belong strictly to Jesus Christ, who is the *good shepherd*, without sin. Bert.—He has here detailed what may serve to illustrate the law and the gospel, and may fill us either with confidence or with alarm. H.—We are astonished at the repeated infidelities of the Israelites. But if three million Christians were placed in the same circumstances, would they behave better? Bert.

PSALM 78

PSALM 78. (DEUS VENERUNT GENTES.)

The Church in time of persecution prayeth for relief. It seems to belong to the time of the Machabees.

Ver. 1. *Asaph*, who might live during the captivity. C.—If the ancient (H.) Asaph, or David, composed this psalm, it must be considered a prediction of the ruin caused by Nabuchodonosor, or by Epiphanes. Bert. T. v.—The author of 1 Mac. (7:17) accommodates it to the sufferings of those (C.) whom Alcimus destroyed; or rather the prophet had them also in view as well as Christian martyrs. H.—He cannot speak of the last ruin of Jerusalem, since it would have been improper to pray for its restoration. S. Aug.—*Fruit.* A mean village, (M.) as Isaias (1:8) had threatened. Heb. “a heap of stones,” (S. Jer.) in the field. Mic. 1:6. Such was the condition of Jerusalem under Nabuchodonosor (C.) and Epiphanes. 1 Mac. 1. Bert.—Catholics have been persecuted in every country, and forced to use mean houses for divine worship. W.

Ver. 2. *Saints.* The Assideans, who were the most esteemed for piety, 1 Mac. 2:42. In the worst of times, there were always some pious Israelites, and the generality of them were less wicked than their enemies, who exercised a horrid barbarity in refusing them burial, after destroying vast numbers. 2 Par. 36:17. C.—This was done at least under Epiphanes. 1 Mac. 7:16. H.—Persecutors have hung the bodies of martyrs on poles to be the food of birds, (W.) as the missionary priests were treated in England not long ago. Heb. is here rather inaccurate, (H.) “to the wild beast of the earth itself,” (Mont.) *lechaitho arets*, being put forth *léith*, *earts*, (Houbig.) as Prot. themselves translate. H.

Ver. 4. *Us.* The Idumeans, &c. are hence blamed by the prophets. Ezech. 25:12. Abd. 10. C.—Christ and his disciples have been treated with scorn, (Bert.) being styled Galileans, Papists, &c. W.

Ver. 5. *Zeal*, or jealousy, as God has the greatest affection for his people, and resents their infidelity as a kind of adultery. C.—Sin is the source of misery. W.

Ver. 6. *Name.* Their ignorance was of course culpable. Bert.—This prayer is prophetic, (S. Aug.) or insinuates that those infidels were still more deserving of punishment. Bert.—By destroying Israel, the number of God's worshippers would be lessened. C.—Yet this consideration would not hinder God from chastising them; and it is not absolutely true that pagans are always more guilty. Those who know the will of their master, and do it not, shall suffer many stripes. Having the true faith, they may, however, (H.) be sooner converted. W.

Ver. 7. *They have devoured.* So Pagnin ventured to translate the Heb. But Montanus substitutes the singular, though it be evidently incorrect, (H.) and contrary to all the ancient versions and the parallel passage, (Jer. 10:25) as well as to MS. 3. Lambeth 435, &c. (Kennicott) *v* being lost at the end of *acol*. Houbig.—*Place.* Heb. also, "beauty," the ark or temple. C.

Ver. 8. *Former iniquities*, which we and our fathers have committed. The Hebrews generally pray for the remission of their parent's faults. Lam. 5:7. Bar. 3:5. Dan. 9:5. C.—But here the penitents' own transgressions may be meant. Bert.—God is ready to pardon such. W.

Ver. 9. *Help.* The necessity of grace, and the co-operation of free-will, are here plainly asserted. S. Aug.

Ver. 10. *Their God.* Let him rescue his people. Cicero (pro Flacco) speaking of the Jewish nation, says, "How dear it was to the immortal gods, appears from its being overcome, enslaved," &c.—*Shed.* He speaks not of revenge; (C.) but in order that chastisement may open the eyes of the infidels, that they may be converted. Euseb.—Let none suspect that thou disregardest thy people. The event will evince the contrary. W.

Ver. 11. *Put.* Chal. "consigned." C.—Protect the successors of the martyrs. W.

Ver. 12. *Bosom.* Punish them severely C. in this world. S. Jer.—Many of the surrounding nations were subdued by Nabuchodonosor, five years after he had conquered the Jews. Joseph. x. 10. Jer. 49:7. &c.

PSALM 79

PSALM 79. (QUI REGIS ISRAEL.)

A prayer for the Church in tribulation, commemorating God's former favours.

Ver. 1. *Testimony*, or instruction, (C.) and proof of the psalmist's faith. H.—*Psalm*. Vat. Sept. S. Aug. &c. add, “for (or against) the Assyrian:” whence some have inferred that it relates to the captivity of Israel. But as *Benjamin* is also mentioned, it seems rather to speak of the captives of Babylon, (C.) or of all Jews and Christians in distress. Bert.—The faithful pray for the coming of the Messias, v. 2. 4. 16. H.—Fathers. C.

Ver. 2. *Joseph*. He mentions these two as persons dear to God. All the tribes were equally led away captives, and the distinction of kingdoms was not regarded. C.—All Israel is denoted by Joseph, who composed two tribes, having a double portion; (W. M.) and ruling in Egypt. Bell.

Ver. 3. *Manasses*. These three tribes followed the ark in the desert, (Num. 2:18) and might better see the majesty shining over it. W. C.—Let all be united once more in the divine service. Muis.—Samaria, and Jerusalem in part, were in the tribes of Ephraim and Benjamin, (M.) and Manasses occupied both sides of the Jordan. H.

Ver. 4. *Saved*. This chorus occurs three (W.) or four times. C.—With God's grace, we shall be able to act virtuously. S. Jer.—Thou canst easily rescue us from our misery. Be pleased to send us the Messias, thy substantial image, 2 Cor. 4:4 and Col. 1:15. If thou assist us, we may co-operate to obtain salvation. W.

Ver. 6. *Measure*. Heb. *shalish*, “three-fold.” S. Jer.—The capacity of this measure is not determined. It might be the *seah*, or the third part of an epha, which would be very abundant, speaking of tears; though small to contain the earth. Is. 40:12. C.—Penitents must eat little. S. Jer.—Yet their sorrow must be moderated by hope. Euseb. See Ose. 9:4. C.—God punishes so as not to destroy us. W.

Ver. 7. *At us*. See Ps. 78:4. H.—Such was the condition of Jeremias, 15:10. C.—Heb. “have scoffed among themselves.” Chal. and S. Jerom agree with us. Scorn is more difficult to bear than poverty. Hence to comfort himself, the psalmist repeats, *O God*, &c. Bert.

Ver. 9. *Vineyard*. Thy Church and people. W. Is. 5:1. Os. 10:1. Matt. 20:2.

Ver. 10. *Sight.* Heb. "Thou didst dig before it," (Mont.) making the ground ready. C.—The cloud went before the Israelites. W.—*Land* of promise. H.

Ver. 11. *God.* The highest cedars were surpassed by the branches, or even by the smallest shoots (*arbusta*) of this vine. H.—Most powerful nations were forced to submit to David. Theod.—The Israelites were exceedingly multiplied, (W.) and enjoyed the fruits of the country. Mic. 4:4. C.

Ver. 12. *River* Euphrates, from the Mediterranean, Red, and Indian seas. H. Deut. 11:24.

Ver. 13. *It?* Thou hast withdrawn thy protection. The temple is destroyed, and all plunder with impunity, because thy vineyard has not rendered good fruit. Jer. 2:21.

Ver. 14. *Singular.* The wild boar, which does not go with other beasts. Nabuchodonosor is here designated, (C.) or Salmanasar, and all persecutors, (Bert.) particularly the devil, who goes about *like a roaring lion*, and stirs up his agents to disturb the world. Hence the enemy becomes more cruel than any wild beast. W.

Ver. 16. *And look down upon* "the Messiah," (Chal.) the true vine. Jo. 15:1. Matt. 21:33. C.—*Of man*, is not in Heb. only, v. 18. H.—Some perfection was wanting in the Church of the Old Testament.

Ver. 17. *Things set on fire*, &c. So this vineyard of thine, almost consumed already, must perish if thou continue thy rebukes. Ch.—*Things*, would imply that *incensa* is in the neuter plural. But this is not the case in Sept. or Heb. Bert.—S. Jerom has *succensam*, "Look down upon the vine or root, (17) burn up and without any branches. Let them perish at," &c. who have thus treated it. H.

Ver. 18. *The man of thy right hand.* Christ, (Ch.) where he sits, (C.) being as *man* in the highest place of heaven. Matt. 26:64 and 12:32. H.—Who else could redeem Israel? C.—Zorobabel was only a figure of Him. H.—Christ's birth was miraculous, (M.) and he was appointed by *the right hand* of God to do great things; and, as *man*, is moved to take compassion on the distresses of his people. Bert.

Ver. 19. *From thee.* This is our fixed determination for the future. H.—*Will call.* Heb. "Shall be called by thy name," (S. Jer. H.) thy people. Sym. C.—But the Vulg. is equally correct, *invocabimus*. Mont. Prot. H.

PSALM 80

PSALM 80. (EXULTATE DEO.)

An invitation to a solemn praising of God.

Ver. 1. *For the wine-presses, &c. torcularibus.* It either signifies a musical instrument, or that this psalm was to be sung at the feast of the tabernacles after the gathering in of the vintage, (Ch.) or on the feast of trumpets, on the 1st of Tisri. Lev. 23:24. Euseb. Pin. C. See Ps. 8.—From the grape some good wine is extracted, and the rest is thrown away: so in this psalm we find the just rejoice, while the wicked complain, during the persecutions of the Church. S. Aug.—Some Latin copies add, “on the 5th day of the week;” and Genebrard supposes that these additions are owing to the Jewish traditions, (C.) as they might sing this psalm on Thursday. H.—We need not attempt to ascribe this piece to any particular time, though some have thought that it regards the captives, the translation of the ark, or the vocation of the Gentiles, &c. C.—It is very beautiful. Bert.

Ver. 4. *New moon of Tisri.* Lev. 23:24.—*Noted.* Heb. “in the obscure, in the day of our solemnity.” C.—Prot. “in the time appointed, on our solemn feast-day.” *Cose* may denote “obscure or appointed;” (S. Jer.) “in the middle of the month;” (H.) which alludes to the feast of tabernacles, when the Jews dwelt under the shade of tents, made of branches. This was esteemed “the most holy and greatest” of their festivals. Joseph. viii. 2. Num. 29:12. Prov. 7:20. C.—It may also be explained of the new moon of Tisri, (M.) when the people were admonished of the beginning of the civil year, or of the three great festivals to be then celebrated, perhaps H. in memory of the world’s creation, at that season. Bert.—How carefully ought we not, therefore, to celebrate the Christian holidays, which are instituted to excite our gratitude for greater benefits! H.—The days of the *new moons* (Num. 28:11) were consecrated, to acknowledge God’s constant providence; and that of Tisri in particular, (ib. C. 29:1) to thank him for the preservation of Isaac. Gen. 22:18. W.—But the Lord’s day reminds us not only of the world’s creation, but also of its redemption, &c. Rom. 4:25. Bert.

Ver. 5. *Jacob.* It is a duty which we owe to God, in obedience to his command. Heb. may be, (H.) “a decree for the princes (*gods*) of Jacob.” C.—Prot. “a law of,” &c.

Ver. 6. *Joseph.* Who represents all the family of Israel, as he took care of it. C. Ps. 79:2. W.—*Not.* The Israelites heard the voice of God at

Sinai, (S. Jer. &c. C.) and for the last time, where forced to hear the insults of the Egyptians at their heels; (H.) whose language was *barbarous* to them, (Ps. 113:1. M.) and not well understood by all, as they had very little society together. Joseph spoke to his brethren by an interpreter. H.—Some explain this of Joseph himself, when he first came into Egypt, (Chal. Bos.) or of the Israelites, at their arrival there. Vat.—But this agrees not with the Vulg. or Heb. (H.) the latter of which is very confused and incorrect, though it be adopted (C.) by S. Jerom: “I heard a tongue which I knew not, I withdrew,” &c. (H.) or, making a small alteration, “*God* hast established this *festival* in Joseph, when He appeared in the land of Egypt *to rescue his people*: then *said the Lord*, I made him hear a language which he knew not, *that I was the protector of my people*, I will remove,” &c. C.—The authors of the Pin. disc. take this liberty, which would make the sense pretty clear. But the Heb. means, “I heard,” &c. Some not being able to understand this, have substituted, “He heard,” with the German version. Bert.—The ancient Greek interpreters seem to have read the same, as no variation is noticed. C.—If, however, we must explain the Heb. of S. Jerom, we must suppose that, “*I knew not*, means I condemned, as it often does; and God certainly reprobated the harsh language of the Egyptian task-masters, and came to deliver his people from oppression. Ex. 2:25 and 3:8 and 5:14. H.

Ver. 7. Baskets. Heb. “brazen.” Mont.—“His hands shall pass from the pots.” Prot.—*Dud*, means also, “basket.” H.—The Hebrews were thus forced to carry mortar, (M.) straw, &c. W.

Ver. 8. In the secret place of tempest. Heb. of *thunder*. When thou soughtest to *hide* thyself from the *tempest*: or, when I came down to Mount Sinai, *hidden* from the eyes in a storm of *thunder*; (Ch. Ex. 19:16) or when I afflicted Egypt, (ib. 9:23) and Pharaoh’s army. Ps. 76:19.—*Contradiction*, at Mara, or rather at Cades, where Moses betrayed some distrust. Ex. 25:24. and Num. 20:12. C.—After so many benefits, they still contradicted God, and would not serve him. W.

Ver. 9. Testify. Instruct, or call heaven to witness our covenant. C.—Man has free will, and may choose whether he will obey or not. W.

Ver. 10. New God. Who must of course be false. H.—Heb. “strange.” Ex. 20:2. Jer. 23:23. C.—An express law on this head was a great benefit, (W.) as most people had gone astray. H.

Ver. 11. Fill it. I will grant all thy just requests, if thou be faithful. Euseb. C. W.—God uses the title of Jehovah, “the Eternal self-existent Being.” Bert.

Ver. 13. *Inventions.* Ancient psalters read, “wills.” This is the greatest (C.) of God’s judgments. Rom. 1:24. M.—He sometimes permits a person to go on, that he may be disgusted with sin. *Ut saturati vitiis vel sic agant pœnitentiam.* S. Jer.—We ought all to dread this *root of bitterness*, (Heb. 12:15) which may cause us to resist God’s grace, and to be abandoned by him, as the Israelites seemed to be, before their ruin came on. Bert.

Ver. 15. *Soon.* *Forsitan*, “perhaps,” (H.) does not here imply a doubt, (M.) but rather the ease and liberty (W.) with which God could have rescued his people (Heb.) “in a moment.” C. Bert.

Ver. 16. *Enemies.* The faithless Israelites, (C.) or infidel nations. Bos. &c.—*Ever.* Impenitent sinners shall suffer for ever. Ch.—The Jews will scarcely be converted at last. M.—For a long *time* God bore with their infidelities, and heaped favours upon them. H.

Ver. 17. *And.* Or “though.” This increases their ingratitude.—*Filled.* Heb. “I will fill thee;” which reading few admit. S. Jerom agrees with us. Bert.—Prot. (16.) “the haters of the Lord should have submitted (marginal note, *lied*) to him; but their time should have endured for ever. (17) He should have fed them, (v rather signifies “him,” H.) also with the finest of wheat, and with honey out of the rock, should I have satisfied thee.” This sudden change seems rather abrupt, though God may have spoken either in the first or third person, from v. 6 H.—*Rock.* He fed them in the desert with manna, and the water seemed most delicious, as they were thirsty; unless he speaks of real honey. M.—The promised land was very fruitful; but all this prefigured the favours which God bestows upon his servants, in the blessed Eucharist, 1 Cor. 10:4. C.—How many, like Judas, partake of them, and prove faithless! S. Aug.

PSALM 81

PSALM 81. (DEUS STETIT.)

An exhortation to judges and men in power.

Ver. 1. *Asaph.* Josaphat gave the like instructions to his judges, 2 Par. 19:6. Kimchi. C.—God rejected the Jews in the preceding psalm, and here the reason is assigned. Theodoret.—*Congregation*, or church of the Jews, who were gathered together like cattle, and sought after temporal advantages (S. Aug. in Ps. lxxii. 23) alone. Catec. Trid.

Symb.—This is not exactly true of all, (Heb. 11:14) though it might be of *the people* in general, who seldom raised their thoughts to spiritual delights. H.—*Of gods.* Heb. “of God,” who presides in his own council, and gives authority to others. Amama.—Yet Syr. has, “the angels;” Chal. “the just;” Prot. “the mighty;” and Aquila, “the powerful ones.” H.—Gods here are put for judges, who act in God’s name. Deut. 1:17. Ex. 22:28. To decide affairs of consequence, the priests and other judges met in the temple; and the Romans did the like, each senator offering incense and wine to the god who was honoured in that place. Suet. in Aug. xxxv. C.—All magistrates ought to be equally careful in what they determine, as if they heard God present giving them the following instructions. W.—*Judgeth gods*, or “God, *our Saviour*, is judged.” Houbig.—This bringeth on the reprobation of the Jews, v. 5. &c. Bert.

Ver. 2. Wicked. Contrary to the law. Deut. 1:17. Lev. 19:15.

Ver. 3. Do justice. This is the sense of *justify*, “justify,” as the poor must not be screened from justice, any more than the rich. H.—They are in greater danger of being neglected. Is. 1:23. Jer. 5:28. H.

Ver. 5. Moved. The ignorance, inapplication, and injustice of those in power overturn the state, which is supported by *justice*. Prov. 14:34. They draw down God’s curse upon the land, (S. Jer. C.) and expose it to all the miseries of anarchy. This regards pastors also. Bert.—By gross ignorance judges walk in darkness, and throw all into confusion.

Ver. 6. Gods. The people look upon you as such, and treat you with respect. *But* entertain not sentiments of pride on that account. C.—If judges, even those whom God condemns, may be styled gods without blasphemy, how much more might Jesus Christ, who was holy and did the works of God? He uses this argument to make the fury of the people abate: but then he continues to prove that he was God in a very different and proper sense, insomuch that the Jews, clearly perceiving his meaning, which Socinians would now mistake, took up stones to throw at him. Jo. 10:34. H.—If he had not been God, He would surely have told them plainly, as S. Paul did when people would have offered sacrifice to him, and as S. John Baptist confessed that he was not the Christ. The sons of Seth, priests, the just, and all the Israelites, were styled *sons* of God, as well as the angels and judges. Gen. 6:2. Ps. 28:1. Wisd. 5:5. Job 1:6. But no individual is *called the Son*, except Jesus Christ the true God. Bert.—This passage may be understood of *all* the faithful, (S. Aug.) particularly of bishops: and Constantine the Great was hence deterred from judging them (S. Greg. i. dec. Grat. p. 2. c. 11. q. 1.) or the clergy; (S. Melchiades. c. 12.

q. 1.) though this name seems inaccurate, as he died before (Glossa) the council of Nice. Amama restrains the text to men in power. H.—Their elevated station makes their ignorance and misconduct less excusable. M.

Ver. 7. Men. Heb. *Adam*, or “like a man” (Mont. H.) of the meanest rank.—*Princes.* Among men, (C.) or like Lucifer, the first of the rebel angels. Euseb. S. Just. dial.—Most tyrants come to a miserable end. M.—At death, judges themselves are brought to the bar, and their case is then more terrible, as the mighty in guilt shall suffer more. Wisd. 6. W.—They are forced to taste of death; while Jesus Christ was master of it. Jo. 10:17. 28. This comparison evinces Christ’s divinity. But Socinians blind themselves by looking at the sun, and attempting to fathom all by the weak light of reason. Bert.

Ver. 8. Nations. Those whom thou hast appointed judges, prevaricate. Gen. 18:25. C.—*Come*, therefore, thyself, *Lord Jesus*, (Apoc. 22:20) to whom all nations were promised for an inheritance. Bert. Ps. 2:7.—His appearance at the last day is described in the 49th psalm; and most of the Fathers here discover a clear prediction of the conversion of the Gentiles. C.

PSALM 82

PSALM 82. (DEUS QUIS SIMILIS.)

A prayer against the enemies of God’s Church.

Ver. 1. Asaph. This psalm alludes to the wars of David, (2 K. 8. Bert.) against Ammon, (Bos.) or of the Jews returned from captivity, (2 Esd. 4. Ezech. 38. Theod.) or of the Machabees; (1 Mac. 5 and 2 Mac. 10. Bell.) or rather of Josaphat. 2 Par. 20. Kimchi. Hammond. C.—All in danger are taught to have recourse to God. Bert.

Ver. 2. To thee? Heb. “be not silent to thyself.” Pagn.—But *domi* also implies “like;” (Bell.) and there would otherwise be a sort of tautology. Bert.—Christ on earth was like other men: but when he shall come to judgment, none will be comparable to Him. S. Aug.—Amama says this exposition is groundless: but others are of a contrary opinion. H.—The ancient Greek interpreters seem not to have varied from the Sept. though S. Jerom adopts the present Heb. “be not silent. *Hold,*” &c. which may express the utmost fervour and want of protection. Thy own cause is now at stake: the enemy wishes to

destroy religion. C.

Ver. 3. Noise. Like the boisterous ocean. H.—*Head*. To revolt, 4 K. 3:9 and 2 Par. 20.

Ver. 4. Saints. Heb. “hidden ones;” (Prot. H.) the people under God’s protection, (M. Bert.) or the treasures of the temple. C.

Ver. 5. Nation. That there may be no more of this religion, or Catholics. W.—Israel delighted most in being styled the chosen nation of God. Bert.

Ver. 7. Agarenes descended from Agar, though they took the name of Saracens, as if they had sprung from Sara, (W.) or they dwelt at Agra, otherwise called Petra, in Arabia; or on the east of Galaad, 1 Par. 5:10. C.

Ver. 9. Assyrian, or “Assur,” sprung from Dedan, (Gen. 25:3) and dwelt near the Ammonites. C.—*Come*. Heb. “an arm to,” &c. H.—All infidels conspire against Catholics, (W.) and are will to forget their private quarrels. H.

Ver. 10. Madian: 120,000 of whom were defeated by Gedeon with 300 men, (H. Judg. 7) as Sisara was routed by Debora, at Cisson, and slain by Jahel. ib. 4. C.

Ver. 11. Endor. Near this place the Madianites fell upon one another. —*All their princes* of Madian, (C.) or treat all the princes of the people, who now attack us, like them. M.—Both senses are good. Bert.

Ver. 15. Mountains. The prayer or prediction was not in vain. The enemies of Josaphat, (2 Par. 20:11. 24. C.) and of David, &c. were destroyed. H.—The trees on the mountains, (M.) or the mountain itself, might burn like Etna and Vesuvius. Geneb.—The destruction of the wicked is thus described. W.

Ver. 16. Tempest. During the night, a tempest probably arose, which threw the enemy into confusion, who supposing that the Israelites had broken into the camp, fell upon each other in the dark. C.—S. Paul reminds us of God’s indignation, which Christians as well as Jews ought to dread. Heb. 12:25. 29. Deut. 4:24. Bert.

Ver. 17. Name. This was the desire of the prophet; (S. Jer. C. Bert.) and for this end, God sends afflictions. The impenitent must perish for ever, v. 18. W.

Ver. 19. Lord. He who is. Ex. 3:14 and 6:3. W.—The *name* of the Lord is Himself. Bert.

PSALM 83

PSALM 83. (QUAM DILECTA.)

The soul aspireth after heaven: rejoicing, in the mean time, in being in the communion of God's Church upon earth.

Ver. 1. Core. See Ps. 8. 41 and 80. H.—The Corites were musicians, as well as porters in the temple, 1 Par. 26. They here represent the faithful upon earth, (S. Aug. W.) who sigh after the heavenly Sion. David was animated with these sentiments, more than with the desire of revisiting Jerusalem, during the revolt of his son. Bert.—This psalm might have been written by him under the persecution of Saul, (Grot.) or it may refer to the captives. Theod. C.—Yet, at those times, the tabernacle was not subsisting on Sion, as it seem to have been when this beautiful piece was composed. Bert.—The Jews are said to recite it every night, in hopes of seeing Jerusalem rebuilt, and it might very well be used by all Israelites, when they went to celebrate the three great festivals. C.

Ver. 3. Fainteth. The eager desire of heaven sometimes deprives people of external satisfaction, and the body partakes of the inward joy. W.—*Living.* The idols of Babylon have no life. Euseb.

Ver. 4. Turtle. Moderns prefer to render “swallows,” without reason. Bochart.—*Thy altars.* They can rest in the ruins of the temple; (Kimchi. Muis.) but in that supposition, the *altars* were destroyed. H.—It seems rather that this is an exclamation, (Bert.) which the enraptured psalmist is unable to conclude, giving us to understand that he desired his asylum and place of rest to be near God's altars, (H.) with the angels above. Is. 6. W.—The faithful soul seeks to dwell in heaven, and in the mean time keeps in the Catholic Church, laying up store of good works. For, out of it, whatever good pagans and heretics may seem to do, by feeding the hungry, &c. as these things are not laid in the next, they will be trodden under foot, *conculcabuntur*. S. Aug. W.

Ver. 6. In his heart, he disposed to ascend by steps, &c. ascensiones in corde suo disposuit. As by steps men ascends toward the eternal temple by certain steps of virtue *disposed* or ordered within the heart. And this whilst he lives as yet in the body, in this *vale of tears, the place* which man hath set: that is, which he hath brought himself to: being cast out of paradise for his sin. Ch.—There is no standing still. “As the saint daily advances, so the sinner daily decreases.” S. Jer. C.—Heb. of these three following verses is variously rendered. The Sept. are the most ancient, and very exact. Bert.—*Heart.* “The more you love, the

higher will you ascend." S. Aug.—Heb. "the paths are in his heart. Passing in the vale of tears, they shall place (or deem) it a fountain. The teacher shall be clothed with benediction. They shall go from strength to strength: they shall appear before God in Sion." S. Jer. H.—Three words occasion the difference: *abri*, "passing," means also, "disposing." Sept. have only used it as a singular, to agree with *man*, *Main*, "a fountain," may have been read *maun*, "for the place."—*Al*, means, "the God," and "to." Bert.—Amama says the points are different. But we have often shewn the futility of that objection; which might regulate the versions of the Masorets, but could have no influence on those who lived many ages before their invention. They are neglected here by the authors of Prin. disc. "the God almighty shall appear in Sion." H.

Ver. 7. Tears. Prot. "Baca." Marg. "of mulberry-trees," near Jerusalem. Judg. 2:5. 1 K. 5:2–3. H.—It was perhaps used proverbially for any dry place. The Lord had promised to relieve the captives with water. Is. 35:5. &c. C.—*Place*. The temple or tabernacle, (H.) which the Lord hath appointed. C.

Ver. 8. Blessing. Abundance of water, and other necessities, (2 Cor. 9:6) as well as (H.) spiritual graces, which help those who continue in the true Church to arrive at the vision of God. W.—*Virtue*, or "company," in which manner the Israelites went to the temple. C.—*God*. And not merely the temple, &c. as here on earth. M.

Ver. 10. Christ. Chal. "the Messiah," (Bert.) through whom we address all our petitions. W.—Protect thy people, (S. Jer.) and raise up the throne of David. C.

Ver. 11. Thousands elsewhere, (C.) among *sinners*. He is so much affected, as to leave the sentence imperfect, v. 4. But the meaning is clear. Temporal must yield to eternal happiness. Eternity is all as *one* point: it has no division of time, which has a *thousand* parts. H.—Heaven is represented as a palace, (Bert.) in which the blessed enjoy perpetual felicity. H.—With respect to future rewards, one day in the Church is better than thousands out of it. W. v. 4.—*Abject*. Prot. "door-keeper." Marg. "on the threshold." H.—This was the office of the Corites, (C.) and they prefer it before the finest occupations among sinners. Heb. "the tents of wickedness." H.—The poorest condition in the Catholic Church, is better than the highest dignities which the wicked can bestow. W.—Indeed poverty, and attention to God's service, is the most secure road to heaven, and gives even present content to those who are actuated by the divine spirit. H.

Ver. 12. Truth. He is merciful, and always performs what he has

promised: (M.) whereas sinners are noted for cruelty and deceit. Heb. “the Lord God is a sun and shield.” H.—This sense is very good. But Theodotion agrees with the Sept. who have read differently, unless they have substituted the thing signified for the figure. Bert.—*Glory*, in the next world, (W.) or even in this. He will restore us to happiness, and cause even our persecutors to esteem us. C.—*Donator est indulgentiæ, debitor coronæ ... promittendo*. S. Aug.

Ver. 13. *Innocence*. After the remission of sin. W.

PSALM 84

PSALM 84. (BENEDIXISTI DOMINE.)

The coming of Christ, to bring peace and salvation to man.

Ver. 1. *Psalm*. It resembles the 66th, and seems to have been sung when the first-fruits were brought to the temple. Most people explain it of the captives delivered, (Theod. Du Pin) and of Christ's redemption. Euseb. S. Aug. C.—David foresaw the afflictions and *captivity* of his people; and was aware of the miseries of mankind, to be removed by the Messias alone. Bert.

Ver. 2. *Blessed*. Heb. “taken into favour,” or “hast rendered fruitful.” Judea. C.—God had bestowed many benefits upon his people, rescuing them from the Egyptian bondage, and not punishing them as much as they deserved. W.—Others explain it of the captivity at Babylon, or under the devil. M.—David speaks of the former event by the prophetic spirit, and the latter misfortune was always deplorable, and to be terminated only by the Messias. Bert.—The redemption of man was prefigured by the liberation of the Jews. D.

Ver. 5. *Convert*. Bring back the remnant of thy people, dispersed through the world. Only a few returned under Cyrus; the rest came back by degrees principally during the reigns of Hystaspes and Alexander the Great. C. Diss.—While we continue unconverted, we are objects of God's wrath. Bert. Lam. 5:21.—*Our Saviour*. Sept. “of our salvations.” S. Jer. “our Jesus.” H.—Saviour of mankind, mitigate thy wrath against us. W.

Ver. 6. *Ever*. The Pythagoreans settled their differences before sunset. Plut.—“Cherish not, mortals, an immortal wrath.” Arist. Rhet. ii. 21. H.—As long, O God, as we see not our brethren restored, we shall think that thou art not perfectly reconciled us. C.

Ver. 7. Turn, conversus. The ancient psalters read *convertens*. “Converting, O God, thou wilt bring us to life,” free us from captivity, and redeem us from sin by Jesus Christ, the conqueror of death. C.—Before their conversion sinners lie dead in guilt. W.—O God, thou wilt again restore us to life. D.

Ver. 8. Salvation. By Cyrus, or rather by the Messias, whose time drew near. C.

Ver. 9. Hear. Hitherto the prophet had been distracted by the thought of his people’s misery. S. Aug.—*In me*, is not expressed in Heb.—*Heart*. Some of the ancients add, “to him.” C.—The Sept. seem to have had a copy different from the present Heb. “But let them not turn again to folly;” (Prot. H.) though the sense is much the same. They may have read *lobom lie*, “their heart to God,” (Bert.) or *lobsle*, (C.) “the heart, Sela;” instead of *lecisla*, “to folly.” H.—Those Israelites who had given away to idolatry, were little inclined to return to their own country, at the invitation of Cyrus. Though Christ came to save all, only men of good will obtained his peace. Lu. 2:4. Jo. 1:5. C.—There is no peace for the wicked. Is. 48:22. Phil. 4:9. Bert.—The redemption of the world was here revealed. W. M.

Ver. 10. Land. After the captivity, Judea flourished by degrees. But the glory of the second temple consisted in the presence of the Messias. Agg. ii. 8. C.—Those who were moved with godly fear, embraced the gospel, in order to be saved, while many rejected it through their own fault. W.

Ver. 11. Kissed. Or, “embraced,” like friends, as the ancient psalters read. The people practised these virtues after the captivity, and more particularly in the Church of Christ. C.—At the time appointed, He reconciled sinners to his Father, having satisfied his justice, (Bert.) and displayed his own mercy. M.—Thus justice is strictly observed, and peace made between God and man. W.—The justice of the Father and the mercy of the Son kiss each other. D. H.

Ver. 12. Earth. Good men preserve a clear conscience. W.—Virtues of every description (M.) are become common among God’s people, (C.) particularly Christians, though our Saviour may here be styled *justice*. M.—He was born of a pure virgin. S. Jer. Lyran.—*Jam redit et virgo; redeunt saturnia regna*. Virg. Ec. 4. H.

Ver. 13. Fruit. By imitation, (C.) “we may give birth to Jesus Christ,” says S. Jerom. God bestows grace, and so men yield fruit. W.

Ver. 14. Him. The holy Baptist shall prepare the way of the Lord. Lyr.

Muis.—Heb. “each one’s justice,” &c. Sym.—After the captivity religion shall reign. If we wish to enter heaven, we must follow virtue. C.

PSALM 85

PSALM 85. (INCLINA DOMINE.)

A prayer for God’s grace to assist us to the end.

Ver. 1. *David.* He might compose this psalm under any affliction, though prayer is always necessary (Bert.) for any person. W.—Others apply it to Ezechias, (Theodoret) the captives, or the Church. C.—Jesus Christ prays during his passion, and foretells his resurrection, and the vocation of the Gentiles. S. Aug.—*Needy.* Heb. “mild or afflicted.” Humility is requisite to pray well, as those who think themselves rich, ask not with fervour. C.—God “inclines his ear if thou dost not lift up thy neck.” S. Aug.

Ver. 2. *I am holy.* I am by my office and profession dedicated to thy service, (Ch.) as a Levite, (C.) or a member of the true Church. H.—He may also speak in the person of Christ, who prays for us and in us. D.—Syr. and Arab. read, “thou art good.” C.—Our necessities, firm purposes of leading a virtuous life, and confidence in God, move him to shew mercy. W.

Ver. 4. *Soul.* I ardently desire to serve in thy temple. Jer. 22:27. A holy importunity, (Lu. 18:2. Tert. Apol. 39. C.) and fervour in prayer, (H.) with perseverance, attention, and a sense of God’s infinite perfections, are requisite. W.

Ver. 7. *Heard me.* This gives me confidence that thou wilt do it again. H.—Thou art not like senseless idols. C.

Ver. 8. *Gods,* which have been set up by men; or among angels, &c. (C.) capable of working miracles by an independent power. H.

Ver. 9. *Name.* This was partly verified after the captivity, and fully when the gospel was preached. C.—The Gentiles came by faith, and glorified God by good works. Matt. 5:17. W.

Ver. 10. *Alone.* Sept. Vat. Arab. &c. add, “the great.” C. Acts 17:24.

Ver. 11. *Truth.* Let me see the justice of thy conduct in suffering the wicked to prosper, (Ps. 72:17) or let me invariably observe thy holy

law, which alone can give me true content.—*Rejoice*. Hebrew, as we read at present, “likewise fear,” (C.) “unite,” (Mont.) or “let my heart be one,” solitary, disengaged from all, *unicum*, (S. Jer.) “to fear,” &c. C.—This sense is very good. But *yached*, means also *rejoice*. Bert.—Our joy must be mixed with *fear*. D.

Ver. 13. *Hell* of the damned, (W.) according to the Fathers: or out of captivity and dangers. Bert.—If it be understood of Christ, it must refer to limbo. Bell. M.—It seems equivalent to the *lower pit*. Ps. 87:7. H.—The Jews admit seven regions in hell, (Geneb.) and our theologians four: 1. Of the damned; 2. of unbaptized infants; 3. of purgatory; and 4. of the saints in Abraham’s bosom. S. Aug. mentions the first and last here: but he speaks clearly of purgatory in other places. De Gen. con. Manch. ii. 17. in Ps. vi. C.—David was rescued from the most imminent dangers, and Christ came out of limbo, (Ps. 15:10. D.) by his own power. H.

Ver. 14. *Eyes*. The Babylonians oppress us most unjustly. C.

Ver. 15. *True*. This title is also applied to Christ, who, of course, is God; since every man is liable to mistake. Rom. 3:4. Apoc. 19:1. God authorized Moses and the prophets to address Him, as the psalmist does. Ex. 34:6. Joel 2:13. Bert.

Ver. 16. *Command*. Heb. “strength,” (H.) to resist the enemy. M.—Order me as thou pleasest: I am entirely devoted to thee from my very birth. Ps. 115:16. Restore the throne of David. C.—The prophets frequently thus turn to the Church, the kingdom of the Messiah, who was born of the handmaid of the Lord. W.

Ver. 17. *Good*. Mark me for thy slave, (C.) which will be the highest honour. H.—Give me such a sign as the angel did when he was going to destroy the first-born of Egypt. S. Athan.—By some prodigy convince our oppressors that there is a God. C. Bert.—The resurrection, prefigured by Jonas, was the great proof of Christ and his Church; and this serves either for the conversion or for the condemnation of mankind. See S. Aug. W.

*Quod precor eveniet, sunt certa oracula vatum,
Nam Deus optanti prospera signa dedit.* Ovid. 2 de Ponto 1.

—*Comforted*. S. Cyprian was in sorrow while suffering, but was comforted when crowned. “All the martyrs, with Christ, pray for us.” S. Aug. D.

PSALM 86

PSALM 86. (FUNDAMENTA EJUS.)

The glory of the Church of Christ.

Ver. 1. *Mountains.* So far the Jews extend the title, supposing that the subject of this *canticle* was concerning *Sion*, Moria, &c. Others think that, *thereof*, refers to a part of the psalm which has been lost, (C.) or to the temple or city which occupied the prophet's thoughts; or it is sufficiently explained by the word *Sion*, which follows, as the relative sometimes comes first. D. See Prov. 14:3.—This psalm might be composed (Bert.) by some of the Corites, during, or after the captivity, when Jerusalem received strangers within her walls, as a figure of the Christian Church; (Is. 2:2. Zac. 8:20. C.) or David (Bert.) might write it when he had removed the ark to *Sion*, which was to be the seat of the true religion. Ferrand.—*Mountains.* The apostles and prophets; (Eph. 2:20. Ch.) on which the Church is founded. H.—The city was styled *holy*, from the temple built on Moria. Several other mountains were included within its walls. C.

Ver. 2. *Jacob.* Jerusalem belonged to some of his children. Hence the psalmist clearly speaks of something better, even of the Church of Christ, (Bert.) which God has chosen for his *spouse*, having abandoned the synagogue, (Apoc. 21:9. C.) which was only intended to be a pedagogue. H.

Ver. 4. *Rahab.* Egypt, &c. To this *Sion*, which is the Church of God, many shall resort from all nations. Ch.—Christ gives his apostles command to preach to all. Matt. 28. Lu. 24:27. W.—Some have supposed that *Rahab*, who received the spies, is here put, to signify the Chanaanites. But her name is written *Réb*; and the word before us is *Rahab*, (H.) signifying “pride,” (M.) or Egypt; particularly the Delta, which is still called *Rib*. C.—*Me.* I will receive into my Church not only the Jews, but also the most abandoned nations. H.—*Foreigners.* Philistines. Ps. 82:8. M.—*Were.* Heb. “this man was born there.” H.—In Christ there is no distinction of nations. Rom. 10:12. The Jews will never shew us the completion of this prophecy any where but in the Church. C.—It is spoken of as past, to denote the certainty of the event. W.

Ver. 5. *Shall not Sion say,* &c. The meaning is, that *Sion*, viz. the Church, shall not only be able to commemorate *this* or *that* particular person of renown born in her, but also to glory in great multitudes of people and princes, of her communion; who have been foretold in the

writings of the prophets, and registered in the writings of the apostles. Ch.—We might also translate, “shall it not be said of Sion?” W.—Some may have read *dicetur*, instead of *dicet*. “Shall not a man say to Sion, yea, a man is born in her?” H.—Sept. have, “mother,” μητηρ, which S. Jerom says should be μητι, *shall not*. Other nations may have produced some great men. But Sion has given birth to the Man God, who was brought into the world in its vicinity, and preached and *rose again* there. Bert.—She has had many heroes, and has been founded by the Highest. M.—Christ, both God and man, is the builder of his Church, and people, in admiration, recount how many great personages have embraced her communion. W.—The baptist, *a man* sent by God, announced the Messias; who, according to his humanity, was born of a virgin, among the people of Sion; while, by his divine nature, He was the most *High*. Carthus. Bell. See Amama.—Sion, or Jerusalem, shall be the mother of an infinite multitude, (Is. 49:18) the metropolis of Judea. Sept. Arab. &c. read, “mother,” in this sense. People deemed it an honour to be born there. C.—Christ “became man for our sakes, being God before us. How do we know this? The Lord has told us in the writings of peoples.” S. Aug. D.

Ver. 6. Writings. He alone can number the inhabitants: or He will enroll all nations as citizens of Sion. C.—The New Testament explains the vocation of the Gentiles, and the incarnation of Christ. Bert.—The Scriptures are the books of all mankind, as well as of *princes*. All are equally interested in their contents, and ought to become acquainted with them. Heb. “the Lord has numbered, writing down peoples: He was born in it for ever.” S. Jer.—This refers to Jesus Christ, whose birth is also specified in the preceding verse, (Bert.) as ennobling Sion, far more than that of Home, Alexander, or Cæsar could do any of the pagan cities, Egypt, &c. v. 4. H.—The mystery of the incarnation will shine forth at the last day, as well as the glory of the elect. But these things are already consigned in part to all nations, in the writings of the apostles, (Bert.) and in ecclesiastical history. M.—*Princes*, is not here in Heb. Bert.

Ver. 7. The dwelling, &c. Heb. “the singers, like people dancing, (for joy) all my fountains are in thee.” S. Jerom reads, “strong ones,” and (H.) others, “my thoughts,” instead of “fountains;” which shews that they have read differently. *Vesharim*, may signify *and princes*, taken from the line above, though of this we ought to have some proofs from MSS. &c. Bert.—The authority of the Sept. may perhaps suffice, (H.) as they have read more correctly *māuni*, “habitation,” rather than *mahyanai*, as we have at present. Bert.—If we adopt this sense, (H.) the fountains may denote the nations which shall spring from Sion. Ps. 67:27. Hammond.—All the inhabitants shall be filled with joy in the

heavenly Jerusalem. Apoc. 17:15. C.—This short, but difficult psalm, allegorically describes the mystery of Christ, and of the Church. Bert.—Catholics may taste pure delights, having peace of conscience, &c. But the blessed enjoy the most perfect content in the Church triumphant. W. M.

PSALM 87

PSALM 87. (DOMINE DEUS SALUTIS.)

A prayer of one under grievous affliction: it agrees to Christ in his passion, and allude to his death and burial.

Ver. 1. *Maheleth.* A musical instrument, or chorus of musicians, to answer one another, (Ch.) in doleful music. W.—See Ps. 41 and 52. M.—Heb. may imply, “on infirmity, (Mont.) or sorrow,” from *ele*. Bert.—The subject is very mournful, and relates to the captives, and to Christ’s suffering. C.—*Understanding.* Or a psalm of instruction, composed by Eman, the Ezrahite, or by David, in his name. Ch.—We read of Eman, a descendant of Juda by Zara, (1 Par. 2:6. C.) and if he composed this piece, as the Jews and Lightfoot improbably suppose, it must be the most ancient (C.) writing extant. H.—There was a son of Joel, and a *seer of king David*, of the same name. 1 Par. 6:33 and 25:1. But they are not styled Ezrahites. This person was probably the brother of Ethan, the Ezrahite, who might be young under David, and a man of consummate wisdom under his successor. 3 K. 4:31. The psalm may express the sentiments of David, or of any other under tribulation, as well as those of Jesus Christ, (Bert.) who speaks herein, (Houbigant) and who expects that we should *answer* him by an imitation of his virtues. S. Aug. W.—*The Ezrahite.* Heb. *haezrachi*. H.—Sept. &c. read incorrectly, “Israelite,” (C.) and some copies have “Aitham,” or Ethan, as in the following psalm, instead of Eman. H.

Ver. 2. *Thee.* The psalm 21st is nearly similar to this. My prayer is continual. C.

Ver. 3. *Prayer.* It represented as a person prostrated before God. Homer (Iliad ix.) says, that “supplications are the daughters of Jupiter, lame ... with the eyes downcast, and following after injuries,” which admirably shews the conditions requisite for prayer. C.

Ver. 4. *Hell.* The grave, or captivity. C.—Our Saviour said, *My soul is sorrowful unto death.* David, Jeremias, or the captives, were not

reduced to this extremity. Bert.

Ver. 5. *Pit.* Like a slave confined every night in prison. Ex. 12:29.

Ver. 6. *Free.* Heb. also “separated” from society. 4 K. 15:5 and 2 Par. 26:21. C.—Christ, after enduring the greatest miseries was still free. He could resign his life, and take it up again. Jo. 10:18. H.—The Fathers adopt this explanation, which is very striking. C.—*Hand.* Thou actest as if thou hadst forgotten the corpse in the dust, till the time of the resurrection. S. Aug. Bert.—In the mean while, those who formerly made such a noise in the world, are effaced from the book of life, or from God’s register. He is often represented as a great monarch, keeping an account of his troops. C.—He cannot forget any of his creatures, (Bert.) though he may not restore them to life as yet. M.—Christ possessed infinite power among the dead, (W.) who are *free* from the cares of this world. M.

Ver. 7. *They.* Heb. “thou hast.”—*Shadow.* Heb. “in the depths,” seem to have read *a*, *v*, and *m*, in those two places, which are now wanting. Houbig.—The Chal. has, *the shadow of death*, as well as the Vulg. All this regards Jesus Christ, though it may be applied to any in distress. Bert.—The wicked endeavour to kill the soul by sin, as well as the body. W.—Great difficulties entangle the psalmist: Christ descends into hell. M.

Ver. 8. *Waves.* Of afflictions. Christ bore our iniquities. H.

Ver. 9. *Delivered up,* to prison. Bert.—The disciples abandoned our Saviour; S. Peter, with a curse, denied that he ever knew him, (Mar. 14:71. H.) and Judas betrayed him. It is not so easy to explain this of the captives in general, though it might refer to the psalmist. C.—At Babylon, the Israelites were not imprisoned, but left to multiply. Jer. 29:5. Bert.

Ver. 10. *Poverty.* Or “affliction.” Sym.—*To thee*, for aid, (Ps. 27:2) or to implore pardon for sinners. Thus Jesus prayed for us on the cross, (C.) with his hands stretched out ready to receive the penitent. H.—Sept. have read *rupaim ikimu* for *ropaim ikumu*, “shall the dead arise?” Amama.

Ver. 11. *Physicians.* S. Jer. “will the giants rise again?” H.—These were heroes of great renown. C.—But they were consigned to hell, whence there was no redemption. Job 25:5. Prov. 9.—The author insinuates that if the true adorers be cut off, God’s external glory will be diminished. H.—This argument is often pressed. Is. 38. Ps. 113.—*Rephaim* (H.) denotes *physicians*, as well as giants. Gen. 50:2 and 2

Par. 17:12. The Thalmud sentences “the best of them to hell.” Amama.—Their power does not extend to the dead. Bert.—The psalmist prays to be preserved from death, not expecting to be raised again miraculously. W.—Yet Christ contemplates his future glorious resurrection. H.

Ver. 13. *Of, &c.* Sept. “forgotten land.” *Securos latites & longa oblivia potant.* Æn. vi. C.—When dead, I shall not be able to sound forth thy praises before men: much less shall those do it, who are confined to the regions of darkness. W.

Ver. 15. *Prayer.* Some copies of the Sept. read “soul,” with the Heb. &c. C.—Why dost thou neglect to grant my request, which I urge with all the earnestness of my soul? H.—This may relate to Jesus in the garden. C.—His prayer prevents, or is presented early, (M.) and with the truest fervour to the Lord, who moves us to pray. H.

Ver. 16. *Exalted.* On the cross, or arrived at the years of manhood, (Bert. W.) I have experienced the greatest contradictions. David was brought up in poverty, like our Saviour, and the exaltation of both attested with great trials. Bert.—The life of Christ was a continual martyrdom. M.—He had all his sufferings in view from his first conception.

Ver. 17. *Troubled me.* The enemy has laid waste the country. This agrees with Christ in his agony. C.—Unhappy the sinner, upon whom the wrath of God *remains*, (Jo. 3:36) and does not merely *come*; lit. pass, *transierunt.* Bert.

Ver. 19. *Misery.* Heb. “darkness.” Thou hast permitted my friends to abandon me, and hast exposed me to disgrace. C.—They were afraid lest they might be involved in my calamities, (M.) if they appeared in my defence, (H.) or seemed to know me. D.

PSALM 88

PSALM 88. (MISERICORDIAS DOMINI.)

The perpetuity of the Church of Christ, in consequence of the promises of God: which notwithstanding, God permits her to suffer sometimes most grievous afflictions.

Ver. 1. *Ezrahite.* Sept. &c. “*Israelite*,” as in the former psalm. The Jews think that Ethan or Eman lived during the Egyptian bondage. But this

psalm was rather composed by one of the captives at Babylon who bewails the destruction of the kingdom of Juda, under Sedecias. After he had detailed the promises of God, (v. 39. C.) David might write it in the person (H.) of Ethan, or Idithun. 1 Par. 25 and 3 Kings. 4:31. W.—Most of the Fathers explain it of Christ's kingdom. See Ps. 131:11. Jer. 33:17. C.—The sceptre or administration of affairs was to continue in the tribe of Juda till his coming, as it really did, though kings were not always at the head of the people. Bert.

Ver. 2. *The.* Sept. and Houbig. "*Thy mercies, Lord.*"—*Truth.* Notwithstanding our distress, I know thou wilt perform thy promises. C.

Ver. 3. *For thou.* Heb. "I." Yet S. Jerom agrees with the Sept. (Bert.) though he is quoted by Calmet as conformable with Aquila, &c. *Dixi.*—*Heaven* and earth shall pass away sooner than God's word. H.—If we do not see how his promises are accompanied we must confess our ignorance, or throw the blame on the sins of the nation: but never call in question the divine mercy. C.—*Truth.* I will perform what I have promised to thee. M.—The apostles, represented by the *heavens*, have, by their preaching, established by the Church for ever. W.—*In them*, is not in the Sept. S. Aug. &c. C.—Houbigant would remove *Dixisti*, "for thou," &c. to v. 4. H.

Ver. 4. *Elect.* Abraham, and the whole body of the people to whom the Messias had been promised. David was assured that he should spring from his family, v. 52. C.

Ver. 5. *Generation.* David's posterity occupied the throne for a long time, (H.) and subsisted till the coming of Christ; so that if any *conqueror* of that family had then appeared, the Jews would not have hesitated to admit, that this prediction was fulfilled. It is there misfortune to understand the text in this sense, whereas God spoke of the spiritual kingdom of his Son, which is to be perpetual. They can never answer the argument which the Fathers urged in the 4th century, and which has attained fresh strength from the longer duration of misery under which the royal family of David has been depressed. It is plain, that it has enjoyed no power from many ages, and as God's word is invariable, He could not have promised an everlasting earthly dominion. Bert.—The temporal kingdom of David decayed at the captivity, and is now wholly destroyed. But Christ was of this family, and established the Church, his spiritual kingdom, which shall continue unto the end. W.—His ministers exercise a power, which is founded on truth and justice. See 2 K. 7:9. C.

Ver. 6. *Saints.* These alone, (H.) the *heavens* or angels, worthily

proclaim thy praises. H.—Preachers announce the same in the Church, (S. Aug.) “the communion of *saints*,” as none are found out of her society. H.

Ver. 7. *Sons.* Angels (C.) to God the Son. None is like him. S. Jer.—Lucifer fell by aiming at it. *I will be like to the Most High.* Is. 14:14.

Ver. 8. *About.* God eclipses every created beauty. H.—The angels themselves tremble before him. C.

Ver. 9. *Truth.* He often praises this attribute, as if to excuse himself for asking, why God had debased the throne of David? C.—God cannot be divested of this perfection. D.

Ver. 10. *Power.* Heb. “pride.” Thou canst raise a storm, or restore a calm. C.

Ver. 11. *Proud one.* Heb. *Rahab*, Egypt or Pharaoh, Ps. 86:4. Is. 51:9. C. He alludes to the plagues inflicted on the Egyptians, &c. W.

Ver. 13. *Sea.* Heb. “the right,” (C.) which here denotes the south, (Ps. 106:3. M.) as *Hermon* may do the east, (D.) with reference to *Thabor*, which lies to the west, though this seems unusual. C. Bert.—The *north*, &c. more probably refers to the limits of the promised land, from Libanus to the Indian or Mediterranean *sea*; and from Hermon, on the north-eastern part, to Thabor, on the west. H.—These two mountains were particularly fertile, and seemed to *rejoice*. Bert.—They “shall praise thy name,” εὐφησοῦσι. Sym. H.

Ver. 14. *Might.* Others can make no resistance with all their armies.

Ver. 15. *Preparation.* Heb. “basis.”—*Face.* Like guards. M.—He extols the mercy, and still more the fidelity of God. C.—Whether he punished, or reward, all tends to promote his glory, and is perfectly just. W.

Ver. 16. *Jubilation.* Heb. “how to sound the trumpet,” which was the office of priests. They marched near the ark, as it were under the eyes of God. C.—Those who consider, and adore the ways of Providence, are blessed, (W.) and secure. M.

Ver. 18. *Horn.* Power and kingdom. W.—He speaks like a virtuous Levite, who acknowledges that all good came from the Lord. H.—He cannot speak of temporal blessings alone. Bert.

Ver. 19. *Israel.* The Lord our king, (1 K. 8:7) will protect us, (H.) or He will defend our King David, and his posterity, as he *then* promised to him, v. 5. 20. These verses may be thus connected, as the psalmist

had been led to praise the wonderful works of God, and now returns to his promises. Bert.

Ver. 20. *Then*, may relate to a distant time, when God chose Israel. M.—*Saints*. Heb. “merciful ones.” Samuel, or Nathan, Sept. Arab. &c. have “sons.” The rest read “saints.” S. Jer.—*People*. As Moses had written. Deut. 17:15. C.—This regards David, as a figure of the Messias, (Lu. 1:32. Ezec. 34:23. Bert.) in whom it was more fully verified, 2 K. 5. Acts 13:22. W.

Ver. 21. *Oil*. Sept. Vat. has, “mercy,” and is followed by S. Jerom in Ezec. xlv. 3. C.—But is a mistake, ελεει being put for ελαιω. Bert.

Ver. 23. *Him*. The Jews contributed to the glory of Christ, and the redemption of mankind. The enemies of David fell before his feet. C.

Ver. 26. *Rivers. Of his kingdom there shall be no end*. Lu. 1:33. Zac. 9:10. H.—Every nation shall adore him. David extended his conquests over all Arabia, and from the Pelusium to the Euphrates. C.—In this sense, the text may be applied to him, though it belongs more to Christ. M.

Ver. 27. *Father*. We never find that David used this title; (D.) but Christ did frequently, insomuch that the Jews were convinced, that he claimed the divine nature: though, as man, he called God his *support*. Bert. Is. 63:16.

Ver. 28. *First-born*. Or favourite. Ex. 4:22 and Jer. 31:9. What king could be preferred to David for piety, riches, &c.? Yet he was only a feeble type of our Saviour, who surpasses all kings, as much as the reality does a shadow. C. Col. 1:15. Rom. 8:29. Apoc. 1:5. Bert.—*High*. Heb. *helyon*, which is one of the titles of God, and belongs to Christ, (H.) who is *King of kings*, and *heir of all*. Heb. 1. M.

Ver. 30. *Heaven*. This can only be verified in Christ, who rules over all, and gives power to his Church unto the end. The family of David has been confounded with the rest of the nation for nearly 2,000 years. C.—The temporal dominion of those princes has ceased in Jechonias, (D.) like that of other monarchs; so that God had in view a different throne, (Bert. v. 5) and the Messias, who would render the kingdom of David perpetual, (M.) in a spiritual sense. H.

Ver. 31. *And if*. God foresaw the prevarications of the Israelites and Christians: But he speaks this to shew their free-will, and that he would treat them as children, (Bert.) and not with the utmost severity, (C.) unless they proved obstinate. 2 K. 7:14. H.—Some shall always continue faithful, and shall be glorified, while the bad shall be cast

away. S. Aug.—Christ will never lose his Church. W.

Ver. 34. *From him.* David. Many ancient psalters read, “from them.” C.—God, by degrees, punished the Jews, by depriving them of their kings; though the family of David was preserved, and some share of power remained till Christ’s coming. Bert.

Ver. 36. *Holiness.* Or by myself, having nothing greater. Heb. 6:13. C.—*I will not.* Lit. “if I lie,” which is a Heb. idiom, (Bert.) implying as much. W.—I have sworn irrecoverably, *once* for all. M.

Ver. 38. *Witness.* Which may refer to the throne, or to the sun, (C.) or to the rainbow. Bert. D.—As long as the stars subsist, so long shall his throne be established. C.—The Church shines like the sun, and is easily known. Bert.—God, (Euseb.) or Christ, attests the promises. S. Jer. Is. 55:4. Apoc. 1:5.—The rainbow was assigned as a memorial, that the world should no more be drowned. Gen. 9. The other covenants made God have no less stability. H.—Christian souls may shine in virtue, like the sun, or full moon, (W.) particularly (H.) after the resurrection, when they will be perfect, and not liable to change. S. Aug.

Ver. 39. *Rejected.* In all kingdoms, there are some interruptions, and God did not fail in his promises. He still maintained the sceptre in Juda, though not with the same splendour at all times. Bert.—*Angry.* Or Lit. “hast deferred.” *Distulisti.* H.—The Israelites ardently wished for the coming of the Messias. The psalmist here contrasts the present forlorn condition of the people with the preceding promises; and bewails the fate of Sedecias, who was slain at a distance from home. *Distulisti.* See Ps. 77:21 and 62. C.—Thou hast been angry with thy Christ, (king Sedecias) and even with our Redeemer, in some sense, (C.) as He was treated thus, in consequence of the sins of mankind. Euseb. &c.—The promises were not fulfilled in David, that we may look farther. Solomon seemed to answer all his expectations. But he fell, and God had not him but Christ in view. The kingdom and sacrifices of the Jews are no more. Christ was not taken from them, but deferred. Some Jews and many Gentiles believed in him, v. 47. &c. S. Aug. W.—*Anointed.* Thou hast *despised us*, and delayed the coming of the Messias. We cannot accuse the psalmist of impatience, as a late commentator has done, his words being dictated by the Holy Ghost. He expostulates with love and confidence, (Bert.) and comforts himself with the thought, that the coming of the Messias is only delayed. W.

Ver. 40. *Overthrown the covenant,* &c. All this seems to relate to the time of the captivity of Babylon, in which, for the sins of the people

and their princes, God seemed to have set aside for a while the covenant he made with David. Ch.—Yet he did not in effect, v. 39. H.—*Sanctuary*. The temple, (Theod.) or according to the Heb. “the diadem,” by which the king was “set apart” from the common people, and rendered sacred. Ps. 131:18. Bert.—The psalmist speaks in the person of the weak, who complained, (W.) that the kingdom was a prey to invaders, and the Church oppressed by infidels. W. T.

Ver. 41. *Fear*. All this forts can afford no refuge. The country is like an abandoned vineyard. The Assyrians and Chaldees have ruined it, and the neighbouring nations of Samaria and Edom take possession of it. C.—Thou ledest on their armies, and renderest our efforts useless. M.—This conduct of God proceeded from mercy. This severe chastisement awakened his people, who after the captivity were more tractable. Chal. Bert. C.

Ver. 45. *Cease*. The priests are absent; and he cannot be purified in the temple.—*Purification* may here denote the royal ornaments. Pagn. C. M.

Ver. 46. *Time*. Heb. &c. “youth.” S. Jer. H.—Joachim was only seventeen years old when he came to the throne, which he occupied three months. Amama.—The four last kings of Juda reigned but a short while, and most of them came to an untimely end. Instead of χρόνου, the Rom. Sept. S. Aug. &c. read θρόνου, “of his throne,” or reign. C.—The Vulg. seems more natural, as the throne of David had subsisted above 400 years, so that it was not overturned in “its youth,” or commencement, though the number of ages, promised to it, seemed now to be abridged. Bert.

Ver. 47. *How long*. Here the third part, or the prayer of the psalmist, begins. C.—*Away*. Another interrogation might then commence, “shall it be unto the end?” H.—In this prayer he foretells that God will regard our weakness, and preserve his Church. W.

Ver. 48. *Remember what*. Heb. *ani*, “I.” As this seems odd, Houbigant substitutes, *adni*, “Lord.” Bert.—*Substance is*. That Christ will assume our nature, (S. Aug. de Civ. Dei. xvii. 9. 11.) or “how long I shall live.” Mont.—Even the world “passes” like a shadow. 1 Cor. 7. Amama.—“Be mindful of me from the depth: else why hast thou in vain created the sons of men?” S. Jer. H.—*In vain*. To spend their days in misery? or rather, “are not all created subject to vanity?” If thou do not succour us, we shall presently perish, and who will glorify thy name on earth? Ps. 143:4. C.—Will thy providence take no care of us? Bert.—If the Messiah come not, we cannot be saved, and we shall appear to have been created in vain. M.

Ver. 50. *David.* He was a man according to thy own heart, and thy promises to him were absolute. Ethan speaks not of the other kings, or of the people, who might have justly irritated the Lord. He excuses their failings, by the consideration of their mortal and frail nature, v. 49. C.

Ver. 51. *Nations.* Who continually insult us, and blaspheme thy name. H.—This fills me with the most poignant grief. C.—*Which*, &c. Aquila and S. Jer. “For I have carried in my bosom all the iniquities of peoples.” If we should read *kul*, “voice,” for *col*, “all,” which seems useless before *rabim*, “many,” (H.) we might translate, “I bore in my bosom the discourse of many peoples.” C.

Ver. 52. *Wherewith.* Or “because,” *quod*. H.—*Change*. Heb. also, “the supplanting or retardment.” Why does not your Messiah come? How are your kings fallen! though God had promised them an eternal kingdom! Boast no more of his power or veracity. This impious language disturbs me. C.—They deride the ignominious life of the Messiah. Euseb.—Sedecias had “exchanged” the promised crown for irons, which was a cutting reproach. Bert.—Christ appeared to have left his people. W.—Infidels objected, that David’s piety was ill requited by God, and that the anointed had made a bad exchange; ανταλλαγμα. Matt. 16:26. M.

Ver. 53. *So be it.* Some suppose, that these words were added by the collector of the psalms into five books. C.—Here the third ends. H.—The psalmist loses not hope, under adversity. Bert.—He begins and finishes with God’s praises. C.—We beg that all may praise thee, O Lord. W.—This is the only reply which he makes to the sarcasms of infidels, being convinced of God’s providence. C.

PSALM 89

PSALM 89. (DOMINE REFUGIUM.)

A prayer for the mercy of God; recounting the shortness and miseries of the days of man.

Ver. 1. *God.* This characterizes the Jewish legislator. Bert. Deut. 33:1. D.—David composed it in his name, (M.) or it bears some analogy with his writings. S. Jerom maintains, that he was the author of the nine following psalms, (C.) which have no title in Heb. T.—But S. Aug. thinks they would then have formed a part of the pentateuch. C.

—The life of man was longer in the days of Moses than seventy or eighty years. Bell. v. 10.—Moses cannot be the author of the 94th and 95th psalms. W.—In the 98:6. *Samuel* is mentioned, and it is not necessary to have recourse to the prophetic spirit. One of the descendants of Moses, during the captivity, may have been the author, (C.) or David may have predicted that event. H.

Ver. 2. Formed. Heb. “brought forth.” Job 38:8. C.—Here Origen improperly concluded the sentence. S. Jer. Ep. ad Cypr.—*God*, is not in Sept. Syr. or ancient Latin psalters. C.—*Al* signifies both *God*, and *not*, and seems to be twice explained in the Vulg. as Heb. omits *not*, v. 3. H.—The sentence would be very striking, if *God* were left out, as it is done by Houbigant. The eternity of matter is refuted by this text. Bert. W.—God’s eternity is contrasted with man’s short life. C.—New gods must of course be false. M.—Plato asserted, that “the creator of all must be unbegotten and eternal.” Plut. Conviv. viii.

Ver. 3. Turn not man away, &c. Suffer him not quite to perish from thee, since thou art pleased to call upon him to be converted to thee. Ch.—God wills not the death of the sinner. W.—Give him grace not to yield to his base passions. S. Aug.—Heb. “thou humblest man,” (H.) that he may enter into himself. C.

Ver. 4. For, & This thought naturally tends to convert the sinner.—*Watch.* Consisting of three hours, (Bert.) which were of unequal length, according to the seasons. C.—A thousand years seem not so long to God. H.—What then must be the short life of man? See Job 7:8. C.—None ever lived one thousand years. Yet what would that be, compared with eternity? W.

Ver. 5. Their years be. Heb. “thou strikest, (C.) or inundatest them: they are a dream.” But our version is accurate. Bert.

Ver. 6. Fall. Heb. “it is cut down and dries.” The heat of the climate caused the flowers to decay very soon. Is. 40:6. Man’s youth touches on old age. C.—The *present* moment is all we can call our own. Bert.—“A young man may die soon: an old man cannot live long,” says an English proverb. W.

Ver. 8. Life. Lit. “age.” Thou clearly discernest all our proceedings. H.—Man is condemned for Adam’s sin. The Israelites who were fit for arms, and gave way to murmuring, were sentenced to die in the desert. He may allude to this event. Bert.—Heb. may signify also, “our hidden things,” or “youth,” (C.) or “mistakes,” (Houbig.) or “negligences.” S. Jer.—From these we should always pray to be delivered. Ps. 24:7. H.—Sin occasions the shortness of life, (W.) as

man was created to be immortal. H.—Before the deluge, men lived indeed longer. M.

Ver. 9. *As a spider.* As frail and weak as a *spider's* web; and miserable withal, whilst, like a *spider*, we spend our bowels in weaving webs to catch flies. Ch.—*Meditabuntur* is here used in a passive sense. T.—Heb. “we have spent our years like one speaking a word.” S. Jer.—When he has done, the sound is no more: so their memory has perished with a sound. Ps. 9:8. H.—Heb. Chal. &c. do not mention *the spider*: Yet it seems to have been originally in the text, as it is recognized by the Syr. Sept. and the other Greek interpreters, and makes the sense more complete. C.—The transcribers might more easily omit than the Sept. &c. could insert this word. Bert.

Ver. 10. *In them.* Years, (C.) “in the world.” Chal. “together.” Sym. *years.* This was the usual term of man's life in David's time, (H.) and about the captivity, when this was written. Many lived above one hundred years when Moses wrote. C.—Yet this proves nothing, as there are still instances of equal longevity, though it is true, that people in general seldom live above seventy, or eighty, or if they do, their days ar a burden to them. The same might be the case under Moses. He probably alludes to those warriors, who were cut off in the wilderness, few of whom would survive 80. Bert.—The author of Ecclesiasticus, (18:8) gives one hundred, for the utmost limits of life. The pagan sages speak in the same style as the psalmist. C.—*Strong.* Sept. “in dominion.” But here it means in a vigorous constitution. Bell.—Princes lived no longer than others. Heb. and Vulg. may be “the prime, or most of them,” as even a great part of the time before seventy, as well as after, (H.) is usually spent in misery. Gen. 47:9. C.—*Mildness.* God's *mildness corrects us*: in as much as he deals *kindly* with us, in shortening the days of this miserable life; and so weaning our affections from all its transitory enjoyments, and teaching us *true wisdom*. Ch.—Heb. “we pass quickly and fly away, (S. Jer.) like birds of passage, (C.) or “it is cut down soon,” (Mont.) “in silence,” (Drusius) *tacitisque senescimus annis*. H.—S. Jerom wonders, that the Sept. should have translated as they have done: But they are followed by Theodotion, and the Sext. edit. who may have had different copies, equally good. Bert.—*Corrected (corripiemur)* or “hurried away,” Geneb.—But this is not the sense of the Sept. Amama.—“We grow tired.” Houbig.—It is a mercy of God to shorten men's lives, (M.) as many would sin more, if they had a probability of continuing upon earth. W.

Ver. 11. *Anger?* God must punish actual sin severely, since he thus condemns mankind on account of original sin. W.

Ver. 12. *Thy right hand.* Your Messias, to liberate and instruct us. S. Aug.—“Make us know how to number our days thus, and we shall come to thee with a wise heart.” S. Jer. Eccli. 7:40. H.—Sept. have read *iminoc* for *yamenu*, “our days.” Amama.—Make us truly wise, (Sa.) or acquainted with teachers of truth. Bellar. M.

Ver. 14. *We are.* Heb. “Fill us.” Mont.—But the psalmist feels interiorly, that his petition has been granted. Bert.—The prospect of a glorious immortality fills us with hope in proportion to our sufferings for the truth. W.

Ver. 17. *Yea, the work.* Each in particular. Sept. Rom. &c. omit this sentence, which Houbigant improperly deems useless. Bert.—Charity must direct all. S. Aug. W.

PSALM 90

PSALM 90. (QUI HABITAT.)

The just is secure under the protection of God.

Ver. 1. *David.* Sept. add, “it has no title in Heb.” and hence the Jews refer it to the preceding author, with S. Jer. &c. But this rule is very uncertain. C. Bert.—Some suppose that Moses composed it when he led the Israelites out of Egypt, or in the wilderness; while others think that it is the work of David under some imminent danger. The Fathers apply it to Jesus Christ. Yet it may be considered simply as a moral instruction, (C.) superior in elegance to any Greek or Latin poem. Muis—*Aid.* Heb. “secret place.” *Of heaven.* Is not in Heb. *shaddai*, which means, (H.) “the almighty self-sufficient, or destroying God.” C.—We must keep close to God by mental prayer, if we would enjoy the divine protection. S. Greg. Mor. vii. 7. Bert.

Ver. 3. *Delivered me.* Heb. and Sept. “shall deliver thee.” Yet the Alex. copy has *me*. H.—The psalmist addresses his own soul. Bert.—*Word, verbo:* we sometimes find “sword,” printed by mistake. Heb. *dabar*, signifies “word, thing, pestilence, &c.” H.—The devil employs human respect to draw many into his nets. S. Aug. Bert.—Neither subtle craft, nor the cruelty of tyrants will disturb those who trust in Providence. W.

Ver. 4. *With.* Sept. “upon.” S. Aug. “between,” as the Lord carried Israel. Deut. 32:11. C.—Heb. “he will cover thee with his feathers,” (H.) like an eagle. M.

Ver. 5. Shield. God's fidelity, or word, affords the best protection. Prov. 30:5. C.—Having the spirit of faith, a man is secure. But he whose heart is hardened, (Bert.) is covered with the *buckler* of God's *affliction*, (Lam. 3:64. H.) abuses every thing, and seems bewitched with self-love. Gal. 1. Bert.—*Night.* Devils, spectres, &c. (Cant. 3:7. C.) and treacherous insinuations, that people are not bound to confess the truth, in time of danger. W.

Ver. 6. Day. Neither open attacks, nor unforeseen accidents prevail. C.—*Business.* Heb. *dabar*, "thing," v. 3. "the pestilence." S. Jer. H.—The Hebrews suppose, that one angel presides over death in the daytime, and another during the night; or that various demons send maladies at these different times.—*Invasion.* Sept. and old Italic, have, "ruin."—S. Jer. after Aquila, "from the bite of him who rageth, δαμονιζοντος, at noon. *Keteb*, (H.) according to the ancient tradition of the Jews, denotes one of the bolder devils, who attacks in open day, and seeks no aid from nocturnal craft. Geneb. The psalmist may allude to those popular notions, (Theod. S. Jer.) which were prevalent among the pagans. Theocrit. Idyl. i. Lucan iii. C.—Thou shalt fear no danger of the day or night, (Bellar.) nor any which disturbs the life of man. Scalig. ep. i. p. 95.—This author mistakes, when he supposes that *Keteb* is rendered *devil*. Amama.—He might also ask how the Chal. Aquila, and Symmachus came to discover, that the *devil* is here mentioned, as well as the Sept.? Bert.—These seem to have read *ussod*, "and the devil," instead of *issud*, "from destruction *which* ravages," (Amama) *vastabit*. Mont. H.—But allowing that the Sept. &c. are accurate what is meant by this devil? S. Peter seems to explain the idea, when he exhorts us to *sobriety*. 1 Pet. 5:8. Bert.—Violent temptations of sloth, (S. Athan.) or impurity, (Theod.) or the persecutions against the faithful, may be meant. Four different sorts of attacks seem to be designated. 1. Such as assult the ignorant with the *fears of the night*, tempting them to secure their temporal estates, while they think not of eternal woe impending. 2. Others are attacked with *the arrows in the day*, and threatened with death, which they know they ought rather to endure, than abandon their faith. 3. *The business*, &c. imitates some grievous but latent temptation, as when the faithful are persuaded to take some unlawful oath. 4. But the greatest and most manifest attack, is styled, *invasion*, &c. when persecutors assail those who adhere to the true faith with a succession of torments, and subtle arguments, which have been the occasion of the fall of many, who had resisted the former attacks. Yet none of these yield, but by their own fault, trusting in themselves, and not in God. S. Aug. W.—*Noon day.* Grotius explains this of the heat of the sun, which is very dangerous to travellers in Palestine. C.

Ver. 7. Fall. Or “attack, ... but shall not come nigh to thee.” Euseb. C.—How great soever may be the number of thy adversaries, they shall not be able to do thee any harm. They shall at thy feet, and their dart shall not reach thee. H.—More forsake God in prosperity, than under adversity. W.

Ver. 9. Because. Saying, *Thou*, &c. W. v. 1. C.—*High.* Heb. *helyon* is a title of God, (C.) not the adjective to refuge, (Bert.) as Chal. Aquila, &c. have taken it. “Thou hast placed thy dwelling most high.” So that *there*, &c. v. 10. It is evident that the following promises relate not to the Lord, (C.) but to the just man. Prot. “because thou hast made the Lord, *which* is my refuge, *even* the most high thy habitation.” This transposition is not authorized by the text. H.

Ver. 10. Scourge. Aquila has Αφη, “the leprosy,” (C.) or any stroke of distress. H.—What the saints have suffered were not real *evils*, and they will be amply rewarded in heaven. They never complain, having God with them, (C. v. 15. H.) and his holy angels. M.

Ver. 11. Angels. Many seem to be assigned to the just, to whom S. Hil. &c. would restrain this privilege. But it is more generally believed, that each person has an angel guardian. This was the opinion even of the pagans. Porphy. Ap. ii. S. Clem. Strom. v. C.—*To keep.* Instead of this, the tempter substituted *and*, (Matt. 4:6) finding it would not answer his purpose, (H.) and shed that the question was about walking, and not about precipitating oneself. S. Bern. ser. xv. p. 90.—To attempt such unusual courses, is the way of Lucifer, (W.) and tempting God, as our Saviour replied. Bert.—From the father of lies, heretics have learnt how to curtail and misapply the holy Scriptures. H.—God has highly favoured man, by intrusting him to the care of these sublime ministers of his court, (S. Bern.) and surely it is lawful for us to implore their assistance, as we may apply to our fellow-creatures for redress in our temporal necessities. To refuse to do so, on the plea that we expect all immediately from God, would be going contrary to his appointment. Else why has God given them for our guardians, since He could have done all without them? In vain is it objected, that this invocation is a religious worship. It may be so styled, because they are blessed, and help us to obtain salvation. But we only honour in the the gifts of God. Bert.—They protect us by his ordinance, (W.) and the very form of *praying*, shews in what light we regard them. Who durst say to God, *pray for us*? M.

Ver. 12. Stone. He alludes to nurses. C.—All these expressions are metaphorical, to shew the assistance given by angels, to remove the obstacles which impede our progress towards heaven.

Ver. 13. *Asp.* Which kills in eight hours time at farthest, making the blood congeal.—*Basilisk.* “The little king” of serpents. What is related of it seems fabulous. Pliny viii. 21. Solin xxx. C.—Yet there might be some species known by this name, possessing fascinating qualities like the rattle-snake. Bert.—The sight of it alone could not destroy a man; otherwise how could any account of it have been given? Heb. *ssel* means a lion in Job, (Bert.) and *phethen*, “an asp,” (C.) or *basilisk*. Bochart—*Dragon.* Crocodile. C.—The most noxious animals, both of sea and land, shall prove quite harmless to the true servants of God, when he intends to prove the truth of his religion, as he did in the cases of Daniel, and of the disciples of Christ. Mar. 16. If they be suffered to kill the saints here, it is in order that they may be *glorified* in heaven, ver. 15. H.—The devil is styled an asp, &c. Bert.—He sometimes attacks the Church, by craft, and at other times by open violence. But she remains secure, (S. Aug.) and her children can only be preserved by continuing in her bosom. To know which is the true Church; “see, says S. Greg. (Mor. xx. 29.) which are the most recent sects.” Bert.—Methodists may now wrest this honour from the rest of Protestants. H.

Ver. 14. *Because.* God speaks the rest. W.—*Known.* In practice. C.

Ver. 15. *Tribulation.* The just are not exempt from it.—*Glorify him,* with eternal salvation.

Ver. 16. *Days.* Eternity alone can satisfy the heart.—*Salvation.* Or Jesus, who promised to manifest himself. Jo. 14:21. 25. Bert.—Abraham saw him afar off; Simeon at hand. Jo. 8:56. Lu. 2:30. God insures the just a long life in this world, and an eternal one in the next. C.—That life is long enough which ends in happiness. H.

PSALM 91

PSALM 91. (BONUM EST CONFITERI.)

God is to be praised for his wondrous works.

Ver. 1. *Day.* The Jews say, that Adam sung this at his creation, (Chal.) or that it refers to the reign of the Messias, which shall last one thousand years after this world is ended. Kimchi.—Others think it is a thanksgiving after the defeat of Sennacherib, (Ven. Bede.) or Absalom. Ferrand.—It might be sung by the sons of Moses, who expected to be shortly delivered from Babylon, (C.) or by the people on the *sabbath*,

(Bert.) though many of the Fathers think, that this word denotes “the repose of the life to come.” The occasion or author of this psalm cannot be clearly ascertained. C.—When we enjoy rest from labour, we ought particularly to praise God’s works. W.

Ver. 2. Praise. Lit. “to confess,” (H.) as we must be free from sin before we can worthily proclaim God’s praises. Euseb. S. Jer.—But here *to confess* means to praise, (C.) or give thanks. W.

Ver. 3. Night. Of adversity, and at all times, (Bert.) as well as in prosperity. W.—Morning and evening prayer must not be neglected. H.—These times were particularly pointed out. Ps. 54:18.

Ver. 4. Strings, upon. Heb. “on the hasor, and on the nabel, on the higaion with the cinnor.” Yet the ten stringed instrument seems to have been the same with the psaltery, or *nobol*. H.—Bellarmin thinks *and* is redundant, and was not in the copies of the Sept. or it is only explanatory, as we know that the psaltery had ten strings. Ps. 32:2 and 143:9. M.—The matter is of small consequence. Bert.—Eusebius seems to insinuate, that instruments were not used in the Church of his time. C.—The observance of the commandments, and mortification, signified by the *harp* are requisite. W.

Ver. 5. Rejoice. Admiring thy providence, (C.) or the Messias. “What are *all things* compared with thee, O Lord!” S. Aug. Conf. x. 4.

Ver. 6. Deep. We cannot easily explain thy ways, (M.) in exalting some, and depressing thy people. C. Rom. 11:33.

Ver. 7. Things. Pretended sages hence take occasion to *blaspheme whatsoever things they know not*. Jude 10. The wise adore God in silence, (H.) and confess, that the misery of the just here proves a future life, while the wicked prosper, to be more tormented. Euseb.—Carnal men, who think only of present things, see not this. M.

Ver. 8. Appear. Heb. “flourish.” Still they are but *as grass*, (H.) short-lived, and of small utility. The just resembles the palm-tree, v. 13. C.

Ver. 10. Enemies. The Babylonians, (C.) or all the wicked at the last day. Bert.—This shews God’s power, and insures the exaltation of the just. M.

Ver. 11. Mercy. Heb. and some copies of the Sept. have “oil,” an emblem of *mercy*. Prov. 21:20. Bert.—“I shall be anointed with fresh oil.” Prot.—“My old age *shall be* like a verdant olive.” Houbig. Sym.—Those who have a good conscience, expect final happiness. W.

Ver. 12. *Me.* I shall live to hear of the vengeance which God will take. Ps. 111:9. C.—The just pray for sinners here; but must approve of God's judgment. Bert.

Ver. 13. *Palm-tree.* Sept. φοινίξ, means also a "Phœnician, or the Phoenix" bird, of which the ancients have said so much, Job 29:18. (C.) and of which Tertullian, (de Res. xiii.) and S. Ambrose, (de fid. Res.) seem to understand this passage. Amama.—But it must be explained in the sense of the Vulg. as the Heb. *Tamar* evinceth. This tree, and the cedar, were the most famous in those countries; the former for its fruit, and the latter for buildings and duration. The palm-tree will shoot forth again, after it has been cut down or burnt, (Pliny xiii. 14.) so the just will rise up from oppression. C.

Ver. 14. *Courts.* In the Church triumphant, as well as in the militant. W.—The piety of the faithful induces strangers to embrace the truth. Bert.

Ver. 15. *Well treated.* Or affected. W.—*Bene patientes*, ευπαθουντες, "flourishing," (Grot.) tranquil, (S. Aug.) or in a prosperous condition. Bert.—Erasmus, to shew the utility of consulting the originals, informs us, what a multiplicity of authors he consulted in vain, to know the import of this word. Amama.—"They shall be fat and covered with leaves," (S. Jer.) alluding to the aforesaid comparison.

Ver. 16. *In him.* The general judgment will set this in the clearest light. At present, the ways of Providence may be mysterious, v. 6. H.

PSALM 92

PSALM 92. (DOMINUS REGNAVIT.)

The glory and stability of the kingdom; that is, of the Church of Christ.

Ver. 1. *Founded.* Sept. "inhabited." This title occurs not in Hebrew (Theodoret) nor are the copies of the Sept. uniform, which shews that it is a later insertion, intimating perhaps, that it was sung on Friday, when the works of creation were completed, (Bert.) and the world redeemed. W.—It seems to refer to the translation of the ark, (Muis. 1 Par. 16:30) and the establishment of the Church, the *house* of God, though the universe may be so styled, (Bert.) or it speaks of the return from captivity, (Ven. Bede) as well as the preceding and following psalms.—*Himself.* As if to perform some great work, the liberation of his people from the captivity of Babylon, and of the devil, (C.) or to

create the world. Bert.—*Established*. “Weighed.” Houbig.—*Moved*, or disturbed in the order established by him. H.—This does not prove that the earth moves not on its own axis daily, and round the sun every year. Bert.—The Church shall not fail, (M.) which Christ has redeemed by his own blood, and with great power. In it He reigns, and will draw all to himself. Jo. 12:31. W.

Ver. 2. *Of old*. Lit. “that time,” *ex tunc*, (W.) alluding to some distant period. Is. 16:13. C.—God’s throne is established over creatures, as soon as they exist. H.—Yet he is eternal, (M.) as Christ is likewise. At his ascension, He placed his sacred humanity on the throne. C.—His kingdom, the Church, continues for ever. W.

Ver. 3. *Floods*. The apostles, (Euseb. S. Aug.) or persecutors. W.—*Waves*. This sentence is not in the Rom. Sept. &c. C.—But it is in the Alex. and Aldine editions. Storms and tides fill all with awe and astonishment. C.—The motion of waters, when they were first confined to their channels, and the persecutions of the Church, and rebellions against God, are described. M.

Ver. 4. *On high*. In heaven, more to be admired than all the phenomena of nature, and more powerful than all the vast armies of the Babylonians. Is. 40:15. C.—The conversion of many nations, (Apoc. 17:5) is the work and glory of God, (H.) and his preserving the Church in the midst of the most violent attacks, shews his power. W.

Ver. 5. *Credible*. S. Jer. “faithful.”—Prot. “very sure.” H.—A person must shut his eyes not to see the prophecies fulfilled concerning Christ, and his Church. Euseb.—The majesty of God should strike us with a holy fear, and teach us to observe his commandments, and to behave with the utmost respect in his *house*, (C.) which is the whole world, or the society of the faithful. Bert.—Articles of faith are perfectly *credible* to those whose hearts are moved by grace, (W.) though they cannot be understood. H.—All the members of the Church should carefully approve themselves to God, who is her spouse, (W.) and protector, (M.) to the end of the world. W.—*Days*. Since thy power and fidelity are so great, suffer not thy temple to be any longer in ruins, or profaned. C.

PSALM 93

PSALM 93. (DEUS ULTIONUM.)

God shall judge and punish the oppressors of his people.

Ver. 1. *Himself.* This intimates, that he was inspired to write.—*Week.* Wednesday, on which day Judas sold our Saviour, and his punishment is here foretold. W.—“The title is not in Heb.” and has been added since the times of the Sept. Theod.—It refers to the persecutions of David, (Jans.) or to the captives, (C.) or it contains an important instruction on Providence, and on the judgment which Christ will pronounce. Bert.—*Freely.* Heb. “Lord God of vengeance, God of vengeance, shine forth.” H.—This agrees better with the sequel. To appear or act freely have the same meaning. Bert.—God executes judgment publicly, and without restraint. M.—To Him revenge belongs. Deut. 32:35. Rom. 12:20. Nah. 2. H.—It is time to punish the haughty Babylon. C.—God more usually take the title of merciful. But he is equally just, and will respect no dignity or power, but the merits of each one. W.

Ver. 6. *Fatherless.* Sept. places this after *widow*, and have here the stranger, or “proselyte,” (H.) including those who were circumcised, or had only renounced idolatry.—Jeremias and Ezechiel describe the cruelty of the Chaldees. C.—Similar acts of impious rage are but too visible in all ages. H.

Ver. 7. *Of Jacob.* A wretched people in captivity. This is spoken insultingly, he knows not, or cannot hinder, their distress, Ps. 13:1 and 72:6. C.—The insolence and cruelty of infidels are reprobated.

Ver. 8. *Fools.* Who talk in this manner, (H.) whether you really believe, that God is thus ignorant and inactive; or you only act as if you did. Bert.—There are but few of the former description. But very many, even among Christians, act as if they admitted no Providence. W.

Ver. 9. *Consider?* He does not say, “hath he not eyes?” lest any might attribute members to God. S. Jer.

“In evil works, mankind thou mayst deceive,
Thy hidden thoughts the gods above perceive.” Theognis.
Ου λησεις δε Θεους ουδε λογιζομενος.

—Thales being asked, if the actions of men were unknown to the gods, replied, “not even their thoughts.” Val. Max. vii. 2. H.—It seems those whom the psalmist attacks, denied the interference of God in human affairs, though they allowed that he created all. H.—Hence he justly stigmatizes them as *fools*, and inconsistent. Bert.—It is impossible that God should be ignorant of our actions, since he knows our most secret thoughts. W.

Ver. 13. *Rest from the evil days.* That thou mayst mitigate the sorrows to which he is exposed, during the short and evil days of his mortality; (Ch.) or mayst protect him, while the wicked are overwhelmed. C.—The pious bear afflictions with greater resignation, (M.) meditating on the *law* and the holy Scriptures, where the ways of Providence are justified.

Ver. 15. *Until justice be turned into judgment,* &c. By being put in execution: which will be agreeable to *all the upright in heart.* Ch.—They will be round the tribunal, and sit as judges with Christ. Heb. *ci had*, “For to,” may have been originally *ad ci*, “Until.” H.—This does not imply that the just will not be protected afterwards. Cyrus was a figure of the Messias, and all his counsellors, or the Jews, attached themselves to him, when he punished the Babylonians. Is. 41:2 and 53:11. C.—The Church will never be rejected by a just God, whose judgments must take place, and be pleasing to the righteous. W.

Ver. 17. *Almost.* Or shortly, as the Heb. means, (Bert.) “within very little.” W.—*Hell.* Heb. “silence,” which is often put for the grave. 1 K. 2:9. C.

Ver. 18. *Me.* I was no sooner in danger, than I was relieved. C.—Feeding and complaining of my misery, I obtained thy aid. W.

Ver. 19. *Sorrows.* Heb. “afflicting thoughts.” Bert.—*Soul.* Our future joy will bear proportion with the sufferings which we endure for the sake of justice, 1 Cor. 11:13, and 2 Cor. 1:3. H.

Ver. 20. *Doth the seat of iniquity stick to thee?* &c. That is, wilt thou, O God, who are always just, admit of the *seat of iniquity*; that is, of injustice, or unjust judges, to have any partnership with thee? Thou, *who framest*, or makest *labour in commandment*; that is, thou who oblige us to *labour* with all diligence to keep thy *commandments*; (Ch.) as faith alone is not sufficient, (W.) and who art pleased that we should find therein some difficulty or repugnance of nature, that we may be the more entitled to consolation, v. 19. H.—*Commandment*, or “instruction.” S. Aug. observes, that the sufferings of this life are for our instruction, to admonish us of future punishments and rewards. This idea is very luminous. Bert.—Christ was first to suffer, *and so to enter into his glory.* Lu. 24:26. H.—*Nemo dormiens coronatur.* S. Jer.—Yet *the yoke of Christ is really sweet.* The devil tempts us to look upon it as insupportable. S. Bern.—*Framest, fingis.*—Sept. S. Aug. &c. *Fingit*, which may refer to *the seat*, or to unjust judges, who tyrannize over others, as the Babylonians did, (C.) and as the Jews conspired against the soul of *the just*. “Should the tribunal of perversity have any commerce with thee, which, under the name of law, forms impious

machinations?” Houbigant.

Ver. 22. *Help.* Heb. “rock.” Bert.—Sufferings force us to have recourse to God, whom few remember in the days of prosperity. S. Aug.

Ver. 23. *Will destroy them.* Heb. *yatsmithem*, occurs twice, to denote the certainty of the event, though the Sept. &c. omit the repetition. H.—Cyrus overturned the cruel empire of Babylon. C.—The wicked at the last day shall seek to hide themselves, and will for ever be removed from the sight of the just, ἀφανιεῖ αὐτοὺς. We may say of each of them, it had been better if he had never been born. Matt. 26:24. H.—The retribution of the good and bad is eternal. W.

PSALM 94

PSALM 94. (VENITE EXULTEMUS.)

An invitation to adore and serve God, and to hear his voice.

Ver. 1. *Himself*, as David wrote it by inspiration. W.—Sept. Comp. “It is without a title in Heb.” S. Paul (Heb. 4:7) quotes it as the work of *David*. But this is only done incidentally, and it may have been written by the descendants of Moses, (Ps. 89. C.) as the apostle only says, *in David*, (H.) referring to the psalter, which the common opinion attributed to him. C.—This opinion, it must be owned, acquires hereby great authority, (H.) as an inspired writer could not mistake; and Calmet himself, on the epistle to the Heb. doubts not but as the drift of the apostle requires, he attributed this psalm to David. Bert. T. vi.—It might be used in the removal of the ark (Muis.) and contains an exhortation to the Jews to return to the service of God, under king Josias, (Theod.) or after the captivity, (C.) or at the preaching of the gospel. Euseb.—The Church adopts the version of the Roman psalter in her office books, as they were corrected by S. Pius V. and this psalm was considered as a hymn at the beginning of matins, though the Vulg. is retained in other parts. C.—The variations are not material. H.—But this shews that the Church does not condemn every deviation from the Vulgate. Bell. Diss.—*Saviour*. S. Jer. “to the rock, our Jesus.” H.—He who created us, has also been our Saviour. W.

Ver. 2. *Come.* Earlier than usual, (M.) before the day be far spent; *præoccupemus*, to shew our diligence in prayer, (H.) and to obtain God’s favour, as Amam was first at the palace of Assuerus. Est. 6:4.—This sentence has probably determined the Church to place it at the

beginning of matins. C.—Let not others get before us in performing this duty. H.—We cannot prevent God's grace by an good works, since without it we can do nothing (W.) as we ought. Con. Trid.—*Thanksgiving*. S. Jer. lit. "in confession." H.—The same word, ἐξομολογήσει, is used for sacramental confession; (Bert.) and this, or at least contrition, (H.) ought to go before our expressions of praise. Eccli. 15:9. Theod. S. Jer.—The prophet exhorts us both to lament and to praise. S. Aug. Bert.—*Psalms* and music. W.

Ver. 3. *Gods*. Sept. Comp. "the earth." But the best editions agree with us, and God must be acknowledged superior to all angels, &c. Some copies of the Sept. S. Aug. &c. add, "for the Lord will not cast off his people," (C.) which seems to be taken from Ps. 93:14. Bert.

Ver. 4. *Ends*. Heb. "depths."—*Are his*. This is grandeur, that "he beholds," as in the Rom. psalter. Bert. Is. 40:15 and 45:18.—Virgil (Geor. 4.) says:

*Deum, namque ire per omnes
Terrasque et tractusque maris, cœlumque profundum.*

Ver. 5. *Formed*. Like a potter, *plasmaverunt*, (S. Jer. C.) or "have laid the foundations of the dry land." S. Aug. Brev. Rom. H.

Ver. 6. *And weep*. Heb. also, "bend the knee;" though this sense would seem less proper, after he had mentioned prostration. Tears of contrition and tenderness may accompany our canticles. Bert.—Kneeling in prayer is a posture pleasing ot God. Phil. 2. W.

Ver. 7. *The Lord* is not in the Heb. or Sept. Bert.—*The people*. Rom. Psal. and Syriac, "his people, and the sheep of his pasture, taken from Ps. 99:3. C.—God is the only shepherd, who creates his sheep. Bert.—He feedeth us, and it is most just that we should adore him. W.

Ver. 8. *To-day*. S. Paul beautifully illustrates this passage, Heb. 4. H.—He follows not the present Heb. punctuation, which would join half this verse with the preceding.—*His*. God speaks of the Messias according to the apostle, who intimates that *to-day* comprises all the life of man. Heb. 7:13. Bert.—*Harden not*. Man is the author of his own obduracy, (Theod.) which God only permits. S. Aug. C.—We have free will, and may resist God's grace, as we may also consent to it, and thus co-operate to our first justification. Trid. Ses. vi. 5. W.—The captives (C.) and first Christians were exhorted not to imitate the depravity of the ancient Jews. H.—Though a man may have frequently resisted the Holy Ghost, he may still repent. W.

Ver. 9. *Provocation*, (*irritatione*.) Rom. Brev. *exacerbatione*. Heb.

meriba, “contradiction,” (S. Jer. H.) at Raphidim; (Ex. 17:7) unless this be styled *temptation*, (*Massa*) and the former *provocation* was that at Cades, Num. 20:13. C.—The Israelites murmured frequently. But that rebellion which too place at the return of the spies, and which causes God to swear that the guilty should never enter the land of promise, seems to be chiefly meant. Num. 14. Bert.—They murmured on account of the desire of what and flesh-meat, though they were abundantly supplied with manna, which answered every purpose. Thus some require to communicate under both kinds, as if one did not contain as much as both. W.—*Proved me*; to know by experience if I were so powerful as to work miracles; and I condescended to gratify them, (C.) or I have done it already. M.

Ver. 10. *Offended.* Heb. and Sept. “disgusted.” Rom. Psal. S. Aug. &c. “I was very near to;” (C.) ready to punish, and eye-witness of their infidelity. S. Paul reads προσωχθισα, *infensus fui*, “I was against, or disgusted with,” and seems to refer the *forty years* to the Jews, who saw God’s works. H.—But there is a variation in the Greek copies, as some omit, *For which cause*; and Heb. 3:10 and 3:17, intimates, that the indignation of God was roused for forty years, at intervals, as often as the people rebelled. Bert.—The apostle also plainly shews, that this psalm was written long after that period, and consequently not by Moses, as the Jews would now assert. *He limiteth a certain day, saying in David: To-day, after so long a time*, &c. Heb. 4:7. W.—*Always.* Heb. “a people of those who err in the heart are they.” Mont. H.

Ver. 11. *So.* Psalter Rom. and Milan, “to whom.” Both occur in S. Paul, and answer the Heb. *asher*, (Bert.) *quibus*. S. Jer.—*Not.* Lit. “if they shall.” The Israelites were excluded from a settled abode in Chanaan, on account of their repeated transgressions, particularly at Cades; (Num. 14) and Christians, who do not continue faithful to the law of Jesus Christ, can never expect to enter heaven. Heb. 3 and 4. W.—David made the like observation to his subjects; and clearly speaks of the heavenly repose to which the virtuous alone are entitled. H.—S. Paul takes great pains to inculcate this truth, and shews that the return from captivity could not answer the import of the promises made by David in God’s name. Bert. H.

PSALM 95

PSALM 95. (CANTATE DOMINO.)

An exhortation to praise God for the coming of Christ and his kingdom.

Ver. 1. *When the house was built*, &c. Alluding to that time, and then ordered to be sung; but principally relating to the building of the Church of Christ, after our redemption from the captivity of satan. Ch.—*Captivity*. The greater canticle of David, (1 Par. 16) was probably divided, on that occasion, (C.) into three. This forms the second part, from v. 13; as the psalm 104 to v. 16, does the first. The three last verses of David's canticle, (v. 34) occur Ps. 105:1. 47. But in reality, there are so many variations, that it seems most probable, (H.) that he revised that work, and left us the three psalms in their present form. This perhaps relates to the establishment of the Church, though it might be also sung at the return from Babylon. Bert.—Modern Jews understand it of their future re-union under the Messias. Kimchi. C.—The rebuilding of the temple is foretold, as a figure of man's redemption. W.—*New canticle*. As the blessed do, (Apoc. 5:9 and 15:4) and those who receive the Messias. Is. 42:10. Bert.—Love sings the new canticle. S. Aug.—*Earth*. And not Judea alone, v. 7. Bert.

Ver. 2. *Lord ... his name*. As v. 7 and 8. The plural and singular denote the Trinity. W.—*Shew forth*. Sept. "evangelize," *bene nuntiate*. S. Aug.—"Tell the glad tidings" of *salvation* incessantly. This preaching shall continue for ever. H.

Ver. 5. *Devils*. Heb. *elilim*, "diminutive gods, (H.) nothings, (C.) vain things." Mont. 1 Par.—We have *idols*, as Prot. read here. These were in fact, either devils, or vain imaginations of men. S. Paul says, *we know that an idol is nothing in the world*. 1 Cor. 8:4. They cannot claim self-existence, and if the true God were not to support those creatures, the *sun*, &c. which have been the objects of adoration, they would presently cease to be. H.—This most plausible species of idolatry is therefore refuted, since the *Lord made the heavens*. C.—The Creator alone can be considered as God; the devils prompt the people to adore other things. W.—It would appear but a small praise for the Lord to be *feared above all gods*, (H.) if they were "nothing." Hence the Sept. have used the word *devils*, to signify, that these potent, but maleficent beings, which the pagans adored, were infinitely beneath God, and worse than nothing. Bert.

Ver. 6. *Before him*. At his disposal; whereas the idols can bestow nothing. C.—*Sanctuary*, or "sanctification." W. 1 Par. *in his place*. H.

Ver. 7. *Kindreds; patriæ, or families*, as it is expressed. 1 Par. 16. H.

Ver. 8. *Sacrifices*. Heb. *mincha*, "the oblation" of flour, &c. (H.) which denotes the blessed Eucharist, and the spiritual sacrifices of prayer, &c. M.—Victims shall cease, but the *pure oblation* shall continue among the Gentiles. Mal. 1:11. Bert.—*Courts*. This shews that their

conversion is predicted, since they could not otherwise come thither. C.

Ver. 9. *Moved.* Heb. “in labour,” (Is. 26:17. Theod. C.) or “fear ye before him all the earth.” Houbig.—In Par. the sentences are in a different order. H.

Ver. 10. *Reigned.* S. Bernard says, “the kingdom of Jesus is in the wood.” D.—S. Justin (dial.) accuses the Jews of retrenching ἀπο τοῦ ξύλου, “from the wood,” which all the Latin Fathers, except S. Jerom, acknowledge in their copies. That ancient author, being born among the Samaritans, could hardly be so ignorant of the Hebrew text, and his antagonist does not attempt to refute the charge; so that it seems probable, that they were in the original, (Bert.) and since erased by the Jews, from the Sept. who added them, (W.) by the spirit of prophecy. Tournemine.—But how came Christians to permit this to be done in their Heb. Greek, and Latin copies? The words in question may have been, therefore, a marginal gloss, which had crept into the text. Faber, Justiniani, &c.—They do not occur in the parallel passage, (1 Par.) nor in the Vulg. though they be retained in the Rom. breviary. C.—Lindan objects this perfidy of the Jews to the Reformers, not reflecting, that he thus condemns the Vulg. Genebrard is of opinion, that “the Sept. were inspired to add these words, which some half-learned critics have thought proper to expunge with an impiety which is now but too common.” The Popes have not, however, thought that the cross stood in need of this support. Amama.—The Chaldee and Syriac, as well as all the copies of the Sept. extant, and the Arab. and Ethiop. versions taken from it, and all the Greek interpreters and Fathers, (except S. Justin) with S. Jerom, both in his versions from the Heb. and Sept. omit these words, which are found in the Rom. Gothic, and other psalters. Origen’s Hexapla seem to have most enabled the Greeks to discern the interpolation, which the Latins retained longer, not having such easy access to that work. Whatever may be the decision on this important matter, it is certain that the reign of Christ was propagated *from the wood*, in a wonderful manner, as he there began to *draw all* to himself, and the prophet seems evidently to allude to the times when Christ proclaimed, *the kingdom of God is at hand*, and when the conversion of the Gentiles, and the institution of the blessed Eucharist (v. 8) would fill all the world with rapture. H.—The positive testimony of S. Justin, and the Italic version used by the Latin Fathers, (Bert.) Tertullian, S. Aug. &c. (W.) seems of more weight to prove the authenticity of the words, than the simple omission in the copies of Origen, and S. Jerom, &c. to evince the contrary. Bert.—*Corrected.* Evil morals and idolatry, (M.) rather than the physical order of the globe. Ps. 92:1. Bert.—Heb. “he hath

balanced,” (Houbig.) or *established*. H.—The Christian faith shall not be abolished, (M.) or *corrected*. H.—“Faith is not to be reformed.” Tert.—*Justice*. Ancient psalter add, “and the Gentiles in his wrath,” v. 13. Ps. 98:8.

Ver. 11. *Fulness*. Its raging billows, (C.) fishes, (M.) those who live upon the water. H.—Let all testify their joy. Every thing is animated by the psalmist. C.

Ver. 13. *Judge*. Or “rule,” as he invites all to rejoice. C.—But this will be done by all nature, when God shall punish the wicked. H.—He now judges by his ministers, and will pass sentence at the last day. W.—This verse is added, instead of the last there in 1 Par. 16 which occur in Ps. 105. H.

PSALM 96

PSALM 96. (DOMINUS REGNAVIT.)

All are invited to rejoice at the glorious coming and reign of Christ.

Ver. 1. *Same. Huic*. The title is the same as usual in the Sept. M.—It occurs not in Heb. The psalm may refer to David’s establishment on the throne, after the death of Saul, or Absalom, or to the return from captivity, and to the first and second coming of Christ. C.—This last seems to be the most literal sense. Bert.—*To him*. Christ’s body on the third day, and many souls were restored to life.—*Islands*. We have great reason to rejoice in being educated in the true faith, and we may hope that the Catholic religion will once more flourish in these isles. W.—The Son of man shall have dominion over all. Dan. 7:14. His Church is persecuted, as the waves beat against an island. Euseb.

Ver. 2. *Clouds*. We could not bear the blaze of the divine majesty. Ps. 17:12. Christ veiled himself in our human nature, (Theod.) in the womb of the blessed Virgin. S. Jer. C.—God gave the law with terror; and so he will come to judge with integrity. W.

Ver. 3. *A fire*. Preceding the last judgment. 2 Pet. 3:12. Dan. 7:10. Wisd. 5:22. M.

Ver. 5. *All*. Which is conformable to the Heb. &c. though the Vulg. *terra*, means, “all the earth” melted. H.

Ver. 6. *Heavens*. Apostles. Ps. 18. The judge appears publicly. C.

Ver. 7. Idols. Heb. *Elilim*. Ps. 95:5. H.—*Angels*. Heb. *Elohim*, means also, all who have power. Chal. “idols.” S. Paul, (Heb. 1:6) quotes this in the third person; *Let all the angels*, (C.) or rather he alludes to the Sept. (Deut. 32:43) which clearly speaks of the Messias, and may therefore have been altered in the Heb. text, which S. Jerom translated. The psalmist expresses the same idea as Moses had done. Bert.—Both those who adore *idols* of their own imagination, and their *graven things*, are condemned. W.

Ver. 9. Gods. Princes or angels, *elohim*, v. 7. H.

Ver. 11. Light. Prosperity. The Babylonians are punished. C.

Ver. 12. Holiness. Or sanctuary. Praise for ever his adorable name, (C.) since he is holiness itself, and sanctifies others. W.

PSALM 97

PSALM 97. (CANTATE DOMINO.)

All are again invited to praise the Lord, for the victories of Christ.

Ver. 1. David. His name occurs not in Heb. though the psalm is worthy of him. Bert.—It may refer to the return from captivity, as a figure of the world’s redemption.—*Things*. In rescuing his people from slavery, and in the incarnation. C.—*For him*. Or alone. M.—Christ raised himself by his own power. C. Is. 62:5.—He redeemed mankind for his own glory, *sibi*. Bert.

Ver. 2. Salvation. Cyrus, or the Messias, whose gospel is preached every where, (C.) and who has saved the world. W.

Ver. 3. Israel. The prophets foretold the liberation of the Jew, and of mankind. The blessed Virgin seems to allude to this passage. Lu. 1:55. C.—Some Jews were converted. Rom. 11. W.

Ver. 6. Cornet. This was a crooked horn; the trumpets were of metal. Num. 10:2. C.

Ver. 8. Hands. These strong oriental expressions hardly suit our language. C.—They contain a metaphor, and denote the inhabitants of the world, (H.) or those *rivers*, which spring from Jesus Christ, and *mountains*, which are raised to heaven by his grace, to praise the Redeemer. S. Aug.—Then the just are exhorted to lift up their heads. M.

PSALM 98

PSALM 98. (DOMINUS REGNAVIT.)

The reign of the Lord in Sion: that is, of Christ in his Church.

Ver. 1. *Himself.* There is no title in Heb. Hence many have attributed it to Moses, with the preceding psalms. But the name of Samuel destroys this pretension, and most people suppose that David wrote it at the removal of the ark. C.—Others refer it to the return from captivity, (Theod.) or to the dedication of the second temple, (C.) and the reign of the Messias. Bert.—*Angry.* Though many enemies rage, and the whole earth be stirred up to oppose the reign of Christ, he shall still prevail. Ch. Ps. 2.—His will shall be done, (W.) for He sitteth on *the Cherubim*. H.—Ferrand infers from this expression, that the psalm cannot regard the times after the captivity, as the ark existed no more. But this is not clear; and, at any rate, this idea might still be retained, as God is represented on a chariot drawn by Cherubim. Ezech. 10:1. Dan. 3:55. C.

Ver. 4. *Loveth judgment.* Requireth discretion. Ch.—Heb. “the king’s strength loveth judgment.” He does nothing unjustly, as the enemy is forced to confess. C.—This is the highest glory of a king. Theod.—God requires that we should honour him, by correcting our fault. S. Aug.—*Directions.* Most right and just laws to *direct men*. Ch.—*Jacob.* There God principally instructed mankind, and punished the perverse. Other nations he seemed to have left to themselves. H.

Ver. 5. *Adore his foot-stool.* The ark of the covenant was called, in the Old Testament, God’s *foot-stool*: over which he was understood to sit, on his propitiatory, or mercy-seat, as on a throne, between the wings of the Cherubim, in the sanctuary: to which the children of Israel paid a great veneration. But as this psalm evidently relates to Christ, and the New Testament, where the ark has no place, the holy Fathers understand this text of the worship paid by the Church to the body and blood of Christ in the sacred mysteries: in as much as the humanity of Christ is, as it were, the foot-stool of the divinity. So S. Ambrose, l. 3. de Spiritu Sancto, c. 12. and S. Augustin upon this psalm. Ch.—The last mentioned holy Doctor inculcates the obligation of adoring Jesus Christ in the blessed Eucharist, and refutes the Capharnaïtes, &c. Jo. 6. W.—The Jews adored God, shewing a relative honour, by prostrating themselves before the ark, in the same manner as Catholics do before holy images. Bert.—*It is.* Sept. and some psalters, “he is holy.” C.—Heb. is ambiguous. Bert.—“I discover how I may adore the foot-stool, ... without impiety. Christ took flesh of

Mary, ... and give it us to eat for our salvation. But none eats that flesh, till he have first adored it." S. Aug.

Ver. 6. *Moses and Aaron among his priests.* By this it is evident, that Moses also was a priest, and indeed the chief priest, in as much as he consecrated Aaron, and offered sacrifice for him. Lev. 8. So that his pre-eminence over Aaron makes nothing for lay church headship. Ch. W.—Samuel is only mentioned as a Levite. See 1 K. 25:1. C.

Ver. 7. *Cloud.* As he did to Samuel in the night. Bert.—*Them.* By their example, the psalmist insinuates, that priests in the new law shall pray for the people. W.

Ver. 8. *All their inventions.* That is, all the enterprizes of their enemies against them, as in the case of Core, Dathan, and Abiron. Ch.—Num. 16. W. Syr. "injuries." The failings of these great men were punished in mercy. C.—Thou hast made them harmless in all their works. Houbig.

Ver. 9. *Mountain.* On Sion, or in the Catholic Church. Bert.—"Those who do not adore on this mountain, are not heard unto eternal life." S. Aug.

PSALM 99

PSALM 99. (JUBILATE DEO.)

All are invited to rejoice in God, the Creator of all.

Ver. 1. Praise. Theodoret reads, “A psalm of David for confession, with a title in Heb.” But now that text and the Sept. agree with us. The psalm refers to the same events as the preceding. C.

Ver. 2. Earth. Both Jews and Gentiles, (W.) converted to the faith of Christ. H.—*Gladness.* God loves a cheerful giver. M.—He hears our prayers in all places. Yet appoints the temple more peculiarly for that duty. W.

Ver. 3. Not. S. Jerom seems to have read *lu* for *lo*, and translates, “and we are his,” which Houbigant follows. But the Vulg. gives a very necessary instruction, as some might perhaps forget that God preserves their life every instant, (Bert.) and some have foolishly imagined, that the collection of things might give existence, or be eternal. Bert.

Ver. 5. Truth. This is commonly joined with *mercy*. C.—God faithfully executes what he has promised (W.) for the liberation of his people, and the conversion of the Gentiles. C.

PSALM 100

PSALM 100. (MISERICORDIAM & JUDICIUM.)

The prophet exhorteth all, by his example, to follow mercy and justice.

Ver. 1. Himself. He describes the conduct which he was resolved to follow in ruling, (C.) or alluding to the pious king Josias. Theod. 4 K. 20:2. The sentiments are not confined to rulers alone, (Bert.) though this psalm might be styled, “the mirror of princes.” Muis.—*Mercy and judgment.* The chief qualifications of a king. C.—Whether I am treated with clemency or with rigour, I will praise thee. Chal.—No one should presume, since there is *judgment*, nor despair, since *mercy* goes before. S. Jer. S. Aug.—*I will sing, and I will understand.* Piety is one of the best means to acquire the intelligence of these heavenly hymns, and of the

whole scripture. H.—We might translate the Heb. (C.) and Vulg. *Mercy and judgment I will sing, to thee, Lord, will I sing psalms.* H.

Ver. 2. *I will understand*, &c. That is, I will apply my mind, I will do my endeavour, to know and to follow the *perfect way* of thy commandments: not trusting in my own strength, but relying on thy *coming to me* by thy grace. Ch.—I will watch over my conduct.—*When thou.* So S. Jer. and Houbigant read, though Sept. have “when wilt thou come to me?” Bert.—He is impatient of having the ark: but is well apprized that God will not dwell in a polluted soul, or in a wicked city: therefore he promises to remove such obstacles.—*I walked.* Or “will walk.” All the other verbs should be in the future; (C.) though that is of no consequence. Bert.—David had studied to regulate his interior and his family before, as much as he did afterwards. H.—His fall was most likely (Bert.) subsequent to this event. 1 K. 6:11. H.—He acknowledges that he had done what he here mentions, by God’s assistance. W.

Ver. 3. *Thing.* Or Heb. “word of Belial.” I will neither suffer an evil word or action to pass without reproof. C.

Ver. 4. *Know.* I looked upon them with such contempt, (Euseb.) or I highly disapproved of their conduct, (S. Aug.) and would have no society with them. C.—David was, in a manner, forced to tolerate Joab; but he shewed sufficiently his displeasure, and ordered his successor to punish him, as soon as it could be done with safety to the state. M.

Ver. 5. *Persecute.* Or *abhor* (W.) *with a perfect hatred.* We must shew our displeasure if we hear detraction, (H.) that we may not partake in the crime. S. Jer.—The court is most likely to be infected with this vice, as people are continually endeavouring to supplant their rivals. C.—Secret thoughts of resentment must be stifled in their birth. Euseb.—*Heart.* Heb. “wide heart,” which is sometimes taken in a good sense. 3 K. 4:29. But here it denotes the ambitious and misers. Prov. 28:25. C.

Ver. 6. *Faithful.* A prince cannot do every thing himself. But he ought to make choice of the most virtuous and skilful ministers. C.

Ver. 7. *Prosper.* Heb. “shall not be pleasing,” (S. Jer. H.) or “maintain himself.” C.

Ver. 8. *Morning.* Without delay, (W. Jer. 21:12. H.) and with a mind composed. S. Isid. Pelus i. ep. 321.—The Jews explain this of the *judgment of zeal*, by which a person might kill a notorious criminal,

without any trail, (C.) in imitation of Phinees and Mattathias. 1 Mac. 2:24. H.—God alone will punish all malefactors at the last day. S. Aug.—The Fathers admonish us to resist temptations at the beginning. C.

*Principiis obsta; sero medicina paratur
Cum mala per longas convaluere moras.* Ovid.

PSALM 101

PSALM 101. (DOMINE EXAUDI.)

A prayer for one in affliction: the fifth penitential psalm.

Ver. 1. Poor. Heb. “afflicted.” This may refer to some of the captives, who were returning, (v. 14. C.) or to Jesus Christ, (S. Aug.) to whom S. Paul applies v. 26. 28 and whose redemption was prefigured by the former event. C.—David might have both in view. H.—Yet most believe that the psalm was written by Daniel, or Jeremias, &c. C.—It may have two literal senses, like many others. Bert.

Ver. 2. Cry. Fervent petition, though only in the heart. Ex. 14:15.

Ver. 3. Turn not. We first abandon God, but must humbly beg for grace. W.

Ver. 4. Fire. *Cremium* denotes any combustible matter. Colum. xii. 19. S. Jer. C.—While in mortal sin, our best actions, alms, &c. avail nothing. 1 Cor. 13. W.

Ver. 5. Bread. Through excessive sorrow, (H.) I am fainting in captivity. C.—The human race is relieved by the bread of life, the holy Eucharist. S. Aug. Bert.—Sinners have no relish for spiritual food. W.

Ver. 6. Flesh, or “skin.” S. Jer.—The necessary moisture is consumed. Euseb. W.

Ver. 7. A pelican, &c. I am become, through grief, like birds that affect solitude and darkness. Ch.—*Kaath* comes from a root that signifies to vomit (H.) as this bird lives chiefly on shell-fish, which it swallows, and when the heat of its stomach has caused the shells to open, it throws them up again, and eats the fish. Bochart. Parkhurst in *ka*. H.—It seems to be the onocratalus, which resembles the heron. What many of the ancients have related concerning its giving life again to its young, by its blood, &c. must be accounted fabulous. The Fathers have not expressed these facts as certain, (C.) though they have

beautifully accommodated them to the tenderness and grace, which Christ has shewn to lost man. See Euseb. and S. Aug. H.—*Raven*. Owl, or rather another species of pelican, so called from having a bag under its chap, “to inclose” fish, &c. Parkhurst in *cose*.—With its prey it retires to solitary places. So the distressed love solitude and silence. H.

Ver. 8. Sparrow. Heb. *Tsippor* means any “quick moving” bird, &c. (Idem.) and as the sparrow is not a solitary bird, it may here signify the owl. Bochart. C.—But these etymological reasons are not very certain, nor important. H.—We may adhere to the Sept. as many interpreters do. Bert.—The sparrow having lost its mate, mourns in or near its nest. W.

Ver. 9. Against me. To kill me, (Acts 23:12) or to prove my guilt. C.—They are my sworn enemies, (W.) who formerly seemed my friends. H.

Ver. 10. For. Or “therefore.”—*Weeping*. These figurative expressions denote excessive grief. Ps. 79:6. C.—Meat and drink gave me no more satisfaction than ashes. W.—Rolling on the ground, through grief, my food was spoiled. M.

Ver. 13. Memorial. Thou wilt be remembered by us with gratitude for all eternity, (H.) or wilt thou punish for ever such short-lived creatures? C.—S. Paul understands this of Jesus Christ, (Heb. 1:11. Bert.) or he rather refers to v. 26. H.—The hope of the Messias gives me comfort. W.

Ver. 14. Come. Pointed out; (Jer. 29:10. C.) or David wishes to repair the ravages caused by Absalom, or foretells the return from captivity, (H.) and the grace granted to the Church, and to every faithful soul. W.

Ver. 15. Thereof. They had a great regard for the very soil. 4 K. 5:17. C.—Heb. “dust,” as it was then uncultivated. Bert.—Esdras, &c. repaired the ruins of Sion, as Christ and his apostles established the Church. M.

Ver. 16. Glory. The conversion of nations is often predicted as about to take place after the captivity; yet not so fully, till the time of Christ. C.—His glory is so manifest, that all kings know it, although, they be not converted. W.

Ver. 17. Seen. Dwelling with us. Jo. 1. H.—Jerusalem had attained its ancient splendour before the coming of the Messias. C.

Ver. 18. Humble. Patriarchs, priests, and all true penitents. W.

Ver. 19. *Generation.* Lit. “in another,” by the subsequent writers of the Old and New Testaments. H.—Let all posterity become acquainted with this psalm, and know under what obligations we have been to the Lord.—*Created.* The Jews after the captivity, and, in a higher sense, (C.) Christians, *the new creature.* 2 Cor. 5:17. C. W.—This interpretation seems much the better, as *kings* and nations were converted only by the Messias, and his apostles. Bert.

Ver. 22. *That.* The faithful in the Church endeavour to serve Christ. W.

Ver. 23. *Kings.* This did not take place till the gospel was preached, (C.) though some kings offered sacrifice before, yet without being converted. See Zac. 2:10. H.

Ver. 24. *He answered him in the way of his strength.* That is, *the people* mentioned in the foregoing verse, or *the penitent*, in whose person this psalm is delivered, *answered the Lord in the way of his strength:* that is, according to the best of his power and strength; inquiring after *the fewness of his days:* to know if he should live long enough to see the happy restoration of Sion, &c. Ch.—The sense of the Vulg. is as good as that of the present Heb. “he hath weakened (afflicted. Mont.) my strength, in the way; He hath shortened my days. I said, my God, make me not depart in the midst,” &c.—The captives, or those who were set free, address God, though the psalmist himself may express what prayers he had poured forth in his bonds. C.—The variation of the Sept. and Heb. originates in the points; and the text has, *his force*, very properly, though the Jews would substitute “my.” Bert.—The stability of the Church is hence proved by S. Aug. H.

Ver. 25. *Days.* Allow me time to grow in virtue. W. If I be cut off in my youth, I may not be prepared. M.

Ver. 27. *Perish.* Or be changed in their qualities, (W.) as well as all other things, like a *garment*. This does not convey the idea of annihilation; and the Fathers are divided on this subject. 2 Pet. 3:10. Apoc. 21:23. C.

Ver. 28. *Fail.* This regards Christ, (Heb. 1) who has established his Church, (C.) to be perpetual (W.) in this world, (H.) and triumphant in eternity, ver. 29. C.—The psalm must therefore be understood literally of Him; unless it may have two senses, which those to whom S. Paul wrote must have known, otherwise it would not prove Christ’s divinity. The Socinians are greatly puzzled how to evade this argument. Bert.

PSALM 102

PSALM 102. (BENEDIC ANIMA.)

Thanksgiving to God for his mercies.

Ver. 1. *Himself.* All agree that David wrote this psalm as a model of resignation. The occasion is not known. Bert.—It may express the sentiments of the captives, (C.) or of converts to Christianity, (Euseb.) and is written with inimitable sweetness.

Ver. 3. *Diseases.* He had described captivity as an illness. Ps. 101. C.—God graciously forgives sin, and removes bad habits. He preserves us from falling, and grants us the victory, with all our reasonable requests. W.

Ver. 5. *Eagle's.* Which get fresh feathers every year, like other birds. Is. 40:31. C.—The eagle retains its vigour for a long time, (H.) though many fabulous accounts have been given of its renovation. Bert.—The new birth in baptism, (Theod.) or by faith, (Euseb.) or the resurrection of Christ are thus insinuated, (S. Leo, ser. i.) as well as (H.) our resurrection and state of grace. The one is necessarily connected with the other, and both senses are good. W.

Ver. 6. *Mercies.* Heb. “Justice” in protecting the innocent.

Ver. 9. *Ever.* He executes his threats, but soon pardons us. C.—Heb. “he will not plead always, nor watch *to surprise us* for ever;” (C.) or “retain” his anger. Bert.—He is inclined to pity us, and only inflicts a temporal punishment on the penitent, as Christ has paid their ransom. W.

Ver. 10. *Iniquities.* Which deserved eternal reprobation.

Ver. 11. *Earth.* There is no proportion between God's mercy and our crimes. C.—Sins are perfectly washed away, (W.) and not barely covered, as the east cannot be the west. Bert.—Sin remitted “sets for ever.” S. Aug.

Ver. 14. *He remembereth.* Rom. Sept. and psalter, &c. “Remember.” Other copies agree with us. C.—God compassionates the frailty of those who *fear* him. Origen falsely inferred from v. 9 that the devils and the damned would one day be saved. But this is contrary to Scripture. v. 17. Matt. 25. Apoc. 20. &c. W.

Ver. 16. *In him.* Or “over it;” *the flower.* Or the spirit of God's indignation will overwhelm him. The soul of man departs, and cannot

naturally be reunited with the body, though it greatly desire that union. C.—The longest life is but like the duration of a flower, (Is. 40:6. H.) and the splendour of the noblest families is not better in the sight of God. S. Aug.

Ver. 17. *Justice.* In protecting the oppressed, (C.) and rendering to every one according to his deserts abundantly. H.—God never punishes more than a person's crimes have merited. Ex. 20:5 and 34:6. C.

Ver. 19. *All.* When Christ shall sit in judgment, (Bert.) and the wicked be suffered no longer to disturb the order of things, and the joy of the elect. H.

Ver. 20. *His angels.* You who have executed the orders of God for our delivery, help us to return him thanks. C.—*Hearkening.* Lit. “to hear,” (H.) or that all may learn to obey God's mandates when they perceive how carefully the angels put them in execution. Bert.

Ver. 21. *Hosts.* Sun, &c. which never deviate from their regular course.

Ver. 22. *Soul.* In vain should we behold all nature praising God, if we neglected that duty. Bert.—All the works of the Most High praise him, being under his dominion. W.

PSALM 103

PSALM 103. (BENEDIC ANIMA.)

God is to be praised for his mighty works, and wonderful providence.

Ver. 1. *Himself.* Sept. Comp. adds, “a psalm of the creation,” (H.) as this is the subject; but there is no title in the original. Bert. The psalm contains “a divine and natural philosophy,” (Euseb.) respecting the creation and providence. Plato has written something similar in his *Timæus*, (C.) though this comparison is indecent. Bert.—The imitation is no disparagement, however, to this divine word, and we may surely notice the concord between the inspired and profane writers. H.—This psalm seems to be a continuation of the preceding one. C.—*Great.* Lit. “magnified,” in the same sense as we say, *hallowed be thy name*, praying that God may be honoured by all his creatures; (H.) though He cannot increase in holiness, &c. S. Aug.—We become acquainted with his greatness, by considering his works. C.—*Praise.*

Lit. "confession," (H.) Heb. "glory." C.—Thou art entitled to all praise. W.

Ver. 2. *Light*. In this manner he always appeared. 1 Tim. 6:16. Ex. 3:2. C.—Christ only once assumed such a glorious form at this transfiguration, because he came to instruct our mind and heart. Bert.—*Stretchest*. Heb. and Sept. have the verbs in the third person, till v. 6 as the Vulg. has here *extendens*. But S. Jerom and others agree with us, though S. Paul quotes according to the Heb. 5:4. H.—*Pavilion*. The idea of the heavens resting like a tent upon the earth was very prevalent. Job 9:8. Is. 40:22.

Ver. 3. *Water*. The Fathers are not agreed about the nature or situation of these waters. Some take them to be angels. S. Jer. Gen. 1:7.—Others suppose that the waters in the clouds, (C.) or the crystalline substance in the region of the stars are designated. W.—These waters are represented as the roof of God's palace. Euseb.—*Winds*. With surprising velocity, his providence being every where. Theod.—The psalmist accommodates himself to our capacity, to shew that God does all with the utmost ease. W.

Ver. 4. *Fire*. The elements execute his will, (C.) or rather, as the apostle, and Chal. &c. intimate, the *angels* do this (Bert.) with zeal and activity, (Heb. 1:7. H.) and ease. W.—Some would attribute to the angels some sort of light bodies, and Grotius attempted to revive this opinion, which never could prevail over the contrary one, which is universally received. C.

Ver. 5. *Ever*. The established order shall subsist, though the earth may move. Ps. 101:27. Bert.—It is fixed by its own gravity in the centre. W.

Ver. 6. *The deep*. Heb. "thou hast covered it with the abyss." This proves that there was no pre-existent matter, otherwise God would not have begun with the plunging his work in the abyss, and in confusion. But he chose to bring this beautiful world out of a state of disorder in the space of six days, as Moses and the psalmist relate. Bert.—At first, all was created, covered with the *waters*. Gen. 1.

Ver. 7. *Fear*. Heb. "retire precipitately" to their beds, at thy counsel, (H.) on the third day. C.—Some think that a storm or the deluge are here described, (S. Chrys.) which is less probable. Bert. C.—The waters would naturally cover the earth; but are confined to their proper channels by God. W.

Ver. 8–9. *The ... descend*. This should be within a parenthesis, (Bert.)

as the sequel speaks of the waters. H.—*Earth*. This seemed miraculous to those who supposed that the earth was flat. S. Amb. Hex. iii. 22. Job 7:12. Amos 5:8. C.—Providence points out the place for every thing. H.—

Jussit et extendi campos, &c. Ovid, Met. i.

—God derogated from this law, which he had appointed for the waters, when he brought them again to overwhelm the guilty earth. H.

Ver. 10. *Pass*, to supply the wants of all creatures. Springs and rain afford the necessary moisture.

Ver. 11. *Except*, waiting for one another, as all cannot drink at the fountains at the same time. The Chal. has the same idea, though the Heb. is explained, “shall break” (Houbig. “shall satisfy”) their thirst. Bert.)

Ver. 13. *Rooms*, with rain, v. 3. C.—*Earth*, or its inhabitants. T.

Ver. 14. *Service*. Cattle, or beasts of burden, are thus fed for man’s service, though he may also eat legumes, &c. C.—*Bring*. God gives the increase. 1 Cor. 3:7. H.

Ver. 15. *Oil*. This was an article of food, (Bert.) and deemed almost as requisite for anointing the body, as bread and wine to support nature. Pliny xiv. 22. Hence it was prohibited in days of fasting. C.—These three things are put for all sorts of food. W.

Ver. 16. *Field*. Heb. “of Jehova.” Houbigant would substitute *ssodi*, “field,” (H.) as this name of God is never used to denote “high” trees, &c. Bert.—God provides for the wants of all the creation, even of those things which seem less necessary to us. C.

Ver. 17. *Sparrows*, or “birds” (Ps. 101:8. H.) in general. Bert.—*Highest*; or, literally, “the tribe of the heron is their leader,” (H.) first making their nests. Sept. seem to have read better than the present Heb. “the stork, the fir-trees are its house.” Bert.

Ver. 18. *Irchins*. S. Aug. reads also, “hares.” These desert places are not useless. C.

Ver. 19. *Seasons* and festivals, which it points out: *mohadim*. H.—During the night wild beasts seek their prey, as men and cattle may labour in the day-time. The sun, &c. were made for man’s use, (C.) and not to be adored. Euseb.—These bodies move with the same regularity as if they had intelligence. Heracleot.

Ver. 21. *God*, like all other creatures. Ps. 144:15 and 146:9. C.

Ver. 24. *Riches*. Lit. “possession.” H.—Heb. “The fulness of the earth is thy possession.” Sept. and ancient psal. “creature;” κτισεως. The other interpreters read κτησεως, (C.) which the Vulg. adopts. H.—The world derided Jesus Christ, the wisdom of God, and Creator of all. S. Aug.

Ver. 25. *Arms*. Man acts thus to denote something very extensive. H.—The sea is frequently put for the same purpose. Job 11:9. Lam. 2:13. *Arms* is omitted in the Sept. and the ancient psalters.—*Creeping*. Fishes, (Gen. 1:20. C.) and all animals without feet (W.) in the waters. H.—Nothing multiplies so fast as fishes. Arist. Anim. ix. 17. W.

Ver. 26. *Go*. The sea, which seems to be placed as a barrier, tends, by means of navigation, to the general convenience of nations. C.—*Dragon*. Leviathan, a huge fish, (Job 40:20. W.) which Bochart takes to be the crocodile; though that monster is found rather in rivers. Bert.—It designates here all whales, and other great fishes which play in the sea without experiencing any fear like mortals. Some translate “to play with it,” (C.) as αὐτῷ cannot agree with Θαλασσα. Bert.—The prodigious size of these fishes costs God nothing. C.—The whole creation is but a plaything for him, *ludens in orbe terrarum*. Prov. 8:31. H.—Some Jews impiously pretend that God plays three hours a day with the leviathan, and that he only created two; one of which he killed to make a feast for the elect, and the other causes the tides, by turning itself, &c. See 4 Esdras, written at least in the second century. S. Jer. Muis. C.—Though this monster be too strong for man, it cannot defend itself out of water; (W.) and even in its own element man gains the victory by his skill. H.

Ver. 28. *All*, is not in Heb. Sept. C.—But the sense is the same. H.

Ver. 30. *Thy*. Chal. adds, “holy;” and the Fathers explain it of a spiritual renovation, or of the resurrection of the body. Bert.—Animals are still preserved by Providence. Euseb. C.

Ver. 31. *Works*. Seeing that they are good. Gen. 1:31. May all continue to answer the end for which they were created. C.

Ver. 32. *Smoke*. Exod. 19:18 and 20:18. God is terrible as well as clement. C.

Ver. 35. *No more*. So S. Paul pronounced sentence on those who did not love the Lord Jesus, (1 Cor. 16:22) yet without any animosity. Bert.—The saints thus pray for the conversion of all, (S. Athan.) or express the approbation of God’s sentence against the damned. W.

PSALM 104

PSALM 104. (CONFITEMINI DOMINO.)

A thanksgiving to God, for his benefits to his people Israel.

Ver. 1. *Alleluia.* This word occurs at the end of the preceding psalm in Heb. and means, "Praise ye the Lord," though it is also used as an exclamation of joy; for which reason it is left untranslated. See Apoc. 20. S. Aug. ep. ad Casulan. C.—It implies that we must praise God with all our power; and Catholic writers retain this (W.) and similar words in the original. H.—The first 15 verses of this psalm nearly agree with that which was composed by David, when the ark was to be removed from the house of Obededon. 1 Par. 16:8. 22. H.—But the last part seems to have been added by him, or by another afterwards, with some small alterations. Bert.—It was perhaps adapted to the dedication of the second temple, with the two following psalms. C.—*Gentiles.* Their conversion is thus insinuated. C.—The apostles preached to all. Euseb.—How much more ought we not to celebrate the mysteries of Christ? W.

Ver. 3. *Glory.* 2 Cor. 10:17. Euseb.—Lit. "be praised," (H.) knowing to what an honor you have been raised, (Deut. 30:7. Jer. 9:23) and live accordingly.

Ver. 4. *Evermore.* Be assiduous to obtain is favour, and present yourselves in his holy temple as often as you are able. C.

Ver. 6. *His servant.* Or "servants." Sept. Vulg. is ambiguous. Heb. declared for *servant* here; but, *his chosen*, is certainly plural, and refers to all the people, and 1 Par. 16:13 we read, *seed of Israel, his servants.* H.

Ver. 8. *Generations.* Or from the call of Abraham. But this was to be understood if the Israelites continued faithful, (Deut. 28) or the promise regards the spiritual children of Abraham, who are blessed for ever, (Bert.) and continue to the end of the world. H.

Ver. 11. *Lot.* Lit. "line," with which land was measured. C.—The descendants of the patriarchs would never have lost this inheritance if they had observed the law. The promise was therefore conditional; though it was absolute, in as much as all were to be blessed in their seed: as they had begun to be, when Jerusalem was destroyed by Titus.

Ver. 12. *Very few.* Heb. "as it were reduced to nothing," to avoid a

tautology. Bert.—But this version is not necessary. H.—Jacob at this time was not married, (Bert.) and his parents had no part of the land. This manifests the power of God, and the faith of the patriarchs, (C.) who doubted not but that he would realize what he had promises. H.

Ver. 13. *People.* This seems to be a fresh obstacle to their possession of Chanaan. C.

Ver. 15. *Prophets.* The word *anointed* is thus explained, as the patriarchs were not kings over any but their own families, though they were equal in riches to many kings. They foresaw future events, and offered sacrifice to God, as priests, in which sense also they may be styled anointed. No visible unction, but the divine appointment, might be requisite. God protected them in a wonderful manner, and selected them for his peculiar people. C. Heb. 11:8.

Ver. 16. *And.* The psalmist continues to mention the favours of God, till the Israelites entered the promised land, which the author of 1 Par. 16 passes over. H.—*Bread.* In time of famine, people are not strengthened with their food. Euseb. Ezech. 4:16 and 5:16.—God permitted, (W.) or caused the famine to rage.

Ver. 17. *He sent.* Drawing good from the malice of Joseph's brethren, (H.) in which he had no hand. Bert.—Who could have thought that this event would have tended to Joseph's exaltation, and to the safety of his father's house?

Ver. 18. *Fetters.* Heb. *cebel*, (H.) "a chain, or the stocks." The meaning is not ascertained. C.—*Soul.* Lu. 2:35. He was in great distress, (H.) and in danger of perishing. Theod.

Ver. 19. *His word.* By which he foretold his own glory, or what should befall the king's two officers, which brought him into notice. Gen. 37:9 and 40:22. *His word*, may also refer to God's decree. C.—*Inflamed him.* He received the gift of prophecy, (H.) and being inflamed with the love of God, resisted the solicitations of Putiphar's wife.

Ver. 22. *Instruct.* Heb. "bind" by precepts or chains, (Bert.) as he had all power.—*Wisdom.* Joseph was considered as the oracle of Egypt, and the prime minister. C.—We cannot doubt but he would strive to undeceive the people with regard to many superstitions. Theod. S. Aug.

Ver. 23. *Cham.* Who resided there, and was worshipped under the name of Jupiter Ammon. Bochart, Phaleg. iv. 1. C.—Misraim was his son, and peopled the land. Gen. 10:13. W.

Ver. 24. Exceedingly. In 215 years, 600,000 warriors sprung from seventy people, (C.) or from seventy-five, as Sept. and S. Stephen read, comprising eight wives, Jacob, and sixty-six of his descendants. Seventy might naturally produce two million and a half in such a space of time. But the Hebrews had been cruelly oppressed. God's blessing enabled them to increase as they did. Bert.

Ver. 25. He turned their heart, &c. Not that God (who is never the author of sin) moved the Egyptians to hate and persecute his people; but that the Egyptians took occasion of hating and envying them, from the sight of the benefits which God bestowed upon them. Ch. S. Aug.—He permitted the malice of the Egyptians, (Theod.) and employed them to chastise his people, who had adored idols. Euseb. Acts 7:43. Felix, Prot. &c. translate the Heb. "their heart was turned." Bert.—The perversity of the Egyptians came from themselves, though it was turned to a good account. W.

Ver. 27. He gave. Heb. "they placed in them the words of their signs." C. Houbig.—But the Chal. and S. Jerom are conformable to the Sept. Bert.

Ver. 28. Grieved not his words. That is, he was not wanting to fulfil his words: or he did not grieve Moses and Aaron, the carriers of his words: or he did not *grieve his words*, that is, *his sons*, the children of Israel, who enjoyed light whilst the Egyptians were oppressed with darkness. Ch.—He performed what he had threatened without reluctance. W.—We may also translate, "he added no threat (H.) before this ninth plague was inflicted." Heb. "and they did not irritate (or transgress) his word." The envoys of God were obedient to him. The copies of the Sept. are not uniform; (C.) some omit the negation, which would give a very good sense; though it must be allowed to be inaccurate, unless the Heb. be read with an interrogation, "did they not resist his word?" alluding to the Egyptians. Bert.—Almost all the ancients have the plural *exacerbaverunt*, except S. Jerom, in his commentary. C.

Ver. 29. Blood. In reality, so that the fishes were killed. S. Athan.

Ver. 30. Land. Including the rivers. Ex. 7:1 and 8:3.—*Kings*, or noblemen. Bert.

Ver. 31. Flies. This was revealed to David, or known by tradition, as it is not recorded by Moses. W.—Some copies of the Sept. have, "the dog-fly," *cinifes* (Ex. 8:16) gnats, (H.) which are very common and tormenting in Egypt. The Jews understand *lice*. Joseph and the Chal. C.

Ver. 32. Rain. Which fall in Egypt, though less frequently. C. Wisd. 16:17.

Ver. 34. Bruchus. An insect of the locust kind, (Ch.) or a worm which spoils corn, &c. W.

Ver. 36. Labour. This explains the first part of the verse. Gen. 49:3. Ps. 77:51. H.—The fifth and sixth plagues are not specified. W.

Ver. 37. Gold. Which the Egyptians gave to get quit of them, (Ex. 11:1) and that with joy, (v. 38) though they might at first only intend to lend. S. Aug. Bert.—*Feeble.* This refutes the notion which the enemies of the Jews had propagated, saying that they were banished on account of the leprosy. They felt none of the inconveniences which fell on the Egyptians, and God removed every obstacle which might retard their flight. C.—According to the course of nature, out of two million and a half, 150 people die daily. Bert.

Ver. 40. Asked. Chal. and ancient psalters add, “for meat.” Heb. “he (Moses or all the people) asked, and the quail came,” at Sin. Ex. 16:13.

Ver. 41. Rivers. The waters from the rock were so abundant. C. Ex. 17:6. Bert.

Ver. 44. People. Whose crimes have deserved death. Num. 33:51. Deut. 7:5. C.

Ver. 45. His justifications. That is, his commandments: which here, and in many other places of the Scripture, are called *justifications*, because the keeping of them make men just. The Protestants render it by the word *statutes*, in favour of their doctrine, which does not allow good works to justify. Ch.—The design of God in granting Chanaan to the Israelites, was to encourage them to preserve the true religion. C.

PSALM 105

PSALM 105. (CONFITEMINI DOMINO.)

A confession of the manifold sins and ingratitude of the Israelites.

Ver. 1. Alleluia. The word is repeated in some copies. S. Jer.—But Heb. has only one at the end of the preceding psalm: of which this appears to be a sequel. As in the former, God’s favours were specified, so here the ingratitude of his people is acknowledge. C.—It may refer to the Jews during, (Euseb. Vatab.) or after the captivity, (C.) and to

all in the state of sin. S. Jer. Bert.—The 47th and 48th verses agree with the three last, which were sung at the translation of the ark. 1 Par. 16:34. H.—Hence that canticle now makes a part of our Ps. 104. 95 and 105 with various alterations made by the prophet. Bert.—*Give glory*. Lit. “confess” (H.) your sins, to obtain *mercy*, (S. Chrys.) or rather praise God, (Theod.) who is the source of all good. W.—This was the usual prayer of the Israelites, in ceremonies of thanksgiving. 2 Par. 5:13. C.

Ver. 2. Powers. See Eccli. 43:29. No one can sufficiently praise God’s power or mercy. Bert.

Ver. 3. Times. He *only* who perseveres to the end shall be crowned. Matt. 24:13. Ezec. 33. H.—Such as these can alone worthily sound forth God’s praises, (Bert.) being so happy as to preserve their innocence, or at least to repent. W.

Ver. 4. Us. Heb. “me.” But Aquila, Syr. &c. agree with the Sept. Some of the Jews were already returned, and pray for the liberation of their brethren. C.—The Fathers explain it of Christian converts. S. Chrys.—*People*. According to thy gracious promises, that we may enjoy the blessings of thy elect. W.

Ver. 6. Sinned. Here commences the confession of sins. The just man first accuses himself. Prov. 18:17. C.—The same prayer is repeated, Judith 7:19 and Dan. 9:5 as it might be applicable to the captives. Bert.—We have injured ourselves, our neighbours, and our God. W.

Ver. 7. Going up. Or proceeding. The banks of the sea were more elevated than the country from which the Israelites came, (C.) and the land of Chanaan was still higher. See Ps. 106:23. Gen. 12:9. H.—*Sea even*. Is not in the Sept. C.

Ver. 8. Known. Is. 63:12. He might justly (W.) have abandoned them to the Egyptians. Ex. 14:11.

Ver. 9. Rebuked. Commanding with power.—Nah. 1:4. C.—*Wilderness*. Or plain country. H.

Ver. 10. Redeemed. What price was given? This is a figure of baptism, in which the fruits of Christ’s blood are applied to our souls. All sins are there destroyed, as the Egyptians were in the Sea. S. Aug. Ser. xlii. de Temp. W.

Ver. 11. Left. Manetho and Lorin assert, that Pharaon reigned afterwards. But this is contrary to the Scripture. All who came to attack Israel perished. C.—They supposed that the waters were

enchanted. S. Iræn. iv. 48.

Ver. 12. Words. And Moses his servant. Ex. 14:31 and 15:1.

Ver. 13. Counsel. Three days after the passage of the sea, God laid injunctions upon the at Mara, which they would not observe. Ex. 15:22. C.—They coveted unnecessary things. W.

Ver. 14. Desire. Or they greedily sought for flesh meat, (H.) at Sin, or Pharan. Ex. 16:13. Num. 11:31. Chronological order is not observed. C.

Ver. 15. Fulness. Or disgust: πλεσμονη. Sept. probably read *zore*, (as Num. 11:20) instead of *razon*. Heb. “leanness,” (C.) which is a natural consequence of immoderate repletion. H.

Ver. 16. Holy one. By his function (W.) of priest. Core wished to take his place, as the rest did to supplant Moses in the civil government. Num. 16. C.

Ver. 17. Adiron. With Core, though his children were preserved. C.—God presently resented the injury done to his ministers. Euseb.

Ver. 18. Wicked. Two hundred and fifty accomplices, (Num. 15:35. C.) and fourteen thousand seven hundred murmurers. M.

Ver. 19. Graven. Heb. “molten.” The image must first be graven. Bert. Ex. 32:3.

Ver. 20. Grass. This enhances their folly. God is often styled the *glory* of his people. C.—Osee (10:5) contemptuously calls the golden calf, the *glory* of Samaria. H.—This idolatry was truly blameable, (Rom. 1:23) and not the veneration paid by Catholics to the images of Christ, &c. W.—Those who pretend that the Hebrews meant to adore the true God, and not the idol Apis, are here clearly refuted; *they forgot God*, &c. Acts 7:40. Bert.

Ver. 23. Breach. Like a valiant captain, (C.) or pastor. H.—God complains of those who neglected this duty. Ezec. 13:5 and 22:30. The psalmist alluded to the conduct of Moses, after the people had adored the calf, (Ex. 32:10) or when they had joined with Core. Num. 16:44. C.—The intercession of the saints is useful, (S. Aug.) still more after their victories. S. Jer. ad Vig. ii. 2 Mac. 15:14. Bert.—God spared the people for the sake of Moses. W.

Ver. 24. Word. Which Moses, Josue, &c. announced. Num. 13 and 12:2–9. C.

Ver. 26. *Over them.* Swearing C. to destroy them, (H. Ezech. 20:23) and scatter them, as they now experienced. Lev. 26:31 and Deut. 28:36. 64.

Ver. 28. *Dead idols, without life,* (Ch.) particularly Adonis (C.) whose *death* is bewailed by the poets, &c. H.—Idols kill their votaries. W.

Ver. 29. *Multiplied.* All who had murmured perished, or this may relate to the 24,000. Num. 25:9. C.—Ezech. 20:23. S. Paul (1 Cor. 10:8) speaks of those 23,000 slain by the Levites. The Heb. which has only 3,000 must be inaccurate. Temporal chastisements were intended to prefigure those which are eternal, as the Jews knew that such rewards and punishments were to be considered (Matt. 19:16. Bert.) as the *spiritual* sense of the law. Grot. Jur. ii. 20, 39.

Ver. 31. *Evermore.* Phinees thus by his pious zeal, merited (W.) God's favour, and the high priesthood (Num. 25:13. C.) for his posterity, for 900 years, though the latter promise seems to have been conditional. Bert.

Ver. 33. *He distinguished with his lips.* Moses, by occasion of the people's rebellion and incredulity, was guilty of *distinguishing with his lips*; when, instead of speaking to the rock, as God had commanded, he said to the people, with a certain hesitation in his faith, *Hear ye rebellious and incredulous: Can we from this rock bring out water for you?* Num. 20:10. Ch.—For thus doubting of God's will, he was temporarily punished,. Deut. 1:37. W.—The death of his sister, and the ingratitude and rebellion of the people disturbed him. Theod. See Is. 63:10. Houbigant follows the Arab. "he delayed or hesitated." *Yebatte* means, "he spoke rashly." Some refer this, (Bert.) to God. "He reproached ... that they," &c. (M.) which is not necessary, (Bert.) or he sentenced Moses to die. Kimchi.

Ver. 34. *Them.* Commanding no idolatrous government to be left in the land, nor any Chanaanite to be permitted to live, who should make opposition. The law of extermination must probably be thus restricted. The Jews neglected these ordinances, and hence became so often infected with idolatry, (Bert.) even to the end of the republic, when many still adored the sun. Joseph. Bel. ii. 8. Ex. 23:32. Jos. 13:13.

Ver. 38. *Chanaan.* These unnatural sacrifices were perhaps practised under the judges, or at least under the kings. W.—Some pretend that the children were only made to pass over or between fires. But this is refuted by facts. Lev. 18:21 and 4 K. 16:3. Jer. 7:30—*Polluted. Infecta:*

εφονοκτανηθη is used by Sept. in this sense, though it signifies also, “was slain;” *interfecta*, as most Latin Bibles and Fathers read, before the correction of Clem. VIII. The former expression is more natural and conformable to the Heb. C.

Ver. 39. *And was.* Heb. “and they were defiled.” S. Jer.—*Inventions.* Idols of their imaginations, (H.) and lusts. C.

Ver. 45. *Repented.* Ceased to punish, (Euseb.) when the people repented. S. Jer.—God then regarded them in mercy, having given them grace to repent. W.

Ver. 46. *Mercies.* He inspired their enemies with pity for them. Cyrus, Darius, and Artaxerxes shewed them favour. Ps. 83:12. C.

Ver. 47. *Save.* These verses, which may be well recited in times of schism, (W.) occur, 1 Par. 16 being probably inserted by Esdras, or some other prophet. But here they are in their proper place, as many of the Israelites are still in captivity. C.—yet as this is only a system, we may rather suppose, that David wrote this conclusion. He had to encounter various nations, who might have made captives; and he may beg that all may be united in the same faith, and avoid the society of the wicked. Bert.

Ver. 48. *So be it.* The second *Amen* occurs not in Heb. But *Alleluia* is placed instead, which the Vulg. makes the title of the next psalm. H.—This conclusion of the fourth book seems to be added by the collector. Ps. 40. C.—Yet this is uncertain. H.

PSALM 106

PSALM 106. (CONFITEMINI DOMINO.)

All are invited to give thanks to God for his perpetual providence over men.

Ver. 1. *Alleluia.* S. Aug. repeats this word. But it occurs in the Heb. &c. at the end of the preceding psalm, of which this is a continuation, shewing how God pardoned his people, and delivered them from captivity, (C.) and mankind from sin. H. Fathers Bert.—*Glory.* Lit. “confess” your sins, thay you may praise God, (Ps. 105. H.) and adore his mercy and providence. W.

Ver. 2. *Countries.* The Jews from Babylon, and all who were redeemed by Christ. C.—He was promised immediately after the fall. W.

Ver. 3. *Sea.* Heb. *miyam*, for which we should read *imim* “the right,” denoting the south. C.—But the *sea*, or ocean, is properly used in the same sense. Bert.—The Ammonites, Philistines, Syrians, and Idumeans, from these four quarters, often reduced the Israelites to servitude, under the judges. Houbig.—From all parts, the Jews of the ten tribes returned in the reigns of Darius and Alexander. C. Diss.—But the texts which are applied to this event speak rather of the conversion of the Gentiles, which the prophet has here in view. Bert.—None are excluded from the benefits of this redemption, but by their own fault. W.

Ver. 4. *Habitation.* So were the Jews distressed at Babylon, (C.) as many are forced to wander in the world, and all are involved in sin. W.

Ver. 5. *Hungry.* As both Jews and Gentiles were for the word of God, (Amos 8:11) when Christ appeared. H.—Their wants cried aloud, (S. Aug.) though they sought him not. Isai. 65:1. Bert.—Those who call upon God are relieved by him, in the manner which is most for their welfare. W.

Ver. 8. *Mercies.* We are unworthy to open our mouths. This chorus is repeated, (v. 15. 21. 31) by the people, after the Levites had sung the intermediate sentences. C.—The v. 6. 9. 13. 19 are of the same nature, and refer to different sorts of calamities. Bert.—All the benefits of God, proceeding from his mercy, and not from man’s deserts, praise him. W.

Ver. 10. *Darkness.* This second allegory represents the condition of the captives, and of mankind, before Christ’s coming. C.—The former enjoyed some liberty, Jer. 29:5.—But the latter were most miserable, (Matt. 9:15. Lu. 4:18) and of these the words are most naturally explained. Bert.

Ver. 11. *Exasperated.* Heb. “changed, or frustrated.” This is the source of all misery, (C.) as calamities are commonly inflicted on account of sin. W.

Ver. 12. *Labours.* There were slaves of various descriptions: some were confined to hard labour, and chained down at night. C.

Ver. 14. *Bonds.* Of their passions. See S. Aug. Conf. viii. 11. H.

Ver. 17. *Iniquity.* Making them alter their conduct. Hebrew seems less correct: “they are foolish on account of their way, and they,” &c. Illness is sent to punish sin. Job 33:19. Matt. 9:2. Jo. 5:14. C.

Ver. 20. Word. Jesus Christ, according to the prophetic sense, adopted by the Fathers, (S. Atha. or. 3. &c.) though it literally implies, that at God's command the sick were healed. Matt. 8:7.—This allegory again represents the state of captivity. C.

Ver. 22. Praise. Instead of victims. Ps. 26. &c.

Ver. 23. Down to the sea, &c. Captivity is here compared to a tempest. C.—The apostles carry the tidings of salvation to all places. Persecutions are raised; but God grants peace to his Church under Constantine. Euseb.

Ver. 24. Deep. The fury of tempests. Various nations, and the treasures of the deep. M.

Ver. 26. Heavens. So Virgil says:

*Tollimur in cælum curvato gurgite & iidem
Subductâ ad Manes imos descendimus undâ.* Æn. iii.

Ver. 27. Up. They knew not how to proceed. *Ambiguis ars stupet ipsa malis.* C.

Ver. 29. Breeze. Heb. "silence, or calm."

Ver. 30. For. Even to Jerusalem. C.

Ver. 31. Men. We must thank God for having enabled us to repent, v. 8. W.

Ver. 33. Wilderness. God caused his people to pass through the Red Sea, and the Jordan, to possess the fruitful country of Chanaan, part of which had been cursed for the crimes of the Sodomites. H.—He has punished Babylon, (Jer. 25:12) made a straight road from his people, (Is. 35:8) and enabled them to cultivate their country again, v. 41. C.—The synagogue has been abandoned, and the Church chosen. Bert.—The power of God is displayed, who caused the land of promise to be more fertile for his people, which is now very barren. W.

Ver. 34. Barrenness. Or "saltness." H.—He alludes to the environs of Sodom. Gen. 13:10 and 19:24. W.

Ver. 37. Of birth. A plentiful crop, *facient fruges germina.* S. Jer. C.—Abundance of fruit shall grow in some places, while others are punished on account of sin. W.

Ver. 40. Princes. Jochonias was humbled, (H.) and exalted, with Daniel, &c. 4 K. 25:27. Others explain it of Nabuchodonosor and

Baltasar, who were reduced to the state of ignominy and death. C.—The Jews experienced the greatest miseries at the last siege of Jerusalem. Bert.

Ver. 41. *Sheep.* The Gentiles took the place of the obstinate Jews. S. Aug.

Ver. 42. *Mouth.* The psalmist saw Babylon before its ruin, (C.) at least in spirit. God's judgment strengthen virtue, and repress the wicked. H. The propagation of the gospel put to silence the oracles of the pagans. Bert.

Ver. 43. *Lord.* This is the part of wisdom, and deserves our serious consideration, (H.) as Osee (14:10) and our Saviour admonish. Matt. 11:15 and 13:9. Mar. 4:9. &c.

PSALM 107

PSALM 107. (PARATUM COR MEUS.)

The prophet praiseth God for benefits received.

Ver. 1. *Himself.* By repeating here what occurs in Ps. 56 and 59. David teaches us to excite our fervour by such sentiments as have formerly made an impression upon us. Bert.—He spoke before of his own victories: now he considers those of Christ, and of his Church, (Geneb.) as well as the state of the captives. Theod. C.

Ver. 2. *My heart,* &c. Is not repeated in Heb. But it is, Ps. 56:8.

Ver. 3. *Arise, my glory.* Is found also in this psalm, though not here in Heb. &c. S. Jerom (ad Sun.) thinks some copyist has inserted it. C.—But it seems to be here in its proper place. Bert.

Ver. 4. *Nations.* David made various conquests, which prefigured those of Christ, to whom the rest of the psalm belongs. S. Aug.

Ver. 7. *That.* See Ps. 59:7. W.

Ver. 8. *Holiness.* Or holy one, *sancto*: (H.) meaning Jeremias 25:11 who foretold the end of the captivity, (C.) or David himself, and the Messias, his son, in whom he *will rejoice*. H.

PSALM 108

PSALM 108. (DEUS LAUDEM MEAM.)

David, in the person of Christ, prayeth against his persecutors; more especially the traitor Judas; foretelling and approving his just punishment for his obstinacy in sin and final impenitence.

Ver. 1. *David.* S. Peter attributes it to him, and gives us the key to this psalm, by applying (v. 8) to the traitor Judas. Acts 1:16, 20. Bert. T. vii.—Our Saviour seems to allude to it, when he styles Judas, *the son of perdition*. Jo. 17:8. It may also have a reference to Doeg, or Achitophel, who were his forerunners. Ven. Bede thinks it was composed by the Machabees, against apostates. The Church used it in the deposition of bishops, and against usurpers of ecclesiastical goods: (Grot.) and, in times of ignorance, some thought hereby to discover thieves. The style is very vehement, (C.) containing the sentence pronounced by the sovereign judge against the reprobate. H.

Ver. 2. *Praise.* Heb. “God of my praise,” (C.) whom I always adore, under every dispensation of Providence. H.—Yet the original may agree with the Vulg. and Christ desires to be glorified, (Jo. 12:23 and 17:5. Bert.) and styles his passion, his *praise*. Theod.—David appeals to God’s judgment. C.—*Man.* The Pharisees, &c. endeavoured to entangle Christ. Matt. 22. W.

Ver. 3. *Cause.* Or provocation. H.—So Catiline *gratuito potius malus quam crudelis erat*. Sallust.—The sanctity of Jesus Christ could not be overwhelmed, or hidden, (H.) even with the torrent of abuse thrown upon him.

Ver. 4. *Detracted.* Heb. and Sept. “calumniated,” as v. 20 and 29. C.—*Prayer.* Jesus Christ prayed for his enemies, (Lu. 23:34. Flam.) and did many good works for the benefit of all. Jo. 10:32. Acts 10:38. David had also signalized himself in the defence of his country, and yet was banished. He shews that he was animated with the perfect spirit of the gospel, though the law permitted retaliation. Ex. 21:24. C.

Ver. 6. *Set thou the sinner over him, &c.* Give to the devil, that arch-sinner, power over him: let him enter into him, and possess him. The imprecations contained in the thirty verses of this psalm, are opposed to the thirty pieces of silver for which Judas betrayed our Lord: and are to be taken as prophetic denunciations of the evils that should befall the traitor, and his accomplices, the Jews; and not properly as curses. Ch.—The devil entered into Judas, (Jo. 13:2. C.) who hung

himself in despair. W.—The Jews were abandoned over to cruel masters, as Doeg and Achitophel presently perished. Ps. 51:5. It was customary at trials, for a satan, or “adversary,” to be stationed at the right hand of the accused. Zac. 3:1. C.

Ver. 7. Prayer. Or may his supplication to judges for pardon irritate them, (C.) and let it not move God to mercy any more than a sin. M.—God rejects such prayers as are destitute of the proper conditions, as he did those of Antiochus, (S. Aug. C.) and they are a fresh sin. Bert.—Yet the prayer of a sinner is not so, when he acts sincerely. H.

Ver. 8. Bishopric. Επισκοπην, “inspection or pre-eminence” of any kind. Judas lost his spiritual office, and the Jews all dominion in a very short time. S. Peter quotes this passage, and only the Socinians will assert that he does not adhere to the literal sense. Bert.—The apostleship (W.) was given to S. Matthias. C.—The priesthood of Aaron was forced to give place to that of Melchisedech. M.

Ver. 9. Wisdom. Judas was married, (S. Aug.) and stole for his family; (Lyrar.) though as the Scripture is silent, S. Chrys. believes the contrary. M.—The synagogue being rejected, the Jews are in a manner orphans. C.—The posterity of persecutors prosper not long. W.—All sorts of imprecations are used that some may fall upon the guilty. Geneb. M.

Ver. 10. Out. Heb. “seek.” S. Jer. “be sought after,” which implies that the are rejected. Houbig.—The being reduced to *beg*, is terrible to one who has been brought up in a better manner.—*Dwellings.* Sept. (M.) and S. Jer. “ruins.” The Jews were forbidden to weep over the ruins of Jerusalem, and are become vagabonds. C.

Ver. 11. Usurer. The Romans forced the miserable Jews to pay taxes, and Domitian banished them from Rome, to live in a wood, where their furniture was only a basket and some hay, and their wives came to beg.

Cophino fænoque relicto

Arcanam Judæa tremens mendicat in aurem. Juv. Sat. xi. 540. C.

—At the last siege, some of their bodies were ripped open, to discover the gold which they might have swallowed. Joseph. Bel. vi. 15. See Deut. 24:10. M.

Ver. 13. In one. Heb. “another.” Let none remember them. The ruin of Jerusalem took place within forty years time. C.—Arch-heretics are not long followed; their disciples make fresh discoveries. W.

Ver. 14. Out. As children derive great advantages from the piety of their parents, so they also feel the punishment of their crimes, when they imitate them. Deut. 24:16. Ezech. 18:20. If they share in the afflictions of their family, and are free from sin, this must be considered as a trial, and they will be amply rewarded in a future world. God is the arbiter of the life and death of all. External miseries may afflict both the just and sinners; but the motive for their being sent is very different. The Jews prayed, *Let his blood be upon us, and upon our children*; (Matt. 27:25) and they became chargeable with all the crimes of their ancestors. Matt. 23:35. C.

Ver. 15. They. Iniquities, (H.) or may the sinners be “against the Lord,” and He against them. Lev. 26:21. C.

Ver. 16. Mercy. Therefore *he*, the chief, and each of his adherents, can expect to find no mercy. Jam. 2:13. H.—By the most crying injustice, the Jews put to death, *the man of sorrows*, (C.) who had been pleased to assume our nature, and had not where to lay his head. Lu. 9:58. M.

Ver. 18. Bones. This strikingly describes the malediction of a person who has swallowed iniquity like water. Job 15:16. Prov. 4:17. The Jews had spoken ill of Christ, and of his disciples. Matt. 27:25. Jo. 9:17. C.—Let all who delight in cursing, attend to this sentence. W.—They like those things, which bring both temporal and eternal misery. M.

Ver. 20. Work. They effect their own ruin. H.—The Jews pretended to act for the glory of God, being influenced with a *zeal with knowledge*. Some translate, “let such be the recompense;” which is not amiss. Bert.

Ver. 21. With me. Many ancient psalters supply, “thy mercy,” with the Arab. C.—Grace must always accompany our endeavours. 1 Cor. 15:10. Bert.

Ver. 22. Within me. In the garden. Christ did penance for sin all his life. He wept over Jerusalem. Lu. 19:41. H.

Ver. 23. Locusts. David was forced to wander about. Christ continually sought after the lost sheep, (C.) and was hurried to different tribunals. M.—S. Jerom applies this to the Jews, and S. Aug. to Christians under persecution. C.

Ver. 24. For oil, propter oleum. The meaning is, my flesh is changed, being perfectly emaciated, and dried up, as having lost all its oil, or fatness. Ch.—Or, “on account of the privation of perfumes,” (Bert.) which the Jews looked upon as necessary. David and Jesus Christ

were exposed to many inconveniences.

Ver. 25. *Heads*, and *saying, Vah*, &c. (Matt. 27:40) as Semei insulted David, (2 K. 16:5. C.) though he is not said to have shaken his head, for which reason the prophecy may rather relate solely to Christ. Bert.—“To pay our ransom, he was crucified; to be crucified, he was despised; and to be despised, he appeared in a state of abjection.” S. Aug.—These three steps were requisite, as the Jews would never have dared to lay hands on him, if he had appeared in glory. Bert.

Ver. 27. *It*. My suffering, (Bert.) or deliverance. C.—Jesus Christ prays for a glorious resurrection, and that his enemies may be covered with all possible confusion. W.

Ver. 29. *Cloak*. *Ἀπλούς*, means the outward robe. Heb. *mehil*. H. Gal. 3:13.—“The cross of Jesus Christ shall be the glory of believers, and the confusion of infidels.” S. Leo, ser. xviii. de pas.—A salutary and inward shame may be of great advantage. H.—Christ prays that his enemies may feel such a sorrow, and be converted. S. Jerom—“He speaks not against, but in favour of, the Jews.” S. Aug. C.

Ver. 30. *Many*. In the Catholic Church, (H.) till the end of the world. C.

Ver. 31. *My*. Heb. “his soul from the judges,” Pilate and the Jews, (C.) particularly the Sanhedrim. How many still continue to persecute Christ, and do not tremble! Bert.

PSALM 109

PSALM 109. (DIXIT DOMINUS.)

Christ's exultation, and everlasting priesthood.

Ver. 1. *David*. It is of faith that he wrote this psalm on the Messias. The Jews, in our Saviour's time, were convinced of it, (Matt. 22:42) so that their posterity (Bert.) in vain attempts to explain it of Abraham, David, Solomon, Ezechias, Zorobabel. S. Chrys.—Even some of the candidly own that it can relate to no other, (Thalmud.) and Christians are universally of this belief. C.—*Lord*. Heb. *Jehova*, (H.) the Father. M.—*To my Lord*. Heb. *Ladoni*, (H.) the Son incarnate, (M.) Lord of all, though the son of David. W.—Who else could be David's superior? as Christ argues. H.—The title *Adonoi* is given to God, (v. 5. &c. C.) as *my* is never united with the ineffable name.—*Hand*. In equal power

(Bert.) as God, and in the highest dignity as man, after the ascension. C.—This thought should encourage us to suffer patiently, (Col. 3:1) as Christ was to suffer, and thus to enter into his glory. The saints did not strive to divide him. But we would suffer nothing, and yet be glorified at the hour of our death! Bert.—*Until*. This word does not always mark the term of a thing. When all shall be subdued, then Christ will continue to it with greater majesty, (1 Cor. 15:25. C.) for ever. W. Heb. 10:13.—*Footstool*. As was customary with conquerors. Jos. 10:24.

Ver. 2. *Sion*. Whence the empire of Christ extended over all the earth. Is. 2:3. Lu. 24:47. C.—In spite of opposition, he reigns in the Church, and will one day make all submit. Bert.—On Whitsunday the new law was promulgated, to continue unto the end of time. W.

Ver. 3. *Principality*. Christ says, *All power is given to me*. Matt. 28 and this he will display (H.) in *the day* of judgment. S. Chrys.—*Ἀρχή* is used in this sense by Xenophon, &c. (C.) as *principium* is by Suetonius, (in Aug.) yet it may also signify, This is the “origin,” or source of thy authority, from the womb,” &c. S. Chrys. Bert.—The consubstantiality of the Son is hence manifest, and this ensures every perfection. H.—The Father and the Son are both principals. S. Jer.—Christ was *in the beginning*, (Jo. 1) and the very *beginning*. His eternal birth is here mentioned, though some have explained it of his temporal nativity, which took place before the rising of the day-star. C.—This, however, would seem a trivial circumstance, (Bert.) whereas the birth of Christ before the whole creation is of great consequence.—*Saints*. Or “holy places,” *sanctorum*. Heb. “In the beauties (*behadre*. H.) S. Jer. has read *berri*, in the mountains, (C.) of holiness, (Mont.) or of the sanctuary.” Christ will come to judge surrounded by his angels, (C.) and saints. H. S. Aug.—*I begot thee*. This expresses the sense more clearly (H.) than the Heb. *tibi ros emissio* (Heb. *tal.*) *nativitatis tuæ*. S. Jerom’s version must be deemed inaccurate, and the Heb. points, (Bert.) which render the modern versions so very different from ours, may be safely rejected. H. See Muis. Geneb. C.—Robertson mentions fourteen different translations of this text, and many more might be given. H.—But ours is clear, and beautiful. C.—Prot. “Thy people shall be willing in the day of thy power, in the beauties of holiness, from (Marg. more than) the womb of the morning: thou hast the dew of thy youth.” H.—Thy offspring shall be very numerous, (Is. 48:1 and 14:8) and people shall willingly join thy banners, or rather come to offer victims in the sanctuary. C.—The eternal birth of Christ, (Mic. 5:2) from his father’s substance, establishes his principality, so that he rises triumphant, &c. W.—The present Heb. text seems to be purposely rendered obscure, or unintelligible by the Jews, both in this verse, and in the following. D.

Ver. 4. Repent. Not that He can ever do so, or give way to error: but the sacred writer expresses himself thus, to give us the greatest security. C.—*The order.* Heb. *dibrathi*, “my order,” Melchisedech. The *i* has been perhaps designedly inserted, to render the argumentation in the epistle to the Hebrews of no weight, “as the force of the text sinks into just nothing.” Kennicott.—Prot. and Pagnin here abandon the Heb. But Montanus corrects the latter, and substitutes “upon my word,” which is more honest, as he deemed the Heb. text unerring, though here it be not so unquestionably, as the Almighty would thus address *Melchisedech*, unless that title be here given to Christ. S. Jerom takes no notice of *my*, no more than the apostle, &c. H.—This instance “may perhaps put all serious Christians upon deliberating—whether they should any longer maintain the absolute integrity of the present Hebrew text.” See Ps. 15:10. Kennicott, Dis. i. p. 219.—*Melchisedech.* Christ is declared king and priest for ever, (W.) like Melchisedech, who united in his person both dignities, and presided not over a particular people, nor stood in need of any stated place. His succession is not recorded, and his sacrifice consisted of bread and wine; in all which respects he differed from the Levitical priest, and prefigured Christ, who is immolated under the same species throughout the world. Mal. 1:11. M.—We read in Scripture of three orders of priesthood: 1st, of kings, 2d, of the first-born, and 3d, of Aaron. Melchisedech, in quality of king, exercised the priestly office, as both functions were formerly united: and hence the word *Cohen* signifies both a temporal and spiritual prince. This light of nations ensured to his *order* a perpetual duration, whilst that of Aaron was to have an end. Thus Christ offered to his Father from all eternity the sacrifice of his obedience, and future sufferings; and in time, he presented that of his own life, which he continues to offer in the Catholic Church, (C.) by priests who are only his ministers. 1 Cor. 6. W.—The apostle does not specify the oblation of bread and wine, as it was unnecessary, the sacrifice of Christ on the cross having put an end to the sacrifices of the old law, which could only be offered by the children of Aaron, from whom he did not spring. This was enough for his purpose. But as Melchisedech offered bread and wine, Christ must also have done the same, to be of his order. S. Cyprian, and the other Fathers, with great unanimity observe, that the sacrifice of Melchisedech was a figure of that of Jesus Christ, *in bread and wine*; and of course (Bert.) our sacred mysteries must contain the substance. H.—By their application, Christ still pacifies his Father in behalf of sinners: so that the effects of his priesthood do not cease, as those of all the priests in the Old Testament did by their death. W.

Ver. 5. The Lord. He speaks to God the Father concerning the Messias, (M.) or God assisted the sacred humanity. S. Chrys.—In the Godhead

the persons are equal. The Father is at the right of the Son, as He is at his Father's. v. i. S. Aug. C.—Yet it seems more probable, that the discourse is addressed to the first person. Bert.

Ver. 6. Ruins. Heb. and Sept. “with dead bodies,” (C.) or he will fill up the places of the fallen angels. Jans.—*Implevit valles.* S. Jer.—Christ was placed *for the fall* and for the resurrection of many.—*Of many.* Heb. “the head in an extensive territory.” We might render the Vulg. “he shall crush the heads of many in the land.” H.—Rebellious kings, with their populous kingdoms shall be destroyed. W.—The power of the devil, and of all his agents, shall be crushed, though they may fill the greater part of the world, (H.) *in terra quam multi occupant.* Bert.

Ver. 7. Way. By the *torrent* Cedron, the passion of Christ is insinuated. Houbig.—During life, he and his faithful servants shall be exposed to many sufferings, for which they will be amply rewarded. W. Phil. 2:9. —A *torrent* often denotes affliction. Ps. 17:5. Is. 30:28. Yet here it may signify, that Christ will supply every thing requisite to establish his Church. To find water for an army was of the greatest consequence. Jer. 31:9. Ps. 77:20 and 4 K. 3:9. C.—Like a valiant conqueror, Christ seeks for no delicacies. Muis. C.—Those who come nearest to this divine pattern, will obtain the highest place in heaven. Bert.

PSALM 110

PSALM 110. (CONFITEBOR TIBI DOMINE.)

God is to be praised for his graces, and benefits to his Church.

Ver. 1. Alleluia. This psalm consists of praise, and is alphabetical, (Bert.) the sixteen first letters being found at the head of each hemistic, to v. 8; and in the 9th and 10th, we find the six last Heb. letters, which is also the case in the following psalm. H.—In some Latin copies, we also find the same title in both, as they may relate to the captives. C.—The Church thanks God for the institution of the Eucharist, &c. S. Aug. Euseb.—*Praise.* Lit. “confess to.” H.—*Congregation.* Where there are few or many together, (C.) in private for my own sake, and in public for edification. W.

Ver. 2. Sought out. Exquisite, or designed for our benefit. He saw that all was *good*, (Gen. 1:31) though He could have made them better. C.

Ver. 3. Is praise. Or worthy of praise, and magnificent. W.

Ver. 4. Remembrance. He has delivered us from captivity, as he did our ancestors from the Egyptians bondage. Is. 63:11. C.

Ver. 5. Food. Manna in the desert, and what is necessary for us who were in distress in Babylon. Ps. 106:5. In the spiritual sense, (C.) He has given us Jesus Christ, (S. Aug.) or the holy Eucharist. W.—S. Chrysostom understands the word of God, (C.) which profits those only who fear the Lord, (Bert.) and serve him with love. H.—*Covenant.* God has not acted contrary to the covenant with Abraham, in proposing the gospel, which was all along foretold, as S. Paul shews. Bert.—He will for ever protect his Church, and shew forth the powerful operation of his death, and all his mysteries. W.

Ver. 7. Gentiles. Under Josue, or rather in the days of the gospel. Bert. 1 Pet. 1:3.—*Judgment.* He will perform his promises, and chastise the guilty. C.

Ver. 8. Equity. Here we have the conditions of a just law. Bert.—Those who keep God's commandments are justified. W.

Ver. 9. Redemption. Under Moses, Cyrus, and Jesus Christ, of whose redemption the former were figures. C.—Christ redeemed man, in order that he might be able to observe the law. W.—*Terrible.* Holy to the just, and terrible to sinners. S. Jer.—Most are lost by too much security. S. Chrys. hom. xix.—The Hebrews treat the name of God with a respect, which might appear superstitious, (C.) as they will not blot it out, or lean upon the book where it is written, &c. Schikard, Jus. ii. Theor. v. 6.—The Turks have nearly the same regard for the Koran, which should make Christians ashamed of their irreverence and want of faith.

Ver. 10. Fear. Heb. “is the chief part of wisdom.” Jan.—This fear intimates the virtue of religion, to which the Israelites gave the preference over prudence, &c. Joseph. con. App. 2.—This distinguished them from other nations. Deut. 4:8. C.—Fear is the beginning, charity the end of wisdom. Euseb.—Beginning with fear, we ascend to true wisdom, which are the first and last of the gifts of the Holy Ghost. W.—*Do it.* Act conformably to this fear. H.—Speculative wisdom is good, but not sufficient. Rom. 11:13. S. Chrys. &c.—Many read *ea*, “those things,” with the Heb. while the Sept. have *eam*, this wisdom. But Houbigant adheres to the Vulg. Bert.—*His.* God's, (S. Chrys.) though some would refer *ejus* to *intellectus*. Bert.—He shall be praised for ever who has been so well informed as to adopt the fear or wisdom of the Lord for his guide. H.

PSALM 111

PSALM 111. (BEATUS VIR.)

The good man is happy.

Ver. 1. *Of the returning*, &c. This is in the Greek and Latin, but not in the Hebrew. It signifies, that his psalm was proper to be sung at the time of the return of the people from their captivity: to inculcate to them, how happy they might be, if they would be constant in the service of God. Ch.—Yet all Greek copies have not this title, (H.) but only *Alleluia*, with the Heb. Syr. &c.—It might be composed by Aggæus, &c. as it relates to the captivity, (v. 4) and to the overthrow of Babylon, (v. 10. C.) or David might thus describe the happiness of the virtuous, (Bert.) and give the captives to understand, that sin was the source of all temporal as well as spiritual miseries. W.—*Delight*. We must love God for his own sake. S. Chrys.—Those who sincerely fear God, will take great delight in keeping his commandments. W.

Ver. 2. *Earth*. Temporal rewards were proposed to the carnal Jews; but the more enlightened knew what was to be most desired. They sought after the riches, mentioned by the apostle. 1 Cor. 1:5. 1 Tim. 6:18. C.—The just and their seed shall prosper, (W.) at least in the next world. H.

Ver. 3. *Justice*. Or mercy shall be for ever remembered by en, and rewarded by God. C.

Ver. 4. *Darkness*. Christ appeared when the world was most corrupt. S. Aug.—God rescued his people from captivity.—*He is*. S. Aug. and S. Chrys. add, “The Lord God is,” &c. in which sense this is commonly explained, (C.) though it may also refer to the just man. H.

Ver. 5. *Acceptable*. Lit. “joyful.” Χρηστος, “beneficent.” H.—*Give, and it shall be given to you*. M.—*Judgment*. And by liberal alms, prepared for the great accounting day. S. Chrys.—He will say nothing indiscreetly, nor throw pearls before swine; (Matt. 7:6. S. Jer.) neither will he condemn others rashly, (C.) but give prudent advice to the afflicted. W.

Ver. 7. *Hearing*. Though detraction may assail him, he shall not fear, (C.) since God is the judge. H.—He shall have no cause to apprehend being condemned, (S. Jer.) nor be disturbed about “news,” because his goods are in a place of safety, (S. Chrys. &c.) where thieves cannot steal. H.

Ver. 8. *Until.* Not that he will be disturbed afterwards, (Ps. 109:1. C.) when his enemies shall be punished. H.—The captives saw the fall of Babylon. C.

Ver. 9. *Poor.* We must know whom we ought to relieve. Though we may be allowed to retain what is necessary, (2 Cor. 8:13 and 9:11) yet the saints have often very laudably stripped themselves, to clothe others, abandoning perishable goods, that they might obtain heaven. C.—*Justice.* Works of mercy are so called, because they concur to man's justification. W.—*Horn.* Power, &c. Cyrus, and the best of his successors, honoured the Jews. C.—The liberality of the just towards the indigent, is far more glorious than that which prompts the vain to give shews, &c. S. Chrys.—The praise of the latter is presently at an end. Bert.

Ver. 10. *The wicked.* The devil, enraged to see the converts to Christianity, (S. Athan.) or the Jews, (S. Chrys.) instigated by him. H.—All the damned shall rapine at the happiness of the elect, (S. Aug.) as the Babylonians did, when they beheld the prosperity of those who had been captives. C.

PSALM 112

PSALM 112. (LAUDATE PUERI.)

God is to be praised, for his regard to the poor and humble.

Ver. 1. *Alleluia.* The Jews style this, and the five following psalms, “the great Alleluia,” which they sing after eating the paschal lamb. Eusebius adds, “a psalm of Aggæus and Zacharias,” as it seems to speak of the captives, who return thanks for their deliverance; (Is. 45:6. &c. C.) or David has left this model of thanksgiving for all. Bert.—*Children.* Heb. “slaves.” M.—The Greek and Latin may signify both. H.—He addresses the Levites, who were addicted to God's service, or the new converts, who were become docile like little children, (1 Peter 2:2. Ps. 8:3. C.) and in a word, (H.) all God's servants. W.

Ver. 3. *Same.* All the day long, (C.) or rather in all places. Muis. Mal. 1:10. S. Chrys.

Ver. 6. *Earth.* Providence watches over all. Ps. 137:6. H.—With respect to God, even those who are in heaven are *low*. W.

Ver. 7. *Poor.* Jesus Christ and his servants, as well as Joseph,

Mardochai, &c. 1 K. 2:8. Lu. 1:51. C.

Ver. 9. Children. Anna and Elizabeth, who were naturally barren, were blessed with what they so eagerly desired, by the divine power. H.—It may be understood of the Gentile world, after it had embraced the faith, (S. Jer. Gal. 4:17. S. Chrys.) or of the captives, (Is. 56:1 and 49:21. Ps. 67:7. C.) though Isaias may also refer to the Church. H.—Joseph was wonderfully advanced in glory, and Sara, Rebecca, &c. were made fruitful.

PSALM 113

PSALM 113. (IN EXITU ISRAEL.)

God hath shewn his power in delivering his people: idols are vain. (The Hebrews divide this into two psalms.)

Ver. 1. Alleluia. This word is placed at the end of the preceding psalm in Heb. though it seems to have been there originally, (H.) as v. 2 we find *his*, with reference to “the Lord,” who has not been otherwise mentioned before. Houbig.—The psalm may be joined with the former to v. 9, when the Heb. begins a fresh one, relating to the captives, with the two which follow. C.—The division is of no great importance, (Bert.) and we cannot easily decide whether it be here necessary. H.—The Heb. copies have not been always uniform, no more than the Greek in this place. C.—*Barbarous.* Cruel, (Bert.) or which spoke a language unknown to them. Sym. and Aquila.—*Barbarus his ego sum, quia non intelligor ulli.* Ovid de Pont. 1 Cor. 14:11.—The Greeks styled all others barbarians, (Fest.) as the Egyptians did. Herod. ii.—Joseph at first did not understand the language of the latter, (Ps. 80:6) and spoke to his brethren by an interpreter. Gen. 42:22. *Lohez*, denotes one who speaks an unknown tongue, which Chal. expresses by the word *borbra*, “a stranger, or desert.” C.—Infidels, and those who persecute the true religion, are styled barbarous, though otherwise the Egyptians were very polite and learned. W.

Ver. 2. Judea. Heb. “Juda,” though the sense of the Vulg. is very good, (Bert.) as that country which had been so abandoned, became holy, when God’s people dwelt there. S. Chrys.—After the departure from Egypt, the Israelites were more known as God’s inheritance, over whom he reigned. W. Ex. 19:6.—Hence He complains, when they asked for a king, (1 K. 8:7) though the throne is still called the Lord’s. 1 Par. 29:23. The distinction of Juda and Israel insinuates that the

kingdom had been divided. C.—But this had taken place for a time, after the death of Saul. H.

Ver. 3. *Saw.* He speaks in a poetical manner. All creatures obey God's will. W.

Ver. 4. *Skipped.* Through joy, *exultaverunt*, (H.) or rather through fear, v. 7. C.—There was an earthquake, not specified by Moses; or the psalmist speaks of what took place at Ar, (Num. 21:15. W.) unless he alludes to the waters of the Jordan, rising up like mountains. M.

Ver. 8. *Waters.* They are mentioned twice, as referring to different miracles. Ex. 17:6 and Num. 20:8. Inanimate things are introduced, giving this reply; or the psalmist gives it himself. Bert.—He uses the figure *prosopopeia*, as if senseless things could understand. W.

Ver. 9. or Hebrew Psalm 115. Ver. 1. *Not.* Some Jews here commence the 115th psalm. H.—But S. Augustin shews, that this part is well connected with the preceding, the true God being known by his works, while idols are senseless, and therefore can have no pretensions to divine worship. W.—It seems that the psalmist would not break off so abruptly, without praising God for his wondrous works, and the Fathers are silent about the present division of the Heb. (Bert.) though Eusebius and S. Athanasius had occasion to examine the text, as some Gr. copies end here, and others at v. 12, *the idols*, &c.—*Glory.* We claim no share in these miracles; or we confess our unworthiness, but do thou deliver us. C.—Thou hast done these wonders to fulfil thy gracious promises, and to prevent blasphemy. W.

Ver. 11. or Hebrew Psalm 115. Ver. 3. *Heaven.* Sept. add, “and on earth,” which S. Augustin joins with the following words, *he*, &c. We cannot indeed point God out, as we might do idols. But then what sore of gods are they? C.—Viler than insects. Theod.

Ver. 12. or Hebrew Psalm 115. Ver. 4. *Men.* All Catholics agree, that idolatry is the “giving of divine honour to any creature.” S. Justin, (*con. Gent.*) S. Aug. in the ten first books of the City of God, and other Fathers, refute all the species of idolatry. The Platonists adored the angels, or devils, *intelligentias separatas*. Others worshipped dead or living men renowned for their achievements, like Jupiter and Hercules; while some paid the same sovereign respect to animals, or even to inanimate things, both in themselves and in their images. The psalmist here derides the most gross species of idols, which are made by men, and are incapable of any vital action, being thus beneath the very beasts. Yet some were so absurd as to *confide* in them, (v. 16. W. or v. 8. H.) and thereby neglected the light of reason, becoming slaves

of the devils, who were either the objects of adoration, as in the compacts made by sorcerers, or at least seduced mankind to pay such worship to creatures. Hence all the gods of the Gentiles are styled devils. Ps. 95:5. W.—How unjustly do heretics apply these words to the holy images used in the Church! though they must know (H.) that Catholics do not consider them as gods, no more than the saints and angels, whom they reverence only as the friends of God: treating their pictures with a relative honour, and endeavouring thus to excite themselves to the pursuit of virtue, by the memory of what they had done. Bert.

Ver. 15. or Hebrew Psalm 115. Ver. 7. Throat. Rom. and Milan Psal. add, *neither is there any breath in their mouths*, which occurs, (Ps. 134:17) instead of this sentence. H.—Juvenal (Sat. 13.) laughs at the silence of Jupiter’s statue. C.

Ver. 16. or Hebrew Psalm 115. Ver. 8. Let. Zeal prompts him to make this imprecation, (C.) or prophecy. Heb. they “are or shall be.” The pagans (H.) could not well find fault with this wish, (M.) as it would be a great honour to resemble real gods. Yet none of their statuaries would be willing to become such statues, or be charged with the wicked conduct of Jupiter, &c. S. Chrys. Bert.—The psalmist justly conforms his will to God’s decree; and still would rejoice if he should give the idolaters grace to repent. W.

Ver. 17. or Hebrew Psalm 115. Ver. 9. The house, is not now in Hebrew. But it occurs in the parallel passage, (Ps. 134) where the imperative is used, as the Hebrew is here pointed. C.—“Israel trusts ... house of Aaron, trust ye in the Lord,” (Mont.) which is much in favour of this text, though S. Jerom, &c. agree with the Sept. C.—Houbigant rejects the Heb. reading, and *the house of Israel* occurs, v. 12. Bert.—All the people, the priests, and converts from paganism, are invited to praise the Lord. S. Chrys. Acts 2:5 and 10:2 and 13:16. C.—The Church always comprised two distinct orders, the clergy and the laity. M.

Ver. 20. or Hebrew Psalm 115. Ver. 12. Hath. Heb. “will be,” which seems better. Let him bless us. C.—Both versions are true. Bert. Eph. 1:3.

Ver. 24. or Hebrew Psalm 115. Ver. 16. Of heaven. Or the highest heaven, in which God displays his glory, though he fill every place. H.—His benefits to man claim a return of gratitude, and we are not dispensed from shewing our adoration, as deists would hence unreasonably infer. Bert.—Worldly men say this in their hearts, abandoning their pretensions to heaven. W.

Ver. 25. or Hebrew Psalm 115. Ver. 17. *The dead.* People who are thus affected, give no praise to God, when they die, but descend into hell. W.—Criminals are therefore said to be *dead*, while the saints only *sleep*. S. Chrys.—*Hell*. Heb. “silence,” or the tomb, (Bert.) where none can sound God’s praises, (H.) though the soul in a state of separation may adore him. Bert. See Ps. 6:6 and 29:10.

Ver. 26. or Hebrew Psalm 115. Ver. 18. *Live.* In the state of justice, and aspiring to God’s kingdom. While we use this world only as the means to ascend thither, we shall praise him for evermore. W.

PSALM 114

PSALM 114. (DILEXI.)

The prayer of a just man in affliction, with a lively confidence in God.

Ver. 1. *Alleluia* occurs in Heb. at the end of the foregoing psalm, (H.) with which this and the following have an intimate connexion, alluding to the liberation of the captives. Hammond discovers some Chaldeisms, which confirms the supposition that it was composed about that time. C.—Yet this does not deter Muis, &c. from ascribing the psalm to David, reigning in peace, (H.) though others think he alludes to some of his persecutions, and it certainly appears to be of the same nature with the 55th, which was written after his escape from Achis. C.—The sentiments of our Saviour, or of his Church under persecution, (S. Aug.) or those of a saint entering into glory, are here expressed. S. Jerom.—The faithful sigh after their heavenly country. Bert.—Christ speaks here as in the 21st psalm. Houbigant.—*Prayer*. He always hears me, which prompts me to love. W.—*Because*. Heb. *ci* maybe rendered “therefore,” as in the next psalm, 5:1. Lu. 7:47. C.

Ver. 2. *Days.* All my life. W.—Faith, hope, and charity, (S. Aug.) as well as gratitude, are here commended. Bert.—Love and confidence are necessary conditions of prayer; and increase the more it is employed. C.

Ver. 3. *Sorrows.* Heb. “bands.”—*Perils*. Heb. “the straitness of the grave, (C.) the fortifications of hell.” S. Jer. H.—I am like one buried after the manner of the Egyptians, who bound up the dead, and laid them in small holes cut out of a rock. David uses similar expressions to denote the dangers to which he had been exposed, 1 K. 21:12. Ps. 17:6. C.—They may be applicable to all the just. Bert.—When I

offended, death and hell, which are due to sin, threatened me unawares; affliction opened my eyes, and I thereupon prayed to thee. W.

Ver. 6. *Little ones.* In their mother's womb, and infancy. S. Chrys.—Heb. “the simple.” Bert.—He delights to protect those who have no dependence on any other. C.—*Humbled.* Or afflicted, (W.) and “brought low.” S. Jer.

Ver. 7. *Rest.* The peace of the soul, which must precede eternal happiness.—*Bountiful to.* Heb. “rewarded.” The Chaldee termination *i*, occurs twice in this verse, whence some would prove that it was written after the captivity. This argument is weak, as such things have been observed in the books which were certainly written before. It would only follow, that Esdras might make such alterations, (Bert.) or they may be attributed to some negligent transcriber. H.

Ver. 8. *He.* Heb. “thou hast.” Yet S. Jerom and the Chal. read like the Vulg. Bert.

Ver. 9. *Living.* In Judea, which is opposed to Babylon, the region of tears and of death, v. 8. Ps. 55:13. In a spiritual sense, the Fathers understand heaven, where the blessed cannot forfeit their felicity. C.—I will strive to please God among the faithful, who live in grace and glory. W.—Christ here promises the propagation of the gospel. Houbig. 2 Cor. 5:8. Bert.

PSALM 115

PSALM 115. (CREDIDI.)

This, in the Hebrew, is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

Ver. 1. or **Hebrew Psalm 116.** **Ver. 10.** *Alleluia* is not in Heb. There seems no necessity to join this psalm with the preceding, as the subject is not so much alike as that of many others, which are distinct pieces. S. Paul quotes two passages in their literal sense, (Bert.) as applicable to all who thirst after a future life. It may relate also (H.) to the captives returning, (S. Chrys. C.) to Ezechias, (Ven. Bede) or to the Machabees. Theodoret.—*Exceedingly.* We must not be deterred from professing our faith by any danger. S. Aug. 2 Cor. 4:13.—I never ceased to publish that I trusted entirely in thy promises, that we should be delivered (C.) in due time. H.—I believed that God would

help me, and, as I ought to do, make profession of my faith, under the greatest tribulations. W.—With the mouth confession is made unto salvation. H.—I confess that there is a future world, (v. 9) though I do not see it, but remain in distress. M.

Ver. 2. or Hebrew Psalm 116. Ver. 11. *Excess.* Sept. “ecstasy.” Enlightened from above. If he had spoken thus by his own spirit, any one might have replied, that no dependance could be placed in what he said. We are all liable to mistake. S. Jer.—Many explain it of David’s “flight” before Absalom. Heb. “in my precipitation,” (C.) or “astonishment.” S. Jer.—*Liar.* Weak and inconstant of his own corrupt nature, (H.) though not always guilty of lying. C.—S. Paul contrasts this natural weakness with the veracity of God, (Bert.) and the preaching of his apostles. Rom. 3:4 and 2 Cor. 1:17. H.—In the midst of my afflictions, I professed that all man’s help is vain, and I had recourse to God. W.

Ver. 3. or Hebrew Psalm 116. Ver. 12. *To me.* I have deserved chastisement; how, therefore, shall I express my gratitude for God’s innumerable benefits? W.

Ver. 4. or Hebrew Psalm 116. Ver. 13. *Chalice.* I will submit to any afflictions, (S. Aug.) seeing they procure such an ample reward. I will unite my sufferings with those of Jesus Christ, (H.) and accept the great benefit of his blood, shed for mankind. W.—Chaldee seems to have had this in view, *calicem redemptionis levabo mundo venturo*, and Houbigant explains it of Christ, who prayed that the chalice might be taken from him, (Bert.) but presently resigned himself to God’s *will*. It may also H. imply, the cup of thanksgiving, which was used in pacific sacrifices. Ps. 21:27. Our Saviour followed this custom, when he instituted the blessed Eucharist, as (C.) the Jews do on solemn occasions. Leo. iii. 7. and ix. 2. The pagans had something very similar. Homer speaks of the “free bowl, or cup of liberty,” (Iliad 2.) and Athenæus (i. 23. and ii. 2. and xv. 5.) of “the cup of Jupiter, the Saviour,” in which, after tasting a little wine, water was mingled, with invocations of Jupiter, and all drank what they pleased. C.—The custom of drinking healths might originate in the same *jovial* humour. H.

Ver. 5. or Hebrew Psalm 116. Ver. 14. *Pay.* Heb. adds, “now or surely.” Bert.—Vows. Voluntarily, (W.) which I could not do at Babylon. Ps. 65:13. S. Aug. and the ancient psalters omit this, perhaps supposing it to be taken from v. 18.

Ver. 6. or Hebrew Psalm 116. Ver. 15. *Precious.* I am ready even to make a sacrifice of my life, if God’s glory should require it; for he

esteems the death of the saints. W. Bert.—He will not easily abandon them to destruction in this world, as the Heb. implies, (T. C.) though this meaning is not certain, nor verified by facts; the just being often slain by the wicked. Bert.—God rewards the sufferings of his servants; (C.) the psalmist will not therefore be deterred from paying his vows by the fear of death. M.

Ver. 7. or Hebrew Psalm 116. Ver. 16. Handmaid. To be blessed, we must be in a state of grace, and children of the Church. W.—Out of it, death itself endured for Christ would profit nothing, (S. Aug.) but only be “a punishment of perfidy.” S. Cyp.—No worship can please God, unless we be joined in communion with her, as the Fathers observe. Bert.—The psalmist glories in being a servant of God for ever. C.—*Bonds.* Of slavery, (C.) and sin. W. 1 Cor. 7:22.

Ver. 8. or Hebrew Psalm 116. Ver. 17. Praise. Or thanksgiving. Ps. 26:6. Lev. 7:12. C.—*Lord.* There is but one, as there is but *one faith*. Without the latter, it is in vain to *call upon* God. Eph. 4:4. Bert.—“Whosoever eats the lamb out of this house, (the Church) is profane.” S. Jer. ep. 57. ad Dam.

PSALM 116

PSALM 116. (LAUDATE DOMINUM.)

All nations are called upon to praise God for his mercy and truth.

Ver. 1. Alleluia. This word is found at the end of the last psalm, in Heb. H.—The captives invite all to thank God for their delivery, which was a most striking figure of the world’s redemption, in which sense the apostle (Rom. 15:11) quotes this psalm, with the holy Fathers, though Ven. Bede puts it in the mouth of Ezechias, after the retrogradation of the sun. Kimchi allows that it regards the times of the Messias. C.—*Praise him.* S. Paul reads, *magnify him*, as the Heb. means, “extol” by your praises. Bert.—All are invited to praise, as the redemption is sufficient, (W.) and designed for all the posterity of Adam.

Ver. 2. Remaineth is not in Heb. Mercy and truth confirm us. H.—The psalmist acknowledges that he also stands in need of them, and S. John assures us, that *grace and truth* came by Jesus Christ. Bert.—No promise had been made to the Gentiles (W.) by the law; though they were all included in the original promise. Gen. 3:15. H.—God hath

withdrawn them from idolatry, to impart to them his mercies. C.

PSALM 117

PSALM 117. (CONFITEMINI DOMINO.)

The psalmist praiseth God for his delivery from evils; putteth his whole trust in him; and foretelleth the coming of Christ.

Ver. 1. *Alleluia* is borrowed from the end of the former psalm in Heb. Our Saviour and the apostles determine us to explain this solely of the Messiah, though should would also see another literal sense, applicable to the victories of David, or of the captives, at their return, over God or Cambyses. Bert.—This supposition seems very probable, 2 Esd. 6:16. Yet the Jews saw that some passages belonged to the Messiah, and were accustomed to use v. 26 in praying for his manifestation. This psalm is very pompous, and in the dramatic style, (C.) though this is not certain. Bert.—*Praise*. Or “confess,” and praise God for his great mercies. W.

Ver. 2. *That he is good*, is not here in Heb. The Sept. insert the words in the two next verses. The people, priests, and all who fear God among the Gentiles must praise him (Ps. 113:11. C.) particularly *now* under the new law, since they have received greater benefits. W.—Our Saviour seems to allude to this passage, observing that God alone is good, (Lu. 18:28) to intimate that the man who gave him that title, must also acknowledge his divinity. S. Aug. Bert.

Ver. 5. *Trouble*. Both spiritual and temporal. W.—*Enlarge me*, or set me at liberty in a spacious place. C.

Ver. 7. *My helper*. Heb. “to me among the helpers,” (Mont.) or most powerful, (Houbig.) and the mover of all, who lend assistance. Jesus Christ prayed with tears, and was heard for his reverence. Heb. 5:7. We must expect afflictions, (Job 33) and must have recourse to God.

Ver. 9. *Princes*. For vain is the salvation of man. Ps. 59:13. Jer. 17:5. C.—So neither can man hurt those whom God protects. Rom. 8:31. H.

Ver. 10. *Revenged*. Heb. “I have broken them,” (C.) or “will render to them.” Houbig.—This may relate to David, Nehemias, Christ, and his martyrs. C.—The Church, or any just man in the midst of enemies, confidently hopes for victory. W.—None shall prevail against Christ and his Church. Bert.

Ver. 12. *Bees.* Sept. add, “do a honeycomb.” But this is not in the original.—*Burned.* Heb. “were extinguished.” The Sept. and Chal. seem to have read better, as it would then be useless to add, as is the former ver. “but ... I will destroy them;” and therefore Prot. and Duport here put, “for,” &c. (Bert.) though the *ci* be still used. H.—The rage of the enemy is well described by the similitudes of bees and fire. C.—Christ was attacked with mortal hatred by the Jews. S. Aug.—The fury of the multitude was fierce, but short-lived, as in God I have overcome them all. W.

Ver. 13. *Fall.* I was very near falling. Heb. “pushing thou hast pushed me that,” &c. M.—“My sin has strongly pushed me.” Chal. C.—Those who stick to the Heb. suppose, that the psalmist addressed the chief of his enemies. But a letter or two may have been added, as S. Jerom, Felix, &c. admit not the second person. Houbigant prefers, “they have pushed me.” Bert.—By God’s grace I was prevented from yielding to the force of temptation. W.

Ver. 15. *Just.* Such were the Jews by their vocation, though many answered very ill the designs of God. C.—Christians thank God for their redemption, and confessors are full of joy in their prisons and torments. Acts 16:25. Bert.

Ver. 16. *Me* is not in Heb. All salvation is from God. Bert.—*Right hand*, repeated thrice, insinuates the blessed Trinity, as the word *Lord* is applied to Christ, who effected man’s redemption with singular efficacy. W.

Ver. 17. *Live.* The captives were dying daily, so that this rather belongs to the Church of Christ. Bert. John 8:51.

Ver. 18. *Chastised me*, severely. H.—Sept. may also signify, “has instructed me,” (C.) by means of tribulation. H.—God chastiseth as a parent, that his children may not perish eternally. W.

Ver. 19. *Justice.* Of the temple, where the undefiled Israelites alone can enter, (Ps. 14:1) or the land of Judea. Is. 26. The Fathers explain it of the Church, and of heaven, to which none can be admitted, who have not departed in the communion of saints, (S. Chrys. S. Aug.) having walked in the narrow path. Euseb.—Christ styles himself *the way*, (H.) and the *gate*. Bert. Apoc. 22:14.—Formerly penitents were not allowed to be present during all the Mass; and heretics, &c. are cut off from the bosom of the Church. C.—The just here beg for instruction, which they promise to follow. W.

Ver. 22. *Corner.* This was a sort of proverb, and is applied to David,

Zorobabel, or the Jewish nation; but they can only be considered as figures of Christ, in whom this prediction was fulfilled, when he established his Church, and made one people of those who were before divided. Is. 28:16. Matt. 21:42. Acts 4:11. C.—He was rejected by most of the Jews; yet he chose some of them, who, with the Gentiles, formed his Church. H.—This all Christians now confess. W.—The Pharisees pretended to build for the glory of God, when they opposed the designs of Christ, which, nevertheless, succeeded. They could not object to his application of this text, as they would have done, if it had been already verified in David, &c. Bert.—He has laid the foundation. We must be *living stones*, if we would co-operate in this heavenly building. 1 Pet. 2:5.

Ver. 24. *Day.* Of grace. W.—The Church often repeats this during the paschal time, though God is equally the author of all days. H. See Eph. 4:30. Jo. 8:56.

Ver. 25. *Save me.* The person is not expressed in Sept. Or, (C.) Heb. *hoshiha na*, “salvifica nunc.” Mont.—*Na* means likewise, “I beg.” H.—*Quæso, Domine, salvum fac, obsecro: Quæso, Domine, fac prospere agere, obsecro.* This formed the acclamations of the Jewish children, *Hosanna*, Matt. 21:9. The branches which were carried at the feast of tabernacles, were also styled Hosannas. C.—When Christ entered Jerusalem, the children sung his praises, holding palms. W.

Ver. 26. *We.* The Levites, (C.) or Christ and his ministers pronounce this blessing, (W.) or the psalmist gives it, after having expressed his thanks for the graces brought by the Messias. Bert.

Ver. 27. *Us.* Christ, *who comes in the name of the Lord*, “is himself God,” our instructor. S. Aug. Tit. 2:11. Bert.—*Day.* The feast of tabernacles, for which this psalm was probably composed. The Jews dwelt under tents. C. Lev. 23:40 and 2 Esd. 7:15.—*Altar.* Heb. “Bind a festival with cords unto the horns,” &c. To make sense, the Chal. inserts, bind *the lamb for the festival*. But this Houbigant ridicules, and he believes that the solemn entrance of Jesus Christ into Jerusalem is here foretold. Scarcely any prediction in the Old Testament is more clearly verified in the new. Matt. 21:8. Heb. *Bahabothim* certainly means, “in ramis opacis,” and S. Jerom translates, “frequent the solemnity in shady boughs.” Bert.—The victims were never tied to the altar, but slain in the porch of the northern gate. Ezech. 40:39. C.

Ver. 28. *I will,* &c. This might be in the copies of the Sept. It occurs v. 26. (Bert.) though it was here retrenched in the Hexapla. C.

Ver. 29. *For ever.* Praise is our first and last duty. v. 1. W.

PSALM 118

PSALM 118. (BEATI IMACULATI.)

Of the excellence of virtue, consisting in the love and observance of the commandments of God.

Ver. 1. Alleluia. There is no title in Heb. But (H.) this psalm contains the praises of the Lord, and of his holy law, under fourteen different names, (W.) of *way*, *testimony*, &c. repeated in every verse, except the 122d, (Muis.) with surprising variety, so as to avoid tautology, and to give a most perfect system of moral doctrine. It is written according to the order of the Heb. alphabet, (H.) that we may learn it from our infancy. S. Hil.—Eight verses begin with each of the twenty-two letters. S. Jerom (ad Paulam Urb. & Proem. in Lam.) moralizes on the signification of these letters, which he renders, 1. *Aleph*, &c. “the doctrine—2. of the house; 3. the plenitude, 4. of the tables (or *holy scripture*)—5. This 6. and 7. this 8. of life—9. a good 10. beginning—11. the hand 12. of discipline (or the heart)—13. from them 14. everlasting 15. help—16. the fountain (or eye) 17. of the mouth 18. of justice—19. the calling 20. of the head 21. of teeth 22. the signs.” By thus connecting the letters, he forms sentences to shew that the holy Scriptures bring us to the knowledge of the Church, and of Christ, &c. See W. Thus every thing serves to excite the devotion of the saints, though the proud may deride their ingenuity. The sacred writers have certainly found some pleasure and utility in writing so frequently in the alphabetical order, though we may not perceive the advantages of it. H.—David is supposed to have written this psalm for the instruction of Solomon in his youth, (Bert.) though others believe that he composed it while he himself was young, and persecuted by Saul. Muis. Bossuet, &c.—It seems very probable, that David wrote it for the consolation of the captives. C. Dan. 9:2.—Origen and Ven. Bede refer it to those times; though it seems in reality to appertain to all who desire to live piously, (H.) and it is only a conjecture that any other but David was the author, to whom it is generally attributed. Its excellency cannot be denied, and the Church has adopted it for her daily office, dividing it into eleven psalms. Bert.—S. Aug. has written thirty-two, and S. Amb. twenty-two sermons on the contents; and S. Basil observes, that David has here composed in one psalm the sum of all that he has written in the rest. Among other points of morality and doctrine, we may remark, that the psalmist insists on the necessity of God’s grace, and the co-operation of free will, (W.) and overturns the Prot. system of justification. D.—The Israelites might recite this psalm on their journey, three times a-year, to the temple, as the fifteen

gradual canticles which follow, were to be sung on the steps leading to the house of God. Bellar. M.—*Lord*. Such only are happy here, (W.) or hereafter. H.—All aim at happiness, but only the virtuous take the proper means to attain it. S. Aug.—The *way* may here designate this life, (W.) or the law, (S. Aug.) or Jesus Christ. Jo. 14:6. S. Amb. The psalmist evidently presupposes, that some can and do keep the law. W.

Ver. 2. *His testimonies*. The commandments of God are called his *testimonies*, because they testify his holy will unto us. Note here, that in almost every verse of this psalm, (which in number are 176) the word and law of God, and the love and observance of it, are perpetually inculcated, under a variety of denominations, all signifying the same thing. Ch.—We must search the law, not out of curiosity, but to practise it; (H.) otherwise we shall become more guilty. W. Jam. 4:17.

Ver. 3. *Ways*. They may, however, repent. The just are subject to fall. 1 Jo. 1:8. But venial faults are not incompatible with justice. C.—Heb. “They also do no iniquity: they walk in his ways.” Prot. Bert.

Ver. 4. *Diligently. Nimis*. Lit. “too much.” But this is a Heb. idiom, to imply the greatest diligence. H.—Some would refer it to “God’s strong injunction;” which is not necessary. The psalmist henceforward speaks to God. Bert.

Ver. 5. *O! that*. Conscious of his own insufficiently, he prays for grace to be justified. W.—Moses acknowledged, that man could not observe the law, without Christ. Deut. 30:11. Rom. 10:6.

Ver. 6. *All*. At the day of judgment, it will not suffice to have observed only some of the commandments. See S. Jer. S. Amb. &c. who all seem to follow Origen. C.—The breach of any law brings confusion. W.

Ver. 7. *Justice*. That all thy ordinances are most equitable, (W.) and when I shall have faithfully put them in practice. Eccli. 15:9. Theod.

Ver. 8. *Utterly*. Heb. *nimis*, as v. 4. H.—It may be advantageous to us to be left awhile, that we may know our own weakness. S. Greg. Mor. xx. 21. W.—He does not beg never to be tempted, or in tribulation; (H.) but only that he may not yield to sin. S. Hil.—He may always at least have recourse to prayer. 1 Thes. 5:17.—The neglect of this duty occasions so many falls. Bert.

Ver. 9. *Correct*. Sym. “illustrate.” C.—The observance of the law is the only method to preserve innocence, or to regain it. H.—The Holy Ghost gives this direction to youth, and to all who are exposed to the

dangers of pleasure, (W.) as David might do to his son, 2 K. 2:3. Bert.
—In the same sense as we pray, *Lead us not into temptation.*

Ver. 10. *Let.* Lit. “do not cast me off.” H.—God rejects none but the negligent. S. Hil. S. Amb. &c.—The just, or the Church in general, here confess (W.) that perseverance is a gift of God. H.—Deprived of grace, we should fall, no less than if God “made us err,” as the Heb. strictly implies. Bert.

Ver. 11. *Heart.* To guard against the temptations of vanity. C.—Christians formerly concealed the mysteries of religion with the utmost care. S. Hil. and S. Amb.—Moses had given the letter of the law only, insinuating, that it must be kept with all the heart, as David here more fully explains. Bert.

Ver. 12. *Justifications.* He considers himself as placed at the feet of his divine Master. C.—Though just, he wished to increase in virtue. Apoc. 22. W.

Ver. 13. *Mouth.* I have concealed them *in my heart.* Now I am not ashamed to publish them. C.

Ver. 14. *Riches.* I give thy law the preference. Ps. 18:9. C.

Ver. 17. *Give.* Heb. “avenge.” Ps. 12:6 and 137:9. Draw me from this state of oppression, (C.) or rather, give me abundant grace, (Bert.) and eternal life. S. Hil.—I cannot fulfil the law, without thy grace. W.—*Enliven me.* So the Sept. of Aldus reads, though the Roman and Heb. have, “I shall live.” Deut. 30:19. Bert.

Ver. 18. *Law.* In rewarding, punishing, &c. This thou wilt enable me to perceive, (W.) as thy law is too much above my comprehension. C.

Ver. 19. *Earth.* At Babylon, or in the world, which is a pilgrimage, (C.) and I am unacquainted with the roads. M.—The latter sense is much better. 2 Cor. 5:6 and Heb. 11:10. Bert.

Ver. 20. *Coveted.* Heb. “burns, (Aquila; Houbig.) or is bruised, (Bert.) and faints through the desire of thy laws,” (C.) or “judgments.” S. Jer.—If I have but a short time to live, I ardently seek for instruction, (W.) and wish to advance daily in virtue. C.—His humility makes him fear, lest his desire should not be sincere. Bert.

Ver. 21. *Cursed.* Becoming victims of hell. Matt. 24. Bert. Deut. 27:26. M.

Ver. 23. *Princes.* Thus Daniel, (6:5) was treated. C.—*All who would live godly in Christ Jesus, shall suffer persecution.* 2 Tim. 3:12. H.—The

servant of God will adhere to his duty, though his adversaries may be very powerful. W.

Ver. 24. Counsel. Heb. “the princes of my counsel.” (Houbig.) in opposition to those who endeavoured to make him fall, v. 23. H.—The laws of God afford the best advice. An ancient king observed, that the dead were the best counsellors, as they will not flatter, &c. C.—In every trial, we must reflect on the rewards and punishments held out. W.

Ver. 25. Pavement. Heb. “dust,” (Bert.) weighed down by concupiscence, (S. Aug.) and infected by the union with the body. S. Amb.—The just, in great distress, beg to be delivered, conformably to God’s promise. W. Wisd. 9:15. Rom. 7:24.

Ver. 26. Ways. Or sins, (Theod.) or miserable condition, v. 25. C.

Ver. 28. Slumbered. Ενυσταξεν, for which Origen, thinking it a mistake of copyists, substituted εσταξεν, “has melted,” (C.) or “distilled,” (Aquila, &c. Heracleot.) as more conformable to the original, though the sense is much the same. Loss of blood often causes people to slumber. Bert.—S. Hil. would not abandon the Sept. C.—*Heaviness*, being such anxiety, as to be almost distracted. W.—Chal. “has been in an agony.” Sleep is often put for death. C.—My soul perishes through grief. Houbig.—Hence the three apostles slept. Lu. 22. H.—Ακηδία, or torpor of mind, hinders the persecution of any business. M.

Ver. 29. Iniquity. Heb. “lying.” Let me not imitate the wicked. H.—Remit the punishment of my sins, (Ps. 106:17. C.) also original sin, and its effects. S. Hill.—Protect me from falling. W.

Ver. 32. Heart. Man runs, but God must impart grace. W.—An enlarged heart sometimes denotes the capacity of understanding. 3 K. 4:29. C.—But it is a singular mercy of God to make us love his commands. S. Aug.

Ver. 33. Always. Heb. *hekeb*, means also, “for the reward,” (Pagn. H. v. 112) or step by step. S. Jer. C.—Make me love thy commandments. W.

Ver. 34. Heart. Enable me to keep and to understand thy law, v. 1. 2. W.—We must observe what we know, that we may receive greater lights. H.

Ver. 35. Desired. Free-will concurs with grace. W.

Ver. 36. Covetousness. Either of money, or any unlawful object. 1 Tim. 6:10. H. The word is very comprehensive. Bert.—*Batsah* is rendered *mammon* by the Chal. C.

Ver. 37. Vanity. Idols, worldly prosperity, &c. (Ps. 36:1. 7. C.) shews, (S. Amb.) and all dangerous objects. H.—We must pray that God will take away the occasions of sin, and help us to advance in virtue. W.

Ver. 39. Reproach. Hidden sins of thought, (S. Amb.) or the sarcasms of the Babylonians. C.—Sin is odious, because it is contrary to God's law, which is most delightful. W.—The saints have been often ridiculed. Jer. 20:7. Acts 26:24. H.

Ver. 40. Quicken. The just prays for greater perfection, and for perseverance. W.

Ver. 41. Salvation. The Messias, foretold by the prophets, (Gen. 49. Rom. 3:23. Tit. 2:13. Bert.) or grace, freely promised to all who ask for it. W.

Ver. 42. In any thing. Lit. "the word" *that I*, &c. Thus he stops their mouths, by professing his confidence in God. H.—The Babylonians insultingly ask, *Where is their God?* If thou free me from captivity, I may reply that my hopes were not vain. C.—This answer I will give boldly, if I obtain thy grace, which will strengthen my weakness. W.

Ver. 43. Mouth. Let those who preach the truth, live up to it. S. Hil. and S. Amb.—Though the psalmist may be under some fear, he prays that he may not omit to make open profession of his faith. W.—God never hinders his servants from doing this, though he sometimes suffers them to fall. But the Church will never cease to proclaim the truth. She will not give up one article of faith, though all heretics would thus embrace every other part of her doctrine. She will never open her bosom to those who would alter one point, nor say that such can enter heaven. Bert.

Ver. 44. Ever. Heb. "and after." The sanction of the law will remain after this world is at an end. These expressions relate to the Church. Bert.

Ver. 45. Large. The Jews could not practise the law out of their country, (C.) as to the ceremonial part. H.—He hopes to be soon set at liberty. The verb should be explained in the future, as S. Jerom has them, (C.) though this is immaterial. Bert.—David had already observed this line of conduct, which he resolved always to pursue, (H.) or he speaks in the person of all confessors, as he had not to be tried by any kings. Bert.—Those who suffer for the faith, receive great

joy. W.

Ver. 46. *Of thy, (de, &c.)* but the true reading is, *in testimoniis*, “conformably to,” &c. as in the Heb. Sept. and Vulg. H. Bert.—*Ashamed*. Thus many even of the female sex have professed their faith boldly, with S. Agnes, S. Catharine, S. Winefrid, &c. answering the reproachful objections that were put to them, as if it were dishonourable to be a Christian, Catholic or Papist. No. These are most glorious titles, importing the true service of Christ, in unity with the Catholic Church, and under the Vicar of Jesus Christ, the Pope. W.—But as Prot. mean an undue attachment to the Pope by the last title, we shew, that in that sense it is unjustly and illiberally applied to us, (H.) and no gentlemen or scholar would not make use of it. Nightingale.—See N.G.’s letters to J. Slack, Whitby, 1813. H.—Daniel spoke with great freedom to Nabuchodonosor, &c. c. 2:27 and 5:17 and 6:22.

Ver. 48. *Hands*. To pray, labour, or rather to swear an eternal fidelity. C.—Confessors rejoice in meditation on God’s words, which they shew forth in all their actions. W.

Ver. 49. *Mindful*. He does not intimate that God can forget, but shews his fervour, (S. Aug.) and begs that he may be worthy to receive the effects of God’s promises. S. Hil.—Though his decrees be most certain, means must be employed, which the just pray may not be wanting. W.

Ver. 50. *This hope, hæc*, though some would suppose it is put for *hoc*. Bert.—“This is my consolation in my distress.” S. Jer. H.—*Word*. The expectation of thy promises has given me courage. W.

Ver. 51. *Did*. Heb. “greatly derided me.” H.—But I continued to observe thy law (C.) with patience, notwithstanding their provocations. W.

Ver. 52. *Of old*. Upon the rebel angels, and sinful men, whom thou wilt punish for ever. This encourages me to adhere to the cause of virtue. W.—In many dangers our ancestors have been protected by God. Is his arm shortened, or are we no longer his people? C. 1 Pet. 4:12.

Ver. 53. *Fainting*. So much was the psalmist grieved at the sight of sinners! Bert.—He would have died through zeal, if he had not seen God’s justice. W.—Apostates particularly filled him with horror. C.

Ver. 54. *Song*. Here on earth I am comforted with singing the praises of thy law, which makes the observers just. W.—The captives would not give holy things to dogs: but, among themselves, they sung

canticles. Ps. 136. C. Col. 3:16. 1 Par. 29:15. Heb. 11:16.—These pious exercises were opposed to the scandalous discourses of sinners. Bert.

Ver. 55. *Night.* Of tribulation, (W.) and captivity. C.

Ver. 56. *This. Hæc facta est mihi.* The feminine is put for the neuter, (C.) which the Heb. have not. Bert.—We may also understand, *This* night of calamity, v. 55. H.

Ver. 57. *Portion.* With the just tending to perfection, I desire no other inheritance. W.—“He who possesses God, has all things.” S. Amb.

Ver. 59. *My ways.* Many read, “*thy ways.*” Sept. Arab.—But this is the true sense of the Heb. &c. The consciousness of having adhered to thy commands, makes me hope that thou wilt not abandon me. C.—I have bewailed my past transgressions, and am resolved henceforward to live piously. S. Amb.—I have reflected on my former actions, and taken up this firm determination, trusting in thy mercy, v. 58. W.

Ver. 60. *And am.* Heb. “and delay not.” For cursed is he who does the work of God negligently, (Sept.) or with deceit. Jer. 48:10. C.

Ver. 61. *Cords.* Temptations of the devil, (S. Aug.) and of the wicked, who strive by force, or by caresses, to ensnare the virtuous, v. 110. C.

Ver. 62. *Midnight.* Under tribulation, (S. Aug.) or to avoid the malice of those who pried into my conduct. I was so delighted with thy law, that I meditated on it both in the day-time, and at night. C.—This pious custom was observed by S. Paul, (Acts 16) as it is still by many religious orders, v. 164. W.

Ver. 63. *Partaker.* Heb. “a friend.” I do not fear to approve of their conduct, (C.) and condole with them. S. Hil.—The true living members of Christ enjoy the great benefit of partaking in the prayers and good works of the whole Church militant and triumphant, in the communion of saints. W.—See S. Aug. Conf. iv. 4.

Ver. 66. *Goodness* to others (M.) in want. W.—*Discipline*, or patience under chastisement. S. Aug. Theod.—Heb. “wisdom,” or discernment how to act, and *knowledge* of what regards thy law and revealed truths. Bert.

Ver. 67. *Humbled.* S. Jer. “before I heard, I was ignorant.” He speaks of the gift of prophecy: or “before I was afflicted, I went astray.” C.—*Therefore*, chastisements are very salutary. Bert. v. 71 and Jer. 10:24 and 31:19. C.—Before, I often fell; but sorrow has made me understand. W.

Ver. 68. *Goodness*, or sweetness, denoting the unction of grace. S. Aug.

Ver. 69. *Iniquity*. Heb. “the proud have forged lies against me,” (H.) which was verified in Daniel, (C.) and David, &c. H.

Ver. 70. *Curdled*. Grown hard, like milk that is curdled and turned to cheese. Ch.—Heb. “like fat.” They have no compassion or wisdom. Is. 6:10. C.—Without the points, *cheleb* means also *milk*. Bert.—The wicked combine together for my ruin: but I will still be faithful. W.

Ver. 71. *Humbled me*. “It is good for the proud to fall into some open sin, (C.) whence they may be displeased at themselves.” S. Aug.—A patient thanks his physician for having used a necessary severity. Theod. C.

Ver. 72. *Silver*, above all the world. W.

Ver. 73. *Hands*. Power (Bert.) and love. Theodoret—We may confidently pray to our Creator for light, (W.) and that he may perfect his work. M.

Ver. 74. *See me* advance in virtue. W.—The angels rejoice at the conversion of a sinner, (Lu. 15:10) as the Church does at her children’s progress. S. Jer.—All the just will be glad to see me delivered. C.

Ver. 75. *Truth*. Though we may not discern the particular causes of our suffering, we must be convinced that they are right. W.—Sinners are afflicted that they may amend, and the just for their advancement. C.

Ver. 76. *Mercy*. Jesus Christ, according to S. Jerom.

Ver. 78. *Ashamed*. Lit. “confounded,” not accomplishing their wicked designs. C.—Thus may they be induced to entertain that shame for sin which bringeth life, (H.) and cease to offend. Theod.—Let them be converted: though it be also (H.) lawful to desire that obstinate sinners may undergo just punishment. W.—The saints pray thus out of zeal for their good. It may also be a prediction, as the Heb. word (Bert.) *yebshu* is in the future. H.—*Done*. Heb. “falsely perverted,” (Mont.) in desire; (C.) or “having wished to pervert me without cause.” Pagn.—But to *pervert*, means also to treat ill; and *hivvethuni* has that sense here, (H.) according to the best authors. Bert.

Ver. 79. *Turn to me*. Let the wicked (W.) among those who adore the true God, enter into themselves, that we may form a holy league to

support each other. H.—May we all obtain our liberty, (C.) or may they imitate my constancy. S. Amb.

Ver. 81. *Salvation.* All the saints sighed after our Saviour's coming, (Matt. 13:17) as they still do, 2 Tim. 4:8. W.—The deliverance from Babylon was a figure of redemption. The next verse is of the same import. C.

Ver. 83. *Like a bottle in the frost.* In the Hebrew, *like a bottle in the smoke*. That is, I am become, through my sufferings in this mortal pilgrimage, as a leathern bottle, shrunk up because of being exposed to the frost or smoke. Ch.—So the bodies of the just are exposed to mortification, that they may become like new bottles, capable of containing the new wine of the gospel doctrine. Matt. 9:17. W.—Goats' skins, with the hair inward, are still used in some places to contain liquors. C.—They were hung over the smoke, to make the wine old, or fit for drinking sooner. Colum. i. 6.

*Amphoræ fumum bibere institutæ,
Consule Tullo.* Hor. 3. Od. 8. C.

Ver. 84. *Servant.* The just may lawfully desire the term of their sufferings, with submission to God's will, (W.) and to be freed from the power of persecutors, (Heb. "the proud." Bert.) and from exile, after their enemies are punished. Ps. 38:5. C.

Ver. 85. *Fables.* Idle tales, not agreeable to God's law. W.—Such were the theology and histories of the pagans. C.—Such are still the false maxims of the world, and many books designed to corrupt the morals of the age. H.—The Jews confined themselves to their own divine books. Heb. Chal. &c. "The proud have dug pits for me, which is not conformable to thy law," (C.) but forbidden expressly. H.—The Sept. seem to have followed a better reading. C.—Houbigant rejects the word *pits*, and in effect, we may understand the Heb. in the sense of the Vulg. "They have prepared (or told me) vain discourses." Bert.

Ver. 86. *Help me.* He does not pray to be exempted from trials, but that he may have grace to gain the victory. S. Hil.

Ver. 87. *Earth.* Babylon; (C.) though this is never styled simply the *earth*. It refers to all the enemies of salvation, particularly to our own passions. Bert.

Ver. 89. *In heaven.* In the faithful angels, (S. Aug.) or Jesus Christ. Bellanger.—The promises seem not to have their effect here; but they will in heaven. Bert.—The word of God is as unchangeable as heaven. C.—The psalmist praises God's works, which observe the order

established by him. W.—How then can we doubt but his law and promises shall be accomplished? H.

Ver. 90. *All.* Lit. “unto generation and generation,” which the fathers explain of the true faith, which has subsisted in the synagogue and in the Church of Christ alone. S. Hil. S. Amb. &c. C.—Those who did not belong to the former, in the first ages of the world, might still form a part of the latter, like Job, &c. *Without faith it is, and always was, impossible to please God.* Heb. 11:6.

Ver. 91. *Serve thee.* Except man, (W.) and angels who rebel; and yet they also are forced to serve as victims of justice, if they have refused to accept of mercy. H.

Ver. 92. *Abjection.* Man cannot rise from sin without grace, and attention to the law. W.—This supports him under the punishment of sin. H.—Meditation alleviates his grief, which might otherwise have proved mortal. Bert.

Ver. 95. *Understand.* Or “shall understand.” I am already able to encounter my enemies. Phil. 2:15. C.

Ver. 96. *Perfection,* of a worldly nature. H.—All have their limits. But God’s law bindeth for ever, as the rewards and punishments are eternal. W.—*Broad.* Charity, which extends both to God and our neighbour. S. Aug.—The law is above my comprehension, though I am able to discern its superiority over all created things. Some understand Jesus Christ, the end of the law; or martyrdom, the height of charity; or extreme distress, by the word *perfection.* Bert.—Lit. “consummation.” H.—I have been exposed to the greatest misery: but thy law has set me at large. Soph. 1:18. C.

Ver. 97. *Loved.* Constraint takes away all merit. S. Hil.—*Son, give me thy heart.* Prov. 23:26. H.—The just man wonders that he should feel such love, as he knows it is not his own growth, but a gift of God. W.

Ver. 98. *Enemies* of salvation, (Bert.) or the Babylonians, whom Daniel far surpassed; thou we would not absolutely assert that it refers to him. Dan. 1:19 and 13:1. Ezech. 28:3. C.—David was no less enlightened (Bert.) by the prophetic spirit above his earthly instructor, how aged soever. H.

Ver. 99. *Teachers.* Who do not follow the rules of virtue. The *ancients*, (v. 100) of the same description, must yield the palm to those who are less advanced in years, but more observant of God’s law. W.

Ver. 101. *Every.* We cannot follow both the broad and the narrow

path. Theod. Jam. 2:10.

Ver. 103. *Honey.* S. Amb. &c. add, “and the honeycomb.” Ps. 18:11. Homer (Il. A.) compares the speech of Nestor with honey. C.—See Prov. 16:24. Ezech. 3:3. Apoc. 10:10.

Ver. 104. *Hated.* We must come to the practice of the law, (C.) and hate sin. W.—*Iniquity.* Heb. “lying.” But every sin is contrary to truth. Bert.

Ver. 105. *Thy word.* Jesus Christ, (S. Hil.) *who enlightens every man.* Jo. 1.—*Lamp,* (2 Pet. 1:19. Prov. 6:23) while *sin is the light* of the wicked. Prov. 21:4 and 24:20. Bert.—The law of God, proposed by his prophets and pastors, in the ordinary method of instruction. W.

Ver. 106. *Sworn.* By the ceremony of circumcision, &c. as we now engage by vows in baptism, to observe all the commandments. W.—Those who receive not the sacrament, are still under a strict obligation to obey the truth; as all were created only for this purpose. H.—The psalmist means thus to express his firm determination to do all that God should require of him, (S. Aug.) and renews the solemn covenant entered into with the Deity by his ancestors. C. Jos. 24.

Ver. 107. *Quicken.* This petition, with the praise of the law, is the subject of this psalm. C.—All the godly must suffer, 2 Tim. 3:12. W.

Ver. 108. *Free offerings* of praise and thanks, (S. Aug.) or the works of supererogation, (S. Hil. Theod. &c.) which are not commanded, though acceptable to God, (W.) and undertaken for the sake of greater perfection. C.—The evangelical counsels of voluntary poverty, &c. are of this nature. Still we acknowledge that we are *useless servants*, (Lu. 17:10) with regard to God. We can give him nothing, which he has not first given us. Our piety will redound to our own advantage. H.—The psalmist may allude to his solemn engagement, (v. 106. C.) which he made with perfect freedom and willingness, though it was not a matter of choice. Bert.

Ver. 109. *My hands.* In danger of being thrown by, or of falling, (W.) ready to appear before God’s tribunal. I watch over myself, and strive to keep my soul tranquil. The prophet might have all this in view. Bert.—Most of the fathers read, “in thy hands,” under God’s protection. This is denied by S. Jer. (ad Sun.) though the commentary which goes under his name, and was written in the same age, has *thy*. The other reading is, however, more correct. The Greeks made use of a similar expression, to shew the danger of losing a treasure. Athen. xiii. 4. C.—Such is our *soul*, which we must *fear* to lose. S. Greg. Mor.

vii. 6. Bert.

Ver. 110. *Snare*, v. 67. In such dangers, I still remain faithful. C.

Ver. 111. *Inheritance*. I will strive to imitate the faith of Abraham, &c. H.—I will stick to the law as to my portion, through pure love.

Ver. 112. *Inclined*. He had said, (v. 36.) *incline*, as the work proceeds from grace and free-will. S. Aug.—*Reward*. S. Jer. “for the eternal reward.” All agree, that the Heb. may have this sense. He is influenced by hope, though the motive of charity is place first. Whether both motives can produce the same act, is an useless inquiry. The Scriptures frequently propose reward, the second, though less excellent motive. Matt. 5:12. Gen. 15:1. Rom. 8:18. Bert.—This text evidently shews, that the keeping of the commandments merits a reward, for which we may labour. W.—Prot. evade this, by reading, “always, even unto the end;” because *hekeb* is ambiguous, and means also, *the end*. H.—“As if the Sept. were not sufficient to determine the same ... But ... they are resolved to take their liberty, though contrary to S. Jerom, and the ancient Fathers.” Ward’s Errat. p. 75.—God authorizes us to aim at the reward, though he would not have this to be they only motive, v. 33. C.

Ver. 113. *Unjust*. Inasmuch as they oppose thy law. Bert.—So Christ orders us to hate our parents, when they are an obstacle to our salvation. We must love their persons and welfare, (S. Aug.) but hate their iniquity. W.—Heb. “the turbulent.” S. Jer. “vain thoughts,” and inconstant men. The meaning of *sehaphim* is not well ascertained. C.—But the psalmist might have all these senses (H.) in view, as they are all good; and hence we may admire the copiousness of the Hebrew language. Bert.

Ver. 114. *Helper*. Heb. “asylum and buckler.” We must keep in his presence, (H.) and avoid the society of the wicked, if we would search the law, v. 115. W.

Ver. 116. *Live*. S. Aug. (tr. 124. in Joan.) beautifully describes the life of the just here and in heaven. Bert.—We may thus pray for grace, and spiritual life with confidence, if we be resolved to keep the commandments. Yet we must not fail to entreat God not to suffer us to be confounded, which will not be the case, if we entertain hope, and charity be poured on our hearts. Rom. 5:5. W.

Ver. 119. *Prevaricators*. For though they be not acquainted with revelation, (H.) they have the natural law written in their hearts by God. Rom. 2:12. S. Aug.—There is no such thing as the philosophic

sin, (Bert.) which abstracts from every offence of the Deity, though it be allowed to be contrary to reason. H.—Sept. seem to have read differently *éssbothi*, “I have,” &c. instead of *hishbatta*, “thou hast destroyed.” *Sigim, scorias*, may have been *sugim* in their copies, though both may be derived from *sug*, “he departed.” Bert.—“Thou hast accounted as dross, or froth,” &c. S. Jer.—Calmet says, that S. Jerom and Heb. read in the first person, which is inaccurate. Bert.—The just entertain the same sentiments of the wicked as God does. W.

Ver. 120. *Afraid.* Servile fear is therefore profitable, though perfect charity expel it, and move us to do well for the love of God. 1 Jo. 4. W.—Yet fear sometimes returns, that the just may not give way to presumption. C.

Ver. 121. *Justice.* This he declares out of zeal, praying to be freed from calumniators, (W.) particularly the devil. Apoc. 12:9. The Babylonians probably laid falsehoods to the charge of the Jews, in order to oppress them, as they frequently accused Daniel.

Ver. 122. *Uphold.* Heb. “answer for,” (S. Jer.) as a bondsman.—*Unto good.* Thus the law is insinuated, though it is not here expressed. Bert.—In attacking the devil, who is so experienced, we must take God with us, or we shall surely be overcome. S. Aug. tr. 4. in Joan.

Ver. 123. *Salvation.* The Messiah, (S. Hil. v. 41) or liberty. v. 82. I have been fatigued with looking up to heaven for aid, like a woman who looks for the return of her husband to port. C.

Ver. 124. *Mercy.* When we have been most diligent, there still remains much to be done, and in many things we offend. S. Amb.

Ver. 126. *To do.* Our best, since so many prove rebellious, (Heb. 4:11. Eccli. 5:8. Bert.) or we stand in the utmost need of the Messiah, since even the Jews give erroneous explanations of the law. S. Amb.—Heb. &c. “it is time for the Lord to act,” by punishing the guilty; or, “to act for the Lord,” *faciendi Domino*, by striving to repair the injuries done to his name and worship. C.

Ver. 127. *Topaz.* Heb. *paz*, which denotes “the purest gold” of Phison. Gen. 2:11. C.—The topaz was discovered only in the reign of Ptolemy, father of Philadelphus. S. Hil. Pliny xxvii. 8.—Yet S. Jerom and others have the topaz, (Bert.) which S. Amb. represents as the finest of precious stones. C.—The more the law is despised by the wicked, the more are the just in love with it. W.

Ver. 128. *Directed.* In my steps. Bert.—Pagn. “I judged all, yea all thy precepts to be right.” H.—The hatred of the wicked made the love of

the beauty of the law increase in my breast. W.

Ver. 129. *Wonderful.* Under the letter, I discovered many mysteries, which makes me study them diligently. C.—God’s works and laws deserve our most serious attention. W.

Ver. 130. *Declaration.* By God’s ministers renders them intelligible, though so wonderful in themselves. Heb. styles this “the door of opening.” Bert.—The Scriptures are full of difficulties, and Daniel (9:2) made them his study. Since the coming of Christ, the mysteries and prophecies have been more developed. But those who refuse to acknowledge him, grope at mid-day. Matt. 11:25 and 18:5 and 1 Cor. 14:20. C.—The first entrance into the knowledge of holy Scripture illuminates the understanding of the humble, whence they proceed to know more. W.

Ver. 131. *Panted.* Like one afflicted with the asthma, (Bert.) or most eager to obtain something. W.—He asked and obtained the holy Spirit, (S. Aug.) enabling him to understand the law, (H.) and to comply with it. See Ezech. 3:2. Ps. 80:11. C.

Ver. 132. *Judgment.* Or custom, (C.) as thou art wont to treat such. W.—Let us not be looked upon as criminals. C.—The just are persuaded, that God will not reject the humble, (Bert.) according to the opinion (*sententiam*) of, &c. Chal.

Ver. 134. *Calumnies.* That they may not cause me to abandon virtue. S. Aug.—A person must be well grounded not to yield on such occasions, when he is exposed to ridicule, &c. v. 122. C.—Even the psalmist dreaded this situation. Bert.

Ver. 135. *Shine.* (v. 133.) Let me never go astray. Bert.—But shew me favour. W.

Ver. 136. *Law.* This shews that David composed this psalm, as he fell by seeing Bethsabée.—*They.* Men. Duport. Sept. “I.” But this is unnecessary. The eyes and all our senses lead to our ruin. Rom. 7:18. 24. Bert.—True repentance requires lamentation, as well as a firm purpose of amendment, (W.) *commissa diluere & abluta non interare.* S. Jer.

Ver. 137. *Right.* He therefore makes people just indeed, and does not barely impute justice to them. W.

Ver. 138. *Truth.* Thy laws are just and true in all respects, though we may not be able to discern it always. Rom. 9:20 and 11:33. Bert.—God punishes the wicked in his justice, and rewards the just in his truth, or

according to his promises. Theod.

Ver. 139. *My.* Sept. “thy zeal.” The just are animated with *the zeal of God*, like S. Paul. The enemies here mentioned were the Israelites, who attacked David, and not the Babylonians, who never knew God’s law, or apostate captives, since we do not find that they attempted to injure Daniel, &c. Bert.—Many, however, both at Ninive and Babylon prevaricated. Tob. 1:12. C.

Ver. 140. *Refined.* Lit. “fire.” H.—Pure as any thing which has passed through the fire. W.—“It consumes sin, and enlightens the penitent.” S. Jer.

Ver. 141. *Young.* The Fathers explain this of David, who was preferred before his brothers; and of the Gentiles, who were chosen by Jesus Christ. W.—It may refer to Daniel, who was enabled to prophesy very soon, or to the disciples, for whom this psalm was composed, (C.) whether Solomon, or any of the faithful. Bert.—The just are often judged to be ignorant by the worldly wise; but they follow the law, the true wisdom. W.

Ver. 143. *Trouble.* Such is the portion of the just. Rom. 5:3.—*Mediation.* Heb. “joy.” Sym. C.—The sense is the same. Sept. generally give the former meaning, as they render by *seeking* what moderns would restrain to signify *observing*. v. 145. &c. Bert.

Ver. 144. *Live.* In justice, as thy law enjoins. W.—Christ is *the life*. Bert.

Ver. 145. *Cried.* With requisite fervour, (W.) and attention. S. Aug.

Ver. 147. *The.* Lit. “in maturity.” Some think that we should read *immaturity*, αωπτα, (S. Aug.) “in the dead of the night.” The psalmist not only rose at midnight, but before sun-rise to meditate. H.—Kimchi says, he only indulged sleep the first three hours. But others believe, that he arose in the third and last watch. v. 148. C.—He got up before the ordinary time, and prayed with earnestness. W.—S. Amb. encourages people to come early to the church, to offer the first-fruits of their hearts, and voice to God; (C.) and S. Aug. informs us, that such was the practice of S. Monica. Conf. ix. 7. You are not in a higher station than the holy king who said, *I rose*, &c. v. 22. S. Chrys. ser. 42. ad pop. Bert.

Ver. 148. *Morning.* Both night and morning, I prevented the usual hours of prayer. W.—*To thee*, is not in Heb. “my eyes prevented the watches.” H.

Ver. 149. *Judgment.* Or wanted mercy. W.

Ver. 150. *Law.* There is no medium between faith and infidelity. If we do not observe the law, we sin. Not to advance is to go back. C.—Shall we hesitate whether to follow the narrow or the broad road? Bert.

Ver. 151. *Near.* To reward or punish. We wander from thee, yet there is no place between. S. Aug. x. 26. 27. Bert.—God is ever ready to hear our just requests. W.—His law may be easily known. Deut. 30:11. C.

Ver. 152. *Ever.* God's law is always the same in substance. W.—That of Moses receives its perfection in Christianity. C.—Though after this life we can no longer observe them, the reward of our past virtue will remain for ever. Bert.

Ver. 153. *Humiliation.* Or "humility," as S. Aug. understands it of that virtue. C.

Ver. 155. *Sinners.* Such cannot expect to be liberated. C.—Yet, as the captivity was fixed for seventy years, and many who were almost ignorant of the law, and had married strange wives, returned, this verse overturns that system, and shews that eternal salvation is meant. Bert.

Ver. 157. *Many.* the Babylonians on one hand, and false brethren on the other, attack me: but I am grieved most to see God offended. C.—All the earth is stained with the blood of martyrs, whom the Church honours with festivals, and whose intercession heals many sick. S. Aug.

Ver. 158. *Transgressors.* Sept. "fools," αἰνετοῦντας. If ο were placed before ε, the exact meaning of the Heb. would be preserved, though the wicked are often styled fools. H.—The prevaricating Jews are here designated. v. 136. C.

Ver. 159. *Behold.* A person may profess his innocence without arrogance.

Ver. 160. *Truth.* Hence all such commandments are immutable. W.—The threats of God have been put in execution, and we cannot doubt but the promised liberation will soon take place. C.

Ver. 161. *Princes.* Of darkness, or the chiefs of the Philistines, &c. Bert.—Daniel was much exposed to the fury of the Babylonian princes, but he was more afraid of the terrors of the law, (Lev. 26) than of all that they could do against him. C.—Thus the martyrs despised the

threats of tyrants. S. Aug.—*Cause*. The powerful men of this world have no just reason to persecute the just, nor can they make them abandon virtue. W.—S. Basil answered Valens with great intrepidity, shewing how little he apprehended what the emperor could take from him, as we read in S. Greg. Naz. (or. 20.) who says, (or. 6.) let us fear only one thing, which is, to fear any person more than God. Bert.

Ver. 162. *Spoil*. Having just mentioned *fear*; lest any should think that he entertained any secret dislike for the law; he adds, that it gives him more content than the greatest treasures or conquests can the miser or the hero. v. 14. 72 and 127. C.—He rejoiceth thus in keeping the commandments, how difficult soever they may be. W.

Ver. 163. *Iniquity*. Heb. “lying.” The Babylonians have attempted to draw me over to their false religion; but I perceived its vanity, (C.) and stick closer to the truth, (H. v. 85) and to thy holy law. C.

Ver. 164. *Seven*. Often, (W.) as the word signifies, Prov. 24:16. & Vat.—Yet here it may determine the precise number, as the Church seems to have taken it, by instituting the seven canonical hours of the day, and matins and lauds for the night, in imitation of the psalmist. Bert. v. 147—R. Solomon understands it literally, prescribing prayer twice before the reading of the decalogue, and once after in the morning; and in the afternoon, twice before and after the same lecture. The Church has enjoined matins to be said at night, lauds in the morning, prime, tierce, sext, none, vespers and complin, in the course of the day. S. Ben. reg. 8. and 16. C.—This ecclesiastical office consists of hymns, psalms, &c. S. Isid.—Against it some have risen up, particularly against that part which was said in the night, pretending that God had made the night for rest; and hence they were called nuctazontes, or “drowsy” heretics. S. Isid. Of. i. 22.—S. Jerom styles *Vigilantius Dormitanti*us, for the same reason; as if it were better to sleep than to watch. Wycliff (Wald. iii. Tit. 3:21.) and Luther have oppugned the same holy practice, though it be so conformable to Scripture and to the fathers. S. Bas. reg. fus. 37. S. Greg. dial. iii. 14. Ven. Bede. Hist. iv. 7. &c.—S. Clement, as many suppose, (W.) or at least some author before the fourth century, (H.) explains the reason why we should pray at these set times; but cautions us not to join with heretics, neither in the Church nor at home. Const. Apost. 8:40.—For what society is there between light and darkness? 2 Cor. 6. S. Cyprian, (or. Dom.) S. Jerom, (ep. ad Eust.) and S. Aug. (ser. 55. de Temp.) mention several of these hours, and exhort the faithful to be diligent in attending these public prayers. W.

Ver. 165. *Peace*, in their own conscience, (W.) and prosperity,

without fear of danger. Not even death can disturb those who belong to God. Rom. 8:38. C.—But all things work together for their good. ib. 28. H.—The perfect are not moved to imitate bad example, and the weak are not excused for so doing, as they ought to be constant. W.—The virtuous man is neither scandalized at the law, though he may not understand it perfectly nor at the fall of those who had been most eminent for sanctity. S. Aug.

Ver. 166. *Loved.* Heb. &c. “performed.” C.—The difference is but small. Bert.—He is actuated by real charity. W.

Ver. 168. *Sight,* whom I would not offend. W.—The presence of God ought to deter us most effectually from sin. H. Tit. 2:13.

Ver. 169. *Supplication.* Heb. “cry.” Eusebius reads αἰτωμα, “dignity,” which S. Amb. thinks has been substituted for αἰτωσις, “prayer;” though all our copies of the Sept. have δεησις, (C.) a word of the same import. H.

Ver. 171. *A hymn.* Heb. also, “praise.” H.—Like a spring sending forth a copious stream. C.

Ver. 173. *Save me.* Though a person be endued with grace, he requireth more grace to resist temptations. W.—Actual grace is requisite. H.

Ver. 175. *Live in grace and glory.* To serve God, it was not requisite that one should be at Jerusalem. Daniel, Tobias, &c. were saints elsewhere. Bert.—Yet it was more easy to worship God in his temple, where every thing moved to piety; (H.) and this the psalmist desires, deeming it a new life. C.

Ver. 176. *Lost.* I am in captivity. C.—All men have been involved in sin, and Christ came to save them; but only such as keep the law will obtain salvation. W.—The conclusion contains a confession of misery in the name of all, and an allusion to Christ, the *good shepherd*. The prophet admits that notwithstanding his love of the law, he may have still many ways transgressed; and that without faith in the Messiah, he could not belong to his *fold*, or escape the many dangers of the world, 1 Cor. 4:4 and 9:27. Bert.—*Seek.* S. Hilary and some Greek copies have read incorrectly “quicken.” C.

PSALM 119

PSALM 119. (AD DOMINUM.)

Ver. 1. *A gradual canticle.* The following psalms, in number fifteen, are called *gradual psalms* or *canticles*, from the word *gradus*, signifying steps, ascensions, or degrees; either because they were appointed to be sung on the *fifteen steps*, by which the people *ascended* to the temple; or that in the singing of them the voice was to be raised by certain *steps* or *ascensions*: or that they were to be sung by the people returning from their captivity, and *ascending* to Jerusalem, which was seated amongst mountains. The holy Fathers, in a mystical sense, understand these steps, or ascensions, of the degrees by which Christians spiritually ascend to virtue and perfection; and to the true temple of God in the heavenly Jerusalem. Ch.—Both these last interpretations seem more plausible and literal, as given by S. Chrysostom, &c. Bert.—The allusion to the steps of the temple (Ezec. 40) is very uncertain, as well as the raising of the voice in higher notes during each psalm. C.—They might be sung on a pulpit, 2 Esd. 9:4. and 2 Par. 20:19. M.—The authors seem to have lived at the close of the captivity, (C.) though David might well compose these canticles during some of his trials, or foreseeing this event. Bert.—They contain a consoling assurance of mankind's redemption, prefigured by the liberation of the Jews, and also that the power and fury of persecutors shall cease. W.—*Shir, hamahaloth*, may denote a very excellent canticle. Jun. Muis. H.—*Trouble*. No time is more proper for prayer. S. Chrys. C.—*Heard*. I am encouraged by past experience to hope for redress. W.

Ver. 2. *Tongue.* From the Babylonians, who seek to delude me, (C.) and from detraction, which is most dangerous. W.

Ver. 3. *Added.* This is an usual form of denouncing vengeance. Ruth 1:17. The Babylonians are threatened with God's judgments, v. 4. Some place these words in the mouth of God, answering the captives. How shall you be screened from the shafts of detraction? Fear not. *The sharp*, &c. C.—What punishment is great enough for this sin? W.

Ver. 4. *Waste.* Heb. "of juniper" or thorn trees. Job 30:4. The former is said to retain its heat a long time, and the latter is easily inflamed. Ps. 117:12. Such fiery weapons have been often used. Ps. 7:14 and 75:3.

Spiculaque et multâ crinitum missile flammâ. Stat. Theb. v.

—How will God punish detraction? He will hurl his darts against the guilty. Hab. 3:11. C.—This is their reward, (Bert.) and what they

deserve. W.—Charity and good example will best counteract their baneful influence. S. Aug.

Ver. 5. *Is prolonged.* Heb. “is Meshec.” H.—But Houbigant rejects this as a place unknown; and the word may have the former signification, given by the Sept. and S. Jerom. C. Bert.—Moses speaks of Meshec, (Gen. 10:2) or of the mountains separating Chalcis from Armenia, where the Jews might be dispersed, (4 K. 17:23 and 1 Esd. 2:59. and 8:15) as well as in *Cedar*, or Arabia Petrea, (Is. 42:11) where the Saracens afterwards inhabited, according to S. Jerom. (Loc. Heb.) C.—*Inhabitants.* Heb. “tents,” in which the people chiefly dwelt. Bert.—From *Cedar*, the son of Ismael, sprung Mahomet, whose tyranny has been long felt. Cedar denotes the “darkness” of sin and error. The Jews bewailed their absence from the temple, and Christians their being unable to meet for the divine worship, and their banishment W. from heaven. S. Chrys.

Ver. 7. *Peaceable.* Heb. “I spoke peaceable, and they warlike things. S. Jer.—Lit. “I was peace, and when I spoke, they *flew* to war.” H.—*Cause.* This is easily understood from the context, (Bert.) though not expressed in the original. H.

PSALM 120

PSALM 120. (LEVAVI OCULOS.)

God is the keeper of his servants.

Ver. 1. *Canticle.* David wrote this during his flight from Absalom; (Grot.) and de Muis judges from the martial air, that it was composed in the midst of danger. It relates to the captives, (Orig. C.) and to all in the pilgrimage of this world. Bert.—*Mountains.* Jerusalem, and heaven, whence all our help must come. God most readily hears the prayers which are poured forth in places appointed by him. W.—Jerusalem was situated among mountains, and the Jews turned towards it in prayer. Dan. 6:10. They did not depend on human aid. Jer. 3:22.

Ver. 3. *May.* Heb. “he will not.” Many have read in the second person, both in the Heb. and Sept. “Suffer not thy,” &c. Aquila, S. Aug. &c. C.

Ver. 4. *Israel.* The Church militant. W.—These figurative expressions shew that God will never cease to protect his people. Bert.

Ver. 5. *Hand.* Always ready. Ps. 90:4 and 15:8. H.

Ver. 6. *Night.* Neither prosperity nor adversity shall hurt thee, (S. Jer.) or the Church. W.—Cold is said to burn or parch up. Gen. 31:40. Justin (2) writes of the Scythians, *Quaquam continuis frigoribus urantur*, as the effects of extreme heat and cold are similar. The Jews were protected from both at their return; (Is. 4:6 and 49:10. C.) though we may doubt of this explanation, as the text is applied to those in heaven. Apoc. 7:16. Bert.

Ver. 7. *Keepeth.* Heb. also, “shall or may.” The words of a prophet are always true, and the tenses are varied at pleasure by S. Jerom, &c. Bert.—*Soul*, or spiritual life. W. 1 Pet. 1:4.

Ver. 8. *Coming in.* Heb. has, “going out,” first. Bert.—Yet Pagnin agrees with us. H.—This expression denotes all the occurrences of life. Deut. 28:6. C.—We may discover a beautiful progression in this psalm; God protects us from each and from every danger. Bert.—He is not like earthly friends, who have not always the will or the power to do it. S. Chrys.

PSALM 121

PSALM 121. (LÆTATUS SUM IN HIS.)

The desire and hope of the just for the coming of the kingdom of God, and the peace of his Church.

Ver. 1. *Canticle.* Hebr. Chal. and Syr. add, “of David,” (C.) who saw in spirit the glory of the temple under Solomon, or the return of the captives, and the felicity of souls in heaven. Bert.—See Ps. 41.—What is said of the earthly Jerusalem, is beautifully applied to heaven by S. Aug. &c. The captive Levites might write this psalm. C.—*Lord.* Many prophets assured the Jews of their speedy deliverance, as preachers still set before the people the joys of heaven; all which filled the psalmist with rapture. W.—The motive for this joy is disinterested and edifying. The captives had begged for redress in the former psalms. C.—Before they had been chastised, they profane the temple. S. Chrys.

Ver. 2. *Were.* Heb. also, “shall,” &c. Yet many of the Levites had officiated in the temple, 1 Esd. 3:12.—*Courts*, or gates, where justice was administered. C.—We may better (H.) rejoice in the Church, (W.) and in the prospect of heaven. H.—“At the news, it seemed as if *our feet had been*,” &c. Bert.

Ver. 3. *Together.* Well built and inhabited. The Jews throughout the world considered it as their most dear country. C.—The participation of spiritual graces (Ps. 118:63. &c.) is a great comfort to Catholics, (W.) who look upon the chair of S. Peter at Rome as the centre of unity. H.—David established order in Jerusalem, when he had made the conquest, and various families contributed to the rebuilding of it. Bert.—All the tribes were united under the dominion of David. Houbig.

Ver. 4. *The.* This was *the testimony*, (H.) or ordinance of the Lord, (C.) which Israel had solemnly engaged to perform. H.—All were obliged to repair thither thrice in the year; (Ex. 23:17. M.) and this contributed most to the splendour of the city. C.—Houbigant would translate “the congregations of Israel;” or *juxta* may be understood, “according to the testimony.” Bert.—The *tribes* shall be all united, (C.) and come to Jerusalem, as all mankind should embrace the true faith in the Catholic Church. W.

Ver. 5. *Upon.* Or “over.” H.—The Jews made their sanhedrim superior to the kings, as the Chal. here insinuates. But the text rather means that both the ecclesiastical and civil courts shall be re-established, and bring an immense concourse of people to the city. C.—The Church is empowered to pass sentence, (W.) and the apostles shall judge both men and angels. H.

Ver. 6. *Pray.* Sept. “ask Jerusalem for,” &c. (H.) as if she were to give it. C.—*And* may there be *abundance*. Heb. “those who love thee shall be at rest.” H.—Christ encourages us to ask; as Catholics exhort each other to pray for the Church. W.

Ver. 7. *Strength.* Fortifications, (Bert.) or army.—*Towers*, or “palaces.” Heb. Jer. 31:23. C.—He insists so much on the blessing of peace, because he foresaw that Jerusalem would one day neglect it. Lu. 19:42. Charity dwells in *the towers* or saints, (Bert.) and makes us resemble God. S. Chrys. de Laud. S. Paul. iii.

Ver. 8. *I.* Heb. adds, “I will now;” (Mont.) or rather, “I have now spoken.” Bert.—I was forbidden to beg for the peace of Chanaan. Deut. 7:3. But Jeremias (29:7) exhorts the captives to desire this blessing for the city, to which they were going, as it would redound to their own advantage. C.—Christ leaves his peace to his apostles, and to their successors; and in heaven, all good thing are prepared for the elect. W.

PSALM 122

PSALM 122. (AD TE LEVAVI.)

A prayer in affliction, with confidence in God.

Ver. 1. *Canticle.* Heb. adds, “of David.” H.—Syriac also attributes to him, though Zorobabel, &c. might recite it at their return. It may also refer to the captives groaning under oppression, (C.) and to every Christian, who must live in expectation of a better country. S. Aug. Berthier. T. viii.

Ver. 2. *Masters.* Expecting liberty, or rather food; though it may also imply that they are ready to run at the first sign, which they observe with attention. Thus Menelaus had his eyes on Agamemnon. Homer. C.—As servants, and particularly handmaids, are very attentive, and hope to receive sustenance, so we ought to pray with all earnestness to God for what is necessary. W.—All must come from Him.—*Until.* Or “waiting for his having mercy on us.” We shall not cease to look up to Him afterwards. Bert.—“Take care not to turn thine eyes away from mine.” Terent. Adelph. ii. 1.

Ver. 4. *A reproach.* Heb. “with the reproach of those at ease,” &c. (H.) or “let reproach fall upon,” &c. We are treated with too much scorn. Lam. 3:30. C.—Yet God will not permit his friends to be overcome, but encourages them to hope for speedy redress, when their sufferings are great. W.

PSALM 123

PSALM 123. (NISI QUIA DOMINUS.)

The Church giveth glory to God for her deliverance from the hands of her enemies.

Ver. 1. *Canticle.* Heb. &c. with some Lat. copies add, “of David,” (C.) who might write it after being delivered from some danger. It may also be applicable to the martyrs, and to all who have been freed from temptation. Bert.—The captives might compose it in thanksgiving for the leave to return, (C.) or when they had been delivered from the assaults of the neighbouring nations. Orig. C.

Ver. 3. *Perhaps.* This word is here affirmative. Heb. “Then.” Sept. “Surely.” C.—He modestly leaves it to others to judge what would have been the event if God had not sent help. The weak would have been destroyed, as soon as if they had been a prey to wild beasts, as Jonas was swallowed up. W.—See Prov. 1:12. M.

Ver. 5. *Insupportable.* Without bottom, or beyond our strength, ανυποστατον. C.—Heb. “Then the swelling waters *it* had passed over our soul.” Mont. C.—S. Jerom has, “perhaps they,” &c. which is more correct. See Ps. 68:3. H.—A *torrent* implies sudden great troubles. W.

Ver. 7. *Sparrow.* Heb. “bird.” This comparison shew at once the dangers to which the Jews had been exposed, and their miraculous deliverance. C.—Man may deceive others: but they cannot impose on God. W.—Grace preserves the soul from the most imminent dangers of temptation, sin, &c. Bert.—We must therefore fly; but who will give us wings except God? S. Amb.

PSALM 124

PSALM 124. (QUI CONFIDUNT.)

The just are always under God's protection.

Ver. 1. *Canticle* of thanksgiving, relating to the times of the Messias, (Abenezra) or to the Jews, who overcame the attempts of the nations at their return, 2 Esd. 4. and 6. Ven. Bede, &c. C.—It exhorts all to

confide in God. Bert.—*Trust*. The Jews complied not with this condition, and are become vagabonds; but the faithful inherit this promise, (Heb. 10:19. Bert.) which is verified in the Catholic Church. S. Aug.—To be secure, like Sion, which is defended by other mountains, we must belong to her society. W.—The situation of Jerusalem was very advantageous. It was difficult to bring any cavalry against it, except by the way of Idumea. A handful of men might defend the passes leading to the north, as we see in the history of the Machabees.

Ver. 2. *About it*. Coming from Joppe, travellers cannot see the city till they are very near it, though with respect to Judea, it is very elevated. Hence Josephus styles it “the navel of the land.” Bel. iii. 2. or 4.—The construction of the Vulg. is very natural. C.—For the promise regards the inhabitants, rather than the place, as Heb. would insinuate.—*Lord*. Zac. 2:5. Heresiarchs have in vain risen up against the Church, though they were able men, like *mountains*. S. Aug.

Ver. 3. *Rod*. Sceptre, or violent dominion. Is. 10:5.—*That*, Or “therefore.” Interp. in S. Chrys. God always concludes his threats with promises of pardon to the penitent, 1 Cor. 10:13. C.—He tries his servants for their good, and will not abandon them. W.—The captivity lasted only 70 years: the ten persecutions of the Christian Church were terminated in 300 years; and though the wicked should even put the just to death, then their rod *remains* no longer upon them. If the virtuous were always suffering, the temptation might be too strong. But those who are sincere, at last emerge from the cloud, and force their enemies to applaud their conduct. Bert.

Ver. 4. *Heart*. This God will certainly perform. W.—He asks not for himself alone, and leaves all to the divine disposal. H.

Ver. 5. *Bonds, obligationes*. “Knots,” as σπαραγγαλίας, also means, (Bert.) rather than duties. Bell.—Some suspect that *obligationes* was put originally, as Heb. means “crooked ways,” (C.) “embarrassments.” Aquila.—He may allude to the dark machinations of false brethren, who endeavoured to thwart the pious designs of Nehemias. 6:14. Apostles shall be treated like infidels, (C.) or rather worse, as we shall be if we act not up to the lights, (H.) and graces which we have received. C.—Those who enter into any covenant, &c. to uphold a false religion, though they may despise it in their hearts, must expect to be punished, while the Church shall have peace. W.—*Israel*. S. Paul adds, *of God*, to shew who may be entitled to this blessing. Bert.—Heretics can neither give nor receive this peace. S. Aug.

PSALM 125

PSALM 125. (IN CONVERTENDO.)

The people of God rejoice at their delivery from captivity.

Ver. 1. *Sion.* It cannot be doubted but this regards the captives of Babylon: but still David might compose it, as he was a prophet; and herein the redemption of mankind may also be described. Bert.—The captives pray for the return of the rest of their brethren. C.—*Comforted.* Heb. “dreaming.” C.—They could hardly believe their own eyes, like S. Peter. Acts 12:9. This extraordinary joy is felt by devout souls, when freed from sin. W.—The Greek cities which the Romans declared free, could scarcely believe that they had understood the herald. *Majus gaudium fuit*, &c. Livy xxxiii.—Thus were the Jews affected. C. Ps. 13:2.—Chal. “we were like convalescents,” which comes nearer to the sense of the Sept. Bert.

Ver. 2. *Shall.* Or “did;” (C.) though the future is here well employed. Bert.—The prophet uses both tenses, shewing the certainty of the event. W.—It would require some time before the Gentiles would become sufficiently acquainted with the concerns of the Jews. Bert.—As soon as they did, they expressed their admiration, while the former were careful not to imitate the conduct of those who murmured at leaving Egypt. S. Chrys.

Ver. 4. *South.* As the Egyptians hope for the overflowing of the Nile; (Hammond) or as the south wind melts the snow, so as to make the Jordan overflow its banks. Theod.—The return of our brethren will be as agreeable to us as water to a thirsty soil. Chal. Muis.—make them come quickly, and in great numbers. Is. 60:3 and 66:12. C.—Esdras brought back some, and Nehemias others, from Babylon. Bert.—The ten tribes returned from Assyria later, and by degrees, (C. Diss.) if at all. Those who arrived first at Jerusalem pray for the rest. Bert.—The prophet foreseeing this event, desireth its perfect and speedy accomplishment, (W.) though it were scarcely to be expected, no more than (H.) a copious torrent in the south. W.

Ver. 5. *Joy.* This was the case of the martyrs, &c. (Lu. 6:21. Jo. 16:20) as well as of the captives. Jer. 31:9. Is. 66:10. Bar. 5:6. C.—Tribulation commonly attends the virtuous in this life. Their reward is reserved for the next. S. Aug. W.—Sowing, we know not whether we shall ever reap. H.—This is a sort of proverb, which is applied to the captives. Bert.

Ver. 6. *They.* Heb. “he,” which must be taken distributively for all. Bert.

PSALM 126

PSALM 126. (NISI DOMINUS.)

Nothing can be done without God's grace and blessing.

Ver. 1. *Of.* Or “for” *Solomon.* This word is not in the Sept. Bert.—Some suppose that David put the psalm into his hands, to teach him that all depends on God. Muis.—He was to undertake various important works during his reign, (H.) particularly the temple, at the dedication of which this might be sung. W.—The chiefs of the captives might also appropriate it to their use, (Bert.) when they were rebuilding the temple, 2 Esd. 4. and 6. C.—It seems to refer to the times of the Messias. Bert.—*House*, or temple, and grant children. Ex. 1:21. Gen. 30:2. Without God's assistance, all your endeavours to rebuild the temple and city will prove fruitless.—*It.* Nehemias had ordered the citizens to watch the attempts of Sanaballat. C.—But still depended more on Providence than on his own industry. H.—David, Solomon, Esdras, &c. may have held this language. Bert.—Yet inactivity is not encouraged. We must labour, and still expect success from God alone. S. Chrys. Eph. 2:16.—God must be the principal agent, (W.) and all the glory must be given to Him. H.

Ver. 2. *Light.* That is, your early rising, your labour and worldly solicitude, will be *vain*, that is, will avail you nothing, without the light, grace, and blessing of God. Ch.—Nehemias divided the people into companies, to prevent their being too much fatigued. C.—Without light it is impossible for man to work. Jo. 9:4. H.—The labours of those who live by the robbery of the distressed, are vain. Chal.—*Rise ye*, is not in Heb. H.—*Sitten.* Allow yourselves proper time for rest, after your labours and sorrows: for *his beloved*, whom he favours with his grace, shall *sleep* and rest under his wing, and yet abound with *offspring*, and all blessings. Ch.—*Sorrow.* S. Jer. “of idols.” This worship of God is odious.—*Beloved.* Solomon. Houb.—Yet some explain the Heb. in the plural, as it is applicable to all the people. The Jews were under great alarms: but were encouraged to hope that God would protect them, and give them a numerous progeny; though, as the country was probably never so well peopled as under Solomon, this may rather refer to the elect, who after the sleep of death (Bert.) shall behold those whom Christ shall acknowledge for his children, (

H.) and obtain an eternal *reward*. S. Hil.—Whatever people may think they have done well, without God's grace, is all useless, and they must begin again; whereas those who are guided by it, perform all with as much ease as they would sleep, and yet merit a reward, which is promised in heaven to the true children who are born to God in the Catholic Church. W.

Ver. 4. *As arrows*, &c. The *offspring* which God shall give his servants, that have been *shaken* and tossed about, (as the children of Israel were in their captivity) shall be like *arrows in the hand of the mighty*, which shall prosper and do great execution. Ch.—The patient sufferer will obtain a glorious recompense. W.—Children defend their parents.—*Of them*, &c. Heb. “of youth.” S. Jer.—Such may be able to assist their aged parents, whereas those who are born in their old age must frequently be left orphans, (H.) and distressed. C.—Yet the Heb. may well admit the sense of the Vulg. as children will be more animated to revenge the wrongs of those, from whom they have received their life. The Jews are here represented in the state of persecution. Bert.

Ver. 5. *Desire*. Who has as many children as he could wish. Heb. “his quiver.” They are like arrows for his defence. C.—The Sept. may have put the thing signified instead of the figure; or *ashpatho* may not be confined to the formal sense.—*He shall*. Heb. “they,” father and son: yet the Chal. &c. retain *he*.—The children of Christ, and of his martyrs, who have been persecuted, are declared to be very powerful protectors; (Bert.) while such as imitate them, (H.) shall easily answer the objections which shall be put to them at the day of judgment, and be happy. W.—*Gate*. The enemies' envoys were not admitted into the city. 4 K. 18:17. Orig. &c.—In law-suits, children will prove excellent assistants. C. Eccli. 30:4.

PSALM 127

PSALM 127. (BEATI OMNES.)

The fear of God is the way to happiness.

Ver. 1. *Canticle*. Being a sequel to the former, (C.) and similar to the 111th, as both promise felicity to the captives at their return, if they prove faithful, 2 Esd. 9:38. Ferrand.—It is a sort of epithalamium. Moller.—Both temporal and spiritual blessings are set before us. Bert.—*Ways*. Many saints have not received temporal rewards; and this confirms our faith that there is a world to come. C.—In effect, no

temporal advantages are here specified, as they are below. Bert.

Ver. 2. *Hands.* The idle are not entitled to blessings, which God will bestow on the industrious who fear him, preserving them from evils. Lev. 26:16 and Deut. 28:30. C. 2 Cor. 3:10.—Some have explained καρπων, “fruits:” though it here means *hands*. Bert.

Ver. 3. *Sides.* Against which vines were planted. C.—The married people who fear God, shall commonly have a numerous posterity; or their souls shall produce many good works in the Church, which springs from our Saviour’s side. Children denote such good works. W.—*Plants*. Ps. 143:12. Hom. Odys. vi. 163.

Ver. 5. *Sion.* Where he displayed his bounty. C.—*Jerusalem*. In heaven. 1 Cor. 15:19. Bert.—Mayst thou live happily in the holy city, after thy long captivity. C.

Ver. 6. *Israel.* This is best secured by a well-regulated and numerous people. Bert.—The good works, performed on earth, will be rewarded in heaven. W.—We shall rejoice in the spiritual children, whom we shall have begotten. M.

PSALM 128

PSALM 128. (SÆPE EXPUGNAVERUNT.)

The Church of God is invincible: her persecutors come to nothing.

Ver. 1. *Canticle.* In which David, (H.) or the Jews, at their return, after they had got the better of their enemies, render thanks to God. S. Chrys. C.—It may suit the Church, Jesus Christ, and every person: as none can escape trouble. Bert.—*Fought against*. Heb. “afflicted.”—*Expugnaverunt* might seem to imply that they had obtained the victory. But this was not the case, at least eventually, though the people of God might sometimes be oppressed, and yield to sin. H.—*Youth*. Since the Israelites left Egypt. Os. 2:15. Jer. 2:2. C.—From the beginning, the just Abel, Seth, Abraham, &c. have been persecuted. W.

Ver. 2. *But.* Or “for,” *etenim*. On this account they repeated their attacks. H.—But the psalmist testifies that they will not succeed. W.

Ver. 3. *Back.* Heb. “labourers have laboured on my neck,” (S. Jer.) or “back.” They have made me bear the yoke, or have ploughed up my back. This proverbial expression shews the cruelty of the Babylonians,

(C.) and of the enemies of Christ, (Is. 50:6) and the martyrs. Theod.—Heb. *charash*, means also to work like a blacksmith. Gen. 4:22. Bert.—The Church bears patiently all crosses. Sinners build on her, or even on God's back, when they go on in their wicked ways, presuming that they will be saved at last by the sacraments, &c. W.

Ver. 4. Necks. Heb. “collars,” (Theodot.) “snares,” (Sym.) or “bands,” with which they have oppressed us. Cyrus abandoned the Babylonians to be slaves of those Persians who had taken them, and made them till the land, &c. Zenoph. vii. C.

Ver. 5. Back. By a sincere conversion. C.—God will cover the presumptuous with eternal confusion, so that none shall bless them, v. 8. W.

Ver. 6. Houses. Which were flat, so that grass might grow, but the heat of the climate would not suffer it to come to perfection.—*Up.* S. Jer.—Chal. “flourish,” as some copies of the Sept. read. Yet Hammond, &c. declare for our version. The precise import of the Heb. is not known. The same comparison occurs, (4 K. 19:26. C.) and Plautus says, *Qualis solstitialis herba paulisper fui*, &c. Pseud. i. H.

Ver. 8. Upon you. Chal. adds, “and they did not reply.”—*We*, &c. H.—The custom of blessing reapers continued in the days of S. Aug. Ruth ii. 4. C.—The wicked render themselves incapable of deriving benefit from the good wishes of others. Bert.

PSALM 129

PSALM 129. (DE PROFUNDIS.)

A prayer of a sinner trusting in the mercies of God. The 6th penitential psalm.

Ver. 1. Canticle. David might compose it after his sin, though it might suit the captives, and all sinners, as well as the souls in purgatory. Bert.—It has long been recited in their behalf. W.—*Depths* of the prison of expiation, or from this vale of misery, (Bert.) captivity, (C.) and from the bottom of my heart. S. Chrys.

Ver. 3. Mark. Heb. “observe or keep.”—*It.* Heb. “who shall stand upright, (C.) or make opposition.” H.—We all stand in need of mercy, as none can stand before the rigours of divine justice. W.

*Si quoties homines peccant, sua fulmina mittat
Jupiter, exiguo tempore inermis erit.* Trist. ii. H.

Ver. 4. Law. That promises of pardon contained therein. W.—Heb. is now different from what the ancient interpreters read. C.—“Therefore shalt thou be feared.” Mont. H.—Sym. and Theodotion agree with us.

Ver. 5. Word. And promises that the captivity should end, (C.) and sin be remitted. H.

Ver. 6. From. Or Heb. “more than the morning watch; yea, more than the morning watch.” I expect my deliverance with greater eagerness than sentinels do the return of morning. All the day and night long I am filled with these sentiments. C.—The hope of penitents resembles the watches of the day, which are more comfortable than those of the night. W.

Ver. 7. Redemption. Our Saviour affords the greatest consolation. W.—He will save the people. Matt. 1:21 and 1 Jo. 2:2. Bert.

PSALM 130

PSALM 130. (DOMINE NON EST.)

The prophet's humility.

Ver. 1. Of David, is not in Sept. But he probably composed this psalm to exculpate himself from the accusation of pride. Bert.—It may agree with Esther, Nehemias, &c. 2 Esd. 5:15. C.—David proposes his own humility to the imitation of others, without any evil intention. W.—Sometimes the saints may speak their own praises, as S. Paul, did, particularly when they are inspired. Bert.—*Above me.* This deportment is admirable in the great. C.—We must neither undertake nor pry into things above our ability. M.

Ver. 2. So reward, &c. The meaning is, that according to his disposition with regard to humility, so he expected a reward in his soul to return to him, and stick as close to him as the child just weaned, which would willingly never be separated from the mother. Ch.—If I was not humble, may my soul be treated like an infant, &c. Heb. “If I did not render (or humble and silence) my soul, like an infant weaned from his mother, let my soul be to me as a weaned child.” I willingly submit to all thy rigours, if I did not adore thy ways in silence and in humiliation. C.—The text may be differently

rendered. Bert.—As children come willingly to their mother, so the child of God approaches to Him, though he may not always find the same sweetness; and he expects that he will be rewarded accordingly. W.—*Gemul* means, “a weaned infant, or a reward.” D.

Ver. 3. *Israel.* This occurs in the preceding psalm. C.—David encourages all to hope by his own experience. W.

PSALM 131

PSALM 131. (MEMENTO DOMINE.)

A prayer for the fulfilling of the promise made to David.

Ver. 1. *David.* Jesus Christ, (S. Hil. &c.) or the pious king David, when he intended to build the temple. Solomon adopts some of the verses at his dedication, (v. 8. 2 Par. 6:41. H.) and some have attributed the psalm to him, to the captives, or to some prophet in the time of the Machabees, though the prophets then, in fact, appeared no longer. Bert. See Ps. 43. 73. 76. 88 and 98.—The Jews allow, that some verses regard the Messias, of whom the whole may be explained in a spiritual, (C.) or even in the second literal sense. Bert.—It is usual for David, Moses, &c. to speak of themselves in the third person. W.—*Meekness.* Heb. also, “humility,” (C.) or “affliction,” (S. Jer.) as the prophet might have all this in view. David gave abundant proofs of his humility (2 K. 7:2. 13. Bert.) and moderation, and was greatly afflicted all his life. H.—*Blessed are the meek.* Mat. 5. Christ has set before us his own example.

Ver. 2. *Jacob.* Probably after he had removed the ark to Sion. Bert.—What is omitted in one place, is thus explained elsewhere. C.—David had a most earnest desire to build the temple; and though the honour was reserved for his son, he prepared the materials. W.—He acknowledges that without God, he cannot perform his vow. Bert.—We have engaged to be the temples of God. S. Aug.

Ver. 3. *If.* He expresses his vow in the form of an imprecation, without expressing the penalty, as he submits to the rigour of God’s justice, if he proves faithless. C.—He vows to take no rest, till he might, if it so pleased God, find a place to build a temple. W.—This he discovered; yet was not permitted to execute his pious designs. How does his fervour confound our neglect of salvation! H.—Self-love shuts the door of our heart against Christ. S. Aug.

Ver. 5. *Temples.* This seems to have been in the copies of the Sept. and Theodotion. It is not correct to say that the former added it by inspiration, as they were only interpreters. Bert.—It was marked as an addition in the Hexapla. C.

Ver. 6. *Heard of it in Ephrata.* When I was young, and lived in Bethlehem, otherwise called Ephrata, I heard of God's tabernacle and ark, and had a devout desire of seeking it; and accordingly I found it, at Cariathiarim, the city of the woods: where it was, till it was removed to Jerusalem. See 1 Par. 13. Ch.—Or it was revealed to David, that the temple should be built in that part of Jerusalem, which looked towards Bethlehem, and is surrounded with woods. All the plan was laid before him. 1 Par. 28. W.—But it is not probable that Jerusalem should be thus described, and there is no proof that the threshing-floor of Ornan was woody. It seems rather, that the psalmist alludes to the ark first at Silo, secondly in the country of Ephraim, or the Ephratheans, (Ps. 77:60. 67 and Judg. 12:5) for 328 years, and afterwards at Cariathiarim, for other 70. The captives may also recount its different stations, and pray that it may be restored; though it seems never to have been placed in the second temple.—*It, (eam)* the tabernacle, which in Heb. is fem. C.—Yet as the text has *tabernacles*, or “dwellings,” *mishcanoth*, (v. 5) and as the Mosaical tabernacle was kept at Silo or Gabaon, and was not with the ark at Cariathiarim, we may perhaps suppose, that the psalmist alludes to the ark, (H.) or to the thing indefinitely, (Bert.) where the glory of the Lord was displayed. S. Jer. and Houbigant have “him,” the God of Jacob. H.—The Fathers explain it of Jesus Christ, (Theod.) who was born at Bethlehem, (W.) and was prefigured by the temple, (C.) styled “the fields of wood.” Heb. *sede yahar*, to intimate the great extend and quantity of wood used in it; though (H.) Cariathiarim, “the city of the woods,” may be meant. C.

Ver. 7. *Stood.* If David did this out of devotion, why may not Christians visit the places sanctified by the presence of our Saviour? W.—God had not chosen to have a temple before the time of Solomon. 2 K. 7:6. C.

Ver. 8. *Sanctified.* Heb. “ark of thy strength,” which title proceeds from the sanctity of God, who resides there. 1 K. 6:20. Our heart ought to be his resting place. Is. 66:2. Bert.—Leaving Silo, &c. come into thy temple, with the ark where thou sanctifiest thy people. He contemplates a higher mystery, the coming of the Messiah, and his glorious resurrection. W.—The same words were repeated, when the ark was removed in the desert, and by Solomon, as they might be also by the captives. C.

Ver. 9. *Justice.* And all virtues, (Bert.) of which their robes were emblematical.—*Saints.* Levites. Chal. C.—Let both priests and Levites perform well their sacred functions, (W.) and may all the faithful act up to their vocation. Bert.—*Rejoice.* Heb. “sing,” which was the office of the Levites. C.—Yet the original term is more comprehensive, and denotes all the emotions of joy. H.

Ver. 10. *Sake.* What confidence are we not taught to place in the merits of the saints! The captives remind God of the virtues of David and Solomon, and use their expressions to move him to shew mercy, and to restore the temple to its ancient splendour; (C.) or rather, (H.) the consideration of David’s being a man according to God’s own heart, to whom various promises had been made for the establishment of his seed, is adduced to move the Lord to send the Messias speedily. W.—The future obstinacy of many Jews in rejecting him, was foreseen and deprecated. S. Aug.—*Anointed.* Do not cover me with confusion, (C.) or delay the promised Redeemer. H.

Ver. 11. *Make.* Lit. “deceive him.” Heb. “will not turn from it,” the truth. Bert.—*Thy.* S. Cyprian and S. Hil. read, “my throne,” which belonged to the Lord. 1 Par. 29:23. C.—But it might also be styled David’s, as the promises were made to him. H.—Christ was born of the virgin’s *womb*, without having any man for his father. S. Aug.—This promise actually was fulfilled in Solomon, and in Christ, who would infallibly possess the throne. 2 K. 7 and Acts 2. But Christ reigns over all. Bert. Lu. 1:32.—S. Peter hence proves our Saviour’s resurrection, (W.) and power in the Church. H.—After the captivity, the royal power was not enjoyed by the family of David: which ought to have persuaded the Jews to acknowledge Christ and his eternal spiritual kingdom.

Ver. 12. *If.* The promises made to the carnal posterity of David were conditional, and seem to imply, that they would forfeit them. S. Hil.—But those regarding the Messias are absolute. C.—Yet heaven is only promised to his children in the Church, if they observe God’s commandments. Rom. 8:17. W.—The kings of Juda seem not to have believed these threats; and many Christians live as if heaven required no conditions on their part. God knew what would be the event; but he speaks thus to testify their free-will, and his desire to preserve the temporal throne of David, at least till the coming of the Messias, if the Jews had proven faithful. Bert.

Ver. 14. *This.* God is introduced speaking to the end. H.—*Chosen.* Heb. “desired.” This relates to his spouse, the Church. C.—He dwelleth in this Sion for ever. W.—It was the figure of the Christian Church, as

this is of heaven. Heb. 12:22. Bert.

Ver. 15. Widow. Whose name is often joined with orphans, and *the poor*, as the Heb. *Tsedah* may imply one “desolate.” 1 Tim. 5:5. Bert.—The Greek copies vary: some have *widow*, and others, “prey,” which is most commonly given as the sense of the Heb. H.—The *poor* priests and Levites, who had no land, shall be abundantly supplied. C.—The Church, though deprived of Christ’s visible presence, is replenished with many blessings, and her humble children are relieved with the holy Sacraments. W.

Ver. 16. Salvation. To instruct others. Bert.—The Church hath always had some virtuous priests and laics. W.

Ver. 17. There. Lit. “thither,” (H.) *Illuc*, as Christ came from heaven. Bert.—*Horn.* Power and glory. This regards Solomon, and the Messias. Heb. “I will make to bud,” &c. alluding to Christ’s miraculous birth. Is. 4:2. C.—*Lamp.* S. John the Baptist, (Jo. 5:35. S. Athan.) or Christ himself, (Lu. 2:32. Apoc. 21:23) though it may also be understood of David’s son and successor. C.—Yet *this lamp* was too dreadfully extinguished. Bert.—Christ protects his Church, which is placed for the instruction of all. W.

Ver. 18. My. Heb. “his diadem,” (S. Ser.) or “consecration.” The glory of David was great, as a figure of Christ, to whom this more properly belongs. He is the king of ages, without sin, &c. C.

PSALM 132

PSALM 132. (ECCE QUAM BONUM.)

The happiness of brotherly love and concord.

Ver. 1. “*Of David*,” as we read in Heb. and the Alex. Sept. being composed by him, when all Israel acknowledged his dominion, (Bert.) after his third anointing. Houbig.—Others explain it of the captives returned, and particularly of the sacred ministers resolving to perform their duties with unanimity. C.—Esdras might propose the example “of David,” for the imitation of others. W.

Ver. 2–3. Precious. Is expressed in Heb. The name of *Aaron* would sufficiently denote that it was of this nature. Bert. See Ex. 30:23.—Moses poured it on his head, with such profusion that it ran upon all his beard, and even be the skirt, or neck, as the Sept. insinuate,

though the Heb. means “the mouth,” or orifice, through which the head entered, (C.) as the robes resembled our sacred vestments. H.—The union of priests is no less sweet. C.—Of this we need no other proof than to behold the advantages of concord in every community, and especially in the Church of God. The unction of Aaron denoted grace and unity descending from the head of the Church, to other priests, and to the meanest of the faithful; (W.) or that *which* Heb. “of Hermon descending on the mountains of Sion,” *Tsion*. H.—There is a hill written *Ssion* at the foot of Hermon. Deut. 4:48. Eccli. 24:17. It is not probable that dew should flow 50 leagues across the Jordan. C.—Unity is equally desirable, as moisture to a thirsty soil. H.—Sion may here denote and “dry” mountain. Muis.—There was also a Hermon in the tribe of Issachar, and the dews in that country resembled showers of rain. Such copiousness would be very refreshing, like fraternal concord. The enemies of Christianity observed how the disciples loved each other, being of one heart and soul, (Bert.) as thier divine master had taught them to be thus distinguished. H.—As the snow or *dew* which descends from Hermon, causes fruitfulness, so does concord promote piety. W.—*There*, in concord, or in the temple. C.—The holy Spirit came upon the disciples when they were together. Acts 2 and 4:32. W.—*Life* everlasting. Jonathan was not preserved from dying young, though he was so faithful to his friend, and the possession (Bert.) of temporal prosperity cannot satisfy the heart.

PSALM 133

PSALM 133. (ECCE NUNC BENEDICITE.)

An exhortation to praise God continually.

Ver. 1. *Canticle.* David composed it for the Levites going on duty, (H.) or Solomon for the dedication of the temple. The people might use it on the last day of the three great festivals; or the Levites are exhorted to watch carefully. They may excite each other, (v. 2. C.) as all Christians should do. 1 Pet. 2:9. Bert.—*In the courts*, &c. seems to be taken from Ps. 134:2. (C.) as it is not in Heb. S. Hil.—The court of the people was divided for the men and women, and perhaps there was a separate place for the priests, and for the Levites, in the court of allotted to them, where the latter kept watch. C.

Ver. 2. *Lift up.* This posture was very natural, and expressive. 1 Tim. 2:8. H.—Agatharcides testifies, that the Jews did no servile work on the sabbath, but “stretched for their hands to pray in the temple, till

the evening.” Joseph. con. App. 1.

Ver. 3. *Thee*. “A Levite on guard answers the cantor,” (Houbig.) or the priests say this to the people, when they were departing home. Num. 6:23. C.—*Earth*. All things were made to praise God. W.

PSALM 134

PSALM 134. (LAUDATE NOMEN.)

An exhortation to praise God: the vanity of idols.

Ver. 1. *Alleluia*. The psalm turns on God’s praises, and might be composed by David, after he had settled the order of the Levites, though it may suit all people. Bert.—The latter part agrees with Ps. 93 and Jer. 10 which might lead us to conclude that it was composed after the captivity perhaps for the dedication of the second temple. The next psalm is a repetition of this, with the chorus interspersed. C.

Ver. 2. *Courts*. Both clergy and laity praise God for his favours and power. W.

Ver. 3. *Sweet*. Occupation, and very useful. Ps. 146:1. C.

Ver. 4. *Possession*. Heb. “jewel,” “property.” Chal. “well-beloved.” See Deut. 3:28. Eccli. 17:14. C.—The first patriarchs corresponded with God’s goodness: but their descendants were for the most part ungrateful: so that Christians have now entered into their place, and must praise God. Bert.

Ver. 5. *Gods*. Whatever is so esteemed by men. S. Chrys.—He then proceeds to shew the vanity of such false gods. C.

Ver. 7. *Earth*. The Mediterranean sea is so called. Lu. 12:54.—*Rain*. Indicating, or causing rain. H.—The most incompatible things are united. Theod.—The sinner melts into tears at the sight of God’s judgments. S. Aug.—*Stores*, which are his will and decrees. Theod. Jer. 51:16.

Ver. 14. *Entreated*. Deut. 32:36. “Have pity,” (Bert.) or revenge.

Ver. 20. *Fear*. It was important to distinguish the priests from the people. C.

PSALM 135

PSALM 135. (CONFITEMINI DOMINO.)

God is to be praised for his wonderful works.

Ver. 1. *Alleluia*, in Heb. is at the end of the last psalm. H.—It is omitted entirely in S. Aug. &c. Origen thinks that the captives sung this psalm at their return, as it greatly resembles the 106th, 134th, &c. C.—We read, (2 Par. 7:6) *the priests stood in their offices, and the Levites, with the instruments of music of the Lord, which king David made to praise the Lord*, “because his mercy endureth for ever,” &c. This chorus is found only in this psalm, which seems therefore to have been sung at the dedication of the temple. Bert.—The first part of the verse was sung by the priests, or cantors, (H.) and the second was repeated perhaps by the people, (C.) or by other musicians, as we now answer at the litanies, and often repeat the Rosary, *Glory*, &c. (W.) which surely may be done without any superstition, though Leigh, in his Βαπτολογεω, and Casaubon (Exer. 14.) be pleased to ridicule the Jesus psalter, on this account.—*Praise*. Lit. “confess” (H.) your sins, and praise God. S. Hil.—*For ever*. Or is unbounded. His heart overflows at this thought. Bert.

Ver. 2. *Gods*. Angels, kings, (Theod.) or idols. S. Aug.—God is over all. C.

Ver. 3. *Lord*. By these three repetitions the blessed Trinity is insinuated, (W.) as some of the Fathers have remarked, though the argument is not convincing. Bert.

Ver. 4. *Wonders*. If saints or others work miracles, it is only by God’s permission. Theod.—None can do any thing against his will. H.—Only He can perform true miracles, above the course of nature. W.—They prove the divinity. C.

Ver. 5. *Understanding*. Or Son, who is the uncreated Wisdom, (S. Aug.) or to lead us to the knowledge of him. All has been made by the divine power and wisdom. Cajetan, &c. would assert the heavens to be intelligent, or governed by angels. Gen. 1:14. Orig. Prin. 1. &c.—But this opinion is generally rejected.

Ver. 6. *Waters*. On which it was supposed to rest like a vessel. C.

Ver. 7. *Lights*. The stars, (S. Jer.) or the sun and moon. v. 8. Gen. 1:16. C.—All are great lights, though the moon be comparatively small. Bert.

Ver. 10. *First-born.* Justice was exercised on them, and *mercy* on Israel. C.

Ver. 13. *Parts.* Two, not twelve, as the Rabbins pretend, (Bert.) and as Origen, &c. seem to allow. Ex. 14:22.

Ver. 16. *Desert.* This was very astonishing, as they were not incommoded by the heat, or destitute of food and clothes for forty years, (C.) except when God tried them for their improvement, or for their sins.

Ver. 23. *Affliction.* Lit. “humility,” (H.) when we entered into ourselves under the judges, or during the captivity. C.

Ver. 25. *Food.* Heb. “bread,” which denotes all sorts of eatables. Bert.—The particular and general favours of God proceed from his mercy.

Ver. 26. *Give,* &c. This verse is marked as superfluous in the most correct psalters, being a repetition of v. 3 and unknown to the Heb. Sept. &c. though it is found in the Arab. S. Aug. C.

PSALM 136

PSALM 136. (SUPER FLUMINA.)

The lamentation of the people of God, in their captivity, in Babylon.

Ver. 1. *For Jeremias.* For the time of Jeremias, and the captivity of Babylon. Ch.—Or “of” (*Jeremiæ.* H.) *Jeremias*; on which subject he composed his Lamentations, as the Sept. thus insinuate. W.—The title may be a later insertion, and is not the same in all the Greek or Latin copies. It is wholly omitted in Heb. &c. Theodoret blames those who have written the name of Jeremias, as he was never at Babylon. C.—He might send the psalm to the captives, (Grot.) though it were written by David, (Gerer.) who was a prophet. See Ps. 78. Bert.—The captives express their sentiments at Babylon, (Bossuet) or at their return; (C.) and thus, under the figure of the earthly Jerusalem, (Bert.) aspire to heaven. S. Aug.—*Rivers.* Euphrates, &c. The Jews retired to such places to pray. Philo, con. Flac. Acts 16:13. H.—*Sion*, and all the ceremonies of religion. W.

Ver. 2. *Willow.* With which the Euphrates was lined. Is. 15:7. It passed through the city, which was adored with trees, and contained extensive tracts of land for cultivation. C.—Babylon may also include

all the territory. Bert.—*Instruments*. Heb. *Kinnor* means properly the ancient lyre, but here it is put for all instruments of music. C.—In grief, music was laid aside. Is. 24:8. Ezech. 26:13. Apoc. 18:21. Yet Christians may unite spiritual canticles with holy compunction. Col. 3:16. We must not expose the word of truth to the ridicule of infidels. Bert.

Ver. 3. *Sion*. The Levites were trained to singing from their infancy, at the expense of the nation. Under David, there were 288 masters, and 8,000 Levites who played on music. 1 Par. 15. The Babylonians wished to hear them, (C.) or (W.) spoke insultingly, (Theod.) as the pagans asked what good Christ had done? S. Aug.

Ver. 4. *Land*. they were oppressed with grief, (Eccli. 22:6) and unwilling to expose sacred things to profanation, though there was no prohibition for them to sing out of Judea, for their mutual comfort. C.—They excuse themselves on both accounts.

Ver. 5. *Forgotten*. May all that is most dear to us perish, if we do not serve God, (W.) and seek to procure the welfare of Jerusalem. H.—Yet they knew that the joy of their earthly abode in that city could not satisfy their desires. They allude, therefore, ultimately to heaven. Bert.

Ver. 7. *Day*. When Jerusalem was taken, or when it shall be re-established. H.—The Idumeans incited the Babylonians to destroy it entirely, and even cut in pieces such as had escaped. Abdias. 5:11. Jer. 12:6.—But Nabuchodonosor punished them five years afterwards, and Hircanus forced them to receive circumcision. Joseph. x. 11. and xiii. 18. C.—Isaias (21:11) denounced their ruin, as the psalmist does here. W.—S. Chrysostom thinks that the latter expresses the vindictive sentiments of the Jews: but he rather desires that God's cause should be maintained in the manner in which He should judge best. The illusions of our own imagination and vanity are most dangerous and domestic enemies, as the Edomites sprung from the same stock as Israel. Bert.

Ver. 8. *Daughter*. Citizens.—*Miserable* “plunderer,” (Sym.) or “ruined,” (Aquila) or “which shalt be given up to plunder.” Theod.—Cyrus reduced the city to a state of abjection, and it has since experienced other miseries, (C.) so that its situation is now unknown. H.—Isaias (13) foretold this destruction. W.

Ver. 9. *Dash thy little ones*, &c. In the spiritual sense, we dash the little ones of Babylon against the rock, when we mortify our passions, and stifle the first motions of them, by a speedy recourse to the rock, which is Christ. Ch. S. Aug. S. Greg. Ps. 50. W.—We do not read that

Cyrus treated Babylon with this rigour; but such practices were then customary, (Ose. 14:1. Iliad xxii.) and Darius cruelly punished the revolted city. Herod. iii. 159. C.—God will reward those who execute his decrees (H.) against Babylon. W.—The psalmist contrasts the felicity of the conqueror, with the misery of the citizens, without approving of his conduct. Bert.

PSALM 137

PSALM 137. (CONFITEBOR TIBI.)

Thanksgiving to God, for his benefits.

Ver. 1. *David.* It contains a form of thanksgiving for him, or for any other. W. Bert.—Some Greek copies add, “of Aggeus and Zacharias.” But this is of small authority, though they might sing this psalm (C.) when the Jews had been delivered from all their enemies, (Origen) under Darius, who married Esther. It might also be used by Ezechias, after his recovery, (C.) or by David, when he found himself at rest, (Muis) and had the Messias in view. Bert.—*Praise.* Lit. “confess,” (H.) by repentance, (S. Jer.) and praise. S. Hil.—*For*, &c. This sentence is placed after *angels*, in Sept. and is not at all in Heb. Bert. Chal. Syr. &c. C.—It seems probable that the Sept. found this reason for praise in their copies.—*Angels.* Some would translate “judges, gods,” &c. But the psalmist would rather pray before the *angels*, who would attend in the temple, and present his petitions. Bert. Apoc. 5 and 8. Const. Apost. viii. 4.—Their presence ought to fill us with awe, (Lu. 12:8 and 1 Tim. 5:21) and with confidence, if our prayer comes from *the heart*. H.—Such God will hear, and the angels will present. Tob. 12. Acts 10 and 1 Cor. 11:10. Ps. 24:10.

Ver. 2. *Towards.* Thus the Jews acted, when they were at a distance from the temple, and in captivity. W.—*Truth.* Which thou hast displayed in my regard.—*Holy.* Sept. may have perhaps written Λογτον, “Word,” agreeably to the Heb. though our version seems more easy. Bert.—S. Jerom (ad Sun.) explains it of Jesus Christ, the *Word*, whose name is so exalted, (Phil. 2:9. C.) as well as the divine majesty. W.—The holy doctor translates, “thou hast magnified thy word above every name.” But *thy* is joined with *name* in Heb. Others would supply, “thy name *and* thy word.” Bert.—*Strength.* Sept. &c. add, “thy.” C.—All virtue comes from God. H.—If my prayer be granted, as formerly, I shall advance in virtue. S. Chrys. Eph. 3:14.

Ver. 4. Mouth. All kingdoms shall sooner or later, become acquainted with the gospel. W.—The predictions of Jeremias, &c. had been communicated to the neighbouring princes, (C.) and all might know that God had executed his threats and promises. H.—Yet none of them embraced the true religion, even after the captivity, so that this relates to Christ. Bert.

Ver. 5. Ways. Of Providence, (C.) and mercy, &c. Ps. 24:10. Bert.—Some have read, “canticles,” ὠδαίς, being substituted for ὁδοίς. H.

Ver. 6. The high, &c. The proud and haughty, who exalt themselves, God *knoweth afar off*; that is, he despiseth the, and setteth them at a distance from him; whilst he stoopeth down to favour and embrace the low and humble. Ch.—He treats the proud as strangers to him. W.—If kings would sing in the ways of the Lord, they also must love, and be humble. S. Aug.—God knows all things before they happen, (S. Chrys.) and both high and low are equally open to his eye. Ps. 112:5 and 138:2 and 8. C.

Ver. 7. Wilt quicken me. And not otherwise. S. Aug.—There is no going to heaven without crosses. H.—*Wrath.* Most furious and cruel enemies. C.

Ver. 8. Repay. Taking me under his protection, (S. Chrys.) he will punish my oppressors; or he has done it already. C.—*Hands.* Rescue me from the oppression of my temporal and spiritual enemies. Bert.

PSALM 138

PSALM 138. (DOMINE PROBASTI.)

God's special providence over his servants.

Ver. 1. David. Some Greek copies add, “a psalm or alleluia of Zacharias in the dispersion,” when the Israelites were at Babylon. But Theodoret greatly disapproves of those additions, and explains this psalm of king Josias, while others refer it to David, though it may have no reference to any historical fact, being designed to praise the knowledge of God. C.—It is the most beautiful and sublime piece in all the psalter. Abenezra.—*Proved me.* God makes trial of his servants, to let them know themselves, as all thing are open to him. W.—*Me.* Houbigant supplies the omission in Heb. “hast known.”—*Up.* Or all the occurrences of my life. Lam. 3:63. H.—The expression is similar to that of coming in and going out. Acts 1:21. This may be explained of

Christ, whose sufferings and resurrection were foreseen. C.—God sounds the very heart. Jer. 17:9. Rom. 8:27. Bert.

Ver. 3. *Off.* Before they were formed. S. Chrys.—*Line.* Or the measure of my life and actions. C.—Heb. “my lying down,” alluding to hares, &c. which are followed to their resting places. Houbig.—Some read, “my direction,” (S. Hil. &c.) or “limit.” S. Aug. C.—The utmost extent of my intention, and the words yet unuttered, are not unknown to thee. W.

Ver. 4. *No speech,* &c. viz. unknown to thee: or when there is no speech in my tongue, yet my whole interior and my most secret thoughts are known to thee. Ch.—Sept. Vat. “no evil speech.” Ald. “no deceit.” Bert.

Ver. 5. *Last.* Heb. “what are behind and before:” or, joining it with the sequel, “thou hast formed behind,” &c. which seems not so noble. Bert.—See Job 10:18.—Chal. “thou hast afflicted me before and behind, and hast stricken me with thy hand.” Hence the Rabbins have ridiculously inferred that God reduced the extraordinary size of Adam after his sin to 100 cubits! The sense of the Chal. may be adopted, though the *hand upon me*, in Heb. may also signify the divine protection Ps. 79:18.

Ver. 6. *To me.* Lit. “from me,” *ex me.* Heb. “above me,” (H.) or “more than I,” (Houbig.) which seems little. “The knowledge which thou hast of me is admirable.” Bert.—To consider attentively the workmanship of man, we shall be filled with astonishment, (M.) as the Jews explain this passage, (C.) and as the Vulg. seems to intimate. H.—The formation of the body, and its union with the soul, are truly astonishing. This gives the highest idea of the divine wisdom. H.—By experience we are convinced that his knowledge surpasses our comprehension. W.

Ver. 7. *Face?* or anger. S. Aug. Chal. C. Is. 30:28. M.—The power of God extends every where. Wisd. 1:7. C.—The third divine person is truly God, and immense. S. Jer.—As God’s knowledge comprehends every thing, so his presence reaches to all. W.

Ver. 8. *Descend.* Heb. “make my bed the grave or hell.” Job 17:13. The living and the dead are equally in God’s power. C.

Ver. 9. *In the morning.* *Shachar* is so rendered by S. Jer. H.—Some would understand “the black eagle,” (Lyran.) or the east, (Orig.) or aurora. The poets assign wings to the sun, &c. Mal. 4:2. C.

Ver. 11. *Cover.* Lit. “tread me under foot,” *conculcabunt.* H.—Heb.

“shall cover *or* be my aurora.” C.—*Pleasures* of the most secret kind. All is naked before God. H.—The prophet speaks in the name of all who are curious, that darkness itself cannot hide any thing from him. W.—He seems also to represent one who seeks to avoid being seen in his pleasures. Bert.—Heb. “around me.” But it also has the former meaning, and shews that if we seek to indulge ourselves in darkness, it will be all in vain. M.

Ver. 12. *Thereof.* Alluding to day and night. Bert.

Ver. 13. *Reins*, and interior. Theod.—Nothing seems more hidden than a man’s entrails, or a child in his mother’s womb, who is formed by God, v. 16. 2 Machabees 7:22. W.—*Protected.* Heb. “covered,” which may also mean formed. Bert.

Ver. 14. *Magnified.* Chal. and S. Jer. “hast magnified me.” Heb. seems less correct, “I have been terribly magnified,” though the sense is much the same. Bert.—I have been stricken with awe and astonishment at thy works. C.

Ver. 15. *Bone.* Heb. “substance.”—*And my.* Heb. “and curiously wrought.” Prot. H.—Sept. have read rather differently, and give a very good sense; “and is my substance in?” &c. Most explain this also of the embryo. But it seems rather to refer to the corpse in the grave. Ps. 62:10. C. Bert.

Ver. 16. *My imperfect being*, &c. viz. When I was as yet but an *embryo*, in my mother’s womb; and even then, in the *book* of *thy* knowledge, all the parts and members of my body were exactly set down; which by succession of *days* were *formed*, and brought to perfection; and *no one of them* but what was fashioned by thee. Ch.—Or none shall return from the grave, *nemo in eis.* Bert.—No man can form the body. Job 10:8. W.—None of these days, (H.) or men, shall escape thee, (C.) or “live for ever.” Syr.—The embryo is formed successively, but nothing yet appears of what it shall be. Petau.—Prot. “in thy book all my members (marg. all of them) were written, *which* in continuance were fashioned, (marg. or what days they should be fashioned) when as yet *there was* none of them.” H.—*Imperfect.* Chal. “body.” Syriac “reward.”—*Book* here alludes to the list of the living, kept by God, (Ex. 32:32) or to the decree of predestination. Phil. 4:3. C.—Our first and last state are both horrible, (H.) so that hardly any vestiges of man can be discovered. Bert.—We shall find ourselves entire only in eternity, if we have spent our days well. H.

Ver. 17. *Friends.* Many pervert this passage, translating “thoughts,” because the word may have that sense in Chal. (W.) though the

paraphrase agree with us; (C.) and all confess that our version is accurate. The other may also be admitted. While the dead seem to have no longer any existence, the saints are still with God, and the psalmist hopes to rise with them. Bert.—*Principality*. S. Jer. and Theod. “poor,” who are generally employed by God in his greatest works, that no flesh may glory in his sight. Though the elect be comparatively few, yet they cannot be numbered (H. Apoc. 7:9) by man. W.

Ver. 18. *I rose up*, &c. I have taken a resolution to *rise up* from sloth and sleep; and to be *still with thee*, whose friends are so honourable and so happy. Ch.—I hope to persevere in thy service. W.—*With thee*. At my rising, I am still employed in the same manner, and cannot find out the number of thy servants or thoughts. H.

Ver. 19. *If*. Heb. “surely.” Houbig.—*From me*. How long shall I be forced to live among the enemies of the Lord? C.—Since he will reward the good, and punish the wicked eternally, I renounce the society of the latter. W.—He specifies murderers, as he had described the wonderful formation of man. M.

Ver. 20. *Because you say in thought*, &c. Depart from me, ye wicked, who plot against the servants of God, and think to cast them out of the cities of their habitation; as if *they had received them in vain*, and to no purpose. Ch.—*Thy cities*. Sixtus V. &c. read “their.” C.—Schismatics, and all innovators, endeavour to withdraw all their dependencies from the truth; (S. Aug.) and infidels wish to prevent the propagation of the gospel. Bert.—The enemies of Nehemias, &c. may be here meant, 2 Esd. 4:2. C.—Depart from me, all you who would represent the felicity of heaven to be a dream. W.

Ver. 22. *Hatred*. Christ commands, “Love *your* enemies;” not those who hate God. S. Aug.—We must love in them what God loves, and detest what he condemns. Theod.—The Jews abuse this passage, thinking they might hate those who were not of their nation. C.—The example of the prophet might have rectified them. Bert.—Fervent zeal against God’s enemies is commendable.

Ver. 23. *Paths*. No one knowing, without a special revelation, whether he be worthy of love or hatred, (Eccli. 9) the just submit to God’s examination.

Ver. 24. *Way*. If I be in sin, pardon me, and prepare me for heaven. W.—Or I refuse not to be punished, if I imitate sinners. C.—This interpretation seems less accurate. Bert.

PSALM 139

PSALM 139. (ERIPER ME DOMINE.)

A prayer to be delivered from the wicked.

Ver. 1. *David.* He, (C.) Ezechias, (Ven. Bede) the captives, (Bossuet) or Jesus Christ and his servants under persecution, speak in this psalm. Holy Fathers. See Ps. 55. C.

Ver. 2. *Man.* Saul, (C.) Judas, (S. Hil.) or self-love, the *old man*, who is our most dangerous enemy. Bert.

Ver. 3. *Battles.* And formed plots to destroy the just. W.

Ver. 4. *Serpent.* So Plautus says, “A double-tongued and wicked man is like a creeping beast,” in Persa. H.

Ver. 6. *Side.* The enemies of David calumniated him, and strove to make him follow idols. 1 K. 26:19.

Ver. 8. *Battle.* Against Goliath, or against the attempts of Saul, &c. C.—Prayer and divine grace are necessary, to guard us from sin. W.

Ver. 9. *Desire.* If I yield to my passions, (S. Aug.) or after I have expressed my request, contrary to my desire, &c. Heb. “Grant not the desire of the sinner, complete not his thought. They will be elated.” Some supply, “lest they be.” The ancients seem not to have read in the same manner. Bert.—Abandon not my soul, which is all my care, (Ps. 21:21) to the sinner. C.

Ver. 10. *Head.* Heb. also, “poison,” (Bert.) or “sum” of their mischievous devices. W.—*Labour*, or punishment. C.—Their subtle persuasions shall turn to their ruin. W.

Ver. 11. *Fire* of hell, (W. Chal.) as well as temporal afflictions, from lightning, &c. Ps. 17:9. H.—Some have ridiculed the belief of hell. But the universality of this opinion is a strong proof of it, as it is also confirmed by revelation. Bert.

Ver. 12. *Tongue.* This member is very dangerous. Pet. Bless. 119. Jam. 3:6.—The just man is not styled “a man of tongue,” but “of heart;” for which reason Christ exhorted his disciples not to make long speeches in prayer. Matt. 6:7. Bert.—*Into.* Lit. “in;” though (H.) it should be *into*, conformably to the Sept. Bert.

Raro antecedentem scelestum

Ver. 13. *I know.* Heb. “thou knowest.” But some copies read more accurately. Houbig.—*Poor.* Thus, in the end, was Lazarus treated. W.

Ver. 14. *Countenance* in glory, when thou shalt appear. 1 Jo. 3:2. H.—The shall dwell under thy special protection in the tabernacle. C.

PSALM 140

PSALM 140. (DOMINE CLAMAVI.)

A prayer against sinful words, and deceitful flatterers.

Ver. 1. *David.* When persecuted by Saul. C.—It is very difficult, and was used in the evening service in the oriental churches, (S. Chrys.) as it is on Friday in the Rom. Breviary. The psalm may be applicable to all in distress, (Bert.) who are members of Christ. S. Aug.—*Hearken.* Heb. “hasten to me, hear my voice,” &c. H.—god approves such cries. C.

Ver. 2. *As.* May be understood. “My prayer is an evening sacrifice,” or equally acceptable. H.—*Sacrifice.* Heb. “offering,” which may be the same with the *incense*, or the evening holocaust. C.—The Church prays that her petitions may ascend to the throne of God, and be accepted. The morning sacrifice was rather more solemn. But the evening one is here specified, in allusion to Christ’s, at the last supper, and on the cross, (W.) which was consummated in the evening. S. Aug. T.—It may denote a perfect worship. S. Chrys. Bert.

Ver. 3. *And.* Heb. “keep guard at the door of my lips,” (Mont.) or “on the poverty of,” &c. (S. Jer.) that I may not speak too much, or imprudently; as I shall do, if left to myself. H.—Houbigant rejects this version, which is very expressive. Bert. Eccli. 28:28.—Heb. *dal* is rendered “elevation,” (Chal.) and may here stand for “a door.” Nature has included the tongue within a double restraint of the teeth and lips, to counteract its too great volubility. Theod.—David prays that he may not be unguarded in his speech. He always spoke to Saul with the greatest respect. 1 K. 24:18. C.—The lips must be like a *door*, neither always open, when we ought to be silent, nor always shut, when we should confess our sins. W.

Ver. 4. *Sins.* Such *excuses* are always vain. S. Jer.—God does not incline any to sin, as the Manichee *elect* pretended. S. Aug.—The pride

of the human *heart* would throw the blame of sin on any but itself. H.—Sometimes, fate, predestination, &c. are charged with it. Our first parents excused themselves; but David candidly confessed his sins, and was presently pardoned. Bert.—*Choicest*. Heb. also, “I will not eat of their most delicious meats.” I will have no society with libertines, (Bert.) nor with those who teach false doctrine. 2 Jo. 10 and Tit. 3:10.

Ver. 5. *In mercy*. Prov. 27:16 and Ezech. 19:8. H.—*Let not the oil of the sinner*, &c. That is, the flattery, or deceitful praise. Ch.—This is pernicious; while the reprehension of the just may do us good. W.—*Sinner*. Heb. “of poison, *or* of the head, (vass) break, *or* fatten, (S. Jer.) *or* be broken upon my head.” The vessel was usually broken. Mar. 14:3. Bert.—Prot. “Let the righteous smite me, *it shall be* a kindness, and let him reprove me, it shall be an excellent oil, *which* shall not break,” &c. H.—Or “he shall not,” &c. as his only aim tends to my advantage. Many other senses may be given. C.—*For my prayer*, &c. So far from coveting their praises, who are never well pleased but with things that are evil; I shall continually pray to be preserved from such things as they are delighted with. Ch.—*Against*. Lit. “in or concerning their desirable things.” H.—I pray to God that I may be preserved from their malice, in which they take delight, (M.) and that they may cease to run on to their ruin. H.—The Church still prays for sinners, though as yet they delight in their criminal pursuits, (W.) in order that a wholesome bitterness may wean them from such things. S. Chrys.—My prayer shall subsist amid their pleasures. Bert.

Ver. 6. *Their judges*, &c. Their rulers, or chiefs, quickly vanish and perish, like ships dashed against the rocks, and swallowed up by the waves. Let them then hear my words, for they are powerful and will prevail; or, as it is in the Hebrew, *for they are sweet*. Ch.—The Israelites were long governed by *judges*, and the supreme magistrates at Carthage had the same title. C.—Sept. “their strong ones” have or shall become victims of the divine justice. H.—They shall know that the prayers of the Church are effectual, and obtain the grace of constancy for her children, whom she instructs in the doctrines of peace, which cannot injure the commonwealth. W.—*Prevailed*. Or, “been able” to hear. Israel submitted to David, after Saul’s death. Bert.

Ver. 7. *As when the thickness*, &c. If this is to be connected with what goes before, it declares the efficacy of those *powerful words*, capable to *break up the thick* and hard *earth*, of the hearts of man. But if it is to be connected with the following words, *our bones are scattered*, &c. it means, that the malice of our enemies has, as it were, *scattered our bones near* the confines of death and *hell*; as the husbandman, plowing up or digging the earth, scatters and breaks the clods. Ch.—These are

made small, that they may bear fruit, which is the effect of persecution upon the faithful. S. Aug. W.—Heb. “like the labourer breaking up the earth, so our,” &c. C.—Houbigant would read, “their,” (Bert.) with the Arab, and many Greek copies. David alludes to his distress, (C.) while his people were still divided into parties, (H.) whose union he foretells. Bert.—Dry bones point out the state of the captives. Ezech. 37:11. C.—Some persecutors rage against the bones and relics of the saints, which they would willingly hurl into hell. But the Church places her confidence in God. W.

Ver. 10. *His.* “Own,” (Prot.) the devil’s, (S. Hil.) or God’s *net*. S. Chrys. &c.—Saul twice fell into David’s power. C.—*Alone.* Singularly protected by the Almighty, *until I pass* all their nets and snares. Ch.—Though alone, I fear no danger. H.—I will have no connection with the wicked in this life, (S. Chrys.) which is beset with snares. C.—Heb. “I will be a witness till I pass.” Houbig.—*Yachad* means, “together,” &c. Bert.—Sinners shall at last be entrapped; but the Church shall be for ever protected. W.

PSALM 141

PSALM 141. (VOCE MEA.)

A prayer of David in extremity of danger.

Ver. 1. *Cave.* Of Engaddi, (Bossuet. C.) or Odollam. Bellar. Bert.—Here David was a figure of Christ, praying in the garden, &c. S. Hil.—The psalm may relate to the captives, (S. Chrys.) or to martyrs, (S. Aug.) and to all under trial. David might recite it in the cave. Bert.—*Voice.* He did not speak aloud, for fear of being detected. W.—But the fervent prayer of the just, “is a cry to God.” S. Hil. Ex. 14:15. C.

Ver. 3. *Pour out.* Explaining all the sentiments of my heart. Ps. 61:9. C.—This is never perfectly done with earthly friends. 1 Pet. 5:7. Bert.

Ver. 4. *Knewest.* With approbation, (Ps. 1:6. H.) my department towards Saul, and also the dangers to which I was exposed, and the means of escaping.—*They.* Ancient psalters add, “the proud,” from Ps. 136:6. C.—The devil and his agents attack the just at all times. S. Jer.—When I was reduced to such distress that I could not help myself, thou didst approve of my conduct, and deliver me. W.

Ver. 5. *Hand.* For succour. Ps. 15:8. So was David situated at Engaddi, as our Saviour was, when he was abandoned by his disciples. C.—

None would appear to be acquainted with those in distress. H.

Ver. 6. *Living.* On the earth, (Bert.) or land of Judea, (S. Chrys.) in this life, (C.) or in the next. In all, God is our only protector, and reward. Ps. 15:5. Bert.

Ver. 7. *Low.* Sym. “languid. S. Jer. “infirm.” H.

Ver. 8. *Prison.* Or the cave. C.—As David was never in prison, this is more applicable to Christ, seized by his enemies, and consigned to the tomb. Houbig.—*Name.* God expects it from us. Ps. 49:15. The motive of David in praying to be delivered, was most disinterested, as he had in view God’s glory, and the gratification of his *just* servants, who would join with him in returning thanks, and promoting the divine worship.—*Wait.* Heb. “will crown.” Sym. S. Jer. H.—But Aquila adopts the Chal. and Syr. sense of the word, with the Sept. (C.) and this may very well be the meaning, as David and his friends did not pretend to reign till the death of Saul. Bert.—He wished to be at liberty in the country where God’s worship was observed, (W.) and determined to promote religion with all his power; as, under Saul, the good were under great restraints, and the priests were even slain. H.—All this happened to David, as the figure of Christ. He had then a clear *understanding* of what the latter would have to endure from the Jews, and how he would pray to his Father. In the first part, he complains of Judas, and in the second, he desires to be set free from hell, because the faith of all the saints depended on his resurrection. Ven. Bede. W.

PSALM 142

PSALM 142. (DOMINE EXAUDI.)

The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.

Ver. 1. *Absalom* is not specified in Rom. Sept. &c. (C.) though it be in other copies. H.—The latter part of the title has been added by the Greeks. S. Hil.—If David composed the psalm, on occasion of his son’s revolt, he considered it as a punishment of his former transgression. The Fathers explain it of Jesus Christ, who suffered for our sins. Bert.—It might also relate to the captives, (Ferrand) or to the same event as the preceding psalm, (Bossuet) though there is no reason for abandoning the title. C.—*Justice.* Or mercy. S. Chrys.—Absalom had no just cause of complaint, (H.) and God had promised to protect

David on the throne.

Ver. 2. *Justified.* Compared with thee, (C.) and without mercy. God is bound by his promise to hear the penitent. W.—David and S. Paul had been assured of the remission of their sins, yet never ceased to beg for pardon. Bert.

Ver. 3. *Of old.* Lit. “of an age,” (H.) who are quite forgotten. Lam. 3:6. C.—The devil had violently tempted me, by means of temporal and spiritual calamities. W.—The greatest darkness is that of the heart. Ephes. 4:17. H.

Ver. 4. *Troubled.* David knew not what course to take. 1 K. 15:25. 31. Our Saviour was in the greatest agony. C.

Ver. 5. *Of old.* What God had done formerly for me and others. W.—The sacred records of 3,000 years tended to raise the hopes of David. Bert.

Ver. 6. *Water.* We can add nothing to this idea. C.—Man can do no good without God’s grace, which David implores with his hands stretched out, both to mortify himself, and to denote fervour. W.

Ver. 7. *Pit.* Or “lake,” meaning (H.) the grave. C.—If man be left to himself, he will presently yield to sin, from which he will not be delivered without God’s grace.

Ver. 8. *Morning.* At the first assault of temptation, (W.) or speedily. David might address this prayer to God during the night, after he left Jerusalem. He was only relieved the next day, when his troops had crossed the Jordan,. 2 K. 17:12.—*To thee.* With the most ardent desire. Jer. 22:27. This might suit the captives, v. 5. 11. C.

Ver. 9. *Fled.* Heb. “To thee I have hidden myself,” (Mont.) or “am protected.” S. Jer.—But the Sept. seem to have read better, *ésithi*. “I have hoped.” Chal.

Ver. 10. *Spirit.* I look for a favourable wind, like one at sea, in danger of suffering shipwreck, and I apply to God, to the Holy Ghost the Comforter.—*Right.* Even (C.) and not like this country, full of precipices. In Judea the right worship was observed. H.—The penitent may rest assured, that God will free him from all perils, (W.) and bring him (Heb.) “into the land of rectitude,” which is heaven. The Holy Ghost is here represented as a distinct person. Bert.

Ver. 12. *Mercy.* Towards me. Justice required that the rebels should be punished, as they were, even contrary to David’s intention. 1 K.

PSALM 143

PSALM 143. (BENEDICTUS DOMINUS.)

*The prophet praiseth God, and prayeth to be delivered from his enemies.
No worldly happiness is to be compared with that of serving God.*

Ver. 1. Goliath. Heb. has simply, “of David.” H.—S. Hilary thinks that the Sept. added the rest by inspiration, (C.) because this was David’s first exploit in war. W.—But others pay no deference to this part of the title. The Chaldee, however, seems to allude to the same victory, (v. 10) and the Syriac to that which David obtained over Asaph, brother of Goliath. 1 Par. 20:5. C.—David prays that he may overcome the Philistines, and give thanks in Ps. 17. Ferrand.—These two psalms are very much alike, and this seems to have been written after the rebels were discomfited, while the 17th expresses the sentiments of the prophet, towards the end of his life, for all his victories. C.—Zorobabel after the defeat of God, (Ezec. 38. Orig.) or the Machabees; (Greek paraphrast.) or Jesus Christ might adopt these sentiments. Holy Fathers.—Kimchi and Goan refer the psalm to the Messias. C.—*God.* Heb. “rock.”—*Fingers.* Which chose the five pebbles. He was to exert himself, and yet to acknowledge that all success came from God. Bert. —He had not been trained to war, when he overcame Goliath. W.

Ver. 2. Mercy. “All the titles of God remind us of his benefits.” S. Jer. —*My people.* After the defeat of the rebels, (C.) and the death of Isboeth. Bert.—Heb. may also be “peoples,” as Ps. 17. (Syr. &c.) including them, and the various nations that were subdued by David. C.—Conquerors are generally in confusion, while those who keep their passions under are free. 2 Cor. 3:17. Bert.

Ver. 3. To him. Heb. “thou dost acknowledge him.” S. Jer. H.—In the transport of gratitude, he reflects on his own weakness. Job 7:17. Rom. 8:31. C.—Before Christ, all mankind were undeserving of revelation. W.

Ver. 4. Vanity. Heb. *hebel*, “nothing, a vapour,” &c. Eccle. 1:1. Jam. 4:15. H.—Our lives resemble a shadow, which is the less distinct, the more it increases. Bert.—As it cannot subsist of itself, so neither can man without God. W.

Ver. 5. Mountains. The proud, (Orig.) spirits. S. Hil.—Come to my

assistance, as thou didst appear on Sinai. Ex. 19:16. Ps. 17:8. C.—This is a poetical description of God's aid.

Ver. 7. *Waters.* Of tribulation. W.—*Children.* My rebellious subjects, (H.) who lead bad lives in the true Church. W.—Foreign nations continued faithful, while Israel rose up against their sovereign.

Ver. 8. *Iniquity.* Heb. “lying.” The have sworn fidelity, and have prevaricated. C.—They adhere not to their engagements of keeping God's law. W.

Ver. 9. *New.* More excellent. Bert.—*Psaltery.* Heb. “on the Nebel of ten strings,” (H.) the chief instrument, fit for a new canticle of thanksgiving. W.

Ver. 10. *Kings.* Their power cannot protect them. H.—*Hast.* Several read, “wilt redeem.”—*Malicious.* Heb. “his servant from the evil sword” (Mont.) of Goliath, (Chal.) or of Saul, (Bert.) and all his other enemies. H.—He represents himself in the midst of danger, from the rebels. C.

Ver. 11. *Children.* Both Jews and Christians who live ill, are like strangers, who frame to themselves a temporal felicity, making riches and pleasures their god. W.

Ver. 12. *Whose.* Heb. “our.” This makes quite a different sense from the ancient versions, which refer what follows to the rebels, who had no cause to complain of David's government, v. 14. C.—S. Jerom, however, agrees with the Heb. “that our sons *may be*,” &c. Prot. *asher* means “whose (v. 11.) *and* that.” H.—If we supply, *they said*, the text and versions will give the same sense, (Geneb. Bert.) as it is inserted v. 15. H.—*Decked.* Heb. “our daughters, like corner-stones cut like a temple,” (Mont.) or “palace.” Prot.

Ver. 13. *That.* The partitions are too small; or fresh fruit come before the old ones are consumed. Lev. 26:10. C.—*Fruitful.* Heb. “our sheep (or small cattle, *pecudes*) producing a thousand, bringing forth ten thousand, in our streets.” Pagn.

Ver. 14. *Fat.* Heb. “our bulls (oxen *or* cows) are burdened.” &c.—*Of wall.* Sym. “nor burying nor mourning in their places.” The other interpreters cited by Theodoret, have also “their.” C.—*Passage.* Of the enemy. H.

Ver. 15. *They.* Heb. “happy the people, to which such things *belong*; happy,” &c. S. Jer. H.—This text speaks all along of the temporal blessings attending the virtuous. C.—But the Sept. being convinced

that these were rather the sentiments of David's enemies, give it this turn, (Bert.) and shew, that real happiness consists rather in the possession of God, as the psalmist intimates, by the concluding sentence. H.—Worldlings are satisfied with temporal advantages. Ps. 72:4.—But the saints take God for their reward. C.—The devil promises riches, that he may kill, and Christ promises poverty, to save us. S. Jer.—True happiness consists in preferring God before all. W.

PSALM 144

PSALM 144. (EXALTABO TE DEUS.)

A psalm of praise, to the infinite majesty of God.

Ver. 1. Praise. The remaining seven psalms relate to the praises of God, to intimate that this occupation ought to be our glory, both in time and in eternity, as all were created for that purpose. Ven. Bede.—This is the seventh of the alphabetical psalms, the four last of which are only recognized by S. Jer. as perfect. See Ps. 24. 33. 36. 110. 111 and 118. Yet here the ver. 14 which should commence with *N*, is wanting in Heb. though it was probably there at first, as it is in the Greek and Latin, (W.) as well as in the Syr. and Arabic. C.—Hence it appears, that our versions ought not always to be corrected by the Heb. which might be rendered more perfect by a collation with them. W.—The Jews assert, that whoever reads this psalm thrice-a-day, may be sure of obtaining heaven, provided, says Kimchi, that his heart accompany his words. The new baptized used to recite it in thanksgiving, for having received the body and blood of Christ. S. Chrys.—Ferrand supposes that his psalm was composed after the captivity. But there seems to be no ground for this supposition, and the author had probably no particular event in view. C.—*My king.* On whom I entirely depend. Bert.—*And ever.* S. Jer. “and after,” (H.) both in time and in eternity. Christ is styled king, to whom the nations were promised; (Ps. 2) and David gives the highest honour to the blessed Trinity. W.—David still praises God by the mouths of the faithful, as also in heaven.

Ver. 3. End. Heb. “finding out,” because he is infinite. Bert. Job 5:9.

Ver. 4. And. Heb. “to generation.” The vocation of the Gentiles is insinuated. C.

Ver. 5. And shall. Heb. “and I shall relate the words of thy wonders,”

(S. Jer.) or “shall meditate on,” &c. Pagn. H.—Yet our version is more followed. C.

Ver. 6. *Acts.* Miracles which strike people with awe, (W.) such as those which overwhelmed the Egyptians, &c. Theod. C.—*And shall.* Heb. “and shalt,” &c. But Chal. (S. Jer.) read more naturally with the Sept.

Ver. 7. *Justice.* Or mercy. S. Chrys. C.—They shall approve of thy judgments. H.

Ver. 8. *Patient.* Heb. “slow to anger,” which is more expressive. Bert.

Ver. 9. *Works.* The people of Israel (v. 10. Ps. 89:17. Ferrand) and all mankind, who are all invited to embrace the true faith, and the mercy of God. C.—The effects of mercy shine forth above all his other works, in the redemption, and in the recalling of sinners, when they have gone astray. W.—This sense is good, but not literal. His mercy extends to all. Bert.—Yet he punishes the reprobate for ever, chastising *their* works. S. Aug.

Ver. 10. *Works.* They shew his power, and excite us to praise him. S. Jer.

Ver. 12. *Thy.* Heb. “his.” But the Sept. read more correctly, with the Chal. &c.—*Men.* The Gentiles, to whom the saints, (Bert.) or converted Jews preached. H.

Ver. 13. *Ages.* The kingdom of God in his Church is very magnificent, but not so much as in heaven. W.—*The.* Heb. Chal. Aquila, S. Jer. &c. omit this verse, which is necessary to complete the alphabet. It probably commenced with *Namon*, “Faithful.” C.—The Sept. could not insert it by inspiration, as they were only interpreters. Bert.—It was consequently in their Heb. copies. Houbig.

Ver. 14. *Lifteth.* Heb. “upholdeth all who are falling.” H.—No one can stand or rise without God. Bert.—He is ready to lift up every one. W.

Ver. 15. *Hope.* For sustenance. Ps. 122:2. Matt. 6:26.

Ver. 16. *Blessing.* Abundantly (C.) “satisfieth the desire” (Prot. H.) even of brute beasts, giving to all what is requisite. W.

Ver. 17. *Just.* Before, his fidelity was notices, v. 13. H.

Ver. 18. *Truth.* Observing his commandments. Matt. 7:21. Theod.

Ver. 19. *Will.* He will obey their voice; (Jos. 10:14) or rather he will

grant their requests (C.) of eternal happiness. Bert.

Ver. 21. *Flesh.* Every human being, though even the least favoured, must praise God, as all have received much from him. H.

PSALM 145

PSALM 145. (LAUDA ANIMA.)

We are not to trust in men, but in God alone.

Ver. 1. *Of, &c.* This addition of the Sept. intimates that these prophets would thus exhort the people to trust in Providence, and to prefer his service before worldly cares. See Ps. 136. W.—They might compose this psalm after Cyrus had revoked the permission to build the temple, (v. 2 and 1 Esd. 1:3. and 4:4) as the following psalms seem all to have been sung at the dedication of the walls. C.—This might be the case, but the titles afford but a slender proof, and David might write this to excite himself and people to confide in God.—*In my.* Heb. begins here the second verse, with the answer of the *soul* to the prophet's invitation. It is immortal, and promises always to *praise the Lord*. Bert.

Ver. 3. *Children.* Heb. “sons of Adam.” the greatest prince is of the same frail condition as other men. He is not always willing, nor able to save. He must die, and all his project cease. H.—If we could have depended on any, Cyrus seemed to be the person. Yet he has been deceived, and now forbids the building of a temple. We must, however, be grateful for the liberty which we enjoy by the goodness of God. C.—In one Son of man (Christ) we may trust; not because he is the Son of man, but because he is the Son of God. S. Aug. W.

Ver. 4. *Forth.* From the body, which shall be consigned to the earth from which it was taken. Eccle. 12:7.—*And he.* Man, (C.) or each of the princes, (H.) with respect to the body. W.—It does not refer to the *spirit*, which in Heb. is feminine. C.—It is the want of faith, which causes people to confide in great ones, rather than in Providence. S. Aug.—*Thoughts.* Projects of ambition, &c. C.

Ver. 7. *Truth.* Houb. “his truth,” and promises. H.—The disposition of Cyrus towards the Jews had changed, in consequence of some false insinuations of their enemies.—*Wrong.* The Babylonians have been, and the Samaritans will be, punished.—*Fettered.* We may hope to be freed from the dominion of the Persians. C.

Ver. 8. *Enlighteneth.* Heb. “openeth *the eyes.*” Sept. “gives wisdom to the blind.” Many of these favours seem to be understood in a spiritual sense, and allude to the times of Christ, when these miracles were performed. Bert. Is. 35:5. Matt. 11:5. C.

Ver. 9. *Strangers.* He charges his people to be compassionate towards such. Ex. 22:21. Jam. 1:27. Bert.—We have been captives. Ps. 112:9.—*Sinners*, who have calumniated us, v. 7. C.

Ver. 10. *Sion.* Figure of the true Church. God is now more attached to Sion than to any other place. Bert.—He lives for ever, and therefore alone deserves our confidence. C.—*Generation.* Heb. adds, “Alleluia,” which we have in the next title, as the psalm also begins with the same word. H.

PSALM 146

PSALM 146. (LAUDATE DOMINUM.)

An exhortation to praise God for his benefits.

Ver. 1. Alleluia. In some editions of the Sept. (H.) and in Syr. Arab. &c. the same inscription occurs, as in the former psalms. Many ascribe this to the same authors, and to the same occasion. Heb. and Chal. have no title. Yet the psalm seems to be a thanksgiving (C.) for the permission to build the temple and walls of Jerusalem, (Orig.) which had been neglected, till God visited the people with a famine, v. 8. 2 Esd. 5:1. Agg. 1:6. Bossuet—Zorobabel, &c. urge the people to build. Syr. C.—Still David might compose this psalm, as he was a prophet, (Bert.) and he may allude to the beginning of his reign, when the people were all united. Jans.—*Good.* Agreeable and advantageous for us.—*Praise.* This consists in purity of life, rather than in the sweetest accents. C.

Ver. 2. Jerusalem. After the captivity, (W.) or at the beginning of David's reign, when he had taken Sion, and Israel acknowledged his dominion. 2 K. 5. It may also allude to the Church, (Jo. 11:51) and to heaven. Heb. 12:22. Apoc. 21. Bert.

Ver. 3. Bruises. God delivered the captives, after chastising them. Deut. 32:39. C.—He gives life to the penitent, as Christ healed the sick, &c. Is. 61:1. Bert.

Ver. 4. Stars. Which to man are innumerable. Though some have counted 1022 with Ptolemy, yet the discovery of telescopes has shewn that many more are discernible, (C.) and none would dare at present to fix their number. Bert.—Cicero (Of. i.) treats this as a thing impossible. See Gen. 15:5. C.—Ptolemy could only ascertain the number of the more notorious. W.—Kimchi admits 1098 created to shine, besides innumerable others, which have influence over plants, &c. God has the most perfect knowledge of all. They are like his soldiers, whom he knows by name, (Is. 40:25) as the good shepherd does his sheep. Jo. 10:3. C.—We read that Cyrus knew the name of all his officers, (Cyrop. v.) and that Adrian, and Scipio, the Asiatic, could even name all the soldiers in their armies.

Ver. 5. Power. God the Son. Earthly monarchs are forced to depend on others for the execution of their orders. But God is infinite. C.—

Number. He knows innumerable things: (W.) or rather, (H.) the divine wisdom hath no parts. Jer. 10:6. Bert.

Ver. 6. Ground. As he has done to the Egyptians, &c. C.

Ver. 7. Praise. Lit. “confession,” (H.) including both compunction and praise. Bert.

Ver. 8. Clouds. This is represented as something wonderful, (Job 5:9 and 37:6) though conformable to the laws of nature. The preservation of things is like a new creation. C.—*And the herb*, &c. *Herbam*, (Ps. 103:14. H.) is now wanting in Heb. as it was in the days of S. Jer. and the Chal. though the Sept. Aquila, &c. read it, and it is not probable that they would borrow it from another psalm. Bert.—Their copies must therefore have varied. H.—*The herb*, may denote corn, and all vegetables for food. These productions evince the goodness and wisdom of God, (Bert.) as well as his power. W.

Ver. 9. Young. Lit. “the sons of ravens,” which may denote those birds in general, as well as their young. God provides for all. Many fables have been recounted concerning ravens, as if they neglected or forgot their young ones; and the Hebrews seem to have entertained some of these opinions, to which the sacred writers conform themselves., Job 38:41. C.—S. Luke (12:24) specifies *ravens*, though S. Matthew (6:26) has *the birds*, when relating the same speech.—*Upon him*, must be understood in Hebrew. See Ps. 103:21. (Bert.) Joel 1:20. C.—If God take such care of the neglected ravens, how much more will he provide for his servants? S. Chrys. W.

PSALM 147

PSALM 147. (LAUDA JERUSALEM.)

The Church is called upon to praise God for his peculiar graces and favours to his people. In the Hebrew, this psalm is joined to the foregoing.

Ver. 1. or Hebrew Psalm 147. Ver. 12. Alleluia. This word is not in Heb. H.—Many with the Sept. add, “of Aggæus and Zacharias.” C.—The psalm has the same object in view as the preceding. Bert.—The Fathers explain it of the Church, and of heaven. C.—*Sion*. This place was highly favoured before the captivity, and rebuilt afterwards so as to enjoy many blessings. But all this was only a figure of the privileges belong to the Church, and to the heavenly Sion, the true vision of peace. W.—The earthly Jerusalem was too often faithless; (Gal. 4:26.

Heb. 12:22) so that the psalmist cannot have it alone in view. Bert.

Ver. 2. or Hebrew Psalm 147. Ver. 13. *Within thee.* Jerusalem was better fortified than (H.) other cities. But the Church is built upon a rock, and enriched with many graces, while heaven is free from all danger, and its inhabitants secure. W.—Nehemias re-peopled the city, which he had surrounded with walls, (C.) despising the sarcasms of his enemies. 2 Esd. 7:4.

Ver. 3. or Hebrew Psalm 147. Ver. 14. *Peace.* To obtain this, the peace of Jesus Christ must triumph in our hearts. Col. 3:15. H.—*Borders.* People perceiving that Assuerus favoured the Jews, durst no longer attack them. 2 Esd. 6:16. C.—They enjoyed peace and plenty. In the Church we have remission of sin in baptism and penance, and the spiritual food of Christ's body and blood in the blessed Eucharist, with the graces of the other sacraments. In heaven peace and joy subsist for ever. W.—*Fat.* The best (H.) of all sorts of fruit. Theod.—The Fathers understand the blessed Eucharist, or the holy Scriptures. S. Aug. &c. C.

Ver. 4. or Hebrew Psalm 147. Ver. 15. *Speech.* Rain, (Kimchi) Jesus Christ, (S. Aug.) or the gospel, (S. Hil. S. Jer.) which was presently propagated over all the earth. Rom. 10:18. W.—God's commands are instantly obeyed. H.—No sooner did he speak to Saul, but he was converted. Acts 9:4. Heb. 4:12. Bert.

Ver. 5. or Hebrew Psalm 147. Ver. 16. *Like wool.* Because it is white, and light, and covereth the earth as a fleece, which keeps it warm, and makes it fruitful. On which account also, in the following words, *mists* (or as it is in the Hebrew, *hoar frosts*) are compared to *ashes*, which give a fruitfulness to the ground. Ch.—Trees and fruits are preserved by the snow resting upon them. *Vota arborum frugumque ... nives ... insidere.* Pliny xvii. 2.—*Mists* are succeeded by clear weather. By penance and austerity sins are remitted, and devils expelled. Is. 1:18. W.

Ver. 6. or Hebrew Psalm 147. Ver. 17. *His chrystal.* Some understand it of *hail*, which is as it were *ice*, divided into bits, or morsels. Ch. Eccli. 43:22. C.—In summer and winter God sends proper moisture for the earth. T.—The most hardened are sometimes converted: but this must be the effect of grace. W.—*Cold.* If it were to continue, all would perish. He therefore sends the warm (C.) “south wind.” Syr.

Ver. 7. or Hebrew Psalm 147. Ver. 18. *Wind.* “Spirit.” The blessed Trinity (S. Jer.) grants compunction. Bert.—By preaching and grace conversions are wrought.

Ver. 8. or **Hebrew Psalm 147.** **Ver. 19.** *Jacob.* These spiritual blessings pertain only to the true Church. W.

Ver. 9. or **Hebrew Psalm 147.** **Ver. 20.** *Them.* He hath not announced his decrees to them. This glory was reserved for Israel. Deut. 4:7. C.—The written law was granted to the latter. Yet God had sufficiently manifested his will to all mankind, so that they must also appear before his tribunal. S. Chrys. Bert.—*Alleluia.* Considering that all were in the mass of sin, and that God justly let many perish; those whom he justifies are more bound to praise him; and therefore the prophet concludes this and the following psalms with *Alleluia.* W.—Christians, and particularly Catholics, are most concerned, since many have rebelled against the light of faith, (Bert.) and abuse the gift of the holy Scriptures. H.

PSALM 148

PSALM 148. (LAUDATE DOMINUM DE CÆLIS.)

All creatures are invited to praise their Creator.

Ver. 1. *Alleluia.* Sept. Syr. &c. add, “of Aggæus and Zacharias,” as it seems to have been composed after the captivity, v. 13. C.—But why might not David thus invite all to praise God? He descends from the highest creatures to those on earth. Bert.—*Heavens.* All ye blessed spirits, preach God for the excellence of your nature, and for your numbers. W.

Ver. 2. *Hosts.* Stars, (C.) or rather angels. S. Chrys. Matt. 26:52.—The three children made the same invitation to them, rejoicing in this holy communion. Bert.

Ver. 3. *And light.* Heb. “of light,” meaning the planets. Kimchi.—The harmony of these things invites us to praise the Lord. Origen and S. Hilary seem to represent them as intelligent. But (C.) when God is praised on their account ... they all praise him. S. Aug.—Irrational things shew forth the excellence of their Creator. W.

Ver. 4. *Of heavens.* The highest and most excellent, (C.) though not the abode of the angels, which had been specified before.—*Heavens,* in the clouds. It is not necessary to allow these waters to be above the stars. Bert.

Ver. 5. *He spoke, and they were made,* is not in Heb. or Chal. being

taken from Ps. 32:9. (C.) or lost in the original. Bert.

Ver. 6. *Away.* The heavenly bodies observe the most constant order. H.—They are not liable to change, like sublunary things, (C.) though God may suspend the laws which he has established. Bert.

Ver. 7. *Earth.* All ye inhabitants. H.—He then addresses whales, and all in the seas.

Ver. 8. *Word.* For the punishment of the wicked, (C.) and to strike the saints with awe. H.

Ver. 9. *Mountains.* Thales, Origen, &c. have attributed souls to waters, &c. But this cannot be proved from this poetical personification. C.

Ver. 11. *Kings,* &c. God is to be praised for the diversity of states, whereby the whole community is preserved.

Ver. 13. *Alone.* God, and not any idol, has disposed all things. W.

Ver. 14. *Earth.* All contribute towards the divine praise. Yet they cannot afford as much as God deserves.—*Horn.* Glory, (C.) or the Messias; though this cannot easily be proved to be the literal sense. Bert.—*People.* Establishing his Church. W.—*Saints.* Israelites, (Bert.) particularly the sacred ministers. Deut. 4:7. C.—*To him.* By free-will, assisted by God's grace. W. Heb. 11:6. Jam. 4:8. Bert.

PSALM 149

PSALM 149. (CANTATE DOMINO.)

The Church is particularly bound to praise God.

Ver. 1. *Alleluia.* Theodoret repeats this word here and in the following psalm. The author of this psalm is unknown. It was sung after the captivity, to thank God for the favours and peace granted to his people, and to foretell the conquests gained under the Machabees, and more fully under the Messias. Orig.—The Jews still looked for them in vain. Why do thy not open their eyes, to see all accomplished by the propagation of the gospel? Muis refers the psalm to the beginning of David's reign over Israel, when the people entertained the strongest expectations of victory; and this opinion is very plausible, though we prefer that of the Fathers. C.—The prophet undoubtedly invites the faithful to praise God. Bert.—*New,* and excellent; (C.) *nova carmina,* (Virg. Ec. 3.) is explained *magna miranda,* by Servius. This psalm

deserves the title, as it speaks of the new covenant. S. Chrys.—*Saints* of Israel, dedicated to God's service. Ex. 22:31. C.—Though all creatures are bound to praise the Lord, he accepts only praises of those who live in the Church. W.

Ver. 2. *In him.* Heb. "them." The plural is used out of respect, (Rabbins, C.) or rather to insinuate the blessed Trinity, as in Gen. 1. Job 35:10. Is. 54:5. Bert.—*King* David, or the Lord, who was the true king of Israel. 1 K. 8:7.

Ver. 3. *Choir.* A musical instrument, though it imply also a dance, &c.

Ver. 4. *Unto.* Heb. "in Jesus," (S. Jer.) or "he will adorn the neck with salvation," as with a precious robe. Ps. 131:9. 16.—The captives shall be restored to glory. C.

Ver. 5. *Beds.* In eternal rest. W.—The prosperity of the Israelites but feebly represents the happiness of the elect. C.

Ver. 6. *Hands.* He seems to allude to the regulation of Nehemias, (2 Esd. 4:17. H.) or to the Machabees, who were priests and soldiers. They shall proclaim God's praises, and defend the nation. In the spiritual sense, Catholics employ the two-edged sword of the Old and New Testament against heretics, and exercise the power of Christ in excommunicating the wicked. S. Jer.—Our Saviour enables the saints to judge at the last day. Matt. 19:28. C.—This chiefly regards such as have left all things, like the apostles, and those who embrace a monastic life. Matt. 4:20 and 19:27. Acts 4:34 and 1 Cor. 6:3.—They shall judge whether people have made good or bad use of their possessions. S. Aug. Ven. Bede.—All the blessed will approve of God's sentence; and their example in overcoming difficulties, will evince the baseness of the wicked, who have yielded to less temptations. W.

Ver. 8. *Iron.* These poetical expressions denote victory. The Machabees made great conquests, and the Jews expect greater under the Messias. But this has been verified in the conversion of nations to Christ. Is. 49:23 and 60:14. C.—The victories of the Machabees were of short duration. Bert.

Ver. 9. *Written.* In God's decrees. W. Job 31:35. Dan. 7:10. C.—This judicial power is part of the glory of the saints. W. 1 Cor. 6:2. Wisd. 3:7. H.—All shall judge the wicked who have imitated the disinterestedness of the apostles. C.

PSALM 150

PSALM 150. (LAUDATE DOMINUM IN SANCTIS.)

An exhortation to praise God with all sorts of instruments.

Ver. 1. *Alleluia.* This invitation is addressed to the sacred ministers, as the people and all creatures had been already exhorted to praise God. C.—This psalm was sung when the first-fruits were brought to the temple. Selden, Syn. 3.—*The Lord.* Heb. *el*, “God.” H.—*Places.* Heb. “his sanctuary,” (H.) or heaven. C.—All both in heaven and earth sound forth his praises.

Ver. 2. *Acts.* Ye, for whom miracles have been wrought, praise him as much as you are able, though you cannot do it sufficiently. W.

Ver. 3. *Trumpet.* This instrument was reserved for priests. Num. 10:2. The nine others might be used by Levites. C.—The precise signification of them is not known. Bert.

Ver. 4. *Choir ... Strings.* Unity and mortification are requisite to make our praises acceptable, as strings are made of the bowels of beasts. W.

Ver. 5. *Spirit.* Wind instrument, (M.) or man, who is bound to praise God, even more than the angels, as Christ has assumed his nature, and will bring him to sing with them Alleluia. W.—Let “all that breathes” praise, (Bert.) including every living creature, (C.) as well as the celestial spirits. H.—*Alleluia* is not in Sept. Syr. &c. But it is in the Heb. and no word could answer better for a conclusion of the psalms, which are almost wholly employed in the divine praises. This ought to be our occupation both on earth, and in heaven. Amen. C.—Pope Damasus, A.D. 380, ordered the *Glory*, &c. to be added to each of the psalms, as it has been since observed. W.—An apocryphal psalm, concerning David encountering Goliath, occurs in many Greek and Latin copies; but it is of no authority. C.

PROVERBS

THE BOOK OF PROVERBS

INTRODUCTION

This book is so called, because it consists of wise and weighty sentences, regulating the morals of men; and directing them to wisdom and virtue. And these sentences are also called **Parables**, because great truths are often couched in them under certain figures and similitudes. Ch.—Wisdom is introduced speaking in the nine first chapters. Then to ch. 25 more particular precepts are given. W.—Ezechias caused to be collected (H.) what comes in the five next chapters, and in the two last. Some other, or rather Solomon himself, under (W.) different titles, gives us Agur's and his mother's instructions, and his own commendations of a valiant woman, (H.) which is prophetic of the Catholic Church. He also wrote the two next works, besides many other things, which have been lost. This is the first of those five, which are called “sapiential,” giving instructions how to direct our lives, by the dictates of sound reason. W.—It is the most important of Solomon's works, though collected by different authors. C.—T. Paine treats Solomon as a witty jester. But his *jests* are of a very serious nature, and no one had before heard of his *wit*. Watson.

PROVERBS 1

Ver. 1. *Israel.* The dignity of the author, and the importance of the subject, invite us to read. S. Bas.—Solomon is the first whose name is placed at the head of any work in Scripture. C.

Ver. 2. *To know.* This is the design of these parables. C.—They tend to instruct both the unexperienced and the wise. v. 5. There are three sorts of wisdom: the *divine*, which is God himself; (c. 3:16) the *supernatural*, which is his gift, to lead us into all virtue; and the *worldly*, which is mixed with error, &c. W. Wisd. 7:25.

Ver. 4. *Subtily.* Discretion to the innocent. C.

Ver. 5. *Wiser.* “Tamdiu audiendum & discendum est, quamdiu nescias, & si proverbio credimus, quamdiu vivas,” says Seneca, ep. 77.—*Governments.* And be fit to govern others, (W.) as well as himself. C.

Ver. 6. *Sayings.* This science was much esteemed. 3 K. 10:1. Eccli. 39:2.

Ver. 7. *Fear.* Thus we arrive at charity. S. Aug. in ep. Jo. ix. Job

28:28. &c. This fear includes religion, but not barren speculations. C.
—It implies a desire to act, and not simply to understand.

Ver. 8. Mother. The first precept is to learn of our elders, and the second to resist evil counsels. v. 10. W.—Our parents have the greatest influence over us. Solomon presupposes that they are virtuous and well informed. C.

Ver. 10. Entice. Heb. “deceive.” C.—*Pessimum inimicorum genus laudantes*. Tacit. in vit. Agric.

Ver. 12. Pit. Grave, or hell, like Dathan. Num. 16. This shews the greatest rage. Job 31:31.

Ver. 17. Wings. If thou attend, therefore, to my instructions, their arts will be vain. Ven. Bede.—They unjustly seek to deceive the pious. C.—Watchfulness will be the best protection against them. W.

Ver. 19. Possessors. Of money. C.—While they attempt to invade another’s property, they ruin themselves, and come to the gallows. H.

Ver. 20. Streets. In every place we may learn wisdom. “The wise learn more from fools, than fools do from the wise,” as Cato well observed. C.

Ver. 22. Fools. Heb. “and scorers delight in their scorning.” Prot.—Such are the pests of society. H.—They turn piety to ridicule, and will talk about things which they do not understand, like our *esprits forts*, (C.) or pretended philosophers. H.

Ver. 26. Mock. God is too much above us to act thus; but he will treat us as an enraged enemy. C.—In hell, the damned will cry in vain. v. 28. They had sufficient graces offered while they were alive. W.

Ver. 28. Find me. Because their repentance was false, like that of Antiochus. 2 Mac. 9:13 and Ps. 11:4. C.

Ver. 30. Despised. Lit. “distracted,” (H.) supposing my threats would not be put in execution. Heb. “they abhorred.” C.

Ver. 32. Turning. Heb. “the ease of the simple,” who have given way to deceit. C.—*Them*. The objects of their eager desires, prove their ruin. Ezech. 16:49.

Ver. 33. Evils. Both the just and the wicked, (v. 31. H.) shall be treated according to their deserts. 2 Cor. 5:10. W.—Even in this world, the just enjoy the peace of a good conscience. M.

PROVERBS 2

Ver. 1. *If.* This proves free will. To become truly wise, we must desire it with the same avidity as a miser seeks for riches. W.—We must also pray, (v. 3) with humility (v. 2) to God, the giver of wisdom. v. 6. Every science which has not Him for the beginning and end, is vain and dangerous. C.

Ver. 7. *Salvation.* Prot. “sound wisdom.” *Tushiya* (H.) often occurs in this book, and is very comprehensive, (C.) denoting the substance (H.) of goodness, virtue, &c. Job 5:12.

Ver. 8. *Justice.* In his servants. C.—God gives them grace to follow virtue, (H.) and protects them from every danger. C.

Ver. 12. *Things.* The danger of such company for young people is very great, as the heart is misled by the understanding, (C.) if it do not itself shew the way to error. H.—We all possess a fund of corruption. C.

Ver. 14. *Evil.* These signs prove whom we ought to shun. S. Aug. depicts his own conduct before his conversion in the darkest colours. C.

Ver. 16. *Strange.* Idolatress, (Grot.) or rather the abandoned woman, whether married or not. C.—This description, as well as the former, guards us against heretics, who leave *the right way* of the Catholic Church, (v. 13) and devise *perverse* doctrines of rebellion against princes, &c. as if faith alone were sufficient. By this faith, Prot. do not mean any article which all must believe, but only that each one must be convinced that he himself is just, and will be saved. Like the strange woman, they preach a comfortable doctrine, and use sweet speeches. Rom. 16:18. Their conversion is a very difficult matter, (v. 19) because they are condemned by their own judgment, (Tit. 3:11) and will not admit of the ordinary means of instruction in the Church. W.

Ver. 17. *Youth.* Her husband, whom she married young when love is more lasting. This increases her guilt. It may also signify her father, or preceptor.

Ver. 18. *God.* The law forbids adultery, and all impurities. Deut. 23:17. Lev. 20:10. Both the parties, guilty of adultery, were punished with *death*. C.

Ver. 19. *Life.* A sincere conversion is so rare among people once

addicted to impurity, (H.) which resembles a deep pit. C.—This illness is hardly removed. M.

Ver. 21. *Earth.* Happily. This was the wish of the carnal Jews. But the more enlightened raise their thoughts to heaven.

PROVERBS 3

Ver. 1. *My son.* God speaks, or the master instructs his disciple. v. 21. C.—We must remember and love instruction, and reduce it to practice. W.

Ver. 2. *Peace.* These prefigured more substantial blessings. C.

Ver. 3. *Truth.* Be kind and faithful to all. Gen. 24:27. Ps. 24:10.

Ver. 4. *Good.* Sept. “forecast good before the Lord and men.” S. Paul seems to allude to this version, Rom. 12:17 and 2 Cor. 8:22. H.

Ver. 5. *All.* God will have nothing by halves.—*Lean not.* By pride. 2 Cor. 12:13. All must be referred to God. C.—In him we may safely trust. W.

Ver. 8. *Bones.* Thou shalt enjoy perfect health.

Ver. 9. *Fruits.* Sept. add, “of justice;” to intimate that no presents will be acceptable, which have been unjustly acquired.

Ver. 11. *Him.* Correction is rather a proof of love than of anger. Ps. 3:9. C.—God thus shews that he approves of his servants; and therefore his other promises, which seem of a temporal nature, must be understood with reference to the next life. W.

Ver. 12. *And as.* Sept. “but he scourgeth every son whom he receiveth,” as S. Paul quotes this passage. Heb. 12:6. The verb is now wanting in Heb. or *ceab*; “as a father” may signify “*scourgeth*, in piel, (M.) with *i* prefixed. C.

Ver. 15. *Riches.* Heb. *peninim*, (H.) “pearls.” Job 28:18. C.

Ver. 16. *Glory.* Her hands are full, and she grants favours with profusion, (H.) as with both hands, promising eternal life. W.

Ver. 18. *Life.* Like that planted in paradise. Gen. 2:9.

Ver. 19. *Wisdom.* Hitherto he had spoken of that virtue. Now he treats

of the uncreated wisdom, (C.) which is God the Son. M. Jans. S. Greg. Mor. xii. 4.

Ver. 20. Out. The higher and lower waters being divided, (C.) or the channels formed to receive the waters. Piscat.—It may also speak of the deluge. Ven. Bede.—*With.* Heb. “have distilled dew.” This is so copious, as to resemble rain in Palestine. Judg. 6:37 and 2 K. 17:12.

Ver. 22. Mouth. There have been wise and virtuous men afflicted, v. 11. But they have borne all with patience, and have merited a more glorious reward than what this earth could afford. C.

Ver. 27. Able. Prot. “withhold not good from them to whom it is due, when it is in the power of thine hand to do it.” Relieve the distressed. H.—They have a title to that wealth, since those who possess it are bound to relieve the indigent. C.—Sept. “refrain not from doing good,” &c. H.

Ver. 28. Present. Alms in season are doubly valuable. W.—Antigonus acquired the title of Δωσων, “about to give,” as he never gave, (Plutarch) but only promised.

Ver. 30. Cause. We may defend ourselves; but herein great discretion is necessary. C.—*Cum pari contendere anceps est: cum superiore furiosum; cum inferiore sordidum.* Senec. Prov.

Ver. 31. Ways. Of injustice. Seek not to attain his prosperity by the same means. C.

Ver. 33. Want. Heb. “a curse.”—*Shall be.* Heb. “he blesseth.” H.

Ver. 34. Scorners. Lit. “he will delude the scorners.” H.—He will treat them as they would treat others. Ps. 17:27. C.—Sept. “the Lord resisteth the proud,” &c. So the apostles quote this passage. 1 Pet. 5:5. Jam. 4:6. H.

Ver. 35. Disgrace. They are seen by more, and their fall is more dangerous. C.—“A fool extols what is ignominious.” Pagn. H.

PROVERBS 4

Ver. 1. Father. He shews the greatest respect for his parents, v. 3. C.

Ver. 3. As. This is not expressed. H.—But Solomon was not the only son of Bethsabee, as S. Luke (3:23) specifies Nathan, his brother. See 2

K. 12:24. Sept. have “beloved in,” &c.

Ver. 4. *He.* Heb. is masculine. C.—As David instructed his son, so the latter teaches all how they may learn wisdom. W.

Ver. 7. *Beginning.* The first part of wisdom is to desire it. For nothing hindereth from being just, but that justice is not desired. S. Aug. in Ps. 118:20. W.—“Wisdom is the principal part; *therefore* get,” &c. Prot. H.—It is the one thing necessary. C.—The pearl, to acquire which we must part with every thing else, if required. Matt. 13:46. M.

Ver. 17. *Wickedness.* Acquired thereby, or they make sin their food. C. 26:6.

Ver. 18. *Day.* They are children of light, (Jo. 12:35) and give edification, always advancing in virtue. M.

Ver. 19. *Fall.* They are unconcerned about sin, and neither avoid it, nor strive to repent. C.

Ver. 22. *Flesh.* All may derive benefit from their consideration. H.

Ver. 23. *From it.* As the heart is the principal part of the body, so the will is the chief power of the soul, from which good or evil proceeds. W.—A clean heart gives life, a corrupt one, death. Mat. 15:11. 19.

Ver. 24. *From thee.* Neither detract, nor give any countenance to detractors.

Ver. 25. *Steps.* Be attentive to thy own affairs. Prov. 17:24.

Ver. 26. *Straight.* Heb. “ponder.” Examine what thou takest in hand, and walk not at random. Heb. 12:13.

Ver. 27. *For,* &c. What follows is not in Heb. or the Complut. (C.) Sept. But it is in the Roman, &c. (H.) and in the new edition of S. Jerom, as it was explained by Ven. Bede. Lyran and Cajetan reject it. C.

PROVERBS 5

Ver. 2. *Thoughts.* Or wisdom; and act with discretion.—*Mind*, &c. is omitted in Heb. and S. Jer. C.—By *woman* all concupiscence, or the inducement to sin, is commonly understood. We must not think of such things. W.

Ver. 4. *Sword.* “It is a crime even to hearken.” S. Amb. de Abrah. ii. 11. She seeks thy ruin. v. 5 c. 2:16.

Ver. 6. *They.* Heb. “if perhaps thou ponder the path of life.” Pagn. H.—Or “she ponders not,” &c. She walks inconsiderately, and consults only her passions. c. 7:10. C.—No one can depend on her love. M.

Ver. 9. *Strangers.* The world, the flesh, and the devil are such; cruelly devising our ruin. W.

Ver. 10. *Strength.* Or children. v. 16. Gen. 49:3. C.

Ver. 11. *Body.* He alludes to a shameful disease, the just punishment of intemperance. Eccli. 19:3.

Ver. 14. *Evil.* Infirm and worn out, having lost my reputation, &c. C.—Though I lived among the faithful, I was under no restraint. M.

Ver. 15. *Well.* Live comfortably on your own property, (Cajet.) with your own wife.

Ver. 16. *Waters.* Mayst thou have a numerous offspring, (v. 10) and be liberal. Many copies of the Sept. &c. have a negation, with Aquila, “let not thy,” &c. (C.) though it may be read with and interrogation, “are the waters of thy fountain to be?” &c. De Dieu.—By not means. Origen (in Num. 12) acknowledges both readings. C.—Good instructions must be given to those who are well disposed, but not to scoffers, or obstinate infidels. W.—Husbands are exhorted to be content with their own wives, (v. 15. 20) so that the negative particle seems to be here wanting, as it is, c. 6:17 in MS. 60, (Kennicott) and c. 14:33. Sept. &c. Capellus.

Ver. 17. *Thee.* Stick to thy own wife. In a moral sense, let those who instruct others, take care not to neglect themselves.

Ver. 18. *Vein.* Thou shalt have a numerous progeny. Ps. 67:28. Is. 48:1. C.

Ver. 19. *Love.* This is spoken by way of permission, and to withdraw people from unlawful connections. Eccle. 2:1 and 1 Cor. 7:29. C.

Ver. 22. *Ropes.* “Evil habits unrestrained induce a necessity,” (S. Aug. Conf. viii. 5.) though not absolute. H.—The libertine thinks he can get free as soon as he pleases; not being aware of the chains which he is forging for himself. C.—Sin requires punishment. M.

PROVERBS 6

Ver. 1. *Hand.* Agreements were made by shaking hands, Is. 62:8. Xen. Anab. iii.—*Stranger.* Sept. “enemy.” He will presently be such, or thy friend’s creditor will soon lay hold on thee. By standing surety for another, we expose ourselves to be ruined by his negligence. C.—The Persians had a horror chiefly of lying and debts. Herod. i. 138.—All sureties are not condemned, but only such as are inconsiderate. M.—A diligent compliance with engagements is commended. W.

Ver. 3. *Make.* Heb. “humble thyself, and made sure thy friend,” (Prot.) entreating (H.) and forcing him to pay his debts. The Fathers apply this to pastors, who have undertaken to direct others. Their soul is at stake. S. Greg. C.

Ver. 8. *Harvest.* The economy and diligence of this littel republic is admirable. Pliny, xxx. 11.—Some copies of the Sept. add with S. Amb. (Hex. v. [1]. &c. C.) “or go to the bee, and behold what a worker it is, and how beautiful is its work; whose labours kings and private people use for health. But it is desirable and glorious to all; and though it be weak in strength, by the love of wisdom it has got forward” (H.) in esteem. C.—Nature has given the form of a monarchy in bees, and of a democracy in the regulations of the ant. Tournemine.

Ver. 11. *A traveller.* Sept. add, “wicked,” and Heb. gives the idea of a robber. M.—*But*, &c. This is not in Heb. Complut. or S. Jerom. C.

Ver. 12. *Apostate.* Heb. “of Belial, without restraint of religion and law. C.—Deut. 13:13. M.—Every one who sins through malice and particularly heretics, employ all their members to pervert others. W.—*Mouth.* No reliance can be had on his promises. C.

Ver. 13. *Finger.* These signs imply haughtiness, &c. Ps. 34:19. Is. 58:9. The posture indicates the interior sentiments, (S. Amb. off. i. 18.) insomuch, that S. Ambrose would not receive among the clergy one whose gestures were too light. The Persians still speak by signs. C.

Ver. 16. *Detesteth.* This expression does not always mean that the last is worse than the former. M.—All the six sins are damnable, but the seventh is here, most so, being against charity and unity, and the devil’s sin. W.—Lying seems to be reprobated by three different terms. C.

Ver. 23. *Instruction.* Given for our improvement, (H.) with charity. See Deut. 6:6. Ps. 18:9.

Ver. 24. *Stranger.* This is often inculcated, because nothing is more dangerous in youth, nor more contrary to the study of wisdom.

Ver. 26. *Woman.* Who is married, exposes her lover to the danger of death. She chooses the most accomplished men, while the harlot receives the first comer. C.

Ver. 27. *Burn.* No one can deal with an adulteress without guilt. M.—All probable occasions of sin must be shunned. W.

Ver. 29. *Clean.* Or be left unpunished. No crime disturbs the order of society so much, nor is pardoned with more difficulty.

Ver. 30. *The fault is not so great, &c.* The sin of theft is not so great, as to be compared with adultery: especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature. Moreover the damage done by theft may much more easily be repaired, then the wrong done by adultery. But this does not hinder but that theft also is a mortal sin, forbidden by one of the ten commandments. Ch.—Heb. “they will not despise a thief, when he hath stolen to fill his soul, when he is hunger.” Mont. H.—This was commonly supposed to be his motive, and he was only condemned to make restitution, without any further disgrace. C. 19:24. Ex. 22:1. But what necessity could the adulterer plead? Both he and the woman must suffer death. Lev. 20:10.

Ver. 31. *Seven-fold.* Or as much as may be required. The law never subjected the thief to restore above five-fold. If he had not enough, his person might be sold. C.

Ver. 32. *Folly.* Lit. “want,” *inopiam*. Heb. “is faint-hearted, corrupting his own soul, he will do that.” H.

Ver. 35. *Gifts.* “A husband would rather hear that his wife had been slain, than that she had been defiled.” S. Jer. in Amos vi.

PROVERBS 7

Ver. 1. *Words.* As dangerous temptations always threaten, the same instructions are frequently inculcated. W.

Ver. 5. *Thine.* But another’s. v. 19. Give thy heart to wisdom, that it may be guarded against impure love.

Ver. 6. *Lattice.* No glass was used, on account of the great heat. C.

Ver. 7. Ones. Not in age, but prudence. M.

Ver. 10. Attire. Covered with a veil, (Gen. 38:15) though different from that of honest women. C.—The wanton are commonly the most gaudy; *nullarum fere pretiosior cultus est quam quarum pudor vilis est*. S. Cyp. de Habitu.—*Prepared*, &c. Heb. “guarded,” (C.) or “subtle of heart.” Prot. “who makes the hearts of youths take flight.” Sept. Cant. 6:4. H.

Ver. 11. Not ... quiet. Is not in Heb. C.—“She is loud and stubborn, her feet abide not in her house.” Prot. H.—Chaste women are guarded in their speech, and keep at home. M.

Ver. 14. Prosperity. Or thy welfare, (Corn. a Lap. T.) so great is my love for thee. M.—*Vows*. And therefore I have a feast prepared. People might carry home the greatest part of the victim to eat, if they were clean. Lev. 7:29. C.

Ver. 16. Cords. For greater ease, instead of boards, (M.) or the curtains are hung with precious cords from Egypt. C.

Ver. 17. Aloes. Of Syria, (Jo. 19:39) different from ours. Num. 34:6. C.

Ver. 18. Inebriated. Prot. “take our fill of love until the morning: let us solace ourselves with loves.” H.—This passion is a sort of intoxication. M.

Ver. 19. My. Lit. “the man.” H.—She speaks thus out of contempt. C.

Ver. 20. The day. Sept. “after many days.” Heb. “at the day concealed,” or when the people will dwell under tents, (Chal. C.) or “at the new moon,” when it does not appear. Piscat.—He will not return for a long time, so that we need apprehend no danger from him. M.

Ver. 22. Lamb. Prot. “fool to the correction of the stocks,” (H.) or “like a shackle (*ābs.*) for the chastisement of a fool.” Mont.—Interpreters have read different words. C.—Sinners who have given way to temptations, are as inconsiderate as oxen, or birds which hasten to their own ruin. W.

Ver. 26. Her. Solomon gave a melancholy proof of this, as well as David, and Amnon. C.

Ver. 27. Death. There can be no precaution too great. c. 2:18. C.

PROVERBS 8

Ver. 1. Voice. Men are wanting to themselves: they cannot plead ignorance. C.—Wisdom stands on high in the Catholic Church inviting all to virtue and happiness. W.—Some explain this of the light which is communicated to men; but the Fathers apply it to Jesus Christ, some of the expressions regarding his divinity, and others his human nature. Eccli. 24.

Ver. 3. Doors. Amid disputants, whose eagerness ought to convince us of the preference due to wisdom over all terrestrial concerns. v. 10.

Ver. 10. Money. They are generally incompatible.

Ver. 12. Thoughts. All good comes from God, the eternal wisdom, (C.) which speaks here. W.

Ver. 15. Things. Power and knowledge are the gift of the Almighty. Rom. 12:1. A prince who resembles God the most, is his best present. Pliny in Trajan.

Ver. 18. Glorious. Lit. “proud.” H.—But here it only means great. Is. 9:15 and 61:6. Riches too commonly nourish pride, and it is very rare to see them joined with *justice*. C.

Ver. 19. Stone. So the Sept. translate *paz*, (H.) which designates a more pure sort of gold. Gen. 2:11. C.

Ver. 21. Enrich. Heb. “grant what is (real goods) an inheritance to them,” &c.—*Treasures.* Sept. add, “with goods. If I announce to you daily occurrences, I will admonish you to number the things of the world,” (H.) and all past events. C.

Ver. 22. Possessed. As Christ was *with God*, equal to him in eternity. Jo. 1. Sept. “created,” which many of the Fathers explain of the word incarnate, (see Corn. a Lapide. Bossuet) or he hath “placed me,” (S. Athan. iii. con. Arian. Euseb.) a pattern of all virtues. The Sept. generally render *kana*, “possessed,” as Aquila does here. C.

Ver. 23. Up. Heb. “anointed.” Sept. “he founded.” Christ was appointed to be the foundation, on which we must be built. S. Athan. iii. Orat.

Ver. 24. Conceived. Having yet manifested none of my works. Since the creation, wisdom only seeks to communicate itself to us. C.

Ver. 26. Poles. Heb. “head or height of the dust of the world.” H.—I

subsisted with the chaos, before things appeared in their present form. C.—The *poles* denote the north and south, or the four quarters of the world. M.

Ver. 28. *Sky.* Prot. “clouds.” Pagn. “the air.” Vulg. *æthera*. Sept. “the clouds above.” H.—Moses assigns the higher and lower waters the same origin. Gen. 1:7.

Ver. 29. *Pass.* This is often remarked. Ps. 41:8.—*Earth.* See Job 38:8. C.

Ver. 30. *Forming.* Heb. “one nursed,” (C.) or nursing, *nutritius*. Pagn. —He was not an idle spectator.—*Playing.* With ease and surprising variety. C.

Ver. 31. *Men.* God saw that all was good, but delighted most in his own image. M.—He prefers man before all other corporeal creatures. W.—To him alone below he has granted understanding, and a soul capable of virtue. The Son has also assumed our nature. Bar. 3:37.

Ver. 35. *Lord.* Wisdom, or Jesus Christ, is our salvation, happiness, and life. Sept. “and the will is prepared by the Lord.” S. Aug. often quotes this to prove the necessity of preventing grace. Ep. ccxvii. and clxxxvi. C.

Ver. 36. *Death.* Not in itself, (H.) but by adhering to such things as bring death. M.

PROVERBS 9

Ver. 1. *House.* The sacred humanity, (S. Ignat. S. Aug. de Civ. Dei. xvii. 20.) or the Church. S. Greg. Mor. xxxiii. 15.—Here we may receive *all* instruction, the seven sacraments, and the gifts of the Holy Ghost. Pleasure had mentioned here attractions: now those of true wisdom are set before us. C.—God sent his pastors at all times, to invite people to embrace the latter. They are all included in the number *seven*, both before and under the law, as well as in the gospel, where S. Paul styles SS. Peter, James, and John, *pillars*. Gal. 2. This is the literal sense, on which the mystical is grounded, and both are intended by the Holy Ghost, intimating that the uncreated wisdom took flesh of the blessed Virgin, prepared the table of bread and wine, as Priest according to the order of Melchisedec, and chose the weak of this world to confound the strong, as S. Aug. explain this passage. Sup. and q. 51. W.

Ver. 2. Victims. Moses ordered the blood to be poured out at the door of the tabernacle, and a part given to the priests, after which the rest might be taken away. The like was probably done at Jerusalem. Lev. 17:4. These victims are contrasted with those of pleasure. c. 7:14.—*Mingled.* It was not customary for any but barbarians and the gods to take pure wine. Some mixed two, others three, five, or even twenty parts of water. But the scholiast of Aristophanes says, the best method was to have three parts water, and two of wine. Mercury complains that his wine was half water. Arist. Plut. v. Sun. i.—The Fathers often apply this text to the feast of Jesus Christ in the blessed Eucharist. C.—S. Cyprian (ep. iii.) citeth the whole passage of Christ's sacrifice in the forms of bread and wine. W.

Ver. 3. Maids. Sept. "servant men," the pastors of the church, inviting all to piety in so public a manner, that none can plead ignorance. S. Greg. C.—*To invite.* Prot. "she crieth upon the highest places of the city." H.—Christ enjoins his apostles to preach on the roofs. Matt. 10:37.

Ver. 4. One. Simple, but not inconstant, like children. 1 Cor. 14:20. Pleasure addresses the same, (c. 7:7) but for their destruction. C.

Ver. 7. Scorners. This is the reason why wisdom speaks only to the simple. The conceited would only laugh at her instructions. These scoffers represent heretics and libertines. c. 1:22. C.—Where there is no hope of amendment, prudence and charity require us to be silent, as our rebukes would only procure us enmity, and make the sinner worse. W.—Of such S. John was afraid, and therefore ceased from writing. 3 Jo. 9. Yet S. Paul commands public reprehension. 1 Tim. 5:20. M.—When there is any prospect of good, all, particularly superiors, are bound to correct. S. Aug. de Civ. Dei. i. 9.; and S. Bas. reg. fus. 158. W.

Ver. 9. Occasion. This word is found in Sept. Syr. and Arab. We might supply *instruction*, (C.) with Prot.

Ver. 10. Prudence. Or "prudence is the science of the saints," (H.) directing what to choose on all occasions to obtain heaven. C.—The knowledge contained in the holy Scriptures, and possessed by the saints, is superior to all other sciences. M.

Ver. 13. And full. Prot. "she is simple and knoweth nothing." Sept. "is in want of a piece of bread." They have several verses before this, which are here omitted. H.—Wisdom and pleasure are opposed to each other. C.

Ver. 17. *Pleasant.* Impure pleasures are more delightful (C.) to sensual men. H.—The prohibition increases appetite. M.

Ver. 18. *Giants.* Who lived when all flesh had corrupted its ways, (Gen. 6:12) and were sentenced to hell. Job 26:5. Is. 14:9. C.

PROVERBS 10

Solomon. This title is not found in Sixtus V. or Sept. Hitherto the preface extends, shewing the advantages of wisdom. C.—The subsequent chapters more properly contain the parables, and are written with great elegance, so as to oppose vice to virtue. See Bain. S. Jer. &c. W.

Ver. 1. *Mother.* A virtuous child cannot be indifferent to the joy of his parents.

Ver. 2. *Wickedness.* Riches ill acquired, or tending to corrupt the heart. Lu. 16:9.

Ver. 3. *Famine.* Ps. 36:25. The prophets and Lazarus rejoice in suffering.

Ver. 4. *Poverty.* Even of those who had plenty. This is true in a spiritual sense likewise. C.—The kingdom of heaven suffereth violence. H.—*Otiositas mater nugarum, noverca virtutum.* S. Bern. consid. ii.—*He,* &c. This is not in Heb. Greek, S. Jer. or in several Latin copies. C.—We find it in the Sept. C. 9:13.—*Away.* He derives no benefits from lies. M.

Ver. 5. *He.* Sept. “a son well educated shall be wise, and shall have the unwise for his servant. An intelligent son has been saved from the heat. But the wicked son is destroyed by the wind in time of harvest.” H.—A good part of this is not in the original; yet it is received by the Greeks.

Ver. 6. *Wicked.* Or, as the Heb. seems to indicate, “the wicked covereth iniquity, by an hypocritical exterior,” (C.) or, “the injury” (Mont.) done to another, (*chamas.* H.) “unseasonable, or infinite mourning,” *πενθος αωρον.* Sept.

Ver. 7. *Rot.* Heb. “stink.” His reputation shall be lost. Gen. 34:20. C.

Ver. 8. *Lips.* He will not bear correction. M.—But suffers the punishment of his own unguarded speeches; or rather the man who

hath foolish lips, shall be beaten, v. 13. C.

Ver. 9. *Sincerely.* Or Simply, Heb. “in uprightness,” (H.) or innocence. M.—*Manifest.* The hypocrite shall be at last detected.

Ver. 10. *Sorrow.* Sept. add, “to men as well as to himself.” C.—“But he who chides boldly shall make peace,” (H.) or “work safety,” as the Syr. and Arab. also read, instead of Heb. “a prating fool shall fall.” “When a man connives at his friend’s failings, ... the offender is encouraged to sin on, and to heap up matter for very sorrowful reflections; but the man, who with an honest freedom, prudently reproves him, most effectually contrives his honour and safety.” The consequences of a virtuous and a vicious *friendship*, seem to be also expressed in the next verse. Thus the latter hemistic generally illustrates the first. But here, part of v. 8 may be improperly inserted. The two parts of the verses in Proverbs, &c. being arranged in distinct columns, has occasioned sometimes a part, and sometimes a whole verse, to be omitted, as the transcriber might mistake the line. Kennicott.

Ver. 11. *Life.* Or a never-failing spring, *fons perennis*, as we should speak in Latin. C. 13:14. Apoc. 7:17.

Ver. 12. *Sins.* Sept. “all who contend.” Charity pardons all. 1 Pet. 4:8.

Ver. 13. *Sense.* Lit. “a heart.” But the Hebrews use this expression in a different sense from what we do, and thus designate a fool. Ose. 7:11.

Ver. 14. *Confusion.* He speaks inconsiderately, and involves himself in continual dangers, while the wise are cautious in their speech.

Ver. 15. *Poverty.* Diffidence hinders the advancement of the poor, as presumption is too common among the rich. A happy mediocrity is best. v. 16.

Ver. 16. *Life.* In abundance he is not puffed up; but the wicked make use of their fruit or revenue to do evil. Their works are bad, unless they turn to God by at least an initial love of justice.

Ver. 18. *Foolish.* We must neither dissemble our resentment, through hypocrisy, nor manifest it without reason. C.

Ver. 19. *Sin.* A prolix discourse on subjects of importance is not reprehended. S. Aug. Retrac. 1.—But it is very difficult to speak much, without going against some virtue. C.

Ver. 21. *Understanding.* Lit. “hear.” H. v. 13.

Ver. 23. *Man.* He is enabled to see the evil of sin, and to avoid it. Job 15:16.

Ver. 26. *Him.* He spoils all their projects, (C.) and becomes a nuisance.

Ver. 29. *Evil.* conscience upbraids them, and punishment is before their eyes. H. *Magna vis est conscientiae.* Cic. pro Mil.

Ver. 30. *Earth.* This the Jews frequently experienced. The more enlightened understood, that such promises regarded also eternity. C.

PROVERBS 11

Ver. 1. *Balance.* Both in commerce, (Deut. 25:13. C.) and in passing sentence on others. Ven. Bede.

Ver. 2. *Wisdom.* God resists the proud. c. 16:18 and 18:12 and Jam. 4:6.

Ver. 7. *Solicitous.* Or ambitious. Heb. “the potent,” or Sept. “the impious.”

Ver. 8. *For him.* As comparatively nothing worth to his master. C. 21:18. Is. 43:3

Ver. 11. *Overthrown.* Ten just men would have saved Sodom. Achan alone threw all Israel into confusion. C.

Ver. 12. *Mean.* Lit. “indigent” of sense. H.—We must put up with some faults, as none are without. Hor. i. Sat. 3. C.

Ver. 13. *Walketh.* Sept. “the double-tongued,” dissembler, or great talker. C.

Ver. 15. *That is.* Heb. “that hateth those who make agreements is secure.” Mont.

Ver. 16. *Gracious.* Virtuous and beautiful, as God hath granted beauty also for good purposes. This and virtue tend to the advancement of women, while men can use their strength to acquire riches. C.—*Glory.* Sept. Syr. and Arab. add, “of her husband. But she that hateth righteousness is a throne of disgrace. The slothful, though rich, shall come to poverty; but the laborious shall retain their riches.” Two hemistics seem to be lost in Heb. Kennicott.—Most of the additions in

the Sept. are only glosses, or useless repetitions, (C.) though they seem not to be so in this place. H.

Ver. 17. *Kindred.* Heb. “flesh.” Gen. 29:14. The miser is cruel even to himself.

Ver. 21. *In hand.* At rest, or making agreements. God will punish the race of the wicked.

Ver. 22. *Foolish.* Beauty, without prudence, leads to ruin, as ornaments are ill bestowed on swine. The women in the east sometimes wore rings in their noses, (Gen. 24:22. C.) or hanging down upon them. Is. 3:21. M.

Ver. 24. *Others.* Moderation is always requisite. Heb. “there is one withholding from rectitude, yet for a defect,” (Mont.) being too saving, he is a loser. H.—Avarice does not always increase riches. C.

Ver. 25. *Himself.* He shall receive abundantly. 2 Cor. 9:6. The beneficent shall be amply rewarded both in this world and in the next.

Ver. 26. *Corn.* In times of scarcity. See Amos 8:7.

Ver. 29. *House.* By his profligacy, or law-suits, shall be impoverished, (v. 17. C.) or if he act with violence, he will make his house empty. Eccli. 4:35. M.

Ver. 30. *Life.* Producing excellent fruits of virtue and edification.

Ver. 31. *Receive.* Punishment, for almost inevitable faults, or be treated according to his deserts. Sept. Syr. and Arab. “if the just be hardly saved, where shall the impious and the sinner appear?” 1 Pet. 4:18. C.—Afflictions attend the just in this life. Shall the wicked escape? M.

PROVERBS 12

Ver. 1. *Knowledge.* It is a great kindness to shew us our faults. But God’s grace is necessary to make us reap benefit from correction, (C.) as self-love recoils at it.

Ver. 2. *But.* Heb. “and he will condemn the man of devices,” (Mont. H.) or, “the man of thoughts doth wickedly,” (C.) as he trusts in them, rather than in God. M.

Ver. 4. Diligent. Heb. “strong or virtuous,” (H.) including all the perfections of the sex, and in particular those of economy and chastity. C. 14:1 and 31:10.

Ver. 7. Turn. In a moment the wicked is not to be found. C. 10:25 and Ps. 36:35.

Ver. 8. Learning. We apply to those things which we love, and those who study sacred (C.) or useful sciences, shall receive praise.

Ver. 9. Glorious. Or a boaster, (H.) as many noblemen are, who are involved in debt. Eccli. 10:30. M.—It is better to have a sufficiency, than to be of noble parentage; and starving through a stupid idea, that work would be disgraceful.

Ver. 10. Beasts. Those who treat them with cruelty, would do the like with men. God gives regulations to let brute beasts have rest. Lev. 22:28. C. S. Chrys. in Rom. xxix.

Ver. 11. Idleness. Heb. “the idle.” Their company is seducing.—*He that*, &c. This occurs in the Sept. but not in the Heb. or the new edit. of S. Jerom. C.—*Wine.* Or “in taverns.”—*Holds.* Soldiers have thus been often surprised. M.—“Drunkenness is an incitement to lust and madness, the poison of wisdom.” S. Amb.

Ver. 12. Men. They wish to supplant one another.

Ver. 13. Lips. Liars often become the victims of their own deceit.

Ver. 16. Wise. It is more difficult to repress, than to avoid anger. S. Amb.—To dissemble, so as to seek an opportunity of revenge, is not commended.

Ver. 17. That. Heb. “the truth announceth justice.” We easily give credit to an honest man. C.

Ver. 18. Promiseth. Sept. “there are, who speaking, wound with the sword; but,” &c. Heb. *bote* (H.) means also, making a foolish promise, which causes remorse. M.—This was the case with Herod, when he was pleased with Herodias. Matt. 14:8. C.—Heb. “speaketh like the piercings of the sword,” (Prot. H.) as detractors, and those who disseminate impious and scandalous maxims do.

Ver. 19. Frameth. He studies how to escape detection. Heb. “a lying tongue is but for a moment;” it is presently discovered.

Ver. 20. Deceit. Or uneasiness. C.—*Honi soit qui mal y pense*: “let him be covered with shame who thinks evil in it,” seems nearly the same

import. H.

Ver. 21. *Sad.* Even if he fall into sin, he will not lose all hope. C.—The accidents accompanying this life will not overwhelm him. S. Chrys.—Heb. “no evil shall befall the just.” If he be afflicted here, he will be amply rewarded hereafter. Sept. “the just will not be pleased with any injustice.”

Ver. 23. *Cautious.* *Versutus* is taken in a good, as well as in a bad sense. The wise are reserved in speaking. Prov. 16:14. C.

Ver. 25. *Grief.* Sept. “a fearful speech troubleth the heart of a (just) man.” Grabe. H.

Ver. 26. *Just.* A true friend will make any sacrifice. C.—“I am convinced that friendship can subsist only among the good,” says Cicero. Heb. “the just hath more, (C. Prot.) *or* is more excellent than his neighbour.” Sept. “the intelligent just is his own friend; (but the sentences of the impious are contrary to equity. Evils shall pursue sinners) but the way,” &c. Grabe. H.

Ver. 27. *Gain.* Heb. and Sept. “his prey,” (C.) or what “he took in hunting.” Prot. H.

Ver. 28. *Bye-way.* Of vice. Heb. “and a way which leadeth to death,” or “its paths conduct to death.” C.

PROVERBS 13

Ver. 1. *Doctrine.* Or he gives proof of his good education, (C.) and excites even his father to advance in piety. Ven. Bede.—Sept. “is obedient to *his* father; but the disobedient son is in destruction.” H.

Ver. 2. *Mouth.* In reward of his good speeches. C.—Sept. “of justice the good man eateth; but the souls of the lawless perish before the time.” C. 12:13.

Ver. 3. *Hath.* Heb. “who openeth his lips *inconsiderately*, is lost. Judg. 11:35. H.

Ver. 4. *Willeth not.* Heb. “hath not.” He only desires riches, or to be converted, and will not labour. C. 21:25. Eccli. 5:8.

Ver. 5. *Confounded.* The detractor is like swine, stirring up dirt. S. Chrys. 32. ad Pop.—The liar is not believed, even when he speaks the

truth. Aristot.

Ver. 6. *Sinner.* Sym. “draweth on sin.” Virtue is the best safeguard.

Ver. 7. *Riches.* Such was S. Paul. 2 Cor. 6:10. Some affect to be rich, while others are never satisfied. *Semper avarus eget.* Lazarus was very rich in God’s sight.

Ver. 8. *Reprehension.* Or is not able to defend himself, like the rich. C.—He is not exposed so much to great revolutions. Bayn.

Ver. 9. *Out.* They are hated as well as their offspring. C.

Ver. 10. *Contentions.* As none will yield. M.—Heb. “only by pride cometh contention.” Prot.—“Pride is the mother of all sects.” S. Aug.

Ver. 11. *Haste.* Heb. “by vanity,” and injustice. Those who become rich on a sudden fall under suspicion, as a Roman objected to Sylla, who had inherited nothing. Plut.—*By little.* Heb. “he that gathereth by labour, (Sept. piety) shall increase.” Prot. H.

Ver. 12. *Hope.* Sept. “(the just shews mercy and lends) better is he who begins heartily to assist, than he who promises and leads to hope. For a bad (Grabe substitutes good) desire is a tree of life.”—*Soul.* Prot. “maketh the heart sick.” H.—The pain increases in proportion to our eager desire. Calvin maintains, that the souls of the blessed are not yet in heaven, but hope: and of course he would establish a sort of purgatory for them. H.

Ver. 13. *Come.* To defend what he has asserted, or to pass for a liar. Heb. “shall be destroyed by it.” Mont. H.—Those who despise God’s order shall perish.—*Deceitful,* &c. This is not in Heb. nor in some of the Lat. edit. C.—Sept. “to the deceitful son nothing shall be good. But the ways of the wise servant shall prosper, and his paths shall be made straight.” C. 14:15. H.

Ver. 14. *That.* Sept. “but the fool is slain in the snare.” H.

Ver. 15. *Grace.* God assists those who strive to be well instructed. C.

Ver. 17. *Of the.* Heb. “a wicked ambassador.” A king generally chooses people like himself. M.—Sept. have read *melec*. “A rash king shall,” &c.

Ver. 18. *To him.* Heb. “destroy discipline,” so that the most wretched are often noted for immorality. Sept. “instruction takes away poverty,” as “the whole earth supports the man that has a trade,” τεχνιον, according to the Greek proverb. C.

Ver. 19. *That is.* Sept. “of the pious, but the works of the impious are far from knowledge.” H.

Ver. 20. *Become.* Sept. “be known.” A person’s disposition may be seen by the company which he frequents.

Ver. 22. *Heirs.* This was more observable under the old law: yet we often seem the distress to which the unjust are exposed. *De male quæsitis non gaudet tertius hæres.* C.

Ver. 23. *Fathers.* Heirs often lose their property by their misconduct. Heb. and (H.) Chal. read, “of the poor,” who till their land better than those who have too large farms. M.—Nature requires but little. C.—Sept. “the just shall spend many years in affluence: but the unjust are cut off at once.” H.

Ver. 24. *Betimes.* God has always treated his friends in this manner, to preserve them from sin, or to increase their reward. C.

PROVERBS 14

Ver. 1. *House.* Giving her children a proper education, and taking care of her house. C. 12:4 and Tit. 2:5. C.

Ver. 2. *And,* is not in Heb.—*Is.* Heb. “but the perverse in his ways despiseth him;” (H.) shewing by his conduct that he cares not for the Lord. C.—Sept. “he shall be dishonoured, that,” &c.

Ver. 3. *Pride.* He chastiseth with haughtiness, and is ever quarrelling.

Ver. 4. *Empty.* As the land has not bee cultivated. H.—*Strength,* or number of oxen. C.—“The virtue of the preachers is manifested where there are many converted to produce fruit.” S. Greg. vii. ep. viii.

Ver. 6. *Not.* Because they seek it ill, like the pagan sages. Sept. “thou shalt seek wisdom among the wicked, and shalt not find it,” &c.

Ver. 7. *Prudence.* Thou wilt presently perceive his weakness. Heb. “abandon a,” &c. He is not capable of hearing reason: keep at a distance.

Ver. 8. *Way.* This science of the saints is the only true wisdom.—*Erreth.* They are inconstant. Heb. “is deceit.” They are bent on it.

Ver. 9. *Sin.* C. 10:23. Heb. “excuse sin,” (C.) or “mock at sin,” (H.)

committed by others. M.—*Grace*, or good-will. They are agreeable to all. C.

Ver. 10. *Stranger*. Such cannot well comfort the afflicted. A man is alone acquainted with the affections of his own heart. Sept. “he mixeth not insult” (Sym.) “with strangers.”

Ver. 12. *Death*. How many, under the garb of piety, follow their passions! How many are misled by their singularity, or by unskilful directors! C.—We must suspect our own judgment. M.—If any Turks, Jews, or heretics, lead a moral good life, it seemeth both to themselves and to other ignorant people that they are in the right way to salvation; but their error in faith leadeth them to eternal damnation. W.—The persecutors thought they did God a service by putting the apostles to death. Will they be excused? H.

Ver. 13. *Laughter*. Sept. “with his counsels,” enjoying the content of a good conscience, and a heavenly reward; while the wicked, with all his self-approbation, shall be punished.

Ver. 14. *Above him*, Sept. “with content sorrow is not mixed.” H.—*Joy*. Such is the condition of earthly things. Pind. Pyth. viii.

Ver. 15. *Innocent*. Good and unsuspecting; (Jos. 9:14 and 1 Cor. 13:7) or rather credulous. 1 Jo. 4:1. C.—Sept. “the man who is not bad.”—*Steps*. Sept. “repenteth.” H.—*No*, &c. This occurs (C. 13:13) in several copies: but here it is omitted in Heb. &c.

Ver. 17. *Folly*. Wrath betrays us into great extravagances.—*Hateful*. Heb. also, “hateth” folly. Sept. “the prudent beareth much.” Job 5:2. C.

Ver. 20. *Many*. “Riches make friends, poverty tries them.” Syrus.—False friends resemble swallows, which retire at the approach of winter. Cic. ad Heren. iv.

Ver. 21. *He ... mercy*, is not found in Heb. Greek, or Lat. MSS. C.

Ver. 22. *Truth*. Those who are kind and faithful. H. C. 3:3.—Sept. add, (C.) as a second version, (Grabe) “the workers of evils understand not mercy and truth: but kind and faithful actions are with those who do good.”

Ver. 24. *Imprudence*. This they always betray, while the wise use their riches to assist their fellow-creatures, and receive a crown of glory. H.

Ver. 28. *King*. Who formerly was styled “a shepherd,” to remind him of the care with which he ought to seek the welfare of his subjects. C.

Ver. 30. Bones. As a sound heart preserves the rest of the body, so a good intention often excuses from mortal sin, when the error is not gross. But envy corrupts the works which seem good, and which cannot bear a strict examination. S. Greg. Mor. v. 34. W.—Envy ruins the health. Menan. ap. Grot.—Sept. “a *too* sensible heart is the,” &c. This is beautiful; but not quite conformable to the Heb.

Ver. 31. Him. God takes the poor under his special protection, (Matt. 25:40) and is the distributor of all riches. What would the rich do without the poor? C.

Ver. 33. And. Prot. “but *that which* is in the midst of fools is made known.” H.—A vessel full of gold makes no noise, while that which contains only a few pieces sounds much. Munster. Corn. a Lap.—Thus the fool makes a parade of all that he knows. C.—Sept. “but in the heart of fools, it is not known.” H.—Aquila and Theodotion have the negation, (C.) as well as the Syr. and Arab. See c. 5:16. Kennicott.

Ver. 34. Miserable. This sentence ought to be engraven in all public places. Heb. “and mercy the sinful people,” whom God spares on account of their alms-deeds, (Dan. 4:24) or “sin is the shame of peoples.” C.—Montanus renders *chesed* mercy, and Pagnin “ignominy.” The former is scarcely intelligible, *et misericordia populorum peccatum*, unless sin be here taken for a *sin-offering*, (H.) as it is by Vatab. Grot. &c. C.

Ver. 35. Nothing. Lit. “useless,” which often means bad. H.—A servant who does not discharge his duty is such. Heb. “he that causeth to blush,” and has no economy. C.—Sept. “He removes shame by his good management. Anger destroys the prudent; but a mild,” &c. H.

PROVERBS 15

Ver. 1. Fury. This was seen in Nabal and Roboam, while Gideon and Abigail shewed the good effects of a mild answer. Jud. 8:1 and 1 K. 10:25 and 3 K. 12:11.

Ver. 2. Knowledge. It requires to be proposed in a proper manner.

Ver. 4. Life. This comparison was become proverbial for something very excellent. *Immoderate.* Heb. “perverse.” C.—Evil discourse kills the souls both of those who speak, and of those who pay attention to it. H.

Ver. 5. *In abundant*, &c. Is omitted in Heb. Chal. and many Greek and Latin copies. The same idea is expressed in the following verse.

Ver. 7. *Unlike*. The wise, or themselves. Heb. and Sept. “inconstant.”

Ver. 8. *Wicked*. Still unconverted. Eccli. 34:23. When they repent, and offer sacrifice with sincerity, they will obtain mercy. The Donatists abused this text, to prove that baptism conferred by wicked ministers was unavailing. But S. Aug. shewed them, that Christ was the principal agent, and conferred grace, even though the minister might draw down judgments on his own head. Con. Parm. ii. 6.—Even pagans confessed, that sacrifices, without virtue, could afford no benefit. “God was more pleased with the prayers of the Lacedemonians, than with all the sacrifices of the Greeks,” say the idolatrous priests in Plato, Alcib. ii. Seneca de Ben. i. 5.

Ver. 10. *Instruction*. Heb. “a heavy punishment.” H.—The mind which gives way to vice, must have embraced some false doctrine.

Ver. 11. *Before*. Naked. The state of the damned is known to God. C. 9:18. C.

Ver. 13. *Down*. Compunction is salutary, but worldly grief blameable. C. 25:20 and 2 Cor. 7:10. S. Greg. past. ii. 10.

Ver. 15. *Feast*. Those who repine at their condition are miserable; while the poor may be delivered from many cares. C.—

O vitæ tuta facultas

Pauperis angustique laris. Luc. Phar. v.

—Under affliction every thing displeases; but all delights the cheerful temper.

Ver. 16. *Content*. Sept. “fear.” Heb. “with trouble,” which is preferable. 1 Tim. 6:6.

Ver. 17. *Calf*. Or feast after sacrifice. 1 K. 17:19. Lu. 15:23.

Ver. 19. *Thorns*. All seems to them impossible. C.—In agriculture, however, (H.) “in domestic affairs, negligence is attended with more labour than diligence.” Colum. 12:2.

Ver. 21. *Fool*. He thinks himself the most happy of mortals. C.—Sept. “the ways of the fools are senseless.” H.

Ver. 22. *Counsel*. Heb. “secrecy.”—*Established*. We put in execution without fear, what has been resolved maturely. C.

Ver. 24. *Above.* Lit. “upon the learned.” H.—One path leads to the realms above. C.—The wise must be intent on God. M.

Ver. 26. *Shall by,* &c. is not added in Heb. &c. nor in several Latin MSS.

Ver. 27. *Troubleth.* With all sorts of temporal misfortunes. A judge who receives bribes, is accursed. Ex. 23:8.—*By,* &c. is not here in Heb. but c. 16:6. S. Cyprian (3 Test.) found it in his copy.—*Faith,* or fidelity and *truth,* as it is elsewhere expressed. C. 3:3. These virtues move God to pardon.

Ver. 28. *Studieth.* And speaks deliberately. Sept. Rom. is more embarrassed in the rest of this, and the nine first verses of the following chapter, than the Complut. edition.

Ver. 30. *Fat.* And contributes to health. By less noble motives, the mind is gradually raised to the more excellent.

Ver. 33. *Lesson.* Or “what teacheth.” *Humility,* or docility, as those who acknowledge no master will never be wise. Matt. 23:12. C.

PROVERBS 16

Ver. 1. *It is the part of man,* &c. That is, a man should prepare in his heart and soul what he is to say; but after all, it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God’s grace: but after that we have (with God’s grace) thought and prepared within our souls what we would speak; if God does not govern our tongue, we shall not succeed in what we speak. Ch.—He well put into our mouths what we have to say to persecutors. Lu. 21:14. He often causes us to utter the reverse of what we intended, as Balaam did. Num. 23. M.—The fairest prospects miscarry without God’s blessing. The enemies of grace would infer from this text, that the beginning of salvation depends on free-will. But S. Aug. (con. 2. epist. Pelag. ii. 8.) has solidly refuted them, and Solomon does not mean that man acts alone. C. 8:35. Sept. Jo. 15:5 and 2 Cor. 3:5. “Man,” says S. Aug. “does no good things, which God does not cause him to perform.” C.—The Scripture cannot contradict itself. A fresh grace is requisite to execute what God has enabled us to devise, v. 9. W.

Ver. 2. *Open.* Or approved. M.—Heb. “pure in his own eyes.” He sees not his own defects. C. 21:2. Job 28:23. C.

Ver. 3. *Open.* Heb. “roll on,” and refer all to God’s glory. M. Ps. 36:5.

Ver. 4. *Day.* His obduracy is of his own choice, and must serve to set the divine justice in the clearest light. Eccli. 32:14. Ex. 9:16. Others hence infer that predestination is gratuitous, and reprobation in consequence of sin. It seems rather that temporal goods and evils are here meant. C.

Ver. 5. *Hand.* And he seems to be very quiet. C. 11:21. Sept. “but he who putteth his hand in hands unjustly, *to make a contract*, is,” &c.—*The*, &c. is taken from the Rom. Sept. and occurs before. C. 15:27.

Ver. 6. *Mercy* to the distressed. C. 3:3 and 14:22.

Ver. 7. *Peace.* Thus Jacob, Joseph, Daniel, &c. were admired by their former enemies.

Ver. 10. *Judgment.* Or “let it not err,” as people look upon the decisions of kings as so many oracles. We ought to act in this manner, as long as they are not visibly unjust. God gave a *principal spirit* (Ps. 50:14) to Saul, David, Solomon, and to the judges whom he appointed, 1 K. 10:9. Deut. 34:9. Judg. 3:10. C.—Solomon was thus enabled to decide difficult cases. M. Job 29:7.

Ver. 11. *Bag.* Many read *sæculi*, “of the world.” So Ven. Bede, &c. All God’s appointments are perfectly just. C. 11:21. It was the custom for people to carry balances to weigh money, before it was coined. C.

Ver. 13. *Loved.* Yet none are more exposed to flattery and deceit than kings. Senec. ep. xxi.

Ver. 15. *Life.* A mild government resembles a serene sky. Sen. Clem. Job 29:23.

Ver. 16. *Get.* Sept. “the nests of wisdom ... and the nests of prudence;” or Churches of Christ, or places of education, may be intended. C.

Ver. 18. *Fall.* Our first parents had given way to pride, before they sinned publicly. S. Aug. de Civ. Dei. xiv. 13.

Ver. 21. *Shall.* Heb. “adds learning,” both to himself and to others. Those who are wise and eloquent, must be preferred before those who have only the former qualification. C.

Ver. 23. *Heart.* Or knowledge. H.—Wisdom gives beauty to eloquence.

Ver. 26. *Mouth.* The want of food. Eccle. 6:7.

Ver. 27. *Diggeth.* Earnestly pursues.—*Fire.* Jam. 3:16. C.

Ver. 28. *Words.* Prot. “a whisperer separateth chief friends.”

Ver. 30. *Lips.* These motions indicate fury and pensiveness.

Ver. 31. *Justice.* To the just longevity is promised. C.

Ver. 32. *Valiant.* Sept. Alex. adds, “and a prudent man than a great farmer.” Γεωργίου. H.—*Cities.* To govern the passions is more difficult. S. Greg. Past. iii. p. Adm. x. S. Tho. ii. 2. q. 128. a. 6.

Latius regnes avidum domando

Spiritum, quam si Lybiam, &c. Hor. ii. Od. 2.

Ver. 33. *Lord.* So the apostles had recourse to them, (Acts 1:26) as the Cophts and Nestorians still do when there is a dispute about the election of a patriarch. Renaudot iv. Perpet. i. 7. and 9.—This mode may settle disputes. C. 18:18. But we must not have recourse to it, except where the Church permits, lest we become the dupes of an idle curiosity. C.—Nothing happens by chance. S. Aug. de Civ. Dei. v. 9.—Sept. “all things come into the breast of the unjust; but all just things proceed from the Lord.” H.

PROVERBS 17

Ver. 1. *Victims.* Of which part was used for a feast. C. 7:14. C.—Sept. add, “of many goods, and unjust victims.” H.

Ver. 2. *Brethren.* Partaking with them, (Abenezra. T. M.) or rather acting as his master’s executor; which evinces the advantages of wisdom, so as to raise a slave above those whom his station requires him to serve. Such was Joseph, who was *tried*.

Ver. 4. *Lips.* They mutually deceive one another, as well as others.

Ver. 6. *Fathers.* Whose virtues they are bound to imitate.

Ver. 7. *Eloquent.* Sept. “faithful.” They cannot be expected from them.

Ver. 8. *Expecteth* heavenly things. Sept. “instruction is the reward of good deeds to those who use it.”

Ver. 9. *Friends.* Detractors cause dissensions, and even wars.

Ver. 10. *Fools.* “A word is enough for the wise.” *Nobilis equus umbra*

virgæ regitur, ignavus ne calcari quidem. Q. Curt.

Ver. 11. *Angel.* Messenger of death, (M.) which is sometimes inflicted by good, at others by bad, angels of death, or satan. 2 Cor. 12:7. Ps. 77:49.

Ver. 12. *Fool.* Heb. “fool in his folly.” The danger is not greater in meeting (C.) a female bear, though it be the most terrible. Arist. Anim. ix. 1.

Ver. 14. *Water.* It is scarcely possible to prevent the bad effects of detraction. Frequent quarrels have also risen on account of springs. Gen. 26:20.—*Judgment.* And gives up the cause, as being much more prudent. Mat. 5:25. 40.

Ver. 15. *God.* We ought to suspend our judgment, or incline to the more favourable side. Matt. 7:1. Rom. 2:1.

Ver. 16. *He,* &c. is not here in Heb. though it be equivalently (v. 19) where the Sept. are silent. C.

Ver. 17. *Distress.* Like the real friend. C. 18:24.

Ver. 18. *Hands.* Through joy, or as a mark of his consent.

Ver. 19. *Door.* Sixtus V. reads, “mouth:” as some explain the *door* to mean. A large door supposes that the house is elevated, and thus exposed to danger from winds, &c.

Ver. 24. *Earth.* Wandering and insatiable, and deeming the acquisition of wisdom too difficult.

Ver. 26. *No good.* But very criminal. See Jer. 7:31.

Ver. 27. *Precious* and reserved *spirit.* This is a mark of wisdom. C.

PROVERBS 18

Ver. 1. *Reproach.* True friendship resembles charity, and bears all things. 1 Cor. 13:4. Heb. now reads *Thave*, “desire;” instead of *Thuane*, *occasion*, or “pretext,” which must have been in the copies of the Sept. and Vulg. C.—Prot. “through desire, a man having separated himself, seeketh *and* intermeddleth with all wisdom.” The solitary seeks heaven. H.

Ver. 2. *Heart.* Conformable to his passions. C.—Heb. “unless to lay open his heart.” He wishes to appear wise, and to justify his wicked designs. H.

Ver. 3. *Contemneth* both God and man. Lu. 18:4. Heb. “is contemned” in his turn. C.—He is like a man abandoned by the physician. Op. Imp. in Matt. Hom. 40.

Ver. 4. *Man*, who is just and wise. His advice deserves attention. C. 20:5.

Ver. 6. *Quarrels.* Heb. “blows.” Sept. “death;” (v. 7) which are the usual consequences of quarrels.

Ver. 8. *Tongued.* Heb. “calumniator.” He pretends to wish well to those of whom he speaks, or else to guard the company against deceit. C.—“If the devil be upon the detractor’s tongue, he is in the ears of those who pay attention to him.” S. Fran. de Sales.—*Fear*, &c. is in the Sept. above. The Vulg. retains both this and the new version of S. Jerom.

Ver. 9. *Brother.* Like him, as both end in poverty. C. 10:4 and 12:11.

Ver. 10. *Name.* Essence, or protection of God. The *rich* depends on his own wealth.

Ver. 13. *Heareth* the end of the question. C. 1:5.

Ver. 14. *Infirmity* of the flesh. Matt. 26:41.—*That is.* Theodot. “is wounded, who shall support?”

Ver. 16. *Princes.* He easily finds access by showing submission. C.

Placatur donis Jupiter ipse suis. Ovid.

Ver. 17. *Him.* To see that he act with sincerity.

Ver. 18. *Lot.* C. 16:33. Sept. “silence.” C.—But Grabe substitutes “lot.” H.

Ver. 19. *Judgments* of many are more deserving of credit. Heb. “a brother offended, is like a strong place, and *their* quarrels,” &c. The are not easily reconciled. Civil wars are most terrible. C.

Ver. 20. *Satisfied.* Those who are guarded in their words get employment. H. C. 12:14.

Ver. 21. *Love it,* and speak well or ill, shall receive accordingly. Matt. 12:37.

Ver. 22. *Good wife.* *Good* is not in Heb. but should be understood, as it is expressed in Sept. of Complut. (C.) and Alex. H.—*He that,* &c. occurs not in Heb. Sixtus V. &c. But it is found in Sept. and Arabic. The Syriac omits the last sentence.—*Wicked.* S. Aug. had frequently asserted that a divorce was only of counsel: but this he retracted, when he reflected on this text. Ret. i. 19.—The Hebrews, Athenians, and Romans, followed the same practice with adulteresses. Selden, Ux. iii. 16. Dem. in Neæram, &c.—Hermas (past. i. 4.) prescribes that the penitent shall be received again, but not often. In case of divorce, the fathers still permit not a second marriage, that the parties may be reconciled. They enjoin the husband to put away only such as are incorrigible. S. Aug. Adul. ii. 3. C.

Ver. 24. *Brother.* The ties of nature are not so strong as those of friendship. C.—Heb. “a man *that hath* friends must shew himself friendly; and there is a friend *that* sticketh closer than a brother.” Prot. H.—*Ut ameris ama.* Mart.

PROVERBS 19

Ver. 1. *Rich,* is not in Heb. Sept. Compl. or S. Jerom. C.—But as there is not antithesis between a poor man and a fool, it ought to be inserted, as it is in the Syriac, which reads, “than he who is perverse in his ways, though he be rich.” The MS. 2 confirms “ways.” Kennicott.

Ver. 2. *Soul.* Wholesome and spiritual. Heb. “the soul *or* life is not good.”—*Stumble.* “The more I make haste, the less I advance,” said Plato; (Rep. 7.) and Augustus often repeated; *Sat cito, si sat benè.* Sueton.

Ver. 3. *Fretteth*. Lit. “burneth.” Sept. “blameth.” Heb. “his heart rageth against the Lord.” H.—Thus Adam tacitly laid the blame on him, as all those who excuse themselves on account of their temper, habits, stars, the violence of temptation, &c. C.

Ver. 7. *Only*. Heb. has *lo*, and the marg. *lu*, with the Vulg. C.—The former word intimates that the words have *no* solidity, and the latter that they shall be *his* only portion who is so foolish as to trust in them. *Sequens dicta non ipsa*; (Mont.) or *ei ipsa*, if we follow the margin. H.

Ver. 8. *Mind*. Heb. “heart,” intelligence. C. 15:32.—*Loveth*. This does not contradict the gospel; (Jo. 12:25) as those who refrain from what the soul would crave to its own detriment, truly love it.

Ver. 10. *Fool*. He would eat them, so as to prejudice his health.—*Princes*. C. 30:21. Such are commonly insolent, and should attend to Ausonius. *Fortunam reverenter habe*.

Ver. 11. *Wrongs*. The wise man is not vindictive or punctilious.

Ver. 12. *Anger*. Is not their dominion enough? Having none to admonish them, they do not perceive their excesses.

Ver. 13. *Through*. It cannot be endured long. C.—*Dos est uxoria lites*. Ovid. Art. 1.—“Quarrels are a wife’s dowry.”

Ver. 14. *Properly*. Sept. “fitted by.” H.—Hence the Fathers dissuade marrying with infidels. S. Amb. in Lu. xvi.—All good comes from God.

Ver. 15. *Hunger*. Both temporal and eternal. C.—*Non progredi, regredi est*. S. Bernard says, “Not to advance, is to go back.”

Ver. 16. *Neglecteth*. Heb. “contemneth.” In the law of Moses, many transgressions are punished with death, but here that of the soul is meant. C.

Ver. 17. *Lendeth*. To receive interest, *fœneratur*. H.—Such usury is lawful, and God will abundantly reward acts of mercy. C.—He engages his word for the poor. S. Aug. in Ps. xxxvi.

Ver. 18. *Killing*. Prot. “crying;” or by his complaint be not deterred. H.—Chal. agrees with us. The law permitted parents to sell their children, and to have them stoned to death, if they declared them disobedient, (Deut. 21:18. C.) and riotous, v. 20. Timely chastisement may prevent such extremities. H.—S. Paul dissuades unnecessary severity. Col. 3:21.

Ver. 19. *Thing*. A child neglected will continue to steal, or to offend; (

C.) while too much harshness will do no good, but tend to the *damage* of all parties. H.—Anger is productive of the worst effects.

Ver. 21. Firm. Ignorance and weakness cause men to change.

Ver. 22. Merciful. Heb. 2:17. *Non ignara mali miseris succurrere disco.* Æn. 4.—Heb. “the desire of a man is his mercy,” (Mont. H.) or “shame,” (R. Levi) as it leads to sin. Gen. 6:5. All wish to be esteemed merciful.—*Man* of quality. Heb. *meish*, “*proe viro.*” Mont.—“Rich man.” Sept. H.

Ver. 23. Life. Both temporal and eternal. C. 10:27. C.—*With evil.* Lit. “the worst,” *pessima*. H.—Sixtus V. “by the most wicked one.” The devil shall have no power over him.

Ver. 24. Arm-pit. Or Heb. *tsallachath*, “in the pot,” out of which he eats; which shews his negligence.—*Mouth*, to eat. This hyperbole indicates that he is too lazy to take the necessary sustenance. C. 26:15. C.—Sept. “in his breast unjustly. Neither will he bring them to his mouth.” H.—He will bestow nothing, and shall reap no benefit from his avarice. S. Bern.—He will not practise what he teaches. S. Greg. Mor. xii. 10.

Ver. 25. Wicked. Heb. “scoffer.” Chastisements have always some good effect either on the sufferer, or on the spectators, who will be cautioned not to imitate what is wrong.

Ver. 26. Infamous. Heb. “a son of confusion and reproach;” a spendthrift.

Ver. 27. Not. Heb. seems to say the reverse. C.—But we may read it with an interrogation. “Wilt thou cease?” &c. Or the *instruction* here meant is of a dangerous nature. Prot. “*that causeth* to err from the words of knowledge.” Sept. “a son who neglects to keep the instruction of his father, shall muse on bad sayings.” H.

Ver. 29. Hammers, (Sym.) “punishments.” Sept. See Judg. 5:25. C.

PROVERBS 20

Ver. 1. A luxurious thing. Heb. “a scoffer.” Chal. “renders one a scoffer.”—*Drunkenness.* Heb. *ssocor*, any strong drink, particularly palm-wine. Intemperance places the strongest obstacles in the way of wisdom. It causes a person to mock at all sacred things, and to be

quarrelsome. C. 23:29. Eph. 5:18.

Ver. 3. Reproaches. It is better not to commence a lawsuit, even when we are in the right. C. 17:11. C.—*Plena victoria est ad clamantem tacere.* Val. Max.

Ver. 5. Out. So David discovered the meaning of the Thecuite, 2 K. 14:18. A wise politician carefully examines everything in a foreign court.

Ver. 6. Faithful. Few continue steady to their engagements or friends, whom they will assist to a certain point. In God these two virtues always go together. Ps. 84:11. But they are rarely found in men. C.

Ver. 8. Look. It is the duty of kings to administer justice.

Ver. 9. Sin. Prot. “my sin?” We know not when it is remitted. H.—Without a special revelation, no one can be secure, 1 Jo. 1:8. Eccle. 9:1. Bayn. S. Aug. in Ps. cxlix.

Ver. 10. Measures. In commerce, (C.) as well as in judging. S. Greg. in Ezech. 4.

Ver. 11. Right. We may form some judgment of his future conduct, from the inclinations which he manifests in his infancy.

*Naturam expellas furca, tamen ipsa recurret,
Et mala perrumpet furtim fastidia victrix.* Hor.

Ver. 12. Both. Consequently he will know all our actions. Ps. 93:9. We must refer all to him, as he gives us the means of learning. C.

Ver. 13. Sleep. Sept. “back-biting, that thou mayst not be taken off.” H.

Ver. 14. Buyer. This is the common practice; yet it is not without exceptions. S. Aug. (Trin. xiii. 3.) observes, that the mountebank having promised to tell what every person had in his heart, many came to the theatre, when he told them that they all wished to by cheap, and to sell dear. They all applauded the remark. C.—Sept. is here defective. H.

Ver. 16. Strangers. For whom he has bound himself foolishly. C. 6:1. All who have the care of others, must answer for them. C.

Ver. 17. Lying. Deceit, and unlawful pleasures. C. 9:17. But God mingles disgust with them, and will punish the guilty, at least hereafter. Worldly enjoyments seem sweet, but they are full of *gravel*,

and hurtful.

Ver. 18. *Governments.* Or prudence, else the best designs may prove abortive.

Ver. 19. *Lips.* And speaketh much. These people are unworthy of our friendship.

Ver. 20. *Lamp.* Prosperity, or children.

Ver. 21. *Blessing.* It is morally impossible that they should have been acquired justly. C. 13:11 and 21:5.

Ver. 22. *Evil.* And revenge myself. This belongs to the Lord. Deut. 32:35. Man would be too favourable to himself, and would also pronounce his own condemnation, as he is also a sinner.

Ver. 24. *Way?* Jer. 10:23. Independently of God, who can do any good? C.

Ver. 25. *Ones.* Heb. “the saint *or* holy thing.” H.—Chal. “to make a vow for the sanctuary, and afterwards repent;” having acted inconsiderately at first. To attack the persons or relics of the saints, or to plunder what is consecrated to pious uses, will bring on destruction; so also to make vows, and then seek to evade them, will not pass unpunished. C.

Ver. 26. *Wheel.* Or triumphal arch, *fornicem*. Ven. Bede. Jans.—He will make his enemies lie prostrate under his chariot-wheels, 2 K. 12:31.

Ver. 27. *Lamp.* The breath of life, (Gen. 2:7) and the light of man. 1 Cor. 2:11.

Ver. 28. *Clemency.* Such a king need not fear rebellion. C.

Ver. 29. *Hairs,* and experience. They have a greater contempt of death and pleasures. S. Amb. Hex. i. 8.

Ver. 30. *Evils.* The wicked shall derive benefit from correction.—*Belly.* They shall feel the remorse of conscience, as Chal. seems to indicate. C.—A serious illness often causes people to repent. M.

PROVERBS 21

Ver. 1. *It.* Though it be free, and may resist grace or embrace virtue.

Is. 45:22. Jer. 3:14 and 7:3. Jos. 24:23. C.—Yet God knows how to turn the heart even of a king, so as to preserve his liberty, with the same ease as a gardener brings the streams of water to his plants. M.

Ver. 3. Mercy. Sept. “justice and truth.” H. See Os. 6:6. M.

Ver. 4. Heart. Or when it is proud, it causes the eyes to appear so too. C.—*Lamp.* Prot. “ploughing of the wicked is sin.” When it is done with a bad motive, out of pride. Heb. “the haughtiness of the eyes, and the enlarging of the heart, *are* the labour (“*tillage.*” Mont. “*thought.*” Pagn.) of the wicked; *yea*, sin.” H.—Those things are their employment, and their sin. C.—Sept. and Vulg. may also mean, “sin is the lamp *and* exultation of the wicked.” H.

Ver. 5. Sluggard. Heb. “hasty man,” as the slothful is ironically styled. He would see his desires accomplished without labouring; and will never stick to work. This levity is most injurious to his advancement.

Ver. 6. Death. Their injustice shall be punished.

Ver. 8. Strange. Unknown, impure way. Lev. 10:1. Deut. 17:15. C.

Ver. 9. Top, (domatis) as the roofs in Palestine were flat. S. Jer. ad Sun.—Any inconvenience had better be endured, than to live with the quarrelsome. M.

Ver. 10. Neighbour. Sym. “he has no idea of friendship.” Sept. “he shall not be treated with mercy by any man.” H.

Ver. 11. Knowledge. These are the effects of chastisements and good company.

Ver. 12. Evil. He tries every expedient to save him.—*That.* Sept. “he despises.” Sym. “throws down.”

Ver. 14. Bosom. In private. C.—They put all valuable things in the bosom. H.

Ver. 15. To do judgment. Or to see it done, while the wicked depend only on the corruption of their judges.

Ver. 16. Giants, in hell. C. 15:11. Job 26:5. Ezech. 22:21.

Ver. 17. Rich. Economy is constantly recommended. C.—Those who squandered away their goods, were fined by the Areopagites. Athen. iv. 19.

Ver. 18. Righteous. Many are deterred from wickedness by the punishment of malefactors, whose injuries are frequently irreparable.

God abandoned Pharaoh and Aman to save his people. He treated them as victims of wrath. Is. 43:3.

Ver. 20. *Treasure* of provisions. Temporal blessings were promised as a figure of more lasting ones, which are set before Christians.

Ver. 22. *Thereof*. Nothing can resist. Matt. 12:29. Eccle. 9:16. C.

Ver. 23. *Mouth*, from eating too much. Lyran.

Ver. 24. *Ignorant*. Heb. “a scoffer.” Sept. “pestilent.” H.—Such a one is always actuated by pride, when he attempts to turn good advice and religion to ridicule.

Ver. 25. *At all*. Hence his desires of riches and wisdom prove fruitless. C. 13:4.

Ver. 27. *Wickedness*. Heb. “with an evil thought.” Mont. Eccli. 34:24. H.

Ver. 28. *Obedient*. Attentive, faithful witness, shall speak with triumph, or he who obeys the law, shall gain the victory over the devil, &c. Phil. 2:8.

Ver. 29. *Face*. Never blushing, or yielding to good advice.

Ver. 31. *Battle*. It was kept for no other purpose by the eastern nations, who used oxen to till the land; asses and camels to carry burdens. Job 39:18. Ps. 19:8 and 32:17. C.

PROVERBS 22

Ver. 1. *Good*. Heb. “a name,” or reputation. H.—It is preferable to riches, but not to be compared with virtue, which is the only solid good; and even to be placed above *riches*, it must be well grounded. C. —*Favour* with all. H.

Ver. 2. *Another*. They stand in need of one another. S. Chrys. hom. xxxiv. in 1 Cor.—They are equal in God’s sight, who only values real virtue. He disposes of riches, so that the poor may one day become rich. C.

Ver. 4. *Fruit*. Lit. “the end of modesty, (H.) or moderation, which must accompany every virtue.

Ver. 5. *Perverse*. They are always in danger and in trouble.

Ver. 6. *It is a proverb*, is added by S. Jerom, to make the sentence more striking.—*It*. He is like a tender plant, (C.) or wax, or a new vessel.

Quo semel est imbuta recens servabit odorem
Testa diu. Hor. ep. i. ad Lol.

—“Shall wool regain its whiteness after it has been dyed purple?” S. Jer. ad Lætam.—Heb. “initiate a young,” &c. Proportion your lessons to his capacity, and make him relish them.

Ver. 7. *Servant*. He might be sold, &c. Ex. 22:3. Matt. 18:25. Gell. xx. 1. Plato (Leg. viii.) would have nothing sold on credit. These laws appear to be severe; but they are founded on wisdom, as nothing impoverishes more than the facility of borrowing.

Ver. 8. *Consumed*. Or beaten with the flail of God’s anger.

Ver. 9. *Is*. Heb. “has a good eye,” in opposition to the *evil*, or malicious one. Matt. 20:15.—*He*, &c. is not in Heb. or in the Lat. edit. of Comp. and S. Jer.

Ver. 11. *He*. Sept. “the Lord loveth pious hearts. All the irreproachable are acceptable to him. The king feeds with lips,” by his just ordinances. H.—Kings hate duplicity; but require that the truth should be disclosed to them in a suitable manner.

Ver. 13. *Streets*. Vain excuses of sloth!

Ver. 14. *It*. Debauchery resembles hell. C. 23:23. C.—*Facilis descensus Averni*, &c. Æn. vi.

Ver. 15. *Folly*. Ignorance and innate corruption are corrected by a good education.

Ver. 17. *Incline*. Thus Solomon concludes his discourse, (c. 24:23) in the same manner as he began it, to chap. 10. Some commence the third book of Proverbs in this place; others, c. 25. C.

Ver. 18. *Lips*. Out of the abundance of the heart the mouth speaketh.

Ver. 20. *Ways*. Repeatedly. Boss. T. 2 Cor. 12:8. Amos 1:11. C.—Prot. “have not I written to thee excellent things in counsels and knowledge?” “*Shalishim*,” perfect, (Pagn.) or “three things,” (Mont.) means also (H.) such as might suit princes and great officers. C.

Ver. 21. *Sent*. Sept. “are sent to thee.” Thou mayst become a teacher, (H.) or give satisfaction to thy parents, who have sent thee to my

school. C.

Ver. 22. Gate. Where judges passed sentence. M.

Ver. 25. Soul. By imitating him, or by falling a victim to his rage.

Ver. 26. Hands. Engaging to stand bond. H. c. 6:1.—Such a one might be required to pay the debt. C. 20:16.

Ver. 28. Set. The pagans made a god of *Terminus*, to prevent disputes. Ovid. Fast. ii.—If it be unlawful to disturb land-marks, how much more so is it to give way to novelty in religion? Deut. 19:14. C.—Solomon is addressing those who follow the true faith. Else the conduct of infidel ancestors should not deter any from embracing the truth. H.

Ver. 29. Obscure. By industry he shall raise himself to notice. H.—Kings employ those who are most active. C.

PROVERBS 23

Ver. 1. Sit. Saul sat at table, and the custom of lying down was adopted only a little while before the captivity. It was recent among the Romans. C.—*Soliti patres considerare mensis.* Æn. vii. 170.

Ver. 2. Throat. Restrain intemperance and talkativeness. Eccli. 31:12. Sept. “stretch forth thy hand, knowing that thou must prepare the like; but if thou be more insatiable, (3.) desire not his meats, for he has them of deceitful life.” They cannot afford real happiness, (H.) and to vie with the rich would only reduce them to poverty. Eccli. 13:2. S. Aug. (tr. xlvii. in Joan.) explains this text of the blessed Eucharist, observing, that we must give our life for our brethren, as Christ did for us. Before communion, we must slay the old man, and subdue our passions. C.—*Power.* Prot. “if thou be a man given to appetite.” The situation of a courtier is very critical. H.—Those who eat with the kings of Persia, were nicely observed by an eunuch, lest they should cast their eyes on any of his concubines. Lucian. de Merced.

Ver. 3. Deceit. Poison. He wishes to discover thy secret.

Ver. 4. Prudence. Be more solicitous for this, than to acquire riches. C.—Yet this wisdom must be sober. Rom. 12:3. 1 Tim. 6:9. Sept. “being poor, do not stretch forth thyself to the rich, but prudently retire. v. 2. H.

Ver. 5. Riches. Sept. "to him, *the rich man*, he no where appears. He has prepared," &c. H.—*Like.* Heb. "as the eagle, it will fly," &c. H.—We must therefore fix our hearts on more durable goods.

Ver. 6. Man. Heb. "eat not bread of an evil eye," the envious, or rather the sordid miser.

Ver. 7. Like. Prot. "as he thinketh is his heart, so is he: eat," &c. H.—He is still convinced that his guests will ruin him: or "like one guarding, or trembling for his soul." Sept. "swallowing a hair, he saith," &c. He is afraid of expense, and would allow himself as little as possible.—*Diviner.* Such endeavour to speak what may come to pass, but are full of anxiety; so the miser's words are contrary to his real sentiments, (C.) as the diviner knows that he is imposing on mankind. H.

Ver. 8. Words. Thou wilt be disgusted, and repine. Eccli. 31:25.

Ver. 10. Ones. Heb. and Sept. "ancient boundaries."

Ver. 11. Kinsman. Heb. *Gaal*, "tutor, defendant, or redeemer," the Lord (H.) himself. Lev. 25:25.

Ver. 16. Reins. Inmost affections.

Ver. 18. Thou. Prot. "surely there is an end." Marg. "reward." H.—The testimony of a good conscience affords the greatest comfort in death. Sept. "if thou observe these things, thou shalt have posterity." Heb. "hopes."

Ver. 20. Eat. Such feasts tend to corrupt the morals, and to misspend time.

Ver. 21. Rags. At death the insolent shall be exposed to shame.

Ver. 23. Sell. Acquire as much wisdom as possible, and keep it with care. C.—Sept. "do not drive wisdom from thee."

Ver. 27. Pit. It is difficult to overcome this passion, when once it has got possession of the *heart*. We must therefore watch over it, and consecrate it in variably to wisdom. v. 26.

Ver. 28. Him. Prot. "increaseth the transgressors among men," (H.) and like a harpy, kills all whom she can entrap.

Ver. 29. Whose father. S. Jerom has read *ab avi*, instead of *abo*, (C.) which is an interjection, (Boch.) alas! or it means, "trouble." Sept. "drunkenness," (Chal. C.) or "sorrow." Prot.—*Falls.* Sept. "hath

sorrows." Heb. "babbling," (Prot. H.) or discontents of mind. C.—*Cause*. Drunkards often fall upon their best friends, as Alexander did on Clytus. M.

Ver. 31. *Yellow*. Or bright, as it is said there is only one red wine in Palestine.—*Pleasantly*. Heb. "it goeth right," and is excellent. C.

Ver. 32. *Basilisk*, (*regulus*). Heb. *Tsiphoni*, (H.) as asp. Cerastes, &c. Ps. 90:13.

Ver. 33. *Women*. Wine excites to lust. C. See c. 20:1.—*Shall*. Sept. "shall these." H.

Ver. 34. *When*. Sept. "in a great wave." Never is reason more wanted, nor less able to perform her duty.

Ver. 35. *Drew*. Chal. "plundered." Sept. "mocked at me."—*Again*. This is the woeful effect of drunkenness, that men are not deterred from it, though they be sensible of its dreadful consequences. M.

PROVERBS 24

Ver. 1. *Like*. Be not allured by their prosperity to imitate them. Ps. 36:1.

Ver. 3. *Wisdom* and virtue, and not by injustice can the house be established.

Ver. 5. *Valiant*, as well as a good economist. v. 4. C.

Ver. 6. *Counsels*. "Consult many what ought to be done, but only a few of the most faithful, or rather thyself alone, what thou art about to do." Veget. 3:9 and 27.

Ver. 7. *High*. Thus the fool excuses himself. But wisdom condescends to our weakness, if we be truly in earnest. Deut. 32:12. *Mouth*. To defend himself, or to give advice. C.

Ver. 9. *Of a fool*. In as much as he is wicked. Though he may have some pious thoughts, he attends not to them. H.—He thinks how he may commit evil, and renders himself hateful. C.—Heb. "a wicked thought is the sin of folly." Sept. "the fool dieth in sins."—*Detractor*. Heb. "scoffer." H.

Ver. 10. *Diminished*. This is the sad consequences of too much

dejection. Eph. 4:19. Despairing, they abandon themselves to impurities. H.

Ver. 11. Deliver. The Jews often put people to death without any formal trial, pretending *zeal*, as they did S. Stephen, &c. Our Saviour rescued the adulteress from such a situation, as Daniel had done Susanna. Yet this text may regard poor debtors. Ps. 71:4. C.—Christian bishops used all their influence to preserve the lives of those who did not deserve death. S. Amb. in Ps. 118. Ser. viii. Off. i. 36. and ep. xxv. and xxvi.

Ver. 12. I have. Heb. “behold, we know not this man.” Pagn. H.—He is a stranger. But all mankind are brethren, and have a charge to assist one another, even though they be enemies. Eccli. 17:12. Ex. 23:4. C.—*Keeper.* Heb. *notser*, “preserver.” As thou hast received many good things from God, shew mercy to thy neighbour.

Ver. 13. Honey. Of wisdom, which is most delicious. M.

Ver. 14. Thou shalt. Heb. “yea, it is the last.” Mont.—“Then there shall be a reward.” Prot.—Thou shalt enjoy old age, or have posterity. C.

Ver. 16. Fall into smaller sins, (S. Greg. vi. in 2 Reg. xv. &c.) or into disgrace, as *yippol* (H.) rather intimates. Vat. S. Aug. de Civ. Dei. xi. 31.—Both significations agree with the context. See Job 5:27. Matt. 18:21. C.—He who is not subject to mortal sin, may still be exposed to many failings, and venial sins, which do not deprive him of the title of *just*; whereas the wicked consents to mortal sin, from which he riseth not so easily. Hence the wise man admonishes us not to lie in wait, or calumniously seek impiety in the house or soul of the just. W.

Ver. 18. From. To punish thee. C.—Thus will thy thirst of vengeance be disappointed. H.—The Hebrews believed that there was no evil, which was not caused by sin; and this was true in some sense. But still God often afflicts his servants, (v. 16,) as the whole book of Job tends to prove. C.

Ver. 19. Contend. Or Heb. “associate.”—*Like.* v. 1. Ps. 36:1.

Ver. 20. Come. Prot. “no reward,” (H.) prosperity, &c. as designated also by the *lamp.* v. 14. C.

Ver. 21. Detractors. Or those who speak ill of God or the king. C.—Prot. “that are given to change,” (H.) and relapses.

Ver. 23. These. Sept. have an addition, and then our C. 30 to v. 15 after which follows the remainder of this chap. and then the ten first

verses of the 31st. H.—Solomon here resumes the sententious style. C. 22:17. C.

Ver. 26. *Lips.* And be deemed a friend. M.

Ver. 27. *House,* and support thy family. Before building, great deliberation is requisite. Lu. 14:28. Those who attempt to instruct others, must first set good example.

Ver. 28. *Cause,* and necessity. Sept. “be not a false witness against thy fellow-citizen.”

Ver. 29. *Work.* Revenge is often reprobated, though the law allowed of retaliation, which the more virtuous did not insist upon.

Ver. 30. *Man.* Those who neglected their land were despised. C.—The ancient Romans esteemed agriculture as a most laudible and profitable employment. Cato. Rust. i. Cic. Off. i.

Ver. 32. *Which.* Sept. “at last I repented: I looked forward to receive instruction.”

Ver. 33. *Said I,* is not in Heb. C. 6:10. C.—Sept. “I will slumber a while,” to rest. Sept. “I will enfold my breast in *my* hands a little.” H.

PROVERBS 25

Ver. 1. *These.* Solomon wrote 3,000, and we have only 915 verses extant. C.—The rest perhaps shewed his genius, but were less useful. Tostat. in 3 K. iv. 9.—*Men.* Isaias, Sobna, &c. C.—*Out* of other records, (M.) or “translated” into a language better understood. Carthus. Bayn.

Ver. 2. *Speech.* The Scriptures will denounce the truth to them, and shew them how to reign with justice. We must adore the mysteries of God; but are allowed to examine the secret designs of princes.

Ver. 3. *Unsearchable.* Their counsellors must not betray their secrets. Tob. 12:7. The greatest enterprises depend on secrecy.

Ver. 5. *Justice.* The wicked in a kingdom resemble rust on silver. C.

Ver. 6. *Glorious,* or a boaster. H.—We must not seek the first places. Lu. 14:10.

Vive sine invidiâ, mollesque inglorius annos
Exige; amicitias et tibi junge pares. Ovid. Trist. iii. 4.

Ver. 8. *Not.* Sept. “repent when thy friend may reproach thee.” H.—*Friend.* A word spoken in haste may expose him to ridicule.

Ver. 9. *Stranger.* It sometimes happens that friends fall out; but if either disclose the secret of the other, he will be deemed infamous. C. Jos. con. Ap. 2.—S. Ambrose says of his brother Satyrus, “though we had all things in common, yet the secret of our friends was not so.”

Ver. 10. *Grace,* &c. is no in Heb. Compl. S. Jerom, &c. But it is in the Sept. “favour and friendship may give liberty; which keep thou for thyself, that thou mayst not be exposed to great shame. But guard thy ways unchangeably.” H.—Avoid quarrels.

Ver. 11. *Time,* (Symmachus) “on its wheels,” (Heb.) flowing smoothly, (C.) or “according to his two faces, is apples of gold in network of silver. The Scriptures have a double sense. The exterior one leads to that sense which is interior, and more excellent. Maimonid. Parkhurst, p. 366.—*Gold,* oranges.—*Beds.* On such the kings of Parthia slept, and these metals were very common under Solomon, 3 K. 10:27. Est. 1:6. C.—Mont. renders *masciioth* “transparent cases.” Prot. “*pictures of silver.*”

Ver. 12. *Bright.* Heb. *chali cathem*, “an ornament of fine gold,” (Mont. Prot. H.) may probably denote a collar or ring. The eastern nations wore rings fixed at the top of the ears, and under the nose. Some were so large that they put their meat through them. The Scripture often alludes to these customs, which are so different from ours. Cant. 7:1.

Ver. 13. *Harvest.* In June and July, when the heat was most intense, people of quality had snow from Libanus to mix with what they drank. Jer. 18:14. C.

Ver. 15. *Hardness.* Heb. and Sept. “bones.” H.

Ver. 16. *Up.* We must moderate the sensual appetite, (M.) and even the study of wisdom, which is compared to honey. C. 24:13. Rom. 12:3. Eccle. 7:17. C.—We must not be too familiar, v. 17. Ven. Bede. Cajet.

Ver. 17. *Having.* Heb. “being tired of thee.” No man is so perfect, but he will manifest some defect, and become importunate. C.

Nulli te facias nimis sodalem. Mart.

Ver. 20. *And.* Prot. “as he that taketh away a, &c. *and as vinegar* ... to a heavy heart.” H.—The former sentence may be joined with the preceding, as it is improper to deprive a person of his garment, no less

than to trust in the faithless; though some would suppose (C.) that this conduct, as well as the mixing of vinegar with nitre, is no less absurd than to attempt to relieve by music those who are extremely afflicted. Eccli. 22:6. T.—But Solomon does not speak of such, but only of those who are “heavy;” and we know that music has wonderful efficacy in relieving them, (1 K. 16:17) in like manner as this mixture serves to cleanse the skin and garments, (Jer. 2:22. C.) and to purify the ears, when they are deafish. Pliny xxxi. 10. Vales. lx. —As *a*, &c. is not in Heb. S. Jer. &c. C.—The Chal. has the latter part, (H.) “grief tries the heart, as fire does silver. As the worm eats wood, so folly,” &c. C.

Ver. 22. *Coals of charity*; (S. Chrys. in Rom. xii. 20) or, if he prove obstinate, his punishment will be the greater. Geier.—The former sense is more received. C.

Ver. 23. *Rain*; (Sym. Prot.) or marginal note, “bringeth forth rain.” H. —But S. Jerom, who live in the country, knew that this wind was rather dry; and therefore he has abandoned the Sept. raiseth the clouds.” Job 37:9. Joel 2:20. Eccli. 18:23. The countries north of Palestine were not calculated to produce vapours and rain, which came rather from the south. C.—*Tongue*. If the hearers would shew their displeasure, detractors would soon be reduced to silence. S. Jer. ad. Rust. S. Bern.

Ver. 24. *It is*. C. 21:9. Sixtus V. does not insert this verse here.

Ver. 25. *Tidings*. Heb. and Sept. The Vulg. seems rather to speak of a “good messenger.” Homer said that a good messenger honoured the business most. Pind. Pyth. viii. C.

Ver. 26. *Falling into disgrace*, or sin, occasions the wicked to exult, as if there were no God or religion. C.

Ver. 27. *Majesty*, viz. of God. For to search into that incomprehensible *Majesty*, and to pretend to sound the depths of the wisdom of God, is exposing our weak understanding to be blinded with an excess of light and glory, which hit cannot comprehend. Ch.—When the Church proposes to us any mystery, we have only to believe. Heb. “but it is glorious to sound their glory,” and see where the wicked end, that we may not envy them. C. 3:31. Ps. 36:7. C.—Prot. “so *for men* to search their own glory, *is not* glory,” but a sin. H.—“It is not good to eat too much honey,” (Chal.) or to sound the glorious words of God and wisdom, or the mysteries of religion. Sept. “But it is right to reverence glorious speeches,” (C.) with esteem and humility. Cat. Græc.

Ver. 28. *Speaking.* He lays himself open to every attack. C. 29:11.

PROVERBS 26

Ver. 1. *Glory* and power. A fool in a high office will endanger himself and the public; (C.) while the virtuous, seeing that merit is not regarded, will not push themselves forward. Æschines.

Ver. 2. *As a bird*, &c. The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth; as whithersoever a bird flies, it returns to its own nest. Ch.—*Come*. Chal. “shall not come in vain,” if it be just, like that of Noe, Josue, &c. Heb. “shall not come” (C.) to the person against whom it is uttered, though God will not hold the curser guiltless, as the Vulg. intimates. H. Curses, anathemas, &c. vented without reason, do not injure any but those who denounce them. Yet out of respect for ecclesiastical authority, those who are under censures, must abstain from their functions till they be absolved. C.

Ver. 3. *Snaffle*. “Bit,” or muzzle, (*camus*) to prevent the animal from biting. H.—Sept. Arab. &c. “a goad for an ass.” But *metheg* denotes a bridle. (Mont. H.) asses being there very large, and commonly used for riding. C. 13:13. C.

Ver. 4. *Answer not a fool*, &c. Viz. so as to imitate him; but only so as to reprove his folly. Ch.—If thou answer at all, (v. 5) do it to the purpose, and to prevent others from taking scandal, (C.) as well as to humble the wicked, for his good. H.

Ver. 6. *Iniquity*. He is exposed to shame, (Sept.) and must condemn his own folly. C.

Ver. 7. *Fair*. Heb. “unequal legs,” or “lifted up,” so, &c. H.

Ver. 8. *Mercury*. The god of travellers, who were wont to throw a stone at the foot of his statue, as the Indians (Vincent. Bellor. xxiv.) and Arabs did. Mahomet would not disturb this superstitious custom. The Rabbins style these statues Mercolis. But Sept. &c. give another sense, “as he that bindeth a stone (C.) in the boss of a ring, σφενδονη, (M.) or in a sling,” can do no good, but only endanger himself or others, “so,” &c. Yet *margema* is never used elsewhere for a sling, and it means undoubtedly “a heap of stones,” (C.) as Mont. substitutes instead of “the sling,” in Pagn. “As a small piece of precious stone in a heap of stones is lost, so,” &c. Pole. Syn. Parkhurst

in *rogom*. H.—*Honour*, or an office, in which he may do harm. C.

Ver. 9. *If*. Heb. “as a thorn goeth up into the,” &c. Prot. H.—If he attempt to handle or to extract one, he will wound himself the more, as the fool would render truth and wisdom contemptible. C.—*Parable*. Sept. “but slavery in the hands of fools” groweth up. H.

Ver. 10. *Anger*, and prevent lawsuits. Heb. is variously read and translated. C.—Prot. “the great *God*, that formed all things, both rewardeth the fool and rewardeth the transgressors.” Marg. “a great man giveth all, and he hireth the fool,” &c. Sept. “all the flesh of fools is exposed to many storms, for their excess is punished.” H.

Ver. 11. *Dog*. This is the only animal which is known to do so. S. Peter uses this comparison to deter any from renouncing the faith; as the Fathers do, to shew the misery attending a relapse. Sept. here add, “there is a confusion,” &c. taken from Eccli. 4:25. C.

Ver. 12. *Fool*. The ignorant may be convinced that he wants instruction. C.—But “none are worse than the half-learned.” Quintil. i. Jo. 5:21.

Ver. 14. *Bed*, which he will scarcely leave, though avarice push him forward. S. Aug. ser. xxii. or clxiv.

Ver. 16. *Seven*, or many wise men, who used to speak in a sententious manner. C.—So seven is used, v. 25.

Ver. 17. *Anger*. Heb. “passeth by, *and* meddleth with a quarrel not of him” pertaining. H.—Such expose themselves foolishly to danger. Great discretion is requisite to reconcile those at variance.

Ver. 19. *Jest*. He will not escape, no more than the person who had committed murder involuntarily, if he were not in a city of refuge. Num. 35:22.

Ver. 20. *Faileth*. Heb. Sym. C. “aboundeth, the fire is bright, or flourisheth.” Sept. H.

Ver. 23. *Dross*. Hence the proud will be detested, and appear contemptible.

Ver. 24. *Lips*. He will speak of what he hates much.

Ver. 26. *Deceitfully*. Heb. “in desolation.” He will cringe, but when he finds an opportunity, he will discover his evil designs. C.

Ver. 27. *Him*. “Bad advice is worst to him who gives it.” Varro. Rust.

PROVERBS 27

Ver. 2. *Lips.* All hate affectation and vanity. Jo. 5:41.

Ver. 3. *Both.* He is insupportable to himself and to others. Eccli. 22:17.

Ver. 4. *And who.* Sept. “but envy (zeal) beareth nothing.” The more we yield to the envious, the more he is offended at our good behaviour.

Ver. 5. *Love.* Which can be of no service to us, while reproof may cause us to amend.

Ver. 6. *Enemy.* Joab slew Amasa, while he kissed him. 2 K. 20:9. Matt. 26:48. True friendship is not attentive to outward appearances.

Ver. 8. *Place,* or vocation, like the prodigal son, Lu. 15. The Israelites were much attached to their own country, where they might practise the true religion. C.

Ver. 9. *And.* Sept. add, “wine and incense ... but accidents tear the soul.” H.

Ver. 10. *Affliction.* He will be less compassionate than a tried friend.—*Better,* &c. This daily experience evinces. “Those who purchase land, should consider if there be plenty of water, and a neighbour.” Pliny xviii. 5.—The Persians honour most those who live nearest to them. Herod. i. 134.

Ver. 11. *Thou.* Heb. Complut. and Sixtus V. “I may,” &c. Sept. “and cast reproaches from thee.”

Ver. 14. *In the night.* Or “early in the morning,” *de nocte*, as the Heb. implies.—*Curseth.* His importunity will be equally displeasing. H.—Flattery is dangerous, (C.) and unworthy of a free man. Cic. de Amic.

Ver. 16. *Hand.* As it will flow away, such as woman is commonly incorrigible. C.

Ver. 17. *Sharpeneth.* Or instructeth. *Fungar vice cotis.* Hor. Art.

Ver. 18. *Glorified.* He who serves his master well shall be promoted.

Ver. 19. *Are.* Heb. “to men.” Our hearts have all something similar. C.—Sept. “as faces are not like each other, so neither are the hearts of men.” They have all come peculiarity. H.—But this agrees not with the original.

Ver. 20. *Destruction.* Heb. *abaddo*, or *abadon*. C. 15:11. Apoc. 9:11. People *die*, and are plunged in *hell* daily.—*Eyes.* Avarice and ambition. Eccli. 14:9.

Ver. 21. *Praiseth.* If he be not puffed up, or if all agree in his praises, we may conclude that they are well founded.—*The*, &c. is not in Heb. Comp. S. Jer. or Chal. and destroys the connection.

Ver. 22. *Mortar.* Such were used by those who could not afford handmills. C.

Ver. 23. *Flocks.* Jo. 10:3. Eccli. 7:24. This may be applied to pastors.

Ver. 24. *Generation.* Thou wilt be cited as an example of prudence, if thou hast forseen the change of thy affairs, and provided for it. In the east it was not unusual to see a general of an army reduced to the meanest condition, and economy is necessary for all.

Ver. 26. *Field.* If thou wishest to purchase, or to pay the workmen.

Ver. 27. *Milk.* We cannot but admire such frugality. Sept. are rather different. C. v. 25, “Be careful of the grass of thy field ... that thou mayst have lambs for thy clothing. Honour the field, that there may be lambs for thee. 27 Son, thou hast from me solid instructions for thy life, and for that of thy servants.” H.

PROVERBS 28

Ver. 1. *Pursueth.* “A crime is its own punishment.” Senec. ep. 93. Lev. 26:36.—*Dread.* Of any thing terrestrial, as long as the object of his love is not attacked. Rom. 8:35.

Ver. 2. *Princes.* Who each contend for the sovereign power. C.

Ver. 8. *Poor.* It seldom happens that the unjust leave their riches to their children. C. 13:22. Job 27:16.

Ver. 9. *His.* Sept. “he rendereth his prayer abominable.”

Ver. 13. *Mercy.* This is true repentance, which enjoins, “not only to

bewail past sins, but also to amend.” S. Amb. ii. Pen. v.—Sacramental confession was not required of the Jews, but they confessed their sins, when they laid their hands on the victim, &c. Lev. 4 and 5. C.

Ver. 16. *Prudence.* Sept. “riches.” Poverty is a great temptation to people in authority, more than avarice itself. C.

Ver. 20. *Innocent.* Unpunished, if he employ fraud, v. 22 c. 13:21.

Ver. 21. *Forsaketh.* Heb. “oppresseth (Sept. selleth) a man.” C.—Neither small nor great bribes must be taken. Justinian.

Ver. 22. *Poverty.* Sept. “the merciful shall have power over him.” v. 8. H.

Ver. 28. *Men.* Sept. “the just groan,” and all are under “apprehensions.” C.

PROVERBS 29

Ver. 8. *Corrupt.* Heb. “scoffers,” who provoke both God and men.

Ver. 9. *Rest;* or bring him to hear reason. C.—Sept. “a wise man shall rule nations; but the wicked being angry, is laughed at, and does not frighten.”

Ver. 10. *Soul.* they wish to protect the upright. Ps. 141:5.

Ver. 13. *Enlightener.* Sept. “visitor,” with punishment, as they seem to speak of palliated usury, which cannot escape God. See C. 22:2.

Ver. 18. *Prophecy,* by the urim, or by the mouth of prophets, who were in great power and estimation. 3 K. 1:24 and 12:23. and 2 Par. 25:6 and 28:8. C.—Sept. “There shall be none to explain *the law* to the impious nation.” H.—When pastors are wanting, all goes to ruin. 1 Cor. 11:4. Ven. Bede. C.

Ver. 20. *Amendment.* S. Jerom (as Evag.) says, after Thucydides: “Ignorance produces confidence, and learning fear.”

Ver. 24. *Soul,* and exposeth himself to death, though this was only inflicted for stealing a man. Ex. 21:16. The night-thief might also be killed in the fact. Ex. 22:2. But if the person who had stolen denied it on oath, he was put to death for perjury. Lev. 5:1.

Ver. 25. *Fall.* Human respects will not long preserve him from sin. C.

—Sept. have a double version: “Those who fear and are ashamed of men, shall be thrown down. But he who confideth in the Lord, shall rejoice. Impiety overturneth man, while he who trusteth in the Lord shall be saved.” Grabe. H.

PROVERBS 30

Ver. 1. *Gatherer*, &c. or, as it is in the Latin, *Congregans*, the son of *Vomens*. The Latin interpreter has given us in this place the signification of the Hebrew names, instead of the names themselves, which are in the Hebrew, *Agur, the son of Jakeh*. But whether this Agur be the same person as Solomon, as many think, or a different person, whose doctrine was adopted by Solomon, and inserted among his parables or proverbs, is uncertain. Ch.—*Vomiter* may denote David, who delivered many excellent canticles; *Eruclavit cor*, Ps. 44. De Dieu translates, “The words of him who is recollected the son of obedience.” The author styles himself foolish, and asks for neither beggary nor riches, (v. 2, 8) which seems not to agree with Solomon; though there can be no doubt but this chapter is inspired. C.—In effect, that great king might form this petition, being mindful of the instability of human greatness, and confess that of himself he was foolish.—*Vision*. Heb. *massa* (H.) generally implies something disagreeable, but here it is put for a collection of moral sentences.—*With*, &c. Heb. also, “to Ithiel, even unto Ithiel and Ucal,” (Prot. H.) friends of Agur, (C.) or his children, (M.) or rather Solomon speaks to all the faithful. We never find Agur mentioned as a canonical writer; and if he were, he would have been placed after Solomon. W.

Ver. 2. *With me*. He speaks of what he could claim of his own, abstracting from the prophetic light. C.—In his humility, he supposeth that others are more perfect. The wisest know best their own defects. W.

Ver. 4. *Descended*. How then could I acquire such a sublime science? Deut. 30:11. C.—Christ alone could impart it, (Jo. 3:13. H.) who is the perfect wisdom. W.—*Hands*. Sept. “breast.” H.—It is no less difficult to fathom the designs of Providence. Some understand the “spirit” of prophecy to be here meant.—*Son*. Sept. “children.” But many Greek copies, and all the interpreters, have *Son*, which the Fathers explain of the second person of the blessed Trinity, specified C. 8:22. C.

Ver. 5. *Is fire-tried*; that is, most pure, like gold purified by fire. Ch. Ps. 17:31. Jer. 23:29.—It cannot deceive.

Ver. 6. *And not any thing contrary.* Deut. 4:2 and 12:32.—*Liar.* Our Saviour condemned the false explanations of the Pharisees, as his Church does those of all heretics.

Ver. 8. *Words,* which are so opposite to thine. v. 5.—*Riches.* The former often prompts men to deceive, the latter to grow proud and forget God.

Ver. 10. *Accuse.* Sept. “deliver not” to an idolater. Deut. 23:15. Rabbins—*Servant.* Add not to his affliction. W.—We must suppose that the accusation is frivolous or false. Lyran.—A servant may do a person much injury: but this ought not to deter the other from performing what justice and charity require.

Ver. 15. *The horse-leech:* concupiscence, which hath two daughters that are never satisfied, viz. lust and avarice. Ch.

Ver. 16. *Womb.* Sept. “the love of a woman,” (H.) a harlot, or rather Heb. “a barren woman.”—*Enough.* The more fuel, the brighter the flame. These four similitudes may denote cruelty, lust, avarice, and prodigality; (C.) or the first and last may be understood (H.) of envy and ambition. W.

Ver. 17. *Labour.* Sept. &c. “old age.” Heb. “the obedience or admonition.” Those who curse their parents, were sentenced to death. Lev. 20:6.

Ver. 19. *Youth.* Heb. “a virgin.” The “conception of a mighty man (the Messias. H.) in a virgin,” is fitly compared to the flight of an eagle in the air, which leaves no *trace* behind, and is the most difficult to comprehend. See Jer. 31:22. Univ. Hist. iii. p. 144, note. Is. 7:14. Parkhurst in *álm.* H.—Some of the Jews have admitted this explanation. A. Lap.—Others understand that the marks of virginity are equivocal; (Bossuet, &c.) or, if we stick to the Vulg. and Sept. the difference betwixt a child and a young man is extremely great, and almost incomprehensible. C.—Young people who follow their carnal appetite, can no more give an account of their actions than of the course of an eagle, &c. W.—His wanderings are manifold. The Heb. seems to contain a prophecy of Christ’s conception.

Ver. 23. *Mistress,* and is married to her master. She will generally prove insolent; like slaves on the throne, *Regnabit sanguine multo ad regnum quisquis venit ab exilio.* Suet. Tib. 59. C.

Ver. 27. *Bands,* like an army. When one rises or falls, all do the like. They are so numerous in the East, as to darken the sun and spread destruction. Joel 1 and 2. C.

Ver. 28. *The stellio.* A kind of house lizard, marked with spots like stars, from whence it has its name. Ch.—Heb. *semamith*. H.—It probably provides food against the stormy season, like ants. Bochart. C.—Others understand “the spider,” (Kimchi) or “monkey.” Vat. &c.

Ver. 30. *Meeteth.* If he retreat, he looks back with disdain, till the woods conceal the turpitude of his flight. Pliny viii. 16.

Ver. 31. *Loins.* It rules, and is even terrible to lions. Pliny x. 21.—The terms of the original are found nowhere else, and some understand the horse, the bee, and a soldier in arms. C.—*Whom.* Heb. “and Alkum with him.” Mont.—But we know no animal or king of this name;; and it may imply, “in the midst of his court,” or “assembly.” Chal. Some Latin copies read, *Et Rex, nec est qui resistat ei*, (Sext. V.) which is more conformable to the Heb. (C.) and is here translated, though the Vulg. read, *Nec est rex qui*, &c. These four emblems (H.) denote fortitude, chastity, order, and justice.

Ver. 32. *Mouth.* Fools ought not to govern. W.—Many might have been deemed wise, if they had continued in a lower station. C.—Heb. “If thou hast acted foolishly in raising thyself, and if thou hast entertained evil thoughts, *put* thy hand to thy mouth.” H.—Chal. “put not thy,” &c. Give not way to pride, or to insolent language. C.

Ver. 33. *And.* Heb. “For he who presseth milk.” C.—Prot. “Surely the churning of milk bringeth for butter,” &c. H.—*Strife.* Moderation is necessary, (C.) in all actions. W.

PROVERBS 31

Ver. 1. *Lamuel.* This name signifies, *God with him*; and is supposed to be one of the names of Solomon. Ch.—Grotius would explain it of Ezechias. But why should we abandon the tradition of both Jews and Christians?—*Mother*; Bethsabée, who it seems was inspired, unless she received these maxims from Nathan. Solomon always speaks of her with the utmost respect, as a prudent mother may have the greatest influence over the tender minds of her children. C. 1:8 and 23:25.

Ver. 2. *Vows.* She seems unable to express her concern for him when he first mounted the throne, and shewed her the greatest reverence. 3 K. 2:19.

Ver. 3. *Women.* This would destroy thy health, and tend to impoverish the kingdom.—*Kings*, by injustice and ambition. C.

Ver. 4. Give. Sept. "Do all with counsel. By advice drink wine. Lords are inclined to anger; let them not drink wine." H.—Solomon took this advice. Eccle. 2:3.

Ver. 5. Poor. Solon condemned to death, at Athens, the prince who should get drunk; and the Areopagites excluded from their assembly a judge who had dined in a tavern. Laert. 1. Athen. xiii. 2.

Ver. 6. Drink. Heb. *shecar*, particularly palm-wine.—*Are sad.* Heb. "perish," being sentenced to die; (Mark 15:23. Amos 2:8) or, who grieve and mourn for one deceased. On such occasions no food was prepared in the house, but the friends supplied what was necessary, and went to eat and drink with the afflicted. Eccle. 7:3.

Ver. 7. More. Not that intoxication is permitted even to them.

Ver. 8. Pass through life, or the country. C.—Sept. "Open thy mouth and judge righteously. Render justice to the poor and weak." H.—Doctrine is best received by those who are more ready to hear than to speak. W.

Ver. 10. Who. The following verses are in alphabetical order. They contain a grand eulogy of Bethsabée, who repented, or of a perfect matron. C.—Such are rare, though they may be found. W.—*Valiant*; industrious.—*Price.* Formerly people bought their wives. C.—*Is.* Heb. "is far above riches (Prot. H.) or pearls." Lam. 4:7.

Ver. 11. Spoils, taken in war. His wife will supply all necessities. v. 21.

Ver. 13. Hands, with skill and industry, (C.) or "willingness." Heb. *M.*—Ladies of the highest quality formerly employed themselves in this manner, like Penelope. Alexander, Augustus, and Charlemagne wore garments, which their sisters or wives had wrought. Curt. 5. Suet. 64. Eginhard.

Ver. 14. Bread; all that is used for meat and drink. Sept. "riches." Grabe, "livelihood:" Blou. H.

Ver. 15. Night, or early in the morning, as soon as the night was over; *de nocte.* Heb. "while it is yet night." H.—Extreme vigilance is required of those who direct others. "The master must be first up, and last in bed." Cato v.

Ver. 16. Considered. This conduct is suggested by prudence. C.—Cato (Rust. 2.) says, "Do not go only once round the field," &c.

Ver. 17. Arm; working, and making others obey.

Ver. 18. *Night*, during a great part of which she will work.

Ver. 19. *Strong things*, “becoming” (Sept.) her station. C.—*Spindle*. She purposes and begins well, trusting in God for perfection and a reward. W.

Ver. 21. *Domestics*. Heb. “house is clothed in purple,” which may be understood of the domestics, though it seems more probably to refer to her husband and children.

Ver. 22. *Tapestry*, for the beds and floor.—*Linens*, or cotton; *byssus*. Ex. 25:4.

Ver. 23. *Gates*. Chal. “provinces.” The rich were chosen for judges. C.

Ver. 24. *The Chanaanite*, the merchant; for Chanaanite, in Hebrew, signifies *a merchant*. Ch.—The Phœnicians travelled into all countries. Traffic was not then deemed a discredit, even to kings.—*Girdles* were worn both by men and women, and were very costly, insomuch that (C.) the kings of Persia assigned cities to furnish their wives with them. Athen. i. in Antylla.—They who practise and teach the law may be said to buy and sell. W.

Ver. 25. *Clothing*: it is very beautiful, or wisdom and virtue surround her.—*Day*. She fears not death, (C.) or future distress of hunger, &c. Jans.

Ver. 26. *Tongue*. She is ever bent on doing good. H.—Very different from many of her sex, who are taken up with vanity and complaints. C.

Ver. 27. *Idle*, out of a sense of duty, and not though avarice.

Ver. 28. *Her*. They were best able to judge of her merit.

Ver. 30. *Lord*. Hitherto natural qualifications appear: but to these the Christian matron must add sincere piety: and thus Solomon completes the character of his mother, (C.) who had given him such excellent instructions, or of any accomplished woman. Outward beauty soon (H.) decays; but the fear of God is more deserving of praise. W.

Ver. 31. *Gates*, before all the judges (H.) and people. M.—Good works shall be rewarded at God’s tribunal, (W.) when the vain worldly beauty shall be covered with confusion. H.—This idea of a perfect woman is best verified in the Catholic Church, (S. Aug. Ven. Bede) though the blessed Virgin, &c. may also be designated. W.—The use of the alphabet herein denotes, that we must begin with a moral good life, if we would penetrate the greater mysteries of the

ECCLESIASTES

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INTRODUCTION

This Book is called *Ecclesiastes*, or *the preacher*, (in Hebrew, *Coheleth*) because in it Solomon, as an excellent *preacher*, setteth forth the vanity of the things of this world, to withdraw the hearts and affections of men from such empty toys. Ch.—Coheleth is a feminine noun, to indicate the elegance of the discourse. It is very difficult to discriminate the objections of free-thinkers from the real sentiments of the author. It is most generally supposed that Solomon wrote this after his repentance; but this is very uncertain. S. Jerom (in C. 12:12) informs us that the collectors of the sacred books had some scruple about admitting this; and Luther speaks of it with great disrespect: (Coll. conviv.) but the Church has always maintained its authority. See Conc. v. Act. 4. Philast. 132. C.—It refutes the false notions of worldlings, concerning felicity; and shews that it consists in the service of God and fruition. W.

ECCLESIASTES 1

Ver. 1. *Jerusalem.* This clearly designates Solomon. See v. 12. C. 12:8.

Ver. 2. *Vanities.* Most vain and despicable, (C.) and frustrating the expectations of men. M.—S. Aug. reads *vanitantum*, and infers that this vanity of sublunary things is an effect of man's sin. Yet he afterwards discovered that he had read incorrectly. Ret. i. 7.

Ver. 3. *Labour.* People fight for a mere *point*; for such is the earth compared with the universe. Sen. q. Nat. *Hoc est punctum*, &c. Matt. 16:26.

Ver. 4. Ever. Its substance remains, though the form be changed. C.—At the end of time, it will be purified to continue for ever. W.

Ver. 5. Place daily. Its annual motion is then mentioned. C.

Ver. 6. Spirit. The sun, (S. Jer.) which is like the soul of the world, and which some have falsely asserted to be animated; or rather (C.) the wind is meant, as one rises in different parts of the world when another falls. Pliny ii. 27. M.

Ver. 7. Again. The sea furnishes vapours, &c. Homer (Il. φ.) expresses himself in the same manner.

Ver. 8. Hearing. In all sciences there are many difficulties. If a man had arrived at perfect knowledge, his researches would cease.

Ver. 10. New. Such vicissitudes have occurred before, though we must not infer that the world is eternal; or that there have been many others before this, as Origen would suppose. Prin. iii. 5. &c. C.—Men's souls, which are created daily, are nevertheless of the same sort as Adam's was; and creatures proceed from others of the same species, which have been from the beginning. S. Tho. p. 1. q. 73. W.—Natural and moral things continue much the same. M.

Ver. 11. Things. Otherwise we should read of similar events to those which we behold. The same cause naturally produces the same effect.

Ver. 12. Israel. This was the case with none of Solomon's descendants. C.

Ver. 14. Vexation. Heb. also, “food of wind;” (Sym.) or “choice of the spirit.” Sept. People are eager to become learned, and yet find no satisfaction. H.—All natural things are insufficient to procure felicity. W.

O Curas hominum! O quantum est in rebus inane! Persius.

Ver. 15. Perverse. Habitual and obstinate sinners. C.—*Fools*, who follow the broad road. H.—Heb. and Sept. “the defect cannot be numbered.” We know not to what a height the soul of man might have risen, if he had continued faithful.

Ver. 16. Learned. Solomon was blessed both with a natural genius, which he improved by study, and also he had the gift of supernatural wisdom. Yet he declares that all is vanity and pain.

Ver. 17. Errors. Sept. “parables and science.” But to discern the mistakes of men is a part of wisdom, (C.) and Grabe substitutes

“wanderings,” instead of “parables,” after Theodot. as Heb. *ealluth* (H.) means “errors,” (C.) or “follies.” Mont.

Ver. 18. *Labour.* He is bound to do more for heaven, as he is convinced of his own defects, and of the strict judgments of God. Wisdom is not true happiness, but the means to obtain it. W.—The more a person knows, the more he is convinced of his own ignorance, (C.) and filled with grief, that wisdom should be so much concealed. S. Jer.—Those who are learned, feel indignant that their disciples should be so dull. M.

ECCLESIASTES 2

Ver. 1. *Delights.* He speaks in the name of libertines, (S. Greg. Dial. iv. 4.) or after his conversion. C.—The worldling might object that since wisdom affords not content, it is best to try pleasure. But this meets not with the approbation of the wise, as all terrestrial joy is short, and can yield no more than a passing consolation. W.

Ver. 2. *Why.* Heb. “What doth that?” Sept. “Why dost thou so?” Immoderate laughter is a sign of folly. Eccli. 21:23. C.—“Even spiritual joy is a temptation.” S. Jer.

Ver. 3. *Wine,* and to lead a temperate life. C.—Prot. “to give myself unto wine, (yet acquainting mine heart with wisdom) and to lay hold on folly,” &c. H.—I wished to indulge myself in pleasure, yet so as not to lose the reputation of wisdom. C. 5:9. H.

Ver. 4. *Works;* palaces, towns, and particularly the temple. Many, like Solomon, will refrain from wine, and still yield to other excesses.

Ver. 5. *Orchards.* Heb. “paradises,” in which fruit-trees were planted. C.

Ver. 7. *Family* of slaves, “born in my house,” (Prot.) distinct from those whom I got for money. H.—There were generally procured from foreign nations, as the Hebrews obtained their liberty on the sabbatic year.—*Sheep.* David had the like; but Solomon had also horses. 3 K. 10:21.

Ver. 8. *Silver,* which became, in consequence, of little value.—*Singing.* At the court of Persia, people sung all night, and during the feasts. Athen. xii. and 14.—*Cups and vessels;* (Aq. and Sym.) or, “men and women to,” &c. (Sept.) or, “a field and fields;” (C.) or, Prot. “as

musical instruments, and that of all sorts." Heb. *shidda beshiddoth*. H.

Ver. 9. Wisdom, not that which was supernatural, and could not be found amid such delights. v. 3. Jam. 3:17. I knew that all this was vanity. C.

*Video meliora proboque,
Deteriora sequor.* Ovid. H.

Ver. 10. Labour. Heb. "and this was my portion of all my labour." I perceived that I could not thus obtain content. C.—"Thou (O God) hast made us for thyself, and our hearts are restless till they repose in thee." S. Aug. Conf. i. 1. M.—Aurelius makes the same confession as Solomon, respecting the insatiable nature of his own heart, and the emptiness of pleasure, &c.

Ver. 12. What. Heb. "For what man shall come after the king?" Sept. "after counsel?" Many other versions may be given of this obscure text. Solomon stopt at human wisdom, without consulting the divine; or he asks who shall have greater facility to acquire knowledge than himself, or equal his works? C.—Man's wisdom compared with God's is contemptible; though it be preferable to folly. M.

Ver. 14. Darkness and ignorance. He knows not whither he is going. Prov. 4:19 and 17:24. Wisdom is to be preferred before wealth, &c. C.—Consideration directs a person to do good.—*Alike*. Thus worldlings speak, who reflect not on the life to come. W.—In many respects all resemble one another, though their sentence be very different. M.

Ver. 15. Vanity. This inference was false, (v. 16) or my labouring for wisdom was to no purpose. C.—Sept. "I then spoke more in my heart, (for the fool speaks out of *his* abundance) since this also is vanity." H.

Ver. 16. Unlearned. He answers, (Jans.) or rather continues the objections. Geier. C.

Ver. 17. Life. Heb. "I hated life," as all is attended with anxiety. Rom. 7:24.

Ver. 19. Solicitous. We naturally desire to have our plans perfected. Solomon had, perhaps, a presentiment of Roboam's misconduct. Eccli. 47:27.

Ver. 20. Off, in a sort of despair; suggested by worldly wisdom. Religion alone can impart steady principles. C.—Prot. "I went about, to cause my heart to despair of all the labour which I took under the sun;" in the transactions of the world. H.

Ver. 21. *Wisdom.* The writings of the wise are often perverted by perverse heretics. S. Jer.—Idle heirs dissipate the possessions, which had been accumulated with such industry. C.—Riches tend to encourage the profligacy of the heir. M.

Ver. 24. *Drink,* using with moderation the things which we have acquired, rather than to be solicitous for more, (W.) which may fall into the hands of an idle heir, who is appointed by *God*, v. 26. This may also be the plea of libertines, (C.) who would use freely what he has given. S. Aug. con. Jul. iv. 3.

Ver. 26. *Pleased God,* though he may not be his relation. Prov. 26:16. Job 13:22. C.

ECCLESIASTES 3

Ver. 1. *Heaven,* in this world, where alone things change. S. Jer.—Nothing is here perpetual, but to be used in a proper manner. W.—The heart must not be attached to any thing created. C.—Pleasure had been condemned and approved. C. 2. He shews that all must have its *time*. M.

Ver. 5. *Stones,* with a sling, or to render a field useless. 4 K. 3:25. Is. 5:2.—*Embraces.* Countenance was sometimes prescribed for married people. Lev. 20:18 and 1 Cor. 7. S. Jer. S. Aug. Ench. 78. C.—Hatred often succeeds love. v. 8 and 2 K. 13:14. H.

Ver. 9. *Labour?* What advantage does he derive from any of these things? C. 1:3. C.

Ver. 11. *Consideration.* Lit. “dispute.” Heb. and Sept. “heart.” H.—Pagn. “He has implanted the desire of immortality in their hearts.”—*End.* If we could discover the properties of each thing, we should be in raptures; (C.) but as we cannot, this increases our vexation. M.

Ver. 12. *Well;* virtuously: or, perhaps, as literally, to enjoy himself. v. 13. C.—Thus thinks the man of pleasure. Is. 22:13. S. Jer.

Ver. 13. *God.* He gives peace and plenty; and still more, the grace to use these things, so as to obtain heaven. C.

Ver. 14. *Feared.* The order of the seasons, &c. teaches men to adore Providence. S. Jer.—He has arranged every thing, how mutable soever. S. Aug. Conf. i. 6.

Ver. 15. *Past.* He causes plants to spring forth afresh. Heb. Sept. &c. “But will God seek after the oppressed?” Here commences another objection. C.

Ver. 17. *And then.* Prot. “for there is a time there (v. 1) for every purpose, and for every work.” At the day of judgment all will receive their due. H.

Ver. 18. *Beasts.* Another doubt; or suggestion of infidels. S. Greg. Dial. iv. 4.

Ver. 19. *Man hath nothing more,* &c. viz. as to the life of the body. Ch.

Ver. 21. *Who knoweth,* &c. viz. *experimentally*; since no one in this life can see a spirit. But as to the spirits of the beasts, which is merely *animal*, and becomes extinct by the death of the beast, who can tell the manner it acts so as to give life and motion, and by death to descend downward, that is, to be no more? Ch.—Few are able to prove that the soul of man is immortal rather than that of beasts, since the bodies of both are subject to the like inconveniences. The objection is answered C. 12:7. C.—The difficulty of answering is intimated by “Who?” &c. Ps. 14:1. M.

Ver. 22. *After him.* He knows not who shall be his heir, or how soon he may die. None returns from the other world to inform him of what is there transacted. Thus the libertine encourages himself. C.

ECCLESIASTES 4

Ver. 1. *Any.* God suffereth the innocent to be oppressed for a time, that they may merit a greater reward. Ps. 72.

Ver. 3. *Born.* It is better to have no existence than to be in eternal misery. Matt. 26:24. But the affliction of the just procureth glory for them. W.—The pagan sages observed, that it was “best for mortals not to be born; and if they were, to die very soon.” Chalcid. and Theognis. —But they considered only temporal inconveniences. Religion has in view the danger of sin, and the desire of eternal happiness. Rom. 7:24.

Ver. 4. *Industries,* or Heb. “righteous actions.” If one be poor, he is in distress; if rich, he is exposed to envy; so that all is vanity. C.

Ver. 5. *Flesh,* which he will not labour to sustain; (H.) or he repines at his own past misconduct, and at the affluence of others.

Ver. 6. *Mind.* These are the words of the slothful, (C.) or of truth. H. Prov. 17:1.—The indolent will not observe moderation in the application of this sentence. M.

Ver. 8. *Things?* He acts as if he were to live for ever, or feared to be starved.

Ver. 9. *Therefore* is not in Heb. &c. The miser had better have some society. It is advantageous; though to refrain from its comforts, out of piety, is not blamed. The solitary must be “an angel *or* a devil.” C.—*Society.* Besides the advantages of friendship, this implies that a person must have Jesus Christ with him, that he may rise from sin and death by his assistance. S. Jer. W.

Ver. 10. *Fall* into sickness, poverty, or sin. The saints have withdrawn people from the dangers of the world into monasteries, where they may fight together against the devil.

Ver. 12. *Cord.* True charity increaseth in strength as it does in number, (S. Jer. W.) though friendship may not admit of more than two persons. H.—Some explain this triple cord of the blessed Trinity, or of the three monastic vows, the theological virtues, or the parts of penance, &c.

Ver. 13. *Foolish.* Great wisdom and prudence is required of kings; who, like others, are exposed to many vicissitudes.

Ver. 14. *Prison.* The exaltation of Joseph, Mardochai, and Daniel, was remarkable. C.—*Si fortuna volet, fies de Rhetore Consul.* Juv. Sat. vii.

Ver. 15. *Second heir.* M.—“They adore the rising (Papinius) more than the setting sun; (Plut. Pomp.) and a person is no sooner on the throne than his successor begins to be courted: (v. 16) so inconstant are mortals! C.

Ver. 16. *In him.* Many are perfectly unacquainted with the king, who finds so many admirers about his person, and even of these the greatest part begin to be presently disgusted, and wish for another change.

Ver. 17. *Keep.* Here many begin the fifth chap. as Solomon alters his style, and gives many important instructions. C.—*For.* Heb. “rather than that fools should offer sacrifice, since they know not that they are doing wrong.” Mont.—Do not imitate hypocrites, (H.) who have the appearance of sanctity, while they despise God’s orders. Jer. 7:2. C.

ECCLESIASTES 5

Ver. 1. Few. As none can arrive at the perfect knowledge of God, they should be reserved in speaking of Him. W.—*De Deo etiam vera loqui periculosum*. Cic. de Nat.—In prayer, (C.) we must not pretend to give him any information, like the heathens. Matt. 6:7. H.

Ver. 2. Folly. Under anxiety a person is naturally disturbed with dreams, in which some true ideas may present themselves; in like manner, as a great talker will say some things respecting God, which may not be reprehensible, though the greatest part of his discourse will be nothing to the purpose. This is another abuse. All must speak of God and religion, though few are able to do it, with propriety! C.

Ver. 3. Pay it. Deut. 23. Vows must be fulfilled. W.—God requires that we should keep the commandments; (Lu. 10:28) and if we engage ourselves to perform some work of supererogation, he expects that we should be faithful. To vow is of counsel; but to comply with it is of precept. An abuse too common among the Jews is here condemned. C.

Ver. 5. Sin by making a vow, above thy strength, (Chal. Pineda) or by speaking what may excite the passions. Thaum.; Bossuet—*Angel* guardian assigned to each one, (W.) or the priest, who took cognizance of vows. C.—*Providence*, or “foresight” in me to avoid the evil. Heb. and Sept. “it is an error,” (H.) or sin of ignorance, for which certain victims were specified. Lev. 5:4. The neglect of vows could not be thus expiated. C.—Use no allurements to lust. M.

Ver. 6. Number. Those who observe dreams, are filled with apprehension. The Jews were very subject to this superstition. C.—As dreams are vain, so are many words or excuses to evade a vow. Jun. Grot.—Such pretences must not be made. S. Jer. M.

Ver. 7. These. God will bring the wicked to judgment, (C.) and shew for what design he left them in power. H.

Ver. 8. Him. An appeal may be made to the king or to God. *Reges in ipsos imperium est Jovis*. Hor. iii. ode 1.—Heb. “the king serves, (Mont.) or is served by the field.” Prot. H.—All have a mutual dependence on each other, and thus the vanity of men and the order of Providence appear. C.

Ver. 9. Money. Avarice is like a dropsy, (C.) or poison, infecting all the person. Sallust.—The miser is the slave, and not the possessor, of his riches, (S. Chrys.) like Tantalus, who could not drink, though in the midst of waters. Hor. i. Sat. 1.—*Nescis quo valeat nummus, quem*

præbeat usum.

Ver. 10. *Them.* He shews the vanity of the great.

Ver. 11. *Sleep.* Is not the health and content of the poor to be preferred?

Ver. 12. *Owner.* When they are taken away, they bring greater sorrow, (C.) and even when present, they fill the mind with anxiety. H.

Ver. 13. *Affliction.* Heb. “by an evil affair,” or accident. C.—*Who.* Heb. “and there is nothing in his hand.” H.—As temporal riches prove detrimental to their owners, so do false philosophy and heresy to those who follow them. S. Jer. W.

Ver. 14. *Labour.* All must die in this manner. But it is most afflicting that he was formerly rich, and must leave his son indigent. C.

Ver. 16. *Sorrow.* The person whose riches have been taken away, had made a bad use of them, (C.) living like a miser. It would be more rational to indulge in the pleasures which they afford, though this is also vain. C. 3:14.

Ver. 19. *Delight,* while he observes due moderation. His life passes away sweetly. C.

ECCLESIASTES 6

Ver. 2. *Thereof.* “*Di tibi divitias dederunt artemque fruendi.*” Hor. i. Ep. 4.—The proper use of riches is rare. C.—*Misery.* Riches do not make people happy. W.

Ver. 3. *Than he,* since the latter has injured no one, nor experienced any evil in the world, (C.) by his own fault; (M.) whereas the miser has both hurt himself and others, and has neglected to make himself friends of the mammon of iniquity.

Ver. 4. *He.* The infant, though some explain it of the miser. C.

Ver. 7. *Mouth.* We are always providing food. S. Jer.—The rich are wholly bent on pleasure; or the poor cannot get a sufficiency.

Ver. 8. *Life.* The wise poor shall be blessed. Heb. “the poor knowing how to walk before the living,” (H.) in society (C.) among the saints. H.

Ver. 9. Know. Enjoyment has the advantage over hope. Heb. "better is the sight of the eyes than the going of the soul," which denotes her desires. C.—*Presumption*. Heb. "vexation." H.

Ver. 10. He, &c. This is plainly spoken of Christ, whose name was given before he was born; (S. Jer. W.) or men resemble each other in all ages, (C. 1:9. C.) being proud, fragile, &c.

Ver. 11. Disputing. Are we better acquainted with nature than former ages? This is another subject of confusion. C.

ECCLESIASTES 7

Ver. 1. Above him. We are intent on things which regard us not, while we neglect the important concerns of heaven. Hebrew may be joined with the preceding. C.—Prot. (11.) "seeing there are many thing which increase vanity, what is man the better? 12) for who knoweth?" &c. H.—Some strive to obtain riches or honours, which will prove fatal to them. C.—None can perfectly know the nature of things either present or future. W.

Ver. 2. Name. "It is necessary for the sake of others," (S. Aug. de B. Vid. xxii.) particularly for those who have to direct souls. S. Greg. in Ezec. C.—In this second part is shewn that felicity is procured by a good life. W.—*Death*. Speaking of the just, for death is the beginning of sorrows to the wicked. C.—Some nations mourned on the birth-day of their children. Val. Max. ii. 6. Eurip in Ctes.

Ver. 3. Come. While at birth-day feasts (Gen. 40:20. Matt. 14:6) people give themselves up to joy, and cherish the idea of living long. C.

Ver. 4. Anger. That is, correction, or just wrath and zeal against evil, (Ch.) is preferable to a misguided complaisance. Prov. 27:6. C.—Anger, when rightly used, helps us to correct our faults. W.

Ver. 5. Mourning. They submit willingly to correction, (S. Jer.) or think seriously on the dangers of sin and God's judgments.

Ver. 6. Wise man. Much prudence is requisite to correct with fruit, and to persuade the sinner that he is under a mistake. C.

Ver. 7. Laughter. It is loud and soon over. Eccli. 21:23. Lu. 24:25. C.

Ver. 8. Oppression. Lit. "calumny." The most perfect can hardly bear

it. Heb. "oppression (or calumny of *others*. C.) will make the wise insane, and a present will ruin the heart." Mont.—Avarice blinds us. H.—Deut. 16:19 "a corrupt judge examines ill the truth."

Ver. 9. *Speech*. Heb. "thing." The best projects often are seen to fail.—*Beginning*, as the auditor is on longer kept in suspense.—*Presumptuous*. Rashness must not be confounded with courage. C.—Hasty and immoderate anger is hurtful. W.

Ver. 10. *Bosom*, as in its proper place. The wise may feel its impressions, but he immediately makes resistance.

Ver. 11. *Foolish*. Men endeavour to excuse themselves by the manners of the age. But there have always been both good and evil. C. 1:10. C.—Corruption was prevalent in former times as well as now. M.

Ver. 12. *With*. Heb. also, "above, or much as riches." C.—These are impediments in the hands of the reprobate, while they promote virtue in the good." S. Amb. Lu. viii. n. 85.—The man who has only wisdom, cannot do as much good as those who are also rich. C.—The moderate use of riches helps the servants of God, while they do not set their hearts upon them. W.—*The sun*, to men on earth.

Ver. 13. *Them*. Money may procure necessities for the body; (H.) but wisdom gives a long and happy life. Prov. 4:10. Bar. 3:28. C.

Ver. 14. *Despised*. God never neglects first. Trid. Ses. vi. 11.—He detests sin, and at last abandons the obstinate, though he never fails to offer sufficient graces. A person who is of an unhealthy constitution, or involved in sin, cannot be cured by man alone. Yet we must not cease to preach, &c. while we expect all from *God*, who *gives the increase*. 1 Cor. 3:7.

Ver. 15. *Complaint*. Prosperity and adversity succeed each other, that we may be neither elated nor dejected too much. S. Bern. ep. xxxvi.—If we enjoy the advantages of nature, we must be thankful; if we feel pain, we must cheerfully submit to God's will. H.

Ver. 16. *Vanity*, during this miserable life.—*Wickedness*. This seemed more incongruous under the old law, when long life was promised to the just, (C. Ps. 72:3. Ex. 20:12) though it chiefly regarded heaven. H.

Ver. 17. *Over just*, viz. By an excessive rigour in censuring the ways of God in bearing with the wicked. Ch.—Give not way to scruples, (S. Bern.) nor to self-conceit. Alcuin.—*Become*. Heb. "perish," being oppressed with majesty. Lorin. T. C.

Ver. 18. *Overmuch.* No sin can be tolerated. C.—But as all offend in many things, (v. 21. H.) they are encouraged to rise again with diligence and sorrow.

Ver. 19. *From him.* Who is otherwise *withdrawn*, &c. Heb. “take hold of this, and not neglect that: for he who feareth God, will walk with all them.” He will avoid all extremes both of virtue and vice. C.—Prot. and Mont. “he shall come forth of them all,” and advance towards heaven. H.

Ver. 20. *City.* It has the advantage over more strength. C. 9:16.

Ver. 21. *Not.* 1 Jo. 1:8. Crates said it was “impossible to find one who falls not.” Laert. vi. H.—We must not flatter ourselves with impeccability, v. 18. C.—See Seneca. Clem. i. 6. *Peccavimus omnes*, &c. and de Ira. i. 28. M.

Ver. 23. *Thy.* We must be satisfied with a good conscience, as we cannot control the thoughts and words of all. S. Amb. Of. i. 1.

Ver. 24. *Me.* This is a proof of having made great progress in wisdom, since the half-learned are the most presumptuous. C.

Ver. 25. *Much.* Prot. “the which is far off, and exceeding deep, who can find it out?” H.

Ver. 26. *Reason.* Of all things. In this natural wisdom consists. Sept. “and number.” He examined the pretensions of philosophy, which attempted thus to predict future events; but found that it was all deceit, like a harlot. Olympiod.—He explored the qualities of different things, as an arithmetician counts numbers. M.

Ver. 27. *Her.* He speaks by experience, (S. Jer.) as none perhaps ever fell more terribly victims of impure love. C.—Though a plurality of wives was then permitted, Solomon did wrong in marrying strangers; and in suffering himself to be deluded by them, so as to erect temples to their respective idols. H.—All the attractions of women are replete with danger, and can only be overcome by God’s grace, and by flight. 1 Cor. 4:8. Prov. 7:22 and 22:14. C.

Ver. 29. *Man.* The superior part of the soul rarely thinks of good; but the sensual part always inclines to evil. W.—Solomon found danger from all women, (S. Jer.) and there is none who may not prove fatal to those who are off their guard. C.—Yet some are doubtless innocent, like the bless Virgin. H.

Ver. 30. *Right.* He fell by his own free-will. S. Aug. de Civ. Dei. xiv.

11. W.—The great corruption of the world is not, therefore, to be attributed to God. Eph. 4:23. Our first parents were led by curiosity to examine whether the fruit was good, &c. (S. Cyr. Cat. ii. Chal. Boss.) or mankind, in general, make useless enquiries.—*And he.* Heb. and Sept. “they,” &c. C.—*Of the word.* That is, of this obscure and difficult matter (Ch). if this sentence have any connection with the preceding. It is placed at the head of the next chapter in Heb. C.

ECCLESIASTES 8

Ver. 1. *Most.* Sept. “he whose face is impudent, shall be hated.” The truly wise and virtuous man is always polite and affable. C.—As we may form a probable conjecture of a person’s disposition from his countenance, so we may judge of man’s virtue by their actions. They are right and meritorious when the intention is good, (W.) and the works themselves blameless.

Ver. 2. *I.* Prot. add, “*counsel thee*, to keep, &c. “Obey the king and God.” H. 1 Pet. 2:17.—Solomon proposes his own example, or speaks in the name of the just.—*God.* The law of Moses, confirmed with an oath, or the engagement to be faithful to the king. 2 K. 5:3. 1 Par. 29:24.

Ver. 3. *Face.* This courtiers observe, while many Christians neglect God.—*Work.* Defend not what has been said or done amiss.

Ver. 4. *So?* The eastern kings rule with absolute sway. Prov. 16:14.

Ver. 5. *Answer.* Heb. “judgment.” He knows when to reprove even kings with effect; like Nathan, Elias, or S. Ambrose. 2 K. 12:1 and 3 K. 18:17.

Ver. 6. *Man.* Solomon often reminds him of his misery. Sept. and Theod. “man is possessed of much knowledge,” as they read *dahth* for *rahth*. C.

Ver. 7. *Past.* Prot. and Sept. “that shall be.” H.

Ver. 8. *Spirit* from leaving the body, or the wind from blowing. There is no quarter given by death; so the wicked cannot escape vengeance.

Ver. 9. *Hurt.* Those who are despised in elevated situations, might have been happy in obscurity.

Ver. 10. *Works.* In life and death hypocrites are mixed with the unjust; and this excites indignation.

Ver. 11. *Fear.* Thus they abuse the patience of God, and grow worse, because he is good. His time will come. Apoc. 16:15 Eccli. 5:4. 2 Pet. 3:10.

Ver. 12. *Face.* If God shew such clemency to the wicked, will he

disregard his servants? Greek interpreters have read in a different meaning. C.—Sept. “the sinner has done evil from that time, and for a long while,” (T.) &c. See S. Jer. H.

Ver. 13. *Let.* Or, Heb. “it shall not,” &c. Prot. H.—Faith evinces that the wicked will be punished.—*But.* Heb. “like a shadow.” Sept. “under the shade,” in prosperity.

Ver. 14. *Vain,* or afflicting. Hence some have denied Providence. Jer. 12:1. C.

Ver. 15. *No good for a man,* &c. Some commentators think the wise man here speaks in the person of the libertine, representing the objections of these men against divine Providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said, that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solitudes of worldlings, their attachment to vanity and curiosity, and presumptuously diving into the unsearchable ways of divine providence. Ch. C. 2:24 and 3:12. Eccli. 15. C.—Felicity is not attached to temporal prosperity, nor are the afflicted always miserable. W.

Ver. 16. *Distraction* of politicians, (Grot.) and of all human affairs.

Ver. 17. *Reason.* We know in general that God does all for his own glory, and for the welfare of his elect. But we cannot account for his treatment of mankind in particular cases. Rom. 11:33. S. Jer. C.—*Say.* Sept. “speak what thing soever, that he may know he,” &c. H.

ECCLESIASTES 9

Ver. 1. *Of God.* He seems to treat both alike, so that the just themselves cannot say whether their sufferings be a punishment or a trial. S. Jer. C.—*Knoweth* not certainly, and in an ordinary manner. W.—*Hatred.* Heb. and Sept. “yet love and hatred man knoweth not.” H.—Prosperity or adversity proves nothing. C.—Mortals cannot tell whether their afflictions tend to their greater improvement, like Job’s, or they are in punishment of sin, like those of Pharaoh, and of the Egyptians. This they shall know after death. W.—Yet the wicked know already that they are displeasing to God. Salmeron in 2 Cor. xii. “The just and ... their works are in the hand of God, even love and hatred; men know not,” &c. Dieu. Amama.

Ver. 2. *But.* Heb. joins this with the preceding *not*, “by all that is before them. All things *come* alike to all, *there* is one event to,” &c. Prot. H.—The pagans distinguished real goods and evils from those which were only apparent, like prosperity and adversity, which are determined only by the good or bad use. S. Jer.—Thus religion looks upon virtue and vice in the former light; and riches, poverty, &c. in the latter. It may be difficult to decide, whether, under adversity, the just have supported themselves better by virtue, or the wicked by vanity. God will manifest the truth. C.—*Perjured.* Heb. and Sept. “swearer, so he that fears an oath.” H.

Ver. 3. *Evil.* People hence take occasion to indulge in vice, (C. 8:14) though the conduct of God be irreproachable. C.—*Shall.* Heb. “they go to the dead.” H.—Many think that these are the sentiments of the impious.

Ver. 4. *There.* Even those who have had the vanity to claim divine honours, never could persuade themselves that they would escape death. But the just forms a different conclusion from the wicked. He looks upon his life only as a preparation for the other, (Heb. 11:13. Eph. 2:19) while libertines make haste to enjoy the fleeting pleasure. Is. 22:13. To the former death seems desirable, (C. 4:2 and 6:3) to the latter it is a subject of consternation; and he prefers the vilest creature living, to the most noble when dead. C.—Heb. “for whosoever is chosen (*yebuchar.* Marg. *yechubar*, “is united”) to all the living, has hope; for a,” &c. H.—Moderns generally follow the marginal reading of the Masorets. C.—“For who shall live for ever?” Sym. “Who partakes with all the living? There is hope.” Sept. H.—During life alone the sinner may amend. C. 2:3. The Gentiles are preferred before the Jews. W.

Ver. 5. *Know nothing more*, viz. As to the transactions of this world, in which they have now no part, unless it be revealed to them; neither have they any knowledge or power now of doing any thing to secure their eternal state, (if they have not taken care of it in their lifetime) nor can they now procure themselves any good, as the living always may do, by the grace of God. Ch.

Ver. 7. *God.* Be grateful to him, and make a good use of his benefits, (S. Jer. exp. ii.) or these are the words of libertines. Boss. S. Jer. i. explicat. C.

Ver. 8. *White.* As in times of joy, and among people of quality. C. 10:17. Prov. 31:23.—*Head.* Our Saviour reproaches the Pharisees for neglecting this. Lu. 7:45.

Ver. 9. Wife. Some translate, “the woman,” or harlot; as if the wicked still spoke.

Ver. 10. Earnestly. Live in delights, or perform many good works. C. 2:5. Our Lord seems to allude to this passage. *What thou dost, do quickly.* Jo. 13:27.

Ver. 11. All. Thus it appears to the inattentive, and to the wicked. For Solomon frequently inculcates that Providence directs all wisely. Human industry is not always attended with success. Deut. 29:19. This is a fresh proof of the vanity of all things. C.

Ver. 12. With. Heb. adds, “evil.” *Net*, (Mont.) or *hook*. H.—*Them*. They may use precautions; but, without God’s aid, they will not succeed. Ps. 126:1. C.

Ver. 14. And the siege, &c. Heb. has only “great bulwarks over *or* against it.” H.

Ver. 15. Afterward, is not in Heb. The poor man was unnoticed before. C.—Vulg. insinuates that he met with no return of gratitude, which is but too common; (H.) and this shews the vanity of the world.

Ver. 16. Heard? Eccli. 13:28. Men are so unjust as to despise wisdom, if it be in a poor man. The prudence of an individual has often saved cities, as was the case at Abela, and Bethulia; (2 K. 20:22. C.) and Syracuse was defended a long time by Archimedes against the whole Roman army. Plut. in Marcel.

Ver. 17. Fools. Though the wise often meet with contempt, it is only among fools, who form the majority. C.—Vain declaimers in the Church shew their own folly, as well as that of their hearers. S. Jer.

Ver. 18. Things. A woman saved Abela; and Achan almost ruined Israel. Want of prudence in a general is often fatal. Virtues are connected, as well as vices. C.—For one transgression, many acts of virtue are lost. S. Jer.

ECCLESIASTES 10

Ver. 1. Ointment. A fly cannot live in it. Pliny xi. 19.—Hence the smallest faults must be avoided, (C.) and superfluous cares, (S. Greg.) as well as the conversation of the wicked, (Thaumat.) particularly of heretics. S. Aug. con. Fulg. 14.—Detractors may be compared to flies:

they seek corruption, &c. *A little leaven corrupteth the whole lump.* 1 Cor. 5:6. C.—The wicked infect their companions, and vice destroys all former virtues. W.—*Wisdom*, or “a small ... folly is more precious than wisdom,” &c. of the world. 1 Cor. 1:25 and 3:18. *Dulce est desipere in loco.* Hor. iv. ode 12.—Heb. “folly *spoils* things more precious than wisdom.” A small fault is often attended with the worst consequences, (C. 9:18) as David and Roboam experienced. 2 K. 24 and 3 K. 12:14. C.—Sept. “a little wisdom is to be honoured above the great glory of foolishness.” Prot. “dead flies cause the ointment of the apothecary to send forth a stinking flavour; so doth a little folly him that is in reputation for wisdom *and* honour.” H.

Ver. 2. *Hand*, to do well or ill. Deut. 1:39. Jon. 4:11. Chal.

Ver. 3. *Fools*. People judge others by themselves. C.—Thus Nero could not believe that any were chaste. Suet.

Ver. 4. *Place*. If the devil tempt or persuade thee to sin, repent and humble thyself; or if thou hast offended the great, shew submission.

Ver. 5. *Prince*, who seems to have been guilty of any indiscretion.

Ver. 6. *Rich*. Such were chosen magistrates. Ex. 18:21. Prov. 28:16 and 30:21.

Ver. 8. *Him*. Those who disturb the state or the Church, shall be in danger.

Ver. 9. *Stones*. Landmarks or walls. Prov. 22:18.—*Them*. God will punish his injustice, in meddling with another's property.

Ver. 10. *Made blunt*. After being repeatedly sharpened, (C.) it will be more difficult to cut with it, and will expose the person to hurt himself, v. 9. H.—Man, since original sin, is in a similar condition.—*Wisdom*. The wise perform great things even with bad tools. Heb. “wisdom is the best directress.” C.

Ver. 11. *Silence*. Prot. “without enchantment, and a babbler is no better.” H.—But he compares the detractor to a serpent, (C.) as he infuses the poison into all who pay attention to him. S. Jer. S. Bern.

Ver. 12. *Grace*. Pleasing and instructive. C.

Ver. 14. *Tell him*. How foolish, therefore, is it to speak about every thing!

Ver. 15. *City*. Being so stupid, that they know not, or will not take the pains to find what is most obvious. C.—Thus the pagan philosophers

knew all but what they ought to have known; (S. Jer.) and many such wise worldlings never strive to discover the paths which lead to the city of eternal peace: like him who contemplated the stars, and fell into a ditch. C.

Ver. 16. *When thy.* Heb. lit. “whose,” *cujus*, as v. 17. H.—S. Jerom give two senses to this passage, the literal and the mystical, according to his usual custom. The dominion of young men and of luxurious judges is reprov'd, as well as innovations in matters of religion. Is. 3:4. Those are blessed who have Christ for their head, descending from the patriarchs and saints, (over whom sin ruled not, and who of course were free) and from the blessed Virgin, who was “more free.” They have the apostles for princes, who sought not the pleasures of this world, but will be rewarded, in due time, and eat without confusion. T. 7. W.—*Child.* Minorities often prove dangerous to the state, while regents cannot agree.—*Morning*, as children eat at all times. This may relate to the ruler who is a child in age, or in knowledge, though it seems rather to refer to his counsellors. Is. 5:11.

Ver. 17. *Noble.* Royal extraction, (Εσθλων γενεσθαι. Eurip. Hec.) and education, afford many advantages which others, who raise themselves to the throne, do not enjoy. Heb. “the son of those in white,” (C.) or “of heroes.” Mont.—*Eurim*, (H.) or *Chorim* seems to have give rise to the word Hero. The advantages of birth only make the defects of degenerate children more observable. C.—*Heroum filii noxæ.* “The sons of heroes are a nuisance,” (H.) was an ancient proverb.—*Season.* The time was not fixed; but it was deemed a mark of intemperance to eat before noon, when judges ought to have decided causes. Dan. 13:7. Acts 2:15.

Ver. 18. *Through.* If we neglect our own, or other’s soul, (H.) in the administration of Church, (S. Jer.) or state, all will go to ruin.

Ver. 19. *Feast.* As if they were born for this purpose, (Phil. 3:19. C.) *fruges consumere nati.* Hor. i. ep. 2.—*Money.*—

*Scilicet uxorem cum dote fidemque et amicos,
Et genus, et formam regina pecunia donet.* Horace, i. ep. 6.)

—Heb. “money answers all purposes,” (H.) to procure meat, drink, &c. C.

Ver. 20. *Said.* Pigeons are taught to carry letters in the east, and Solomon alludes to this custom, or he makes use of this hyperbole to shew, that kings will discover the most secret inclinations by means of spies. We must not speak ill even of those who are worthy of blame. v.

ECCLESIASTES 11

Ver. 1. *Waters.* Sow thy seed where it may produce a good crop. C.—Be charitable to all. Lu. 6:30. *Indiscrete faciendum bene.* S. Jer.—Assist those in distress, (C.) even though they may be ungrateful, or unable to make a return. Lu. 14:12. T.—In this third part we are exhorted to serve God with perseverance. Of all virtues, the works of mercy avail most. Matt. 25. W.

Ver. 2. *Eight.* To as many as thou art able, (C.) *especially to those who are of the household of faith,* (Gal. 6:10. H.) whether under the old or the new Testament, signified by the numbers, *seven* and *eight.* W. S. Jer.—*Mandatum accipis octo illis partem dare, fortasse benedictionibus,* (S. Amb. in Lu. vi. n. 49.) which intimates, that we must apply ourselves to the pursuit of al virtues, as the number *eight* denotes perfection. C.

Ver. 3. *If the tree fall, &c.* The state of the soul is unchangeable, when once she comes to heaven or hell: and the soul that departs this life in the state of grace, shall never fall from grace; as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishment for such souls as die in the state of grace: yet not so as to be entirely pure; and therefore they *shall be saved*, indeed, *yet so as by fire.* 1 Cor. 3:13, 14, 15. Ch.—After death, none can merit. W.—“He who shall not have cultivated his field, (the soul) shall after this life experience the fire of purgation, or eternal punishment.” S. Aug. de Gen. con. Man. iii. 20. H.—The souls in purgatory have their names inscribed in heaven, like the ancient saints, who were detained in the bosom of Abraham. C.—They fall, therefore, to the *south.* Let people dispense their alms to all, as the *clouds* rain upon the just and unjust, (H.) upon the cultivated and the barren land, and let them do it before death. They know not how soon it may lay them low. C.—By looking at the branches of a tree, we may conclude which way it will fall; so we may form a judgment of our future state, by reflecting on our present dispositions. “Our branches are our desires, by which we stretch ourselves to the south, if they be spiritual,” &c. S. Bern. ser. xlix. The liberal are not concerned where they bestow charity. People will gather up the fruit both on the north and south, and they who have given alms will find them (Abenezra; Mercer.) laid up in the heavenly tabernacles. H.—This agrees with the

sequel. C.

Ver. 4. *Reap.* Those who are too circumspect in their alms-deeds, will often pass over such as stand in need, (S. Jer.) and people who reflect on the difficulties of a virtuous life, will never begin. S. Greg. iii. Past. xvi. and Mor. xxvii. 5.

Ver. 5. *Spirit.* In a man, or of the wind. Why then wouldst thou judge of the merit of thy petitioner? or pretend to determine why God has made thee rich and him poor?

Ver. 6. *Better.* Be kind to all during life. Gal. 6:10. C.—Do good, both in youth and in old age, (W.) lest, if thou shouldst grow remiss, all would be lost. S. Jer.

Ver. 8. *And the.* Heb. “for they are many. What comes to pass is vanity.” Mont.—Nothing can more effectually repress the love of this world. Eccli. 7:40. After Solomon has presented the objections of the wicked, he comes to this conclusion.

Ver. 9. *Eyes.* He speaks ironically, (C.) or exhorts to spiritual joy and moderation. S. Greg. Mor. xxiv.

Ver. 10. *Anger.* All turbulent passions, and *evil* or carnal pleasures. S. Jer.

ECCLESIASTES 12

Ver. 1. *Not.* Prevent old age, to procure a stock of virtues. H.—Solomon refutes the former sentiments of the wicked, which he had perhaps once entertained. C.

Ver. 2. *Before the sun,* &c. That is, before old age: the effects of which upon all the senses and faculties are described in the following verses, under a variety of figures. Ch.—All are exhorted to live well, before death come to deprive them of their senses and all helps: and to continue in expectation of judgment, the signs of which are given, as Matt. 24. W. S. Jer.—*Rain.* One misery succeeds another, the understanding is darkened, and the senses become dull. C.—The Jews explain v. 2, 7 of the future distress of their nation under captivity. S. Jer. H.

Ver. 3. *House.* The sides, (S. Jer.) or rather the arms. C.—Some understand prelates, or angels. Thaumaturg.—*And the powers that are in*

heaven shall be moved. Mar. 13:25. H.—*Men.* The arms, (Chal.) or thighs, (Smith) or those who were formerly the most robust.—*Number.* The rest have been lost, and what remain are of little service for chewing meat. C.—*Holes.* Spectacles, (Geier) as if they had been already in use. C.—Heb. “windows.” H.

Ver. 4. Doors. The lips, (C.) feet, (Chal.) nostrils, (Vat.) or the trachea and pulmonary arteries.—*Bird.* The cock-crowing; or at the least sound their slumbers are broken.—*Deaf.* Heb. “be low.” The ears cannot enjoy music, nor can the voice of the old people please. 2 K. 19:25.

Ver. 5. Way. They shall walk bent down, and afraid of rough ground.—*Flourish.* Their head shall become white, like the almond-flower. Jer. 1:11.—*Fat.* Sept. “heavy.”—*Destroyed.* The hair shall fall off. C.—Concupiscence shall be extinct. Vat. T.—*Eternity.* The body being consigned to the grave, and the soul to the region of spirits, to have no farther concern with the transactions of the world. H. Job 7:9.—*Street.* This custom is often mentioned. Herod. ii. 85. Lu. 7:32.—The women dance, having one (C.) or two old people disfigured in the midst of them, to recount the actions of the deceased. Brun.

Ver. 6. Cord. The nerves.—*Fillet.* Veins, or the spermatic vessels, (C.) and the soul. S. Jer.—*Cistern.* When the bladder, &c. become disordered. Num. 24:7. C.

Ver. 7. It. Man is composed of two distinct parts; the destination of which we ought never to forget. Thus the objection of infidels (c. 3:19) is refuted. Plato and some of the ancients had the same idea of the soul’s spiritual nature; though some took it to be an aerial body. C.

Ver. 8. Ecclesiastes. “The preacher.” W.—He returns to his first proposition, and having pushed the objection of free-thinkers as far as possible, shews us what we ought to believe and practise. He establishes the distinction of soul and body, the advantage of instruction, (v. 11) without meddling with things too high, (v. 12) the obligation of fearing God, (v. 13) and future retribution. v. 14. This is the sum of all sound morality. C.

Ver. 10. Profitable. Heb. “pleasing.” *Utile dulci.* H.—Perhaps he condemns his attempt to know all things. c. 1:13. C.

Ver. 11. In. The ground, (H.) to keep a tent in its proper place. He seemed before to have placed the wise on the same level with fools. C. 6:8, 11 and 7:1. C.—*Shepherd.* God, or Solomon. The Jews explain it of Moses, and his successors, who taught the people.

Ver. 12. Not. I have had experience of all.—*End.* They can teach

nothing farther. C.—

Tenet insanabile multos

Scribendi cacoethes. Juv. Sat. vii.

—Impious productions abound, while those which promote piety are too scarce. When the same truths are enforced, as those which the Scriptures contain, we cannot be accused of writing many books. Orig. Philoc. v. S. Jer.—*Flesh.* It ruins the health.

Ver. 13. *All man.* The whole business and duty of man. Ch.—This is the sum of all profitable doctrine. W.—He who does not fear God, deserves not the title of man. He is nothing but vanity. C.

Ver. 14. *Error.* Or hidden and secret things. Ch.—Heb. “with every secret thing,” (Prot. H.) “every inadvertency.” Sept. Sym. C.

CANTICLE OF CANTICLES

SOLOMON’S CANTICLE OF CANTICLES

INTRODUCTION

This book is called the *Canticle of Canticles*, that is to say, the most excellent of all canticles: because it is full of high mysteries, relating to the happy union of Christ and his spouse; which is here begun by love; and is to be eternal in heaven. The *spouse* of Christ is the Church: more especially as to the happiest part of it, viz. perfect souls, every one of which is his beloved; but above all others, the immaculate and ever blessed Virgin mother. Ch.—The bridegroom is Christ, as God and man. His praises and those of his spouse are recorded by various speakers. Solomon has given us three works; for beginners, the more advanced, and the perfect; as the philosophers teach ethics, physics, and metaphysics. All the holy Scriptures contain spiritual food, but they are not all fit for every person. Heb. 5:13. With what humility ought we not, therefore, to read this most perfect and mystical canticle, as the sentiments of spiritual love are expressed in the same words as that of worldlings, and we are more inclined to follow our

own judgment and carnal notions! W.—None, therefore, should dare to peruse this work, who has not mastered his passions, having his *conversation in heaven*. H.—The Jews would not allow any to read it before the age of thirty. Orig. and S. Jer.—Some of the fathers and commentators have even asserted that the mystical sense is the only one which pertains to this book, (Theod. Durham. T.) and it is certainly the true and principal one, though allusion may be made to the marriage of Solomon with Pharaoh's daughter, (C. Bossuet. D.) or with a Tyrian princess, (c. 4:8 and 3 K. 13:5) or with Abisag. Rabbins. —Grotius shews the corruption of his own heart in his impure comments, as Theodorus, of Mopsuestra, is blamed by the second Council of Const. iv. a. 68. The name of *God* never, indeed, occurs; as he is represented under the idea of the bridegroom, &c. and the piece is allegorical. It might be divided into seven scenes, or *nights*, as the marriage feast lasted so long. Gen. 29:22. During this time the bridegroom saw his spouse seldom, and with great reserve, (C.) as was the custom with the Lacedemonians. Plut. in Lyc.—We might also refer all to six nights, or to the six ages of the Church, conformably to the system of De la Chetardie and Bishop Walmesley on the Apocalypse.—I. Age. C. 1:2 marks the ascension of Christ, and the propagation of Christianity; v. 4, 5 persecutions; v. 6, 7 vocation of the Gentiles; v. 12 protection granted by Christ. II. C. 2:3 peace under Constantine; v. 11. 17 troubles excited by Arius. III. C. 3:1 irruption of barbarians; v. 4 does not overturn the Church; v. 6 they are converted; v. 11 and Christ is more glorified, as Apoc. 19. IV. C. 4:5 the Latin and Greek Churches; v. 8 the Chaldees, *lions*, and Greeks, *leopards*, (Dan.) are converted; the Turks obtain dominion; v. 12 the Greek schismatics cut off; v. 16 the Church is persecuted, but protected. V. C. 5:2. *Dew* marks the cooling of charity, (S. Aug.) when Luther appeared; c. 6:3 yet the Church triumphs, particularly after the Council of Trent. VI. C. 6:9 after the sounding of the sixth trumpet, the Jews are converted, and adorn the Church, in spite of antichrist's power; v. 11 she addresses the synagogue, v. 12. C. 8:2 obtains leave to go into the house of her mother, as the apostles were of Jewish extraction; v. 7 the constancy of the martyrs appears; (see Rondet.) v. 8–14. the Church pants for her speedy union with her beloved. We may justly admire her authority, in preserving this and the former work of the canon, notwithstanding the internal and external evidence, and the ill use made of them by infidels, which seemed to militate against them. The Prot. Chateillon styles this “a wicked book.” Several passages may, no doubt, be abused by a corrupt heart: but what is there so holy, which may not be perverted? When we meditate on this canticle, we ought to remember the admonition given by the Church in the Mass: “Let hearts be on high;” and Oh! that all might answer with

truth: "We have them to the Lord!"

CANTICLE OF CANTICLES 1

Canticles. Heb. *shir hashirim asher Lishlomo*, "the Canticle of Canticles which is for (H.) or according to Solomon," (M.) dictated to him by the Holy Ghost.

Ver. 1. *Let.* Heb. *yishakeni*, (H.) "kiss or instruct me," as if to insinuate the we must raise our thoughts from carnal to spiritual things.—*The.* Heb. "kisses."—*His mouth.* Others I reject. M.—The synagogue prays for Christ's coming, as the Church does for his glorious appearance. W.—The figures of the law and predictions afford not satisfaction; only the Messiah can bring it to mankind. Orig.—*They shall all be taught by God.* Jo. 6:45. Heb. 1:2. H.—*Breasts.* Heb. also, "loves." But the former is the primary signification of (M.) *dodec.* Christ, in his divine and human nature, is the source of all our good. His graces are manifested. He instructs and feeds us with the truths contained in Scripture, and in tradition, (H.) or in the Old and New Testament. Ven. Bede, &c.—Spiritual delights are to be preferred before all terrestrial ones. From the incarnation of Christ, and sanctification of man, all other graces proceed. T.—At first the spouse speaks to the bridegroom in the third person, to show her respect, though he was certainly present. Her companions attend her. C.—*Wine.* All seem to agree that these words are addressed to the bridegroom: which shews that they must be understood in the mystical sense. H.

Ver. 2. *Ointments.* The bosom used to be perfumed. Athen. xv. 5. and xv. 14.—*Thy name.* Thou thyself. The preaching of the gospel produced a wonderful change in the world. 2 Cor. 2:15. C.—The Church honours the name of Jesus on the second Sunday after the Epiphany. A. Butler, p. 130. H.—*Thee.* The martyrs and Christian virgins are inflamed with divine love.

Ver. 3–4. *To,* &c. is in the Sept.; but not in Heb. or Complut. C.—Grace must draw, and then people will run. Jo. 6:44 and 12:32. Phil. 3:12. S. Amb. Bossuet.—*Rooms.* Where there is abundance of wine and ointments. The extraordinary favours of heaven are not granted to all. Matt. 13:11. C.—*Righteous.* The apostles, and faithful souls, (H.) and all who form a right judgment of things, (M.) having their thoughts, works, and actions composed. T.—*Black.* Or brown. v. 5. H.—The Egyptians were of a less fair complexion, and she had been exposed to the sun. v. 5. C.—The synagogue gloried in her advantages; but the

Gentiles being chosen by Christ, obtain the palm. Theod.—Though outwardly afflicted, the Church is inwardly fair. W.—*Cedar*. Or of the Arabs, who dwelt in *tents*, made of black goat's hair. C.—The tents of the eastern kings were equal in magnificence to our palaces. Bernier, Valle, &c.

Ver. 5. *Altered*. Heb. “looked upon me,” (Prot.) or “darted his rays at me.” Mont. H.—The Church of the Gentiles was quite disfigured before Christ chose it. Persecutors afterwards strove to tarnish its beauty, but in vain.—*Vineyard*. My face (C.) and person I have not regarded, while I was attentive to serve others. H.—Pastors, who are chosen against their will, sometimes pay so much attention to the welfare of their flock, that they neglect their own interior, and fall into small faults, which Christ will know how to excuse and pardon. Ezec. 33:2. S. Bern. ser. xxx. C.

Ver. 6. *Liest*. Heb. “makest thy flock to rest.” Prot. H.—*Mid-day*. She represents herself and her beloved as guarding flocks, which were usually driven into some shady place during the heat of the day, when the shepherds took their innocent recreations.—*Wander*. Sept. Prot. But marginal note has, “as one that is veiled,” which was the mark of a common woman. Gen. 38:14. The Gentile Church is eager to be guided by the one true Shepherd, and adheres to him with the greatest fervour, (C.) during the heat of persecution. Cassiod.—We ought to imitate the solicitude of the spouse, and hide ourselves under the shadow of the cross when we are tempted. Isai. 25:4. C.

Ver. 7. *If*. Christ comforts his Church. W.—He doubts not of her fidelity. M.—But the very insinuation, which she had made, causes him to give her this sort of rebuke. God is jealous. Ex. 34:14. He punishes the smallest faults. The spouse perceives this, and runs towards him.—*Thyself*. He who is ignorant of himself, must be so likewise of God, (C.) and will be sentenced to feed goats. S. Jer. ep. xxii. ad Eustoc.—*Kids*. Which had been detained at home. They will naturally seek their mothers. All creatures will raise the soul to God. Job 12.—*Shepherds*. Though in the midst of a perverse generation of idolaters and philosophers, the Church will continue steadfast. M.

Ver. 8. *Company*. Heb. “mare.” Such were preferred, as more gentle and swift. Pharaoh had probably made his son-in-law a present of a magnificent chariot. Theocritus (xviii.) compares the beauty of Helena to a Thessalian horse in a chariot, so that this idea is not low. Gen. 44:14. Os. 10:11. C.—*Horsemen*. Prot. “horses.” H.—Heb. *susa*. Sept. ἵπλος means also “cavalry,” as well as a mare. The Church has nothing to fear. M.

Ver. 9. *As, &c.* Heb. “with rows of *jewels*, thy neck with chains of gold.” Prot.—Sept. here read like the Vulg. *c* instead of *b* before *thurim*, which signifies chains, (v. 10. H.) as well as turtles. We cannot say that this bird has cheeks. C.—It is an emblem of the Church mourning, and ever true to her beloved, (Orig. &c.) who bestows a variety of graces on different people. 1 Cor. 12:4. C.

Ver. 11. *While.* The Church meditates on his passion and resurrection. W.—*Repose.* Or bed. Thus our Saviour was treated. Matt. 26:7. Lu. 7:37. C.—*Odour.* The virtues of the Church please him. M.—The saints, before and since his coming, pray with all earnestness. Apoc. 5:8.

Ver. 12. *Abide.* Heb. adds, “all night.” Christ remained nine months in the virgin’s womb. C.—The faithful discover him in both the Testaments, (H.) and meditate on his sufferings. Myrrh is a bitter but odoriferous liquor.

Ver. 13. *Cyprus.* A shrub with leaves like the olive-tree, and fruit growing in clusters, of a very agreeable smell. See Pliny, xii. 24. Christ has given us his sacred blood on the cross, and in the blessed Eucharist. M.

Ver. 14. *Behold.* Christ praiseth his spouse. W.—*Doves.* Sharp-sighted, and reddish. Gen. 49:12. The Holy Ghost came upon Christ in the form of a dove. Matt. 3:16. We must imitate his simplicity, (Matt. 10:16) and have a pure and single eye, or intention, (Matt. 6:22. C.) inviolably to please God. Orig.—The Church decides matters of controversy, without any mistakes. M.

Ver. 15. *Behold.* The spouse makes a return of praise, and thanksgiving for her repose, to Christ. W.—The corporal beauty of Solomon or of our Saviour is not fully ascertained; but their inward perfections are often proclaimed.—*Flourishing.* Heb. “green.” Sept. “shaded.” Est. 1:5.—This bed was the womb of the blessed Virgin, the cross, or any faithful soul. S. Bernard says it is a monastery, retired and adorned with all virtues. C.

Ver. 16. *Beams.* Prelates.—*Rafters.* Virtuous subjects. M.—*Cypress.* The are both odoriferous and incorruptible. The cypress has leaves from top to bottom, and grows not so large as the cedar. Pliny, xii. 17.

CANTICLE OF CANTICLES 2

Ver. 1. *I am.* The spouse compares herself to a lily, as she is the fairest flower on the bed, (C.) or Christ may here speak. W. Isa. 11:1. Orig.—He praises himself first, that his spouse may hear her own eulogy. M.

Ver. 2. *Thorns.* The bridegroom enhances the praise of his spouse. The Church, surrounded by infidels and persecutors, maintains her beauty and station. Heretics, &c. are no better than thorns. Orig. C.—The Church excels all other societies. In her communion the innocent are preferred before sinners, and among the former, the blessed Virgin surpasses all.

Ver. 3. *As.* The Church praises Christ, resting secure under his protection. W.

Ver. 4. *Cellar.* This was not under ground. Homer (Od. b. 237.) places the wine near the nuptial bed. C.—*In me.* Heb. “he brought me to the banquetting-house, and his banner over me *was* love.” Prot. H.—He has shewn me the greatest tenderness. Only the religion of Christ lays before us our duties to God, to ourselves, and neighbours. C. S. Tho. ii. 2. q. 26. H.—The holy Spirit came on the assembled disciples, who were deemed to be drunk, and Christ nourishes the pious soul with the wine of his own blood. M.

Ver. 5. *Flowers.* Heb. “bottles.”—*Languish.* Sept. “am wounded.” H.—Those who enter upon the paths of virtue, are often deprived of consolations. C.—They must support themselves by reflecting on the words and sufferings of Christ. S. Amb. ps. cxviii. ser. 5. Boss.

Ver. 6. *Hand.* After peace comes affliction: grace is followed by glory. Prov. 3:16. C.

Ver. 7. *I.* Christ permits not his Church to be persecuted, till she be able to bear it. W.—*Roes.* Sept. “armies and power,” the angels and apostles, who have spread the gospel through the world. It would seem that the Jewish women loved hunting, (C.) like those of Phœnicia and Lacedæmon. Æneid. i. They were going to sing, (C.) the morning epithalamium, (Theocrit. xviii.) after the first night of the marriage. The second meeting takes place, v. 8, 17. H.

Ver. 8. *The.* Feeling the protection of Christ, the Church preacheth boldly the truth against pagans and heretics. W.—She knows the voice of the shepherd, (Jo. 8:47 and 10:2) and keeps at a distance the wolves in sheep’s clothing, or pretended reformers, who would scatter the flock.—*Hills.* She sees him returning in the evening with the utmost speed of a stag, as the Heb. implies. C. 2:9 and 8:14.

Ver. 9. *Hart,* (Prov. 5:18) which is swifter than the dogs. Xenoph.

Cuneg.—This animal is said to destroy serpents, as Christ did the power of the devil. Theod.—*Wall*. Under the old law, Christ was only seen in figure. He manifested himself in the new. Yet our sins separate him from us. Is. 59:2. He is concealed in the sacred mysteries, (C.) and his humanity keeps from our sight the glory of his divinity, which alone can impart full content. S. Amb. S. Bern.—He shewed a glimpse of it at his transfiguration, and by his miracles. M.

Ver. 10. *Arise*. He sings under the window, to v. 16.—*My dove*, is taken from the Sept. C.—Christ invites his spouse to approach, though he shews not himself as yet; and orders his pastors to root out heresies. v. 12. W.—She is ever faithful, and rejoices in him. 2 Cor. 11:2. Matt. 9:15. Eph. 5:26. C.

Ver. 11. *Winter*. The rigour and darkness of the old law give place to that of light and love. Orig.—After persecution had ceased, pruning became more necessary. C.—The Israelites and the world were redeemed in spring, and the ceremonies of the law were abolished at the same season. M.

Ver. 12. *Pruning*. Prot. “singing of birds.” H.—But the former version is better. Sept. Sym. &c.—*Turtle*. Which returns in spring. Is. 8:9. C.—It denotes the preaching of the gospel, (S. Cyr. ador. 15.) or rather the sighs of a holy soul in exile.

Ver. 14. *Rock*. Wild pigeons retire thither. Varro, 3:7. Κοιλὴν εἰσεπατο πέτρην. Il. 20. Ser. xlvi. 28. C.—Holy souls seek protection in the wounds of their Saviour. S. Greg. S. Bern. ser. lxi.—*Wall*. In the holy Scriptures, which defend the Church. She is brought to light for the edification of all. M.

Ver. 15. *Foxes*. They hurt vines, (Theoc. 5.) and denote false prophets. Ezech. 13:4. S. Aug. Ps. lxxx.—*For*. Heb. “and our vines of Semadar.” v. 13. C.—Foxes breed in spring, and greatly infested the country. Judg. 15:4.

Ver. 16. *Feedeth*. “His flock.” Sept. He still retains the fragrancy of lilies. As married people are two in one flesh, (Eph. 5:31.) Christ and his Church are irrevocably united. C.—She reposes in him. W.

Ver. 17. *Break*. Or “yield a refreshing air,” (*aspireset*) in the morning, (H.) and evening, when she begs he will return, (Theod.) as she could not enjoy his company in the day-time. C. 1:1 and 4:6.—*Bether*. Or the lower Bethoron, near Jerusalem. These short visits in the night, shew the vicissitudes of comfort and dryness in the most perfect. Those who are still addicted to their passions, and to the world, can have no

pretensions to such favours, which amply repay any passing desolation. S. Bern. ser. lxxiv. C.

CANTICLE OF CANTICLES 3

Ver. 1. *Bed.* The Church, finding Christ by his own revelation, and not by philosophy, holds him fast. W.—He had delayed coming at the usual hour, to give us to understand, that he is not found amid delights, nor in a crowd, but that we must seek him diligently, like Magdalene. Jo. 20. S. Amb. de Isaac.—The apostles endeavoured to convert the synagogue, but their offers were rejected, and the guards, or princes, persecuted them. M. C. 5:7. H.

Ver. 3. *City.* To prevent fires, &c. God will require the souls of the flock at the hands of his pastors.

Ver. 4. *Me.* She was perhaps dead. Women had separate apartments, to which none but the husband could have access. Gen. 24:28. At the end of the marriage-feast, the bride was conducted to her husband's house. Matt. 25:1. C.—The Jews shall in the end acknowledge Christ, (W.) as the Church desires. M.

Ver. 5. *I.* The bridegroom (C.) speaks as c. 2:7. (W.) and c. 8:4. He retires early.

Ver. 6. *Who.* The female companions of the spouse, (C.) or the bridegroom's friends, (M.) admire her at a distance. C. 6:9 and 8:5. C.—The converted Gentiles change the desert of the world into a paradise, by their good works, which ascend like a perfume. S. Greg. They admire their own conversion, and proclaim that we must fight for heaven, (W.) and adore Christ, the God-man; imitating all his virtues, (H.) and preaching his gospel. M.

Ver. 7. *Bed.* Being stationed at the door to prevent any alarm, v. 8. C.—In the Church Christ finds his repose, and daily produces the only heirs of heaven. Ven. Bede.—The angels, saints and pastors watch to defend it against the spirits of darkness. M.

Ver. 9. *Litter.* Sept. to conduct his spouse with solemnity; or a *throne*; though it most probably denotes the bridal bed. C.—Heb. *apiron*. Greek, φορεῖον.

Ver. 10. *Going.* Prot. “covering of it of purple.” H.—Death must be endured, if necessary, for the sake of the faith, as this is the highest

degree of *charity*. W.—*He*, &c. Heb. “is prepared for the beloved above the,” &c. See Od. v. 660. C.—Prot. and Pagn. “the midst thereof being paved (Mont. set on fire) with love for (Mont. by) the daughters.” H.—The most desirable things adorn the litter, or the Church, that all may come to her, who has God to guide her decisions. M.

Ver. 11. *Go*. All are invited to come to Christ, who, in his sacred humanity, which he took of his mother, was crowned in heaven, after his passion. W. S. Greg. Alcuin.—The synagogue *crowned* him with thorns, and gave him the hard *bed* of the cross. S. Bern. S. Anselm, &c.—Bethsabée might live to see the marriage of her son, who owed the crown to her. 3 K. 1:18. Prov. 4:3. Both the parties were crowned, (Is. 61:10) and no doubt Solomon would display his usual magnificence. The diadem was a bandage, adorned with embroidery, and precious stones. C.

CANTICLE OF CANTICLES 4

Ver. 1. *How*. Christ again praises the beauty of his Church. W.—The dialogue takes place in the country. H.—From corporal beauty, which is often dangerous, and the portion of the most dissolute, we must raise our minds to spiritual advantages, which the Holy Ghost has here in view.—*Within*. S. Amb. “besides thy taciturnity.” Sept. “silence.” Rabbins, &c. “hair.” Prot. “within thy locks.” But what renders this version of *tsammathec* (H.) suspicious is, that none of the ancients knew of it, and the *hair* is afterwards specified. C. 6:4. Moreover, Isaias, (47:2) uses it for (C.) “turpitude,” (S. Jer.) or the parts which are usually “covered.” Sept. H.—*Si qua latent, meliora putat*. Met. 1500.—*All the glory of the king’s daughter is within*. Ps. 44:14. Modesty and silence are the best encomium. C.—The Lord praises the intention, occupations and doctrine of the Church, the *twins* of faith and good works; the preaching of Christ’s passion without shame, (v. 3) and the administration of the sacraments, which, like the *neck*, unite the members to their head; so that they become invincible, (v. 4) whether they be of Jewish or Gentile extraction, v. 5. W.—*Up*. Heb. and Sept. “appear.” Jerusalem was the highest part of the country; (H.) and *coming up* and *down* often means no more than coming or going. Jug. 11:3 and 15:11. C.—The hair of *goats* in Lycia was beautifully curled. Ælian 16:30.—Women used such false hair. Mart. xii. 45.—Though the *hair* be only an ornament, it is not to be neglected; so the pious Christian will always treat with respect the ceremonies established chiefly for the instruction of the

ignorant. C.—Those simple and fervent souls, by their numbers, adorn the Church, as hair does the body. S. Greg.—The external and internal perfections of the spouse deserve commendation. M.

Ver. 2. *Them.* Those who lay aside the old man, and receive baptism, are filled with grace, to bring forth the fruits of virtue. S. Aug. Doct. ii. 6.—Pastors in particular, must lay aside worldly cares, and attend to their flocks. M.

Ver. 3. *Scarlet.* Preachers of the gospel (S. Greg.) must speak with elegance, and have their lips dyed with the blood of Christ, and purified with coals from the altar. C.—So, if we may use the words of a living critic, who is sometimes accurate, “a commentator ought to study at the foot of his crucifix, and write with ink drawn from the heart of Jesus.” H.—*Pomegranate.* Plump and ruddy, representing the purity of the Church, and of virgins, who are its “flower,” (S. Cyp.) and bring forth fruits of good works. S. Aug. de Virg.

Ver. 4. *Bulwarks.* Heb. *Thalpiyoth*, “at the height of the defiles,” probably in Libanus, when David conquered Syria. Thalassar, Thelmela, &c. were such “heights.” *Bucklers*, to be used in case of need, or for ornament. Thus the neck of the spouse was adorned with chains and pearls. The Church is this tower, the pillar of truth, 1 Tim. 3. Matt. 16:18. Apostles and prelates are her bucklers.

Ver. 5. *Roes.* This comparison does not seem happy: but exactitude is not required. C.—Indeed if we were to take all in the literal sense, a very grotesque figure would arise, with a head like Carmel, a nose like a tower, &c. which shews that the tropological or allegorical sense must be adopted. D.—The two Testaments given for our instruction, (c. 1:2) or the charity towards God and our neighbour, may be meant. Theod.

Ver. 6. *Retire.* In the morning, (Sanct.) or rather the bridegroom takes his leave early, promising to return in the evening. C. 2:17. C.—*Myrrh.* To Calvary, where the fervent will pour forth their prayers, and learn mortification. C.—Christ dwells in mortified and devout minds.

Ver. 7. *Thee.* All must be pure before they enter heaven, as the blessed Virgin was on earth, (W.) and the Church is still. Eph. 5:27. C.—Before his departure, Christ heaps praises on her.

Ver. 8. *Thou.* Heb. “look from.”—*Libanus.* So Jerusalem is called, Zac. 11:3. Ribera. M.—*Amana.* Sept. “faith.” By it and charity, we must do good. S. Aug. Ps. lxxvii. Amanus separates Cilicia from Syria.—*Sanir* is the name given by the Phenicians to Hermon, (Eusebius) beyond the

Jordan. 1 Par. 5:23.—*Leopards*. It is not fit for women to hunt such beasts. Ovid (Met. x. 10.) thus speaks of Venus: *Nuda genu, vestemque ritu succincta Dianæ*, &c. The Church leaves Jerusalem to preach the gospel without fear. M.

Ver. 9. Wounded. Symmachus, “given.” Sept. Prot. “ravished.” Mystic writers suppose, that the spouse had been guilty of some negligence; or, on the contrary, that her deportment was most enchanting, bent on God, and on good works. C.—*Sister*. So Assuerus styles himself brother of Esther. 15:12. Christ died for the unity of his Church. M.

Ver. 10. Spices. He returns her compliment. C. 1:2.

Ver. 11. Lips. Teachers who accommodate their instructions to the capacity of their audience, (C.) giving *milk* to children. Heb. 5:13. H. 1 Cor. 3:2.—In allusion, perhaps, to this passage, (C.) it was customary to give milk and honey to the new baptized. Tert. coron.—*Garments*. Which were perfumed, (Gen. 27:17. Ps. 44:9) and imply good works, (2 Cor. 5:3. Rom. 13:14. C.) and the external service and prayers of the Church, which ascend like incense. Ps. 140:2. M.

Ver. 12. Up. She is perfectly chaste. Prov. 5:14. The Church excludes from her society all unbelievers and schismatics. The wicked serve to exercise the virtuous. Her pastors explain the Scriptures, the fountains of saving knowledge. C.—Christ is also a fountain. Zac. 13:1 and Jo. 7:37. M.

Ver. 13. Plants. The various orders of clergy and laity.—*Cyprus*, (c. 1:13. C.) whence a healing oil is extracted. Theod.—Prot. “camphire.” H.—*Spikenard* is twice mentioned, as it may be well mixed with cyprus and saffron. M.

Ver. 14. Cinnamon. Very rare. Ex. 30:23.—*Libanus*, or “incense.” Heb.

Ver. 15. Libanus. The law of the gospel was proclaimed by the apostles, who were Jews. They explained the pure doctrine of the Scriptures, and converted many.

Ver. 16. Wind. At different times. Let all nations be convinced of thy beauty. C.—The holy Spirit enabled the apostles to convert the world. Nys. Rupert.—All temptations, whether proceeding from cruelty or deceit, “make constant souls more grateful to God.” W.

Ver. 1. Apple-trees. The spouse, submitting to God's will, is content to suffer. W.—She addresses her beloved, and as he had praised her, under the similitude of a delightful garden, she invites him into it. C.—*I*, &c. Christ again approves of her patience, and invites the saints to congratulate with her. W.—He always hears his Church. Matt. 28:20. Mark 11:24. C.—The saints had prayed for Christ's coming; and, accordingly, (Is. 58:9) he takes flesh of the most pure virgin. S. Athan. Synop.—*Comb.* Sept. "bread."—*Milk.* Chal. "white wine." But (C.) mile and wine may be taken together. Clem. Pæd. i. 6.—The chaste delights of retired and penitent souls are thus described: (C.) *Dulciores sunt lacrymæ orantium quam gaudia theatrorum.* S. Aug. Ps. cxxviii. "The tears of penitents are the wine of angels, because in them is the odour of life." S. Bern. ser. 30.—*Inebriated.* Not so as to lose reason. Gen. 43:34. C.—Prot. marg. "be drunk *with* loves." H. Prov. 5:19 and 7:18. This *wine* of love, is the blessed Eucharist, *which maketh virgins to spring forth*, (Zac. 9:17) and is a foretaste of heaven. Ps. 35:9. It makes us forget the old man, (C.) and raise the mind to God. S. Cyp. ep. 63.—To this feast Christ invites his disciples. Matt. 26 and 1 Cor. 11. M.—*Myrrh.* Implies that they must be mortified. H.

Ver. 2. Knocking. The spouse had retired to rest, as her beloved delayed longer than usual. But love is ever on the watch. C.—She wished to meditate, but is called upon to assist others, and excited by Christ's own example. W.—*Dew.* Having been out in the evening, preceding this fourth night. This denotes imperfect Christians, who remain, indeed, attached to the head, but are a disgrace to it, by their scandalous lives. S. Aug. tr. 37 in Jo. S. Greg. C.—Such was the state of many in the days of Luther, who accordingly joined the first reformers. See Philips's Life of Card. Pole. p. 364. H.—*Nights.* Anacreon (ode 1.) has something similar. Christ knocks by his inspirations and chastisements, and he is better heard in the *night* of tribulation. Apoc. 3:20. C.—Heretics began to blaspheme Christ, after the Church had only enjoyed a short peace, (M.) after the ten persecutions.

Ver. 3. Garment. By this is designated the tunic, which was undermost. H.—*Feet.* People in that climate had their feet bare in the house, and even on journies only wore sandals: so that frequent washing was requisite. Gen. 18:4 and 1 Tim. 5:10. These excuses were vain, and Christ would not regard them. Matt. 25:1. Lu. 12:35. Theod. C.—The care of souls brings on many external occupations, which contemplative men would decline. S. Greg. M.

Ver. 4. Touch. Of me, (Cassiod.) or rather of the door or window. I was grieved that I had made him wait so long. C.—Heb. "were moved

for him." Prot. marg. "or (as some read) in me." Pagnin prefers this; Sept. and Mont. the former explanation of *halaiv*. H.—Grace moves us to begin and prosecute good works. S. Greg. Nyssen. Theod.—Christ gives it more abundantly, to make the champions of the Church contend with adversity. M.

Ver. 5. Arose. The Church employs herself in active life, still retaining a desire to return to contemplation. v. 8. W.

Ver. 8. Love. She seems insensible to the insults received. C.—The Church prays to the saints on earth, and in heaven. M.

Ver. 10. Ruddy. Or shining. *Et color in niveo corpore purpureus*. The divine and human nature, or the conception and sufferings of Christ are thus described. C.—The spouse gives this admirable description of her beloved. H.

Ver. 11. Gold. God is the head of Christ, (1 Cor. 11:3) and is most pure. N.—The guards of Solomon were powdered with gold dust. Jos. Ant.—*Branches. Elatae*, or fruits of the male palm-tree. Theod. Plin. xiii. 4.

Ver. 13. Set by. Prot. "as sweet flowers."—*Choice*. Lit. "the first." v. 5. H.—The modesty and words of Christ excited admiration. 1 Pet. 2:21. Jo. 7:46. C.—He exhorted sinners to repent, and rebuked the obstinate. M.

Ver. 14. Hyacinths. Or purple veins. C.—Prot. "hands are as gold rings set with the beryl." Heb. "full of Tharsis," (H.) or precious stones, (M.) from that country, (Ex. 28) with which his rings were ornamented. C.—*Sapphires*. His belt or garment is thus ornamented. Sanchez.—The works of Christ proceeded from his infinite charity for mankind, whose salvation he greatly desired, (Mar. 7:37 and 1 Cor. 15:22 and 1 Tim. 2:4) so that none can perish but by their own fault. C.

Ver. 16. Lovely. Heb. and Sept. "*desires*." M.—The beauty of Christ is chiefly interior; and all must aim at this perfection, who would be his spouses. Ps. 44:3. C.

Ver. 17. Seek. The fervent resolve to seek Christ, wherever he may be. W.—His praises excite many to love him. M.

CANTICLE OF CANTICLES 6

Ver. 1. *Lilies.* The church teaches, that God is delighted with the pious desires and works of the faithful. W.—She answers the question which had been put to her. C.—God associates lilies, or the perfect, to his angels. He “feeds his flock,” and “is fed,” on works of piety, as Heb. and Sept. imply both. M.

Ver. 2. *Beloved.* She speaks thus, when she finds him, and runs to his embraces, having found what trouble her neglect had occasioned. C.

Ver. 3. *Thou.* Christ again commends his Church, which is well composed of distinct orders, some governing, others retired from the world, and the rest exercising works of mercy, amid its troubles, who altogether form a complete army, terrible to all her enemies. W.—*Jerusalem.* Which was then one of the finest cities in the east. C. The Catholic Church resembles the heavenly Jerusalem. Theod.—*Terrible.* So great is the power of love, (Rom. 8:35) in the martyrs, and of the Church, against infidels! C.—She is lovely to Christ, and terrible to the wicked. Even her spouse is wounded by her glance. M.

Ver. 4. *Turn.* The more one contemplates God’s majesty, the more he will be convinced that it is incomprehensible. W.—To pry into mysteries, may cause Christ to retire. Theod. &c.

Ver. 7. *Number.* The true pastors are numerous, but hirelings more so. The faithful are innumerable, and all are united in the same faith. W.—The spouse and the *queens* represent the more perfect; the *concubines*, or wives of inferior degree, those who are led by fear; and the *maidens*, such as are languid and negligent. Orig.—The Roman Church is at the head of all metropolitan, episcopal, and parochial Churches. H.

Ver. 9. *Who.* The companions of the spouse, (C.) or the synagogue, admire the Christian Church. W.—*Morning.* Aurora. The Church dissipated the darkness of paganism; she appeared as the moon under persecution, and as the sun, after the conversion of Constantine. C.—The like will happen in the days of antichrist. Ven. Bede.—The religion of the patriarchs may be compared to the morning-star: that of Moses, to the moon; and of Christ, to the sun. M.

Ver. 11. *Aminadab.* The devil, (Theod.) or probably some renowned general. Aquila explains it “of the people’s leader,” (C.) or “munificent one.” Mont.—I knew not what forced me to flee with such speed, as if I had been panic-struck, (C.) or the spouse professes that she knew not that he had retired into the garden of nuts, or she would not have been under apprehensions of his being ill-treated by Aminadab, as Christ was by Pilate. M.

CANTICLE OF CANTICLES 7

Ver. 1. *What?* Christ commends the Jews, who shall at last embrace the faith with great fervour. W.—*Thou*. Heb. and Sept. “ye.” They join this sentence with the preceding chapter. H.—*Companies*. Heb. “as it were the choir (or dance) of Mahanaim,” (C.) where Jacob saw the camps of angels, near the Jaboc. H. Gen. 32.—These dances might be proverbial.

Ver. 4. *Ivory*. Preachers communicate the sentiments of the Church, (C.) which prevails against the gates of hell. Cassiod.

Ver. 5. *Carmel*. Shaded with trees. C.—Heb. “purple,” which colour was sometimes given to the hair. Propert. ii. 18.—*Channels*. Of the dyers. Heb. “to beams.” C.—Prot. “the king is held in the galleries” to view thee. H.—Christ was all charity, and the faithful are twice dyed, with the love of God, and of their neighbour. M.

Ver. 7. *Grapes*. The Church triumphs over her adversaries, and feeds her children. C.

Ver. 8. *Up*. Christ shed his blood on the cross, and enabled his Church, composed of Jews and Gentiles, who were before barren, to produce a numerous progeny. C.—*Mouth*. Heb. and Sept. “nose.”

Ver. 9. *Lips*. Sept. “sufficient for my lips and teeth.” H.—The wine in that country was very thick, when kept a long time. It here denotes charity, or the gospel truths. Lu. 5:37. Acts 2:13. Heb. “causing the lips of them who sleep to speak,” (C.) as the apostles did, in transports of zeal. Theod.—Yet the reading of the Sept. Aquila, &c. seems preferable. C.

Ver. 10. *Turning*. The Church is submissive to Jesus Christ, and is entirely actuated by the Spirit. C.—She takes the words, as it were out of his mouth, (v. 9) and answers, *worthy*, &c. acknowledging that all the praise belongs to him.

Ver. 11. *Villages*. She begs that he would come and remain with her. W.—She accompanies him into the country, on the morning after the fifth night. There Christ affords the purest delights, (v. 12. C.) and the Church (M.) becomes his *mother*, while she instructs and feeds others. S. Greg. hom. M.

Ver. 13. *Mandrakes*. Heb. *dodai* comes from the same root as *dodi*, “my breasts or loves.” v. 12. H.—It may denote oranges, as mandrakes are not spring-fruits. Gen. 30:14. C.—Yet (H.) married women eagerly

sought after mandrakes. Here they may signify such as are fit to gain souls to Christ. M.—*And the old*. Or great abundance. Lev. 26:10. Matt. 13:52. C.—She acknowledges Christ to be the Saviour of all, under the Old and the New Testament. W.—A doctor of the Church shews Christ in the prophets, and figures of the law, as well as manifested in the gospel. Aponius, &c. C.

CANTICLE OF CANTICLES 8

Ver. 1. *Mother*. The synagogue continues to pray for Christ's coming. W.—Her request has been heard, and He has assumed our nature; so that we may receive from him all the marks of tenderness, and none but the carnal will shew any signs of contempt. The spouse wishes to manifest her love without restraint, and to be delivered from the shame of sterility, (C.) or the Church desires to see Christ in heaven, and to praise him. M.

Ver. 2. *Teach me* economy, on which subject Xenophon represents the newly married entertaining themselves.—*Wine*. Mar. 15:23. Os. 14:8. Nectar was of this description, (C.) being composed of wine, honey, and odoriferous flowers. The best was made at Babylon. Athen. i. 25. and ii. 2.—These liquors intimate all the virtues, which Christ has taught; the practice of which affords him the greatest satisfaction. Jo. 14:23. They are best learnt in retirement, (C.) and from our great *teacher*. Mic. 4:2. M.

Ver. 4. *Jerusalem*. Sept. add, “by the armies and powers of the field,” as c. 2:7 and 3:5. H.—The spouse presently awakes after the sixth night, and goes out. C.—Christ admonishes all not to disturb those who would serve him. W.

Ver. 5. *Flowing*. Thus speak the companions of the spouse; and the bridegroom, turning to her alone, reminds her of an adventure. The Jews would put this in the mouth of the spouse. C.—*Corrupted*. Heb. and Sept. “fell in labour, there she was delivered who bore thee.” H.—Christ redeemed Eve, who had been seduced to eat the forbidden fruit, and by his sacred blood on the cross, awoke and healed our fallen nature. C.—The court of heaven admires the Church of the Gentiles, and every pious soul ascending from this world, particularly the blessed Virgin. The synagogue was corrupt, when she called for the death of the Son of God, and said, *His blood be upon us*, &c. *We have no king but Cæsar*. W.—Grace must go before, that our free-will may also walk forward. M.

Ver. 6. *Arm.* Working by charity. Gal. 5:6. H.—Women in the east imprint what they like most on their bosom and arms, or carry bracelets and gems on those parts, with similar inscriptions. Os. 2:2. Is. 3:20. S. Clem. Pæd. ii. 11.—Christ must live in us. C.—*Tota ejus species exprimatur in nobis.* S. Amb. Isaac viii.—*Jealousy.* That is, zealous and burning love. Ch.—*Hell.* Or the grave, which subdues all. Love is a violent passion. C.—*Nullus liber erit, si quis amare velit.* Prop. ii.—Christ gave his life to redeem mankind, and the martyrs have joyfully endured torments and death, to evince their love. C.—*Flames.* Heb. “a flame of God,” or most vehement. H.

Ver. 7. *Drown it.* As other fires may be extinguished. He who sinks under persecution, has not real charity. Temptation does not weaken a person, but shews what he is. Ecclus. 34:9. C.—*He shall.* Worldlings will ridicule his parting with temporal delights, for those which do not appear: but the true lover will make no account of the former. C.

Ver. 8. *Our sister.* Christ styles the Church his own and the synagogue’s sister, promising her many benefits. W.—The relations of the spouse wish to have her married, though she seemed young. Ezech. 16:7.—*Spoken to,* concerning marriage, or its consummation. Gen. 34:6. Dan. 13:57. C.—The synagogue had but few to give her proper instructions. M.—But Christ would provide her, if she were not wanting to herself. H.

Ver. 9. *Cedar.* Procuring for her a rich and steady husband to protect her. These are the words of the bridegroom. The Christian Church seemed weak at first. But her pastors and martyrs caused her to triumph over all the powers of hell. C.—Those who correspond with the first grace, are furnished with others. M.

Ver. 11. *The.* The bridegroom, in the character of a countryman, asserts that he would not give his vineyard or spouse (C.) for all the king’s riches.

Ver. 12. *Before me.* I am satisfied with my spouse.—*The peaceable.* Heb. and Sept. “Solomon.” H.—Retain them, and also pay the keepers their wages. I envy not all the treasures of the world; nor would put them in competition with my vineyard, or spouse. The synagogue of Moses and Solomon degenerated, while the Church of Christ has continued faithful, and has always some good workmen. S. Greg. Ven. Bede, &c. C.

Ver. 13. *Hearken.* The seventh morning is come, and I must depart to the mountains. C. 2:17 and 4:6. Christ, before his ascension, exhorts his Church to present her petitions. He is always ready to hear her,

and to grant her aid, in every emergency. See S. Amb. de Virg. xvi. 99. —The virtuous pray that her requests may be granted, (H.) and are eager to know what they are. M.

Ver. 14. *Flee.* The Church consents that her beloved should ascend to heaven, as he still remains with her. Ven. Bede. S. Bern. ser. ix. *Qui habitat.* C.—The whole Church militant requests that he would ascend thither, for the good of all his servants, begging for an abundant supply of grace, that we may ascend the high mountains of perfect charity, and zeal for God's honour; and that eh would make our souls such hills and gardens, adorned with all the flowers and fruits of virtue, in which he may vouchsafe to dwell. Amen. W.—*Flee* to heaven, and draw me with thee. C. 1:4. M.

WISDOM

THE BOOK OF WISDOM

INTRODUCTION

This book is so called, because it treats of the excellence of **Wisdom**, the means to obtain it, and the happy fruits it produces. It is written in the person of Solomon, and contains his sentiments. But is is uncertain who was the writer. It abounds with instructions and exhortations to kings and magistrates to administer justice in the commonwealth, teaching all kinds of virtues under the general names of justice and wisdom. It contains also many prophecies of Christ's coming, passion, resurrection, and other Christian mysteries. The whole may be divided into three parts: In the six first chapters, the author admonishes all superiors to love and exercise justice and wisdom. In the next three, he teacheth that wisdom proceedeth only from God, and is procured by prayer, and a good life. In the other ten chapters, he sheweth the excellent effects, and utility of wisdom and justice. Ch.—Their authority is surely greater than that of the Jews, (C.) whom Prot. choose to follow. H.—Before they attack us, they must, however, answer this prescription. C.—S. Iræn. Clem. Alex. Origen, S. Athan. &c. attribute this book to Solomon; and, though S. Jerom and S. Aug.

call this in question, they maintain its divine authority. Sometimes the Fathers abstain from urging it against the Jews, because they reject it, for the same reason as our Saviour proved the immortality of the soul, against the Sadducees, from the books of Moses alone, though other texts might have been adduced. The Councils of Carthage, 419, Florence, Trent, &c. declare this book canonical, (W.) agreeably to the ancient Fathers. S. Aug. Præd. xiv. and de Civ. Dei. xvii. 20. &c.—Philo (S. Jer.) the elder, (W. M.) one of the Sept. (Geneb.) might compile this work from the sentences of Solomon, preserved by tradition, as Sirach's son did that of Ecclesiasticus; (W.) or it is styled "Solomon's Wisdom," (Sept. H.) on account of its resembling his works, in like manner as the Second of Kings is called *Samuel's*, though he wrote none of that book. W.—Sixtus (Bib. viii. hæ. ix.) and others, maintain, that this was written originally in Heb. and some think by Solomon; being translated by the Sept. But these go too far. C.—The nine first chapters seem, however, to be the production of Solomon, though the latter may have been added by the Greek translator, (Houbigant) who must, therefore, have been divinely inspired. H.—The sentiments are very grand, (C.) and contain a prediction of the sufferings of the *just* one, whence we may infer, that the name of the author was originally in the title, like that of all other prophets. The arguments which Calmet adduces, to prove that Solomon was not the author of the first part of this work, may easily be refuted. In the New Testament, that part is frequently quoted, whence we may gather, that it was allowed to be the work of Solomon. Houbig. præf. p. 176.—Some style this work *Panaretos*, as being an exhortation to all virtues. C.—All the five sapiential books (Prov. &c.) are cited under the title of Wisdom in the mass-book. Superiors are here admonished to act with justice, and taught that wisdom is to be obtained by prayer, and by a good life. C. 9. Its effect and utility (W.) form the subject of the latter part. See Apocrypha, vol. i. p. 597. H.

WISDOM 1

Ver. 1. *Goodness.* Entertain just sentiments of the Deity, and avoid all duplicity. This truth is placed in the strongest light in the five first chapters, or preface.

Ver. 3. *Unwise.* He shews that their wisdom is all folly, and that they cannot withstand his power. C.—There are mortal sins of *thought*. W.

Ver. 4. Subject. Or “enslaved to sin.” H.—Soul and body are intimately connected, so that the actions of one defile the other, and banish wisdom.

Ver. 5. Discipline. The instructive light of the Holy Ghost.—
Understanding. Those who deny God or Providence, (C.) and lead a wicked life, are abandoned. H.—*Not abide.* Ελεγχθῆσεται: “He shall be connected *or* manifested,” shewing that he will not *acquit* the guilty, v. 6. M.—When Solomon fell, his wisdom ceased. Iniquity soon betrays itself. C.

Ver. 7. That. S. Aug. reads *hic*, “this who,” more correctly than *hoc*, as it refers to the spirit, (C.) which having made and filled all things, must be perfectly acquainted with every action. H.

Ver. 10. Jealousy. God is *strong and jealous*. Ex. 20. C.—He examines the smallest deviation from the paths of rectitude. H.

Ver. 12. Seek not with such eagerness (*zelare*) your own ruin, (C.) by an evil life, (W.) or rather thrown not the blame on death, as if you were necessitated to sin. God created man to be immortal.

Ver. 14. Health. Good. Gen. 1:31. C.—*Poison*, or medicine, (W.) *medicamentum*. W.—Poison and wild beasts become noxious to man only after sin. It is this which infects the veins. All may derive an antidote from Jesus Christ.

Ver. 16. It. Sept. αὐτον.—*Death.* The wicked strive M. to draw upon themselves the second death (C.) as they will not repent. W. Is. 28:15. H.

WISDOM 2

Ver. 1. Right. He shews how the wicked brought death into the world, and expresses the sentiments of the epicureans, as in Ecclesiastes. The six first chapters are a sort of paraphrase of the nine first of Proverbs, in which the attractions of virtue and of pleasure are contrasted, &c. C.—*Remedy.* Lit. “refreshment.” Sept. “healing.”—*Hell*, or the grave. H.—They reject as fabulous, the accounts of people being raised to life by miracle. C.—They suppose that the soul is mortal, and that there is neither reward nor punishment after death. W.

Ver. 2. Nothing. Sept. “by chance.” The epicureans imagined that the first man was produced by the conflux of atoms. Lucret. i. 5. C.—

Smoke, or vanishes like it.—*And speech*. Budæus would substitute “a little spark.”—*Speech* may be used for “thing.” Our life is something like a spark. M.—Speech is an effect of the rational soul, as a spark comes from fire. C.

Ver. 5. *Sealed*, like one in the tomb. Matt. 27:66. The epicureans were well convinced of the fragility of our nature: but they drew false inferences from it, pretending that we should enjoy ourselves now, as there will be no future life. This they ought to have proved. C.

Ver. 6. *Come*. From the disbelief of future rewards and punishments proceeds the epicure’s life. W.

Ver. 7. *Time*. Sept. Alex. “of spring.” H.—Youth is the spring of life. The voluptuous conclude, from the transitory nature of things, that we should make use of them. Would it not be more rational to despise them? C.

Ver. 11. *Worth*. Strange maxims! which few will dare to proclaim, though they act according to them. C.

Ver. 12. *Just*. Infidels are not content to live in riot: they also persecute the just. W.—This passage points out the conduct of the Jews towards our Saviour, in so striking a manner, that Grotius would assert it has been altered by some Christian. But the Fathers adduce it as a clear prediction (C.) of the Jewish malice. Matt. 27:41. Mar. 14:53. W.

Ver. 13. *Knowledge*. The prophets spoke to sinners in the name of God, and many of them lost their lives in the cause. Christ appeared as a new star, to promote their welfare; yet this only serves to irritate them. C. Jo. 8:16.

Ver. 20. *Words*. Or he shall be punished for what he has said. Syr. Vat. &c. Matt. 26:61. C.—We shall hence form a judgment of his real merits, (M.) unless this be spoken ironically; as if the just had foolishly flattered himself with the divine protection. Matt. 27:43. H.

Ver. 22. *Secrets*. The disbelief of mysteries leads to a dissolute life, and to the persecution of the just. W.—The pagans knew not the advantages of suffering, and even the apostles were ignorant of the mystery of the cross, till after the resurrection. C.

Ver. 24. *Envy*. Lucifer thought that the honour of the hypostatic union (C.) belonged to the angelic, rather than to the human nature; and this he was guilty of envy, (H.) and strove to become *like the most High*. Is. 14:14. S. Bern. ser. xvii. in Cant. Corn. A. Lap. &c.

WISDOM 3

Ver. 1. *Of death*, is not in Sept. During life the just are protected by God, (Lu. 12:7) and still more in death. This passage is very applicable to martyrs. C.—Temporal death is to the just the road to happiness, where they shall not incur damnation, or *the torment of death*. Though the martyrs seem to be utterly destroyed, they pass to joys eternal and unspeakable. W.

Ver. 2. *Die*. In this the wicked are not under a mistake; but they err when they suppose that the just shall be no more. If the hopes of the pious were confined to this world, they would be the most miserable of all. 1 Cor. 15:19. C.

Ver. 6. *Holocaust*. The sufferings (M.) which they have voluntarily endured, cause them to be pleasing to God. H. Zac. 13:9.—*Time of judgment*, or of death. C.—Sept. “at the time of their visitation, they shall shine, and,” &c. 5:7. Matt. 13:43. H. Zac. 12:6.

Ver. 8. *Judge*. All the just shall approve of God’s condemning the wicked. W.—They shall be invested with power, (Apoc. 2:26. Matthew 19:28) which, like that of Christ, will be of a spiritual nature, (H.) and will appear most terrible at the last day. Matt. 28:18. Apoc. 19:6. C.

Ver. 9. *Elect*. Sept. add, “and a visitation for his saints.” Charity secures both faith and hope; which, without it, are unavailing to happiness. H.—Those who have the virtue of hope, will await the completion of God’s promises.

Ver. 12. *Foolish*. Dissolute, as the sequel shews. Prov. 9:13. Rom. 1:26. The family of the wicked imitate his conduct, and become his torment. C.—This is often the case. In the moral sense, the sensuality and works of the impious are corrupt. W.

Ver. 13. *Barren*. The Jews deemed this a reproach. But it is better than to have children by a crime. M.—*Fruit*. Her good works shall serve instead of children for her glory, at the hour of death.

Ver. 16. *Perfection*. Lit. “shall be in consummation,” or wholly destroyed. H.—They shall not come to age, or Sept. “initiated.” The pagans excluded the base-born from their mysteries, as the Church does from holy orders; and experience shews, that the fruits of adultery are often miserable, (C.) and while they imitate their parents, they can have no hope. v. 18.

Ver. 18. *Trial.* Lit. “of knowing” (H.) the works of all. The crime of adulterers is not imputed to their offspring; and it sometimes happens, that the children of saints are cast away.

WISDOM 4

Ver. 1. *Glory.* The offspring of the chaste is happy, (C.) and honourable: (H.) very different from that of adulterers. C.—Bodily chastity is a great virtue; but purity of faith is more requisite to please God, being the foundation of all virtues. W.

Ver. 2. *Itself.* Virtue extorts the esteem even of worldlings. Antiochus wept for Onias. 2 Mac. 4:37. C.—*Sublatum ex oculis quærimus invidi.* Hor. iii. od. 24.—*Conflicts.* In the cause of continence. C.

Ver. 3. *Slips.* *Vitulamina*, a word, to which the people were so habituated, that it could not be altered. S. Aug. de Doct. xii.—Yet some read better (C.) *plantationes*. S. Bonav. Lyran.—The offspring of the unchaste will not prosper. C. 3:16.

Ver. 6. *Beds.* Lit. “sleep,” *somnis*, ὑπνω. C. 7:2. H.—Whether the children live or die, they are a reproach to their parents, as those who see them enquire about their birth.

Ver. 7. *Death.* He is always ready; but dies in his youth. C.—Whenever death comes, it is for his advantage, and if he depart in his youth, his immaculate life is to be preferred before the old age of the wicked. v. 16. W.

Ver. 11. *Away.* Like Enoch. Gen. 5:24. Heb. 11:5. C.—“Bad conversations corrupt the best manners.” 1 Cor. 15:33. Is. 57:1. But could not God have supported the just under temptation? Undoubtedly. His judgments are unsearchable. S. Aug. de Præd. xiv. C.—The holy doctor thence proves, that those who die in a just state, might have forfeited it, if they had lived longer. God knew this possibility, and that it would not take place, and his foreknowledge agrees with man’s free-will, which some, inclining to Pelagianism, would controvert. They objected to this authority: and he was therefore obliged to prove that the book of Wisdom is canonical. Ib. W.

Ver. 12. *Bewitching.* Thus the pleasures and goods of the world are well described. For as *fascination* consists in a delusion of the people, who suppose that their senses are deceived by vain appearances; so it

is the mistake of worldlings to believe that the objects of their desires are real goods, and contain no danger.

Ver. 19. *Speechless.* The damned shall have no excuse, being condemned by their own conscience, (W.) which shall be instead of a thousand witnesses. M.—In three words, three different punishments are specified.

Ver. 20. *Against.* Conscience will condemn or acquit those who have no other law. Rom. 2:15. C.

WISDOM 5

Ver. 1. *Then.* At the day of judgment. The just and the reprobate know each other's condition. Lu. 16:20.—*Labours.* Defrauding them of their wages, (Lev. 19:13) or plundering them. Sept. “despised, (C.) or frustrated his labours.” H.—Worldlings deride those who strive to obtain the goods of eternity, (C.) and think they labour in vain. W.

Ver. 3. *Within.* Or among themselves.—*Repenting.* In despair.—*Reproach.* We diverted ourselves with turning them to ridicule. C.—This change of sentiment (H.) proceeds not from the love of virtue, and is useless. W.

Ver. 5. *God.* As they styled themselves truly, through the merits of Christ. C. 2:18.

Ver. 6. *Understanding* in not in the Rom. (C.) or the Alex. copy. H.—Some read “of justice.” Ephes. 5:11. C.

Ver. 9. *Post.* Sept. “fame.”—

*Fama malum quo non aliud velocius ullum.
Mobilitate viget, viresque acquirit eundo.* Æn. iv.

Ver. 13. *Virtue.* How quickly passes the life of man, (Prov. 30:18) and how few leave behind them a good reputation! Many of those whose actions are recorded in history, were falsely admired, (C.) and indeed the scourges of mankind. H.

Ver. 14. *Such,* &c. This is not in the original; but supplied to complete the sense, (C.) as otherwise the following remarks would seem to be the confession of the damned *in hell*, (H.) or before the judgment-seat. Castro.—The past time is used to shew the certainty of the event. W.

Ver. 15. *Dust.* Sept. Ps. 1:4. Lit. “like the tender beard, (H.) or wool.” *Lanugo.* C.

Ver. 16. *Care.* Lit. “thought.” H.—God thinks and provides for them.

Ver. 17. *Crown.* The Scripture thus represents the glory of the blessed, because there is nothing more desirable than independence. But the happiness of the elect will be to throw their crowns at the foot of God’s throne, (Apoc. 7:10. C.) in whom they find every advantage. S. Aug. ser. i. de vit. apost.

Ver. 18. *Armour.* Sept. “he will take zeal, his complete armour.” H.—See Is. 59:17. Eph. 6:16. C.—The misery of the damned is unchangeable. W.

Ver. 21. *Unwise.* “As we have sinned in all, we are wounded by every thing.” S. Greg. hom. 25. Ev.

Ver. 22. *Directly.* Straight to the mark. M.

Ver. 23. *Casting.* He alludes to the ballista, used to throw stones. Jos. 10:11. These comparisons shew the power of God over all nature. C.

WISDOM 6

Ver. 1. *Wisdom,* &c. This is not in Greek, and seems out of its place, being taken from Prov. 16:32 or Eccles. 9:16. C.—The connection with the preceding is observable in the next verse. H.

Ver. 2. *Kings.* The author puts these words in the mouth of Solomon to give them greater weight, (C.) or rather (H.) as the inspiration of God is the most unexceptionable authority, and it would be of no service to introduce a false personage speaking; these nine first chapters were written by Solomon, though the original has since disappeared. This has been the case with respect to the original text of Tobias and Judith, (Houbigant) as well as to that of the many canticles and parables which Solomon wrote. H.

Ver. 4. *Power.* All power is from God, and to be respected, even though the magistrate should sometimes abuse his authority. W. Rom. 13:1.—They must render an account to the common master. 2 Par. 19:6.

Ver. 6. *Rule.* How severely did God chastise Moses, David, and Ezechias.

Ver. 7. *Little*, and ignorant. Those in power ought to know, and to perform their duty.

Ver. 8. *Equally*. In proportion to their exigencies, or he punishes all as they deserve. It is not clear that he speaks of grace, as the Pelagians would assert, (C.) abusing this passage. See S. Aug. ep. cvi. or clxxxvii.

Ver. 9. *Mighty*. This cannot be too often inculcated, (v. 6) lest the great should forget God and themselves. C.—Each must render an account of his charge, and be punished accordingly if he offend. S. Greg. hom. ix. Evang. W.

Ver. 10. *Kings*. Sept. “tyrants.” But this title was nor formerly odious.

Ver. 11. *Just*. Sept. “holy.” The Jewish judges were generally priests. —*Answer*. The sovereign judge, to whom Job and David confidently appeal.

Ver. 13. *Seek her*. With the assistance of divine grace. Deut. 30:11. Rom. 10:6. The advantages of wisdom invite us to seek her. C.

Ver. 15. *Door*. Ready to introduce herself. H. Prov. 1:20 and 8:34 and 9:1.)

Ver. 16. *Think*. With eager desire to be guided by her maxims. C.

Ver. 17. *Providence*. To facilitate our just designs. Prov. 9. M.—She is on the watch to save us. H.

Ver. 18. *Discipline*. We must begin with a sincere desire of instruction, and submit to correction, (C.) if we would come *near to God*, v. 20. H. —Wisdom is attained by this gradation. W.

Ver. 21. *Everlasting* is not in Greek. Wisdom conducts to the throne, (v. 22. C.) which shall last for ever. H.—The sense of the Vulg. is very just. C. 5:17.

Ver. 24. *Now*. The pagans attributed the invention of wisdom to Socrates, or to Pythagoras. But she proceeds from the bosom of God, and was practised long before their times.

Ver. 25. *Envy*. I will not imitate such. C. 7:13. Wisdom ought to be diffused. C.

Ver. 26. *World*. The wicked is ransomed and healed by the wise. Philo.

WISDOM 7

Ver. 1. *Myself.* Solomon acquired wisdom, and all others may do it.

Ver. 6. *Out.* Augustus asked a little before his death: "Have we acted our part (*personæ*) well enough?" Suet.—Life is like a stage; before and after which, all are equal.

Ver. 7. *Wherefore,* as I had no advantage over others naturally, I asked for the wisdom requisite to fill so important an office. 3 K. 9:10. C.—Solomon, whose sayings are here recorded, prayed for wisdom. W.

Ver. 8. *Preferred.* I did not ask for extensive dominions, &c. C.—In Prov. 8:10. &c. as well as here, some things refer to the uncreated, and others to created wisdom. M.

Ver. 13. *Not.* Eccclus. 20:32. Matt. 25:25. Such disinterestedness deserves to be imitated by all the learned. C. 6:25.

Ver. 14. *God.* Coming *near* to him. C. 6:20 and 1 Cor. 6:16. The wise do not seek for glory; but it follow them.

Ver. 15. *Would.* With sincerity, and in a sententious and captivating manner. 3 K. 9:24. C.—*Thoughts. Præsumere* has this meaning. H.—Presumption is far removed from true wisdom. Solomon manifested his greatness of soul by his buildings, and wise regulations.

Ver. 18. *Times.* Or "things." S. Amb. Abr. ii. 7.—Times past, present, and future, (Orig. hom. xxi.) or the three seasons;; autumn, the *beginning* of the civil year, summer the end, and spring or winter, the middle. Grot.—*Their.* The "seasons," as the Greek implies, (C.) and the vicissitudes of heat and cold. M.

Ver. 22. *Holy.* These are the proper epithets of the spirit of wisdom, (W.) or of the Holy Ghost. Corn. a Lap. Lorin.—They may also be applicable to the wisdom which resides in man: *one*, in essence, *manifold*, in its operations, *subtle*, knowing all things; (c. 1:7) *eloquent*, to persuade; (C.) Greek, "easily moved, or moving," ευκλινητον, (H.) *active.* Gr. "open (C.) or entire."

Ver. 24. *For wisdom,* which is the same with the Spirit, and the Son of God. v. 25.

Ver. 25. *Glory.* As S. Paul testifies of Jesus Christ. Heb. 1:3. Euseb. Demon. Evang. iv. 5.—It may also be understood of the wisdom given to the prophets and saints. v. 27. Plato thought this to be a vapour, or fire proceeding from God. In Protag. Philo. de Som.—Some apply the

passage to the blessed Virgin. Corn. a Lap. v. 26. C. See Prov. 1:2. W.

Ver. 26. Goodness. This is particularly noticed, as he speaks of the favours received. It was also an effect of infinite goodness, that the Deity should communicate itself substantially, in the generation of the Son, and the procession of the Holy Ghost. M.

Ver. 27. Prophets. No age or nation has been left destitute by God. Among the Gentiles, Job was a saint. H.—The philosophers also knew God, (Rom. 1:21) and taught many important truths, (C.) though they erred in other respects, and dishonoured their profession. True religion has always subsisted, and saints, (H.) yea even pagan philosophers, have borne witness to the truth. Clem. Alex. &c. C.

Ver. 30. Evil. Or disgrace. Grot.—The brightest days are succeeded by night. The divine wisdom never fails, though that of man is subject to change, as Solomon has taught us by his own woeful example. C.

WISDOM 8

Ver. 1. She. The uncreated wisdom is infinite; and the created is the most excellent of God's gifts. W.—*Sweetly.* God is every where present, (S. Bern.) and directeth all with ease. S. Aug. ep. ad Dard. q. i.

Ver. 4. Works. Directing us to imitate them, as much as possible. H.—She teaches us how to refer all to God, (M.) while mere philosophers stop at vain speculations, and barren admiration of the Deity.

Ver. 6. Are. Wisdom is an universal teacher. But she particularly inculcates virtue. All science which has not this tendency is vain. C.

Ver. 8. Speeches. Rhetoric, (Grot.) or doubtful matters, as Solomon discovered the real mother. 3 K. 3:27.—*Arguments.* Greek, “riddles,” which were much in fashion. 3 K. 10:1. C.—*Wonders.* Such as comets and eclipses. M.—When Anaxagoras discovered the latter, he durst not write, but only instructed his disciples in secret, for fear of being taken for an atheist, or magician. Plut. in Nicias.—The sciences, which are now common, were formerly confined to few; and the people looked upon eclipses as so many prodigies. The wise man is possessed of all natural sciences, and can predict the changes of weather, &c.—*Ages.* Forming a judgment of futurity from past occurrences.

Ver. 13. After me. He speaks to the great, who are more sensible of glory. Solomon's fame would have continued untarnished, if he had

not fallen, (C.) and we may hope that he repented, and verified this prediction. H.—It is not certain that he obtained immortal glory. W.

Ver. 15. *Of me.* Wisdom is the best protection.—*Good and valiant.* These are the two most essential qualifications of kings.

Ver. 19. *Received.* “By lot,” *sortitus*, (H.) to exclude all preceding merit. S. Aug. de Gen. lit. x. 18.—*Good soul.* Natural dispositions (Pineda) are perfected by grace and labour. C.

Ver. 20. *More good.* The pre-existence of souls seems to be insinuated, though this is not clear, and the opinion is now rejected. Some are born with a better disposition for learning than others. S. Aug. con. Jul. iv. 3.—Yet none possess any seeds of virtue by nature, or are more infected than others, with original sin, as some heretics would assert. C.

Ver. 21. *Continent.* All good must come from God. H.—Chastity cannot be preserved without his aid. S. Aug. Conf. vi. 11.—Yet this seems not to be the literal sense. Solomon prays for the acquisition of wisdom, (C. Eccli. 6:28 and 15:1. M.) which includes continence, religion, and every virtue. H.

WISDOM 9

Ver. 1. *God.* This prayer, which continues to the end of the book, is a paraphrase of 3 K. 3:6. &c. with several additional instructions, to remind people in authority of the love of justice. C.

Ver. 7. *King.* Hence it appears, that the sentiments of Solomon are expressed. W.—*Judge.* This is the first duty of a king.—*Thy sons.* He ought to govern his people, remembering that they are God’s creatures and children.

Ver. 8. *Beginning.* In thy eternal decrees, or when thou madest choice of Israel. H.—The temple was greater, but very like the tabernacle: only the court of the priests was divided from that of the people. In the desert, the whole camp was considered as the court of the latter. C.

Ver. 9. *With thee.* The uncreated wisdom is God himself: that which is communicated to man is his gift. v. 10. W.—*World.* Prov. 8:22. This request shews what idea Solomon had of God’s majesty, for which he was preparing a temple.

Ver. 17. *Thought.* How shall we govern as we ought, and act as thy vicegerents, without thy Spirit? Prov. 16:10 and 2 K. 14:17.

Ver. 19. *Whosoever*, &c. is not in the Sept. But *men* includes as much. H.—The saints have been preserved from the contagion and punishments of the world only by means of the divine benefit. C.

WISDOM 10

Ver. 2. *Sin.* Hence it is clear, that our first parent repented, (W.) and was saved. Gen. 5:5. S. Iræn. iii. 34. S. Aug. ep. xcix. ad Evod. Corn. a Lap. C.—*Things.* Before sin, he submitted willingly; but afterwards, he was forced to use all his ingenuity to preserve this dominion.

Ver. 3. *The unjust.* Cain. We have no proof of his repentance.

Ver. 4. *Cause.* The wickedness of the race of Cain. C.—*Just.* Noe.—*Wood.* Who would have thought that such a vessel would save mankind, &c. amid the raging storms? Noe must have been an able mechanic: (C.) but God both directed him, and closed up the door. Gen. 7:16. H.

Ver. 5. *She knew the just.* She found out and approved Abraham, (C.) Sem, or Heber, who took no part in building the tower. S. Aug. de Civ. Dei. C. xvi. 4.—*To God.* Many say that Abraham was at first addicted to idolatry. Philo. S. Aug. &c.—But not after he was directed by the light of heaven. C.—*Strong.* Gave his strength to stand firm against the efforts of his natural tenderness, when he was ordered to sacrifice his son. Ch.—*Against.* Lit. “in.” To obey God was true compassion to his son, though it might have deprived him of this life. H.—How many virtues did not Abraham manifest on this occasion! S. Amb. Off. ii. 5.

Ver. 6. *The just man.* Lot.—*Pentapolis.* The land of the five cities, Sodom, Gomorrah, &c. Ch.

Ver. 10. *The just.* Jacob.—*Of God.* Or heaven open, and angels ascending and descending. Gen. 38:12.

Ver. 11. *Deceit.* Laban’s craft did not prevent Jacob from growing rich. H.

Ver. 12. *Enemies.* Laban and Esau. C.—*Conflict* with the angel. Ch.

Ver. 13. *Just.* Joseph. Ch.—*Sinners.* His brethren, &c. Sept. “from sin” of adultery. M.—*Pit.* Or prison, to which he was confined at the

instigation of Potiphar's wife, always preserving his virtue. C.—He had also been let down into an old *pit* by his brethren. H.

Ver. 14. *Kingdom.* Which he ruled under Pharaoh. Gen. 41:40. C.—The Hebrews styled all in high authority kings. Grot.

Ver. 16. *God.* Moses. Ch.—Num. 12:7. Ps. 104:26. &c.

Ver. 21. *Eloquent.* They would, if possible, have sounded forth thy praise. Dionys.—The Hebrews had been kept in ignorance, and afraid to speak. C.—Infants, and dumb people, might also, by miracle, join in the song. H.

WISDOM 11

Ver. 1. *Prophet.* Moses, (Ch.) by whose ministry the Hebrews were delivered, (H.) and governed with the utmost prudence. Num. 12:2–6. C.

Ver. 3. *Their enemies.* The Amalecites, (Ch.) and all others, who durst attack Moses. Deut. 3:1.

Ver. 5. *By what things,* &c. The meaning is, that God, who wrought a miracle to punish the Egyptians by thirst, when he turned all their waters into blood, (at which time the Israelites, who were exempt from those plagues, had plenty of water) wrought another miracle in favour of his own people in their thirst, by giving them water out of the rock. Ch.—The Egyptians were thus tormented by thirst, though so near the Nile; and the Hebrews were refreshed in a barren desert. Ex. 7:20.

Ver. 7. *River.* The Nile, to which the Egyptians gave divine honours. C.—*Thou.* Sept. “disturbed with corrupted blood, in punishment of the infanticide decree, thou gavest,” &c.

Ver. 14. *By their punishments,* &c. That is, that the Israelites had been benefited and miraculously favoured in the same kind, in which they had been punished. Ch.—*Benefited.* After war, peace is more agreeable. W.

Ver. 16. *Serpents.* The Egyptians adored asps, and fed them at their tables, without receiving any harm. Ælian. Hist. xvii. 5.—*Dumb beasts.* Viz. frogs, sciniphs, flies, and locusts. Ch.

Ver. 24. *Repentance.* If people neglect to reform their conduct in this

world, they must expect to be treated with all severity in the other.

Ver. 25. *It.* Sin and disorder is the work of man, deserving hatred. C.—God created nothing evil, nor is there any but one God, as the Manichees pretended.

Ver. 26. *Called.* Into existence, or into its proper place. Rom. 4:17.

Ver. 27. *All.* Awaiting their amendment, and unwilling to destroy thy creatures. C. 12:10. Hence thou didst not exterminate the Egyptians at once. C.

WISDOM 12

Ver. 1. *O how.* Sept. “for incorruptible is thy Spirit;” which S. Athanasius (ad Serap.) adduces as a proof of the Holy Ghost’s divinity. C.—God loves the soul of man. Grot.

Ver. 5. *Consecration.* Lit. *sacrament*, or land. That is, the land sacred to thee, in which thy temple was to be established, and man’s redemption to be wrought. Ch.

Ver. 8. *Wasps.* These were the auxiliaries of the Hebrews. Deut. 7:20. S. James saved Nisibis from the Persian army, by praying for gnats to descend. Theod. Philot. i.—The inhabitants of Belgrade incensed bees, by fire and smoke, to attack the troops of Amurath. Bonf. iv. dec. 3.

Ver. 10. *Natural.* We are all by *nature children of wrath*. Eph. 2:3. H.—But the Chanaanites were accursed by Noe, (Gen. 9:25) and were brought up in wickedness (Ps. 57:4) by their parents. S. Aug. de Bapt. ii. 8.—*Changed.* Because they would not employ well the time allowed them. C.—By custom, malice became as it were natural, after nature was corrupted. W.

Ver. 11. *Pardon.* Or impunity. C.—“Thou art angry, and yet are tranquil. S. Aug. Conf. i. 4.

Ver. 12. *Done?* Shall the clay say to the potter, why hast thou made me thus? Is. 45:9 and 64:8. We know, that under a just God, no one is miserable, unless he deserve it. v. 15.

Ver. 15. *Punished.* S. Aug. ep. 106. Some have read incorrectly: “Thou condemnest him who ought not to be punished, and deemest him a stranger to thy virtue,” which S. Greg. (Mor. iii. 11.) explains of Jesus Christ, the victim of sinners; other, of people born in sin, (Lyran.)

while some would hence prove the decree of reprobation. Duran.—But it is needless to explain a text which the Greek shews to be inaccurate. C.

Ver. 19. Hope. Under a God of such clemency, none should despair.

Ver. 27. God. Who destroyed their idols: yet they did not serve him, (W.) which was true of all the pagans. Rom. 1:21. C.

WISDOM 13

Ver. 1. Vain. Sept. “foolish by nature, who are ignorant of God.” H.—In this and the three following chapters, the miseries of idolatry are described, to shew the value of wisdom and piety. C.—Without the knowledge of God, all is darkness. 1 Cor. 2:2. S. Just. dial.—*Is. He who is*, must be the most proper name of God. Ex. 3:14. Philosophers could perceive that all creatures had a beginning, and that there must be some first cause or God, whom some confessed, but did not honour as they ought. Rom. 1. W.—*Could not.* Inasmuch as they were vain. H.

Ver. 2. Fire. The chief god of the Persians.—*Wind.* Zephyrus, &c.—*Air.* Which is perhaps the wind. Socrates was accused of adoring nothing, but heaven and the clouds, (Aristot. nub.) as the Jews were. *Nil præter nubes et Cœli numen adorant.* Juv. xiv. 97.—*Stars.* The zodiac, or pleiads. This species of idolatry was most ancient and general.—*Water.* The ocean, Neptune, &c. The Egyptians adored water above all, as the origin of other things. Hence they were punished first by it. Philo, vit. Mor. 1.—*Moon.* These were mostly the objects of worship, under the names of Baal, Astarte, (C.) the Phœbus, or Dianæ of the Romans. H.

Ver. 5. Thereby. God is announced by the heavens, and by all creatures. Ps. 18:1. Rom. 1:20. “Who can look up to heaven, and be so foolish as not to allow that there is a God?” Cic. Harusp.

Ver. 10. Of men. The pagans in general took the material statue to be the residence of a god. S. Aug. de Civ. Dei. C. vii. 6. and viii. 13.—The more learned regarded the figures of the sun, &c. as his representations, while others supposed that Jupiter meant the heavens, Juno the air, Vulcan, fire, &c.—*Hand.* This is to abuse antiquity. The idol of the Arabs was a rough stone. In more polished nations, the workmanship of Praxiteles, Phidias, &c. was more regarded. C.—As no creature deserves to be esteemed a god, much less do the works of men’s hands. W.

Ver. 14. *Vermilion.* The ancients greatly esteemed this colour, (C.) and painted with it the statues of their gods on festival days, and the bodies of those who had the honour of a triumph. Pliny, xxxiii. 6.

Ver. 15. *Iron.* Baruch (6:26) ridicules the same custom, and the other prophets intimate that the pagans took these statues to be really gods, otherwise their practice was no more blameable than that of the Jews, who fastened the cherubim to the ark with gold, and carried them. But the latter did not believe that the Deity resided personally in those images; no more that we do, that Christ is attached to his image on the cross. This distinguishes the behaviour of the faithful from that of pagans. C.

WISDOM 14

Ver. 1. *Him.* The folly of exposing one's life, without necessity, to such imminent danger at sea, is great; though much less than to confide in idols, (C.) which are commonly made of more corruptible wood than ships. W.

Ver. 3. *Waves.* Of the Red sea, (Vat.) through which the Israelites passed, (W.) or rather hast taught navigation to Noe, (v. 6) and enabled him to build the finest vessel that ever appeared.

Ver. 5. *Saved.* Before the invention of the compass, long voyages were deemed the effects of rashness, or of great confidence in Providence. C.

Ver. 7. *Cometh.* By which Noe was preserved, (Corn. a Lap.) or criminals are executed. Jansenius—The author foretells the redemption of mankind on the cross. W. Gal. 3:13. S. Aug. de Civ. Dei. C. xv. 26. S. Amb. Ps. cxviii. ser. 8.

Ver. 12. *Fornication.* Invention of idols brought people to give way to spiritual fornication, and corruption of manners. W.—They freely practised what was sanctioned by the example of their gods. S. Aug. de Civ. Dei. ii. 7. and 3 K. 14:24 and 4 K. 23:7, 3. C.

Ver. 13. *Beginning.* Truth is always prior to falsehood. H.—Josephus (Ant. i. 4.) says, idolatry commenced in the 8th generation, and the Jews assert, under Enos. “Then began the name of God to be profaned,” as the Chal. &c. translate, Gen. 4:26. S. Jer. q. Heb.—The corruption of morals was the natural consequence. v. 12.—*Ever.* Christ shall destroy them. C.

Ver. 15. *Servants.* This was at first done privately, and made the way for public idolatry. Calvin attempts to refute this assertion, maintaining that Laban's idols were more ancient, and not images. But this argument is nugatory, as *theraphim* may be rendered either *images*, (Prot. 1552.) or *idols*. Prot. 1603. The latter version is preferable, as Laban called them his gods, and the Greek and Latin have idols. It is also certain, that Ninus set up the image of his father, Jupiter Belus, to be honoured by the people, before Abraham's time; and the fathers agree, that the making of images in memory of the dead, was the first occasion of idolatry. S. Chrys. hom. 87. in Matt. S. Jer. in Osee ii. &c. W.—Nimrod ordered divine honours to be paid to his deceased son. Gul. Paris. Leg.—Yet this fact is not certain. Diophante, the Lacedemonian, assigns the same origin to idolatry as is here given. Grot.

Ver. 18. *Ignorant.* The arts of sculpture and painting may be prejudicial, (C.) and were therefore banished by Moses from his republic, (Philo) as the Jews were so prone to idolatry. C. 15:4. The case is different with us. H.

Ver. 21. *Name.* It cannot with propriety be given to any but God. W. —The Jews explain this of the name Jehovah, which they will never pronounce. C.

Ver. 23. *Children.* This was done by the Chanaanites, Hebrews, &c. C. 12:23. Is. 57:5.—*Hidden.* The sacrifices of Ceres, Bacchus, &c. were performed in the dark, and horrible impurities were committed. Eph. 5:12.—*Madness.* Before they be initiated in the mysteries of Ceres, or prostitute themselves in honour of the deities of impurity, (Jos. Ant. xviii. 4.) in the very temples. *Quo non prostrat femina templo?* Juv. ix. C.—Many crimes proceed from idolatry. W.

Ver. 28. *Mad.* Like the Bacchanalian women, running crowned with serpents, and eating raw flesh.—*Lies.* The delusions of the devil, or the fraud of priests.—*Easily.* Those who believe not in religion, or in the power of him by who they swear, can give no security by an oath. They fear no harm. v. 29. Yet they are perjured if they believe Jupiter, for example, to be a god, (S. Aug. ep. 54. ad Pub.) and if they do not, they are impious; abusing an oath, which is in itself sacred. C.

Ver. 31. *Just.* Lit. "the punishment of sinners always walketh about," &c. H.—"The stone does not hear thee speaking, but God punishes the deceiver." S. Aug.—The pagans supposed that their idols sometimes punished perjury. Juv. Sat. viii.—It is God who does it. C.

WISDOM 15

Ver. 1. Mercy. The pagans have no real respect for their gods: the fear them not. C.—But we know that Thou governest all, (H.) and will punish us, if we transgress. C.

Ver. 4. Us. He wrote after the captivity, when the Jews abhorred idolatry, (C.) as they might also do at the beginning of Solomon's reign. H.—*Picture.* It is not certain that the art was known in the days of Moses, or that he expressly forbade it. Pliny says it was discovered at Corinth, by making the outlines of a man's shadow on the wall. Afterwards one colour was used, till a variety was found to represent things more perfectly, (L. xxxv. 3, 4.) so as to deceive the senses, for which reason it is styled *a fruitless labour*. C.

Ver. 10. Clay. In death, those who have trusted in creatures, shall be abandoned by all.

Ver. 11. Worketh. God gives life, and also the rational soul. Gen. 2:7.

Ver. 12. Evil. This is the maxim of worldlings. C.—*Virtus post nummos.* Hor. i. ep. 1.—Our occupations are like those of children. They presently perish, or we must quit them. S. Chrys. hom. xlvii. ad Pop.—We must strive to act our part well. Libertines deem this life a comedy, and represent religion as an imposition. C.—They are like atheists, as they leave the true God, who seek gain by idols. W.

Ver. 14. In their pride, they threaten more than they can perform, (Is. 16:6) or they take images to be gods, which infants only imagine are men, as Lactantius observes, quoting Lucilius,—

*Ut pueri infantes credunt signa omnia athena
Vivere et esse homines.* H.

—*Measure.* They become insolent, and despise and persecute the servants of God. W.

Ver. 19. Beasts. They are deformed, (H.) and seem to have been cursed by God, like the serpent. Gen. 3:14. C.—*Fled from.* Or “have banished” (Lorin.) God's praise, claiming it for themselves. M.

WISDOM 16

Ver. 1. Things. Sept. “therefore by similar things they,” &c. H.—The

Egyptians were punished for their idolatry by beasts, though they worshipped them, (H.) being infested with insects, frogs, locusts, &c. (C. 12:23. Ex. 8 and 10. C.) and seeing their first-born perish for their cruelty. W.

Ver. 2. *Meat.* The second time, God gave them in his anger: but still he dealt favourably with his people, (Ex. 16:13. Num. 11:7. C.) punishing them as a father, for their amendment. W.

Ver. 3. *They indeed desiring food,* &c. He means the Egyptians; who were restrained even from that food which was necessary, by the frogs and the flies that were sent amongst them, and spoiled all their meats. Ch.—Ex. 8:3. C.—*These.* The Israelites. Ch.—*New meat.* Quails. M.

Ver. 6. *Sign of salvation.* The brazen serpent, an emblem of Christ our Saviour; (Ch.) and of the obedience which they should shew to God's commands. C.—The sign could have no inherent value; but, as a token of God's favour, was the means of curing the people. W.

Ver. 12. *Plaster, malagma.* The remedy ordained by God was not naturally efficacious. C.—“Every wound of the soul has its medicine in the Scriptures.” S. Aug. Psalm xxxvi.

Ver. 17. *The fire had more force.* Viz. When the fire and hail mingled together laid waste the land of Egypt. Ex. 9. Ch.—This destroyed the useful cattle, but not such as infested the Egyptians. W.—The water seemed to nourish the flames. 3 K. 18:39.

Ver. 18. *Mitigated.* The Egyptians could not banish the insects with fire and smoke, (Jans.) or the storm sent by God, did not exterminate the sciniphs, which had caused the magicians to acknowledge a miracle. Ex. 8:18. The frogs and flies were already gone. Ib. 11 and 31. C.

Ver. 20. *Angels.* See Ex. 16. W.—If angels stood in need of food, they could have nothing more delicious. So water is styled *honey*, to denote its excellence. Ps. 77:25. Lev. 20:24. Joel 3:18.—*Taste.* These expressions are figurative. C.

Ver. 21. *Sustenance.* Lit. “substance,” which some explain (C.) of God himself preparing this delicious food. Naz. or. xlix.—*Liked.* So that if a person wished to eat an egg, &c. the manna became one, without altering its appearance, which is the case in the blessed Eucharist. Valentia, 4 disp. 6. &c.—But this opinion supposes a continued miracle, which seems not necessary, and it is generally believed that the taste alone was changed, which S. Aug. and others restrain to God's *faithful* servants, otherwise the Hebrews could not have been

disgusted with manna. Num. 11:6 and 21:5. To these it was therefore simply manna. But the others found in it whatever they could desire. S. Greg. Mor. vi. 9.—Yet according to others, (H.) both enjoyed the same privilege. M.—We cannot account for men's fancies.

Ver. 26. *Word.* Deut. 8:3. Matt. 4:4. Fruits, of themselves, could not support man. C.

Ver. 28. *Light.* Those who desire to receive any favour must seek it with diligence, as the manna was to be gathered before sun-rise. Clarius. C.

Ver. 29. *Water.* The ungrateful and negligent shall find their hopes frustrated, (C.) as well as the wicked, who expect salvation (W.) without a change of manners. H.—Ingratitude stops the fountain of grace. M.

WISDOM 17

Ver. 1. *Souls.* The Egyptians, who were punished with horrible darkness, as they had followed an unjust, dark, and cruel policy against the Hebrews.

Ver. 2. *Providence,* and day-light, like incorrigible slaves, in prison. C.—The Egyptians were three days in darkness, (Ex. 10:22) and the Gentiles continued without faith in God, till after Christ's resurrection. W.—Only few served him, before that glorious event.

Ver. 3. *Sins.* This interior darkness was punished with the exterior one. C.—*Forgetfulness.* Of each other, being concerned only for themselves, (H.) or they seemed to be forgotten by Providence, or buried in *Lethæan*, most dismal obscurity. The interpreter thus mentions Cocytus, without sanctioning poetical fables. Job 21:33. M.—*Exceeding.* Greek, "spectres." C.

Ver. 6. *Fire.* Like lightning, which would not allow them leisure to distinguish objects. C.

Ver. 7. *Rebuked.* Or chastised. H.—The magicians could not imitate this miracle, nor secure themselves from its horrors. C.

Ver. 9. *Fear.* the Egyptians kept serpents in their houses, and fed them. But now, neglecting to shew this attention, they were affrighted with their hissing.—*Air.* Or could live. They seemed to wish for death,

(C.) like the damned, but it fled from them. H.

Ver. 10. *Things.* The wicked are most cowardly. C.—“Crimes may be safe; they cannot be secure.” Sen. ep. xcvi.

Ver. 11. *Thought.* And giving way to despair, when it is extreme.

Ver. 12. *Expectation.* Or fear. Such an one is filled with a mortal anxiety.

Ver. 14. *Them.* From the sight of spectres, and remorse of conscience.

Ver. 15. *Irons.* Darkness forced them to stay where they were. C.

Ver. 17. *Birds.* Nothing can afford comfort to the affrighted. M.

WISDOM 18

Ver. 1. *Their.* The Hebrews’ (M.) or rather the Egyptians’ *voice*. The land of Gossen was preserved from these horrors, (C.) though such Egyptians as might be found there, were exposed to them; and their dismal lamentations made the people of God appreciate their own happiness. They are styled *saints*, (H.) as the Church is holy, and has always some saints in her society. Out of it there is no sanctity. W.

Ver. 3. *Therefore.* “Instead of those things,” (Gr.) darkness and complaints, (H.) God led away his people in triumph. Hab. 3:3.—A *harmless sun*. A light that should not hurt or molest them; but that should be an agreeable guest to them; (Ch.) or the desert should receive them, where they should be provided with food. M.

Ver. 4. *Was.* Lit. “began.” H.—In Egypt, the Hebrews themselves were unacquainted with the law, which was given at their arrival at Sinai, and by means of the Greek version, and the propagation of the gospel, it was more divulged. C.—The unwritten law was, however, better preserved in that nation, than in any other: and the Jews were selected, in order that they might communicate the treasure to all. H.

Ver. 5. *One child.* Viz. Moses. Ch.—He was preserved to be the leader of the Hebrews, when the Egyptians were drowned (W.) in the Red Sea. M.

Ver. 6. *Fathers.* God had assured the patriarchs, that he would visit his people, and Moses had told them what would take place, during the night of their deliverance. Ex. 4:22 and 11:4. C.

Ver. 9. Men. The patriarchs. Their children, the Israelites, offered in private the sacrifice of the paschal lamb; and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies. Ch.—*Alike*. The feast was a bond of union with God and their neighbour, (C.) and the Hebrews resolved to be always true to one another both in prosperity and adversity. H.—*Fathers*. Abraham, &c. Songs usually accompanied feasts, and the promises made to the patriarchs filled the Hebrews with confidence that they would shortly take possession of Chanaan. C.

Ver. 12. Noblest. The first-born (Ch.) of Pharaoh, and those of slaves and cattle, were slain. Ex. 12. C.

Ver. 14. Course. This description of the decree, or angel of the Lord, is most magnificent. The Church applies it to Christ's nativity, who is thought to have been born at midnight. C.—It insinuates his coming, when the world should enjoy a profound peace, though buried in the darkness of ignorance. W.

Ver. 17. Visions. These informed the Egyptians, that their miseries were not to be attributed to any natural cause. The dying proclaimed the same, as Moses had done. Ex. 11:4.

Ver. 23. Living. Whom the angel was prevented from attacking. Num. 16:47. C.

Ver. 24. Priestly. Lit. robe of the *poderis*, (H.) "reaching down to the feet," and made of sky-blue linen, with pomegranates and bells at the bottom. C.—The colours represented the four elements. H.—See S. Jer. ep. cxxviii. Joseph. iii. 8.—*Fathers*. The twelve descendants of Jacob, whose names appeared in the stones of the breast-plate. Ex. 28:17.—*Majesty*. On a golden plate worn by the high priest on his forehead, was inscribed "Holiness to the Lord." Ib. 36. C.—*Sanctitas Jehova*. M.

Ver. 25. Afraid. Or shewed a regard for them. H.—Great is the power of a saint, of holy vestments, and of prayer. M.—*Enough*. God did not intend to exterminate his people, as he had done the first-born of Egypt. C.

WISDOM 19

Ver. 1. Knew. God foresaw the malice of the Egyptians against his people, but as not the author of it. W.

Ver. 2. Care. Lit. “solicitude,” (H.) so that they would not allow them time to prepare victuals.

Ver. 4. Necessity. God permitted them to be blinded by their own obstinacy. C.—They rushed headlong into the channel of the Red Sea. H.

Ver. 6. Beginning. It seemed susceptible of any form; and the elements appeared to be of another nature. The fire burnt in water, the sea retired, &c. C. 5:21 and 16:24.

Ver. 7. Field. Like a meadow, (C.) *germinans*, “growing grass.” Sept. H.—Pliny (xiii. 25.) attests, that “the Red Sea, and all the eastern ocean, are full of wood.” The Hebrews passed with as much ease as in a *desert*, (Ps. 105:9. Is. 63:13) or place of pasture, while the sea seemed to be in quest of other channels. C. Gen. 1:9. H.

Ver. 12. Thunders. Which took place at the destruction of Sodom, for their warning. C.

Ver. 14. In another. Lit. “but there was another respect (or punishment) of them, because unwillingly they received strangers.” Gen. 19:1. H.—The Amorrhites would not admit the Israelites. Num. 21:21. W.

Ver. 15. Laws. Or “rights,” *justitiis*. The Hebrews acknowledged the civil authority (M.) of Pharaoh, though they adopted not his religion. C. 18:4. H.

Ver. 17. Changed. The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people, they still kept their harmony by obeying his will. Ch.—He answers the objection of philosophers, who argued against the possibility of miracles, as being against the established laws of nature. But they induce no more confusion than the various strings of a harp, when they are touched with skill, though they have each their respective name and sound. The ancients frequently compared the harmony of the universe to a musical instrument. See plut. Macrob. som. ii.—*Sight*. Sept. add, “of what happened” (H.) in those miraculous changes.

Ver. 18. Water. Men, &c. passed through the Red Sea, while frogs got into houses.

Ver. 20. Therein. For the punishment of the Egyptians. C. 16:18. C.—*Food*. Manna. Ch.—Sept. “immortal food,” ambrosia. H.—*Place*. This conclusion agrees very well with the preceding observations. But it seems some thing should be said respecting the original petition for

wisdom; whence we conclude, with Grotius, that the work is imperfect: (C.) though this is by no means clear, as the prayer is sufficiently expressed in the nine first chapters, if not in the whole book, and God answers it, 3 K. 9. H.

ECCLESIASTICUS

INTRODUCTION

This book is so called from the Greek word that signifies *a preacher*: because, like an excellent preacher, it gives admirable lessons of all virtues. The author was Jesus, the son of Sirach, of Jerusalem, who flourished about two hundred years before Christ. As it was written after the time of Esdras, it is not in the Jewish canon; but is received as canonical and divine by the Catholic Church, instructed by apostolical tradition, and directed by the Spirit of God. It was first written in Hebrew, but afterwards translated into Greek by another Jesus, the grandson of the author, whose prologue to this book is the following: Ch.

—If some forbear to urge the authority of this book, in disputes with the Jews, we need not be surprised, as there were other proofs against them. We often act with Prot. in the same manner, even using their versions, &c. H.—It was alleged in the controversies about baptism and grace, and no one thought of rejecting its testimony. C. 34:30. S. Cyp. ep. 65. S. Aug. Bap. vi. 34. Grat. ii. 11. &c.—The Councils of Ephesus, 3d Carthage, (c. 47.) Francfort, 8th Toledo, and Trent, ought to settle all doubts on this head. The Jews themselves have a great regard for the book, (though the Thalmud condemns it for admitting more persons than one in God) and seem to have copied many sentences from it into the two Syriac alphabets of Ben Sira. This may be the work which S. Jerom (Pref. in Sal.) testifies he saw in Heb. as that test cannot at present be found. C.—See ep. 115. D.—But this is no proof that it was not extant in S. Jerom's time, and the many variations between the Greek copies themselves and the Vulg. may owe their rise to the different translators omitting some parts of it. H.—The same person seems to have translated this and the former book

into Latin in the earliest ages, though the present work is more obscure, because the Greek is less beautiful, of which the Rom. edit. is deemed the most correct; though the Compl. agrees with the Vulg. He appears to have given frequently a double version, for fear of not having expressed the full sense in the first, unless the additions be his, or some other person's *glosses*, which have crept into the text. C.—If this be the case, near one hundred verses ought to be cut off, yet as they are published without any distinction by the Church, perhaps it would be as well to adhere to the former sentiment, or to suspend our judgment. C. 9:12. H.—Many of the Fathers quote this book as the production of Solomon, because it contains many of his sentences preserved by tradition, (M.) and resembles his works. S. Aug. de Civ. Dei. xvii. 20.—The Greek styles it “The Wisdom of Jesus, the son of Sirach.” He has imitated (H.) the *Proverbs* to c. 24. *Ecclesiastes* to c. 42:15 where wisdom ends her exhortation, and the *Canticle* in the remainder of the work, praising God and the great men of the nation, down to Simon II. Vales. in Euseb. iv. 22. C.—The last chapter contains a *prayer*, which may be in imitation of the book of *Wisdom*. This work is often styled *Panaretos*, a collection of pious maxims, (H.) or a “receptacle of all virtues.” W.—Many think it was composed between A.M. 3711. and 3783; (Torniel.) but it seem rather to have appeared in times of persecution, (c. 36) after Philopator had been incensed against Simon II. for opposing his entrance into the sanctuary, (c. 50:4. &c.) for which he ordered the Jews in Egypt to be cruelly butchered, (2 Mac.) and after Epiphanes, the Syrian monarch, had commenced his most cruel persecution of that people, and of Onias III. twenty-two years after the death of Simon II. (c. 35 and 50) A.M. 3828. B.C. 176. Euseb. Grot. Usher. C.

ECCLESIASTICUS 1

Ver. 1. *Wisdom.* In this book, Wisdom is taken for the Deity, the Son, or the gift communicated to men. Prov. 3:19. Wisd. 7:25. C.

Ver. 3. *God.* This is eternal and unsearchable, more than the *sand of the sea*, &c. Is. 40:12. H.—Man cannot comprehend God's works. W.

Ver. 4. *Created.* Or “generated,” if it be understood of the Son. S. Athan. Bos.—The wisdom which is given to man, was in God before the creation. Prov. 8:22. C.—The decree regarding the incarnation was from eternity. M.

Ver. 5. *Commandments.* The wise will observe the law (Deut. 4:6. H.)

and the Scriptures. This verse is not in the Gr. of Rome, &c. but it is in the edit. of Complut. and Camerarius.

Ver. 9. *In the Holy Ghost*, or from himself. See Wisd. 1:5 and 7:22. Gr. omits these words. C.

Ver. 11. *Joy*. Eternal glory is the fruit of the fear of the Lord; not that this virtue sufficeth, but it is the beginning, grounded on true faith, and bringeth forth other virtues, and fruits of the Holy Ghost, and a joyful crown in the end. W.—The virtuous enjoy or deserve honour. C.

Ver. 16. *Womb*. Grace has prevented them. H.—They are free from evil dispositions. Wisd. 8:19. Job 31:18.—*Women; feminis*, or rather *seminis*. C.—Gr. “it shall be intrusted to their *seed*.” H.—“His mercy is fixed with their seed.” Syr. M.—This includes both men and women.

Ver. 17. *Religiousness*, or proper application of knowledge. H.—A learned impious man is most dangerous. This and the two next verses are not in Greek.

Ver. 27. *Sin*, by vigilance or by repentance.

Ver. 29. *To him*, as may be seen in the lives of the patriarchs.

Ver. 32. *Sinner*. Such imagine that God’s service is insupportable. W.

Ver. 35. *Faith*, or fidelity. M.—The meek shall possess the land. Matt. 5:4. C.

Ver. 39. *Down*. Pride is usually thus treated. Matt. 23:12. C.

ECCLESIASTICUS 2

Ver. 1. *God*. All must be tried. Tob. 12:13. Heb. 12:6. Lu. 24:46. But God will grant sufficient grace. 1 Cor. 10:13. C.

Ver. 2. *Humble*. Gr. “regulate thy heart, and endure, and make not haste in the time of trouble,” (H.) inflicted by God. Grot.—But not impatient. Is. 28:16.—*Clouds*. Lit. “overcast,” *obductionis*. H.—Desire not death, in order to be covered from the miseries of life; for that would (W.) border on despair. H.

Ver. 3. *Patience*. Or expectation of being relieved. M.

Ver. 5. *Humiliation*. It shews what they really are. C.

Ver. 10. *Enlightened.* With joy. Is. 58. M.—This verse is not in Greek. To avoid such frequent repetitions, it would be well to mark the passage in different characters, (H.) or between crotchets, as in the French version. C.—Yet the Greek editions are not uniform. See Drusius and Hæschel.

Ver. 14. *Ways.* Attempting to reconcile the service of the world with that of God, who rejects hypocrites, (H.) the inconstant, and *faint-hearted*. v. 15 and 3 K. 18:21. C.—Virtues and sins will receive their due. W.

Ver. 20. *Hearts.* With God's grace (H.) to fight manfully. C.—*Sanctify*. Greek, "humble their souls, saying, we shall," &c. v. 22. H.—Prayer, vigilance, and humility are the best dispositions to resist the devil.

Ver. 22. *Men.* He alludes to 2 K. 24:14. In this world, God punishes with mercy; in the next, with severity. Dan. 13:23. C.

ECCLESIASTICUS 3

Ver. 1. *Love.* The progeny of God's children brings forth the fruits of obedience and love. W.—Wisdom teaches every virtue. C.—This verse is not in Greek.

Ver. 3. *Seeking.* Greek, "and hath confirmed the judgment," &c. H.—God will revenge any disrespect shewn to parents. M.

Ver. 7. *Father.* Greek, "Lord ... mother (8) and will serve them," &c. H.—Though you may feed your parents, you are still much in their debt. S. Amb. in Lu. 2. and 18. Ex. 20:12. Job 4:3.

Ver. 9. *Father.* Greek adds, "and thy mother." C.—Grabe marks this in another character, and substitutes "them" for *him*. v. 10.—*And his*, &c. is wholly omitted. H.

Ver. 11. *Foundations.* S. Aug. (de Civ. Dei. xxii. 8.) gives a memorable instance. The pagans deemed such curses most terrible. Orpheus. Gen. 9:25.—They are executed upon the wicked.

Ver. 12. *Thee.* Boast not of thy superior talents, nor say any thing disrespectful.

Ver. 13. *A father.* Greek, "mother." Alexander was ashamed of having Philip for his father, pretending that he was the son of Jupiter Ammon. His mother Olympias, with much ingenuity, wrote to him,

that he would thus make Juno her powerful rival!

Ver. 15. *Fail.* *Bis pueri senes.* They do not lose the character of fathers, how infirm soever, (C.) and those can never truly serve the invisible Deity, who despise their fathers, his visible images on the earth. Philo. Decal.

Ver. 16. *Sin.* Or ill-nature. Greek, “instead of sins, (17) a house shall be built up for thee.” H.—Thy family shall increase. Ex. 1:21. C.—Alms, prayer, and sacrifice for parents merit reward. W.

Ver. 18. *Of.* Greek, “Like a blasphemer is,” &c. C.—He who reviles his father, meditates blasphemy against the Deity. Menander.

Ver. 19. *Meekness.* Here a new subject begins. Goodness begets love. S. Amb. Off. ii. 7.

Ver. 20. *Greater.* The dignity of a person should be the measure of his humility, (S. Amb. de virg. 31.) as the most elevated are the most exposed to pride. Humility is taught only by true wisdom and the gospel. Matt. 11:29. Philosophy may inspire us with the contempt of riches, &c. C.—Yet humility is the most indispensable duty, and no less essential than *delivery* to an orator. S. Aug. ep. 118. ad Diosc.—All human greatness comes from God, who requires us to shew our gratitude by humility. W.

Ver. 22. *In,* &c. The mysterious nature of God and providence, cannot be comprehended: and in many things we must confess our ignorance. Life is often spent in idle researches.

Ver. 26. *Suspicion.* Gr. Comp. “their vain suspicion hath deceived many and *their* wicked thought has ruined their judgment. Not having the apples of the eye, thou wilt be deprived of light; and being ignorant, do not speak.” The latter sentence is marked by Grabe as wanting in his copy, as it is in the Vat. if we may believe the London edit. (H.) which, however, is not an exact copy, no more than any of the other editions, of that famous MS. Grabe.

Ver. 27. *Heart.* Which fears neither God nor man. S. Bern. cons. 1.—Those who have not shewn mercy, can expect none. H.—The impenitent see their folly, like Antiochus, when it is too late. C.—They have loved the *danger*, which shall overtake them. Prov. 1:26. He seems to refute those who believed in fate, and would take no precautions. C.—Those who live in sin, tempting God to the last hour, generally perish. W.

Ver. 29. *Wicked.* Greek, “hard,” obdurate in sin, like Pharaoh. Rom.

2:5. H.—*Sorrows*. Or crimes, as the word often implies, and the punishment thereof. C.—“Sin, by its own weight, leads to another, (S. Greg. Mor. xxv. 12.) and while custom is not resisted, a necessity arises.” S. Aug. Conf. viii. 5.

Ver. 30. *Congregation*. The proud or obstinate sinner will take no advice. Prov. 18:3. C.

Ver. 31. *Understand*. Greek, “shall devise a parable, and the ear of the hearer is the desire of a wise man.” H.

Ver. 33. *Water*, &c. He delights to instruct the attentive. C.—*Resist*. Greek, “shall expiate, or obtain pardon for sins.” Dan. 4:24 and Lu. 11:41. “Alms-deeds are a sort of baptism, which may be often repeated” to advantage. S. Amb. or. Max.—“When we bestow any thing, it is not of our own, but the gift of Christ. We give bread ... He, *the poor*, renders us the kingdom of heaven.” S. Jerom in Ps. cxxxiii. God becomes our debtor. S. Chrys. hom. liii. and lviii.—Our inheritance is secured. S. Cyp. de Op.—But then charity and repentance must accompany our alms. S. Aug. de Civ. Dei. 21. ult.

ECCLESIASTICUS 4

Ver. 1. *Alms*. Gr. “life,” and of what is necessary to support it. *Si non pavisti, occidisti*. S. Tho. (ii. 2. q. xxxii. 5.) quoting the offices of S. Amb. though the sentence is not to be found there. C.—Christians are not master of what is superfluous, no more than those who have the goods of the Church. S. Chrys. Corn. a Lap.—*Turn*. Gr. “draw not after thee indigent eyes.” H.—Make not the poor wait, long for relief. 2 Cor. 9:7. Rom. 12:8. Prov. 8:28. C.—*Qui tarde dat, diu noluit*. Sen. Ben. i. 1. —*Fames et mora bilem in nasum concitant*. Plaut.

Ver. 5. *For ... anger*, and *behind*, &c. is not in Gr. H.—He thrice repeats the same injunction. Ex. 22:22. C.—Deal not cruelly with the poor; for God will revenge their injuries. W.

Ver. 7. *Of the*. Gr. “and bow,” &c. H.—Submission to magistrates is enforced. C.

Ver. 8. *And ... owest*, is not in Gr. H.—People in office must attend to all. C.

Ver. 15. *One*. Or “sanctuary.” They shall be honoured like priests. Is. 61:6. *Birth*, rather than merit, gave a title to the Jewish priests; but

those who are wise shall minister in a more glorious temple. C.

Ver. 18. *In temptation*, &c. The meaning is, that before wisdom will choose any for her favourites, she will try them by leading them through contradictions, afflictions, and temptations, the usual noviceship of the children of God. Ch.—Gr. “for sideways *or* through crooked paths she shall walk with him at first, (19) she,” &c. H.—The narrow path leads to heaven, (Matt. 7:13) and to virtue. Hesiod.

Ver. 21. *To him*. And explain why she has treated him so roughly.

Ver. 22. *Enemy*. Gr. “ruin.” This road leads to eternal misery. H.

Ver. 23. *Time*. For all things. Eccl. 3:1. All depends on the proper season.

Ver. 24. *Ashamed*, to ask for relief, (v. 25. C.) or *to say the truth*, as the martyrs have done. This is not in Greek.

Ver. 25. *Sin*. Thus to refuse asking for what is necessary to support life, would be criminal.—*Grace*. When we refrain from doing things truly shameful. C. 41. C.—To abhor sin is glorious; but to yield to it, through shamefacedness, or not to reprove it, is vicious. W.

Ver. 27. *Fall*. Excuse not his faults, (C.) lest thou partake in them.

Ver. 28. *Hide*, &c. is not in the Alex. copy, though inserted by Grabe. H.—Ostentation is blameable; still we must in defence of the truth. C.

Ver. 29. *Tongue*. Gr. “by speech, wisdom shall be known, and instruction by the word of the tongue.”

Ver. 30. *Lie*. Gr. “of thy want of information.” Yet Grabe and the Comp. edit. have *lie*, &c. H.—Always yield to the truth, (C.) and never tell a lie, but speak the truth at proper times. W.

Ver. 32. *River*. Useless resistance is to be avoided; and when it is requisite to oppose the demands of the great, we must do it with reserve. v. 33. C.

Ver. 33. *Strive*. Gr. “unto death strive for the truth, and the Lord God will fight for thee.” H.—The saints were modest, but intrepid. C.—All must rather lose their lives than act against justice or truth. W.

Ver. 34. *Works*. Perform what thou hast promised.

ECCLESIASTICUS 5

Ver. 1. *Unjust.* The translator styles riches unjust, because they often proceed from, or tend to injustice. They can afford no protection in death. Ps. 48:17. Lu. 11:19 and 16:9. C.

Ver. 2. *Heart.* If no man can oppose thee, remember God's judgments. W.

Ver. 3. *How mighty am I?* is not in Gr. though read by S. Cyp. and S. Aug. Spec.—Sennacherib's vain boasting was soon punished. Is. 37:36. C.

Ver. 4. *Rewarder.* Gr. "is long-suffering, he will not let thee escape."

Ver. 5. *And add.* Gr. "to add." Take not occasion from God's goodness to offend him. H.—He will punish at last. Jans.—Though you may have taken pains to repent, are you assured of being forgiven? Eccle. 9:1. A relapse calls for greater severity, though the graces of God are *without repentance*. Rom. 11:29. He does not recall his favours, but he hates the ungrateful, v. 6. Bell. Just. iii. 4. C.—Satisfaction must be made even after the sin has been remitted. W.—This may be feared. M.

Ver. 7. *Looketh.* Gr. "shall rest" in hell, to punish the abuse of mercy. H.

Ver. 8. *Day.* A rabbin being asked when one must repent? answered, the day before death. But we know not when that will take place! Then, replied he, we must repent to-day. Drus.—"God has promised thee pardon, if thou repent, but he has not promised thee to-morrow." S. Aug. Ps. cxiv.

Ver. 12. *The way.* Greek, "thy knowledge *or* sentiment, and let thy speech be one," (H.) that men may depend upon thee.

Ver. 13. *Word.* Comp. adds, "of God." But the Rom. edit. has, "be quick to hear, and answer slowly." Jam. 1:19. "It is safer to hear than to preach." S. Aug. lix. in Jo.—Constancy in virtue will obtain the promised *peace*. W.

Ver. 14. *Lest.* Gr. "honour and infamy is in speech; and the tongue of man proves his ruin." H.—Nothing can be productive of better or of worse consequences. Prov. 18:21. C.

Ver. 16. *Be.* Gr. "ensnare not by thy tongue, (17) for evil confusion is upon the thief, and great condemnation on the double-tongued. 18.)

Be not ignorant in any thing, great or small." H.—The detractor is more dangerous than the thief. He pierces without being seen. Eccle. 10:11. Prov. 26:20. Rom. 1:29.

Ver. 18. *Great.* Only examine the justice of the cause; or, according to the Greek, commit no fault of ignorance, nor say, "I did not think." C.—Acknowledge thy friend in his poverty, as well as in his greatness. H.

ECCLESIASTICUS 6

Ver. 1. *Instead.* Gr. "and instead," &c. Syriac begins this chapter with the preceding verse, with which this is connected. Detraction will separate friends.

Ver. 2. *Extol.* This conduct is inimical to true friendship, which requires that we should make allowance for one another's faults. C.—*Like.* Gr. "lest thy soul be torn away like a bull. Thou wilt eat," &c. H.—Vulg. is better. C.

Ver. 3. *Wilderness.* Thus was Nabuchodonosor humbled. Dan. 4. M.

Ver. 5. *Appeaseth.* Gr. "and an eloquent tongue multiplies good words." H.—The affable gain our affections. Gideon pacified the incensed Ephraimites by a mild answer. Jud. 8. W.

Ver. 6. *Counsellor.* Only few are capable of this office, (H.) or of keeping a secret. Yet we must *have peace, if possible, with all.* Rom. 12:18. C.—The Scythians condemned many friends, no less than many wives, (Luc. Tox.) and Aristotle (Eth. 9:10) commends this maxim of Hesiod: μητε πολυξεινος μητ αζεινος; "neither to have too many guests, *or* intimate friends, nor to be without any."

Ver. 7. *Get.* Lit. "dost possess a friend, possess him in trial," (H.) as the Greek also has it. But the Heb. term *kanah*, means likewise, "to acquire," and a friend ought to be chosen with judgment. It is too late to try him after he has been received. C.—One must try much before a companion be chosen, that he may be afterwards preserved. Plut.—"Possess not friends quickly, but those whom thou hast obtained, reject not with disgrace." Solon. Laert. i. and ii. 8.

Ver. 8. *Trouble.* Such are interested friends; but true friendship is a kind and perfect agreement in all divine and human affairs." Cic. S. Aug. c. Acad. iii.—Religion must be the foundation.

Ver. 9. Reproaches. Disclosing all your imperfections. C.—“The closest alliances, being broken, produce the most bitter enmities.” Pliny, xxxvii. 4.

Ver. 12. Humble. “Friends must have a respect for each other.” Cic.

Ver. 13. Friends. Such as have been just described. Of these the maxim of Bias may be true, that people should “love as if they were to hate,” at some future period. Laert. i.—Entire confidence becomes those who are friends indeed.

Ver. 14. Defence. Jonathas and Chusai saved David.

Ver. 16. And immortality, is not in Greek. C.—But shews the meaning of *life* is this place; as a true friend will not cease to give good advice for eternity. H.—But even in this world, nothing can be more advantageous. C.—*Amicus magis necessarius est quam ignis et aqua.* Cic. S. Amb. off iii.—*Him.* Cicero himself says, “friendship can subsist only among the virtuous.” Yet these, judging others by themselves, are more easily imposed upon, and ought, therefore, to address themselves to God. C.

Ver. 17. Be. He will instill into his friend sentiments of piety, if he have them not before. *Amicitia similes invenit aut facit.* “Pythagoras desires that in friendship one should be formed of many.” Cic. v. 11. H.

Ver. 18. Wisdom. A good education will, at last, bring forth fruit, though the passions may choke the good seed for a time. C.—“Take wisdom for the provision on thy journey, from youth to old age.” Bias. Laert. i.

Ver. 22. Trial. Such stones were used to try people’s strength, (Zach. 12:3. C.) or to try gold. Vat.—The Syriac explains it of a precious stone. But the first idea is preferable. Many will not so much as attempt to become acquainted with wisdom and piety.

Ver. 23. Name. Perhaps the author may compare the Greek word *Sophia*, (C.) with *Tsopuie*, (H.) “hidden,” or with the Greek term, *zophos*, which means “darkness.” See c. 43:8 and 46:1. The original Heb. test is lost, so that we cannot determine to what word allusion is made. See Corn. a Lapide, who has written the best commentary on this book.—*But*, &c. is not in Greek. C.—Many prefer learning before piety. But S. Aug. says, the unlearned rise and take the kingdom of heaven, while we with our learning, devoid of heart, (or charity. H.) behold we fall into the dirt. Conf. viii. 8. W.

Ver. 28. *Thee*. She will even seek thee first. Wisd. 6:14. Prov. 8. Matt. 7:7.—*Gotten*. *Continence* does not here signify being chaste, (C.) though this is one of the fruits of wisdom. Wisd. 8:21. Gal. 5:23. H.

Ver. 30. *Firm*. Lit. “bases of virtue;” (H.) which is not in Gr. and rather embarrasses the sentence; (C.) though it may signify, that if we serve the Lord with fidelity, our building will never be overturned. H.

Ver. 35. *Wise*. Lit. “prudent.” The Latin has this epithet, because old people are not always such, though it may be expected of them. C.—“While wisdom increases, all other faculties decrease.” S. Jer. ad Nepot.

Ver. 36. *Morning*, with the utmost diligence. C.—“The very meeting of the wise is of advantage; and thou mayst learn something of a great man, though he open not his mouth.” Sen. ep. xciv.

ECCLESIASTICUS 7

Ver. 2. *Evils*. Gr. “injustice.” Evil communications corrupt good manners, (H.) or the punishment of sin follows it commission. C.

Ver. 3. *Not*. Gr. “not in.” H.—*Seven-fold*: more abundantly. Osee 10:11. Job 4:5. Gal. 6:7. C.—The wicked shall receive the fruit of their wickedness. W.

Ver. 4. *Honour*. Ambition is the source of ruin to men and empires. Jam. 3:1. C.

Ver. 5. *God*. Gr. “the Lord, and affect not wisdom (σοφίᾱς) before the king.” H.—Of ourselves we are despicable; and kings love not those whose superior talents seem to eclipse their own. David’s valour excited the hatred of Saul, and Alexander “was indignant that Antipater (his general, H.) had conquered, thinking his own glory was diminished by that which another acquired.” Curt. 6.

Ver. 6. *Integrity*. A judge is expose to many dangers. 2 Par. 19:6. C.—“He must be prudent and firm.” Plato, 2 Rep.—What will become of those who push themselves forward? S. Chrys. hom. xxxiv. in Heb. 13.

Ver. 8. *To sin*. Correct not thy severity by too great indulgence, nor entangle thyself with the sins of othres, as with a chain. Is. 5:18.

Ver. 9. *Mind*. If thou hast committed a fault, despair not, but pray, (v. 10) avoiding presumption. v. 14.

Ver. 12. *Soul.* Whether the person have incurred a fault or not, we ought to shew pity, reflecting on our own frailty. 1 Cor. 10:12.

Ver. 13. *Devise.* Lit. “plough.” But Heb. *Charasch*, means also to machinate.—*Brother.* We cannot hence infer, with Grotius, that the Jews allowed themselves to deceive strangers. C.

Ver. 14. *Good*, but very pernicious, (Mat. 5:37. Apoc. 21:8. S. Aug. Mend.) though some have thought that lies might be told to prevent evil. Orig. &c. C.

Ver. 15. *Repeat not.* Make not much babbling by repetition of words, but aim more at fervour of heart. Ch.—A supplication ought to be drawn up in a concise manner. H.—Judges and orators should speak with due reserve. Prayer must be unceasing: yet many words must not be used to *inform* God of our wants. Our Saviour seems to allude to this text. Mat. 6:7.

Ver. 16. *High.* Gen. 2:15 and 3:18. The patriarchs and the most famous Roman generals followed this employment.

Ver. 19. *On the flesh*, is not in Greek. Christ appears to have had this passage in view, Mark 9:44. Many suppose that both allude to the fire which burnt dead bodies, &c. in the vale of Hinnon. But all allow that the inextinguishable flames of hell are meant. Whether the fire and worms be corporeal or not has been questioned: the Greek Fathers, and the Church of Florence, generally maintain the negative, and the Latins assert it on better grounds. S. Thomas adopts the opinion of many of the Fathers, who explain the worm to denote the remorse of conscience. Yet many take it to be a *worm*, though not like those with which we are acquainted. *Horreo vermem mendacem et mortem vivacem.* S. Bern. cons. v. See S. Jer. Is. lxvi. A. Lap. S. Greg. Dial. iv. 29. S. Aug. De C. xx. 10. S. Amb. vii. in Lu. xiv. C.—Fire and the worm of conscience are both eternal. W.—The punishment at least is such, and more intense than we can conceive.

Ver. 21. *Wife.* The virtuous never approved of divorcing any but the incorrigible. C. Dis.

Ver. 27. *Man.* The Jews in general embraced the married state in their youth. S. Paul prefers virginity. 1 Cor. 7:8.

Ver. 28. *Hateful.* To marry such a one would be an occasion of divorce, which is always odious.

Ver. 29. *Groanings*, in child-bed, and (C.) during thy infancy. M. Job 4:4.

Ver. 33. Priests. Gr. “priest, and give him the portion which is enjoined thee, the first-fruit, and for negligence, and the gift of the shoulders, and the,” &c. v. 35. H.—*Arms.* That is, with all thy power: or else by *arms* (*brachiis*) are here signified the *right shoulders* of the victims, which by the law fell to the share of the priests. See v. 35. (Ch.) Ex. 29:28. Lev. 7:22.

Ver. 34. Few offerings, if thou be poor. Sa.—Be alone with the priest when thou dost confess, and imitate the small number.

Ver. 36. Poor. They and Levites are always to be invited. Deut. 12:19 and 14:26.

Ver. 37. Dead: detained in purgatory. W.—*And restrain not grace from the dead.* Withhold not from them the benefit of alms, prayers, and sacrifices. Such was the doctrine and practice of the Church of God, even in the time of the Old Testament. And the same has always been continued from the days of the apostles in the Church of the New Testament. Ch.—Meat was also placed on the tombs of the deceased, for the benefit of the poor. Tob. 4:18. S. Aug. Conf. vi. 2.

Ver. 38. Walk. Gr. “mourn.” H.—It was customary to join those who mourned for the dead, and to offer them meat, and endeavour to comfort them. C. Diss.

Ver. 39. Love, being approved both by God and man.

Ver. 40. End. Gr. “things;” death, judgment, and either hell or heaven. H.—This consideration is a powerful preservative against sin. W.—For who would dare to offend his judge, if he believed that the next moment he would be arraigned before his dreadful tribunal? C.—“We die daily,” &c. S. Jer. ad Heliod.

ECCLESIASTICUS 8

Ver. 2. Bring. Gr. “overweigh thee,” (H.) or turn the balance of the judge (C.) against thee, by money, (H.) which sometimes will corrupt *kings*. It is better, therefore, to avoid all law-suits. W.

Ver. 4. Fire. v. 13. Prov. 26:20. Such contests are full of danger.

Ver. 5. Family. Or “ancestors.” They will be accused of having neglected thy education. People generally associate with those of the like dispositions.

Ver. 13. Sinners. Gr. “a sinner, lest thou be burnt in the fire of his flame, when he shall be enraged. H.—This is not the time for reprehension. C.—The envoys of Ezechias prudently answered nothing to Rabsaces. S. Jer. in Is. xxxvi.—Useless correction must be avoided. M.

Ver. 14. Words. Thus the Pharisees attacked our Saviour. Matt. 22:15. In popular assemblies it is dangerous, but sometimes requisite to oppose bold declaimers. C. 9:25.

Ver. 16. Power. Thou must consider the debt as thy own. Prov. 6:1. C.

Ver. 20. Love. Gr. “keep the word secret. 21) Do no hidden thing before a stranger.” H.—The skilful alone must be consulted. W.

Ver. 22. Evil. Gr. “false kindness.” The rest is omitted. H.—Samson was undone by Dalilia. When Pompey was going on an embassy, he was taken by king Gentius, who wished to extort his secret from him; but he put his finger in the flame of a candle, that he might see that all his attempts would be fruitless. V. Max. iii. 3.

ECCLESIASTICUS 9

Ver. 1. Lest. “A husband should teach his wife to be chaste by his own example.” Lact. Relig. vi.

*Ipse miser docui quo posset ludere pacto
Custodes eheu! nunc premor arte meâ.* Tibul.

Ver. 4. Dancer. Gr. “musician, lest,” &c. H.—The same person is often given to both music and dancing, (M.) and these arts are very dangerous. Met. 14:6.—The dances in the East were more licentious than ours.

Ver. 5. Gaze. It is not always possible to avoid seeing them; but the greatest caution is requisite. Job 32:1. Mat. 5:28. C.—Jealousy and all dangerous occasions must be avoided. W.

Ver. 7. Streets. Gr. “retired parts,” where bad women dwell. C.

Ver. 8. Up. Gr. “of a fine appearance.” Grabe substitutes, “who has found favour.” H.—The Fathers condemn too much dressing as a mark of levity and incontinence.

Ver. 12. Nor, &c. is also admitted in many copies, though found in the

Comp. and Ald edit. C.—Grabe replaces it on the authority of Clem. (Pæd. ii. 7.) as he does many other passages, which are erroneously left out in several editions. Prolog. t. 4. c. 3. It would therefore be injurious to the word of God, if we were always to reject the additions in the Vulg. which are not in the Vat. Gr. copy; and they must not all at least be considered as interpolations.

Ver. 16. *Envy not.* If thou hast faith and wisdom, thou wilt rather dread his punishment. Ps. 36:1 and Prov. 3:31. C.—He is like a summer flower, that is quickly cut down. W.

Ver. 17. *Wrong.* Gr. “applauses of the unjust. Remember that they will not be justified even to hell.” H.—The world itself will finally approve only of virtue. C.—The wicked will be condemned both by God and man. H.

Ver. 20. *It.* Gr. “Know what thou art ... walking on the pinnacles of the city.” H.—The same sense is given in the Vulg. as people walking among armed men in a rage, are exposed to imminent danger. M.

Ver. 21. *Beware.* Gr. “aim at.” Examine the person to whom thou intrusteth a secret.

Ver. 24. *Artificers.* All strive to excel in their profession.

Ver. 25. *Hateful.* Satirists are dangerous. C.—

Dummodo risum

Excutiat sibi, non cuiquam parcat amico. Hor. i. sat. 4.

ECCLESIASTICUS 10

Ver. 1. *Judge.* Gr. “instruct.” Ch.—The example of rulers is very powerful. W.

Ver. 2. *Therein. Regis ad exemplum totus componitur orbis.* Claud.—As a whole city is infected with the vices of princes, so it may be corrected by their good behaviour, (*continentiâ.*) Cic. Leg. 3.

Ver. 3. *Rulers.* All who wish to live under just kings. Prov. 29:4.

Ver. 4. *It,* as he did David. Job 34:30. Dan. 2:20. C.

Ver. 5. *The scribe.* That is, the man that is wise and learned in the law. Ch.—It also denotes an officer. Judg. 5:14. God must give light and success. C.

Ver. 6. *Injury,* out of revenge. H. Lev. 19:18.—“Cæsar used to forget nothing but injuries.” Cic. Ligar.—This at least is the character of a great man. S. Aug. ep. 138. and 54.

Ver. 7. *Men.* It invades the rights of the former, and disturbs the repose of mankind.—*All.* Gr. is obscure, “and from both proceeds injustice;” (C.) or, “it shall act unjustly.” H.—Pride attacks both God and man. Grot.

Ver. 8. *Deceits.* Hence kingdoms are changed. W.—The ambition and luxury of subjects (Cato) and the negligence of the rulers, bring on confusion. S. Aug. de Civ. Dei. v. 13.

Ver. 9. *Man.* The desire of plunder, or of glory, occasions revolutions. H.—Covetousness is the root of all evils, and causes people to abandon the faith. 1 Tim. 6:10. W.

Ver. 10. *Bowels,* and would have no compassion for others or for himself. Some Gr. copies leave out as far as *sale*, but Grabe replaces the omission from the Comp.

Ver. 14. *Beginning,* or summit; αρχη. C.—Thus Lucifer and Adam fell by pride. S. Aug. de Civ. Dei. xii. 6. All sin, being a contempt of God, springs from pride, (Prosper. contemp. iii. 3.) and from an inordinate self-love. C.

Ver. 15. *Sin,* because man abandons God’s law, and falls into all

misery. W.—The proud easily yield to all sorts of iniquity. M.

Ver. 16. *Disgraced.* Gr. “hath taken an exemplary vengeance, and hath,” &c. H.—*Them*, as he did the giants, Sodom, Nabuchodonosor, &c.

Ver. 17. *Stead.* Lu. 1:52. C.—“Thales being asked what was difficult to be seen; replied, a tyrant grown old.” Laert. 1.

Ver. 18. *Nations*, the Chanaanites, who submitted to the yoke: or rather the Hebrews. C.—Gr. “instead of them.”

Ver. 19. *Foundation:* overturning Sodom, Babylon, and even Jerusalem, for their sins. C.

Ver. 28. *Wise.* When Diogenes was exposed to sale, and asked what he could do, he answered, “I know how to command free men.” Laert. 6. —Joseph and Daniel obtained authority by their wise conduct. C.

Ver. 31. *Desert.* Let not avarice deprive thee of the necessities of life, nor do any thing beneath thy dignity. Lu. 21:19.

Ver. 33. *Glorified.* Gr. “honoured on account of his knowledge, and the rich is,” &c. H.

Ver. 34. *And.* Greek omits this sentence: (C.) yet Grabe has, And the man who is without honour in wealth, how much more so *will he be* in poverty? H. Eccle. 7:12.

ECCLESIASTICUS 11

Ver. 1. *Men.* Merit is preferable to high birth, as it surmounts difficulties. C.—Those who humble themselves, like Daniel, or fall under the oppression of others unjustly, as Joseph did, shall be exalted by God. W.

Ver. 2. *Look.* “The most robust is farthest removed from wisdom.” Cicero.—The beauty of the soul must be regarded. S. Amb. Virg. 3. C.

Forma bonum fragile est, quantumque accedit ad annos
Fit minor, et spatio carpitur ipsa suo. Ovid, Art. 2.

Ver. 3. *Sweetness.* Honey was more esteemed before sugar became common. As the little bee produces such sweetness, so the less beautiful often by their abilities surpass the comely.

Ver. 5. Throne. Gr. “pavement.” Dionysius II. tyrant of Syracuse, was forced to turn schoolmaster at Corinth. C.—*Crown.* Abdalonymus, a gardener, was placed on the throne of Sidon; (Curt. 4.) and several Roman emperors had been of the meanest condition. Pliny xxxv. 18. David was a shepherd.

Ver. 6. Others, like Samson, Sedecias, Bajazet, &c.

Ver. 7. Man, as David did Miphiboseh. 2 K. 16:4. Constantine the Great grieved for having put his son Crispus to death on too weak evidence; and Theodosius repented for the sentence he had rashly passed on the inhabitants of Thessalonica. Even though the sentence should happen to be just, it would be wrong to pronounce it too hastily.

Ver. 8. Discourse. This is a mark of impertinence. Prov. 18:13. C.—Let others finish their sentence, and wait if there be any elder or better informed to speak. W.

Ver. 10. Escape. God will grant thee riches without so much solicitude (Lyran.) or rather meddle not with too many things, as that is the way to succeed in none, and destroys all repose.

Ver. 16. Sinners. They are all born in sin. But some appear to have worse dispositions than others. Ps. 57:4. C.—God is not the author of iniquity. H.—He punishes in order to save, though he be offended by the wicked choice of man. C.—Blindness of heart and obduracy are punishments of sin. W.

Ver. 17. Ever. All things work together for the good of the elect. Rom. 8:8. H.—God never abandons first. Trid. Ses. vii. 11.—The wicked often abuse graces. C.

Ver. 21. Covenant. All the Israelites partook in covenants entered into between God and their fathers, which became their own by circumcision, as we become entitled to the alliance of Christ by baptism.

Ver. 22. Place. If God bestow not riches, it may be for thy advantage.

Ver. 24. Fruit. Prosperity was a sign of God’s favour, under the old law. Now nothing is more equivocal, and the *poor* are declared *blessed*. C.

Ver. 26. Myself. Neither the poor nor the rich can be independent of God. H.—Perhaps no one does to hold this language. But many act as if they thought themselves gods, and some have claimed divine

honours. 4 K. 18:34. Is. 14:13. Ezech. 29:3.

Ver. 28. *Death*, in old age, (Grot.) or rather after the soul's departure. The pagans had not this consolation. Their hopes were confined to the earth; and as they saw many honest people miserable, they introduced a chimerical idea of happiness, consisting in virtue alone. The views of Christians are chiefly bent on future rewards.

Ver. 29. *Hour*. The last of life. It demonstrates the vanity of past pleasures. Even a momentary toothache will banish the recollection of such delights.

Ver. 30. *Children*. If they take wicked ways, it is a stain on their father's memory; and though the latter were blameless, it must greatly disturb their repose. C.—*Children* may here denote the *works* of man, which can only then be pronounced perfect, when he is incapable of falling from the state of virtue. H.

Dicique beatus

Ante obitum nemo supremaque funera debet. Metam. iii.

—Solon inculcated this truth to Cræsus, and when the latter was about to be burnt to death by Cyrus, he called thrice upon Solon's name; the reason of which being told the conqueror, he took pity on the fallen king, and treated him with great respect. Laert. 1. Plut. in Solon—These sages only regarded the goods of this life. But the Christian's real happiness commences after death. *Mors ... gratio missionis est.* S. Amb. Mort. viii.

Ver. 36. *Own*. So Herod destroyed his wife's family, and Paris stole Helen. C.

ECCLESIASTICUS 12

Ver. 1. *To whom*. All must not be admitted into the house, nor treated with marks of particular esteem. Yet daily alms must be given without too scrupulous an enquiry. Lu. 6:30. C.—It would be wrong to encourage sinners, who would run to their ruin. But we must relieve the penitent. W.

Ver. 2. *Lord*. Christ rewards what good is done to his poor brethren.

Ver. 3. *For*. Gr. (4.) "Give to the pious, and receive not the sinner, (6.) Do," &c. H.—The gospel enjoins us to *do good to all*. S. Aug. (Dort. iii.

16.) and S. Tho. (ii. 2. q. xxxii. a ix.) explain this in a spiritual sense, that we must not partake in the crimes of others. We may also make presents to the virtuous, and pass over people of a different character, particularly when they would abuse our gifts. The honest poor must be preserved.

Ver. 10. *Rusteth.* So his malice always returns, (C.) and he shews what he is. Vat.—Christianity does not blame due reserve in treating with those whom we know not, or who have formerly injured us. Though we must love them from our heart, yet we need not intrust our secrets to them, nor even to every friend. Joab always retained a hatred for Abner, and Absalom for his brother and father, though they dissembled their resentment. C.—So the wicked commonly act. H.—We must love, but not trust them, being *wise as serpents*. Matt. 10. W.

Ver. 11. *Of him.* Gr. adds, “and thou shalt be to him as one who has rubbed a mirror, (of brass from the rust. It returns perpetually. C.) and shalt know that the rust is not removed for ever. Grabe. H.

Ver. 13. *Beasts.* Vipers, &c. Why should they familiarize themselves with such? Some Italians still handle serpents without fear, pretending that they are the descendants of S. Paul. C.—But he was never married, (1 Cor. 7 H.) and they are rather of the race of the *Marsi*, who formerly claimed the same privilege, having made use of some drugs to prevent the poison. The ancients believed that they could *charm* serpents.

Ver. 16. *Blood.* Jer. 41:6. Samson yielded to the tears of women. Judg. 14:16 and 16:6.

Ver. 18. *Eyes.* Is taken from v. 16. It is not in Gr. H.—His tears are like those of *crocodiles*, which cry when they are going to kill a man. C.

ECCLESIASTICUS 13

Ver. 1. *Pride.* We are naturally prone to it, and the friendship and manners of the proud will increase it. C.—If, therefore, the rich be not virtuous, it is dangerous to keep their company, (W.) both for this and the next world.

Ver. 3. *Kettle.* Made of iron. It will presently be broken. So the poor must suffer, if they marry, or have society with those who are much above their rank. C.

Ver. 7. *Thou?* Distrust those who promise much. C.—*Spem pretio non emo.* Ter.

Ver. 8. *Drawn.* Lit. “exhaust.” H.—He will feast thee, while he wants thy service, or he will come to dine with thee, and thus reduce thee to distress. Prov. 23:1. C.

Ver. 10. *Humbled.* By foolishly attempting to rival the sumptuous feasts of the great. V. 9 and 11 are not in the Greek. H.

Ver. 11. *Wisdom.* Depend not on others’ bounty. M.—When the cause of God is at stake, be firm, like S. Paul. C.—Pusillanimity in a superior might cause him to neglect his duty. W.

Ver. 14. *Concerning,* &c. is not expressed in Gr. H.—If a person be so weak as to disclose his secret to a great man, he will never be trusted by him. C.

Ver. 17. *Awake.* Be cautious even in sleep, if possible; or seem not to hear what passes at court. C.

Ver. 19. *Himself.* Similarity of manners and of condition is favourable to friendship. C.—The good and bad cannot be friends, their manners are so different. Cic.

Ver. 21. *Lamb.* Christ has taught people of different tempers to embrace the faith, which shows his admirable power. Is. 11:6.

Ver. 25. *Away.* Ps. 61:4. C.—“It is human to push those who are falling.” Cic. pro Rabir.

Ver. 26. *Helpers.* Who prevent his ruin, (C.) and turn his words to good sense. M.—*Proud.* Gr. “what should not be disclosed,” ἀπορρητα. H. C.—Their “fault increases, being fed by applause.” S. Greg. Mor. iv. 29.

Ver. 28. *Clouds.* People suppose that the rich must possess genius. Hor. ii. Sat. iii.—“Every one honours the rich.” Theog. C.—Exception of persons hinders many good counsels, and promotes evil. W.

Ver. 30. *Ungodly.* The abuse of riches is alone blameable. All things are clean for the clean, while the wicked perverts every advantage.

Ver. 31. *Evil.* Sorrow will manifest itself. C.—*Imago animi vultus.* Cic. Decorat. iii.

Ver. 32. *Find.* Few are perfectly sincere. C.—Gr. “a cheerful countenance is the vestige of a heart in good things, (H. prosperity.

M.) and the discovery of parables is *the effect* of laborious enquiries.”
H.—Study makes the countenance serious. C.

ECCLESIASTICUS 14

Ver. 1. *Mouth.* He is *perfect*. James 3:2.

Ver. 3. *Envious.* Who will neither use his wealth himself, nor bestow it. The true use of riches is to take a sufficiency, and to relieve the poor. C.

Ver. 4. *Gathereth.* Gr. “taketh from his,” &c. H.—Such misers are continually derided, but will never be cured. Eccle. 2:18 and 6:2. An old proverb says, “The miser doth nothing right but when he dies.” C.

Ver. 6. *Envieth.* By refusing himself the necessities of life, he rejects God’s gifts, and scandalizes his neighbour. W.

Ver. 7. *Wickedness.* Persisting covetous till death, as is commonly the case.

Ver. 11. *Offerings.* Make a proper use of what God has bestowed. C.

Ver. 12. *The covenant of hell.* The decree by which all are to go down to the regions of death, (Ch.) which hell frequently denotes. H.—Under the old law, all went down into some part of hell. W.—*Hath been.* Gr. “hath not,” &c. We know not when we shall die, though all must taste of death, (H.) and therefore we must make haste to do good. M.—*Shall*, or “is, he shall die the death,” (Gen. 2:17) as the Greek has this sentence. v. 18. H.

*Certo veniunt ordine Parcæ,
Nulli jusso cessare licet.* Sen. Hercul.

Ver. 15. *Sorrows.* Gr. “toils,” or what thou hast amassed with much care. H.

Ver. 16. *Take.* Alms-deeds will ensure the remission of sins. This usury is lawful. We must also keep up a good society with our friends. C.—*Justify.* Gr. “sanctify thy soul (17) for.” Grabe. H.—Some read “love,” or divert thy soul by lawful amusements. The argument is addressed to Jews and Gentiles. C.

Ver. 18. *Fade.* Gr. “grow old like a garment. For the covenant from the beginning is, he shall die the death. Like a leaf flourishing on a

bushy tree.” H.—Homer has the same thought, Il. vi.

Ver. 20. End. The fruits of the Spirit are alone immortal. v. 21. Gal. 6:8.

Ver. 27. Glory. As under the miraculous pillar. Ex. 24:17. He who shall abide with wisdom shall have nothing to fear. C.

ECCLESIASTICUS 15

Ver. 1. Good. Gr. “these things, and he who possess the knowledge of the law will find her,” (C.) or, “he who keeps the law, will receive her.” Grabe. 1 Cor. 4:20. H.—All who resolve to be virtuous, will have God’s grace, which preventeth them, and continueth to afford them assistance. W.

Ver. 2. Married. Lit. “from virginity.” H.—Those who have been espoused in youth have the most durable love for one another. Prov. 2:17. Mal. 2:14. C.

Ver. 5. She. Or Gr. “he shall open his mouth, (6) he shall find joy and a crown of exultation, and shall inherit,” &c. H.—*Church*, or assembly of the people. In both, the wise shall be heard with respect. C.

Ver. 9. Praise. Or Gr. “a proverb,” Prov. 17:7 and 26:7. C.—David invites even dragons to praise God, but sinners never. S. Chrys. orat. prebyt. Ps. 49:16.—The person who preaches will, and lives not accordingly, injures God. W.

Ver. 10. Wisdom. Gr. “it was not sent to him, (C.) or he was not commissioned by the Lord. For praise shall be spoken in wisdom, and the Lord will give him success.”

Ver. 11. She. Ignorance and vice are defects, and consequently not the work of God, but of the perversion of free-will. See Jam. 1:13. Ezech. 33:11. S. Aug. Grat. & lib. ii. C.—Beza says, that God ordained Adam’s fall, but for a good end; and decreed justly what men unjustly perform, (ref. Castel. ii.) which is refuted here, and Deut. 7:11. &c. W.

Ver. 14. Counsel. Many explain this of Adam, before his fall, when he stood not in need of asking continually for God’s assistance. S. Aug. correp. ii. n. 35.—But if we examine the context, it shews that man, in his present state, is declared inexcusable if he yield to sin, as he has still free-will, which may avoid it, with the grace of God, (C.) which

is always ready to support us. Gr. subjoins, (v. 16.) “if thou wilt, thou shall keep the commandments, even to execute faithfully the good pleasure. (17.) He.” &c. H.

Ver. 15. *Precepts.* These would never be imposed, if man were not free. C.

Ver. 17. *And fire.* Or, *good and evil*, as the Vulg. explains it, (v. 18) though the Gr. be silent. H.—The law written on the heart, as well as on the tables of stone, shews man his duty; and he has free-will to comply with it. Deut. 30:15. Jer. 21:8. C.—He may enjoy every advantage of life, denoted by these two elements. Lyr.

An quod in his vitæ causa est, hæc perdidit exul
His nova fit conjux; hæc duo magna putant. Ovid, Fast. 4.

Ver. 21. *Commanded.* He only permitted the wickedness of Semei, (2 K. 16:10) and the persecutors of his people, whose hearts are already bent on evil. S. Aug. Grat. & lib. xx.

ECCLESIASTICUS 16

Ver. 1. *Rejoice.* Gr. “desire not an useless multitude of children,” &c.

Ver. 2. *Labours.* All will end in ruin which springs from corruption. H.—Achab and Gedeon had seventy sons, but all were presently exterminated, while Abraham had a numerous posterity by his son Isaac.

Ver. 7. *Out.* They shall perish by civil and foreign wars, (C.) and by God’s indignation. Deut. 32:23. H.—They who yield to the fire of concupiscence, will feel God’s wrath for ever. W.

Ver. 9. *Of their word,* is not in Gr. but may imply the effrontery of the Sodomites, who were not ashamed of openly professing their brutality. Ezech. 16:49. C.

Ver. 11. *Six hundred thousand footmen,* &c. Viz. the children of Israel, whom he sentenced to die in the wilderness. Num. 14. (Ch.) Ex. 12:37.

Ver. 14. *Off.* The virtuous shall be rewarded. Rom. 2:6. Gr. “the patience of the impious shall not delay.” He shall soon be punished, (H.) while he who gives only a cup of cold water to the poor, shall find a recompense. Matt. 10. W.

Ver. 15. *And, &c.* is not in Gr. the different editions of which vary. C.—Instead of this sentence, Grabe inserts from the Comp. “the Lord hardened Pharaoh, that he might not know him, that his surprising works might be manifest under heaven. To every creature his mercy is evident, and he has divided his light from darkness with adamant. H.—His counsels are unsearchable, and the good are entirely separated from the reprobate. 1 Tim. 6:16. Lu. 16:26.

Ver. 16. *High.* God would not be God if he were indifferent about virtue. None of his creatures can be beneath his notice. All the world is but like a drop of water to him. Is. 40:15. 22. He cannot be distracted. C.

Ver. 20. *And.* Gr. “his ways.” v. 21. H.—God’s threats and promises touch not the sinner.

Ver. 22. *Testament.* The law, or the judgment, which God shall pronounce. C.

Ver. 26. *And their.* The heavenly bodies continue their courses, (Grot. Jans.) and all things still subsist, (H.) being formed and preserved by an intelligent being. He refutes the epicureans. C.

Ver. 29. *Be.* Gr. “they shall not disobey his order for ever.” H.—After the sun, &c. had been regulated on the fourth day, God set in order sublunary things. v. 30. C.

Ver. 31. *Forth,* the glory and power of God upon the earth. Ch.—*Before.* Gr. “hath covered its (the earth’s) face, and into it,” &c. H.—All living creatures shall return to dust. Ps. 103:29. C.—Rational and brute creatures praise God by answering the ends designed by him. W.

ECCLESIASTICUS 17

Ver. 1. *And made.* This is transposed in Gr. to the end of the third verse. H.—The creation of other things had been specified before. Man was designed to be immortal, and was made like to God in his soul, which is spiritual, intelligent, &c. But sin caused his days to be shortened. C.—By original sin, he lost the justice which he had at first received. W.

Ver. 4. *Dominion.* This is greatly diminished since the fall. C.

Ver. 6. *Evil.* Man has understanding, and may merit, which brutes

cannot.

Ver. 7. *Hearts.* God will bring them to judgment, and has given them a law. C.

Ver. 9. *Life.* The observance of which will insure life both now and for ever. Rom. 10:5. This was the peculiar privilege of Israel, (C.) though the natural law had the same effect, and God had left none without sufficient light. H.—The law was for a trial of obedience. Gen. 2. W.

Ver. 10. *Everlasting.* The gospel has perfected or fulfilled the law. Matt. 5:17.

Ver. 11. *Saw.* When he gave the law on Mount Sinai. Ch. Ex. 20:18.—*Voice.* Thunder. Ps. 28:4. C.

Ver. 12. *Neighbour.* Of whom the second table, or the seven last precepts of the law, speak. H.

Ver. 13. *Eyes.* He conducted them in the pillar, and always watched over them. Gr. Rom. adds, “their ways are bent on evils from youth, and he could not.” Comp. “for every man is bent on evils from youth, and they could not from stony hearts make them fleshy, (Ezec. 36:26. C.) for in the division of the nations of all the earth (14) over,” &c. Grabe.

Ver. 15. *God.* Comp. adds, “he nourishes him as his first-born with instruction, and dividing the light of love, he does not abandon him.” H.—But the Rom. edit. agrees with us. God declared himself king of Israel, (C.) and its guardian, while he intrusted other nations to angels. Orig. S. Aug. Ps. cxxxviii. Glossa. Deut. 32:8.

Ver. 16. *Ways.* He suffers them not to follow their own inclinations, like the Gentiles; but chastises them if they have done wrong. Acts 14:15. C.

Ver. 17. *Covenants.* Gr. “injustices were not concealed from him, and all,” &c. H.—*God.* Complutensian adds, “but the Lord being good, and knowing his work, neither left nor abandoned them, still sparing them.” Heb. 13:5. H.—This is a gloss omitted in the Rom. edit. Ps. 77:34.

Ver. 18. *Alms,* and all good works are placed in God’s treasury, and as a ring which a person wears on his finger with the utmost care. Jer. 22:24. Cant. 8:6.—*Eye.* Gr. Comp. adds, (C.) “dividing to his sons and daughters penance, (19.) And.” H.—The Rom. and Ald. edit. agree with the Vulg.—*Head.* Giving a crown of glory.—*And shall,* &c. is not

in Greek. It implies that the wicked will be punished like Core. C.

Ver. 22. *Offend less: minue offendicula.* That is, remove sins, and the occasions of sins. Ch.

Ver. 24. *And.* Gr. “return to the Highest, and be converted from injustice, (for he shall lead from darkness to the light of health) and greatly abhor abomination. Who shall praise the most high in hell, instead of the living, and of those who make a return of praise, *or* confession? Praise perisheth from the dead, as from one who has had no being. The living and sound of heart shall praise the Lord. (28.) How,” &c. H. Ps. 87:11. C.—We cannot merit perseverance, but must pray for it incessantly. W.

Ver. 25. *Go to the side,* &c. Fly from the side of satan and sin, and join with the holy ones that follow God and godliness. Ch.—Christ is styled the father of the age to come. Is. 9. M.

Ver. 29. *Immortal.* We all stand in need of a pardon. C.—*And.* Gr. (30.) “what ... and it fails. And flesh and blood shall study evil. (31.) He.” H.—We cannot exact absolute perfection from any mortal. But still a person may be watchful, and trust in God’s mercies. C. 18. C.

ECCLESIASTICUS 18

Ver. 1. *Together,* as to their substance, though they received different forms successively, as Moses relates. Both writers are divinely inspired. S. Aug. de Gen. ad Lit. iv. 33. W. S. Tho. i. p. 974. a. 2.—Some suppose that all things were really formed in an instant, and that the order described by Moses is only as we should conceive it. Cajet.—This passage only means that God alone was the creator both of the sun and of man, and *without him nothing was made*, (Jo. 1. Ps. 32:15) as he gave existence to all, κοινῇ, “in common.” C.—*And he.* Gr. “and there is no other besides him who steers the world with the palm of his hand. And all things obey his will;; for he is king of all, in his might, separating what is holy among them from the profane. (2.) He has enabled no one to,” &c. H.

Ver. 5. *Added.* The works speak for themselves, though man be silent. C.

Ver. 6. *Begin.* God is so great and incomprehensible, that when an has done all that he can to find out his greatness and boundless perfections, he is still to begin: for what he has found out, is but a

mere nothing, in comparison of his infinity. Ch.—It is best to adore him in silence and humility. C.

Ver. 7. Grace. Gr. “utility.” H.—*Evil.* What can man do for or against God? Job 22:3. Ps. 15:2.

Ver. 8. Years. Seneca fixes on the same number; (Brev. Vitæ. 3.) Macrobius on seventy, for the life of man; which nearly agrees with the author of Ps. 89:10. H.—It seldom happens that people exceed 70, or 100 years. But what is this compared with eternity? C.—Gr. “a hundred years are many ... so are a thousand years in the day of the age,” or of αἰῶνος, eternity. H. Ps. 89:4 and 2 Pet. 3:8.

Ver. 9. Them. Human misery calls forth God’s pity. C.

Ver. 12. Flesh. It is infinite and disinterested. Man assists his neighbour expecting a recompense, and remembering that he may be distressed.

Ver. 14. Judgments. To execute his orders. Here ends the discourse begun c. 14:22. C.

Ver. 15. Complaint. Gr. “reproach.” H.—The manner of giving, enhances the value of the gift, or even surpasses it. C.

Super omnia vultus

Accessere boni, nec iners pauperque voluntas. Met. 8.

Ver. 20. Medicine. This is more requisite and easy to do in the maladies of the soul, which are brought on by our own fault. *Principiis obsta.* C.—*Mercy.* Greek, “propitiation in the hour of visitation,” (H.) or punishment. C.

Ver. 21. Sick. Rom. Gr. adds, “by abstinence, and in the time of sins, manifest a conversion.” H.—If we take precautions to avoid illness, why should we neglect the concerns of our soul?—*Conversation,* or good conduct.

Ver. 22. Always. These admirable maxims seem copied from the gospel. Lu. 18:1. C.—The same spirit dictated all the Scriptures. H.—Those pray always who neglect not this duty at proper times, and are always resolved to do so. S. Aug. ep. 121. q. ad Prob. W.—Gr. “be not hindered from performing thy vow in good time, and wait not to be justified, (H.) or to put it in execution till death. Deut. 23:21. Before thou takest a vow,” &c. Examine well if thou intend to perform it. C.

Ver. 23. God. Can we expect that he will hear what we do not ourselves? To approach his majesty, without repentance and attention,

is presumptuous. We must ask God to *open our lips*, and do what lies in us. Trid. C.

Ver. 24. *Face*, saying to the reprobate, *Depart*, &c. C. 7:40. Matt. 25:41. H.

Ver. 25. *Riches*. By their good use, lay up a treasure in heaven, and be always humble. C. 11:27.

Ver. 26. *God*. All things continually change. C.—*Rotam volubili orbe versamus*. Boet. cons. 2.—Reflect on Aman and Mardochai. C.

*Quem dies vidit veniens superbum,
Hunc dies vidit fugiens jacentem*. Sen. Thyeste.

Ver. 27. *Thing*. Mindful of the reverse of fortune. C. 11:30. Prov. 28:14. C.—*Sloth*, and repent. Greek adds, “the fool will not observe the season.” H.

Ver. 28. *Her*. It is a rare thing to discern and give due praise to merit. C.

Ver. 29. *And judgments*. Gr. “full of accuracy.” Some add the title “restraint of the soul.” H.

Ver. 31. *Enemies*. This motive will make the most impression on those who are slaves to their passions. C.

Ver. 32. *Small*. Lit. “nor in those which are small.” H.—Composed of the meanest citizens. Quarrels and sin are there almost inevitable. C.—Gr. “rejoice not in high living; nor beg for its symbol,” (H.) or feast, in which each person contributed his share, συμβολη, as the next verse implies. C.—*Symbolum dedit, cœnavit*. Ter. And.

ECCLESIASTICUS 19

Ver. 1. *Little*. Small expenses, often repeated, will ruin an estate, (H.) and the neglect of venial sins is of the most dangerous consequence. C.—The best way to avoid great faults, is to guard against small ones. W.

Ver. 2. *Off*. From God (C.) and religion. See Gen. 19:33 and 2 K. 11:1. Os. 4:11.

Ver. 3. *Number*. Of the living. H.—The venereal disease seems to be

described.

Ver. 4. *Credit.* To harlots. 1 Cor. 6:18. C.

Ver. 5. *Hateth.* Gr. “resisteth pleasure, shall crown his life. He who guardeth his tongue, shall live without contention: and he,” &c. H.

Ver. 6. *He.* Gr. omits this explication of the preceding verse.

Ver. 8. *Not.* Only to God and his minister. Friends do not require to be informed of such things. Gr. “disclose not the conduct of others.”—*Be.* Gr. “be not.” Do not boast of sins which thou hast not committed, (C.) as S. Aug. did before his conversion. H.—But the Vulg. seems preferable. C.—In ordinary conversation to reveal our faults would be dangerous, but not in confession, or in religious orders, for advancement in virtue. W.

Ver. 9. *Hate thee.* Whether thou hast spoken of thy own or of others’ faults, he will distrust thee.

Ver. 10. *Burst thee.* Like poison, or as new wine (C.) does a leathern bottle. H.—This expression well implies the eagerness which some manifest to divulge a secret injurious to their neighbour. C.

Ver. 13. *Understood.* Gr. “done it.” H.—For want of coming to a timely explanation, many friendships are broken, owing to groundless surmises.

Ver. 15. *Committed.* Or “a false report,” *commissio.* C.—Gr. “a foolish calumny.” H.—*Monere et moneri proprium est veræ amicitiae.* Cic.

Ver. 17. *Him.* Gentle means must be first tried. Matt. 18:15. Gal. 6:1. H.

Ver. 18. *Place.* Love true piety. C.—*Disposition.* Gr. “complying with.” H.—The Complut. has several additions which are not in the Rom. edit. C.—Grabe inserts them. But it is not necessary to mark here every such variation. H.

Ver. 22. *Unjust.* S. James (3:15) describes true and false wisdom. Rom. 16:19. C.

Ver. 23. *Wickedly.* Gr. “in black,” (H.) wearing the robes of mourning. Grot.

Ver. 24. *And.* Gr. “there,” &c. H.—The hypocrite abstains from exterior crimes, only through fear. C.—False pretence of piety, is hypocrisy; and it is wrong for a superior to reveal his secret faults to

his subjects. Reason must direct. W.

Ver. 26. Countenance. Yet this is not always the case. v. 28. We may sometimes condemn a person unjustly, on such outward appearances. C.

Ver. 28. Lying. Gr. “a reproof which is not seemly; and there is one,” &c. H.

ECCLESIASTICUS 20

Ver. 1. Prayer. A friend’s excuses must be heard. C.—Gr. “and he who apologises shall be preserved from ruin.” Grabe adds, “how good it is for one who has been rebuked,” &c. v. 4. H.—Thus the guilty merit pardon, and the innocent obtain a greater reward, and satisfy for former offences. W.

Ver. 2. Maiden. Or “woman,” (H.) who has been entrusted to his care. M.—Such people are not free from concupiscence, which must be restrained by the virtue of chastity. S. Aug. c. Jul. vi. 14.

Ver. 8. Hated. As the pests of society. See Cic. off. 1.

Ver. 9. Loss. The prosperity of the wicked must not be envied. Ps. 38:1, 8. C.

Ver. 11. Glory. Galba “would have been universally deemed worthy of the empire, if he had not reigned.” Tacit. Hist. 1.—Adrian VI. thought the pontificate the greatest misfortune to which he had been exposed; and this observation was engraven on his tomb.—*Estate.* By merit.

Ver. 12. Sevenfold. As the merchandise was good for nothing, which the miser had obtained for a little money, thinking to save thereby.

Ver. 13. Graces. Or favours bestowed with ill-nature.

Ver. 14. Sevenfold. He expects more. C.—His intention is full of guile, who flattereth and detracteth for the sake of gain. W.

Ver. 15. Much. As Dido did. “This is to make a display of favours to excite hatred.” Sen. Ben.

Ver. 16. Hateful. He seems to distrust you, and will not permit his goods to be of any service. C.

Ver. 17. Have. Gr. “say I have,” &c.—*His.* Gr. “my,” as also v. 18. H.—

Such is the language of the fool.

Ver. 19. *That*, &c. Riches and poverty are both wrong to misers and fools. Gr. “he had as well be without any thing.” C.

Ver. 20. *Pavement*. It is equally destructive.

Ver. 21. *Grace*, (*acharis*) impolite and importunate. C.

Ver. 23. *Shall*. Gr. adds, “not.” Yet if a person has had the will to offend, he must repent, though he could not put it in execution. H.

Ver. 24. *Himself*. Being afraid to beg for necessities, or given too much.

Ver. 25. *Nothing*. People are always displeased, when a promise is broken. C.

Ver. 26. *Man*. “It is the vice of slaves.” Arist. Ethic.

Ver. 27. *Lying*. He exposes honour and virtue, without making restitution. C.—He throws all into confusion, and we can trust him with nothing. M.

Ver. 29. A. Gr. adds a title, “discourses of proverbs.”

Ver. 30. *And ... exalted*, is not in Gr. but explains the meaning of the former sentence.—*Escape*. Gr. “obtain pardon for iniquity.” H.—The great will protect him.

Ver. 31. *Make*. Gr. “like a bit in the mouth, remove corrections.” Ex. 23:8. C.

Ver. 32. *Both?* He who, through a false humility refuses to take charge of others, resembles a man who locks up his corn in time of scarcity. S. Greg. Part. iii. 26. Matt. 25. C.—Wisdom must be shewn for the benefit of others. W.

Ver. 33. *Folly*. He may still appear to have some sense, and injures none.—It is convenient to conceal faults, provided they be amended. W.

ECCLESIASTICUS 21

Ver. 1. *Thee*. The just may offend: but the wicked relapse continually.

Ver. 2. *Hold.* Gr. “bite,” (C.) in the same sense. M.—Serpents sting in secret: so all sins inveigle the soul. W.

Ver. 3. *Lion.* Yet only those are hurt, who consent to sin. The devil may go *round about*, (1 Pet. 5:8) and tempt; (C.) he cannot bit, except a man willingly expose himself, and *come near*. v. 2.

Ver. 4. *Remedy.* In man. H.—Only the sovereign physician can cure it. C.

Ver. 5. *Riches.* As they make enemies arise. Gr. subjoins, “so the house of the proud shall be made desolate.” H.—Roboam lost ten tribes by an insolent answer, and the Tarquins were expelled for their pride.

Ver. 6. *Speedily.* God is the protector of the poor. Ps. 10:5.

Ver. 7. *Sinner.* He rejects all medicines. How shall he be cured? C.—They who fear God, will examine their actions when they are warned. W.

Ver. 8. *By him.* And to avoid his reproaches. Gr. “knoweth when he is ruined.” H.—He is more reserved, and escapes the dangers of talkativeness.

Ver. 9. *Winter.* This season is unfit for building; so the man who borrows, may be forced to pay again (C.) before it is convenient for him. H.—Injustice will bring on ruin. Jer. 23:13. Some Gr. copies have, “stones for a heap over his tomb,” as Achan and Absalom were treated. Reputation, or goods ill-acquired, will not continue long. W.

Ver. 10. *Fire.* All their grandeur will end in smoke. H.—Mal. 4:1. Matt. 13:30.

Ver. 11. *Stones.* It is broad and easy. Matt. 7.

Ver. 12. *Thereof.* Practice makes perfect. A painter may produce a better piece by this means, than one who is more acquainted with theory, (C.) and neglects it. H.

Ver. 15. *Bitterness.* True wisdom promotes the general good.

Ver. 16. *Of life.* Which never fails. Jo. 4:14 and 7:38.

Ver. 20. *Church.* Or assembly, Job 29:11. 21. C.—All good people dislike senseless talk, and approve of what is edifying. W.

Ver. 21. *Fool.* All is in confusion, like a heap of ruins.

Ver. 22. *Hand.* He esteems instruction burdensome.

Ver. 23. *Low.* A smiling countenance is commendable, but loud laughter is to be avoided. Clem. Pæd. ii. 5.—It causes too great a change, (Plato, Rep. 3.) and is a mark of folly. Eccle. 7:5. S. Aug. c. Acad. ii. 2.

Ver. 25. *House.* And meddles with the concerns of others. C.—*Of the mighty*, is not in Gr. The wise will not easily receive invitations. H.

Ver. 26. *Window.* Gr. “door” with impudence. C.

Ver. 29. *Heart.* Understanding. H.—The wise speak with reflection. Prov. 16:23.

Ver. 30. *While the ungodly, &c.* He condemneth and curseth himself; inasmuch as by sin he takes part with the devil, and is, as it were, his member and subject. Ch.—In vain does he lay the blame of his sins on the devil. v. 3. C.—He condemns himself by imitating the wicked. Lu. 19. W.

Ver. 31. *By all.* Gr. “in the neighbourhood.” The rest is omitted. H.

ECCLESIASTICUS 22

Ver. 1. *Sluggard.* Who neglects his own and others’ welfare. C.—*Disgrace.* He is still despised here, and punished eternally. Matt. 25:30. W.

Ver. 2. *Pelted.* Gr. “compared to a lump of dung.” H.

Ver. 3. *Loss.* “I wish,” said Augustus, “I had never married, or that I had died without children.” Suet.

Ver. 4. *Inheritance.* Her wisdom and economy. Prov. 31:29. Women had no inheritance among the Jews, when they had brothers.

Ver. 5. *Bold.* In speaking and acting without restraint. C.

Ver. 6. *Mourning.* S. Jer. (ep. ad Julian) quoting this sentence, calls it “divine Scripture.” Prov. 25:20.—*Of time.* Or “stripes and instruction well-timed, are wisdom.” H.—Only the wise know how to correct with advantage.

Ver. 7. *Fool.* Who is incapable of understanding. Those who have sense may be corrected, though they may have taken evil courses.

Ver. 9. *This?* The Athenian philosophers and Festus derided S. Paul.

Ver. 10. *For the fool.* In the language of the Holy Ghost, he is styled a *fool* that turns away from God to follow vanity and sin. And what is said by the wise man against *fools* is meant of such fools as these. Ch.—Their wicked life is worse than death. W.

Ver. 13. *Day.* There was a longer time assigned for great men. Gen. 50:3. Num. 20:30 and Deut. 34:8.—*Life.* This is understood of those who have lost all reason, or sense of religion. S. Monica wept for her son, hoping that he would repent, as a certain bishop had comforted her. S. Aug. Conf. iii. ult.

Ver. 17. *Lead?* Gold alone is heavier. But the fool is compared with lead, and is most insupportable.

Ver. 19. *Wood.* Such were used in the walls of Jerusalem, (4 Mac. 2) and of the temple and palace. 3 K. 6:36 and 7:12.

Ver. 21. *Cost.* Of lime. C.—Gr. omits this comparison, as well as the 23d verse. H.

Ver. 23. *Not fear.* This seems contrary to what goes before. But fools are sometimes intrepid even to harshness. C.

Ver. 24. *Resentment.* Or “sense,” (H.) by means of pungent reprimands. C.

Ver. 25. *Away,* (Gr.) Lit. “will knock them down,” *dejiciet.* H.—Deliberate provocations (v. 27) are pardoned with more difficulty than a sudden impulse of wrath. v. 26. On such occasions we may withdraw our confidence, but not our charity and patience. Matt. 5:11. C.—A true friend will not be lost for a temporal damage; but he must not be slighted. W.

Ver. 29. *Inheritance.* Gr. adds, “for poverty is not always contemptible, nor is the senseless rich worthy of admiration.” H.

Ver. 32. *Of him.* Yet I will not follow their example. C.—If my friend has behaved ill to me, he will be the greatest sufferer. H.

Ver. 33. *Not.* Ps. 140:3. Who can sufficiently guard his tongue? C.

Ver. 1. *By them.* Viz. the tongue and the lips, mentioned in the last verse of the foregoing chapter. Ch.—We cannot resist of ourselves, and must therefore pray to God. W.—We have need of a good master to correct our eagerness in speaking. C.

Ver. 2. *Ignorances*, &c. That is, that the scourges and discipline of wisdom may restrain the *ignorances*, that is, the slips and offences which are usually committed by the tongue and the lips. Ch.—The tongue is a restless evil. Jam. 3:8.

Ver. 3. *Over me.* The noblest motives are not always proposed first.

Ver. 5. *Eyes.* God never makes such presents, but he permits us to fall in punishment of former transgressions. C.—*Coveting.* Gr. “from thy servants all giant-like affection. Vain hopes and desires remove from me; and thou shalt possess him who wishes to serve thee without ceasing.” Grabe. H.

Ver. 6. *Foolish*, (*infrunitæ*) is used in this sense by Seneca. C.—Greek has not this epithet. The title, “instruction of the mouth,” follows, (H.) to v. 20. C.

Ver. 10. *Them.* Gr. Alex. has only (9.) “swearing, (10) and have not a custom of naming the Most High.” Other editions have “the holy one.” H.—Rash and false oaths are forbidden. Jer. 4. Matt. 5. W.

Ver. 11. *Sin.* “No swearing is secure.” S. Aug.—Slaves were forced to confess the truth by torments; free-men took an oath; and priests gave their word. Plut. Prob.

Ver. 13. *Dissemble.* Gr. “despise.” He will be punished, at least, by God. C.

Ver. 14. *In vain.* Without a design to execute, (Grot.) or through levity, or rather falsely. Ex. 23:1. Deut. 5:11.

Ver. 15. *Opposite.* Or equal. Gr. “clothed with death.” He denotes blasphemy, (Lev. 24:14) or the invitation to idolatry, (Deut. 13:1) or calumny. v. 17. Lev. 19:12. C.—In oaths God is called to witness, as being unable to deceive. But blasphemy attributes to him or to others what does not belong to them. W.

Ver. 16. *Merciful.* Or true believers, Assideans. 1 Mac. 2:42.

Ver. 17. *Of sin.* A Hebrew idiom, to imply something criminal. Those who have laid aside shame, are capable of any wickedness.

Ver. 18. *Men.* Treat thy parents with no less regard, (C.) even though

thou shouldst be exalted in dignity. Lyr.—Thus thou wilt be rewarded, (C.) of if thou transgress, wilt be brought to judgment. Bossuet.—Gr. “thou shalt sit,” &c. H.

Ver. 19. *Nativity.* Wish not that thou hadst not been born of such parents. Grot.

Ver. 20. *Life.* For who will admonish him?

Ver. 21. *Two.* The first is a passionate man, (v. 22) the second a libertine, (v. 23) and *the third* an adulterer. v. 25. C.

Ver. 22. *Hot.* With any furious passion, (Vat.) or anger, (C.) avarice, (W.) or lust. M.

Ver. 23. *Mouth.* Gr. “body.”—*Fire.* Shameful disease will come upon him. C. 19:3. His brutal passion will never be satiated. C.

Ver. 24. *Sweet.* He is not delicate in his choice. H.—All obstacles increase his irregular desires. Prov. 9:17. C.

Ver. 27. *And.* Gr. “the eyes of men are his dread.” H.—Such is the folly of the adulterer!

Ver. 30. *And he.* Gr. “and where,” &c. He shall be stoned. Lev. 20:10. C.—*Taken.* Gr. subjoins (v. 32.) “so,” &c. H.—If carnal adultery be thus punished, how much more will spiritual adultery, schism, and apostacy from the Catholic religion? W.

Ver. 38. *Shall.* Gr. “that thou shouldst be taken under his protection.” H.

ECCLESIASTICUS 24

Ver. 1. *Wisdom.* Gr. title, “the praise of wisdom.” Here the book of Ecclesiastes is imitated. H.—See also Prov. 8 and Wisd. 7:24 and 8:1. The pagans boasted of their philosophy. But it was not to be compared with the true religion, which the Israelites possessed.—*Own self.* Lit. “soul.” She alone is capable of this office. C.—*In God.* Referring all the glory to him. M.—This sentence is not in Gr. H.—The second person of the Trinity proclaims his own praises. W.

Ver. 2. *Power.* The temple, rather than in the schools of Athens. C.

Ver. 3. *And.* Gr. (5.) “I came out of the mouth of the Highest, (6) and

as," &c. H.—He alludes to the darkness which covered the earth. Gen. 1:2. Job 38:9. Many explain this of the uncreated wisdom, born in the womb of the blessed Virgin; and the Church, in her office, applies it to her in a mystical sense. But it seems literally to refer to the wisdom and grace granted to the saints, which enlightens every man, and presides over the creation.

Ver. 7. *Cloud.* Guiding the Israelites (Ex. 13:21) or near the throne of God. Wisd. 9:4. C.

Ver. 8. *Penetrated.* Gr. "walled in."

Ver. 11. *By.* Gr. "with all," &c. H.—*Lord.* Israel was chosen gratuitously. C.—Gr. of whom?

Ver. 12. *Rested.* Gr. "gave rest to my tent." H.—So Virgil says, *requierun. flumina cursus.* M.—God offers grace, but forces none to accept of it. W.

Ver. 13. *And take,* &c. is not in Gr. H.—This may be explained of the true religion, or (C.) of the word of the Father. S. Aug. Trin. i. 12.—In the Church only is effectual grace, (W.) or none will receive it, who refuses to hear the Church. H.

Ver. 14. *Created.* Or engendered. Prov. 8:22.—*Him.* As his priestess, directing all the ministers of the temple. C.—Christ is begotten by the understanding, and the Holy Ghost proceeds from love. Creation is not here taken strictly. W.

Ver. 16. *His.* Gr. "of his inheritance, (17.) I," &c. H.

Ver. 17. *Sion.* Beyond the Jordan. Gr. "Hermon." Deut. 4:48.

Ver. 18. *Cades-barne.* Num. 20:1. Gr. "Engaddi," (C.) or Rom. and Alex. edit. "on the sea shore." H.

Ver. 19. *In the streets,* in not in Gr. C.—Grabe inserts, *by the waters.* H.—These trees flourish most in such situations, and people delighted to walk under them in hot countries.

Ver. 20. *Myrrh.* Which distills through the bark, without any incision.

Ver. 21. *Onyx.* A shell-fish in the Indies, which feeds on the *spica nardi*, and hence becomes odoriferous.—*Aloes, (gutta)* the finest myrrh.—*Not cut.* Gr. "in a tent."—*And my,* &c. is not in Gr. Wisdom is compared to what was most esteemed. C.

Ver. 22. *Honour.* Rich and pleasant. H.

Ver. 24. I, &c. Grabe restores this verse, and, instead of the next, has, “but I am given to all my children, being born *myself* for ever, to those who are specified by him. (26.) Come,” &c. H.—The text seems to be corrupt. C.

Ver. 25. Life. Christ declares himself to be, *the way, the truth, and the life*.

Ver. 27. Spirit. Greek, “remembrance.” It has not the following verse.

Ver. 29. Thirst. Without being ever disgusted. Jo. 4:13. C.—Experience of carnal delights is quite the reverse. S. Greg. hom. xxxvi. Ev.—The more grace a person has, the more he desireth and receiveth from God. W.

Ver. 30. Sin. Or lose their labour. They shall be directed in the paths of life. C.

Ver. 31. They. Gr. “all these things *are* the book of the covenant of the most high God, the law which Moses gave unto us, an inheritance to the synagogues of Jacob.” Grabe puts in a different character from the Compl. “Lose not strength in the Lord, but stick to him, that he may strengthen you. The Lord Almighty is the only God, and there is no other Saviour.” Then follows, (v. 35.) “who,” &c. H.—*Everlasting*. Provided his life correspond with his doctrine. No occupation can be more glorious. C.—Let thy Scriptures be my chaste delights: let me not be deceived in them, nor deceive *others* by them. S. Aug. Conf. xi. 2. C. Dan. 12. M.

Ver. 32. Truth. They are equally certain, and no more is required. C.—He that loves has fulfilled the law. H.

Ver. 34. King. Viz. Christ, who by his gospel, like an overflowing river, hath enriched the earth with heavenly wisdom. Ch.—*Ever*. The Lord (H.) is a king, (Carriers) *who*, &c. v. 35. H.—Solomon’s wisdom is also praised. C.—The sceptre of David remained till the captivity, and the royal family continued in esteem till Christ. Yet David was only a figure of Christ, the eternal king. W.

Ver. 35. Phison. Or Phase of Colchis, which rises in Armenia, like the Tigris and Euphrates, all which overflow their banks at the beginning of summer, on account of the snow melting.

Ver. 36. Harvest. The snow of Libanus make the Jordan swell at Pentecost. Jos. 3:15.

Ver. 37. Light. Giving to all the light of reason, and to Israel the law.

Ps. 147:20.—*Gehon*. Or Araxes, which descends from Armenia into the Caspian sea, though some erroneously take it to be the Nile, (C.) which overflows at the same time as the Euphrates. Pliny xviii. 18. Solon xlv.

Ver. 38. *Of her*. Christ was the first that had perfect knowledge of heavenly wisdom. Ch.—This is the privilege of God. Gr. “the first hath not perfect,” &c.

Ver. 40. *Rivers* of saving waters, on all, but particularly (H.) on Judea. v. 42. Gr. “and like a ditch (*dioryx*. C.) from a river, and as an aqueduct, I came into paradise,” (H.) like the four rivers aforesaid. Gen. 2.

Ver. 44. *Off*. He alludes to the conversion of the Gentiles.

Ver. 45. *I will*. Many Fathers explain this of Christ’s descent into hell. But as it occurs not in the Gr. it may be considered as the tradition of the first Christians, who gave this version, (C.) or they found it in their copies. H.

Ver. 46. *Prophecy*. Of no less authority. The prophets had ceased for some time before Christ. C.—*Them*. Gr. “to ages of ages. See,” &c. H.

Ver. 47. *I*. Wisdom, or the author of this book. C. 33:18. Wisd. 7:13. C.

ECCLESIASTICUS 25

Ver. 1. *Pleased*. Wisdom still speaks. Solomon often makes similar division, to make the deeper impression. Prov. 30:15. 24.

Ver. 4. *Fool*. Gr. “adulterer, devoid of sense.” Is. 65:20. C.—*Luxuria ... senectuti foedissima*. Cic. off. i.

Ver. 5. *Age?* Wisdom, says Bias, “is more durable than other possessions.” Laert.

Ver. 9. *Things*. Gr. “nine suppositions I have blessed in my heart,” (H.) or thought that they may confer felicity. But the tenth will certainly do it. C. 14.

Ver. 10. *Enemies*. Not out of revenge, but for the glory of God. See Matt. 5:43.

Ver. 12. *A true.* Gr. “prudence.” C.

Ver. 14. *Things.* Gr. adds, “for light (15) he that,” &c. H.

Ver. 16. *It.* This is not in the edit. of Rome, or of Aldus: but it is in the rest. Fear commonly begins the work of salvation, and love perfects it. 1 Tim. 1:5. C.—All happiness in this life is grounded on the fear of God. W.

Ver. 17. *Evil.* Gr. reads not this; but the Syriac does, omitting the two next verses. C.—Heresy is described under the idea of a wicked woman, concealing her malice. W.

Ver. 18. *Choose.* Lit. “see.” H.—Some supply “send any plague,” &c.

Ver. 21. *Enemies.* Which they wish, or may behold. C. 18:31. C.

Ver. 22. *Head.* Or poison, as the Heb. *rosh* signifies both. Rondet.

Ver. 23. *Woman.* Gr. “enemy.” C.—Revenge is the passion of little souls, and of women. Juv. xiii.—*Dragon.* This is not exaggerated, if we reflect on the evils occasioned by Eve, Dalila, Athalia, &c. C.—“A woman is the greatest wild-beast.” Menander.

Ver. 24. *Sackcloth.* And is black when passion bursts forth, though women too frequently conceal their anger to take deeper vengeance.

Ver. 25. *Groaned.* Gr. “shall fall.”—*Little.* Gr. “bitterly.” He cannot avoid hearing of his wife’s misconduct. H.—She will raise him enemies on all sides.

Ver. 26. *Her.* I could wish no greater evil to the worst of enemies. Eccles. 7:27.

Ver. 27. *Man.* He cannot advance. C.—*Semper habet lites.* Juv. vi.

Ver. 28. *Beauty.* Other qualifications of more importance must be regarded. H.—He should choose one who may be a companion and assistant in domestic concerns. Grot.

Ver. 30. *A.* Gr. “If she bring a fortune to her husband,” (H.) she will continually upbraid him with it, and cover him with *confusion*. v. 29. C.—Lay-leadership in spiritual things is so unreasonable, that few heretics will endure it. W.

Ver. 32. *Happy.* A lazy wife will give no content.

Ver. 33. *Die.* Eve tempted her husband, and thus we are all involved in sin. 1 Tim. 2:14.

Ver. 34. *Water.* Incontinency. C. 26:15. Prov. 5:15. If water find a hole, it will presently flow away. Women were kept much at home in the East, as they are in many parts of Europe. C.—Retirement and silence are the characteristics of a wise woman. Æschyl. Thebas.

Ver. 35. *She will.* Gr. “cut her off from thy flesh.” Grabe and Comp. add, (H.) “give a bill of divorce or her dowry, and send her away.” C.

ECCLESIASTICUS 26

Ver. 1. *Double.* Uneasiness deprives a person of much comfort. W.

Ver. 3. *To a, &c.* is not in Gr. H.

Ver. 5. *Fourth.* A jealous wife. v. 8.

Ver. 6. *City.* When all are charge with a crime, or when all rise up against a man. C.

Ver. 8. *Woman.* Gr. adds, “against another woman.”

Ver. 9. *With.* Gr. “and the scourge of the tongue, which,” &c. H.—Back-biting occasions the four evils aforesaid. Grot.

Ver. 10. *Woman.* When oxen move, the yoke moves also: Thus heresy will suffer none to rest. W.—The yoke ought to fit the neck, and not be fastened to the horns. Colum. ii. 2.

Ver. 11. *Hid.* She will be given to debauchery. S. Chrys. C.—Romulus ordered wives to be slain, like adulteresses, who had drunk wine at home. V. Max. vi. 3.

Ver. 12. *Eye-lids.* Shewing her impudence. 2 Pet. 2:14. Is. 3:16.

Ver. 13. *Herself.* From gazing at men. C.—Love manifests itself by the eyes. Propert.

Ver. 15. *Hedge.* Or “stake,” *palum*, (H.) on which tents are fixed. Gen. 38:14. C.—*Fail.* Incontinence will at last ruin her health. H.

Ver. 16. *Bones.* The Catholic faith is the ground of all virtues. W.

Ver. 18. *Worth.* Lit. “exchange.” Gr. (H.) such a wife is above all price. M.

Ver. 20. *Continent.* Adhering to virtue. C.

Ver. 22. *Holy*. Made of gold, and placed in the sanctuary. M.

Ver. 23. *Soles*. Gr. “heels.” Comp. “solid pavement.” A long addition follows in this edition, which is inserted by Grabe, (H. but is not in the best copies. C.) instead of the following verse. H.

Ver. 26. *Poverty*. The Romans provided for veteran soldiers, as Louis XIV. did with great magnificence. C.—Greenwich hospital is for the same purpose. H.—*Despised*. Solomon make the same complaint. Eccle. 9:15.

Ver. 27. *To sin*. He is less excusable, as he knows what he abandons. Jer. 2:12. C.

Ver. 28. *Two*. Gr. “scarcely is a merchant exempt from negligence, and the seller *of wine*, and eatables, (Grot.) or *retailer* (Voss. *καπηλος*) shall not be justified from sin.” H.—*Negligence*. That is, from the neglect of the service of God: because the eager pursuit of the mammon of this world, is apt to make men of that calling forget the great duties of loving God above all things, and their neighbours as themselves.—*A huckster*. Or a retailer of wine. Men of that profession are both greatly exposed to danger of sin themselves, and are too often accessory to the sins of others. Ch.—*Lips*. Innkeepers talk too much to please, and thus fall into danger. Prov. 10:19. W.—They are also exposed to lying, (M.) and to adulterate their merchandise. C.

ECCLESIASTICUS 27

Ver. 1. *Poverty*. Gr. “the indifferent thing,” as the Stoics represented money. C. 7:20.—*Sinned*. Hence proceeds the danger to which little merchants are exposed. Involuntary poverty is very miserable. Prov. 30:9

Ver. 2. *Fast*. Anacharsis styled “the market-place the receptacle of mutual cheating.” Laert. 1.—The seller praises his goods to get them off: (Hor.) the buyer says *it is bad*. Prov. 20:14. The next verse is a gloss omitted in Gr. C.

Ver. 4. *Fear*. By this the soul is preserved in a good state. W.

Ver. 5. *Thoughts*. The more he thinks on some things, the more is he perplexed. C.—After sin is purged away, there remains some defects like *dust*. Ps. 50:4. W.

Ver. 6. Affliction. Gr. “thought,” (H.) or speech. C.—A young man being brought to Socrates, that he might pass judgment on his dispositions, the philosopher ordered him to “speak.” Cic.

Ver. 7. As. Gr. “the fruit shews the dressing,” &c.

Ver. 9. Honour. The desire of justice is the sure method to obtain it. The rest is not in Gr. H.

Ver. 11. Iniquities. They fall deeper, or sin entails punishment. C.

Ver. 12. A. Gr. “the speech of the wise man is wisdom throughout: but,” &c. H.—The fool always mixes something improper with what good he speaks. C.—*Sun.* The wise man preserves his virtue, whether it appear or not. W.

Ver. 13. Keep. Gr. “wait an opportunity.” H.—Go but seldom. Their discourse tends to promote iniquity, (v. 14) and blasphemous oaths, (v. 15) and bloodshed. v. 16. C.

Ver. 15. Ears. The Jews did so, when they heard blasphemy. Acts 7:56. M.

Ver. 17. Mind. In Egypt, those who disclosed a secret to the enemy, were condemned to have their tongues cut out. Diod. ii. 2.

Ver. 19. Him. He will never trust thee more. v. 22.

Ver. 20. Friend. Sept. Rom. and Alex. “enemy.” H.—This crime is like murder. The Romans sometimes solemnly renounced the friendship of those who had offended them, as Germanicus and Caius did that of Piso. Tacit. An. 2. Suet. 3.

Ver. 22. Because. Gr. “for one may bind up a wound, and an insult may be pardoned. But he who hath revealed secrets, hath lost all hope,” (H.) or “confidence.” v. 24 c. 22:27.

Ver. 25. Off. Some Gr. copies have, “he who knows him will depart from him.” It is difficult to guard against a false friend, who winks as if he desired to please us, (C.) while he really seeks our ruin. v. 26.

Ver. 28. Wound. Gr. “deal wounds. He,” &c. H.—Traitors, in the dark, often wound their fellows, (C.) or themselves. M.

Ver. 29. Setteth. Gr. “layeth a snare, shall perish in it.”

Ver. 30. Him. God will punish, when the sinner has perhaps forgotten his offence. C.—Such are often chastised here, and always hereafter. W.

Ver. 33. *Them.* He shall feel the indignation of God, (C.) and shall repine. H.

ECCLESIASTICUS 28

Ver. 1. *Sins.* To seek revenge out of rancour, or contrary to justice, is a grievous sin. W.—Retaliation was tolerated, (Ex. 21:24) but love was not to be laid aside. Deut. 33:3–5. Lev. 21:17. Ps. 7:5. Mat. 7:2.

Ver. 2. *Forgive.* This charity enforces, when the offender is penitent, if the remission of punishment be not contrary to justice and discipline. W.—Mat. 6:12., and 18:32. Lu. 6:37. We all stand in need of pardon. C.

Ver. 5. *And doth.* Gr. “who will expiate his sins?” Is God bound to receive his victims or prayers while he entertains such dispositions? C.

Ver. 7. *In his commandments.* Supply the sentence out of the Greek thus: Remember corruption, and death, and *abide in the commandments*, (Ch.) which condemn revenge. Ex. 23:4. C.—Comp. “and do not rage or menace thy neighbour with destruction and death; yea, stick to the commandments. Be mindful of the precepts, and be not angry with thy neighbour; and of the covenant,” &c. v. 9. H.

Ver. 9. *Ignorance.* He uses a softer term. In effect, most quarrels proceed from a misunderstanding. “Every sinner is ignorant.”

Ver. 12. *Burneth.* The more fuel, the greater will be the blaze.

Ver. 13. *And a,* &c. is not in Gr. Prov. 19:12 and 26:21.

Ver. 16. *Third.* Who carries stories between friends, to set them at variance. C.

Ver. 18. *It,* &c. is omitted in Greek. H.—Indiscreet reports often cause dissensions. W.

Ver. 19. *Labours.* Causing their husbands to suspect them.

Ver. 22. *Their own.* Gr. “the.” Detraction separates many friends. C.

Ver. 25. *Hell.* Or rather “the grave.”

Ver. 26. *Its.* Gr. “it shall not take hold of the pious, and they shall not,” &c. H.—Their virtue shall quickly shine forth. C.

Ver. 28. *Hear.* Gr. “lo, hedge in thy possessions with thorns: bind up thy silver and gold.” H.—To pay attention to detraction is as bad as to utter it. W.

Ver. 29. *Just.* Gr. “a door and bolt,” &c. as v. 28. If people guard their property with so much care, why do they make light of words? H.—These ought to be weighed with more attention than money, and we ought to spare no pains or expense on this head. C.

Ver. 30. *Tongue.* Gr. “by them, lest thou fall before him who lays snares.” C. 29. H.

ECCLESIASTICUS 29

Ver. 1. *Hand.* That is, he that is hearty and bountiful in lending to his neighbour in his necessity. Ch.—*Fœnus*, in this book means simply “lending.” Rondet.—This is a work of mercy, and a sort of alms. Justice requires that the thing should be restored, and if any refuse on purpose, he is as bad as a thief. W.—He who lends will receive usury from the Lord. Prov. 19:17. Ps. 36:21.—*In hand.* Rich.

Ver. 2. *Time.* The neglect of this causes many to be unwilling to lend. C.

Ver. 5. *Hands.* Like slaves. Macrob. 1.—Others kiss the face, neck, &c. Acts 20:37.

Ver. 7. *Found it.* Seeming to make thee partaker of his good fortune, (Jans.) or he will keep the other half as his own. Grot.

Ver. 9. *Injuries.* Thus one loses both money and friends. Must we then never lend? If the person be poor, we must be ready to give. C.

Ver. 11. *And delay.* Or lit. “and for an alms, drag him not along.” H.—Let not the fraud of many deter thee from assisting the poor, for the sake of God and justice. C.—*Si fraudaris pecunia acquiris justitiam.* S. Amb. Tob. iii. n. 11.

Ver. 12. *Commandment.* Deut. 15:7. Else where is your merit?

Ver. 13. *Friend.* He is entitled to partake of all thy goods. If he be only thy fellow-creature, assist him; and God will reward thee. Mat. 6:19.

Ver. 15. *Heart.* Gr. “thy store-houses,” the poor. C.—I never read that one who was liberal to the poor came to an evil death, as he has so

many to intercede for him, whose prayers must be heard. S. Jer. ad Nepot.—Works of mercy produce the best fruits. W.

Ver. 18. *Himself.* Yet he will not engage his word for more than he can pay, (v. 27 c. 8:16) nor encourage the negligence of debtors. Prov. 6:1.

Ver. 19. *Life.* Or his subsistence, (c. 19:28) though some answered for the person of another. 3 K. 20:39.

Ver. 20. *And.* Gr. “will turn away the goods of his surety, (21) and the ungrateful in mind will abandon his redeemer.” H.—“All hate the ungrateful,” (Cic. off. ii.) and the Persians punished such with death. Xenop. Cyr. i.—*Him.* Gr. subjoins v. 23. H.

Ver. 23. *Estate, (dirigentes)* whose affairs were prosperous. M.—Hence Solomon dissuades any rash engagements.

Ver. 25. *Things.* Tax-gatherers may deserve to fall into this misery. C.

Ver. 26. *Not.* Prudence requires that we should not ruin ourselves to help others. W.

Ver. 27. *Shame.* Clothing is like a portable *house*. Grot.—Man stands in need of little, and those who are content will not need to borrow. v. 29.

Ver. 31. *Shall.* Or “has *formerly entertained*” those, who now reproach him, make him serve in the meanest offices, and at last cast him forth. It may also signify that people who receive ungrateful vagabonds, will be required to serve them, and had better keep them out. v. 33. C.—Gr. “thou shalt entertain and give drink to the most disagreeable things.” H.

Ver. 32. *Others.* Gr. “me.” M.—Travellers carried their provisions with them. C.

Ver. 33. *Give.* Gr. “depart, stranger, from the face of glory; for,” &c. H.

Ver. 34. *Lender.* Who demands his money, and upbraids his debtor. M.

ECCLESIASTICUS 30

Ver. 1. *He.* Gr. prefixes “on children.” H.—*And not,* &c. is omitted in

Gr. It may signify, and not beg, (C.) or steal. H.—The welfare of the country depends on the good education of children, which cannot be performed without correction, (C.) though this should never be used till more gentle means have been tried. Fenelon on Educ.—The neglect of correction proceeds from a misplaced tenderness, (Prov. 13:24) which in the end proves most prejudicial both to the child and to the public. H.—See Plato, rep. ii. and vii. Arist. pol. vi. Cic. off. ii. C.

Ver. 2. Them. Gr. “his acquaintance.” H.—He sees himself re-born in his son. v. 4. C.

Ver. 7. Wounds. To which he has exposed himself for his child’s welfare, (2 Cor. 12:15. Raban.) or if he neglect correction, he will have to bewail the wounds which his son’s imprudence shall occasion. Syr. Vat. Gr. Comp. “He who rubs, (Rom. edit.) cherishes his son,” &c. C.—The eldest brother must take care of the rest, so as even to expose himself to danger. W.

Ver. 8. Horse. A colt full of spirit, when properly broken in, will answer best, so a proper education corrects impetuous tempers. Plut. apop. in Them.

Ver. 10. Laugh. “Smiling he must be feared.” S. Greg. Mor. xx. 3.

Ver. 11. Devices. Gr. “sins of ignorance.” Youth is incapable of guiding itself, being destitute of experience, and too confident. Ezek. 45:20.

Ver. 13. Thee. “Very few excel their father.” Hom. Odys. E.—This is sometimes to be attributed to the neglect of education. C.—Gr. subjoins, “on health.” H.

Ver. 14. Evils. Health is better than riches. Pythag. &c.

Ver. 15. Justice. This is the first of all advantages. C.—Thales pronounced him happy who was healthy and rich, and whose “soul was well tutored.” Laert.—Gr. “health and a good constitution are preferable to all gold, and a,” &c. H.

Ver. 17. Rest. In the grave. He speaks not of the soul. Job 3:13.

Ver. 18. Grave. The dead cannot partake of them, (C.) so neither can the sick of their great possessions. H.—It was customary to place meat on the tombs of the dead. C.—The pagans invited them to eat; (S. Epip. Ancor.) but the faithful intended it for the poor, who might pray (C.) for the deceased. M. C. 7:37. Tob. 4:18.—The kings of France were served at table till they were placed in the tomb, and in many monasteries the usual portion is assigned the dead for thirty days, and

given to the poor. C.

Ver. 21. *Sighing.* Thus meat is useless to those whom God visits with sickness. See c. 20:3.

Ver. 22. *Sadness.* For temporal things, but trusting in Providence. 1 Pet. 5:7. Grief for sin is alone of service. 2 Cor. 7:10. C.—Pusillanimity must be avoided. W.

Ver. 23. *A never.* Gr. “the joy,” &c. Prov. 17:22 and 2 Cor. 9:7.

Ver. 24. *Have.* Gr. “love thy soul, and comfort thy heart, and drive,” &c. H.

Ver. 25. *Many.* Bringing on maladies, and driving people into despair, v. 22. It was thought that the sad could not prophesy. 4 K. 3:15. Hermas ii. Mand. iii. More Neb. ii. 37. C.

Ver. 26. *Envy.* Or jealousy. These passions banish joy. Envy is like rust. C.

Ver. 27. *Always.* Gr. “will mind the meats which it shall eat.” H.—It will feast and enjoy content. This verse and the following chapters are in a much less natural order in the Gr. editions, till c. 37. C.

ECCLESIASTICUS 31

Ver. 1. *Riches.* Lit. “honesty” has this sense. H.—The study of virtue and of the Scriptures removes temptations of the flesh. S. Jer. ad Rust. W.

Ver. 2. *Hand.* With too much anxiety. C.—Gr. “the solicitude of watching will drive away slumber, and a grievous malady will moderate sleep,” (Grabe. H.) or “sleep will alleviate a severe illness,” as experience evinces. C.

Ver. 4. *Poor.* All have not equal success. Prov. 10:22. Ps. 126:1. Drus.

Ver. 5. *Justified.* He is exposed to various temptations. 1 Tim. 6:9.

Ver. 7. *To it.* Being a sort of idol. Col. 3:5. C.—*Woe.* Gr. “and every,” &c.

Ver. 8. *Nor, &c.* Gr. (9.) *who*, &c. “Pride is the worm of riches.” S. Aug.—“In delights, chastity is endangered; and humility in the midst of riches.” S. Bern. conv. Cler. xxx.—Not to transgress, on such

occasions, is the greatest miracle. C.—Man has free will, and those are happy, who, by God's grace, do not abuse it. W.

Ver. 11. *In*, &c. Gr. Alex. "and wisdom (Grabe substitutes *the Church*) shall proclaim his alms." H.—God will bless his riches. C.

Ver. 12. *Be*, &c. Gr. "do not open," (H.) shew not too much greediness.

Ver. 14. *Wicked*. Jealous or avaricious, as if the person feared lest he should have to prepare the like sumptuous entertainment. Prov. 23:1. Judas blamed the profusion of Magdalene. Jo. 12:5.

Ver. 15. *Face*. Or portion set before him. 1 K. 1:5. C.—*When*. Gr. "wheresoever it, (H.) or he (C.) shall look, stretch forth thy hand, and strive not with him in the dish. Judge," &c. Let the envious person (H.) or the master be served first. C.

Ver. 19. *Use*. Gr. "in all act considerately. Eat like a man," &c. (H.) not like a beast.

Ver. 20. *First*. Yet not too soon, lest the others should seem to be gluttons. C.

Ver. 21. *Of all*. Gr. "of them. How," &c. H.—Politeness is grounded on virtue. C.

Ver. 22. *Wine*. Gr. specifies nothing, and to eat much is unwholesome. H.

Ver. 23. *Choler*. Or the cholic. The intemperate, *infrunito*, (C.) Gr. "insatiable," cannot sleep. H.

Ver. 25. *Vomit*. Some have omitted this term as indelicate; but the Scripture does not approve of intemperance, while it advises the preventing of a disorder. A man's stomach may sometimes be innocently overcharged. On such occasions, an emetic was prescribed. The ancients had nt the same horror of it as moderns. Prov. 23:8. C.—Cicero, addressing Cæsar, says, *Cum te vomere post cœnam velli dixisses*. Pro. R. Deiot.—*And thou*. Gr. "hear," &c.

Ver. 27. *Quick*. Intemperance and idleness are the great sources of illness.

Ver. 28. *Bread*. And other provisions; while the miser is contemned. Prov. 22:9. C.—Bread supports the body, and instruction the soul. If it be bad, it does the reverse. W.

Ver. 30. Challenge. Not to fight, or rather (H.) to drink. Is. 5:22. C.

Ver. 31. Rebuke. Or disorder. Gr. “prove,” (H.) or “lay open.” C.—*Consilium retegis Lydo.* Hor. iii. ode 21.

Ver. 32. Taken. Gr. “is as good as life,” &c.—*Thou shalt.* Gr. “what,” &c.

Ver. 33. With. Gr. “destitute of wine, (35) and this was created to,” &c.

Ver. 35. And not. Greek, (36.) “sufficient wine taken in season is the,” &c.

Ver. 37. Sober. Greek, (39.) “wine,” &c. H.—Anacharsis said that “the vine bore three clusters; the first of pleasure, the second of drunkenness, the third of discontent.” Laert. i.

Ver. 42. Reproach. Alexander transfixed Clytus for so doing. Curt. viii. —*Again.* By the pernicious custom of drinking healths, which still prevails in some countries, (C.) and occasions people to get drunk. Drus.—Such abuses ought to be discouraged by every one. H.

ECCLESIASTICUS 32

Ver. 1. Ruler. Or king of the feast, alluding to an ancient custom. Est. 1:8. C.—*Nec regna vini sortiere talis.* Hor. Athen. Dipn. Plut. Symp. i. q. 14.—Humility is most requisite for those in power, and it is most difficult to condemn vain honours, when enjoyed. S. Greg. pastor. W.

Ver. 3. Contribution, towards the feast, (M.) or company. This sentence is not in Gr. “rejoice on their account, and for the excellent disposition, mayst receive a corner.” H.

Ver. 5. Music. Which usually accompanied the meals of the rich. Hor. ii. ode 11.—“A lyre is handed round, on which each one plays. When Themistocles confessed that he knew not how, he was deemed deficient.” *indoctor.* Tusc. i. Quint. i.

Ver. 6. Words. Some Gr. copies have, “where there is a concert, pour,” &c. C.—*And be.* Gr. “and utter not wise sayings out of season.”

Ver. 7. Wine was not used at all meals. C.—After they were ended, the pagans sung in honour of Bacchus, or of great mane. Plut. Sym.—But the Jews directed their hymns to God. Mat. 26:30. Philo, Contemp.

Ver. 9. *Hear.* Gr. (10.) “young man speak if there be wanted of thee; scarcely twice if thou be asked. Sum up thy speech, much in few words. Be knowing and still silent. (11.) In the,” &c. H.

Ver. 13. *Thee.* Gr. implies to be equal. C.

Ver. 14. *Storm.* Lit. “hail.” Gr. “thunder.” H.—It comes forth at the same time as the lightning, but travels slower. C.—*For.* Gr. (15.) “at,” &c. H.—Young people must leave the table, and take recreation.

Ver. 17. *Bless.* This is taught by the light of reason, (C. 5:7) and the omission before or after meals betrays a want of faith and gratitude, particularly in Christians.—*Replenisheth.* Gr. “inebriateth thee with his goods.” H.

Ver. 20. *Light.* They shall advance in virtue and glory. Prov. 4:18. C.

Ver. 21. *Excuse.* Lit. “comparison.” “He will bend the law to his desires.” Thus heretics interpret Scripture. H.—Gr. “he will find condemnation.”

Ver. 24. *Without counsel;* or “by himself,” (C.) *cum eo.*—*And.* Gr. “do nothing without counsel, and in acting do not repent,” (H.) but execute what has been prudently devised. C.—God directs; yet he would have us to ask advice. W.

Ver. 25. *Rugged way.* The end of which is unknown. Lu. 14:28. C.—*Lest.* Gr. “and keep a guard over thy children. In every good work confide in thy soul; for,” &c. H.

Ver. 27. *In faith.* That is, follow sincerely thy soul in her faith and conscience, (Ch.) when it is well informed. Gr. “in every good work believe thy soul; for,” &c. C.—Act not in opposition to it. W.—Rondet and Grotius would read, “in every work believe in God with all thy soul.”—*All that is not of faith is sin,* (Rom. 14:23) inasmuch as it is against conscience. H.

ECCLESIASTICUS 33

Ver. 1. *Evils.* God will make all turn to the advantage of the elect.

Ver. 3. *To him.* God will fulfill all his promises. C.—Gr. continues, “as the interrogation (H.) of the Urim, (δηλων. C.) prepare what to say, and so thou shalt be heard. Put on instruction, and thus reply.” H.—Speak not without being prepared.

Ver. 5. *Cart.* Inconstant and grating. C.—The wicked turn from one vice to another, as heretics devise many errors, not having their heart established in grace. Heb. 13:9. W.

Ver. 6. *Him.* And will be unmanageable, (M.) when he has any thing to ridicule. C.—*Qui captat risus.* Hor. i. Sat. 4.

Ver. 7. *Another.* God's will alone appoints one to be holy or fine; and another to be stormy, or dedicated to labour. C.—*And one.* Gr. “and all the light of the day throughout the year proceeds from the sun.”

Ver. 8. *The sun.* Gr. “and he distinguished the seasons and holidays (10) some,” &c.

Ver. 10. *Great.* Gr. “holy.” H.—Thus all men are by nature equal. Yet what difference do we not find in their condition? Some live in obscurity, who might have shone upon the throne; and this is God's will. C.

Ver. 12. *Station.* Exterminating the Chanaanites. God disposes of all with sovereign power and justice. Rom. 9:29.

Ver. 14. *Ordering.* All depend on God. C.—“The predestination of the saints is nothing but the foreknowledge and preparation of God's benefits, by which those are most certainly liberated who obtain their freedom. But where are the rest left; except in the mass of perdition, by the just judgment of the Deity? S. Aug. Persev. xiv. n. 35, and Corrupt. xiii. n. 42.

Ver. 15. *Another.* Lights and shades both contribute to form the beauty of a picture. H.—Antitheses adorn a discourse, as opposite things do the universe. S. Aug. de Civ. Dei. xi. 18.—God will make the wicked subservient to his glory.

Ver. 16. *Of all.* Solomon, Ezechias, &c. made various collections of similar maxims. C.—The books of the Machabees were alone written after this in the Old Testament. M.—Gr. places what follows after C. 30:26. These four verses may be regarded as a sort of preface. H.

Ver. 21. *Change thee.* That is, so as to have this power over thee. Ch.—Be inflexible on this head. C.

Ver. 23. *The pre-eminence.* That is, be master in thy own house, and part not with thy authority. Ch.—Let not thy wife or servants rule in thy name. M.

Ver. 25. *Fodder.* Gr. prefixes “on slaves.” H.—They were bought like horses. Aristotle (Œcon. i. 5.) gives the like instructions on their

treatment. C.

Ver. 27. *A still.* Gr. “the neck, (28) torture,” &c. H.

Ver. 31. *Faithful*, is not expressed in Gr. but must be understood.—*Blood.* Taking him prisoner at the hazard of thy life. The like misfortune might easily have befallen thee. C.—Seneca (ep. 47.) says, “live so with thy inferior, as thou wouldst have thy superior live with thee.”

Ver. 33. *Thou.* Gr. “on what road wilt thou seek for him?”

ECCLESIASTICUS 34

Ver. 1. *The.* Gr. “on dreams. The,” &c. H.—No dependence can be had on the pretended interpretation of dreams, which do not come from God; (C.) as some do. Mat. 1. Dan. 2. W.

Ver. 3. *Man.* When he turns away from the mirror, it appears no more. Jam. 1:23.

Ver. 4. *Unclean.* This text has been abused, to prove that the sinner cannot confer grace in the sacraments. C.—But Christ does this by his ministry. S. Aug. Ps. x. n. 6.

Ver. 5. *Deceitful.* Gr. “divinations, and auguries, and dreams, are vain.”

Ver. 6. *Travail.* Such things cannot be explained. Twenty people will all give different interpretations.—*High*, as those of Jacob, Joseph, &c. were. Yet it is difficult to make the discrimination. S. Greg. dial. iv. 48.—Homer admits of two sorts of dreams. Odys. xix.

Ver. 7. *Them.* The devil takes advantage of their weakness, and they have recourse to magic, &c. C.

Ver. 8. *Law*, which forbids attention to dreams. Lev. 19:26. Is. 8:20. A. Lap.—No part of the law shall perish; and some will always explain it truly. W.

Ver. 9. *What.* Gr. “A man who has travelled, knows much,” &c. H.—Thus Ulysses became so wise, (Homer) as well as the ancient philosophers, Pythagoras, &c. S. Jer. ad Paulin.—The knowledge derived from books will not suffice. C.

Ver. 10. *Experienced.* Gr. “much abroad, shall abound with subtlety. (11.) I,” &c.

Ver. 12. *And.* Gr. “And I know more than I announce.” Grabe’s edit.

Ver. 13. *For.* Gr. “On account of these things I have been saved:” (H.) by my great experience, which gives weight to my instructions.

Ver. 14. *Is.* Gr. “shall live. (15.) For ... them. (16.) He,” &c. H.

Ver. 20. *From falling*, or when a person is fallen.

Ver. 21. Mockeries. Some Gr. copies have “gifts.” Such unjust presents or sacrifices, God will abhor. Is. 41:8. Deut. 24:15. C.

Ver. 22. Lord. Gr. (23.) “most ... wicked, nor,” &c.

Ver. 26. Bread. Gr. “a livelihood, killeth his neighbour; and he sheddeth blood, who keepeth back the hire of the workman.” H.

Ver. 28. Labour? So, if your sacrifices be ill-gotten, they will not be received; and if you relapse, you will be as bad as ever. C.

Ver. 30. Dead. Lit. “is baptized by *or* from the dead;” *baptizatur a mortuo*. H.—S. Cyprian thought this text was peremptory against the baptism of heretics; and Donatists were of the same opinion. They seem not to have read, *if he touch him again*, which entirely alters the meaning. S. Aug. admonishes them of this; though he explains it of the pagan rather than of the Jewish purifications, to which it refers. Num. 19:11. See S. Aug. c. Cres. i. 24. and ii. 25. c. Petil. i. 9. S. Cyp. ep. ad Quint. C.

Ver. 31. Prayer. A relapse makes the former repentance unless. Mat. 18:33. W.

ECCLESIASTICUS 35

Ver. 1. Offerings. He cannot otherwise observe the law. H.—Virtue is the most acceptable sacrifice. C.—The sacrifices of penance, of justice, and of praise, are to be preferred before all external ones. W.

Ver. 2. And to. Gr. (4.) “He,” &c. H.—The peace-offering and that for sin, as well as the oblation of fine flour and of praise, (which is the most perfect of all) are noticed. C.—External sacrifice must not be neglected. W.

Ver. 4. Sacrifice. Gr. adds, “of praise.” H.—This was the true spirit of the law. C.

Ver. 6. Lord. The poor, who present a virtuous heart, are more acceptable than the rich, who are buried in sin, though the latter may offer the most splendid sacrifices. H.—God requires that all should do according to their abilities. If they have nothing, they must fulfill the commandments, and he will be satisfied. Some have inferred from Ex. 23:16 that the poor were rejected. But the meaning of the law is here explained. C.

Ver. 10. *Heart.* Lit. “mind.” Gr. “eye,” (H.) free from avarice. 2 Cor. 9:7.

Ver. 11. *Sanctify:* “set apart” for the use of the ministers, and of the temple. C.—God will reward thee much more. W.

Ver. 14. *Wicked;* defective. Lev. 22:21. Mal. 1:7. Gr. “curtailed, or ill-acquired,” (C.) or “do not bribe” *God;* (δοροκοπει. Grot.) as the word is used 2 Mac. God will not regard our gifts, to let our offences escape punishment. Is. 42:1. C.

Ver. 19. *For,* &c. is not in Greek. God will protect the defenceless. H.

Ver. 21. *He,* or “it.” C.—Prayer is personified, and presents itself before God.

Ver. 22. *Them,* the *Gentiles,* &c. v. 23. Gr. “will not delay to *punish* them, till he crush the loins of the unmerciful. And,” &c. H.

Ver. 23. *Unjust Egyptians, Syrians, and Greeks,* who then oppressed the Jews.

Ver. 24. *Adam,* who was not spared. C.—Gr. “of men and their desires.” H.—Our version seems to be taken from the Heb. D.—*Adam* sometimes denotes any man. M.

Ver. 26. *The.* Gr. “mercy is beautiful,” &c. Ps. 9:10. H.

ECCLESIASTICUS 36

Ver. 1. *Have.* He has pointed out the conditions for prayer, and now he gives a model. The Jews were at this time dispersed and subservient to the Egyptians or Syrians, which greatly afflicted them. C.—*And shew.* Gr. (2.) “send.”

Ver. 2. *That.* Gr. Rom. omits the rest. But Grabe retains, “all nations which seek not after thee.” H.—This prayer implies a prediction of the Gentiles’ conversion, as the psalms do frequently in like terms. Ps. 64. W.

Ver. 4. *Sanctified,* by chastising us, or by protecting our fathers in the desert.

Ver. 10. *End* of our sufferings. The malice of our enemies is at the height.

Ver. 11. *Escapeth* the sword. Deut. 32:36. He foretells the event, or wishes that they may be chastised, in order that they may enter into themselves, and adore the true God.

Ver. 12. *Other* lord. The Syrian and Egyptian monarchs sometimes claimed divine honours. Dan. 7:25 and 11:36. C.

Ver. 13. *That*. Gr. transposes the rest, and has only, *and thou*, &c. H.

Ver. 14. *First-born*. Ex. 4:22. Wives, children, servants, were called after their lord or father. Is. 4:1 and 63:19. Jer. 7:10.

Ver. 15. *Rest*, where the temple is built. 2 Par. 6:41. Ps. 131:8.

Ver. 16. *Words*, predictions, as heretofore; or with thy favours.

Ver. 18. *Thee*. The Jews were more faithful after the captivity. The author seems to beg for the coming of the Messias.

Ver. 19. *People*, which thou hast prescribed. Num. 6:24. C.—*Direct*. Gr. “All shall know.”—*Art*. Gr. “Lord art the God of ages.” H.—Here the prayer ends. C.—The author continues to instruct. H.

Ver. 20. *Another*. Thus act discreetly in the pursuit of knowledge. The good may be distinguished from bad, as easily as venison can from other meats. C.—As there is a difference of meats, so must discretion be used in words, in the choice of a wife, &c. W.

Ver. 22. *Resist*. Gr. “requite it,” as it deserves. H.

Ver. 23. *Man*. Yet in marriage the temper of the person is to be considered.

Ver. 24. *More*. Love is the most violent of all the passions, and nothing can afford greater content than a virtuous and consoling wife. C. 26:21. C.

Ver. 26. *Good*, is not in Greek, but the context shews that it is necessary. H.—By concord small possessions increase, as by discord the greatest are lost. W.

Ver. 27. *Want*. If he be not so at first, servants will soon ruin his affairs.

Ver. 28. *Rest*, or abode with his wife and family. The Jews in general married, and such as delayed were deemed suspicious characters. Prov. 27:8. C.

ECCLESIASTICUS 37

Ver. 1. *Death.* Gr. explains this: (C.) I mean (2.) “a companion and friend turned?” &c. H.—True friendship is most necessary, and false most dangerous. W.

Ver. 5. *Will.* Grotius suspects that *not* is wanting. Yet, if a false friend take up arms, it will only be (C.) for his own belly. M.—*Not* is ill-omitted in the Comp. edit. in the last part of the following verse.

Ver. 7. *Snare.* Greek Rom. and Alex. has at the end (C.) of v. 11, “with him that suspecteth thee.” H.

Ver. 10. *Stake,* or stumbling-block. C.

Ver. 12. *Treat not.* The negation is omitted in the Vulg. (H.) which speaks ironically in the three following verses. Gr. “consult not with him who suspecteth thee, and hide thy counsel from those who are jealous of thee. With a woman,” &c. *Consult not*, is always understood. Among the Jews, polygamy occasioned much jealousy.—*Envious miser.* C.

Ver. 13. *Nor.* Gr. “with the merciless concerning kindness, with the sluggard concerning any work. With one hired for the year, concerning coming to an end.” συντελειας. H.—He will never finish his work, or think he has sufficient wages.

Ver. 15. *God,* and is enlightened, as well as a good friend, v. 16. C.

Ver. 17. *It.* Gr. “more faithful than it,” the well regulated heart. H.—It will give the best counsel, if we be not guided by passion.

Ver. 18. *Holy* is not in Gr. but must be understood. C.—The soul or heart, which is attentive to God, (v. 17) will be the best guide. H.—All good advice proceeds from the Lord. S. Aug. Doct. prol. 7.—We must always have recourse to him, though we must use our best endeavours. W.

Ver. 20. *In.* Gr. “Reason is chief of every work, and counsel must go before every action.” H.—We must distrust our own lights.

Ver. 21. *Them.* The heart gives birth to good or evil, which the tongue utters. Matt. 12:34 and 15:18.—*Soul.* What will science, without charity, profit him, if he should even gain the world? Matt. 16:26 and 1 Cor. 13:1.

Ver. 23. *Hateful.* His sophisms are soon discovered. Gr. “there is one

wise, hateful in his discourses: he shall be devoid of all wisdom.”

Ver. 25. *Soul.* Being replenished with wisdom, he communicates it to others, and obtains an eternal reward. C.

Ver. 28. *But.* Gr. “And.” The wisest must soon die: Even the race of Israel shall end: But the virtuous shall be for ever remembered. v. 29. H.—The blessed in heaven live for ever. W.

Ver. 30. *Life.* Attempt nothing above thy strength: or Gr. try *what agrees with thy health* or soul, (C.) and see thou give it not what is hurtful to it.” H.—S. Paul (1 Cor. 11) exhorts every one to prove or try himself and his own conscience. W.

Ver. 31. *Soul.* “We must not dispute about tastes.” H.—They are as various as men’s faces. All conditions do not suit every person.

Ver. 33. *Choler,* or indigestion. “Gluttony has slain more than the sword.” C.

ECCLESIASTICUS 38

Ver. 1. *Honour* and pay. Prov. 8:9. C.—Gr. adds, “with his fees.” H.—The health of body and soul must be regarded. W.

Ver. 2. *King.* Physicians were formerly kept at the king’s expense. Pliny xxix. 1.

Ver. 4. *Them,* as he will all superstitious remedies. C.—“A crowd of physicians killed Cæsar,” said Adrian, on his death-bed. They often try experiments, and kill with impunity. Pliny xxix. 1.—Yet we must not condemn the prudent use of medicine. C.

Ver. 5. *Wood,* of various sorts. Grot.—Many suppose that he alludes to the miracle of Moses, (Ex. 15:25) who thus was supernaturally informed (C.) of the effects of a certain wood. T. M. S. Aug. q. lvii. in Ex.

Ver. 6. *The.* Gr. “that his *or* its virtue might be known by man.”

Ver. 7. *These* plants.—*And of.* Gr. “Of these the maker of ointments shall compose a mixture and his works are not yet finished, when peace (*health*) from him appears on the face of the earth.” H.—Disease flee before him; so powerful are his medicines, that the very smell effects a cure.

Ver. 9. *Thee*. We must neither trust too much in physicians, (2 Par. 16:12) nor despise them, as this would be tempting God.

Ver. 10. *Sin*. All diseases are in consequence of original sin, and may are inflicted for actual transgressions. Jo. 9:2 and 1 Cor. 11:30. Num. 12:10. C.

Ver. 11. *Then*. Gr. “as being no longer. Yet give,” &c. H.—Be converted and offer sacrifice, as if there were no hopes of life. Still do not despair. C.

Ver. 13. *Thou*. Gr. “a sweet smell (*success*) *shall be* in their hands.” H.

Ver. 15. *Physician*. This state is very troublesome, and a punishment of sin. v. 10.

Ver. 16. *Burial*. Thus we must shew our respect for the deceased. The Jews also prayed for them. 2 Mac. 12:42. C.—“The care ... and pomp of funerals are rather the consolations of survivors than of service to the dead.” S. Aug. cura 2.

Ver. 17. *For*. Gr. “and shed burning tears of mourning, (18) and lament for,” &c. H.—Sorrow would be unsuitable for the saints, and useless for the damned, who being rebellious to God do not deserve our lamentations. Yet nature dictates, and people expect we should allow something to the first emotions of sorrow, (C.) for a day or two; and we may receive the consolatory visits of our friends, during the seven days of mourning. C. 22:13. Jo. 11:19. S. Paulin. ad Pam.—To avoid the evil reports of men, we must shew ourselves to be really sorry; yet we must not suffer grief to hurt our health. W.

Ver. 19. *And the*, &c. is not in Greek. Excessive sorrow brings on sickness, and renders us unfit for any thing.

Ver. 20. *Aside*, in solitude.—*Substance*; or what the poor has to live on, will seem sweet or bitter according as he is affected with joy or grief.

Ver. 21. *End*. This is the chief utility derived from attending funerals.

Ver. 23. *Thee*. A man on his death-bed, or already dead, is introduced speaking. C.

Ver. 24. *Him*. Gr. “thyself.” He is at rest, we hope; (H.) be thou so too. C.

Ver. 25. *A scribe*; that is, a doctor of the law, or a learned man. Ch.—Sorrow (H.) and too much employment, are injurious to learning. C.

—*Sapientiae otia negotia sunt*. S. Bern. ser. 85. Cant.—When pastors have leisure, they would do well to write, in imitation of S. Paul, &c. W.

Ver. 28. *Work*: engraving on gold, or silver, or on precious stones.

Ver. 29. *Sitting*. Such was the ancient custom of smiths, (C.) who carried all their implements with them, and laboured with much pain. Chardin.

Ver. 34. *Glazing*. The earthen vessel would otherwise spoil all but oil and water. C.

Ver. 37. *Dwell*. Gr. “travel,” to get a livelihood, (Grot.) or to acquire wisdom, (C. 34:9 and 39:5) and *walk about* like the ancient philosophers. They shall not be chosen magistrates. C.

Ver. 38. *Spoken*. They have not leisure to attend the lectures of sages; (H.) nor are they ever quoted by them.

Ver. 39. *World*, giving children to the commonwealth, (M.) and employing themselves in useful arts. The Jews would not allow magicians, players, &c. to reside in their country.—*Craft*. They pray that they may succeed in their employment, while some also strive to comply with their religious duties. C.—*Applying*. Gr. refers this to the following chapter, “As for him who applies his soul and meditates on the law of the Most High, he will,” &c. H.

ECCLESIASTICUS 39

Ver. 1. *Ancients*. The Essenes (Jos. Bel. i. 7.) and Therapeuts (Philo. Comtemp.) were most famous of all for doing so. In general the Jews despise the learning of foreign nations: but some have applied themselves to it, particularly Philo, Josephus, &c. 1 Mac. 1:11 and 2 Mac. 6:11.—*Prophets*. These required the utmost study, before the coming of Christ. 1 Pet. 1:11. Dan. 9:9. C.—The virtuous must follow both an active and contemplative life. W.

Ver. 2. *Sayings*, or history of Abraham, &c.—*Parables*. This was most in vogue. 3 K. 10.—But mechanics abstained from this study. C. 38:38. C.—To meditate well, 1. knowledge; 2. virtue; 3. humility; and 4. hope, are requisite. W.

Ver. 4. *Governor* or the province or army. The most enlightened were

chosen, like Joseph. Daniel 1:4. &c.

Ver. 5. Men. Travelling was very requisite, (C. 34:11) and history records the actions of the bad as well as the good, for the instruction of the public.

Ver. 6. Pray. Diligence and prayer are the means to acquire wisdom. C. 4:13.

Ver. 9. Lord, being in a sort of rapture, and enlightened by Him.

Ver. 13. Generation. With what care do we not preserve the Scripture? &c.

Ver. 15. Thousand. Children or other men.—*Rest*, in death. C.

Ver. 16. With. Gr. “as the moon in the first quarter,” δειχομηνια. H.—The Vulg. has read δειχομηνια, “divine transport.” The author declares that he was inspired. C.

Ver. 17. By. Gr. “Hear me, ye holy children.”—*Offspring*. Lit. “fruits.” H.—He speaks to the children of Israel, the people of God: whom he exhorts to bud forth and flourish with virtue. Ch.

Ver. 19. Bring. Gr. “praise a canticle.”

Ver. 20. Voice. Gr. “songs of your lips, (H.) and with ancient lyres,” &c. C.

Ver. 22. Waters. At the world’s creation, or at the passage of the Israelites. C.

Ver. 23. Salvation. None can prevent the salvation of God’s elect. H.

Ver. 25. Wonderful, or new. C.—The greatest miracles cost him nothing. H.

Ver. 26. Time. The veil shall be withdrawn, and Providence will appear. Gr. “all things are made for their use.”

Ver. 28. That. Gr. “as he changed the waters into saltness,” (H.) *at Sodom*, (C.) “his ways are plain for the saints: so to sinners they are stumbling-blocks.” v. 30. The Red Sea gave a passage to Israel, and overwhelmed the Egyptians. H.—*Him*. God does all with grandeur. He poured his graces upon Israel, and overwhelmed the giants in the deluge. C.

Ver. 30. Good and, is omitted in Gr. Before the fall, all was happiness. Now, the wicked have still some mixture of good. v. 32. Bossuet.

Ver. 31. *Water and fire.* These are requisite to prepare bread. The Romans refused them to the enemies of the state.—*Cluster.* Gr. “blood,” as Deut. 32:14. C.—God gives the necessities of life, which the virtuous use well, for their reward; and the wicked ill, to their ruin. W.

Ver. 32. *Evil.* The good or bad use of them decides all. Wisd. 14:11. Rom. 8:18. Tit. 1:15.

Ver. 33. *Spirits.* Storms (Ps. 10:7 and 148:8) good angels, (Gen. 19:11. Is. 37:36) or rather devils: who, though created in holiness, fell, and became executioners of the wicked. C.—They abused their free-will, and are eternally punished. W.

Ver. 34. *Destruction,* and final ruin of the impious, or at the least day. C.—*Appease.* God is pleased with the execution of justice. M.—Yet the devils cannot obtain a reconciliation; neither do they act to please God, having their wills obstinately bent against his, though they be forced to obey. H.

Ver. 36. *Beasts.* Wolves, &c. with which the country was infested. Deut. 7:22 and 22:24.—*Sword.* War.

Ver. 37. *Feast.* Gr. “rejoice,” as at a feast. Ezech. 39:16.—*Word.* They will be ready at the first sign. C.—All creatures, but the rebel angels and man, obey God. H.

Ver. 38. *Resolved.* Lit. “confirmed” in this opinion by a divine light. v. 16. 21.

Ver. 39. *Time.* If we receive not at first, we must have patience.

Ver. 40. *That.* Even sin contributes to manifest the justice and mercy of God; and we are not to judge of his works, but to praise him; as every thing is created for wise purposes, and evil proceeds from our abuse of things. C.

ECCLESIASTICUS 40

Ver. 1. *Labour,* “anxiety,” ἀσχυολία. M.—All misery (C.) is in consequence of original sin. W.—The life of man is *a trial*. Job 7:1 and 14:1.—*Of all.* The earth, (C.)

Ver. 4. *Purple.* Lit. “hyacinth,” (H.) or violet colour. Purple was more like scarlet.

Ver. 5. Knowledge. He is disquieted by restless (C.) and frightful dreams. v. 6. H.

Ver. 7. Fear, or no reason for it. C.

Ver. 8. Beast. Their instinct causes them to fear death, to fight, &c.

Ver. 9. Moreover. Gr. “death,” &c. are all destined for the wicked.

Ver. 12. Out, and severely punished. C.—They shall not appear in the book of life.

Ver. 14. Rejoice. The corrupt judge once rejoiced: but now he shall mourn. H.—The possessions and grandeur of the unjust shall end in a moment, like a clap of thunder. Ps. 36:36. Prov. 10:25. C.

Ver. 15. And make. Gr. “they are unclean,” (H.) and will produce no fruit.

Ver. 16. Weed. Lit. “verdure.” Gr. *Achei*, (H.) properly denotes the rush, *papyrus*, which grows on the banks of the Nile, (Gen. 41:2. C.) and was used for fuel. Alpin. i. 7. Matt. 6:30.—Thus the wicked will presently (C.) be treated. M.

Ver. 17. Grace. The beneficent will produce fruits, like those of paradise. Gen. 2:8.

Ver. 18. That is. Gr. “and of one that.”—*In it.* Gr. “and more than both is one discovering a treasure,” (H.) who finds himself rich, without labour or injustice.

Ver. 19. Both. Thus Judith, Zenobia, &c. ennobled their husbands. Prov. 31:10.

Ver. 20. Wisdom. Virtue gives more content to the soul than corporal pleasures do to the body. It brings us near to God. C.

Ver. 22. Green. “The sight of no colour is more agreeable to the eyes.” Pliny xxxvii. 1.—The Church is more excellent than the synagogue. W.

Ver. 23. Husband. Their union is closer, and they can best assist each other.

Ver. 25. Counsel. By this the Romans conquered the world. 1 Mac. 8:31. Prov. 11:14.

Ver. 26. Heart, and make people presumptuous; while piety gives real courage. Ps. 26:1. C.

Ver. 28. *It*, or “him.” H.—The virtuous man is covered with glory.

Ver. 29. *Indigent.* Gr. “live not by begging,” being too lazy to work, or incurring this punishment for thy sins. Lev. 26:16. Ps. 108. Deut. 15:4. Involuntary poverty is a most severe scourge. C.—All are bound too labour for what is needful; (W.) some by prayer, others by trade, &c. H.

Ver. 30. *Meat.* Such is the condition of the parasite, (C.) and of the beggar. H.

Ver. 32. *Unwise.* Some read, “impudent man,” with the Gr.—*Fire.* He shall feel the inconveniences of poverty; (H.) yet will not work, being lost to all shame. C.—Plato (Leg. 11.) orders magistrates to “clear the country of such an animal,” ζῴον, (H.) and the Lacedemonians suffered no beggars among them.

ECCLESIASTICUS 41

Ver. 1. *Death* is terrible to all, but most to those who live comfortably. C.—*O vita misero longa, felici brevis.* Sen.

Ver. 3. *Sentence,* pronounced on Adam and all his posterity. C.

Ver. 5. *Flesh.* “It is a great consolation to share the fate of all.” Sen. Provid. v.

Ver. 6. *What.* Gr. “why wouldst thou refuse to submit to the?” &c. H.

Ver. 7. *Life.* Thou wilt not be asked how long, but how well thou hast lived. No one will then envy thy long life. C.—It will be in vain to plead that the length or shortness of life has occasioned thy sins; for God does all with justice and for the best, if men would use rightly his benefits. W.—Thou wilt not repine at having lived too short a time. M.—An evil life will be alone condemned. Wisd. v. D.

Ver. 8. *Ungodly.* They adopt the wicked manners of their parents (C.) and companions, and thus become still more criminal. H.

*Œtas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.* Hor. ii. ode 6.

—This was terribly verified in the three French assemblies, which overturned the Church and state. A. 1793. See Barruel. H.

Ver. 10. *Father.* He is rather their executioner, (C.) and would have been less cruel, if he had murdered them while they were innocent. Wisd. 12:10. H.

Ver. 12. *Portion.* It would have been better for them never to have existed. Mat. 26:24. This the case of heresiarchs. C.

Ver. 13. *From.* Gr. “go to destruction.” H.—It is their destination (C. 40:11. C.) and choice. H.

Ver. 14. *Body.* The death of the body is bewailed in the just, but that of the soul also of wicked people calls for our tears. They will soon perish. Ps. 9:7.

Ver. 15. *Great.* The concern which all have for a good name, is one of the strongest proofs of the souls’ immortality. Prov. 22:11.

Ver. 17. *Peace,* with docility, (Mat. 11:25) or in the midst of prosperity, be on your guard. C. 20:32. C.

Ver. 19. *Have a shame,* &c. That is to say, be ashamed of doing any of these things, which I am now going to mention: for though sometimes shamefacedness is not to be indulged, yet it is often good and necessary; as in the following cases. Ch.—Disciples ought to esteem what their masters teach, though they do not perceive the reasonableness of what they assert. W.

Ver. 20. *Opinion.* Grotius corrects the Gr. “It is not laudable to be incredulous in all.”

Ver. 21. *Mother.* Thy misconduct seems to redound to their dishonour, as if they had not given thee a proper education.

Ver. 22. *People.* They will stone thee. Remember the fate of Roboam. 3 K. 12. C.

Ver. 24. *And of.* Lit. “out of respect for the,” &c. *De veritate Dei & testamento.* H.—The same words occur C. 42:2.; whence Jansenius thinks they have been transferred hither. Most refer them to what goes before. Blush for lying, which is contrary to the truth of God; and for the other sins which injure his covenant.—*Meat.* This posture betrays idleness or pride.

Ver. 25. *Harlot.* The eyes must be chaste. Jer. 9:21. Mat. 5:28.—*Kinsman,* when he is poor, and refusing to assist him. C.

Ver. 26. *Turn.* Gr. “of taking away a portion and gift,” made already to God or men; (27) “of considering attentively another’s wife; of

being too busy about his,” &c. H.

ECCLESIASTICUS 42

Ver. 1. *Men.* Here the Gr. concludes the former chapter very properly, (H.) as we must be ashamed of doing these things, and not of those which follow. C.—“Of repeating [and] of the speech which thou hast heard, and of revealing secret words; (things. H.) and thou shalt be truly bashful, (αἰσχυνησῇς. C.) and find favour with every man.” Grabe’s edit. H.—*Thereby.* In such cases we must shew a holy impudence, like Jeremias, 1:10. 18.

Ver. 2. *Covenant.* We must be ashamed of transgressing these, (C. 41:24) but not of complying with them. This is the first duty of man. —*Ungodly.* Blush not to oppose such a judgment, (C.) though all the judges should be against thee. Follow no collusion of man to do evil. H.—Pass sentence without respect of persons, (Deut. 1:16. C.) whether the parties be thy companions, or only travellers. v. 3. H.

Ver. 3. *Friends.* Be not ashamed to leave something to thy friends, though relations may grumble; or execute thy friend’s will exactly. C.

Ver. 4. *Little.* Be scrupulously exact in thy dealings, but not afraid of advancing thy fortune by lawful means.

Ver. 5. *Buying.* This regards magistrates, who must correct such frauds. Gr. “of the money (C.) to purchase from merchants.” H.—We may examine whether the coin be good, and strive to get things as cheap as we can.—*Bleed.* Great severity was formerly used. C. 30:12. C.

Ver. 6. *Keeping.* Lit. “a seal.” H.—All must be locked up.

Ver. 7. *In.* Not out of distrust so much, as to keep servants honest. All who have written on economy give the same rules.

Ver. 8. *Men.* So Daniel discovered the malice of the two ancients. Dan. 13:46. Admonish the aged not to enter into disputes, or strive with the young. C.

Ver. 9. *Knoweth.* Lit. “who is hidden.” H.—An unmarried woman was styled *Halma*, or “hidden.” Is. 7:11. C.—*Pass away.* Gr. “abuse.” H.—Some read *adultera*, (Sixt. V. Jans.) instead of *adulta*, improperly. It was deemed shameful for a parent not to have his daughter married

soon. 1 Cor. 7:36.—*Hateful*. Deut. 24.

Ver. 10. *Barren*. And thus fall into contempt. Deut. 7:14. If she committed adultery she must die; or if she were only suspected, she must drink the waters of jealousy. Num. 5:17. Husbands would often seek a divorce, on such occasions; which would involve the father in fresh difficulties.

Ver. 11. *Multitude*, who will accuse thee of negligence. C.

Ver. 12. *Body's*. Lit. “man’s.” But females are included in this term. H.—It was also necessary to guard the Greeks, and pagans in general, against a criminal affection for boys.

Ver. 13. *Man*. Gr. “woman.” Malice is natural to her. Beauty becomes her ruin, as well as that of others. C.—The Fathers compare women to a load-stone. S. Bas.—Men who come near them, are greatly exposed. C.

Ver. 14. *Better*, &c. That is, there is, commonly speaking, less danger to be apprehended to the soul from the churlishness, or injuries we receive from men, than from the flattering favours and familiarity of women. Ch.—Josephus (c. Ap. ii.) attributes this sentence to Moses, and prefers the worst man to the best woman, as Euripides does in Clem. Strom. iv. C.—But this is ridiculous.—*Reproach*. This explains what sort of *good* the woman aforesaid has done; she had fostered the passions of men, and brought them to shame, which all the malevolence of an enemy could not have done. H.—The company of women is therefore more dangerous. C. 9. W.

Ver. 15. *Remember*, or publish. He praises God and the great men of his nation, to the end of the book, (C.) or to C. 50:29. H.—By. Lit. “in.” H.—I have only abridged what the sacred Scriptures relate.

Ver. 16. *Work*. The world displays God’s glory and power. Ps. 18:6.

Ver. 17. *Saints*, in heaven, or rather the Israelites. Ps. 147:20. C.

Ver. 19. *Signs*. Lit. “sign,” the order of the stars, &c. H.—Yet God does not study these things, to discover what will happen. He is the author of nature. C.—From his works we are to form some idea of his greatness. Job 28. &c. W.

Ver. 25. *Another*. By this opposition the world subsists, according to Linus, Epimenides, &c. *Hanc Deus et melior litem natura diremit*. Met. i. See C. 23:16.

Ver. 26. *He*. Gr. “one thing establishes the good of another,” (H.)

serving as a counterpoise. C.—Black colours cause the white to shine forth. Youth is guided by the experience of old age. M.

ECCLESIASTICUS 43

Ver. 1. *Shew.* We cannot behold these things without admiration of God.

Ver. 2. *High.* The sun is the most excellent of all irrational creatures, affording light (W.) and heat for the production of things; (H.) whence Aristotle (de Anima ii.) styles it “father of men and of gods.” Yet it is inferior to man, being devoid of reason. All creatures manifest God’s majesty; the little as well as the great. W.

Ver. 5. *Hastened.* Some Gr. copies read “slackened,” alluding to Jos. 10:13.

Ver. 6. *In all.* Gr. Comp. “to stand guard.” Other copies agree with the Vulg. though embarrassed.—*World.* To mark out the seasons. Gen. 1:14. Ps. 103:19.

Ver. 7. *Day.* The lunar system prevailed only after the captivity. The Passover was celebrated on the 14th of the moon of Nisan.

Ver. 8. *Name.* Meni is used for the moon, (Jer. 52:11.) which resembles the Gr. *mén*, “month.” This is also derived from *méné*, “the moon.” We know not what Heb. words were used. C. 6:23. The two former may both come from *manah*, “to divide.”

Ver. 9. *Armies.* The stars, &c. are compared to a camp or army.

Ver. 11. *Judgment.* The angels are not pure before God; (Job 4:18 and 15:15) or rather the stars obey his orders. Bar. 3:34. Judg. 5:20. Ps. 118:91. C.

Ver. 12. *Brightness.* *Mille trahit varios adverso sole colores.* Æn. 5.

Ver. 14. *Judgment,* to punish the wicked. Ex. 14:24. Is. 37:36. C.

Ver. 15. *Birds,* sent to give information by letters, as the Egyptians still do. Bochart i. 2. Is. 60:5.—Tempests execute God’s judgments. Job 38:22.

Ver. 16. *Broken,* as from huge mountains. Job 38:39. C.

Ver. 18. *Strike.* Gr. “upbraid, (Drus.) or make the earth fall in labour,”

odinesen. Grabe. H.

Ver. 19. *Lightning.* Gr. “flying, he.” H.—*Locusts.* “They cover the cornfields with a destructive cloud.” Pliny xi. 29.

Ver. 20. *Shower,* as if God were about to drown the world. The melting of snow occasions dreadful inundations. C.—Its whiteness sometimes deprives people of their sight. Xenoph. Anab. iv.

Ver. 21. *Thistles.* Gr. “stakes,” pointed as it were with steel. M.

Ver. 22. *Crystal,* or ice. C.

Ver. 23. *Burn.* Cold destroys verdure no less than fire. Gen. 31:40.

Ver. 24. *Overpower it.* Gr. “give joy; (25) with,” &c. H.—Warmth and rain restore beauty to the earth, after the horrors of winter.

Ver. 25. *Still.* Lit. “silent.” Matt. 8:26.—*Lord.* Gr. Rom. “Jesus planted it;” which is a mistake for νησους, *islands.* C.—“He planted islands in it.” Grabe thus corrects the Alex. copy, though it agree with the Rom. and Aldine editions. H.

Ver. 26. *Thereof.* Ps. 106:23. “He who has not sailed has seen nothing evil.” Possidip.

Ver. 27. *Monstrous.* Gr. “creation of whales.” H.

Ver. 28. *Is.* Gr. “his angel gives a prosperous journey.”—*Regulated.* Gr. “blended.” H.—If God be angry, all will go to the bottom. Grot.

Ver. 29. *All.* Lit. “in all.” Every thing obeys God. C. 42:15. Eccle. 12:13.

Ver. 30. *Him.* So the Gr. reads. Vulg. seems to say, “boasting in all, what shall we be able to do?” What is man, fighting against the Lord! C.

Ver. 32. *His.* Gr. “exalting the Lord, exert your power; and labour, for you will not come up to him: (35) who,” &c. H.—He is above all praise. Ps. 144:3. C.

Ver. 35. *From.* Gr. “many hidden things are,” &c. H.—The angels, and many secrets of nature, have not been mentioned. C.

Ver. 1. Gr. prefixes, "A Hymn of the Fathers." The author here imitates the third work of Solomon. H.—He had given rules for all virtues; and he now sets before us those who had put them in practice. C.—It was the custom to sound forth the praises of these fathers in the temple and synagogues. v. 15. Grot.

Ver. 2. *Glory.* Gr. adds, "in them." He was the author of all their virtues, (H.) and has acquired much glory by their means, (C.) among men; though his essential glory can never increase.

Ver. 3. *In the.* Gr. "*futurity by their predictions.*" Kings, judges, and prophets are praised. H.—The virtuous are justly styled kings. Gen. 23. W.

Ver. 4. *The present.* Gr. "the people by counsels, and by the knowledge of the office of scribes of the people. Wise in speech by their instruction. (5.) Seeking out," &c. H.—Prudence and eloquence ought to appear in a ruler.

Ver. 5. *Tunes.* The Hebrews, and David in particular, were famous for music. C.

Ver. 6. *In.* Gr. "established in power, living," &c. (H.) like Abraham, Ezechias, &c. C.

Ver. 7. *Generations.* Lit. "*race of their nation.*" But this is omitted in Greek.

Ver. 8. *Born.* Gr. "some of them have left a name," (H.) or posterity. Deut. 25:6.

Ver. 9. *Them.* This may be understood of the wicked Israelites, or of the sons of Abraham by Agar, &c.

Ver. 10. *Mercy.* Assideans, (1 Par. 6:41 and 1 Mac. 7:13) or true Israelites.

Ver. 14. *Peace.* The Jews were very solicitous about this. Gen. 35:8. C.

Ver. 16. *Into.* Gr. "a model of penance to *past or future* generations." H.—The Latin fathers suppose that Henoch was translated to heaven, or to the earthly paradise. It is the tradition both of Jews and Christians that he is still alive, and will come to oppose Antichrist, (Apoc. 11:3. Gen. 5:22. Heb. 11:5. C.) when he will preach penance, (W.) chiefly to the Gentiles, while Elias will address himself to the Jews. H.

Ver. 17. *A.* Gr. "an exchange," to save mankind. Gen. 6:8 and 8:21. C.

—Noe was *perfect*, (W.) which does not exclude some human failings. H.

Ver. 20. *Multitude.* His name implies as much. C.—He was father of all who believed in Christ. W.

Ver. 21. *Faithful.* He received the sign of circumcision, and was ready to sacrifice Israel. C.

Ver. 22. *In his.* Gr. “that the nations should be blessed in his posterity.”—*Dust.* Lit. “a heap.” H. Gen. 12:2 and 22:17.

Ver. 23. *Earth.* In Arabia, and from the Red Sea to the Euphrates. This was verified in David. Ps. 71. Gen. 13:14.

Ver. 25. *Jacob.* The promises made to Abraham were confirmed to Isaac and Jacob. H.—These were also blessed in Abraham. W.

Ver. 26. *Tribes.* Giving him so many children, who inherited Chanaan.

Ver. 27. *Men.* The Israelites. v. 10. Gr. “the man,” Joseph; though the Gr. of the Rom. edit. would refer it to Moses. C.—Grabe corrects his copy agreeably to the Vulg. H.

ECCLESIASTICUS 45

Ver. 1. *Men.* Pharao, Jethro, and the whole nation of the Hebrews, whom he governed as a father, being the *mildest* of men. Num. 12:2–3. His life was a continued miracle, and he was honoured more than any prophet, (ib. 6. Acts 7. C.) seeing God’s works more clearly, but not his substance. Ex. 33. W.

Ver. 2. *Saints*, patriarchs or angels, as he saw God face to face.—*Enemies.* The Egyptians, Amalecites, and all who rebelled against God.—*Cease.* Removing the scourges which he had inflicted. His serpent devoured those of the magicians, who were confounded before him.

Ver. 3. *Kings.* Pharao, Og, &c.—*Glory*, when he had passed by. Ex. 33:22.

Ver. 4. *Meekness*, giving him these necessary qualifications to rule a rebellious people. v. 1.

Ver. 5. *Heard.* Gr. “made him hear his voice.”

Ver. 6. *Face*, familiarly.—*Life*, by observing which, the Hebrews might

live. Thus the trees of life and of knowledge were a sort of remedy against death and ignorance. Gen. 2:9. C.

Ver. 7. *His.* Gr. “holy, like to himself his brother of the,” &c. H. Ps. 105:16.—He was the interpreter of Moses, and honoured with the high priesthood. Aaron and his posterity were bound to be faithful to the law. v. 19. C.—Their priesthood was to last till Christ appeared, a priest forever of the order of Melchisedech.

Ver. 9. *Robe.* Lit. “stole,” (H.) which was a long robe, used in the East by both sexes.—*Crowned.* Gr. “confirmed” him in his dignity. C.

Ver. 10. *To the.* Gr. “enclosing his legs, (H. *breeches.* C.) and the robe hanging down to the feet, (*poderê*) and the garment over the shoulders,” (H. *ephod*) which met at the breast, where the rational were fixed. See Ex. 28. C.—*Many.* Gr. “spheres, (H. or pomegranates. Ex. 28:23. C.) with many little bells,” (H.) to admonish the people of his coming.

Ver. 12. *Man.* Beseleel, who made the greatest part. C.—Gr. “of an embroiderer, with the rational of judgment, and the signs (*manifestation.* C.) of truth. H.—Thus the Sept. commonly describe the Urim and Thummim. Ex. 28:6. C.

Ver. 13. *Tribes.* Gr. “sons.” H.—Their names were engraven on 12 stones.

Ver. 14. *Holiness,* or “holy to the Lord.” Ex. 28. C.—*Work.* Gr. “works very rich.” H.—This regards all his attire. The high priest only used it in the temple, on grand festivals. C.

Ver. 17. *His.* Gr. Comp. “their.” H.—Some of the ordinary priests offered the daily holocausts.

Ver. 18. *Filled.* Consecrated. Lev. 8:26.

Ver. 19. *Testament.* It prefigured that of Christ, which lasts for ever. Heb. 7. C.—*Execute.* Gr. “serve him, both by executing the priestly office, and by blessing the people,” &c. H.—This was one of the high priest’s functions. Num. 6:23. The rest might offer sacrifice and incense, except on the day of expiation, (Lev. 16) and on solemn festivals, though the Scripture is silent on the latter head.

Ver. 21. *Law.* The most important causes were to be tried before the high priest, who, with his brethren, were the interpreters of the law. Matt. 2:6.

Ver. 24. *Fire.* Thus consuming 250 men. Num. 16:30.

Ver. 26. *Eat.* The skin of holocausts were along given to the priests.

Ver. 27. *People.* Having only 2,000 cubits round their cities. Num. 35. The priests were thus interested to keep the people to their duty, as their own subsistence depended on the devotion and gifts of the latter. C.—They had no distinct territory, like the rest of the tribes. W.

Ver. 28. *Imitating.* Gr. “by shewing a zeal in the fear of the Lord.” Num. 25:11.

Ver. 31. *That he.* Or so he made a covenant with Aaron, *that he*, &c. C. —Gr. “and (Grabe puts *according to*) the covenant made to David ... that the king’s son successively should alone inherit, the inheritance of Aaron was for his posterity. May he impart wisdom to your heart,” &c. —*He made.* Gr. “glory during their age.” H.—The sacred writer pours forth this prayer for God’s ministers, (C.) that their *good things and glory* may never end, as long as the Jewish dispensation should last. He is equally solicitous for the priesthood as for the sceptre of David. In both the families of Aaron and David children succeeded to their father’s dignity, and God had made a covenant for that purpose. H.—David assisted the priests, and greatly advanced God’s service. 1 Par. 23. W.—His eulogy is given C. 47; and he is here only mentioned (C.) as a comparison. H.

ECCLESIASTICUS 46

Ver. 1. *Jesus, the son of Nave.* So Josue is named in the Greek Bibles. For *Josue* and *Jesus* signify the same thing, viz. *a Saviour*; (Ch.) and *Nave* is the Greek pronunciation of Nun; (H.) or this is an old fault of transcribers. C.—*Among.* Gr. “in the prophecies.” H.—He was endued with the prophetic spirit, and was raised up by God as a noble figure of the great prophet. Deut. 18:15. C.—He succeeded Moses in the temporal power; the spiritual belonged to the sons of Aaron. Num. 27. W.

Ver. 2. *Israel.* He led the people into Chanaan, and divided it among them.

Ver. 3. *Hands.* To pray, (Vat.) or fight, (Boss.) or to give a signal. Jos. 8:26. A. Lap.—*Stretched.* Literally, threw (H.) darts, *romphœas*.

Ver. 4. *The.* Gr. “he conducted the wars of the Lord.” C.—Other edit. agree with us.

Ver. 5. *In.* Gr. “by his hand,” (H.) and order, so that the day-light continued 24 hours.

Ver. 7. *Adversaries.* The hail destroyed more than the sword. Jos. 10:11.

Ver. 8. *Power.* Gr. “complete armour for his warfare was before the Lord, since he,” &c. They found it was impossible to resist such weapons. H.—*One.* “Follow God,” was a maxim of the ancient sages, which they even attributed to Apollo. Josue and Caleb did so in opposition to the rebels. Num. 14:24. C.—The rest all perished, (W.) if we except those who were not 20 years old, or who did not join in the murmurs of the seditious. H.

Ver. 9. *Mercy,* and piety, (C.) endeavouring to prevent the murmurs of the people, which would draw upon them destruction, as the event shewed. H.

Ver. 11. *Land.* Hebron, when he was 85 years old. Jos. 14:6. H.

Ver. 13. *Lord.* Abimelec must be excepted, (C.) as he was only an usurper. H.—The Judges were all saved, though some have been great sinners. W.

Ver. 14. *Place.* At the resurrection, which the Jews firmly believed. Ezec. 27:3.

Ver. 16. *People.* Though he disapproved of their resolution. 1 K. 8:6. Os. 13:11.

Ver. 17. *And the.* Sixt. V. &c. read, “and he beheld the God.” 1 K. 3:7. C.—Vulg. may signify also, “God beheld Jacob,” (Gr.) with a favourable eye, and enabled Samuel to restore their fallen state, and to recover the ark. H.

Ver. 18. *Because.* Gr. has not *faithful*, or what follows. C.—Yet Grabe’s copy retains πιστος ορασεως, “faithful in seeing” into futurity; so that his predictions were always verified, and he acquired the confidence of all. 1 K. 3:20. Prophets were former styled *seers*: yet they could not behold God, as he *inhabits light inaccessible*. 1 Tim. 6:16. H.—*Light.* S. James (1:17) seems to allude to this passage. M.

Ver. 19. *Without.* Gr. “fed with milk.” 1 K. 7:6. The Philistines were discomfited, and continued peaceable during the rest of Samuel’s government.

Ver. 21. *Tyrians,* who were auxiliaries, or in league with the Philistines. C.

Ver. 22. *Shoe.* So Abraham declared he would not receive the latchet of a shoe from the king of Sodom. Gen. 14:23.—*Him.* All confessed his integrity, before he delivered up the sovereign power to Saul. 1 K. 12.

Ver. 23. *Nation.* Foretelling that Israel should be defeated. Some doubt whether the soul of Samuel appeared; but it seems clear from this passage, (1 K. 28:18. C. Diss.) as he could not otherwise be praised for it. W.

ECCLESIASTICUS 47

Ver. 1. *Nathan.* Many other prophets lived at the same time. But he was most conspicuous, and crowned Solomon. C.—Gr. “and after him Nathan arose to prophesy,” (H.) and keep up the succession.

Ver. 2. *Flesh.* Gr. “peace-offering.” The fat was deemed most delicate.

Ver. 3. *Played.* Tearing them to pieces with the greatest ease. 1 K. 17:34. C.

Ver. 6. *Nation.* Who were no longer under the control of the Philistines. H.

Ver. 7. *Thousand.* This was sung in the cities, (1 K. 18:7. C.) and excited the envy of Saul, who nevertheless could not prevent David’s exaltation. H.—*Did he*, or the people who praised the Lord and David. C.

Ver. 8. *Horn.* Power and glory. H.—*For ever*, is not in Gr. David defeated the Philistines at the beginning of his reign. C.

Ver. 9. *Glory.* Contained in the Psalms. H.—He was always very grateful. C.—His pure and sincere heart pleased God more than his other works. W.

Ver. 11. *Altar.* Of holocausts. Moses had not appointed singing.

Ver. 12. *Set.* Lit. “adorned the times.”—*Of his.* Gr. “while they praised his holy name, and sounded forth holiness early.” H.—David strove to give all perfection to the sacred ceremonies of religion, that the people might be attracted to the tabernacle, (C.) and serve the Lord with gladness. H.

Ver. 13. *Sins.* Remitting the punishment, (2 K. 12:13. C.) and the guilt also, (H.) in consequence of his repentance.—*Covenant.* Engaging that

his posterity should enjoy the throne (2 K. 7:12. C.) if they continued faithful. Ps. 131:11 sup.c. 45:31.

Ver. 14. *Enemies.* The piety of David was thus rewarded. H.—It must have been the greatest satisfaction to him, to see so wise a son on the throne, and all in perfect peace. 3 K. 1:48 and 4:24. C.—These blessings were a reward of his virtue. W.

Ver. 15. *Youth.* When other are less informed. This serves to place the apostacy of Solomon in a more striking light. C.—The author seems astonished both at the wisdom and at the folly of this prince, (H.) and apostrophises him. W.

Ver. 16. *Earth.* Or explored all the secrets of nature, *retexit*. 3 K. 4:29.

Ver. 18. *Interpretations* of riddles. Hence people praised the Lord. 3 K. 10:24.

Ver. 20. *Copper*, (*aurichalcum*.) Gr. “tin.” 2 Par. 9:13.

Ver. 21. *Thyself*. Lit. “thy thighs.” Gr. “sides.” Syr. “strength.”—*Subjection*. Lit. “thou hadst power over thy body,” (H.) using it as if it belonged not to God. He was guilty of excess in marrying a thousand wives, and yielding to idolatry, (C.) fearing to displease those whom he loved to his own ruin.” S. Aug. de Gen. ad lit. xi. 42.—Dreadful infatuation! H.

Ver. 22. *Defiled*. Consecrating some even to Moloch, (Pineda vii. 11.) or having children by those whom the law prohibited. Deut. 7:2 and 23:2. C.—His sins were punished: yet God’s mercy preserved his posterity. W. Ps. 88.

Ver. 23. *Rebellious*. (Gr.) Lit. “hard.” H.—Jeroboam was at the head of it. 3 K. 12:14. C.

Ver. 24. *Lord*. David’s piety caused the sceptre to be still preserved in his family, (H.) though Solomon’s conduct deserved to lose it. C.

Ver. 25. *Of the*. Gr. “a root from him,” to govern a part, while Jeroboam reigned over the other tribes of Jacob. H.—God fulfilled his promises to Jacob and David. M.

Ver. 26. *Fathers*. Some would hence infer, that Solomon died penitent. H.

Ver. 27. *Folly*. A most imprudent prince, despised by the whole nation. He answered the people roughly, and lost the ten tribes; but idolatry was his greatest folly, and from this he was never reclaimed.

3 K. 14:22. C.

Ver. 29. Jeroboam. Though not of his seed, as we only find Roboam mentioned of all the thousand wives of Solomon. *He left behind him* Jeroboam, notwithstanding his desire to have him slain; and this man brought ruin on the nation. H.—*Sin.* This is the usual title given to this introducer of idolatry. He engaged the ten tribes in the worship of the golden calves, which ruined the state and religion of Israel.

Ver. 31. Vengeance, (defensio) and put, &c. in not in Gr. Theglathphalasar and Salmanasar carried the tribes away into captivity. 1 Par. 5:26 and 4 K. 14. 17:6. C.—Many hereupon opened their eyes, (M.) as we may hope. Those who returned with the rest of the Jews relapsed not, at least into idolatry, in such an open manner. H.

ECCESTASTICUS 48

Ver. 1. Torch. He was animated with a burning zeal, (M.) like John the Baptist, admonishing kings, &c. Jo. 5:35. Lu. 1:17. C.

Ver. 2. And they. Gr. “and by his zeal he diminished them. By,” &c. H. —He slew the priests of Baal, and many perished by famine. 4 K. 18. Grot. C.

Ver. 3. Heaven. That it should not rain for three years and a-half. 3 K. 17:1.—*Thrice.* First upon his sacrifice, and twice to destroy fifty soldiers. Ib. 18 and 4 K. 1:10. C. W.

Ver. 5. Man. The son of the widow of Sarepta.

Ver. 6. Destruction. The prophets are said to perform what they foretell; to indicate the certainty of the event. Elias denounced death to Achab, Jezabel, Ochozias, and the two Jorams. 4 K. 9:12 and 2 Par. 21:12. &c. C.—*Brokest.* Gr. “those in honour from,” &c. alluding to (H.) Ochozias and Joram. 4 K. 1:16 and 1 Par. 21:15. C.

Ver. 7. Judgment. Gr. “the reprimand of the Lord,” for betraying fear, (3 K. 19:3. 9. 12. H.) or the reprimand regarded Israel. C.

Ver. 8. Penance. Gr. “reward,” (H.) or punish the guilty. Hazael and Jehu were anointed by Eliseus, though by order of Elias.—*Thee.* Eliseus was called from the plough, and adhered to his master, who governed the sons of the prophets in large communities.

Ver. 10. Jacob. Prot. reject the authority of this book, partly (H.) on

account of this (W.) ancient tradition. Enoch and Elias will appear in the days of antichrist, to convert many. The Jews will then agree with the Patriarchs, and embrace the religion of Christ. C.—Elias came in the person of John the Baptist, at the first coming of our Saviour, but he will come in person before his second appearance. H.—The application which Christ makes of the prediction of Malachy (4:6) to the Baptist, does not exclude this more distant accomplishment. Elias is still alive in some part of the world, as well as Enoch, whom S. Aug. styled “the first-born (*primogenitor*) of our resurrection.” De Civ. Dei. xv. 19. 4 K. 2:11.

Ver. 11. *Friendship.* Like Eliseus, or the disciples of both. C.—Gr. “who slept in love, for we also shall live indeed; (13.) Elias,” &c. H.—When we shall witness thy return, if we prove faithful, we may expect an immortal *name*, and not otherwise. C.—He speaks in the person of those who shall live at that time. H.

Ver. 13. *Eliseus.* Who received his double spirit, with his garment. 4 K. 2:15.—*Prince.* Joram. 4 K. 3:14 and 6:32.

Ver. 14. *Overcome.* Or “escape.” Gr. Syr. He knew what Giezi and the Syrians were doing, at a distance. 4 K. 5:26 and 6:12.—*Prophesied.* Or raised the dead to life. 4 K. 13:21. C.—On his death-bed (v. 15) he also foretold the victory of Joas. Ib. 14. Vatab. &c.—The miracle wrought by his relics (H.) shewed that he was a true prophet. W.

Ver. 19. *Thereof.* From Gehon, a fountain on the west. 2 Par. 32:30. C.

Ver. 20. *Lifted.* Gr. “removed from Lachis, and,” &c. 4 K. 18. &c.

Ver. 23. *He was.* Gr. “and he purified (H. or redeemed, C.) them by the hand (*ministry*) of Isaias. (24.) He,” &c. H.—Prayer prevailed when troops were insufficient. 4 K. 19. W.

Ver. 25. *Sight.* Gr. “vision.” All his predictions were verified. C.

Ver. 26. *Life.* Fifteen years. Is. 38 and 4 K. 1:11. H.

Ver. 27. *At last.* After the captivity, (Is. 2:2. C.) or in the days of the Messias. M.

ECCLESIASTICUS 49

Ver. 1. *Perfumer.* The Scripture reproaches this king alone with no fault. C.

Ver. 3. *Directed.* Gr. “prosperous in converting the people.” 4 K. 22 and 2 Par. 24. H.—He began when he was only eight years old: but set to work more effectually ten years afterwards. The prophets complain of the disorders which prevailed before that period. C.

Ver. 4. *Sinners.* Or “sins,” when iniquity was become fashionable. He consulted no false policy, (H.) but boldly exerted himself in God’s service, and even invited the Israelites out of his dominions to come and celebrate the passover. 2 Par. 34:6. C.—They belonged, in effect to him, as the twelve tribes were all promised to David’s family, and the kingdom of Jeroboam was only a rebellion. C. 47:23. H.

Ver. 5. *Sin.* The two former effaced their sins by repentance, and never tolerated idolatry, which even Josaphat and Asa did, (3 K. 22:43. &c. C.) not destroying the high places. Many others yielded not to idol worship. W.

Ver. 6. *Despised.* Gr. “they failed,” and lost the crown.

Ver. 7. *They gave.* Achaz called in to his assistance the king of Assyria, who afterwards claimed the kingdom as tributary to him, 4 K. 18:7. 14. Gr. “He (God. C. Alex. copy has They) gave their horn,” &c. H.

Ver. 8. *Holiness.* Jerusalem, which was styled holy, in the sicles of Simon.—*Desolate.* No one came to the festivals. Lam. 1:4.

Ver. 9. *Renew.* To foretell the destruction and establishment of kingdoms. Jer. 1:5, 10.

Ver. 10. *Cherubims.* Ezec. 1:4 and 8:1 and 10:1.

Ver. 11. *Rain.* Denoting great misery. Ezec. 13:11 and 38:22. C.—*And of.* Lit. “to do good,” (H.) or to announce the liberation of the penitent captives. Ezec. 18:21 and 23:16. &c.

Ver. 12. *Place.* C. 45:15. The Pharisees adorned the tombs of the prophets. Matt. 23:29. Daniel is not mentioned among them, because he lived at court.

Ver. 13. *Hand.* Most precious. Jer. 22:24. Cant. 8:6.

Ver. 14. *Josedec.* He was a noble figure of Christ, and helped build the temple. Agg. i. 2. and ii. 3. Zac. 3:1 and 6:11.

Ver. 15. *Houses.* He laboured much for the people’s welfare. 2 Esd. 5.

Ver. 16. *Henoch.* Before the deluge. M.—He stood up for the Lord, amid the most corrupt people, and was translated. C. 44:16. He and

Joseph have many advantages over the rest. C.

Ver. 17. *Joseph.* He has not been named, but designated. C. 44 ult. C.—*Who.* Gr. the “ruler,” &c. H.

Ver. 18. *They prophesied.* That is, by being carried out of Egypt, they verified the prophetic prediction of Joseph. Gen. l. Ch. Carriers.—This sentence is omitted in Gr. H.—See c. 48:14.—Joseph had intimated that the Israelites should leave Egypt. W.

Ver. 19. *Men.* The former was the father of the faithful, before the deluge; the latter after. C.—*Beginning.* Gr. “in the creation” was appointed to rule. H.—He alone among men was innocent, coming from the hands of God, and he might glory that he had no other father. C.—Eve enjoyed the like privileges. H.

ECCLESIASTICUS 50

Ver. 1. *Simon* I. was “style[d] the just, on account of his piety towards God, and his good-will to his countrymen.” Jos. 12:2. Many apply what follows to him. Eus. Salien. M. &c.—But Simon II. is more probably meant, who opposed the entrance of Philopator into the sanctuary, after he had offered sacrifice for him, in the pompous manner here described. Boss. iii. Mac. C.—*Temple.* Which began to want repairs. M.—Simon II. reigned twenty years. C. Jos. 12:4. H.—The first lived in the time of Ptolemy I. of Egypt, when this book was written; and dies before it was translated, under Ptolemy III. about three hundred years before Christ. W.

Ver. 2. *Walls.* Gr. ἀναλημμα, “the repairs (*or* elevated building, Mello. 2 Par. 22:5) round the temple,” including the court of the Gentiles, which had not been finished. Ezech. 40:5. It was necessary to build at the edge of the mountain, (C.) and the wall was three hundred cubits from the bottom. This was more than double the height of the temple, as it was only one hundred and twenty cubits high. M.

Ver. 3. *Out.* Of the reservoirs. But he repaired them. H.

Ver. 4. *Destruction.* When it was in the most imminent danger from Philopater. 3 Mac. Bos. C.

Ver. 5. *Enlarge.* Gr. “fortify.”—*Conservation.* Gr. “when in the midst of the people, coming out of the house of the veil. (6.) He,” &c. H.—

Leaving the most holy place, he was surrounded by crowds of sacred ministers, (v. 14) or rather on the day of expiation, he came into the court of the people, to purify them. C.

Ver. 6. *Cloud.* He was a far superior to the other priests in majestic appearance and attire, as Lucifer is to other stars, &c. v. 11. C.

Ver. 7. *So did.* Gr. “on the temple of the Most High,” with dazzling effulgence. Jos. Bel. vi. 6.

Ver. 11. *Forth.* Gr. adds, “fruits.”—*Rearing.* Gr. “elevated to the clouds.” H.—*Robe.* Stole, or violet tunic. C.—*Power.* That is, with all his vestments, denoting his dignity and authority, (Ch.) and extremely rich, as *virtus* often implies. C. 44:3. C.—Gr. has, “boasting.”

Ver. 12. *Vesture.* Gr. “enclosure of holiness,” περιβολην. H.—His splendid attire of gold and jewels, cast a dazzling light all around. C.—He was pleased to offer the peace-offering for the king of Egypt, (Bossuet) to honour him, though another priest might have done it. H.

Ver. 14. *Palm.* A forest of young ones shoots up from its roots; (Job 29:18) so the high priest shone among the other children of Aaron. C.

Ver. 15. *King.* Gr. “Almighty” King, παντοκρατορος. H.—He presented an unblemished victim, with all due solemnity. Lev. 3:1.

Ver. 16. *Grape.* Pouring wine upon the fire. Ex. 29:40. C.

Ver. 17. *Prince.* Gr. “universal king.” H.—The whole sacrifice was pleasing to him.

Ver. 18. *God.* Gr. “the Highest.” He had required these sacrifices, as memorials of his covenant, and sovereign dominion. Lev. 23:34.

Ver. 20. *House.* Gr. Comp. and Grabe, “sound, sweet melody was made.”

Ver. 21. *Office,* λειτουργιαν αυτου, “his service.” H.—The people prayed for king Ptolemy, to whom they were subject; though the high priest possessed almost sovereign power. The Egyptian monarch was present, (C.) and at the end of the sacrifice expressed his resolution to go into the inmost recesses of the temple, from which the people endeavoured to dissuade him. Finding their efforts to be in vain, “they all (addressing themselves to God) said with one accord.” 3 Mac. 2. Grabe substitutes, “wherefore the high priest, Simon, kneeling down before the temple, and stretching forth his hand with solemnity, made this prayer.”

Ver. 23. Prayer. Gr. “adoration, that they might receive a blessing from the Most High.” H.—*Power.* In keeping Philopator out of the temple. God granted his request, (C. λῑτᾱνειᾱς) “and scourged him who was so insolent and bold ... throwing him like a reed, unable to move, and speechless on the pavement.” 2 Mac. 2:26. After Philopator’s guards had removed him, the high priest congratulated the people, (v. 26) expressing his abhorrence of their enemies in general, though the only mentions three neighbouring nations which had shewn a particular enmity to the Jews, when a contrary behaviour might have been expected. v. 28. H.

Ver. 24. Now. A the sight of these wonders, the author exhorts the people to be grateful, and full of hope. C.

Ver. 26. His, Simon’s, (M.) or God’s *days.* When he may judge it convenient. H.

Ver. 27. Abhorreth. Viz. with a holy indignation as enemies of God and persecutors of his people. Such were then the Edomites, who abode in Mount Seir, the Philistines, and the Samaritans, who dwelt in Sichem, and had their schismatical temple in that neighbourhood. Ch. —This was the source of continual dissensions. Joseph. xi. 8. and xii. 2. Jo. 4:20.—The Jews and Samaritans are still at variance. The former, in the days of Esdras, pronounced a curse against the latter, forbidding any of them to become converts to their religion, (Grot.) which, if true, shews a very blameable malice. See Deut. 27:4. H.—*Which*, &c. is omitted in Gr. These three nations had evinced the greatest hatred towards the Jews, and thus deserved to be accounted objects of horror, though if the author harboured any ill-will, his conduct is not praised, (C.) but only recoreded. H.—The Samaritans consisted of Assyrians, Jews, &c. and therefore are styled no nation; and they were foolish in mixing idolatry with the true worship. W.

Ver. 28. Seir. Gen. 14:6. All the Greek copies read corruptly “of Samaria.”—*Foolish.* Thus Christ said, *you adore what you know not.* Jo. 4:22. C. See 4 K. 17:29. W.

Ver. 29. Jesus. He declares his name, and concludes with wishing peace to the observers of these maxims. Grotius thinks that this was inserted by the grandson, (C.) who translated the work into Greek. H. —But there is no reason for this supposition. Solomon puts his name at the beginning and at the end of Ecclesiastes, and he frequently commends his own instructions, as this author does. C. 33:17 and 39:16 and 51:19. C.

Ver. 31. Steps. He ... shall have the light of life. Jo. 8:12. M.—Some

Gr. copies add, “and to the pious he has given wisdom. Blessed be the Lord for ever. So be it. So be it.” H.

ECCLESIASTICUS 51

Ver. 1. *Sirach*. This prayer may be in imitation of the book of Wisdom. H.—Grotius assigns it to the grandson, without reason; as the author continues to speak of his travels, &c. He seems to have lived under Onias III. and under Seleucus and Antiochus Epiphanes, of Syria, to whom he was probably accused, and hence took occasion to retire into Egypt, where Ptolemy Epiphanes was king. C.—Others think (H.) that he was accused before Ptolemy Lagus, when he took Jerusalem. M.—We know too little of his life to decide any thing. C. See c. 50:1. H.—*Saviour*. When we are not able to make a return, we must shew greater marks of gratitude, and particularly to God, for the favours which we have not deserved. W.

Ver. 3. *By*. To accuse me. Zac. 3:1. C.

Ver. 5. *Gates*. Gr. “many.” H.—He exaggerates the danger to which he was exposed, as he was not miraculously delivered from the flames, &c. (C.) though this might be the case. At least he thanks God for preserving him (H.) from the various torments which were then in use.

Ver. 6. *In*. Gr. “from the midst of a fire which I did not enkindle,” or deserve by any crime.

Ver. 7. *Hell*. The grave. I was preserved like Jonas. C.—*Unjust*. Gr. “the accusation was made to the king, by an unjust tongue. My soul approached unto death, and my life,” &c. H.

Ver. 11. *World*. Shewn to Noe, Joseph, &c. C.—*Nations*. Gr. “enemies.” v. 12.

Ver. 13. *Thou*. Gr. “I raised my supplicating voice from the earth, and I,” &c. H.

Ver. 14. *The Father*. Grotius asserts boldly, that it should be, “my Father,” and that some Christian has changed this. But his authority may be rejected, when he brings no proof; and Bossuet has solidly refuted him. The passage clearly proves the belief of the second person, and seems to allude to Ps. 109:1. Drus. Vat. &c. C.

Ver. 18. *When.* He now gives some account of himself, and exhorts all to seek for wisdom. H.—He was advanced in years, when he fell into the aforesaid danger, after his travels. C. 34:9. C.—Wisdom is most easily acquired, while a person is innocent. Eccle. 12. W.

Ver. 19. *After her.* Being convinced that prayer is requisite for the preservation and improvement of such a treasure. See 3 K. 3:8. C.—*And.* Gr. “from the flower as of a ripening grape. My heart,” &c.

Ver. 22. *Wisdom.* Gr. “instruction for myself.” H.

Ver. 25. *Wrestled.* Against pleasure, idleness, &c. This shews how arduous a task it is to attain wisdom. C.—*Confirmed.* Greek, “in earnest.”

Ver. 27. *Knowledge.* Gr. Alex. “time of harvest.” Grabe substitutes, “in purification,” (H.) or the practice of virtue. Wisd. 1:4.

Ver. 28. *Heart.* Or understanding, as the Heb. place this in the heart. 3 K. 3:9.

Ver. 29. *Her.* I did it, with all solicitude. Cant. 5:4. Jer. 4:19. C.

Ver. 30. *Tongue.* Eloquence, (M.) which I will exert in praising him.

Ver. 31. *Gather.* Gr. “dwell in the,” &c. H.—He addresses those who are walking in the broad road.

Ver. 33. *Silver.* Only good-will is necessary, which all may have. Is. 55:1. Rom. 10:6. Wisd. 6:13.

Ver. 36. *Gold.* The wise man has more opportunities of enriching himself than others; but he despises unnecessary wealth. C.—We must labour for wisdom more than for riches, and we shall be rewarded hereafter. W.

Ver. 38. *The time.* It is never too soon to be wise. *In doing good let us not fail*, (Gal. 6:9) in order to obtain that *food*, which remains for ever. Is. 6:7. *Fear God, and keep his commandments, for this is all man.* Eccle. 12:13. C.—This is the sum of the sapiential works, and of all the Scriptures: *To depart from evil is understanding.* Job 28:28. H.

ON THE PROPHETS

We come now to another division of the Bible, specified by our Saviour: *All things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.* Luke 24:44. He more frequently comprises all the Scriptures under the titles

of *Moses*, or the *Law and the Prophets*; (ib. v. 27) as in effect, all the sacred writings refer ultimately to him, who is the end of the law; (Rom. 10:4) and the Jews comprise under the name of the first prophets, the histories of Josue, &c. H.—God has kept up a succession of prophets from the beginning, who either by word of mouth or by writing, established the true religion. Their predictions are the most convincing proof of its divine of its divine origin. Is. 41:23. They contain many things clear, and others obscure: having, for the most part, a literal, and a mystical sense. C.—Yet some relate solely to Christ, while others must not be applied to him. Bossuet.—The Fathers, in imitation of the ancient Jews, and of the apostles, discover frequently a spiritual sense, concealed under the letter, as Christ himself declared that Jonas, in the whale's belly, prefigured his burial and resurrection on the third day. See Mat. 12:39. Mar. 9:11. Gal. 4:24. When the figurative sense is thus authorized, it may serve to prove articles of faith; and such arguments must be more cogent in disputes with the Jews, than what can be drawn from their authors. They must confess that the New Testament contains a true history, or they cannot require that we should pay greater deference to the Old. Tertullian (Præs.) well observes, that heretics have no right to the Scriptures: But if they will quote them, they must receive them all, and adopt the sense given to them by the Church. C.—The providence of God, in giving the prophets, and other guides to direct his people, was ever an object of admiration and gratitude. The prophets were enabled, by a supernatural light, superior to that of faith, though beneath that of glory, to announce the secrets of futurity, as eye-witnesses; whence their predictions are styled *visions*, as such witnesses deserve the utmost credit. We have the writings of the four great, and the twelve less prophets. In these, many things are hard to be understood, which must not be interpreted by the private spiri. 2 Pet. 1. A large commentary would be requisite to explain these to the bottom, and we must refer the curious to the works of the Fathers, &c. as the subsequent notes will be rather briefer than usual. W.—The Sept. varies much from the original in Isaias. But we cannot specify every particular. C.—S. Jerom has frequently given a double version in his learned comments on the prophets, as he would not peremptorily decide which exhibited the sense of God's word more accurately. H.

ISAIAS

THE PROPHECY OF ISAIAS

INTRODUCTION

This inspired writer is called by the Holy Ghost, (Ecclesiastic. 48:25) *the great prophet*; from the greatness of his prophetic spirit, by which he hath foretold, so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious establishment, and perpetual flourishing of the Church of Christ: insomuch that he seems to have been rather an evangelist than a prophet. His very name is not without mystery: for *Isaias* in Hebrew signifies *the salvation of the Lord*, or, *Jesus is the Lord*. He was, according to the tradition of the Hebrews, of the blood royal of the kings of Juda; an after a most holy life, ended his days by a glorious martyrdom; being sawed in two, at the command of his wicked son-in-law, king Manasses, for reproving his evil ways. Ch.—He began to prophesy ten years before the foundation of Rome, and the ruin of Ninive. His style is suitable to his high birth. He may be called the prophet of the mercies of the Lord. Under the figure of the return from captivity, he foretells the redemption of mankind (C.) with such perspicuity, that he might seem to be an evangelist. S. Jer.

ISAIAS 1

Ver. 1. *Amos*. His name is written in a different manner, in Hebrew, from that of the third among the minor prophets, (W.) though S. Aug. has confounded them.—*Ezechias*. He wrote this title towards the end of his life, or it was added by Esdras, &c.

Ver. 2. *Earth*. He apostrophises these insensible things, (C.) because they contain all others, and are the most durable. Theod. Deut. 31:1.

Ver. 5–7. *Sad*. This was spoken after Ozias had given way to pride, when the Ammonites, &c. began to disturb Juda, (4 K. 15:37 and 2 Par. 27:7) under Joathan, who was a good prince, but young. C.—*Enemies*. At the last siege, (S. Jer.) or rather when Jerusalem was taken by the Chaldees. C.—Many, from the highest to the lowest, had prevaricated: but God always preserved his Church. W.

Ver. 8. *Cucumbers.* Or melons, which grew in the fields, and huts were erected for guards, till they were gathered.

Ver. 10. *Sodom.* Juda is so styled reproachfully, (C.) because the princes imitated the crimes of that devoted city. Ezec. 16:49. Inf. c. 2:6 and 3:9. M.

Ver. 11. *Victims.* Without piety, they are useless. God tolerated bloody victims to withdraw the people from idolatry, but he often shewed that they were not of much importance, in order that they might be brought to offer the sacrifice of the new law, which eminently includes all the rest. S. Jer. Ps. xlix. 9. Am. v. 21. Jer. vi. 20. Theod.

Ver. 14. *Bearing.* Hebrew, &c. “pardoning,” (C.) or “bearing.” Sept. “I will no longer pardon your sins.” H.

Ver. 16. *Wash.* Interiorly. C.—He seems to allude to baptism. Eus. Theod.

Ver. 18. *Accuse me.* If I punish you without cause.

Ver. 22. *Water.* There is no sincerity in commerce. C.—Teachers give false interpretations of the law. S. Jer.—Iniquity abounded before the destruction of Jerusalem by the Chaldees and Romans. W.

Ver. 24. *Ah!* God punishes with regret. M.—*Comfort.* I will take complete vengeance under Joathan, (4 K. 15:37.) Achaz, &c.

Ver. 25. *Tin.* I will reform abuses in the reign of Ezechias, but much more by establishing the Church of Christ, which shall be the *faithful city.* C.

Ver. 26. *Judges.* The Jews explain this of the judges, and priests, who governed after the captivity; though it refer rather to the apostles, &c. S. Jer. W.

Ver. 29. *Idols.* Prot. “oaks, which ye have desired, and ye shall be confounded for the gardens,” &c. H.—the groves were sacred to Venus, and the gardens to Adonis, and were scenes of the greatest immorality and profanation. C. 65:3.

Ver. 31. *It.* The efforts of Achan and Ezechias against the enemy proved in vain. C.

ISAIAH 2

Ver. 1. Jerusalem. Many particular prophecies are blended with the general one, which regards Christ. C.

Ver. 2. Days. The whole time of the new law, from the coming of Christ till the end of the world, is called in the Scripture *the last days*; because no other age, or time shall come after it, but only eternity. Ch.—It is therefore styled the last hour. 1 Jo. 2. W.—*Mountains.* This shews the perpetual visibility of the Church of Christ: for a mountain upon the top of mountains cannot be hid. Ch.—This evidently regards the Church. Mat. 5 W.—The Jews can never shew the fulfillment of this prophecy in any material temple. Micheas (4:1) copies this text.

Ver. 3. Jerusalem. Our Saviour preached there, and in some sense the religion established by him, may be esteemed a reform, or accomplishment of the old law.

Ver. 4. War. Ezechias enjoyed peace after the defeat of Sennacherib, as the whole world did at the birth of Christ. C.—*Claudentur belli portæ.* Æn. i.

Ver. 5. Lord. Ezechias, or rather Christ and his Church, invite all to embrace the true faith. C.

Ver. 6. Jacob. Thus the converts address God, (H.) or the prophet give the reasons of the subversion of the ten tribes.—*Filled.* Consecrated as priests.—*Children.* Imitating idolatrous nations, (C.) and marrying with them, (C. Sept. Theod.) or even giving way to unnatural sins. S. Jer. M.—The Jews were not utterly cast off till they had put Christ to death. His Church shall never perish. W.

Ver. 8. Horses. Which the kings were forbidden to multiply. Deut. 17:16. Great riches often precede the ruin of states.

Ver. 9. Forgive. Sept. “I will not dismiss them.” Heb. “and thou hast not pardoned them.”

Ver. 10. Rock. Screen thyself if thou canst. He alludes to the kingdom of Israel, which was ruined by idolatry. v. 18. 20.

Ver. 13. Basan. Israel; or Syria and the Ammonites, (C.) whom Nabuchodonosor subdued, five years after he had taken Jerusalem, (Joseph. x. 11.) as the Idumeans, (v. 14.) Philistines, and Egyptians, (v. 15) and Tyrians, (v. 16) who felt also the indignation of the Lord. Jer. 25:15.

Ver. 16. Tharsis. In Cilicia, denoting large ships for merchandise.—*Fair.* Heb. “desirable pictures.” Sept. “ships.” C.

Ver. 18. *Destroyed.* This was verified by the establishment of Christianity. And by this and other texts of the like nature, the wild system of some modern sectaries is abundantly confuted, who charge the whole Christian Church with worshipping idols, for many ages. Ch.—Yea, for above a thousand years, while she still professed the name of Christ. W.

Ver. 20. *Bats.* The Egyptians adored all sorts of animals. Herod. ii. 65. —*Ægyptus portenta colat.* Juv. xv.—*Omnigenumque Deum monstra.* Æn. viii.—The mole was much esteemed by magicians, who promised any the art of divination and success, who should eat the heart of one still warm. Pliny xxx. 3. The Israelites were always ready to embrace such superstitious practices. C.

Ver. 22. *High.* Adhere to Jesus Christ. Orig. M.—Sept. omit this sentence, and S. Jer. thinks they did it perhaps for fear of shocking their brethren. In Jer. 17.—It is supplied from Aquila's version, "how must he be esteemed?" C.—Prot. "for wherein is he to be accounted of?" Jesus will kill the wicked one with the spirit of his mouth. 2 Thess. 2:8. H.—No dependence must be had in man. The Israelites vainly trusted in Egypt. C.

ISAIAS 3

Ver. 1. Strong. Heb. and Sept. imply, “woman.” H.—*Validam*. S. Cyp. Test. i.—After the death of Christ, the Jews had none strong. S. Jerom.—*Strength*. Heb. “staff,” or support (Lev. 26:26) in the dreadful famine which fell on Jerusalem. Lam. 4:5. 10. Who then shall rely on the power of any man? C. 2:22. C.—The Jews were depressed at the sieges of their city, and will be so till the end of the world. W.

Ver. 2. Prophet. Ezechiel was taken away under Jechonias. Other prophets were disregarded, and the *cunning man*, (*ariolus*, which may be understood in a good or bad sense. C.) every false prophet was silent, when danger threatened.

Ver. 3. Countenance. Sept. “the admired counsellor,” (H.) who came into the king’s presence.—*Architect*. 4 K. 24:14. C.—*Eloquent*. Lit. “mystic.” H.—Aquila and Sym. “enchanter.”

Ver. 4. Effeminate. Heb. “babes.” Sept. “scoffers.” Aquila, &c. “changers,” (C.) who give way to unnatural excesses. Rom. 1:27. H.—Some manifest a prudence beyond their years: but the last kings of Juda did not. 2 Par. 36:1. Eccle. 10:16.

Ver. 5. People. They were divided, whether they should continue to obey Nabuchodonosor, or listen to the Egyptians. Ismael slew Godolias. Jer. 41.

Ver. 6. Garment. They were ready to follow any, who was not quite destitute, like themselves. Jer. 39:10.—*Ruin*. Fallen people.

Ver. 7. Clothing. The indigent were excluded from dignities, for fear lest they should seek to enrich themselves by unjustifiable means. Ex. 18:22. Plut. in Sol. Pliny xvi. 19. C.

Ver. 8. For. The prophet tells what will happen. M.—*And their*. Sept. “are sinful, disbelieving what regards the Lord. Wherefore now their glory is brought low.” H.—They must have followed a very different Hebrew copy from ours. C.

Ver. 9. Shew, (agnitio.) “Knowledge.” W.—Impudence, &c. C.—*Hacurath* (H.) occurs no where else. C.—From their countenance we may judge that they are proud, &c. M.

Ver. 10. Well. Jeremias (39:11) was treated by the enemy with great

respect. Sept. "having said, let us bind the just man, for he is troublesome, (H.) or displeasing (C.) to us. Hence they," &c. H. Wisd. 2:12. Many of the Fathers quote it thus. But our version agrees well with the original, as Isaias joins consoling predictions with those which are of a distressing nature. C.—Yet the Sept. seem to have thrown light on the Heb. by supplying an omission from the book of Wisdom. Houbig.—Thus all must be explained of the wicked, whose malice shall be punished.—*He shall*. S. Jer. and all versions read, "they shall eat the fruit of their doings, or devices." *Fructum adinventionum suarum comedent*. H.—All who hear of this must applaud the *just* God for acting *well* in their punishment. According to the Sept. Christ and his adversaries are clearly pointed out. S. Jer.

Ver. 12. Women. "Let no women be our senate, as the impious Porphyrius objects." The scribes and Pharisees sought for lucre and pleasure. The teacher approved by the Church must excite tears and not laughter; he must correct sinners, and pronounce no one *blessed*. S. Jer. H.—The last kings of Juda were real tyrants, and weak as women. C.—*Blessed*. Prot. marg. and the text has, "lead thee."

Ver. 16. Pace. Prot. "and making a tinkling with their feet," (H.) by means of little rings round their legs. C. *Stridore ad se juvenes vocat*. S. Jer. ep. xlvii.—The daughters of Sion, denote all the cities and villages which were defaced by the Chaldees, and still more by the Romans, forty years after Christ. S. Jer. W.

Ver. 17. Bald. Like slaves. Deut. 21:12.—*Hair*. Heb. and Sept. "shame."

Ver. 18. Of shoes. Heb. "gold tissue." Ps. 44:14. This term occurs nowhere else, and many of these superfluous ornaments are not well known. But we may conclude that they are pernicious to a state, and hateful to God. C.—*Decorem ... invitorem libidinis scimus*. Tert. cult.

Ver. 24. Stench. The Jews are noted on this account, as if in consequence of this curse, or of their being confined to prisons, &c. *Fœtentium Judæorum et tumultuantium sæpe tædio percitus*.—M. Aurelius "was often weary of the stinking and seditious Jews." Marcellin ii.

Ver. 25. Fairest. They shall not be spared. C.—"As they have perished by their beauty, their fairest," &c. Chal.

Ver. 26. Ground. The posture of captives. Lam. 1:1.

ISAIAS 4

Ver. 1. *Seven.* Many shall sue for a husband, men shall be so scarce. To continue unmarried was reproachful. Deut. 7:14. C.—After the conversion of the Gentiles, pastors will be much wanted. W.

Ver. 2. *Bud.* That is, Christ, (Ch.) who was faintly prefigured by Zorobabel. Zac. 3:8. Our Saviour was the fruit of the earth, and sovereign Lord. C.

Ver. 3. *Life.* Only the faithful shall be saved. W.—The Jews, after the captivity, shall be more obedient. But converts to the faith of Christ are styled *saints*, (Rom. 1:7. &c.) such particularly as are predestined to glory. Rom. 8:30. C.—Those who are called to life and the true faith, may forfeit this honour, by their own fault. M.

Ver. 4. *Burning.* By baptism of water and fire, or of the Holy Ghost. S. Jer.

Ver. 5. *Protection.* God will protect his Church, more than he did the Israelites by the pillar. Ex. 14:20. S. Bas. &c.

ISAIAS 5

Ver. 1. *My cousin.* So the prophet calls Christ, as being of his family and kindred, by descending from the house of David. Ch. M.—Heb. and Sept. “beloved.” *Dod* may also mean a near relation. C.—Isaias being of the same tribe, sets before us the lamentations of Christ over Jerusalem. Lu. 19:41. W.—The Hebrews had canticles of sorrow, as well as of joy. The prophet thus endeavours to impress more deeply on the minds of the people what he had been saying. The master of the vineyard is God himself. v. 7. C.—*Hill.* Lit. *in the horn, the son of oil.* Ch.—The best vines grew among olive and fig trees. Doubdan 21.—Sept. “in a horn, (*mountain*) in a fat soil.” H.

Ver. 2. *Stones.* They burn and starve in different seasons. Col. 2:3.—*Choicest.* Heb. *sorek.* H.—There was a famous valley of this name. Judg. 16:4. The angels guarded the vineyard, in which Abraham, Moses, &c. were found.—*Tower.* To keep the wine, &c. Mat. 21:33. It denotes the temple, (C.) Scriptures, &c. M.—*Wild.* Sour. Deut. 32:32.

Ver. 3. *Judge.* God condescends to have his conduct scrutinized. C. 41:1.

Ver. 4. *Was it.* “Why has it produced wild grapes, while I looked?” &c.

Ver. 5. *Down.* By the Chaldees, and after the death of Christ. C.—when God withdraws his aid, man is unable to stand. Yet he falls by his own fault, which God only permits. W.

Ver. 6. *It.* During the whole of the captivity, the land might keep its sabbaths. Lev. 26:34. C.—The people shall be deprived of saving doctrine. M.

Ver. 7. *Israel.* This comparison is very common. Ps. 79:9. Mat. 20:1. C.—The preceding parable is explained. M.—*Cry.* For vengeance. Jer. 12:8. Gen. 4:10 and 18:20. C.

Ver. 8. *Even.* Sept. “to take from your neighbour: shall,” &c. H.

Ver. 9. *Things.* Unjust practices.—*Inhabitant.* What will your avarice avail, (H.) since you must abandon all? C.

Ver. 10. *Measure.* Heb. “both.”—*Thirty.* Heb. “a chomer shall yield an epha.”

Ver. 11. *To follow.* Heb. “for shecar,” (C.) palm wine, (Theod.) or any inebriating liquor. S. Jer. in C. xxviii. Our version is conformable to Aquila and Sym. H.—Num. 6:3. Eccle. 10:16.

Ver. 12. *Work.* Chastisement. v. 19 and c. 28:21. C.—They are admonished to observe the festivals of the Lord, and not to indulge in riotousness. W.

Ver. 14. *Hell.* Or the grave, which never says enough. Prov. 30:15. Isaias alludes to what should happen under Nabuchodonosor, as if it were past. G.

Ver. 16. *Justice.* All will be taught to adore him. H.

Ver. 17. *Strangers.* Ammonites, &c. (C.) shall occupy part of the land. H.

Ver. 18. *Cart.* Fatiguing themselves with iniquity, (Wisd. 5:7. C.) and delaying your conversion. S. Isid. M.

Ver. 19. *It.* The Jews were often guilty of the like insolence. Jer. 17:15.

Ver. 21. *Conceits.* Blind guides. Mat. 15:14.

Ver. 22. *Drink.* Heb. “mix shecar.” People generally mixed wine and water. They also strove who could drink most, and the Greeks had a

feast for this purpose, (C.) which they styled *Choas*, for the measure which was to be swallowed down. Aristoph. *Acharn.* act. iv. 4. and 5. ult.—Cyrus the younger boasted to the Gr. ambassadors, that “he could drink and bear more wine than his brother.” Plut. in *Artax.*

Ver. 23. *Justice.* Declaring the righteous guilty. v. 20. H.

Ver. 25. *Still.* After the ruin of Jerusalem, the people were led away. C.—Grievous sins must be severely punished, as was that of the murderers of Christ. W.

Ver. 26. *Off.* Like a king, leading all his subjects to battle. C.—*Whistle.* He alludes to the custom of leading forth bees by music. C. 7:18. S. Cyr.—*Earth.* The Chaldees, (c. 41:9. Jer. 6:22) and not the Romans, as some would suppose.—*Swiftly.* Like an eagle. Dan. 7:4. Jer. 48:40.

Ver. 27. *Broken.* They shall march incessantly. Ezech. 26:7 and 30:11.

Ver. 28. *Hoofs.* They were hardened, but not shod. Xenoph. Amos 6:13.

Ver. 29. *Lion.* Nabuchodonosor is compared to one. v. 26. Jer. 4:7.

Ver. 30. *Mist.* Denoting calamity. Heb. “ruin.” Sept. “indigence.” C.

ISAIAS 6

Ver. 1. *Died.* Either a natural (C.) or a civil death, by means of the leprosy. Chal. Tostat. 7.—This and the former chapters relate to the commencement of Joathan’s reign, whether before or after the death of Ozias. C.—Many think that this was the first prediction of Isaias. Orig. S. Jer. ad Dam.—*I saw.* By a prophetic vision, as if I had been present at the dedication of the temple. 3 K. 8:10. C.—*Lord.* Not the Father, as some have asserted, but the Son. Jo. 12:40. S. Jer. ad Dam. C.—Neither Moses nor any other saw the substance of God; but only a shadow. Yet Manasses hence took a pretext to have Isaias slain. Orig. S. Jer. Trad. Paral. W.

Ver. 2. *The two Seraphims* “burning.” They are supposed to constitute the highest order of angels. Num. 21:6.—*His.* God’s or their own face. Heb. and Sept. are ambiguous. Out of respect, (C.) they look not at the divine majesty. M.

Ver. 3. *Glory.* By no means of the Incarnation. The unity and Trinity are insinuated. S. Jer. S. Greg. Mor. xxix. 16.

Ver. 4. *Of him.* Sept. “them,” (H.) the Seraphim signifying that the veil was removed by the death of Christ, (Theod.) or that the people should be led into captivity, as a Jew explained it to S. Jerom.

Ver. 5. *Peace.* It is proper for sinners to do so. Eccli. 15:9. The prophet was grieved that he was unworthy to join in the acclamation of the Seraphim, and had reason to fear death. Gen. 16:13. Ex. 33:20. He finds himself less able to speak than before, like Moses. Ex. 4:10 and 6:12.

Ver. 6. *Coal.* “Carbuncle,” (Sept.) the word of God, (S. Basil) spirit of prophecy, (S. Jer. 142. ad Dam.) &c.

Ver. 7. *Sin.* Impediment in speech. All defects were attributed to some sin, (Jo. 9:2) as Job’s friends maintained.

Ver. 8. *For us.* Hence arises a proof of the plurality of persons. C.—*Send me.* Thus Isaias was an evangelical and apostolical prophet. S. Jer. W.

Ver. 10. *Blind.* The prophets are said to do what they denounce. S. Tho. 1. q. xxiv. 3. Sanct.—Sept. “heavy or gross is the heart,” &c. The authors of the New Testament quote it thus less harshly.—*Them.* Is God unwilling to heal? Why then does he send his prophet? C.—He intimates that all the graces offered would be rendered useless by the hardened Jews. S. Isid. Pelus. 2. ep. 270.—Heb. may be, “surely they will not see,” &c. C.

Ver. 11. *Desolate.* By means of Nabuchodonosor, (S. Chrys.) and the Romans, (Eus. &c.) or even till the end of the world, their obstinacy will continue.

Ver. 12. *Earth.* After the captivity, the people shall be more docile. But this was more fully verified by the preaching of the gospel.

Ver. 13. *Tithing.* The land shall produce its fruits, and people shall bring their tithes. Ezec. 20:40. There shall be some left; (c. 1:9 and 4:3. C.) though only a tenth part will embrace Christianity. S. Bas.—*Made.* Sept. “ravaged.” They shall be exposed to many persecutions under Epiphanes, and few shall escape the arms of the Romans, (C.) those particularly (H.) who shall be a *holy seed*. C.—The apostles were of Jewish extraction, (H.) and spread the gospel throughout the world. M.

Ver. 1. Achaz. This must be seventeen years later than the former prediction. 4 K. 15:37. The kings of Syria and Israel jointly attacked Juda, but were forced to raise the siege of Jerusalem. The next year they came separately, and committed the following ravages. The news of their junction threw all into confusion. v. 2. Isaias was then sent to inform the king, that the designs of his enemies should not take effect. Yet the two kings obtained each a victory. But they could not dethrone Achaz, as they intended. C.—Paine traduces this prophecy as a lie, asserting that they succeeded. What! did they make Tabeel king? v. 6. The Israelites would not even keep the captives who had been taken. 2 Chron. 28:15. Watson, let. 5.—Achaz had been made captive before. But now the Lord defeated the projects of his enemies, as he will the conspiracy of heretics against his Church. W.

Ver. 3. Jasub. This name was mysterious: *Shear-Jashub* means “the rest shall return” from Babylon, or be converted under Ezechias. C. 10:22. C.—Prot. Go “thou, and Shear-Jashub, thy son, at the end of the conduit,” &c. H.

Ver. 4. Tails. So he styles the two kings in derision. The distrust of Achaz was punished by the loss of many of his subjects, but he was not dethroned, having engaged the Egyptians and Assyrians to attack his enemies. v. 17.

Ver. 6. Tabeel. Chal. “whom we shall think proper.” He will not so much as name him.

Ver. 8. Rasin. Both the king and his capital shall be ruined.—*And five.* Capellus (p. 497.) would read six and five; or, in eleven years time. But (C.) Ephraim was led captive twenty-one years after, and the Cutheans took their place when sixty-five years had elapsed. A. 3327. Usher—Most people date from the prophecy of Amos to the ruin of Samaria, just sixty-five years. The former solution seems preferable. C.

Ver. 9. Continue. Sept. “and will not understand, even the Lord,” &c. H.—Heb. “and since you do not believe,” (C.) or “because you are not confirmed” by a miracle. Grot.

Ver. 11. Above. Require it to thunder, (1 K. 12:17) or the earth to open. Num. 16:28. C.

Ver. 12. Lord. He was afraid of being forced to relinquish his evil ways. S. Jer.—Though an idolater, he knew he ought not to tempt God.

Ver. 14. Virgin, halma, (H.) one secluded from the company of men. *Alma* in Latin signifies “a holy person,” and in Punic “a virgin.” The

term is never applied to any but “a young virgin.” If it meant a young woman, what sort of a sign would this be? S. Jer.—It was indeed above the sagacity of man to declare that the child to be born would be a boy, and live till the kings should be destroyed. But the prophet undoubtedly speaks of Jesus Christ, *the wonderful*, &c. (c. 9:5) as well as of a boy, who should prefigure him, and be an earnest of the speedy destruction of the two kings. He was to be born of Isaías, (c. 8:4) and of all the qualities belonging to the true *Emmanuel*, only that regards him, which intimates that the country should be delivered before he should come to years of discretion. v. 16. C. Diss. Bossuet—The Fathers generally apply all to Christ.—*Called*. Or shall be in effect. C. 1:26. C.—The king hardly trusted in God’s mercies, whereupon the incarnation of Christ, &c. is foretold. W.

Ver. 15. Honey. Like other infants. C.—The new baptized received some to remind them of innocence. Tert. cor. 3.—Christ shall be true man. M.

Ver. 16. Good. Being arrived at the age of discretion, Achaz engaged the Assyrians to invade Damascus. Its citizens and four tribes were carried into captivity the year following. Phacee only survived another year, A. 3265. This was a pledge, that what regarded the son of the virgin would also be accomplished. C.—*Land* of the enemy. C. 4 K. 16. M.

Ver. 17. Assyrians. His aid shall prove the greatest scourge, (2 Par. 28:20) while the Idumeans and Philistines shall also ravage the country. 28:17. Achaz has vainly trusted in man.

Ver. 18. Of Egypt. The Idumeans, &c. dwell on the borders. C. 5:26. Yet many explain this of the victories of Nabuchodonosor and Nechas.

Ver. 20. Razor. Or cut off with scissors all the hair, as was done with lepers, (Lev. 14:9) and Levites. Num. 8:7. The country shall be pillaged, and all shall be in mourning. C.—The men shall be despised as no better than women and cowards. S. Jer. Theod.—*Hired*. With large sums. C.

Ver. 22. Land. Pastures shall be so large, (M.) though uncultivated, the greatest part of the inhabitants being removed.

Ver. 23. Pieces. Sicles. This was the price of the best vineyards. Cant. 8:2. C.—Now people may hunt in them. H.—The subjects of Achaz were much reduced. C.

Ver. 24. Thither. The hedges shall be rooted up (H.) or neglected, so that cattle may graze. M.—Two sorts of mountains are specified; some

for vineyards, and others for pasture. C.

ISAIAS 8

Ver. 1. Book. This mystery would require a large explanation. W.—*Pen.* Lit. “style.” H.—Write intelligibly. Here all is plain. C.—*Take.* Prot. “concerning Mahershalalchashbaz.” Marg. “in making speed to the spoil, he hasteneth the prey.” H.—*Chashbaz*, the son of Isaias, was a sign that Syria and Israel should soon be rendered desolate; and in a more elevated sense, he shewed that Christ should overturn the powers of hell. C.—The virgin’s son took the prey from the devil, who before possessed almost all the world. W.—*Urias*. Probably the high priest, who afterwards weakly complied with the king’s idolatrous order. 4 K. 16:10. C.—Yet at this time, he was a credible witness. H.—*Zacharias*. A person to us unknown. C.

Ver. 3. Prophetess. The blessed Virgin, (S. Chrys. &c.) or to his wife. He gives his son a different name from Emmanuel, (c. 7:14) that they might not be confounded.—*Hasten.* Heb. *Mahershalalchashbaz*. v. 1. H.

Ver. 4. Assyrians. Theglathphalassar, the next year, took the Damascenes to Kir, and Nephthali, Reuben, Gad, and Manasses into captivity. Yet the kingdom continued some time longer. Never was prediction more explicit. Can the pagans produce any thing similar?

Ver. 6. Silence. Being willing to receive Tabeel, instead of their lawful prince. Achaz was then terrified, and chose to become tributary, rather than to lose his crown. Herein both offended God, in whom they ought to have trusted; and the auxiliary king looked upon himself as master of the country. 2 Par. 28:20. C.—Israel had joined with the Syrian; but was reduced to the state of captivity, while Jerusalem was preserved. W.

Ver. 7. River. Euphrates, (C.) with the overflowing of which the Assyrian is compared. H.

Ver. 8. Wings. Or troops.—*Emmanuel*. Christ was born in the country, and Lord of it: though it might be said to belong to the son of Isaias, as being his figure. C.

Ver. 9. Overcome. The defeat of Sennacherib, of the Idumeans, &c. under Ezechias, is intimated. 4 K. 18:8 and 19:35.

Ver. 10. God. Heb. “Emmanuel.” We have a pledge of God’s

protection.

Ver. 12. Conspiracy. In despair, they wish to submit to the enemy. v. 6. Isaias exhorts them to have recourse rather to the Lord. C.

Ver. 14. Two. The wicked of both kingdoms, (H.) who choose to revolt from God. Many of Israel were led into captivity, and the territory of Juda was laid waste. C.

Ver. 16. Disciples. Let some faithful witnesses keep this prophecy, (H.) that when it is verified, all may be convinced.

Ver. 17. Jacob. Having resolved on their ruin. C.

Ver. 18. I and my two children. C. 7:3 and 8:4. H.—The actions of some were prophetic. C. 20:2. Os. 12:10. C.—God announces what will happen, by the names of my children, (H.) and by their age, as well as by my mouth. C.

Ver. 19. Seek of pythons. That is, people pretending to tell future things by a prophesying spirit.—*Should not the people seek of their God, for the living of the dead?* Here is signified, that it is to God we should pray to be directed, and not to seek of the *dead*, (that is, of fortune-tellers dead in sin) for the health of the living. Ch.—*Mutter.* Lit. “use a shrill note,” *strident.* H.—so Horace, (1 Sat. viii.) says—

Umbræ cum sagana resonarent triste et acutum.

—*Should.* Make this reply: *Should*, &c.

Ver. 20. Law. Sealed, (v. 16) or to the law of Moses. Eccli. 34:28. C.—Sept. “why do they consult the dead concerning the living? For he gave the law to assist us.” H.—*Light.* They shall die or be miserable. C.

Ver. 21. By it. The word of God. H.—*God. Elohim* means also princes or idols. C.—Whether they seek God unwillingly, or the aid of men, (v. 22) they shall perish. W.

ISAIAS 9

Ver. 1. Loaded. Theglathphalassar took away whole tribes, (2 Par. 5:2–6) the year after this. Yet these people were the first enlightened with the rays of the gospel, (Matt. 4:13) though so much despised. Jo. 7:52. C.—Here Christ preached first. But after his passion, few Jews believed in him. W.

Ver. 2. *Risen.* the kingdom of Juda hoped for redress, when they saw the people of Israel humbled, (H.) or rather after the defeat of Sennacherib. C.

Ver. 3. *And hast.* Parkhurst says it should be, “(whom) thou hast not brought up (the Gentiles) with joy they,” &c. Symmachus) H.—The numerous forces of the Assyrians could not save them from the angel. Under Ezechias the people increased. Was not his reign a figure of the Church persecuted and increasing; but on that account, in danger from a relaxation of discipline? Lu. 5:5.—*Spoils.* They shall return thanks to God for the unexpected liberation.

Ver. 4. *Oppressor.* Who levied taxes for Assyria. 4 K. 18:7. Sennacherib made war, because Ezechias refused to pay them any longer, and his troops fell upon each other, (C.) as the Madianites had done. Judg. 7. H.

Ver. 5. *Fire.* Being cut and useless. See Diss. on the defeat of Sennacherib. C.

Ver. 6. *Child.* The Messias, whom the son of Isaias prefigured.—*Shoulder.* Where the badges of royalty were worn. C.—Christ bore his cross. Tert. &c.—*Wonderful.* In his birth, &c.—*Counsellor.* From whom all good advice proceeds. Grotius falsely translates, “the consuler of the strong God,” meaning Ezechias. Though he deemed the Socinians unworthy of the Christian name, (Ep. ad Valleum.) he too often sides with them. *Johets* always means one who “gives counsel.” C. 40:13. Ezechias was at this time ten years old, and he did not always take advice, nor was his reign peaceful, &c.—*God.* The three Greek versions maliciously render *El* “the strong,” though it be uncertain that it ever has that meaning, as it certainly has not when joined with *gibbon*, “mighty.” Why should two terms of the same import be used? The Sept. copies vary much. Some read only, “he shall be called the angel of the great council, for I will bring peace upon the princes and his health.” S. Jerom thinks they were afraid to style the child God. But this reason falls to the ground, as other copies have, (C.) after *council*, “Wonderful, Counsellor, God, the Mighty, the Potent, *ἐξουσιασζης*, the Prince of Peace, the Father of the world to come, for, &c. (7.) His.” Grabe (de Vitiis lxx. p. 29.) asserts that the former is the genuine version, and that the inserted titles are a *secondary* one; so that there must have been two version before the days of Aquila, as the text is thus quoted at large by Clement and S. Iræneus, A. 180; Kennicott adds also by S. Ignatius, A. 110. H.—The omnipotent God became a little child, and without violence subdued the world, which he still governs. W.

Ver. 7. *Peace.* Christ gives it, and propagates his Church. Heb. 12:2.

Ver. 8. *Word.* Sept. “death.” This also agrees with the Heb. term, and with the context.

Ver. 9. *Cedars.* They speak in a proverbial way, that they will shortly repair the injuries done by the Assyrians depending on king Osee.

Ver. 11. *Him.* Israel. Salmanasar came to ruin the kingdom. C.

Ver. 12. *Still.* God punishes the impenitent throughout eternity. v. 12 c. 10:4. W.

Ver. 14. *Him.* Heb. “the branch and the rush.” C.—Sept. “the great and the small.”

Ver. 16. *Headlong.* If the blind lead the blind, both fall into the ditch. Matt. 15:14. H.

Ver. 17. *Folly.* Sin. They are all guilty. He will shew no compassion.

Ver. 18. *High.* All shall witness the fall of Israel, (C.) like a forest on fire. H.

Ver. 19. *Brother.* Civil wars shall rage. 4 K. 15. Josephus (Bel. vii.) perhaps alluded to this passage, when he said, that an ancient prophecy announced ruin to the Jews, when they should turn their arms against each other. C.

ISAIAS 10

Ver. 1. *Injustice.* These great ones excite God’s indignation. C.—Jeroboam forbidding any to go to Jerusalem; and the Pharisees establishing their wicked traditions, ruined all. W.

Ver. 3. *Afar.* When Salmanasar shall come from Ninive to destroy Samaria, to punish the people for their idolatry (C.) and oppressions. H.—*Glory.* Golden calves, (Ose. 8:5 and 10:5) or possessions. C. 9:8.

Ver. 5. *Woe.* Or come on, *Heus*, though (C.) *ho* is ordinarily rendered, alas! It here indicates that God makes use of this scourge with regret, and will afterwards consign it to the flames. H.—The prophet speaks of Salmanasar, or of Sennacherib. S. Cyr. S. Jer.

Ver. 6. *Deceitful.* Heb. “hypocritical,” joining my worship with that of idols. C.—They had solemnly promised to serve the Lord. Ex. 19:8. W.

Ver. 7. *So.* He will not think that he is executing my vengeance, supposing that he conquers by his own power.

Ver. 9. *As. Lit.* “altogether kings.” *H.*—Thus Nabuchodonosor kept the conquered princes for derision. *Hab.* 1:10. *Judg.* 1:7.—*Arphad*, Arad, or rather Raphanæ. *Jer.* 49:23.—*Damascus*. These two cities were not yet subdued.

Ver. 10. *Idols.* He looks upon the true God as no better than any idols, (4 K. 18:32) and falsely supposes that the latter were adored in Jerusalem. *C.*

Ver. 12. *Works.* Humbling and terrifying Ezechias and his subjects, who were reduced to great distress, in order to avert the impending war. *H.*—*Eyes.* The Assyrians were punished in their turn.

Ver. 14. *Nest.* Some put these words in the mouth of God. *Tert. Abdias* 4.—But they shew the insolence of Sennacherib.

Ver. 15. *Axe.* The Assyrian has no right to boast. What can man do without God’s assistance? *C.*—*Gratiæ tuæ deputo et quæcumque non feci mala.* *S. Aug. Conf. ii.* 7.—Sennacherib persecuted the Jews of his own free will, though he was God’s instrument. *W.*

Ver. 16. *Fire.* The Jews assert, that 185,000 perished by an inward burning, so that only ten men were left. *v.* 19. *S. Jer.*

Ver. 17. *Light.* God. *H.*—*Thorns.* Private soldiers. *C.*

Ver. 18. *Glory.* Officers.—*Flesh.* Or body. All shall perish. *H.*—*Fear.* Sennacherib escaped alone, and fell by the sword of his own sons.

Ver. 20. *Israel* now submitted to Ezechias, as their kingdom was overturned in the sixth year of his reign, eight years before Sennacherib’s arrival. *Isaias* speaks of this time, and therefore makes no distinction of the kingdoms. *Striketh* the Assyrian.

Ver. 22. *Converted.* This was partly verified in the children of Israel who remained after the devastations of the Assyrians, in the time of king Ezechias: and partly in the conversion of a remnant of the Jews to the faith of Christ. *Ch.*—4 K. 18:3. *Rom.* 9:27. The apostle follows the *Sept.* (*C.*) “and if the people of Israel be.”—*Converted.* *Sept.* “saved, for perfecting the word and abridging in justice. Because God, the Lord of hosts, will make an abridged word in the universe.” *H.*—As the apostle has explained this passage, “every other interpretation must cease.” *S. Jer.*—The few who were converted under Ezechias were a figure of those who should embrace the faith of Christ. *C.*—

Consumption. That is, the *number of them cut short, and reduced to few*, shall flourish in the abundance of justice. Ch.—Heb. “the desolation is decreed, justice shall overflow.” God will treat all with rigour. Nah. 1:8. The incredulous Jews shall be rejected. v. 23. Rom. 9.

Ver. 24. *Egypt.* He sent Rabsaces from Lachis, when he set out to meet Tharaca. 4 K. 19.

Ver. 25. *Little.* Twenty-eight years, (Ps. 89:4) or he alludes to the destruction which took place in a single night, (C.) or in a moment. v. 16. H.

Ver. 26. *Oreb.* Judg. 7:25.—*And his.* Moses thus let loose the waters of the Red Sea on the Egyptians, by stretching forth his rod. C.

Ver. 27. *Oil.* That is, by the sweet unction of divine mercy. Ch.—Chal. “before the anointed,” in consideration of Ezechias and Isaias. In the higher sense, it denotes the victory of Christ over the devil. C.

Ver. 28. *Into Aiath, &c.* Here the prophet describes the march of the Assyrians under Sennacherib; and the terror they should carry with them; and how they should suddenly be destroyed. Ch.

Ver. 29. *Lodging.* Here, say the Assyrians, we will encamp.

Ver. 31. *Take.* Prot. “gather themselves to flee.” H.

Ver. 32. *Nobe.* He may arrive thither shortly, in the environs of Jerusalem. C.—Sept. “exhort to-day, that they may continue on the road. Comfort with the hand the daughter of Sion, thou rock and hills within Jerusalem.” H.—*Hand.* As Nicanor did against the temple. 2 Mac. 15:32. C.

Ver. 33. *Vessel.* Like Gideon, when he attacked Madian. v. 26. Judg. 7:19. Sept. “the nobles.” H.—Heb. “their beauty.” The empire of Assyria shall presently fall. C.

ISAIAS 11

Ver. 1. *Root.* Juda shall not be exterminated, like the Assyrians. C.—Christ shall spring from the blessed Virgin, (W.) for the salvation of mankind. The Jews agree, that this prediction regards the Messias; though some, with Grotius, would explain it literally of Ezechias. They do not reflect that he was now ten years old, and that the prophet speaks of an event which should still take place after he had been a

long while upon the throne. If we were to look for any figure of the Messias, to whom this might be applicable, it would be Zorobabel. Zac. 3:8. But how disproportionate would be the promises to the execution? Some passages may indeed relate to the return of the captives, (v. 11) as the people must have a more immediate object, to insure the accomplishment of the more elevated predictions concerning the Messias: but these also refer ultimately to the propagation of the gospel, which the prophet had also in view. C.

Ver. 2. *Him.* In the form of a dove. Jo. 1:32. H.—“The whole fountain of the Holy Ghost descending.” Ev. Nazar. S. Jer.—Christ was filled with his seven gifts, and *of his fullness* his servants *receive*. W.—Yet all virtues are the gifts of the holy Spirit, and the number seven is not specified in Hebrew, as the same word (C.) *yirath*, is rendered *godliness*, which (v. 3) means, *the fear of the Lord*. H.—God enables us to penetrate the difficulties of Scripture, and to act with prudence, &c. M.

Ver. 3. *Filled.* Heb. “breath or smell.” So S. Paul says, (2 Cor. 2:15) *we are the good odour of Christ*. C.—Prot. “he shall make him of quick understanding (marg. smell) in the fear,” &c. H.—*Ears*. Which are often deceived. M.

Ver. 4. *Wicked.* Antichrist, (2 Thess. 2:8) and all impiety, by means of the apostles.

Ver. 5. *Reins.* He shall possess these virtues, performing his promises with the strictest fidelity. C.

Ver. 6. *Wolf.* Some explain this of the Millennium. ap. S. Jer. Lact. vii. 24.—But the more intelligent understand, that the fiercest nations shall embrace the gospel, and kings obey the pastors of the Church. C.—*Lead*. Or “drive,” as the word is used by Festus. H.

Ver. 8. *Basilisk.* Ps. 9:13. The apostles subdued kings and philosophers, without any human advantages.

Ver. 9. *Kill.* The most inveterate pagans, being once converted, entirely alter their manners. Ose. 2:18.

Ver. 10. *Ensign.* the cross is the standard of Christians.—*Sepulchre*. Heb. Sept. &c. “rest.” S. Jerom give the true sense. The holy places have been greatly revered, and Christian princes strove for a long time to recover them. C.—They are respected even by the Turks. Christ’s death was ignominious, but his monument was full of glory. Thus the saints begin to shine, where the glory of the wicked ends. W.

Ver. 11. *Time.* After the deliverance from Sennacherib, they shall return from captivity. Ezechias recalled some few. 2 Par. 29:9.—*Remnant.* Some embraced the gospel. Rom. 2:2. Acts 2:41. &c.—*Phetros*, in Egypt.—*Of the Mediterranean sea*, and all places to which the Jews went by water.

Ver. 13. *Away.* Under Ezechias the Israelites began to join with Juda. But they did it more cordially after their return from Babylon.

Ver. 14. *Shoulders.* Or confines. Ezech. 25:9. Ezechias and the Machabees attacked the Philistines. C.—Sept. “and they shall fly on the ships of the strangers; they shall plunder the sea together, and those on the east, and Idumea.” H.—*East.* Ammonites, &c. often defeated by the Machabees, and probably by Ezechias.

Ver. 15. *Tongue.* Gulf of the Mediterranean, near Pelusium, or the seven mouths of the *river Nile*. The country was ravaged by Sennacherib, Cambyses, Alex. and Epiphanes. C. 19:4. &c. The Jewish captives shall return thence. C. 50:3. Zac. 10:10.

Ver. 16. *Assyrians.* They shall march without impediment. C.

ISAIAS 12

Ver. 1. *Thanks.* Lit. “confess.” The Jews thank God for their return, as the Church does for her deliverance from sin. W.—Canticles were composed on such occasions. Ex. 15.—*Angry.* They do not thank God on this account; but because he had averted his indignation. C.

Ver. 3. *Fountains.* Instead of those which your fathers drank in the desert. C.—You shall have the holy Scriptures, (H.) sacraments, &c. Jo. 4:13 and 7:38.

Ver. 6. *Of thee.* He alludes to the name Emmanuel. Christ preached, and *his own* would not receive him. Jo. 1:11 and 26. C.—He continues with us, concealed under the sacramental species. M.

ISAIAS 13

Ver. 1. *Burden.* That is, a prophecy against Babylon. Ch.—Nimrod began the kingdom. Gen. 10. Belus and Ninus brought it to great

eminence. But after 1240 years, Babylon was taken by Cyrus. W.—Isaiaś delivered the seven following chapters in the first year of Ezechias. C. 14:28.

Ver. 2. *Mountain of Media*, whence Darius came. It was usual to erect a signal, (c. 30:17. Jer. 6:1) to call troops together. C.

Ver. 3. *Sanctioned*. The Medes and Persians were appointed by God to punish Babylon. W.

Ver. 4. *Kings*. Darius styles himself king of the Medes and Persians. Dan. 6:12. Many princes and nations composed his army.

Ver. 5. *Heaven*. Where it seems to touch the horizon. Thus the countries beyond the Euphrates are often designated.

Ver. 6. *Near*. Though one hundred and seventy-two years distant.

Ver. 8. *Burnt*. Black with despair. Nah. 2:10 and Joel 2:6.

Ver. 9. *Desolate*. This was effected in the course of many centuries. C.—The building of Seleucia caused Babylon to be deserted. Pliny vi. 27.—Hence we know not at present where it was situated.

Ver. 10. *Stars*. This is not to be taken literally, but only implies that the people shall be in as much consternation (C.) as if the world were at an end. v. 13. H. Grot. Mat. 24:27. Apoc. 6:12. Jer. 4:23.

Ver. 11. *World*. The vices of all nations were concentrated at Babylon. C.

Ver. 12. *Precious*. Rare, (W.) or sought after for destruction. v. 17.

Ver. 13. *Heaven*. With thunders.

Ver. 14. *Land*. Baltassar shall be abandoned by his allies. Crœsus had been already defeated, before Cyrus invested Babylon.

Ver. 17. *Medes*. Who had set themselves at liberty about twenty years before this. They were not solicitous about gold. Ezech. 7:19. Soph. 1:18.

Ver. 19. *Gomorrha*. Towards the end of the Macedonian empire. C.—The Persians kept wild beasts in it. S. Jer.—The palace of Nabuchodonosor subsisted in the days of Benjamin, (C.) but could not be approached on account of serpents. Tudel. p. 70.

Ver. 20. *Tents*. To dwell, (C.) or to traffic. Theod.—Another city was built, but not so large, nor in the same place. W.

Ver. 21. *Beasts.* Heb. *tsiim*, “fishermen.”—*Serpents.* Heb. *ochim*. Sept. “echo,” (H.) or “reeds.” Babylon was built on a marshy situation, and Cyrus having *let out* the waters of the Euphrates, they could never be effectually stopped.—*Ostriches.* Or swans.—*Hairy.* Goats. C. 34:14. C.

Ver. 22. *Owls.* Or jackals, which resemble foxes, and going in packs, will devour the largest creatures. Bochart. Parkhurst in *aje*. H.—But S. Jer. explains it of birds. Job 28:7. Lev. 14.—*Sirens*, fabulously supposed to be sweet singing women with wings.—*Thannim* denotes some great sea monsters, such as whales or sea calves. C.

ISAIAS 14

Ver. 1. *Prolonged.* Babylon was taken one hundred and seventy-two years after. C.—Yet this time is counted short, compared with the monarchy, which had lasted a thousand years. W.—*Ground.* Cyrus restored the Jews; yet all did not return at that time.—*Stranger.* Converts. Est. 8:17. All Idumea received circumcision under Hyrcan.

Ver. 2. *Place.* Cyrus probably granted an escort, as Artaxerxes did. 2 Esd. 2:7.—*Servants.* They had purchased many slaves, (1 Esd. 2:65) as some were very rich in captivity, and were treated like other subjects.—*Oppressors.* Stragglers of the army of Cambyses, &c. though this was chiefly verified under the Machabees. Jer. 25:14 and 30:16. C.

Ver. 4. *Parable.* Sept. *ᾠδὴν*. “Lamentation.” H.—Or mournful canticle.

Ver. 6. *Persecuted.* The Jews read incorrectly, “is persecuted.”

Ver. 7. *Earth.* Subject to, or bordering upon the Assyrian empire. Under Darius the Mede, (the Cyaxares of Xenophon) and Cyrus, the people were little molested. C.—The neighbouring princes (*fir-trees*, &c. v. 8) were also at rest. H.

Ver. 9. *Hell* is personified, deriding the Chaldee monarch, Baltassar, who perished the very night after he had profaned the sacred vessels. Dan. 5:3. He probably received only the burial of an ass. v. 11. 19. C.

Ver. 12. *O Lucifer.* O day-star. All this, according to the letter, is spoken of the king of Babylon. It may also be applied, in a spiritual sense, to Lucifer, the prince of devils, who was created a bright angel, but fell by pride and rebellion against God. Ch. Lu. 10:18. C.—He fell by pride, as Nabuchodonosor did. W.—Homer (*Iliad* xix.) represents

the demon of discord hurled down by Jupiter to the miserable region of mortals.

Ver. 13. North. And be adored as God in the temple of Jerusalem. Ps. 47:3. The Assyrian and Persian monarchs claimed divine honours. 4 K. 18:33. Judith 3:13.

Ver. 15. Depth. Heb. “sides,” (v. 13) or holes dug out of a cavern. C.

Ver. 16. Turn. From their respective holes in the monument.

Ver. 19. Grave. Strangers seized the crown of Baltassar, and neglected his sepulchre: or if we explain it of Nabuchodonosor, his tomb was probably plundered, (C.) as the Persians did not spare that of Belus. In the reign of Alexander, the tombs of the kings were covered with water, and filled with serpents. Arrian. vii.

Ver. 20. Thy. Sept. “my.” Thou hast been a murderer instead of a shepherd.—*Ever.* The children and monarchy of Nabuchodonosor presently perished. Evilmerodac and Baltassar reigned but a short time, and left no issue to inherit the throne.

Ver. 22. Name. It shall lose all its splendour, and be mentioned only with abhorrence. 1 Pet. 5:13.

Ver. 23. Besom. Reducing it to a heap of rubbish, (C. 13:21. C.) as the event shewed. Watson.

Ver. 25. Assyrian. 4 K. 19. W.—Sennacherib, (S. Jer.) Cambyses, or Holofernes. The sight of their chastisement would ben an earnest of the fall of Babylon. C.—The allies of Assyria, (M.) or the enemies of God’s people, will also be punished. C. 15. H.

Ver. 28. Achaz. When Ezechias was just seated on the throne. The preceding and subsequent predictions were then delivered. C. 13:20.

Ver. 29. Rod. Achaz.—*Bird.* Ezechias will openly attack thee. 4 K. 18:8. C.—Prot. “*shall be* a fiery flying serpent,” (H.) like that erected by Moses. Num. 21:9. Sennacherib and Assaraddon shall lay waste Philistia. v. 31 c. 20:1. C.—Though Achaz be dead, Ezechias and Ozias will destroy more of that nation. 4 K. 18:8 and 2 Par. 26. W.

Ver. 32. Nations. Surprised that Ezechias should escape, while the power of the Philistines was overturned so easily; or when the king sent ambassadors to his allies, to announce the defeat of Sennacherib by the angel. All confessed that this was an effect of the divine protection towards Sion. C.

ISAIAS 15

Ver. 1. *Moab.* Which would be visited in three years' time (c. 16:14) either by Ezechias, or by Sennacherib, though history be silent on this head. The Moabites had been very cruel., Amos 1 and 2.—*Night.* Suddenly. C.—Their misery was so much the greater. W.—*Ar.* The capital. C.

Ver. 2. *House.* Prot. "he is come up to Baith," (H.) or the royal family is gone to the temple of their idol, Chamos, to lament. S. Jer. M. C.—*Shaven.* As in mourning. Jer. 48:37.

Ver. 4. *Itself.* Every one shall deplore his own distress.

Ver. 5. *My.* A charitable heart will grieve for the misfortune of an enemy. W.—I shall join in the general lamentations, though Moab has always been so great an enemy of Israel. C.—Sept. "the heart of Moab cries in itself to Segor." H.—We will retire thither. Chal.—*Bars.* Princes. Prot. "his fugitives *shall*," &c.—*Heifer.* Strong and ungovernable. Heb. "to Heglath and to Shelishia for," &c. though we may as well adhere to the Vulg. Sept. &c.

Ver. 6. *Nemrim.* Or Nemra, (Num. 32:3) to the north of Segor. C.—The country around hence became barren. S. Jer.

Ver. 7. *Willows.* That is, as some say, the waters of Babylon; others render it a valley of the Arabians, (Ch.) or "of crows," to which their bodies will be exposed. C. 57:6.

Ver. 8. *Cry.* Of iniquity, or rather of grief.

Ver. 9. *Dibon.* Sept. &c. read, "Dimon," which signifies, "blood." I will give it a better claim to this appellation.—*Lion.* Nabuchodonosor. C.—Sept. "I will bring the Arabs up on Dimon, and will take away the seed of Moab, and Ariel, and the remnant of Adama." H.

ISAIAS 16

Ver. 1. *Petra.* Heb. *selah*, "the rock." H.—Our Saviour spring from Ruth, the Moabitess. M.—The original may insinuate, that the king of the country had neglected to pay the usual tribute to Juda. 4 K. 3:4. C.—"Send the lamb to the ruler," &c. Tournemine. Amid scenes of distress, the prophet perceives that the Saviour will proceed from one

of this nation. W.

Ver. 2. *Arnon.* They shall not be able to fly over, or to escape the conqueror.

Ver. 3. *Night.* Seek a retreat in the darkest places; or protect Israel when they shall flee before the Assyrians. Their cruelty is thus insinuated. Amos 1.

Ver. 4. *Dust.* Theglathphalassar. I need not exhort you to receive my people, as I know your dispositions, and they are out of danger. C.

Ver. 5. *Just.* This regards Christ, (S. Jer.) prefigured by (H.) Ezechias. C.

Ver. 7. *Walls.* Heb. “Kir-hareseth.” C. 15:1. H.

Ver. 8. *Lords.* Princes of Jerusalem, (Lam. 1:1) or of Assyria. C.—*Sea.* Of Sodom, even as far as Jazer, (H.) in the tribe of Ruben. C.

Ver. 9. *My tears.* C. 15:5. H.—I announce a different sort of music from that which is customary in times of harvest, and of vintage. The liquor shall be tears. C. 63:2. Jer. 48:32. 33. C.

Ver. 10. *Carmel.* This name is often taken to signify a fair and fruitful hill or field, such as Mount Carmel is. Ch.—It means, “the vine of God.” C.

Ver. 11. *Wall. Kir-hareseth.* v. 7. I am grieved at your misfortunes. C.

Ver. 12. *Prevail.* Chamos shall not be able to help them.

Ver. 13. *That time.* A long while ago. Ps. 92:2.

Ver. 14. *Not many.* It was laid waste in the third year of Ezechias. But its final destruction took place only five years after that of Jerusalem. C.—The wars against Moab continued three years, after which it was reduced to servitude. W.

ISAIAS 17

Ver. 1. *Damascus.* When it was taken by Theglathphalassar, or rather by Sennacherib. C. 10:8. It was again ruined by Nabuchodonosor. Jer. 49:24. But after the first taking, it never regained its power. *Magni nominis umbra.* C.

Ver. 2. *Aroer*. Chal. “abandoned, shall be folds for sheep.” Sept. “left for ever a resting place for flocks and herds, and none shall pursue.” The tribes on the east of the Jordan shall be led captive, as well as those on the west, Ephraim, &c. H.

Ver. 3. *Damascus*. Their too great union proved their ruin. Sennacherib took Damascus, as Salmanasar had done Samaria.

Ver. 4. *Lean*. All the power of the kingdom shall fail, as in a mortal illness.

Ver. 5. *Raphaim*. Near Jerusalem. 3 K. 21:13. Sept. “of stones.” C.—It will be equally difficult to find any men left in the kingdom of Israel. H.

Ver. 7. *Israel*. They obeyed the summons of Ezechias and of Josias, (2 Par. 30:1 and 34:6) and every after followed the same worship as Juda. C.

Ver. 9. *Left*. By the Chanaanites, when the children of Israel came into their land. Ch.—Their consternation was become proverbial. Jos. 2:9 and 5:11.

Ver. 10. *Good*. Sept. “fruitless.” Israel had abandoned the Lord; and could expect nothing but the fruits of death. C.

Ver. 11. *Much*. Thou hast laboured earnestly, but reaped no benefit. H.

Ver. 12. *Multitude*, &c. This and all that follows to the end of the chapter, relates to the Assyrian army under Sennacherib, (Ch.) or rather to that of Israel and its allies. C.—After the Assyrians had afflicted Israel, they were also punished. W.

Ver. 14. *Not be*. Phacee and Rasin were presently exterminated.—*Spoiled us*. The kingdom of Achaz. 4 K. 17:5.

ISAIAH 18

Ver. 1. *Cymbal*. Or *sistrum*, commonly used in Egypt. Sept. “ship sails.”—*Ethiopia*, or Chus, lying between the Nile (the branches of which are styled *rivers*) and the Red Sea. He alludes to the kingdom of Tharaca. 4 K. 19:8. C.

Ver. 2. *Ambassadors*. Heb. “images,” (Bochart) in honour of Adonis;

(S. Cyr.) or rather Ezechias, or Tharaca send to demand troops. C.—*Bulrushes*. Lit. “paper.” H.—Formed of rushes which grow on the banks of the Nile. Pliny vii. 56. and xiii. 11.—*Angels*. Or messengers.—*Pieces*. With factions after the death of Sabacon, or by the inroads of Sennacherib.—*Other*. He derides the vanity of the Egyptians. C.—*Expecting* the overflowing of the Nile. H.—Heb. “of line,” (C.) with which they marked out each person’s property, after the waters had subsided. Strabo 17.—*Foot*. They worked their dough with their feet, and sent swine to trample on the seed, which required no more cultivation. Herod. ii. 14. and 36.—*Spoiled*. The Nile made considerable alterations.

Ver. 4. *Place*. God rules all with ease.—*Harvest*. The allies shall comfort my people, (C.) or Sennacherib shall threaten ruin. H.—But I will frustrate his evil designs. His army shall perish unexpectedly. v. 5. C.—The Egyptians had sent messengers to assure the Israelites that they would come to assist them: but the prophet informs them of their own ruin. W.

Ver. 6. *Them*. Their bodies shall lie unburied.

Ver. 7. *Sion*. Egypt shall send presents to the Lord. 2 Par. 32:23. C.

ISAIAH 19

Ver. 1. *Egypt*. Many refer this to the coming of Christ, (C.) at whose presence the idols fell down, and many saints adorned the country. W.—But the prophet may also literally refer to the wars of the Assyrians against Egypt. Sabacon having retired, after reigning fifty years, Anysis, and afterwards the priest of Sethon, succeeded to the throne. The latter was attacked by Sennacherib. After his death, twelve kingdoms were formed, but Psammitichus reunited them, and had Nechao for his successor. Herod. ii. 141. 158.—*Behold*. The prophet speaks fourteen years before the attack of Sennacherib.—*Cloud*. Ps. 17:11. Some Fathers explain it of the blessed Virgin. C.—*Moved*. Plundered by the Assyrians. M.

Ver. 2. *Kingdom*. Under the twelve kings. C.

Ver. 3. *Egypt*. Sept. “of the Egyptians shall be troubled within them.” H.—*Soothsayers*. Feeble but too common resource of superstitious people!

Ver. 4. *Masters*. Twelve kings. Psammitichus, one of them, shall gain

the ascendancy.

Ver. 5. Dry. The lakes and the Nile shall not afford sufficient moisture. C.—If the Nile rose less than twelve or more than sixteen cubits famine ensued. Pliny xviii. 18.

Ver. 7. Fountain. The Nile rises in Ethiopia. But the canals alone were left dry. C.—Sept. “the achi, every green herb along the river, and every,” &c. H.

Ver. 8. Fishers. The lake Moëris produced a talent every day for the revenue, and so great was the abundance of fish, that they could hardly be salted. The Nile was also well supplied with fish.

Ver. 9. Linen. Gr. “silk.” Ezec. 16:10. C.

Ver. 10. All they. Sept. “and all who make strong drink (*secer*) shall be in sorrow, and shall afflict their souls.” H.—This version is perhaps the best, as the Egyptians used much ale or wine distilled from barley. C.

Ver. 11. Tanis. Or of the twelve kings. v. 1. They are disconcerted at the approach of Psammitichus, (C.) or at the want of water. H.

Ver. 13. Memphis. The seat of many kings, and a very ancient city. Heb. “Hoph.”—*Stay*. Lit. “angle,” denoting the chiefs, or all the land. Judg. 20:2.

Ver. 15. Back. King and subject are equally confused. C. 9:14. C.

Ver. 17. Terror. Hebrew also, “a rejoicing,” (S. Jer.) on account of Sennacherib’s defeat there. C. 18:7.

Ver. 18. Chanaan. Hebrew. The Israelites had a connection with Egypt, which the prophets often blame. C. 30:2. Ezechias trusted in their aid, when he refused to pay tribute to the Assyrians. Many at that time, or afterwards, retired thither, and served God unmolested. C. 11:2. Jer. 42. More established themselves in the country under Alexander and the Ptolemies. 3 Mac. 8. But this prediction was more fully accomplished by the propagation of the Christian religion. Grace no where shone forth more brightly than in this country, once the seat of superstition.—*Sun*. Heb. “of desolation.” But the copies have varied. It is supposed to denote the city On. Gen. 41:45. C.—Prideaux (p. 2. b. 4.) accuses the Jews of willfully corrupting this text in the Sept. Kennicott.

Ver. 19. Altar. If the Jews were forbidden to have any other than the one at Jerusalem, how can the prophet announce this as a blessing? Onias being excluded from the high priesthood, retired into Egypt,

and obtained leave to build the temple Onion, in the Nome, though not in the city of Helipolis, above Bubaste, on the Nile, alleging that Isaias had foretold this event, and that one was already built at Leontopolis. Jos. Ant. xii. 15. and xiii. 6.—But we must allow with the fathers and Jews in the days of S. Jerom, that this prediction regarded the Messias, when altars might be lawfully erected in every nation. See Misna, tr. Moneuth, xiii. 10.—*Monument.* The cross is set up wherever Christ is adored. C.—The Egyptians shall embrace Christianity, and Anthony, &c. shall live a holy (W.) and austere life. H.

Ver. 20. *Them.* The Jews were miraculously rescued from the hands of Philopater, (c. Ap. ii.) or rather Christians are delivered from sin and Satan.

Ver. 21. *Egypt.* The kings often caused sacrifices to be offered for them; but they were not acceptable, as long as they continued idolaters. The country was converted to Christianity, (C.) and the Anchorets performed their vows and penitential exercises, to the admiration of all. H.

Ver. 22. *Scourge.* By means of Sennacherib, Cambyses, and Ochus. Afterwards the country was quietly subject to the kings of Persia, Alex. the Ptolemies, and the Romans. C.

Ver. 24. *Land.* The apostles, who were true Israelites, (H.) procured the blessing of faith for these nations, (C.) to serve God with concord. H.

ISAIAH 20

Ver. 1. *Year.* Eighteen after the preceding predictions. C.—*Sargon.* Sennacherib, (S. Jer.) Salmanasar, (Sanct.) or Assaradon, who intended to revenge Sennacherib, and sent his “collector of taxes” to take Azotus from Ezechias, and then to proceed farther. C.—Psammitichus having obtained the sole dominion of Egypt, besieged Azotus for 29 years. Herod. ii. 157. Amos 1:8.

Ver. 2. *Sackcloth.* The prophets lived in poverty. Zac. 13:4. Their persons were prophetic. It is not agreed whether Isaias went quite naked, or only without his upper garment. The former supposition would represent better the condition of slaves, (v. 4) and is adopted by S. Jerom, &c. C.—People are said to be naked when they are

almost so. 2 K. 6. Jo. 21. H.—Yet “nothing is more *honest* than to obey God.” S. Jer. W.

Ver. 3. *Years.* Isaias went so long, or perhaps only three days undressed. Num. 14:34. Ezech. 4:5. Egypt and the Arabian Ethiopia were to be abandoned to the Assyrians, in or during three years.

Ver. 4. *Shame.* Thus captives were generally exposed to sale. C. 47:2. Nah. 3:5.

Ver. 5. *Glory.* The alliance of these nations shall not avail the Jews, who are said to inhabit an *island*, because they neglected God’s service no less than the most distant and abandoned nations. C.—The changes in empires must convince us to depend only on God, since Damascus and Egypt could not save the Hebrews, nor even themselves. W.

ISAIAS 21

Ver. 1. *The desert of the sea.* So Babylon is here called, because from a city as full of people as the sea is with water, it was become a desert. Ch.—After its fall, it was mostly inundated. C. 13:20.—*Land.* Media and Persia, which lay to the south, and were not so beautiful as the environs of Babylon.

Ver. 2. *Spoileth.* Baltassar is incorrigible, or his opponents must proceed. C.—*Elam*; that is, O Persia: (Ch.) Cyrus, and Darius, the *Mede*. C.—The former nation was weak, and the latter strong. W.—*Cease.* The enemy will shew no pity; nor shall I; as Babylon did not heretofore. H.

Ver. 3. *Pain.* He bewails the crimes and the fall of Babylon, which at this time was in amity with Ezechias. v. 10. C.

Ver. 4. *Babylon.* Prot. “the night of my pleasure hath he turned into fear unto me.” Sept. “My soul is turned into fear.” H.

Ver. 5. *Drink.* Persians refresh yourselves.—*Take up.* Heb. “anoint.” He may also allude to the Babylonians, who were feasting.

Ver. 7. *Camel.* These two riders are the kings of the Persians and Medes. Ch.—The sentinel, placed by Isaias, in spirit, or rather by the king of Babylon, brings these tidings. C.

Ver. 8. *Out.* Lit. “He cried, a lion.” H.—Cyrus appears like one. Sept. “And call Urias to the watch-tower,” &c. C. 8:2.

Ver. 9. *Horsemen*, drawn by the ass and camel. v. 7. This was verified long after.

Ver. 10. *Floor*: you who must shortly be reduced to the utmost distress. Baladan was friendly to Ezechias. But Assaradon having seized Babylon, took Manasses prisoner; and the city thenceforward continued to fill up the measure of its sins. C.

Ver. 11. *Duma*. That is, Idumea, or Edom. Ch.—It was a city of that country, twenty miles from Eleutheropolis. S. Jer.—Assaradon desolated Idumea the following year. v. 16. The Jews absurdly apply to Rome what is said of Edom. S. Jer. C.

Ver. 12. *Night*. Instead of joy, I must announce dreadful things. H.

Ver. 13. *Arabia*. This sentence is not in the Rom. (C.) or Alex. Sept. (H.) and Dedan is a city of Idumea. C.—The Israelites are threatened. W.

Ver. 14. *Water*. To neglect this was to be accessory to another's death, in those dreary regions. C. 16:3. Deut. 23:2.

Ver. 16. *Hireling*; counting precisely. C. 16:14. C.—*Cedar*: Arabia, (Ch.) near to Edom. C.

ISAIAS 22

Ver. 1. *The valley of vision*: Jerusalem. The temple of Jerusalem was built upon Mount Moria, or on the mountain of *vision*. But the city is here called, *the valley of vision*, either because it was lower than the temple, or because of the low condition to which it was to be reduced, (Ch.) during the captivity. W.—*Vision*. Sept. “Sion.” H.—This prophecy regards the devastation caused by Sennacherib, (S. Jer.) Nabuchodonosor, (Sanct.) the Romans, (Eus.) or by Assaradon, when he took Manasses. 2 Par. 33:11 and 4 K. 21:10.—*Tops*, to weep.

Ver. 2. *Battle*. He taxes the king with cowardice.

Ver. 4. *People*. He saw this in spirit, though he might not live to witness it. C.

Ver. 5. *Searching*. That day beheld the Assyrians (H.) undermining the wall, and behaving with haughtiness (C.) on Mount Sion. H.

Ver. 6. *Wall*. Arms were frequently hung thereon. Cant. 5:14. C.

Ver. 8. Covering. Heb. *masac*, (H.) “shade,” for the convenience of the people. 4 K. 16:18.—*Forest*, built by Solomon. Ezechias has also procured store of arms, which were now delivered out to the citizens.

Ver. 9. Many, but you have neglected them, (C.) till it be too late. H.—*Pool*, communicating with Gehon on the west. C.

Ver. 11. Walls. Manasses enclosed the pool within walls, forming a second town. 4 K. 22:2–9.—*Ago*. You have not imitated the piety of Ezechias.

Ver. 13. Die. Thus the pagans encouraged themselves to feast. C.—*Ergo vivamus dum licet esse benè*. Petron.—This conduct betrayed an entire want of faith. C.—“Nothing offends God so much ... as contempt proceeding from despair.” S. Jer.

Ver. 14. Die. The repentance of Manasses, and the piety of Josias, could not avert the storm. *Discite justitiam moniti et non temnere divos*.

Ver. 15. Temple, in the place of Eliacim. He had been secretary before, (C.) and had intruded himself into some office in the temple, which he abused. W.

Ver. 17. Cock. S. Jerom’s master assured him that the word which is usually rendered a warrior, has this meaning. H.—The comparison agrees well with a proud man reduced to misery. C.—Heb. “With the captivity of a man, and he will cover thee.” Sept. “he will cast out and bruise the man, and will take away thy comely robe, and throw thee into,” &c. H.

Ver. 18. Lord; Manasses, who hath exalted thee. C.

Ver. 20. Eliacim, who had been displaced, v. 15. He acted as regent after the departure of Manasses, who always followed his counsels at his return. Judith 4:5. The priesthood was not then incompatible with civil and military functions.

Ver. 21. Girdle, the badge of power. Job 12:18.

Ver. 22. Shoulder. Here the marks of dignity were worn. Eliacim was appointed master of the palace, over all the other servants. C.—Thus we may gather what power Christ conferred on S. Peter, when he gave him the *keys* of heaven. Mat. 16:19. Apoc. 3:7. H.

Ver. 23. Peg, on which whatever is placed shall be secure. 1 Esd. 9:8.

Ver. 24. House. He shall be the ornament of the priesthood.—*Music*. All affairs in church and state shall be at his disposal.

Ver. 25. *Fall.* Sobna shall lose all his employments, and ruin others. C.

ISAIAS 23

Ver. 1. *Tyre* was destroyed, in part, by Nabuchodonosor. Cyrus permitted all the captives of this, as well as of other countries, to return.—*Cethim*; Cyrus, or rather Macedonia. Merchants come thence no longer.

Ver. 2. *Island.* Tyre was originally surrounded with water. A communication with the land was made afterwards. Jos. 19:29. C. Ezec. 27. W.

Ver. 3. *Nile.* Heb. *Shichor*, or “muddy water,” designates that river. Jos. 13:3.—*River.* The overflowing of the Nile gave fertility to Egypt, insomuch that Tyre and other nations were supplied by it with corn.

Ver. 4. *Strength:* people who sail. Sept. “but the strength ... replied: I,” &c. Sidon will not be concerned for the fall of her rival. She alleges that she has nothing to do with Tyre. That city would not allow that it was a colony of Sidon. v. 12. C.

Ver. 6. *Seas.* The rich Tyrians did so. S. Jer.—Sept. “to Carthage.” Heb. *Tharsis*, is Cilicia. C.—Hence Nabuchodonosor did not find a sufficient reward. Ezec. 29:18.

Ver. 7. *Sojourn.* Many fled, others were made captives.

Ver. 8. *Earth.* The merchants were as rich as kings, or the latter sent their merchandise to Tyre. Ezec. 27:33.

Ver. 10. *Girdle,* fortress; or rather, thou art naked, like a slave. C. 20:4.

Ver. 12. *Daughter;* colony. C.—*Oppressed.* Lit. “calumniated.” H.

Ver. 13. *It.* Hebrew adds, “for fishermen.” It was formerly covered with water. Euseb. præp. ix.—*Ruin.* The fall of Babylon has been denounced. C. 13.

Ver. 15. *King* Nabuchodonosor, whose two sons reigned but a short time. The captivity of the people of God began also A. 3398, and ended A. 3468, the first of Cyrus.—*Harlot.* She shall be re-established, (C.) and shall invite people to her markets. Sanchez.—Before Cyrus, she had kings, but they were of small power. The city was become

very rich, and well fortified, when Alexander was stopped by it for seven months. See Ezec. 26:14. C.—Tyre had rejoiced at the misfortunes of the Hebrews, and was punished by the like captivity. W.

Ver. 17. *Commit.* Sept. “be the emporium for all.” Great injustice prevailed formerly among merchants, so that it is represented as a dishonest calling. H.

Ver. 18. *Sanctified to the Lord.* This alludes to the conversion of the Gentiles. Ch.—Before, the Tyrian were great enemies to the Jews. 2 Esd. 13:16 and 1 Mac. 5:15. Our Saviour wrought a miracle in favour of one of this country. Mat. 5:22. Zac. 8:20. C.—*Continuance.* Lit. “old age.” Aquila, “with changes of dress.” H.

ISAIAS 24

Ver. 1. *Earth.* After the ten preceding threats, the prophet denounces destruction to the whole world, (W.) at the day of judgment; though he may also allude to the desolation of the promised land, as our Saviour joins both in the same prediction. Mat. 24. C.

Ver. 2. *Priest.* All distinctions shall be disregarded. W.—When Jerusalem was taken, all became captives.

Ver. 4. *Weakened:* Joakim, &c. are made prisoners. The greatest monarchs must come before God’s tribunal.

Ver. 6. *Sin.* Towards the end of the world iniquity will abound, and men shall rage against each other. Mat. 24. W.—They will also feel the effects of sin.—*Mad:* abandoned to their passions, (Deut. 28:28) excepting only the elect. M.—*Few.* The Chaldees permitted only a few of the poorest sort to remain. 2 Par. 29:10.

Ver. 9. *The drink.* Heb. *shecar*, “palm wine.”

Ver. 10. *Vanity.* Jerusalem, (C.) or any other city, will be all in confusion. H.—*In*, as was the case in times of mourning. Jer. 9:21. C.

Ver. 14. *Sea.* The few elect (v. 13) being rescued from the *misery* of the world, shall praise God. H.—They are exhorted to lift up their heads. Lu. 21:28. M.

Ver. 15. *Instruction.* The Church is like an island, compared with the rest of the world; or it preaches the gospel to all nations, and to the

islands, like Great Britain. W.—Apostolic men are required to preach incessantly to all sorts of people. Heb. “in light;” or Pagn. “in vales.” M.

Ver. 16. *I said.* The prophet, or any other, may speak thus in the latter days. C.—*Myself.* I cannot recount what horrid pains I beheld. S. Jer. M. 2 Cor. 12:4.

Ver. 17. *Snare.* He alludes to the methods of taking wild beasts. Job 18:11.—*Opened,* as they were in the days of Noe. C.—All sorts of misery hang over us.

Ver. 20. *Night,* unexpectedly, (H.) and with the utmost speed. C.

Ver. 21. *High.* The stars, which in many places of the Scripture are so called. Some commentators explain that these words here signify the demons of the air. Ch.—The apostate angels will be judged. 1 Cor. 6:6. Mat. 24:29.

Ver. 22. *Visited.* Hence Origen (Prin. iii. 6. &c.) took occasion to assert, that the damned would one day be released, though the Scripture so often declares the contrary. The prophet speaks of the future liberation of the Jews; (C.) or he intimates that *after many days*, yea throughout eternity, the reprobate will still be punished. M.

Ver. 23. *Blush:* he turned into blood. Joel 2:10. Dreadful calamities shall ensue, to usher in the great day of judgment. C.

ISAIAS 25

Ver. 1. *Amen.* He approves of God’s judgments (H.) against Jerusalem. W.

Ver. 2. *City;* Jerusalem, or rather Babylon, (C. 21. C.) or every city (H.) in the world. M.—*Strangers:* the temples of idols.

Ver. 3. *People;* the Chaldees, or their conquerors.

Ver. 4. *Poor;* Juda, whom Nabuchodonosor’s fury could not exterminate.

Ver. 5. *Away.* Cyrus (C.) shall reduce Babylon the great. H.

Ver. 6. *Mountain* of Sion, a figure of the Church, and of heaven. The Jews shall feast: yea, some of all nations shall partake of the blessed

Eucharist, and obtain heaven. The expressions are too grand for a corruptible feast. C.—*Wine*. Lit. “of vintage,” (H.) on which occasion great rejoicings were made. Hesiod. Hercul. 297.—Prot. “of wines on the lees.” H.—In the East, the wines were very thick. Ps. 75:9. C.—On the rejection of the Jews, the Gentiles were converted. W.

Ver. 7. Tied. He will open their eyes to the truth of the gospel. They shall be no longer as criminals, expecting death, or mourning.

Ver. 8. Ever. Heb. “he shall swallow up death in victory.” 1 Cor. 15:54. Christ, by dying, conquered death, and rescued us from its power, if we do not voluntarily subject ourselves to it again. This was faintly represented by the liberation of the captives.

Ver. 10. Mountain: the Church. C.—*Moab*. That is, the reprobate, whose eternal punishment, from which they can no way escape, is described under these figures. Ch.—The Machabees probably executed this vengeance on Moab. 1 Mac. 5:6.

Ver. 11. Hands. All his exertions and fury will prove useless. H.—Moab shall lie prostrate.

ISAIAS 26

Ver. 1. Day. Under the law of grace, Christians sing this and such like canticles. W.—*Sion*. This word is not in Heb. &c. though it be understood. C.—Other nations have their respective cities. All Christians admit this one. W.—The captives continue to return thanks. Yet the Holy Ghost speaks chiefly of the Church, and of the general resurrection. C.—*Bulwark*. Faith and good works. W.

Ver. 2. Truth. The Jews who returned from Babylon, were more virtuous than their ancestors, as the prophets intimate; though they have Christians principally in view.

Ver. 3. Away: condemning the virtuous, as if they were fools. M.—Sym. “our work, or fiction, is taken away.” Heb. may have other meanings. H.

Ver. 4. You, people of Juda.

Ver. 5. High: Nabuchodonosor and his empire.

Ver. 6. Needy. The Jews shall behold the ruin of the city by Cyrus, (C.) who was of a contemptible nation. H.

Ver. 7. *In.* God will remove every obstacle, at their return.

Ver. 9. *Night* of distress.

Ver. 10. *Justice.* Clemency would therefore be ill placed. If the Israelites had not been led away captives, would they ever have been reformed?

Ver. 11. *Not see.* Let them perish, or live to witness the glory of the Jews.

Ver. 12. *Works,* both in punishing and rewarding. C.—God crowns his own gifts. E.

Ver. 13. *Lords* of Babylon, (C.) and our own passions. H.

Ver. 14. *Giants;* the proud emperors of Babylon, whom thou wilt destroy. Sept. “physicians;” as *Rephaim* has also this meaning.

Ver. 15. *Nation* of the Jews. C.—Sept. “add evils to them, O Lord; add evils to the nobles of the land.” H.—Heb. may have the same sense.—*Ends:* princes, or the Chaldees, sending them also into captivity; or thou hast propagated thy Church over the world.

Ver. 16. *They.* Sept. “We,” &c. C.—Affliction is a wholesome medicine. H.

Ver. 18. *Wind.* Our expectation of aid from others has been disappointed. C.—Sept. “the spirit of thy salvation, which thou hast wrought on the earth. We shall not fall, but the inhabitants of the earth shall fall.” H.—Their copies must have been different from ours.—*Fallen.* The Chanaanites are left for our trial and punishment. C.

Ver. 19. *Dead:* a civil death, shall regain their liberty; and those who have left this world in a state of virtue, shall be happy.—*Ruin.* Cyrus liberated the Jews, having conquered Babylon.

Ver. 20. *Away,* and Cambyzes be destroyed. Ezech. 38:11. C.

Ver. 21. *Shall cover her stain no more.* This is said with relation to the martyrs, and their happy resurrection. Ch.—The blood of the saints shall demand vengeance. C.

ISAIAH 27

Ver. 1. *Hard.* Sept. “holy.” C.—*Leviathan.* That is, the devil, the great

enemy of the people of God. He is called the *bar serpent* from his strength, and the *crooked serpent* from his wiles, and the *whale of the sea*, from the tyranny he exercises in the sea of this world. He was spiritually slain by the death of Christ, when his power was destroyed. Ch.—It may also literally refer to Nabuchodonosor, and the king of Egypt, or rather to Cambyses, or Holofernes, but particularly Cambyses. C.

Ver. 2. *Vineyard*; the Church of Christ, (Ch.) or Judea. It may be the beginning of a noted song. C.

Ver. 3. *Drink*; or, as the Hebrew may also be rendered, I will continually water it. Ch.—God will protect his people. C.

Ver. 4. *In me*, against the Church; nor shall I become as a *thorn* or *brier* in its regard; or *march against it*, or *set it on fire*: but it shall always *take fast hold of me*, and keep an everlasting *peace with me*. Ch.—God rather speaks of the enemy. If he attempt to lay waste this vineyard, I will chastise him. C.

Ver. 6. *Rush in*. Some understand this of the enemies of the true Israel, that shall invade it in vain. Others of the spiritual invasion made by the apostles of Christ. Ch.—Prot. “He shall cause them that come of Jacob to take root.” Sept. “those who come are children of Jacob.” H.

Ver. 7. *Struck*. Hath God punished the carnal persecuting Jews, in proportion to their doings against Christ and his saints? Ch.—God punished Israel as a father: but he will destroy the Chaldees, &c. C.

Ver. 8. *Cast off*. When the synagogue shall be cast off, thou shalt judge it in measure, and in proportion to its crimes. Ch.—The Israelites have been rigorously punished. C.—*He*, &c. God hath designed severe punishments in the day of his wrath. Ch.

Ver. 9. *Jacob*; viz. of such of them as shall be converted. Ch.—*Altar*, dedicated to idols: then he shall obtain pardon. C.

Ver. 10. *City*. Jerusalem, (Ch.) or more probably Babylon, of which he is going to speak.

Ver. 11. *Women*. The princes shall be weak and irresolute. C.—Sept. “Hither, ye women, coming from the shew. For it is not an intelligent people.”

Ver. 12. *River* Euphrates, even to the Nile. H.—Nabuchodonosor laid waste all the intermediate countries. Afterwards Cyrus gave the people liberty. On the death of Cambyses, the nations were in consternation;

and it was only during the peaceable reign of Darius that Israel returned, though not in a body, as the Jews had done twenty years before. C. 26. C.—*By one*, into the Church of Christ. Jo. 11. M.

Ver. 13. *Trumpet.* The preaching of the Gospel for the conversion of the Jews. Ch.

ISAIAS 28

Ver. 1. *Ephraim.* That is, the kingdom of the ten tribes. Ch.—*Flower.* The pride of the kingdom shall thus decay. M.—*Head.* Samaria, situated on a hill, having under it a most fertile valley. Ch.—See Amos 2:6 and 4:2. Samaria was taken in the sixth year of Ezechias.

Ver. 2. *The Lord.* By his instrument, Salmanasar. H.—Heb. “behold the strong one, and the mighty to the Lord, as,” &c. C.—Sept. “behold the Lord’s fury ... as,” &c. H.

Ver. 4. *Up.* Theglathphalassar was captivated with the beauty of the country, and made it tributary. But Salmanasar, fearing a revolt, destroyed it. 4 K. 17:4.

Ver. 5. *People,* who returned to the service of God; or it refer to the kingdom of Juda.

Ver. 6. *Gate.* Ezechias reunited the divided kingdoms, and inspired his troops with courage, bringing them back victorious. 2 Par. 30:1 and 4 K. 18:7. C.

Ver. 7. *These also.* The kingdom of Juda. Ch.—Ezechias could not correct every abuse; though what is here specified, regards rather the reigns of his successors.

Ver. 8. *Place.* All was defiled: they gloried in their shame.

Ver. 9. *Breasts?* S. Paul seems to allude to this text. 1 Cor. 3:2. C.—The abandoned Jews ask contemptuously, if they be to be taught like children? H.

Ver. 10. *Command, &c.* This is said in the person of the Jews, resisting the repeated commands of God, and still putting him off. Ch.—They deride the prophets, speaking words of no meaning, as if their predictions were no better. S. Jer.—Think they that we have to learn the first elements, or to join syllables together? C.—Heb. *Tsau latsau*, &c. H.—The Nicholaites abused these words. S. Epiph. 25.—Why do

they not speak plain? Sometimes terrible things are denounced, God will lead them into a country where they shall indeed have to learn the language, like children. C. 29:11. C.—Prot. “for precept *must be* upon precept ... line upon line ... here a little, and there a little. For with stammering lips,” &c. H.

Ver. 12. *Hear.* To leave off their wicked practices, and cruelty. The Jews would not understand: therefore Christ spoke to them in parables. C. 6:9. Mat. 13:14. &c.

Ver. 13. *Taken.* God will make his prophets speak, notwithstanding your repugnance; or he will reduce you to the necessity of learning an unknown language. C.

Ver. 14. *Men,* who make a parade of your knowledge, (H.) to turn the most sacred things into ridicule.

Ver. 15. *Protected.* Their conduct spoke this language. They would not fail to make alliances with Egypt, and to trust in idols, whatever the prophets might say to dissuade them. C.

Ver. 16. *Stone.* Christ. Ch.—The Jews and Grotius would apply it to Ezechias. But he was already on the throne, and never could realize these glorious promises. The people were not to believe in him, &c. C. —*Hasten.* Let him expect his coming with patience. Ch.—It would be delayed some time. Heb. may also signify “stagger;” (C.) in which sense the Sept. and the authors of the New Test. seem to have taken it. “Whosoever believeth in him, shall not be confounded.” See Rom. 9:33. H.—Isaias promises a Redeemer, though these people were unworthy; and then returns to his own times. M.

Ver. 17. *Measure.* In the days of the Redeemer, they shall lead a virtuous life, (C.) or the scorners shall be treated with rigour.—*Protection.* The wall, (M.) or lies, (v. 15. C.) on which you depend, shall turn to your confusion. H.

Ver. 19. *Hear.* Under the last kings of Juda, the misery was continual. Captivity opened the eyes of the people, and they were afterwards more docile. The murder of Christ, and the subsequent evils which befell the nation, seem to have had a quite different effect. They will at last submit to his yoke. C.

Ver. 20. *Straitened.* It is too narrow to hold two: God will have the bed of our heart all to himself. Ch. 1 Cor. 10:20 and 2 Cor. 6:14. S. Jer. &c.—The Jews explain it of the utmost distress, to which the people would be reduced, so that they would not be able to assist a friend. Amos 3:12. Forcr. C.

Ver. 21. *As in, &c.* As the Lord fought against the Philistines in Baal Pharisim, (2 K. 5) and against the Chanaanites, in the valley of Gabaon. Jos. 10. Ch.—*Strange.* He punished unwillingly. C.—“It is not God’s work to ruin what he has created.” S. Jer.—He will punish in an extraordinary manner those scoffers. v. 15. Num. 16:29. Piscat.

Ver. 22. *Earth.* Nabuchodonosor will take a complete and speedy vengeance. C. 10:22.

Ver. 24. *Sow.* The works of the husbandman vary, so will God’s punishments be inflicted with measure, according to each one’s deserts. v. 27. Wisd. 6:7. C.

Ver. 25. *Gith.* Heb. *ketsach.* Sept. μελανθιον. H. Pliny xx. 17. M.—Sept. have not expressed all the terms of the original, (H.) being perhaps ignorant of their meaning. S. Jer.

Ver. 26. *God.* From him proceeds every useful invention. The pagans attributed the discovery of corn, &c. to their idols.

Ver. 27. *Saws,* or heavy instruments. It would be thus crushed too much. C.

Ver. 28. *But.* Sept. “it shall be eaten with bread. For I will not be angry with you for ever, nor shall the sounds of my bitter wrath trample upon you.” H.

Ver. 29. *This also,* &c. Such also is the proceeding of the Lord with his land, and the diverse seeds he sows therein. Ch.

ISAIAH 29

Ver. 1. *Ariel.* This word signifies *the lion of God*, and here is taken for the strong city of Jerusalem. Ch.—It was destroyed by the Chaldees, (4 K. 25) and still more by the Romans, 40 years after. C. W.—Ezechiel (43:15) styles the altar of holocausts *Ariel*.—*Took.* Sept. The Heb. means also “inhabited.” H.—Sion was called the city of David. C.—The invasion (H.) of Sennacherib is here foretold (Forcr.) two years before. C. 31:9.

Ver. 2. *Trench.* Sennacherib did not besiege the city. C. 37:33. But he made preparations for it, and his sentiments are expressed, (C.) together with the fatal consequences which he felt, when his army was offered up (H.) as a victim on the altar of holocausts. v. 1.

Ver. 3. Circle. Thus provisions were cut off. C.

Ver. 4. The Python. The diviner by a spirit. Ch.—Jerusalem shall hardly dare to make a noise. C.

Ver. 5. Away. The numbers, and speedy downfall of the Assyrians, are described. H.

Ver. 6. Thunder. Ps. 75:7. Tharaca was coming to assist Ezechias. C. 37:36. C.

Ver. 7. It, in their dreams.

Ver. 9. Be, &c. Though God spared the city, for the sake of the good, He will not fail to punish scoffers, in due time, as He now declares. H.—*Drunkenness.* You shall suffer for your crimes, (C. 28:7) or be affrighted.

Ver. 10. Sleep, or compunction, (Rom. 11:8. C.) denoting their obstinacy. S. Chrys.—*Visions.* Prot. “the seers.” H.—The Jews perceived but very imperfectly the meaning of the prophets, when they spoke of a future Redeemer, God and man. They are now more infatuated, (C.) having a veil on their hearts. 1 Cor. 4:3. Both learned and ignorant refuse to believe, excusing themselves. v. 12. H.—The more they read the Scriptures, the less do they understand. C.

Ver. 13. Men. Our Saviour applies this to the Jews. The evangelists follow the Sept. Mat. 15:8. Mark 7:6. C.—“This people approacheth to me, (Grabe adds, with its mouth and with) their lips they honour me, but their heart is far from me. Yet in vain do they honour me, teaching the commands of men and doctrines.” H.—They still continue to corrupt God’s word by their false interpretations.

Ver. 14. Hid. At the approach of Sennacherib, the politicians were confounded. But the obstinate blindness of the Jews in the midst of such a blaze of predictions, which are evidently accomplished in Jesus Christ, excites *admiration*. That their ancestors should have found them obscure, is not so wonderful. The prophets foretold this event; and the reprobation of the synagogue, which had been so highly favoured, is a proof of the truth of the Christian religion. 1 Cor. 1:18. C.

Ver. 16. Not. So it is in vain to think that your hypocrisy or excuses will deceive God. C. 28:15. H.

Ver. 17. Charmel. This word signifies *a fruitful field*. Ch.—Shall Carmel be presently a forest or barren mountain? No. But I will work a greater

miracle. v. 18. Jerusalem shall rejoice, and Sennacherib shall be filled with dismay.

Ver. 19. *Rejoice.* Our Saviour alludes to this text, (Lu. 7:22) which, under the figure of the deliverance from captivity, points out the vocation of the Gentiles. C. 35:5 and 42:7. 19.

Ver. 20. *Prevail.* Wicked princes, scoffers, &c. (v. 10. C. 28:7) shall be exterminated. Ezechias promoted piety with greater zeal after his deliverance.

Ver. 21. *Gate.* False prophets rose up against those who spoke the truth, and condemned them unjustly. C.—*The just*, Christ. M.

Ver. 23. *Israel.* They shall serve God with fidelity and gratitude. C. 30:22. C.

Ver. 24. *Murmured.* Magicians, (Grot.) or false sages. C. 28:9. C.

ISAIAS 30

Ver. 1. *Of me.* Ezechias was guided by human prudence, in making an alliance with Egypt, though he might have just reasons for refusing to pay tribute to the Assyrians. 4 K. 18:20. C.—*And*. Sept. “alliances not by,” &c. H.

Ver. 2. *Down*, with presents. v. 6. 4 K. 18:20.

Ver. 3. *Shame.* Egypt had been defeated before Sennacherib’s approach.

Ver. 4. *Hanes.* Chal. “Taphanes,” (Jer. 2:16) or *Daphnæ Pelusiæ*. Herod. ii. 30.—In the Arabic, Nome, which formed part of (H.) the dominions of Tharaca. C.

Ver. 6. *Burden.* This title seems unnecessary, and may be added by some Jew, (C. 21:13) though the Chal. and others explain it, “They carry on their beasts, presents to the south,” to the nations of Arabia and Egypt, infested with lions, &c. The rest of the prophecy is against the Jews, who cannot well be styled beasts of the south. C.—*Basilisk*. The ibis devours many serpents on their flight from Arabia and Egypt. Herod. ii. 5. Solin. xxxii.

Ver. 7. *Cried.* Heb. “called it *Rahab*, (or pride) it is rest.” The people are indolent, though they will make great promises. C.

Ver. 8. Box. This word was covered with wax. Propert. iii. 3.—Write, that none may pretend that they were not admonished. Some think that this was addressed to Jeremias: but Isaias spoke to his incredulous countrymen.

Ver. 10. See not. Such were the dispositions of their heart. C. 28:15.

Ver. 11. Us. Mention God no more, or let him not meddle with our affairs. Seek not to reclaim us, we are pleased with our delusion. C.

Ver. 12. Oppression. Lit. “calumny,” (H.) or rebellion against the Assyrians. This was contrary to the respect due to God’s name, used in the ratification of treaties, how wicked soever those princes might be.

Ver. 13. For. Ps. 61:3. If God had not miraculously cut off the army of Sennacherib, what would have become of the kingdom of Juda?

Ver. 15. Be. Sept. “groan,” as Origen, &c. read. If you be seriously converted, and trust not in Egypt, you need not fear.

Ver. 16. Ones, or chariots. C.—Egypt was famous for horses. Deut. 17:16. Forcr.—Rebsaces ridicules the Jews for the want of them. 4 K. 18:23. H.

Ver. 17. Five. A small number shall put you to flight. M.—*Mast*, set up after a shipwreck, to warn others, or as a signal. C. 33:23.

Ver. 18. Wait for him. Having convinced Ezechias that he ought to trust in on other, the Lord rescues him from the hand of Sennacherib. C.

Ver. 19. Weep. The citizens expected certain death, (H.) or slavery. C.

Ver. 20. Water. The land will be reduced to a miserable condition by the ravages of Sennacherib. H.—The following was a sabbatical year. v. 23. C. 37:30.—*Teacher.* It seems that Isaias, &c. had been silent. He spoke after Ezechias had sent for him, and God promises that the people shall not be left without guides. C.—Christ will not abandon his Church. M.

Ver. 22. Garment. Heb. “ephod,” belonging to the idol, or its priest. Ezechias had prohibited idolatry at first. After his deliverance he was still more zealous, and even those who had formerly retained an affection for idols, saw their vanity, and became sincere.

Ver. 24. Floor. They shall not have straw only, but wheat, &c. to denote abundance.

Ver. 25. Towers, or chief officers of Sennacherib. All shall be luxuriant.

Ver. 26. Sevenfold. Exceedingly great, equal to the light of 49 days. C.—The fame of Ezechias spread widely. His kingdom was a figure of that of Christ, when this was more perfectly realized, the preaching of the gospel having dispelled the darkness of error. C.—He alludes to the day of judgment. S. Jer. M.

Ver. 27. Name. Majesty of God, (C.) in the future ages. H.

Ver. 28. Error. The unjust government of Sennacherib, who endeavoured to engage all in idolatry.

Ver. 29. Night. When the festivals commenced. C.—He may particularly mean that night, when the destroying angel slew the Egyptians. Vatab.—*Pipe.* Music. H.—This was not prescribed.

Ver. 30. Stones. The Angel raised the storm, which destroyed many, while the rest in a panic fell upon one another. C. 9:5 and 28:2.

Ver. 31. Rod. Sennacherib is terrified, who a few days before insulted the living God.

Ver. 32. Harps. The sound of thunder will fill the people of Ezechias with joy, while the enemy shall perish irrecoverably. C.

Ver. 33. Topheth. 'Tis the same as *Gehenna*, and is taken for hell. Ch.—The Assyrians perish amid horrid cries (H.) and thunders, which resembled the noise made by drums, and by children who were burning in the arms of Moloc. 4 K. 18:4 and 23:10. and 2 Par. 29:16. Some think that the carcasses of the Assyrians were to be burnt in this common sewer of Jerusalem. But they were too far distant. C. 37:33. C.

ISAIAS 31

Ver. 1. Chariots. He continues to inveigh against this practice. C. 30:16. C.—Salmanasar will ruin the ten tribes. M.

Ver. 2. Words. The Lord will punish the wicked Jews, (C.) after the Egyptians. Joseph. x. 1.—The former would not believe the prophets. W.

Ver. 3. Hand. If God neglect to support empires, they fall of

themselves.

Ver. 4. *Thereof.* He will thence hurl destruction on the distant enemy. C.—He had destroyed Sennacherib's army. 4 K. 19. Yet they forgot this and other proofs of God's power and love. W.

Ver. 5. *Over.* He will protect Jerusalem, notwithstanding the menaces of Sennacherib, as he did his people from the destroying angel.

Ver. 6. *Revolted.* Let your conversion bear proportion (C.) with your sins. H.

Ver. 7. *Idols.* Their worship was afterwards more severely prohibited. C. 30:21.

Ver. 8. *Flee not.* Heb. "flee to himself," *lo.* Sept. and Vulg. have read *la*, "not." The angel destroyed the army, and the king was slain at his return.—*Tributaries.* Ninive being afterwards subject to the Chaldees, &c. C.—Heb. "shall melt." Vat.

Ver. 9. *Strength.* Heb. "rock," the king.—*Jerusalem*, to protect it, (C.) and punish the guilty. Chal.

ISAIAH 32

Ver. 1. *King.* Ezechias or Josias, as figures of Jesus Christ, who is meant. C.—They and their counsellors only foreshewed the advantages derived from Christ and his apostles in a more abundant manner. S. Jer.—*Judgment and justice.* These words have a higher meaning than what is assigned to them by philosophers. In God, the former implies the preparation of the means for man's redemption, as the latter does the execution; and in man, *judgment* denotes the selection of what is right, and *justice* implies the putting it willingly in practice. Thus Christ will fulfill all the he has graciously purposed, with the two other divine persons; and the *princes*, his pastors, shall discern what is good for their own and people's eternal welfare. W.

Ver. 2. *Land.* Ezechias and Josias were both a defence to their subjects.

Ver. 3. *Dim.* True prophets shall speak, while false ones shall be silent. C.

Ver. 4. *Plain.* Some parts of the prediction relate literally to the Old Test. But this alludes to the New, when the mysteries of religion are

clearly confessed in the Catholic Church. W.—Even the most illiterate are guided with security, if they will but hear the Church. H.

Ver. 5. *Deceitful.* Heb. “miser be called liberal.” Lu. 22:25. These good princes are contrasted with Achaz, who had oppressed his subjects.

Ver. 7. *Vessels.* Arms, (C.) or all the words and actions of the miser are bent on evil. H.—The ministers of wicked princes resemble them. M.

Ver. 9. *Women.* Great cities. He announces the impending dangers.

Ver. 10. *Year.* After a long time; or the prophet speaks two years before the arrival of Sennacherib, after the vintage was ended. C. 30:20 and 4 K. 19:29. C.

Ver. 12. *Mourn.* Sept. “beat.” H.—*Breasts*, suckling infants. In mourning, women beat and uncovered their breasts, which, on any other occasion, would have been deemed very indecent. C. Ezech. 23:34. Herod. ii. 84.

Ver. 13. *Up.* Being uncultivated for two years. This was still more the case during the captivity. C.—*How.* Sept. “from every house joy shall be taken away, thou rich city.” H.

Ver. 14. *Ever.* Some palaces had been demolished by Sennacherib, though this seems to refer to the Babylonian captivity.

Ver. 15. *High,* as Ezechiel (37:10) saw the dry bones rise again. Under this idea prosperity is frequently described. The rest of the chapter may very well be explained of the propagation of the gospel.—*Forest.* Carmel was a fertile spot. Judea shall flourish, and Assyria shall be laid waste. The synagogue will be rejected, while the Gentiles, (C.) formerly so barren, shall embrace the faith and true piety.

Ver. 17. *Peace.* The just shall enjoy peace, under Ezechias.

Ver. 19. *Hail.* God’s judgment shall overtake Babylon, or rather Ninive.

Ver. 20. *Waters.* Fruitful soils, abounding with cattle. C.—Both Jews and Gentiles shall submit to Christ. Clem. Strom. vi. S. Jer.

ISAIAS 33

Ver. 1. Spoilest. This is particularly directed to Sennacherib. Ch.—He was a figure of persecutors of the Church, to which many passages here allude. C.—*Remotâ justitiâ quid sunt regna nisi magna latrocinia?* S. Aug. de Civ. Dei. iv. 4.—Sennacherib plundered Samaria and Juda, and despising God, was himself contemned. W.

Ver. 2. Morning. Speedily. Heb. “mornings,” or every day. Ezechias thus addressed God.

Ver. 4. Them. The neglect of burying these insects has often brought on the plague. S. Aug. de Civ. Dei. iii. 31.

Ver. 6. Faith. Sincerity and justice adorn the reigns of Ezechias and Christ.

Ver. 7. Without. The people of the country, and the envoys of Ezechias. 4 K. 18:14. Heb. “Behold their Ariel, cried they without,” insultingly, (C.) pointing at Jerusalem. C. 29:1. At which (H.) the envoys rent their garments, &c. C. 36:22. C.—“Behold I shall appear to them.” Aquila. S. Jer.—*Angels.* Messengers or deputies sent to negotiate a peace, (Ch.) who wept because they could not obtain it. W.

Ver. 8. Void, though Sennacherib had received what he demanded. 4 K. 18:14.

Ver. 9. Confounded. Its trees were cut down. C. 37:24.

Ver. 10. Myself, when all human aid fails.

Ver. 11. You, Assyrians, are bringing destruction upon yourselves. C.

Ver. 14. Of you. Heb. “of us.” H.—They are seriously alarmed at the sight of the fires prepared to burn the dead bodies of the Assyrians, (C. 30:33) and begin to think of hell, (C.) which their sins deserve. H.

Ver. 15. Blood. Avoiding revenge, and punishing the guilty, without respect to persons. Such was Ezechias, and therefore his enemies could not hurt him.

Ver. 16. Sure. Never failing. C.—This was a great advantage in those dry regions. H.

Ver. 17. King Ezechias, or he shall be one of his courtiers.—*Off.* Their limits shall be extended. Those who believe in Christ, shall cast their eyes up towards their heavenly country. Heb. 9:13.

Ver. 18. Ones. These questions were put by the people, when the

enemy approached; or they now rejoice that their severe masters were gone.

Ver. 19. *Shameless*, unjust Assyrians. Lu. 18:2. When shame is gone, people give way to every excess.—*Profound*. Unknown to the Jews. 4 K. 18:26.—*No wisdom*, manners, or piety.

Ver. 20. *Broken*. It was taken 125 years afterwards. The Church remains till the end of time, (C.) whereas both the prophets and history assure us, that Jerusalem was subject to destruction. W.

Ver. 21. *Of rivers*. He speaks of the rivers of endless joys that flow from the throne of God to water the heavenly Jerusalem, like a deep river. C.

Ver. 23. *Thy tacklings*. He speaks of the enemies of the Church, under the allegory of a ship that is disabled. Ch.—Sennacherib shall attempt invasion no more than a ship without masts would put to sea.

Ver. 24. *Feeble*. All were obliged to collect the plunder, to be afterwards divided. None shall plead illness. The inhabitants of Jerusalem will not feel the effects of sin (C.) on this occasion. H.

ISAIAH 34

Ver. 1. *Come*. Both Gentiles and Jews are admonished of the world's end before judgment. W.

Ver. 4. *Away*. These strong expressions denote great misery. C. 13. Joel 2:10. Ezech. 32:27. C.—*Book*. Heb. “roll.” H.—Some thence foolishly inferred that the destiny of every one might be read in the heavens. Huet. Eus. præp. vi. 11. Philoo. xxiii. Pic. Astrol. viii. 5.—The prophet only means that the heavens shall be devoid of beauty, (C.) and covered with darkness. H.

Ver. 5. *Heaven*. Casting down the rebel angels. S. Jer.—The resolution to destroy the Idumeans, for their cruelty to the Jews, has been taken long ago. All these expressions allude to the last judgment. C.—*Idumea*. Under the name of *Idumea* or *Edom*, a people that were enemies of God and his Church. Ch.—Assaradon fell upon Edom two years after Sennacherib's death. C.—No strong place like Bosra, shall rescue any from destruction at the last day. W.

Ver. 7. *The unicorns*. That is, the great and mighty. Ch.

Ver. 8. *Recompenses.* When the persecutors of Sion, that is, of the Church, shall receive their reward. Ch.—The Idumeans had frequently shown their ill-will towards the Jews. 2 Par. 28:17. Amos 1:11. C.—Sion shall perish as the wicked in hell shall be tormented. W.

Ver. 9. *Pitch.* The soil was sulphureous, and became neglected, (v. 10) like the territory of Sodom. The people are now no more, and only a few miserable Arabs pitch their tents there.

Ver. 11. *Line.* Intimating entire destruction. Lam. 2:8 and 4 K. 11:13. C.—Yet God will not punish more than people deserve. M.

Ver. 13. *Dragons, Thannim.* C. 13:22. H.—*Ostriches*, or swans.

Ver. 14. *Monsters.* Lit. “Ass-centaurs.” H.—Heb. “fishermen shall find islands.” C. 13:21.—*Ones.* Goats.—*Lamia.* Heb. *lilith*. Chal. “owl,” the bird of Minerva, or the Moon, which the Arabs style Alilat. C.—Dicodorus (20) relates that Lamia was an African queen, who having lost her children, was changed into a beast, and destroyed all the children she could catch; and the Jews deal still more in fables, (C.) asserting that Lilith was the first wife of Adam, &c. Buxtorf. Syn. 2.

Ver. 15. *Ericius.* Heb. “*kippoz*, (H.) hath its nest.” It may denote the serpent, *aconτίας*. Bochart.—All this shews the desolation of the country.

Ver. 16. *Read* what I have written.—*The other.* All these beasts will be there, (C.) or all these declarations will be verified. H.

ISAIAS 35

Ver. 1. *Lily.* Judea flourishes under Ezechias: but the Church does more so after the coming of Christ, to whom these expressions conduct us. C.—The Gentiles shall be converted and flourish, as this text shews. W.

Ver. 2. *Joy.* The primitive Christians rejoiced in a good conscience, and in suffering for the truth.

Ver. 3. *Knees.* Ye prophets, comfort the people with these promises. C.—The apostles taught the Gentiles to do good. M.

Ver. 4. *Recompense.* Christ will satisfy the justice of his Father. H.—He will redeem the world, and refute the false interpretations of the Bible. C.—He will bring the devil into subjection. M.

Ver. 6. *Free.* Our Saviour healed both soul and body, (C.) shewing by his works (Jo. 10. W.) that he had fulfilled this prediction. Lu. 7:22. Mat. 11:5.—*Waters.* Baptism has sanctified the most wicked.

Ver. 7. *Dragons.* Sea monsters. C. 34:13. C.—All shall be in proper order, neither too dry nor too wet. H.

Ver. 8. *Way,* leading to Jerusalem. Idolaters, &c. shall not be there. C. 52:1. This was only verified (C.) in the Catholic Church, where, though some wicked may be found, the truth still prevails; and holiness can be obtained no where else. H.—This Church is unspotted. Eph. 5:27. C.—*Fools.* The most simple may learn what is necessary for salvation, (M.) which will never be done by consulting Scripture alone. H.

Ver. 9. *Lion.* The devil's power shall be repressed, so that none will be deluded except by their own fault. M.

Ver. 10. *Sion.* Before the defeat of Sennacherib, the roads were unsafe. C. 38:8. C.

ISAIAS 36

Ver. 1. *And.* These four chapters are taken from 4 K. 18. &c. as a sort of explanation of what Isaias has been foretelling. C.—An abridgment also occurs, 2 Par. 32.

Ver. 7. *Altar.* Such is the blindness of infidels, that they confound what is done to destroy idols, with their worship. W.

ISAIAS 37

Ver. 1. *Sackcloth.* Emblems of repentance. Sennacherib's boasting (v. 13) was chastised. v. 36. W.

Ver. 7. *Spirit.* Angel, or a different design. 2 Thes. 2:8. C.

Ver. 18. *Lands.* Heb. "all the lands and their land." The parallel text is more correct, "the nations and their land." Kennicott.

Ver. 24. *Carmel.* See 4 K. 19. Ch.

Ver. 25. *Shut*, &c. Heb. *matsor*, (H.) “of Egypt,” where Sennacherib had been. C.

Ver. 29. *Lips*, and treat thee like some ungovernable beast. H. Ezech. 29:4 and 38:4. C.

Ver. 30. *Thee*. He directeth his speech to Ezechias.

Ver. 35. *Servant*. Hence it plainly appears that God protects the living for the sake of the saints departed. To evade this proof, Prot. (Bible 1603) explain, “for God’s promise sake made to David.” But God never made any such promise to him; otherwise the city would never have been destroyed. W.

Ver. 36. *They*. The people of Jerusalem, or rather the soldiers of Ezechias, who saw those who had been slain, near Pelusium. C.

ISAIAS 38

Ver. 9. *Ezechias*. Sanchez groundlessly thinks it was composed by Isaias. C.—Ezechias was afflicted lest he should give way to dangerous joy. W.

Ver. 10. *Hell*. Sheol, or Hades, the region of the dead. Ch.—He was afraid to die without issue. S. Jer. 5:12.—Manasses was born three years later. C.—The king would naturally have died. S. Aug. de Gen. ad lit. vi. 17. W.

Ver. 11. *Living*. I shall not assist at the festivals of the Lord in the temple.

Ver. 14. *For me*. He represents his disease, as an inexorable creditor.

Ver. 18. *Truth*. He speaks only of the body.

Ver. 22. *Lord*. The answer is given, (4 K. 20:9) which seems to evince that this is only an extract. C.—The prophet prescribed the medicine, and the king asked for a sign before he sung the canticle. W.

ISAIAS 39

Ver. 1. *And*. Sept. add, “ambassadors and presents.” See 4 K. 20:12. C.

Ver. 8. *Days.* He is not unconcerned about his children, but dares not request more. Having given way to immoderate joy and vanity, he was informed that all his treasures should be taken away. W.

ISAIAS 40

Ver. 1. *Be.* Sept. “comfort my people.” Let them not be dejected. H.—The end of the captivity, and still more the coming of the Messias, afford consolation, (C.) and to this the prophet chiefly alludes. W.

Ver. 2. *Evil.* Heb. and some Latin copies have, “warfare.”—*Double.* A rigorous chastisement. Apoc. 18:6. C.

Ver. 3. *God,* that he may conduct his people from Babylon. Sanchez.—Yet the prophet speaks chiefly of the baptist, (Mat. 3:3. C.) who is evidently foretold. W.

Ver. 4. *Plain.* For the captives, or the conversion of the world. Bar. 5:6.

Ver. 5. *Glory.* God will rescue his people. Christ will redeem mankind.

Ver. 6. *Field.* On the downfall of the empire of Babylon, the Jews were liberated.

Ver. 9. *Thou,* female. How beautiful are the feet of those who announce good tidings! Rom. 10:15. H.—Thus a feminine noun is applied to Solomon. Eccle. i. Prophets make known to all the coming of the Saviour. C.—Christ preaches from the mountain, and his apostles over the world. W.

Ver. 10. *Him.* Christ will reward and punish. Jer. 31:16. Lu. 2:34.

Ver. 11. *Young,* or have lately had young lambs, *foetas.* Jesus is the good shepherd. Jo. 10:14.

Ver. 12. *Who.* He now proceeds to shew the difference between God and idols.—*Fingers,* is not expressed in Heb. which may denote the epha. Ps. 79:6. C.—God’s power and goodness in the works of the creation, shew what he will do for man. W.

Ver. 15. *Dust.* Heb. *caddak,* (H.) “as dok fallen.” Sym.—It may signify an atom. S. Jer.—If all nations be only like a *drop,* what portion of it do I occupy? C. v. 17.

Ver. 18. *Image.* Catholics never pretend to represent the Deity, when they depict the Father as a venerable old man, &c. They do not adore pictures, as our adversaries would insinuate. If we were disposed to cavil, we might bring the same charge against them. For a few weeks ago, “a beautiful altar-piece, painted and presented by the lady of major general Cheney, was put in Hornsea church, representing Christ blessing the bread and wine.” But Protestants can confine such things to their proper use, and Catholics must adore them. H.—“Such things the Jew, Apella, may believe: not I.” Horace.

Ver. 19. *Silver.* Is God like these idols? H.—Who knows not that the workman is better than they are? Wis. 13:11. C.

Ver. 20. *Wood.* Heb. *hamsuccan*, (H.) which Sept. Chal. and S. Jerom explain of a sort of wood used for idols. Moderns take it to be “a rich,” or rather “a poor man. He who is mean in his offering, chooses wood that,” &c. C. Prot.

Ver. 21. *Beginning,* by the light of nature, and (W.) has not Moses declared that God alone created the world? H.—His power and goodness herein convince us that he will not deny grace. W.

Ver. 22. *Locusts,* compared with the greatest animals.—*Nothing.* Heb. “a curtain.” Sept. Syr. “vault, (C.) or chamber,” *καμαραν*.

Ver. 23. *Searchers.* Heb. “princes to nothing.” Prot. H.—Philosophers know nothing independently of God, nor can they subsist without him. W.

Ver. 26. *Host* of heaven, the stars, &c. Gen. 2:1. Ps. 146:4.

Ver. 27. *Judgment,* or conduct, (Gen. 40:13. C.) as if God minded not our affairs.

Ver. 31. *Eagles,* who grow young, when they get new feathers. Ps. 102:5. S. Jer.—In this and the following 26 chapters the prophet chiefly comforts his people, as he had rebuked them for their crimes in the first part. W.

ISAIAH 41

Ver. 1. *Islands,* near Asia, whose conversion Isaiah often predicts, (C.) as he does that of all nations. H.—God continues to prove his divinity, (C.) expostulating with idolaters, whose conversion is insinuated, and

among the rest that of Britain, which is the most renowned island in Europe. Bristow, anot. 11. W.

Ver. 2. *Just one.* Sept. “justice.” Christ, (Eus. S. Jer.) Abraham, (Chal. Grot.) or Cyrus, whose conquests were effects of God’s providence. v. 10. C. 45.—*Kings.* Cyrus liberated Persia, conquered Babylon and all Asia.

Ver. 3. *Feet.* His march and victories shall be so rapid, like those of Alexander. Dan. 8:5.

Ver. 4. *Beginning.* Disposing all things, as the conquests of Cyrus, announced so long before by name, evince.—*Last.* Alpha and Omega. Apoc. 1:8 and 22:13.

Ver. 5. *Islands.* People of Asia Minor. Gen. 10:5. C.—The Babylonians made a league with the most potent king Crœsus, to oppose the young conqueror. Xen. B. i.

Ver. 7. *Moved.* Thus the nations conspire against Cyrus (C.) and the Messias. H.

Ver. 10. *Upheld thee.* Cyrus shall gain the victory, and give thee liberty.

Ver. 14. *Dead.* Though you were in the grave, I could protect you. Captivity is often represented under this idea. C.—You who are despised, fear not, since Christ will protect and reward you. W.

Ver. 15. *Chaff.* Cambyses perished on the mountains of Judea, (H.) and the Machabees gained many victories over the Syrians. Mic. 4:13. Ezec. 39. C.—They are here meant, as their exploits resembled those of Cyrus. Houbigant.

Ver. 18. *Waters.* The captives shall be refreshed in the deserts. C. 35:6 and 43:20. C.

Ver. 19. *The thorn.* In Hebrew, the *shitta* or *settim*, a tree resembling the whitethorn. Ch. S. Jer.—A fragrant shade shall speedily rise up. Bar. 5:6. C.

Ver. 21. *Thing.* Add “strong,” *forte*, (H.) any good proof of idolatry.

Ver. 23. *Good.* The prescience and power of God prove his divinity. Can idols produce any thing similar? C.—None can tell what will happen, unless God reveal it. W.

Ver. 24. *Work.* All that you can do or promise. Heb. “your work is

worse than a viper.”

Ver. 25. *Sun.* Cyrus had a Persian for his father, and a Mede for his mother; thus uniting both nations, (C.) so that he was styled a *mule* by an ancient oracle. Eus. præp. ix. 41.—These countries lay to the north-east of Judea. C.

Ver. 26. *Just*, or “the just one,” (H.) that we may recognise Cyrus at once.—*Your words.* He addresses the idols. You cannot dive into futurity. C.

Ver. 28. *I.* Isaias, (M.) or God, (H.) pronounces sentence against the speechless idols. M.

ISAIAS 42

Ver. 1. *My servant.* Christ, who, according to his humanity, is the servant of God, (Ch.) and Redeemer of others; none else being able to satisfy for themselves. W. Phil. 2:7. C.—This passage clearly refers to the Messias, (Chal. Kimchi) who was prefigured by Cyrus. v. 6. C. Hugo.—It is quoted by S. Mat. (12:18) who has some variations both from the Heb. and the Sept. (C.) particularly the first part of v. 4 which the Sept. renders, “He shall shine, and shall not be broken.”

Ver. 4. *Islands.* Sept. and S. Mat. “the Gentiles shall hope in his name.” H.

Ver. 6. *Gentiles.* This was literally verified in Christ. Cyrus is also styled the just, (C. 41:26) and gave liberty to many nations.

Ver. 7. *House.* The Jews out of captivity, prefigured the redemption of mankind. These miracles proved that Jesus was the Messias. Lu. 7:22.

Ver. 8. *Things.* They shall not partake of my divinity. Our Saviour was truly God. Phil. 2:6.

Ver. 9. *Them.* The completion of former predictions enforces the belief of those which are yet to come. C.

Ver. 10. *All.* Lit. “its fullness,” (H.) sailors, (C.) and fishes. H.—He concludes with a canticle.

Ver. 11. *Cedar*, or the Jews in exile in the desert Arabia. P. 119:5. C. —The people dwell in tents. Roger. ii. 5.—*Petra.* A city that gives name to Arabia Petræa. Ch.

Ver. 13. *Enemies.* The Chaldees, (C.) by the hand of Cyrus.

Ver. 15. *Pools.* Cyrus deluged the country about Babylon. C. 13 and 21:1. H.—The proud and covetous, who expected Christ to give them kingdoms, were deceived. He came to teach humility, and to grant eternal rewards. W.

Ver. 16. *Blind* captives, or converts to Christianity.

Ver. 18. *Deaf* Jews, who would not listen to the prophets. v. 19. C.

Ver. 19. *Sold.* Heb. *Cimshullam*, (H.) the perfect, or favoured. The Turks call “believers” *Musselmans*. C.

Ver. 22. *Men*, whom they corrupt by their bad example. H.—Heb. “their young men are in chains,” during the last wars, and the captivity of Juda. C.

Ver. 24. *We.* Sept. “they have sinned,” which seems preferable. H.

ISAIAS 43

Ver. 1. *And.* Notwithstanding the sins of his people, God will deliver them, that they may be his witnesses. v. 10. C.—*Name.* As an intimate friend, (H.) or slave. C. 49:1. C.—God grants grace without any preceding merit. W.—Forerius explains this mostly of the Gentile church, though it regards the converted Jews. Houbig.

Ver. 2. *Waters.* In every emergency, God will protect thee, (C.) as he did the three children. H.—He will suffer none to perish, without their own fault. Hence the Church still continues pure. W.

Ver. 3. *Ethiopia.* Heb. “Chus,” the isle of Meroe, (Grot.) or the country bordering on the Red Sea. C. 45:14. These were given to indemnify Cyrus. They obtained their liberty to return home, after 40 years. Ezec. 29:11.

Ver. 4. *Eyes*, by a gratuitous choice.—*Men.* Chaldees, &c.

Ver. 5. *East.* Babylon.—*West.* The island beyond the Mediterranean.

Ver. 6. *North.* Assyria.—*South.* Egypt. The captives returned from these countries under Cyrus, Alex. &c. so that before the coming of Christ, Judea was as well peopled as ever. C.

Ver. 7. *Calleth.* Heb. “is called by my name.” Prot. H.—My people’s

chastisements and liberation prove my divine perfections.

Ver. 8. Ears. Yet will not hear, (C.) or who are miraculously healed. H.—It seems rather to mean idolatrous *nations*, (v. 9. C.) or rebellious Jews. Forer. Houbigant.

Ver. 9. Former. The pagans were little acquainted with antiquity. Such researches lead to the knowledge of the true religion. H.—*Truth*, if they can produce any true prophecy.

Ver. 10. Witnesses. The history of the Israelites was sufficient to shew who was God. C.—Thus the establishment of Christianity manifests its truth. S. Aug. de Civ. Dei. xxii. 6.—Sept. add, “and I am witness.” H.

Ver. 12. One idol, to announce what would happen.

Ver. 14. Bars. Sept. “fugitives.” Theodot. “strong ones.”—*Glorying*. Sept. “shall be bound in ships,” to be sent beyond the Caspian Sea. C.—Cyrus was victorious for the sake of God’s people; for he will not neglect his Church. W.

Ver. 16. Waters. of the Jordan and the Red Sea, in the latter of which Pharao perished. v. 17.

Ver. 19. New. I shall work the like miracles as were seen in the wilderness.

Ver. 20. Chosen. We know not that rivers were found in Arabia. But the people were equally favoured. Christ facilitates the road to heaven by his example and graces, while the most savage tempers are changed in baptism.

Ver. 23. Incense. My kindness is gratuitous. In a strange land, thou couldst not offer sacrifice. See C. 48:9 and 49:1. C.

Ver. 24. Iniquities. Thou hast shewn the greatest ingratitude. H.—Yet I will save thee.

Ver. 26. Thyself. God condescends to act thus with men. C. 41:20. Osee 4:1.

Ver. 27. First father. Adam, (Liran.) or rather Abraham *sinned*, by diffidence, (Gen. 15:8. S. Jer.) or was formerly an idolater. Jos. 24:2. Geneb. A. 2049 S. Aug. de Civ. Dei. 12. C. T.—*Teachers*. Lit. “interpreters,” (H.) Moses and Aaron. Num. 20:9. C.—All the patriarchs and teachers sinned, till Christ, the immaculate lamb, appeared. Adam engaged all in guilt. W.

Ver. 28. *Profaned*, or declared such, (H.) Nadab, &c. (Lev. 10:1. C.) or Moses and Aaron. M.—Sept. “and the princes defiled my holy *things*.” H.—*Slaughter*. Heb. “anathema.” Yet I will re-establish all. C.

ISAIAS 44

Ver. 3. *Stock*. I will give fresh life to my people, as to the figure of Christ’s Church.

Ver. 5. *Israel*. They shall no longer be ashamed of being called Israelites or Christians.

Ver. 8. *Witnesses*. The history of the true religion is its best proof. C. 43:9. 10.—*Known*. Ruled, consequently no other can be truly God. C. —Idolaters are foolish, trusting in those who cannot announce future events. W.

Ver. 9. *Ashamed* of the origin and imbecility of their idols. C.—All this may be turned against heretics, who worship their own fictions; which the Church never does. S. Jer. W.

Ver. 12. *File*. Heb. *mahatsad*, (H. Jer. 10:3.) “to make an ax, with,” &c. This is the remote cause of the idol.

Ver. 13. *Man*. To be styled afterwards a god. C.—*Maluit esse deum*. Hor. i. ser. 8.

Ver. 18. *Covered*. Sept. “darkened.” Are Catholics in the same predicament? C. 40:18. H.

Ver. 20. *Lie*. Can I assert in conscience that it is a god?

Ver. 22. *Return* from captivity, (C.) and from their former errors. Mat. 11:26. H.

Ver. 25. *Mad*. That people may be no longer deluded.

Ver. 26. *Servant*. The prophets and Jesus Christ, whose works never fail. Mat. 24:35. C.—In all this prediction of the Church, Isaias alludes to Jerusalem destroyed, and afterwards rebuilt. W.

Ver. 27. *Deep*. Babylon, situated amid waters. C. 21:1. C.—*Rivers*, as Cyrus did. Herod. i. 191.

Ver. 28. *Cyrus*. This was spoken 110 years before his birth, which shews the prescience and power of God, so as not to injure free-will.

The parents of Cyrus could not give him this name to fulfill the prediction, as they knew nothing of it. Amon was apprised that a person called Josias would overturn idolatry; but he had no reason to suppose that it would be his son. 1 K. 13:2.—*My shepherd*. Chal. “that he shall reign.” This was shewn by the Jews to Cyrus, on which account, (C.) he gave them leave to return, &c. Joseph. xi. 1.—The title of shepherd is given to Agamemnon by Homer, and it denotes a good prince, such as historians represent Cyrus to have been. He observed that kings and shepherds had the like duties to perform; (Xenoph. viii.) and after his death he was bewailed as a “father.” Herod. iii. 89.—At first he did not bear the name of Cyrus, (Herod. i. 113.) which in the Persian language means “the sun.” Ctesias. Plut.

ISAIAS 45

Ver. 1. *Anointed*, often implies one chosen for some great work. Cyrus was to ruin the empire of Babylon, and to set the nations at liberty. He was a proof of the Deity by executing his decrees.—*Cyrus*. Some copies of the Sept. seem to have read κυριω, “to the Lord,” incorrectly. S. Jer.—Though Cyrus was not anointed, he is styled thus, in allusion to the custom of the Jewish kings. W.

Ver. 2. *Brass*. Babylon had 100 such gates. Herod. i. 179.

Ver. 3. *Treasures*. See Pliny xxxiii. 3. He overcame the rich king of Lydia, &c.

Ver. 4. *Likeness of Christ*.—*Known me*. Before the Jews had shewn Cyrus the prophecies, he did not attribute his success to the Lord, and even afterwards he seems not to have left the superstitions of his country, as his sacrifices to idols are described. He resembled Nabuchodonosor and the philosophers, who did not glorify God according to their knowledge. Dan. 2:47. Rom. 1:21. Cyrus even revoked the decree for building the temple. 1 Esd. 4:5. C.—He believed there was one God; (1 Esd. 1) yet he did not embrace the truth entirely. W.

Ver. 7. *Create evil*, &c. The evils of afflictions and punishments, but not the evil of sin. Ch.—I afflict and comfort my people.

Ver. 8. *Saviour*. Thus the ancient saints thirsted for the coming of Christ. His figure is styled the just. C. 41:2. 25.—*Him*. Christ, born of the virgin, in time, and of God from all eternity. I have appointed

Cyrus to be his precursor, to set the captives free. C.—He has been spoken of before. But now the prophet turns to Christ alone, who built his Church on a rock. W.—Cyrus had not a right faith in God, and Zorobabel was himself set free, and was not king. S. Jer.

Ver. 9. Earthen. Lit. “Samian.” H.—Samos was famous for its pottery. Pliny xxxv. 12. Heb. “Clay, *disputest thou* against the potters of the earth?” He shews the folly of idols, after having proved his own divinity. C.—Prot. “Let the potsherd *strive* with the potsherd of the earth.” H.

Ver. 10. Forth. As such language would be improper to parents, so it is wrong to complain that God places us in any situation. M.

Ver. 11. To me. Ask what will come to pass, or direct me how to act.

Ver. 13. Justice. Cyrus shall punish the Chaldees and restore the Jews. C.—The prophet returns to him after having mentioned a greater Saviour. v. 8. Houbig.

Ver. 14. Stature: the people of Saba were the tallest and best proportioned in Arabia. Agathar. v. 50.—Cyrus possessed all these countries. He sent the Egyptians home in the third year of his reign, at Babylon, A. 3470. Ezech. 29:11. They never became subject to the Jews; but embraced the religion of Christ, acknowledging him for God. v. 15. C.—*Besides thee.* Prot. “Surely God *is* in thee, and *there is* none else, *there is* no God.” Those whom we have hitherto adored, deserved not the name. Vulg. and Sept. make the people address Christ, the God-man. H.

Ver. 15. Saviour. We confess that thou hast delivered the Jews; or rather, we acknowledge that thou, O Christ, art true God under the veils of thy human nature, and Saviour of all. Cyrus was only a feeble representation of thee.

Ver. 16. Confusion. Idolaters shall be confounded, when they shall behold the glory of the elect.

Ver. 18. In vain. Heb. “to be a chaos.” Gen. 8:2.

Ver. 19. Earth. The pagan oracles were given chiefly in mountains, where the impostures of the priests might escape detection. They were also generally ambiguous, or mere guesses. The declarations of the true prophets were quite the reverse.—*In vain;* without reward. C.

Ver. 20. Gentiles: converts, (H.) or Jews, returning from Babylon.

Ver. 21. Me. He transports his auditors to the times succeeding the

captivity, when the completion of the prophecies will be evident.

Ver. 23–24. *Myself*, having none greater. Heb. 6:13.—*Justice*: sure.—*To me*. All that are born belong to me. The Jewish women had seldom recourse to midwives, (Ex. 1:19 and 1 K. 4:19. C.) no more than the Ethiopians. Ludolf. i. 14.—*Swear*, by the true God. H.—Oaths on proper occasions, honour him. Deut. 6:13. Nothing could be spoken more plainly of the Gentiles' conversion.

Ver. 25. *Empire*. Cyrus shall make this confession, (1 Esd. 1:2) and all who embrace the religion of Christ, shall attribute all their virtue to him.

ISAIAH 46

Ver. 1. *Bel*; perhaps Nimrod, (C.) or Saturn, to whom they sacrificed their children. W.—*Nabo*, “the oracle” of Belus. The Chaldees adored statues and beasts. But the Persians worshipped the elements. C.—Xerxes destroyed the tomb of Belus, after his expedition into Greece. Arrian vii.) He had there demolished the temples, (Herod. viii. 109.) pretending (H.) that “the world is the house of the gods.” Cic. Leg. ii.—*Weariness*. The priests affected to be weighed down, as if the god were present. Bar. 6:25. S. Cyr.

Ver. 2. *They*. Lit. “their soul.” H.—The pagans must have supposed they had one. C.—*Captivity*. “There are as many triumphs over the gods as over men.” Tert.—The former shared the fate of their adorers. Their statues were plundered.

Ver. 3. *By my*. Vulg. may have read *a me ab*, (C.) instead of *a meo*. Heb. and Sept. “taken from the womb,” (H.) and treated with the utmost tenderness. C.

Ver. 8. *Ashamed*. Sept. “groan.” Prot. “shew yourselves men.” H.

Ver. 11. *Bird*; Cyrus, whose rapid conquests are thus denoted. C.—He chose a golden eagle, with wings expanded, for his standard. Xen. vii.—Christ came from heaven to redeem the world. Ps. 18:6. Mal. 4:2. C.—He was the orient, adored by the eastern sages, to whom the prophet refers. S. Jer. W.

Ver. 12. *Israel*. It shall no longer be a reproach. Cyrus shall restore my people to their own country. But Christ more fully accomplished what is here declared respecting the establishment of his Church. C.

ISAIAS 47

Ver. 1. *Virgin*; delicate. M.—Cyrus overthrew this empire, (C.) which now felt its share of misery. W.

Ver. 2. *Shame*. Heb. *tsammathec*, Cant. 4:1, 4. Prot. “thy locks, make bare the legs, uncover the thigh, pass,” &c. H.—Thou shalt be reduced to a state of the most abject slavery. Ex. 11:5. Sup. 3:17 and 20:4. The Barbarians sold their slaves naked.

Ver. 6. *Polluted*; deemed or declared unclean. But thou hast sought to gratify thy vindictive temper, in punishing my people. C.—The sins of both called down vengeance. W.

Ver. 7. *Lady*. Pride goes before ruin. Prov. 16:18.

Ver. 9. *Two*. The empire and the people shall be removed at once.—*Enchanters*; princes or magicians, who gave them evil counsel. v. 12.

Ver. 11. *Know*. All this shews the vanity of magic, which cannot announce future events to do any good. C.

Ver. 13. *Months*, to tell which would prove lucky. Est. 3:7.

Ver. 14. *Thereat*, to warm themselves, (H.) or to adore. C.—In Cappadocia are to be seen “Pyratheia, ... in which the magi keep a perpetual fire, and sing hymns about the space of an hour.” Strabo xv. —These were a sort of open temples. C.

Ver. 15. *Merchants*. The city was well situated for trade. C. 13:20. Diod. ii.

ISAIAS 48

Ver. 1. *Waters*; people, (Apoc. 17:15. H.) or from the stock of Juda. Prov. 5:15. C.—He claimed the sovereign power, but had not the fortitude or wisdom for *Israel*. W.

Ver. 2. *City*: citizens of Jerusalem. Dan. 3:28. Mat. 4:5.

Ver. 3. *Suddenly*, when there was no human appearance of the event, as when I foretold the exploits of Cyrus and the ruin of Babylon so long before.

Ver. 4. *Brass*; unblushing. Jer. 3:3. C.—*Os tuum ferreum*. Cic. c. Piso.

Ver. 6. *Them.* Could you have believed them?—*Knowest not.* He upbraids their ignorance and indocility.

Ver. 7. *Knew.* Therefore I did not speak of the liberation from Egypt, but from Babylon, which is represented as just taking place. C.

Ver. 8. *Opened;* docile, (Theod.) or acquainted with these things. Isaias first made known the captivity of Babylon, and its end; and he insists so much, that people may discern the truth of his predictions, and of religion. No atheist can, with a good conscience, hold out against his arguments. C. 40. &c.

Ver. 9. *Bridle thee,* like a headstrong beast, (C.) running to its own ruin. H.—God pardons freely, that people may be saved if they will. W.

Ver. 10. *Poverty,* at Babylon. I have not treated thee with the utmost rigour, nor attempted to render thee free from every imperfection. C. —Sept. “Lo, I have sold thee, but not for silver; I have snatched thee from the,” &c. H.

Ver. 14. *Things,* as I have done respecting Cyrus? (S. Cyr. &c.) who was a figure of Christ. v. 15.

Ver. 16. *Spirit.* The Fathers here find the three Persons of the blessed Trinity specified. Isaias was not from the *beginning*, though the text may also speak of him C. as the spoke long before the event, by divine inspiration. Chal. S. Jer.

Ver. 19. *Name.* The Jews were not forgotten, till they had rejected the Messias.

Ver. 21. *Out.* Their return was facilitated. This may easily be applied (C.) to the conversion of the Gentiles. S. Jer.

Ver. 22. *Peace.* Sept. “rejoicing,” or prosperity for the Chaldees or wicked Jews. v. 18. C.—It is promised only to the penitent. W.

ISAIAH 49

Ver. 1. *Give.* This fresh discourse continues to C. 56:9 relating to the Messias, who is introduced speaking to all the world. Acts 13:47 and 2 Cor. 6:2. Some apply a part to Cyrus, Isaias, or the Baptist, as to his figures. C.—The prophet has foretold the conversion of the Gentiles, as he now does, like an evangelist. S. Jer.—Many Jews will embrace

the gospel at the end of time. W.

Ver. 2. *Sword*, penetrating the very soul, (Heb. 4:12) and slaying the wicked. Apoc. 1:16 and 2 Thess. 2:8. Without Christ, his ministers can apply this sword to little purpose. Cyrus cut asunder the bonds of the captives by his decree. C.—Grotius improperly explains all of Isaias. Houbigant.

Ver. 3. *Glory*. In the Church, God is adored in spirit and truth. Isaias is ordered thus to address the Israelites.

Ver. 4. *God*. He will reward the labours of his ministers, though the people be obstinate. The prophets and our Saviour frequently complain. C. 65:2. Mar. 9:18.

Ver. 5. *Will not*. Heb. Sept. &c. “to be gathered.” H.—The original text, independent of the Masorets, may have the sense of the Vulg. Yet there are other proofs of the synagogue’s rejection. C.—Prot. “though Israel be not gathered, yet,” &c. Margin, or “that Israel may be gathered, and I may,” &c. H.

Ver. 6. *Earth*. S. Paul, explains this of Christ, (Acts 13) who said, *Go teach all nations*. Mat. 28. Isaias was one of his first preachers.

Ver. 7. *Despised*, Christ, Cyrus, or Isaias; though it refer chiefly to our Saviour.

Ver. 9. *Ways*. The captives shall find every convenience. C.

Ver. 12. *South*. Heb. *Sinim*; (H.) China, (S. Jer.) or rather *Sin*, or Pelusium, and *Sinai*, in Egypt and Arabia. Sept. “Persians.” C.

Ver. 14. *Sion*, the Jews, who will at last be converted in great numbers. Houbigant.

Ver. 16. *Hands*, which were nailed to the cross. Sept. “I have delineated thy walls on my hands, and thou art before me always.” H.—The Assyrians wore such characters on their hands or necks. Lucian. Lev. 19:28. C.—Christ will always love his Church, which is of all times and nations. W.

Ver. 17. *Of thee*. Sanballat, &c. shall yield to Zorobabel, Nehemias, &c.

Ver. 19. *Inhabitants*. The country was better peopled, (C.) and Jerusalem enlarged under the Machabees. Jos. Bel. v. 6.

Ver. 20. *Barrenness*, of which thou complainest. He alludes to the

captives who returned, and to Christian converts. M.

Ver. 22. *Shoulders.* Thus the Syrians commonly carried children astride. Cotovic. xiv.

Ver. 23. *Nurses.* The Persian kings favoured the captives. The greatest monarchs bow before the prelates of the Church, (M.) and kiss the Pope's toe. They venerate relics, (H.) and greatly enrich the Church. C.

Ver. 24. *Strong.* Can I force the Babylonians to yield? Surely, and the devil also. Lu. 11:21.—*Mighty.* Heb. “just,” in lawful war. Sept. “unjustly.”

Ver. 26. *Flesh.* They shall attack one another. C.—Neriglissor slew Evil-merodac. Beros. c. Ap. i.—Gobrias and Gadatas betrayed and killed Baltassar. Xenoph. iv. 5. and 7. C.—In their fury they shall tear their own flesh. M.

ISAIAS 50

Ver. 1. *Away.* Such a one could not be received again, if she had taken another husband. Deut. 24:3. Some explain this of the captives. But God restored them to favour. It seems rather to relate to the reprobation (C.) of the synagogue, which will never again become the true Church, (H.) though many of Israel will be converted. Rom. 11:25.—*Sold you*, as a father might do. Ex. 21:1. Mat. 18:15. S. Ambrose (Tob. viii.) inveighs against such cruel parents, as the Christian religion had not then entirely repressed this inhumanity. C.—God rejected the synagogue, not out of hard-heartedness or want, but because of her sins. W.

Ver. 2. *Hear.* My spouse had gone after other lovers. The people refused to hear the prophets; and the priests were become as corrupt as the rest, when the city was taken by the Chaldees and by the Romans. C.—*Sea. Babylon.* C. 21. H.—I could work the same miracles, as I did when Israel came out of Egypt.

Ver. 4. *Weary.* Isaias speaks in the name of Christ, whose words carried conviction and comfort along with them. Jo. 6:69 and 7:46. C.—*Wakeneth.* Lit. “lifteth up.” *Cynthus aurem—Vellit.* Ec. 6.—*Hear*, or obey. H.—Christ preached more powerfully than Isaias, and continues to do so by his pastors. S. Jer. W.

Ver. 6. *Spit.* The greatest indignity. Job 30:10. Deut. 25:9. Yet this was the treatment of our Saviour. Lu. 18:31. Mat. 26:67. C.—“The great Grotius, (I wish he were great in explaining the prophets)” applies this to Jeremias. Houbigant.

Ver. 7. *Rock.* Christ heard the accusations of his enemies unmoved, as he had not been afraid to blame the conduct of the Pharisees.

Ver. 10. *Light.* The faithful are exhorted to take courage, while the Romans will destroy the rebellious Jews, (v. 11. C.) and the wicked shall dwell in hell *fire.* M.

ISAIAS 51

Ver. 1. *Lord.* He speaks of the redemption of mankind, under the

allegory of the return from captivity.

Ver. 2. *Alone*, and gave him children when he was grown old, and Sara barren. I can surely save you likewise. C.—The example of these great progenitors is set before the Jews. Thus S. Paul says: *Remember your prelates*. Heb. 13. W.

Ver. 4. *Nations*. This was verified when the Bible was translated into Greek, and still more by the preaching of the gospel.

Ver. 5. *Just*. Christ, prefigured by Cyrus, whose empire was very mild. C. 44:28.

Ver. 6. *Fail*. Mat. 24:35. The prosperity of the Jews was not of long duration. But the Church will remain till the end of time.

Ver. 9. *Proud*. Heb. “Rahab,” Pharaoh, king of Egypt. Job 26:12. Ezech. 29:3. C.—God drowned in the water, which had retired for Israel. He will thus destroy the devil. W.

Ver. 13. *Oppressor*. If thou hadst not abandoned God, thou wouldst have had no reason to fear Nabuchodonosor; and his power is now gone.

Ver. 14. *Fail*. Cyrus shall quickly restore the Jews to their country. He shall not lay waste the provinces, like many conquerors.

Ver. 16. *People*. This may refer to Isaias, Cyrus, &c. as figures of Christ. C. 49:1. He has bestowed greater favours on Christians than Cyrus did on the Jews, opening the kingdom of *heaven* to true believers, &c. Eph. 2:19.

Ver. 17. *Dregs*. Take courage: Babylon’s turn is come. v. 23. C.

Ver. 19. *Two*. War and famine cause desolation and destruction. W.—Jerusalem was reduced to the greatest misery in the last siege under Nabuchodonosor. Lam. 4:3. C.

Ver. 20. *Ox, oryx*. Heb. *Thua*. Deut. 14:5. H.—Many accounts respecting it are fabulous. Some understand a sort of wolf, mentioned by Pliny viiii. 34. Sept. “like beet half boiled.”

Ver. 23. *Over*. This inhumanity was not uncommon. Jos. 10:24. Ps. 109:1.

Ver. 1. *Thee.* Judea was no more laid waste by its ancient enemies. The persecution of Epiphanes did not continue long. Many have attacked the Church; but they cannot overcome her, nor will she cease to preach the truth, and to continue pure and holy.

Ver. 3. *Money.* The Chaldees acted impolitically in leaving the country without inhabitants, and Cyrus will derive no immediate advantage from your return. C.—The Jews had not injured the Chaldees, nor mankind the devil. But both had offended God, who out of mercy paid their ransom. W.

Ver. 4. *Assyrian.* Pharaoh, (Sa. T.) or rather Nabuchodonosor, (C.) and the princes of Assyria, who acted tyrannically. H.

Ver. 5. *Long,* by the Chaldees, weak Jews, and strangers, who misconstrue my conduct towards my people, and represent it as the effect of injustice, or of weakness.

Ver. 6. *Here.* Jesus Christ appears, the Redeemer foretold so long before.

Ver. 7. *Peace.* He come like a conqueror to save his people. It may also be applied to the prophets and apostles, (C.) as S. Paul explains it. Rom. 10:15. M.

Ver. 8. *Watchmen,* prophets. The angels sung at the birth of Christ. Lu. 2:14.

Ver. 10. *Arm.* The Saviour. Lu. 1:51.

Ver. 11. *Lord,* the Levites departing from Babylon. 1 Esd. 1:7. Num. 3:6 and 4:5. &c. C.—S. Paul proves hence that communication with infidels in spiritual things is always unlawful. 2 Cor. 6:17. W.

Ver. 13. *Servant,* Christ. In vain do the Jews attempt to apply this to any other. It is wonderful that Grotius should follow their steps, and understand Jeremias to be meant; though elsewhere he allows that the prophet speaks only of the Messias. De Verit. v. 19.—This author has been of great prejudice to religion. The Chaldee and many modern Jews have been compelled by evidence to apply this to the Messias. See Geir. &c. Jesus was pleased to assume the form of a servant. Phil. 2:7.

Ver. 14. *Of men,* who have disfigured the countenance of our Saviour with buffets, &c. The Jews would not receive him under this abject form, though it had been foretold equally with his elevation. C.

Ver. 15. *Sprinkle* with baptism, (H.) and his manifold graces. C.—

Sept. "so many nations shall wonder at him." H.—*Mouth*, out of reverence. How many great princes have submitted to his yoke? C.—*Beheld*. The Gentiles (M.) embrace the faith, at the sight of Christ's miracles. C.

ISAIAH 53

Ver. 1. *Revealed*. Who could have believed such things? The apostles complain how few were converted. Jo. 12:38. Rom. 10:16. C.—These would not submit, though the gospel was not against reason. W.

Ver. 2. *Plant*. Hebrew also, "suckling child." Sept. &c.—*Ground*. The blessed Virgin. C.—*Was*. Sept. "he had no appearance nor beauty. But his appearance was abject and deficient above all men; a," &c.—*That we*. Lit. "and we have desired him." Notwithstanding his abject condition, He was the desired of all nations, and by his wounds we are healed. H.—Some assert that the person of Christ was not beautiful, while others think that his wounds prevented it from being discerned. Salmeron would supply a negation from the first number: "We have not desired him."

Ver. 3. *Not*. The whole life of Christ was spent in the midst of poverty, and contradictions. Heb. 4:15. He has thus taught us to despise ourselves.

Ver. 4. *Sorrows*. Healing them by his own afflictions. Mat. 8:15. Sickness is an effect of sin, which Jesus came to destroy. 1 Pet. 2:24—*Lep*, who was bound to have his face covered. v. 3. Lev. 13:45.—*God*. Payva (Def. Trin. iv.) assures us that many Jews were converted by the perusal of this chapter, and particularly of this verse, which may be rendered "as a God wounded and afflicted." C.

Ver. 5. *Healed*. He inculcates this important truth repeatedly. Christ nailed the hand-writing that was against us to the cross. Col. 2:14. H.

Ver. 6. *Astray*. We belong to his fold. C. 40:11. Jo. 10:11. Lu. 15:4.—*Laid*. Sept. "abandoned him to our sins," as to so many executioners; (C.) "and he, because he had been abused, opened," &c. H.

Ver. 7. *Will*. The pagans were very attentive that the victim should not make much resistance. Macrobi. iii. 5.

Ver. 8. *Judgment*, or by an unjust and cruel judgment. H.—Heb. "from prison and judgment." C.—Sept. "in humiliation, (H.) or humility, his

judgment was taken away,” or rescinded, by his glorious resurrection. S. Philip follows this version in explaining this passage to the eunuch. Acts 8:33.—*Generation*, from his eternal Father or from the Virgin, his incarnation, life, resurrection, or posterity in the Church. All these may be meant, and are inexplicable. C.

Ver. 9. Death. Heb. “and he made his grave with the wicked *men*, and with the rich *man*, in his death.” H.—Grave and death seem to be transposed; and we might better read, “He was taken up with wicked men in his death, and with a rich man was his sepulchre.” This indeed is only a conjecture, but well grounded in the context. See Jos. 24:19. Kennicott.—Sept. “and I will give the wicked for his grave, and the rich men for his death.” H.—The *rich man* may denote the small number of Jews who embraced the faith. C.—They esteemed themselves rich, and were highly favoured by God; yet they were blinded, (H.) and given up to the Romans, in punishment of their deicide. Mat. 27:25. The Church is gathered both from Jews and Gentiles. v. 10. C. S. Jer.—“He will send to hell the wicked,” (Chal.) who slew him. M.—Christ was buried where malefactors were generally, yet honourably, in the tomb of Joseph. W. Mat. 27:57.

Ver. 10. Bruise. Sept. “to cleanse him from the wound.” H.—God was pleased that he should satisfy for our crimes.—*Hand*. Christ has died for all, and established a Church which shall not perish.

Ver. 12. Many. Even to the ends of the earth. Ps. 2:8.—*Strong*. Demons, Jews, &c. Heb. “with the strong” apostles.—*Wicked* thieves. Barabbas, &c.—*Transgressors*. His executioners. The gospel could not speak plainer. C.

ISAIAH 54

Ver. 1. Barren Jews in captivity, or Church of the Gentiles, to which alone the expressions can be applied. C.—The Gentiles were before unfruitful, as the Jews will be till towards the latter times. W.

Ver. 2. Stakes, to receive so great a family. All the Israelites did not return, and it does not appear that many embraced their religion, as they have done that of Christ.

Ver. 3. Left. To the north and south. Jerusalem increased. But what was it compared with the Christians establishment!

Ver. 4. Widowhood. Thy former excesses shall be forgotten. C.

Ver. 5. *Thee.* Heb. “*Bohalaic* (H.) *shall be* your Baalim,” or husband, who was styled *Lord*. 1 Pet. 3:6. Perhaps he may allude to the two wives, the synagogues and the Church, or to the idols, which should be adored no more.

Ver. 6. *Youth.* This enhances her fault. God is pleased to overlook it, in the captives (C. 50:1) and Gentiles.

Ver. 9. *Earth.* Giving him the rainbow for a sign. My covenant with the Church is equally irrevocable: she is founded on a rock. Mat. 16:18. C.—Christ will no more abandon her than he will drown the world. Some mountains shall be moved out of their place, but she shall not. W.

Ver. 11. *Sapphires.* Heb. “antimony,” a mineral shining like silver. 4 K. 9:30.

Ver. 12. *Bulwarks.* Heb. windows of crystal; (Ezec. 27:16. C.) Prot. “of agate.” H.—All this is allegorical, like the redemption of the new Jerusalem. Apoc. 21.

Ver. 13. *Lord,* Christ. Jer. 31:33. John 6:45.

Ver. 14. *Thee.* The Cutheans rendered the Jews suspected. 1 Esd. 4:2. and 6:1

Ver. 15. *To thee,* in the inheritance. This was verified in the Church. We have no account of many being converted before.

Ver. 16. *Destroy.* I can give peace or war. C.—Sept. “but I have created thee not for utter destruction.” H.

ISAIAH 55

Ver. 1. *Waters,* which in that country are very scarce.—*Milk.* Sept. “fat.” C.—In the western Churches, *wine* and honey were given to the new baptized. C. 7:15. S. Jer.—Christ invites all to come to him. John 4:14, and 7:37. The establishment of the Church is described under the figure of the return from Babylon. C.—Grace is offered to all. But only those are justified who *thirst*, and do their best. Mat. 5:6. W.

Ver. 3. *David.* I will be equally faithful to you. Ps. 88:29. Sept. “*the holy things of David faithful.*” Acts 13:34. The resurrection of Christ fully accomplished the promise made to David.

Ver. 4. *Him.* David, who continually proclaimed the divine mercies, (Ps. 17:1) or rather Christ; though Grotius alone would refer it to Jeremias. C.

Ver. 5. *Not* with approbation. H.—The Gentiles are converted.

Ver. 6. *Near.* He will shortly (C.) *turn to the Gentiles.* John 12:35. Acts 13:46. H.

Ver. 7. *Way.* This is a necessary preliminary to God's service. W.

Ver. 8. *My ways.* I am not vindictive, but require a sincere conversion. C.—We cannot serve both God and the world. We must therefore adhere to the former. W.

Ver. 11. *Sent it.* I will assuredly bring you from Babylon; and the rain shall sooner return upwards than I will break my promise.

Ver. 12. *Peace,* by strangers. C. 49:22.—*Hands,* for joy. C.—*Ipsa sonant arbusta Deus Deus ille, Menacula.* Virg. Ec. 5.

Ver. 13. *Myrtle-tree.* Instead of the wicked, the just shall be seen. Chal.—*Away.* The conversion and sanctity of the Gentiles shall be a trophy to the Lord. M.

ISAIAS 56

Ver. 1. *Judgment,* the right resolution to do God's will, which *justice* executes. C. 32. W.—*My justice.* Sept. "mercy." Christ is at hand. Prepare for your deliverance, by keeping the commandments.

Ver. 2. *Sabbath.* All the Jewish festivals, (C.) as well as those of the Christian Church, (H.) and the whole law. W.

Ver. 3. *People.* The Jews would not admit all nations to their communion. Deut. 33:1. A little before Christ's coming, they began to make more proselytes; (Mat. 23:15) and the sacred books being translated, came to the knowledge of the Gentiles, who were thus induced by degrees to embrace the true faith. The road to heaven was always open for those who kept the commandments, (v. 6. C.) though they might not receive circumcision. H.—Christ has removed the wall of separation, (Eph. 2:14. C.) and established *one fold* for all. Jo. 10. H.

Ver. 4. *Eunuchs.* It was ignominious to have no children among the

Jews, as the propagation of the true religion depended much on their numbers. But now, since the Church is gathered from all nations, virginity is preferable to marriage, and those who keep the *sabbath*, or all the commandments, and *choose* this state freely, will receive greater glory than the other *sons and daughters of God*. Against this plain meaning, P. Martyr (de Coelib.) asserts that God prefers eunuchs only because before those who transgress the law. But he gives them a *place better* than his other *sons*, &c.! Prot. (Bib. 1603) understand that eunuchs *shall be called after* (or according to) *God's people, and be of the same religion*, which implies no preference at all. They add, therefore, *yea, under Christ the dignity of the faithful shall be greater than the Jews were at that time*; as if the comparison were between God's servants before and after Christ, and not between eunuchs and such as have children. How much better is it for us to follow the holy Fathers, who hence commend those who make a vow of perpetual chastity? They shall possess an excellent dignity among the angels. S. Bas. virg. —The rewards of continency are great, *eximia*. S. Cyr. Alex. hic. —“In the eternal mansion they are preferred before children.” S. Greg. past. iii. 29. &c. W.—Such spiritual eunuchs, as S. John the evangelist, are meant. “He hath chosen what the Lord would, that he should offer more than was commanded ... He who is an eunuch, and performs all that is prescribed, shall have ... the best place, so that he shall be a tower, and occupy the rank of a priest, and instead of children of the flesh, shall have many spiritual children.” S. Jer. H.—The law excluded eunuchs from the Church. Deut. 23:1. But under the gospel, they may enter heaven. Mat. 19 and 1 Cor. 7:32. &c. Daniel (1:3) and his companions were eunuchs, yet in high estimation; and virtuous eunuchs are commended. Wisd. 3:13. C.—*Choose*. Observing the commandments and counsels, like religious men. M.—Those who *choose* to do more than is commanded, will have a greater reward. W.

Ver. 7. Prayer. So the temple is justly styled. H.—This shall be open to all nations. After the captivity, the Jews condescended to let the Gentiles have a court, and they even suffered some princes to go into the court of the priests. 2 Mac. 3:33. Physcon wished to penetrate into the inner sanctuary, (3 Mac. Eccli. 1) which could not be granted.

Ver. 9. Beasts. Here a fresh discourse begins to C. 61. The Chaldees and Romans are invited to punish God's people for their sins, committed before the captivity. Zac. 14:2. C.—The prophet foresees the negligence of some pastors, and denounces their rigorous chastisement. W.

Ver. 10. Watchmen. Priests and prophets. C.—We know (H.) only Jeremias who continued firm. Lam. 2:14. In the days of Christ, the

corruption was not diminished. C.

Ver. 11. *Last.* The scribes devour the houses of widows, making long prayers. Mat. 23:14. *They are blind.* Mat. 15:14. H.

ISAIAH 57

Ver. 1. *The just.* Christ, (C.) Josias, (Grot.) or any whose cause is just, yet finds no protection from such corrupt magistrates. H.—*Evil*, by the wicked, or to prevent his fall. 4 K. 12:20. People little consider what a loss the world sustains, when those die who might have averted the divine wrath. C.—They are usually taken away, that they may not witness such misfortunes, and are settled in eternal peace. W.

Ver. 2. *Bed.* The grave which affords rest to the virtuous, Josias, &c. C.

Ver. 3. *Sorceress.* Sept. “lawless” children. H.

Ver. 4. *Tongue*, in contempt. Saints, and particularly Jesus Christ, have been exposed to ridicule.

Ver. 5. *Comfort.* Heb. “heat,” abandoning yourselves to shameful excesses.—*Torrents*, to avoid being seen. Such sacrifices would have been incredible, if the Scriptures, and all history did not prove their existence. Deut. 12:31. Wisd. 12:3 and 4 K. 23:10.

Ver. 6. *Them.* The stones of the torrent, which were often the objects of adoration. Lev. 26:1. Gen. 28:18. The god, Helagabalus, was a rough boundary stone.

Ver. 7. *Bed*, like a shameless prostitute. The idols are generally represented in this light, as corrupting God’s people. C.

Ver. 8. *Remembrance.* Domestic gods. S. Jer. The *Lares* or *Penates* were usually placed in the court or porch. The Jews probably used Hecate or Trivia, for the same purpose. C. 65:11 and 66:17. To prevent this impiety, God had ordered some of the law to be written on the doors. Deut. 6:9. But this it seems was disregarded. 4 K. 23:8 and 1 Mac. 1:58. Ezech. 8:5.—*Near me.* Idols were placed in the very temple. Jer. 35:15 and 4 K. 21:4. Ezech. 8:3 and 16:17. C.—*Hand.* Prot. “where thou sawest it.” Thou didst even invite thy lovers by presents. Ezech. 16:32. H.

Ver. 9. *King.* Moloc, or (C.) any foreign king, of whose alliance God

did not approve. Theod.—To please them, the true religion was adulterated.

Ver. 10. *Rest.* They were obstinate before the coming of Nabuchodonosor, and of the Romans.—***Asked.*** Confiding in their own strength.

Ver. 11. *Afraid,* since thou hast despised my, my laws and offers.

Ver. 12. *Justice.* He speaks ironically. C.—Self-righteousness is vicious. H.

Ver. 13. *Companies,* or princes, in whom thou hast confided. Assyria and Egypt cannot save themselves. C.

Ver. 14. *And I.* Seeing there is no aid in man, God will save his people for his own goodness' sake. H.

Ver. 16. *End.* I will not always threaten or be angry. Gen. 6:3. C.—***Spirit.*** Holy Ghost. S. Iræn. v. 12. S. Aug.—God spares the humble penitent, and grants what they desire with as much eagerness as a sailor does a fair wind. W.—He does not regard the indifferent. H.

Ver. 17. *Heart.* Dreadful state of the abandoned sinner! Deut. 32:21. Ps. 12:2 and 43:24.

Ver. 19. *Lips.* Whatever they could ask, so that they might sing canticles. All should be content. He alludes to the liberation of the captives, which was *near*, and to the redemption of mankind *far off*. C.

Ver. 20. *Dirt.* Lit. “treading,” *conculcationem*. H.—The works of the wicked are fruitless. They have no content. C.

Non enim gazæ neque consularis
Summovet lictor miseros tumultus,
Mentis et curas laqueata circum,
Tecta volantes. Hor. ii. ode 16.

—The obstinate sinner can receive no pardon. W.

ISAIAH 58

Ver. 1. *Sins.* During the captivity. v. 11. S. Thomas.—Some will not hear, and those must be *rebuked* with *all patience*, till they follow virtue. W.

Ver. 2. Approach, and contend with God, scrutinizing his conduct, (Prov. 25:27) and doing good for the sake of applause and self-interest.

Ver. 3. Will. This alone suggested their fasts, and they did not shew compassion. Ezec. 7:2. C.—*Debtors*, who are not able to pay. S. Jer. Deut. 24:12.

Ver. 4. Strife. The usual works were interrupted. The Church formerly forbade law-suits on fast-days.—*Fist.* Mat. 18:28.—*Wickedly.* Sept. “the humble.”

Ver. 5. Circle. They affected extreme debility. Mat. 6:16. C.—*Ashes.* These external marks of penance are not condemned, but the want of corresponding sentiments. H.—Prot. would hence infer that fasting from flesh is not requisite, or a religious worship. But S. Jerom shews the contrary, provided it be joined with the observance of other commandments, as the saints and Christ himself have shewn us.

Ver. 6. Bands. Contracts of usury, &c. C.

Ver. 7. Deal. Lit. “break.” H.—Thin cakes are still used in the East.—*Flesh*, or relation. Gen. 27:27.

Ver. 8. Light. Prosperity, (C.) or Saviour. H.—Mat. 4:2 and John 1:8. C.—*Health.* Aquila, “the scar of thy wound shall soon be covered.” S. Jer.—*Up.* He shall close the rear, like the angel in the cloud. Ex. 13:21 and 14:19. He will grant thee rest from bondage in the grave and in heaven. C.

Ver. 9. Finger, contemptuously, or threatening. S. Jer.—Some explain it of the ordaining sacred ministers, or taking another’s property.

Ver. 10. Soul, effectually, and with love relieving the distressed. C.

Ver. 11. Fail. Sept. Alex. adds, “and thy bones as a flower shall spring and grow fat, and shall inherit ages of ages.” S. Jerom says this is not in the best copies. H.

Ver. 12. Generation. As the Jews did not comply with the condition, the Church falls heir to these promises.

Ver. 13. Sabbath, doing no work, or refraining from the violation of festivals.—*Delightful.* We must not think the sabbath of the Lord a loss: (Amos 8:5) but rejoice in praising him. Ps. 45:11. C.—*A word*, or to apply to God’s word. Grot.—Pious reading on holidays is the duty of all who have an opportunity. H.

Ver. 14. *Earth.* Judea. C.—Sept. “upon the good things of the land.” H.

ISAIAS 59

Ver. 2. *Iniquities.* The history of Susanna shews that the captives were not all free from sin, which alone prevented their liberation. Lam. 3:44. C.—God is willing and able to save. He punishes for sin, to cause us to repent. v. 20. W.

Ver. 4. *Justice.* They arraign unjustly. None call upon the just God, but trust in idols.—*Iniquity.* They kill themselves, while they strive to injure others. Ps. 7:15. Mic. 2:1.

Ver. 5. *Basilisk,* or viper. C.—The young ones “burst through the viper’s sides.” Pliny x. 62.—So the works of the wicked are useless or destructive.

Ver. 8. *Peace,* or prosperity. They quarrel with all, and ruin themselves. Ps. 13.

Ver. 9. *Therefore.* The wicked Jews nevertheless confess that their sins prove their destruction.

Ver. 10. *Dead.* The Jews will not recognize Christ, notwithstanding the prophecies and miracles.

Ver. 11. *Judgment,* that God would avenge us, (v. 9) and regard our fasts. C. 58:3.

Ver. 14. *In.* Where truth is disregarded, there can be no justice.

Ver. 16. *Himself,* to arrest his arm, stretched out to chastise his son; or to second him. There is nothing in man to stop God’s vengeance. He therefore pardons out of his own goodness. C. 59:2 and 63:4. C.—He became man to redeem us, as no pure mortal could do it. W.

Ver. 17. *Justice.* None can blame his conduct.

Ver. 19. *On.* Heb. “is standard-bearer.” Aq. S. Jer.—Cyrus, the figurative redeemer, proceeds rapidly.

Ver. 20. *To Sion.* Sept. “from Sion, and will turn away iniquity from Jacob. (21) And this,” &c. H.—S. Paul hence proves that the Jews will at last be converted. Rom. 11:26. The return of the captives prefigured

this event. C.

Ver. 21. *Covenant.* Note here a clear promise of perpetual orthodoxy to the Church of Christ. Ch.—She hath still the spirit of truth. W. Mat. 28:20.—None will apply this to the synagogue, which is visibly in the dark, and abandoned. C.

ISAIAS 60

Ver. 1. *O Jerusalem,* is not in Heb. or S. Jer. but in the Sept. Some few things may refer to the terrestrial Jerusalem, though the prophet speaks chiefly of the celestial and of the Church.—*Lord,* very great. Christ came to save us. C.—God prevents by his grace, but man must co-operate to be justified. W.

Ver. 2. *People.* Babylon shall suffer, while thou art relieved. C.—The Gentiles continue in darkness till they embrace the faith. v. 3. H.—Only those who are in the Church receive the light of truth. W.

Ver. 3. *Rising.* The three wise men were the first.

Ver. 4. *Rise up.* S. Jer. “suck,” as the Heb. may imply. C.—Sept. “shall be carried on the shoulders.” H.—This may refer to the captives and to the Church.

Ver. 5. *Wonder.* Heb. and Sept. in S. Jerom, “fear.” This sensation is often mixed with joy. Mat. 28:8.—*Thee.* No such nations joined the Jews, as they did the Church.

Ver. 6. *Epha.* Abraham’s grandson, who dwelt near his father, Madian, in Arabia, which was famous for camels. C.—*Saba.* India mittit ebur, molles sua thura Sabæi? Geor. i.—The Arabians embraced the gospel, but never brought their treasures to Jerusalem. C.—The three kings came on swift beasts to adore Christ, and fulfilled his prophecy. Mat. 2. W.

Ver. 7. *Cedar* and *Nabaioth* sprung from Ismael, and dwelt in desert Arabia, under tents, feeding flocks. S. Jer. Ezech. xxvii. 21.—They also were converted to Christ.

Ver. 8. *Clouds.* They are thy children, accompanied by strangers.

Ver. 9. *Afar.* All nations shall receive the gospel. Many made presents to the temple, after the return of the Jews. C.—The islands, Great Britain, &c. embrace the faith. Tert. Orig. Ven. Bede, S. Chrys. &c. W.

Ver. 10. *To thee.* The Persians monarchs (C.) were mostly favourable to the Jews. H.—The Gentiles help to form the Church, which rejects no one. v. 11.

Ver. 12. *Desolation.* Though the Machabees conquered several nations, this can only be verified in the Church of Christ, to which God has subjected all; so that out of his faith none can be saved. Heb. 2:8.

Ver. 13. *Glory;* cedar, which was chiefly used in building the temple. 1 Esd. 3:7. C.—This must be explained of the saints, who founded the Church, &c. S. Jer.—Emperors became Christians, with the most potent nations. W.

Ver. 14. *Feet.* Prot. “shall bow themselves down at the soles of thy feet.” This posture is not then essentially idolatrous. H.—Jerusalem shall be rebuilt by those who destroyed it. C. 49:17. It is not easy to prove this of the earthly city: but the pagans, who persecuted the Church, have embraced her communion, and begged to receive baptism.

Ver. 16. *Kings.* Thou shalt be treated like royal babes. C. 49:23. C.—Sept. “and thou shalt eat the riches of kings.” H.

Ver. 17. *Visitation.* Sept. “give thy chiefs in peace, and thy bishops in justice.” S. Clement (ad Cor.) reads, “I will appoint their bishops in justice, and their deacons in faith.” C.—The Scripture thus specifies the name and duties of the pastors of the Church S. Jer.

Ver. 18. *Gates.* Jerusalem was not less corrupt after the captivity than before, if we except idolatry. C.—Heaven alone enjoys a perfect peace and freedom from sin, (S. Cyr. &c.) though the Church is always *holy*. H.

Ver. 19. *Thou shalt,* &c. In this latter part of the chapter, the prophet passes from the illustrious promises made to the Church militant on earth, to the glory of the Church triumphant in heaven. Ch.—*Glory.* S. John seems to have copied this. Apoc. 18. &c.

Ver. 22. *The least* of the apostles shall bring many converts, (C.) or shall be spiritual (H.) governor of a great city, (Mic. 5:2) in the Church militant. C.—A small shoot, or family, in the Church, shall produce many others. M.

Ver. 1. *Lord.* Heb. adds, “God.” Adonai seems to have been inserted to prevent the pronunciation of Jehovah, (Kennicott) which alone occurs in the Sept. Arab. and in S. Luke, 4:18. H.—Thus Elohim may have been substituted for Jehovah, Gen. 22:8 as v. 14, “Abraham called the name of that place *Jehovah jireh*, because he had said that day on the mount: Jehovah will provide” a victim, even Jesus Christ in the same place. *Perhaps* no part of the Bible is “so absurdly translated” as this, (Ken.) by *Protestants*. H.—S. Luke follows the Sept. in his quotation, only instead of *to preach a*, &c. he has an explanation, *to set at liberty them that are bruised*. Isaias may here speak of himself, (Chal.) yet only as a figure of Christ. The Jews admit that the Messiah is meant. Christ had received the Holy Spirit at the Jordan. John 1:32. He performed these works, (Lu. 7:22) particularly addressing his discourse to the meek and poor. Soph. 3:12. Zac. 11:7 and 1 Cor. 1:26. C.—He was not anointed with oil, like Aaron, but with the Holy Ghost; so that *of his fullness* others must receive. Acts 10:39. &c. W.

Ver. 2. *Year of Jubilee*, (Jer. 25:11) when the Jews should be delivered, as a figure of Christ’s redemption.—*Vengeance*, when the Chaldees, &c. should perish, (C.) and all obstinate sinners, at the day of judgment. H.

Ver. 3. *Glorify.* The rulers shall act with justice. C. 60:17, 21.

Ver. 4. *Ruins*, as the Jews did. C. 58:12. The apostles preached to the Gentiles, who had been long neglected.

Ver. 5. *Vines.* Bishops were soon chosen from among the Gentiles. The Machabees subdued the neighbouring nations. 1 Mac. 15:28.

Ver. 6. *Priests.* They were greatly honoured, (Ex. 19:6) so that the sons of David had the appellation. The Jews had still to labour as before. Christians become heirs to these promises, and are styled a royal priesthood. 1 Pet. 2:9. Apoc. 1:6. They have received the Scriptures from the Jews, and employ human sciences for the advancement of religion. The wisest pagans yield to the force of truth.

Ver. 7. *Part:* God, or the *land*. Converts shall bless God for having withdrawn them from the crowd of infidels, and they will rejoice in suffering for his sake, (C.) preferring their lot before that of unbelievers. Before this change the apostles grieved. W.

Ver. 8. *Holocaust.* The pagans saw such things were improper victims. Eus. præp. iv. 14.—Sept. “hate unjust plunder.” H.—Therefore will I subject the strangers to you. v. 5.—*Truth.* I will grant a sure reward.—*Covenant.* These of Nehemias and the Machabees were soon forgotten:

but Christ's covenant shall abide for ever.

Ver. 9. *Blessed.* The Jews are visibly the reverse. The Church flourishes in spite of domestic and foreign enemies.

Ver. 10. *Jewels.* Apoc. 21:2. Jerusalem, or rather the Church, praises God.

Ver. 11. *Nations,* whose conversion is implicitly foretold. All behold the justice which God has treated both his people and their oppressors. C.

ISAIAS 62

Ver. 1. *Rest,* as long as God grants me life, or till I behold the Saviour; or Cyrus, the figure of Christ. C.—True preachers will not be silent on account of any threats, but will labour for the Church. 2 Tim. 2. W.

Ver. 2. *One.* No profane historian mentions what Cyrus did for the Jews; but all the world knows how much Christ has favoured his Church. C.—*Name.* Thou shalt be no longer the rebellious Jerusalem, but the spouse and chosen people, the Church of Christ. S. Ignat. ad Magnes. S. Jer.

Ver. 3. *Hand.* Chal. “before.” Heb. “by the protection.”

Ver. 4. *Forsaken.* Yet the synagogue was again rejected, at the death of Christ. The promises naturally relate to his Church. C.—*Inhabited.* Prot. retain the Heb. words *Chephtsi-bah*, “my delight in her,” and *Beulah*, (marg.) “married.” H.

Ver. 5. *Dwell.* Heb. “marry.” They shall be attached to their country.—*Thee.* He shall love thee as a bridegroom does one whom he has lately married. Christ never abandons his virgin spouse. C.—Isaias speaks of some state of the Jews which has not yet taken place. Houbigant.

Ver. 6. *Watchmen;* priests and prophets, (Mat. 2:1. Ps. 133:2. C.) or angels. S. Jer. S. Bern.—The synagogue has long been destitute of guides, but the Catholic Church has an uninterrupted succession of watchful pastors.—*Mindful* whose duty it is to remind him of his promises, and to recite the Church office. C.—Heb. *mazcirim*, monitors. 2 K. 8:16. H.—In these faithful watchman the Church is always visible. W.

Ver. 8. *Hand;* inviolably. Deut. 32:40. The Persians deemed this oath

most sacred. C.—Darius just expiring, said to Polycrates, “By thee I give this right hand to Alexander,” (Plut.) that he may revenge my death.—*Wine*. The Church cannot be deprived of her faith or of her God.

Ver. 10. *People*, that they may return to Judea, and be converted to Christ. C.

Ver. 11. *Work* the redemption of mankind. H.—Though Cyrus was a figure of Christ, he was as much beneath him as earth is below heaven. Zac. 9:9. C.

ISAIAH 63

Ver. 1. *Edom*. Edom and Bosra (a strong city of Edom) are here taken in a mystical sense for the enemies of Christ and his Church. Ch.—S. Jerom with reason finds it difficult to explain it of Christ, as it regards the Machabees. Houbigant.—The first six verses are applied to our Saviour’s ascension, which excites the admiration of angels. Ps. 23:7. Judas, the Machabee, the glorious figure of Christ, is introduced speaking in this and the following chapter. He conquered Idumea, (1 Mac. 5:3 and 2 Mac. 10:10) and fought *to save* the people. 1 Mac. 9:21. C.—The highest order of angels asks this question, admiring the beauty of Christ, though imbrued in blood after his victory. S. Dionys. Hierar. vii. W.

Ver. 3. *Press*. Christ suffered, (S. Cyr.) and punished his enemies, Apocalypse 14:19. Judas received God’s sword from Jeremias, (2 Mac. 15:15) and liberated his people.

Ver. 5. *Me*. I depended on the goodness of my cause, and on God’s aid. C. 59:15. C.

Ver. 6. *Drunk* with the wine of my fury. Ps. 74:9. Ezec. 23:31. H.

Ver. 7. *I*, Isaias; or rather the hero mentions what induced him to rise up. 1 Mac. 16:10. C.—The Jews confess God’s mercies. S. Jer.

Ver. 8. *Deny*, or prove degenerate. C.—God approves the conduct of the Machabees. H.

Ver. 9. *Presence*, in high authority. Ex. 33:20. C.—The angel guardian of the Church. Particular guardians also see God’s face. Mat. 18. W.

Ver. 10. *One*; Moses. Num. 14:29 and 20:3, 12.

Ver. 11. *Flock.* Ps. 76:21.—*One.* Moses inspired by God. C.

Ver. 13. *Not,* the road was so plain. Wisd. 19:7. H.

Ver. 15. *Back.* This is spoken by the prophet in the person of the Jews, at the time when for their sins they were given up to their enemies. Ch.—Judas uses the same language at Maspha. 1 Mac. 3:50. C.

Ver. 16. *Abraham, &c.* That is, Abraham will not now acknowledge us for his children, by reason of our degeneracy; but thou, O Lord, art our true father and our redeemer, and no other can be called our parent in comparison with thee. Ch.—Abraham is not able to save us. C.—The patriarchs may justly disregard us, as degenerate children; yet we hope in God's mercies. Thus S. Jerom, &c. explain the passage, which does not favour the errors of Vigilantius and of Luther, who maintain that the saints departed do not know what passes in this world. S. Aug. (Cura xv.) shews the contrary, from the example of Lazarus, Luke 16. They know each other, though they had not lived together, (S. Greg. Dial. iv. 33.) and beheld in the light of God what regards their clients. S. Aug. de Civ. Dei. xxii. 29. We cannot decide how the martyrs do help those whom it is certain they assist. S. Aug. cura xvi. c. Faust. xx. 21. S. Jer. c. Vigil. S. Greg. 3 ep. 30. and 7 ep. 126. &c. W.

Ver. 17. *Hardened, &c.* The meaning is, that God, in punishment of their great and manifold crimes, and their long abuse of his mercy and grace, had withdrawn his graces from them, and so given them up to error and hardness of heart. Ch.—They had abused his patience, to sin the more. Theodoret—The Jews are accustomed to attribute all to God, though they agree with us in reality God might prevent any sin. C.—But he chooses to leave man to the free exercise of his liberty. He hardens (H.) “not by infusing malice, but by not shewing mercy; and those to whom he shews it not, are undeserving.” S. Aug. ep. ad Sixt. cxciv. 14.—God is never the author of error. Man takes occasion from his indulgence to become obdurate. S. Jer. W.

Ver. 18. *Nothing;* holding them in the greatest contempt. Epiphanes though he should make them easily change their religion. His persecution lasted only three years and a half.—*Sanctuary.* 1 Mac. 1:23. 49. 57 and 3:45.

Ver. 19. *Name.* We seem to have no distinction, temple, &c. C.—Prot. “We *are* thine. Thou never bearest rule over them. They were,” &c. H.

ISAIAH 64

Ver. 1. *Presence*, as at Sinai. Ex. 19:16. Judg. 5:4. Judas continues to pray. C.—The faithful sigh for Christ's coming. H.—All good people desired it most fervently. W.

Ver. 2. *They*. Sept. "As wax melts before the fire, so also fire will burn the adversaries, and thy," &c. H.—*Burn*. Sparks of fire seem to proceed from it.

Ver. 3. *Bear*. Ex. 20:18. Heb. "expect." Judas appeared victorious, when the nation was prostrate.

Ver. 4. *Thee*. Never was deliverance more unexpected or miraculous. S. Paul quotes this passage, to shew the wisdom manifested in the incarnation. 1 Cor. 2:9. It is commonly applied to the glory of heaven.

Ver. 5. *Thee*. The little band of Judas was sincerely attached to the Lord. 2 Mac. 1:3.—*Sinned*. This excited thy anger. Yet thou wilt shew mercy. Sin is often put for punishment. C.—*Vau* means also, "for, and, yet." Prot. "for we have sinned." But we follow S. Jer. and the Vulg. W.

Ver. 6. *Unclean*: leper. Grot. Lev. 13:45.—*Justices*. That is, the works by which we pretended to make ourselves just. This is spoken particularly of the sacrifices, sacraments, and ceremonies of the Jews, after the death of Christ, and the promulgation of the new law. Ch.—The justice which is under the law is stated uncleanness, when compared with evangelical purity. Phil. 3:8.—"If any one after the gospel ... would observe the ceremonies of the law, let him hear the people confessing that all that justice is compared to a most filthy rag." S. Jer.—The good works which are done by grace, and not by man alone, cannot be said to be of this description. They constitute the internal glory of man, and God will one day crown these his gifts. Of ourselves indeed we can do nothing, and the works of the Mosaic law will not avail, as S. Paul inculcates; but those works, point out the saint, which are preformed by *charity* with *faith* in Christ. This justice is not imputed only, but real; and shews where true faith exists, according to S. James. Thus the apostles explain each other. H.—*Woman*. Sept. "of one sitting down;" like Rachel. Gen. 31:35. Sym. "lying-in." Aq. "of proofs." Grot. "like a plaster on a sore, which is thrown away." Such were Alcimus, &c. C.—To practise (H.) the Jewish rites would now be sinful. M.

Ver. 7. *Of thee*; to remove thy indignation, like Moses, Jeremias,

(7:15.) &c. See Ezech. 13:5.

Ver. 10. *Desolate*, under Antiochus Epiphanes. 1 Mac. 1:31 and 4:38. C.

ISAIAH 65

Ver. 1. *Me*. God answers the preceding prayer, and announces the rejection of the synagogue, alluding to the armies which prevailed in the days of the Machabees.—*Not*. S. Paul explains this of the conversion of the Gentiles. Rom. 10:20. C.—It cannot regard the Jews, who are spoken of in the next verse. W.

Ver. 3. *Gardens*, to the impure Venus and Adonis.—*Bricks*, to the *Manes*. C.—

Tegula porrectis satis est velata coronis
Et sparsæ fruges parvaque mica salis. Ovid, Fast. x.

Ver. 4. *Idols*: to have dreams, (Strabo xvi.) and commit impurities.—*Broth* of swine's flesh, which was prohibited. Lev. 11:7.

Ver. 5. *Unclean*. Thus acted the hypocritical Pharisees.—*Smoke*. A just punishment of those who had sought the smoke of human applause.

Ver. 6. *Bosom*: good measure. Lu. 6:38. Rewards and punishments will be eternal.

Ver. 7. *Hills*. Some offered sacrifices to God, others to idols; both unlawfully. C.

Ver. 8. *Whole*. The good grain is preserved amid the general corruption. H.—A few of the Jews were chosen to believe in Christ.

Ver. 9. *Mountains* of Judea, (Deut. 3:25) which the captives shall recover, as a figure of those who shall embrace the Christian faith.

Ver. 10. *Plains*. Heb. *Sharon*, in the land of Basan.—*Achor*, near Jericho, called after Achan, (C.) who perhaps was more correctly styled Achor. Jos. 7:26. Osee 2:15. H.

Ver. 11. *Fortune*. Heb. “Gad,” the sun. Gen. 30:11.—*Upon it*. Sym. “without me.” Sept. “to fortune.” Heb. “to Meni,” the moon, or Queen of heaven. Jer. 7:18 and 44:17. C.

Ver. 12. *Chosen*. Free-will is clearly expressed, as rewards are, v. 13.

W.

Ver. 13. *Servants*; Christians, (C.) particularly the elect. H.—When the Romans approached Jerusalem, the Christians retired to Pella, and had plenty. Houbigant.

Ver. 15. *Execration*. They can wish to be preserved from nothing worse.—*Name*. The faithful shall be no longer called Jews. C.—They shall be hated, while the name of Christian shall point out God's servants. W.

Ver. 16. *Amen*, or “of truth.” False gods shall be neglected. They shall not swear by them, as formerly. Soph. 1:5.—Christ usually adopted the asseveration, *Amen, Amen*, to enforce his truths. H.

Ver. 17. *New earth*, in eternity, (Clarius) or here indeed, (2 Pet. 3:3. &c. Houbigant) having purified the former by the general conflagration, which many assert will take place at the end of 6,000 years. S. Jer. S. Aug. &c. At the return of the captives, the country flourished again under the Machabees; (v. 18. Grot.) or rather the gospel changes the face of the earth. C. 66:22. C. Forerius.—After the resurrection the qualities, and not the substance, of the world, will be changed. W.

Ver. 20. *Fill up*. To die soon was deemed a misfortune. Ps. 54:24. Ex. 20:12. Virtue is the measure of the Christian's life, and God will reward those who labour even late. Mat. 20:13.—*Accursed*. This age will not be spared. Both just and wicked shall be immortal in eternity. Theod.

Ver. 22. *A tree*. Sept. “of the tree of life.” Jer. 18:8. C.—*Continuance*. Heb. “My elect shall long enjoy the works,” &c. H.—They shall not build for others to enjoy.

Ver. 23. *In*. Heb. “for trouble.” Chal. “death.” Sept. “malediction.” The children shall not be cut off; and baptism shall secure their salvation.

Ver. 25. *Straw*. People of the most perverse tempers shall become mild by the influence of the gospel, and shall dwell together in perfect concord. C.—*Food*, according to the sentence. Gen. 3:14. M.—The devil's power is abridged. C. 11:6. C.—The proudest Gentiles are converted, and adopt the mild manners of Christians, in fasting and mortification. W.

Ver. 1. House. This is a prophecy that the temple should be cast off. Ch.—Isaias alludes to the return of the captives, as to a figure of the Church. They had flattered themselves with the idea of building a magnificent temple. God regards it not, as long as they follow their own wills and cherish pride. C.—He is pleased with the piety of his servants, which may be exhibited any where, though the temple is the most proper place. See Acts 7 and 14. After the gospel, the sacrifices of the law became unlawful. W.

Ver. 3. He. Sept. “the wicked who.” H.—Ox. This is a prophecy, that the sacrifices which were offered in the old law, should be abolished in the new; and that he offering of them should be a crime. Ch.—Without the proper dispositions, sacrifice only displeases God. C.—*Brain*, or slay. H.—*Incense*. To offer it in the way of a sacrifice; (Ch.) or to remind God of his people. The expression is popular, but energetic. Lev. 2:2, 9. and 6:15.—*Ways*, to please themselves, and to bind me. But I will not have a divided heart. C. 1:11 and 58:3. C.

Ver. 4. Mockeries. I will turn their mockeries upon themselves; and will cause them to be mocked by their enemies. Ch.

Ver. 5. Brethren, the Idumeans, &c. or the Jews, who would not believe in Christ.

Ver. 6. Lord, who is about to quit the temple, and to abandon the Jews to their internal dissensions, and to the arms of the Romans. Many prodigies announced this judgment. C.—One Jesus cried for seven years and five months, “Woe to the temple,” &c. At last he cried, “Woe to myself;” when he was shot dead. Jos. Bel. vii. 12. Tacit. Hist. v.—Angels were heard crying in the temple, “Let us go hence.” Jos.—There was *contradiction in the city*. Ps. 54. S. Jer. W.

Ver. 7. Before, &c. This relates to the conversion of the Gentiles, who were born as it were all on a sudden to the Church of God. Ch.—Sion furnished the first preachers of the Gospel. H.

Ver. 8. Day. Shall a whole nation be born at once? Twelve fishermen effect the most surprising change in the manners of the world.

Ver. 9. God. His grace converts the nations. C.

Ver. 10. For her. Ye shall be comforted, (H.) when the captives return, and the gospel is propagated.

Ver. 12. You. S. Paul fed the weak with milk. 1 Cor. 3:2. Heb. 5:12 and 1 Pet. 2:2.

Ver. 14. *Herb*, in baptism and the resurrection.—*Enemies*, the Chaldees, infidel Jews, and all the reprobate. v. 15. How many miracles were wrought by Christian preachers! Persecutors have come to an untimely end. C.—Before judgment, the world shall be consumed. W.

Ver. 16. *Many. Few are chosen.* H.—All the wicked shall perish eternally. M.

Ver. 17. *Within* the court, or gardens, where they purified themselves, foolishly supposing that this would remove their crimes, as the pagans did. S. Jer. Tert. Bapt. v.—Instead of *gate*, S. Jerom wrote *unam*, “one,” moon or Hecate, which is obviously derived from Heb. *Achat*. C. 57:8 and 65:11. Chal. Syr. &c. “gardens, one after another with those who eat,” &c.—*Mouse*, or “field-rat,” (Bochart) all declared unclean; (Lev. 11:7. 29. C.) or, “the dor-mouse,” (S. Jer.) which was looked upon as a delicacy by the Romans. Varro iii. 15. Pliny xxxvi. 1.

Ver. 18. *Gather them*, thoughts, &c. All is personified in poetry. The Gentiles shall witness my judgments. C.

Ver. 19. *Sign*; the cross, which Christ left to enlighten us, (Ezec. 9. S. Jer. W.) or the gospel, with the power of working miracles. Some Jews shall be saved, and shall preach to others, as God’s servants.—*Sea*. Heb. “Tharsis, to Phul in *Thebais*, Lud, (*Ethiopians*. Bochart) *who were expert archers.*” Sept. “Mosoch.”—*Italy*. Heb. “Thubal;” denoting Italy, Spain, Iberia, &c.—*Greece*. Heb. “Javan;” who peopled Ionia and the Archipelago. *Islands*, near Asia, (C.) and all distant places. Parkhurst, p. 4. H.—Men of all nations shall be converted, and brought by angels to the Church. S. Jer. W.

Ver. 20. *Brethren*, as the converts may justly be styled. C.—*Coaches*, (*carrucis*.) Heb. *circaroth*, (H.) “dromedaries,” (Bochart) “with songs of praise.” Chal. &c. The precise import is unknown. Truth shall shew its sweet force.—*Offering*; the first-fruits, brought by all with great solemnity. Deut. 26:4 and 2 Thes. 2:12. C.

Ver. 21. *Of them*, Gentiles; (v. 19) some of whom alone will be properly priests, though all enjoy the title in a figurative sense. 1 Pet. 2:9. The Jews strive in vain to elude this text. C.—Under the law, one family alone enjoyed this honour: but Christ chooses the most deserving pastors. W.

Ver. 22. *Name*. The faith and morals of Christianity shall subsist for ever, like the gospel, which is termed *the new heavens*. C. 65:17. Mat. 16:18.

Ver. 23. Sabbath. Grotius explains this of the Gentiles, who should come to Jerusalem. But this was never realized before the propagation of the gospel. The Jews came thrice a-year. Christians shall attend the sacred mysteries every week. Ex. 13:14. Mal. 1:11.

Ver. 24. Men; rebellious Jews and persecutors, who perish miserably. —*Flesh.* Josephus (Bel. vi. 16.) describes the horrors of the last siege of Jerusalem. The prophet may allude to the fires kept up in the vale of Hinnon; (C. 30:33) and our Saviour applies this text to the damned. Mark 9:43. All shall condemn them. C.

*Accedat lacrymis odium, dignusque puteris
Ut mala cum tuleris plurima, plura feras.* Ovid in Ibin.

JEREMIAS

THE PROPHECY OF JEREMIAS

INTRODUCTION

Jeremias was a priest, a native of Anathoth, a priestly city, in the tribe of Benjamin, and was sanctified from his mother's womb to be a prophet of God; which office he began to execute when he was yet a child in age. He was in his whole life, according to the signification of his name, *great before the Lord*, and a special figure of Jesus Christ, in the persecutions he underwent for discharging his duty, in his charity for his persecutors, and in the violent death he suffered at their hands; it being an ancient tradition of the Hebrews, that he was stoned to death by the remnant of the Jews who had retired into Egypt, (Ch.) at Taphnes. His style is plaintive, (W.) like that of Simonides, (C.) and not so noble as that of Isaias and Osee. S. Jer.—He was the prophet of the Gentiles, as well as of the Jews, predicting many things which befell both, and particularly the liberation of the latter, A. 3485, after the seventy years' captivity, dating from A. 3415, (C.) or 3398, the 4th of Joakim. Usher C. 25. H.—He began to prophesy when he was very young, A. 3375, in the 13th year of Josias, (C.) before that prince had brought his reformation to any great perfection. H.

JEREMIAS 1

Ver. 1. *Helcias*, the high priest who discovered the book of the law, (Clem. Strom. i. &c.) though this be uncertain.—*Anathoth*, a village to the north of Jerusalem, to which many priests had retired, though it did not belong to them. C.

Ver. 3. *Joakim*. His immediate predecessor and successor, both called Jechonias, (H.) are passed over, as their reign was short, (C.) only lasting three months each. H.—*Fifth*. Jerusalem was taken on the 9th of the preceding month. But the temple was not burnt, nor the captives sent off till the fifth month, or the 10th of the civil year. C. 39:8 and 52:13 and 4 K. 25:2. C.—Jeremias also prophesied in Egypt. C. 44. W.—But this title alludes to his principal predictions. M.

Ver. 5. *Knew*, with affection, and designed thee for this office for eternity. Many think (C.) that Jeremias was purified from original sin before his birth. S. Aug.—He had this privilege, and was also a priest, prophet, virgin, and martyr. W.—Yet to *sanctify*, often means only to set aside. Ex. 13:2. Eccli. 49:9.—*Nations*, whose overthrow he points out. C. 25:27. 32. &c. C.

Ver. 6. *Ah*. Heb. *ahah*. Sept. “thou Being.” Prot. “Then said I: Ah, Lord God.” H.—He does not imitate a child. He might be above 30 years old, though some say (C.) only 14, (T.) or less; yet he finds himself devoid of eloquence, like Moses. Ex. 14:10. C.

Ver. 9. *Mouth*; perhaps H. with a coal, by means of an angel, (Is. 6:5) in a sort of dream. He found himself changed into a new man.

Ver. 10. *Root up*, to announce the fall and restoration of many nations. Ezec. 4:2. C.—Jeremias spoke of the Gentiles, as well as of the Jews. W.

Ver. 11. *Watching*. Heb. “of an almond.” Sept. “nut-tree.” H.—The almond-tree flourishes in January, and bears fruit in March. Theod. Pliny xvi. 25.—Thus God will speedily send his scourge from Babylon, to punish his people. C.—The sense is the same. M.—God’s law is outwardly bitter, but the kernel is sweet. Theod. W.

Ver. 13. *North*, whence the wind blows, to make the fire burn more intensely. Assyria lay to the north, and Babylon to the east of Judea; but the troops always penetrated the northern frontier, as they could not pass through the Desert Arabia. The *caldron* represented Jerusalem. Ezec. 11:3 and 24:3.

Ver. 14–15. *North.* The tributary kings were forced to attend. Judith 2:7 and 3 K. 20:1.—*About.* The princes thus took Sedecias, and sent him to Reblatha. C. 39:3. C.

Ver. 17. *Loins.* Make haste, and take courage. Job 38:3. M.

Ver. 19. *Prevail.* God does not promise peace, but victory. W.

JEREMIAS 2

Ver. 2. *Espousals.* He speaks ironically. Theod.—Yet the Israelites at first shewed greater proofs of love than they did afterwards. It is true they often prevaricated, in the wilderness. Ex. 32:1. Amos 5:25. Ps. 77. &c. C.—The Lord declares his gratuitous love, and then upbraids his people. H.—He had caused them to multiply in Egypt, and gratuitously made choice of them. W.

Ver. 3. *Increase;* most desirable. Osee 9:10. God punished those who attempted to injure his people: yet they abandoned his service.

Ver. 5. *Vanity;* idols, whom he will not mention, to spare their shame. C.

Ver. 7. *Carmel.* That is, a fruitful, plentiful land. Ch. W.—All Palestine is thus designated. M.

Ver. 8. *Priests* were silent, or abandoned themselves.—*Pastors;* “princes.” Chal. Manasses, Amon, &c.—*In Baal,* promoting his worship. H.—The land was full of false prophets, and none stood up for the Lord.

Ver. 9. *Children;* the Israelites, under Moses, and their posterity transgressed.

Ver. 10. *Cethim;* Macedon. It here denotes the western nations, as *Cedar* does those of the east.

Ver. 11. *Glory;* the true God and his ark. Ps. 3:4 and 1 K. 4:21.

Ver. 12. *Gates;* angels, or the temple.

Ver. 13. *Water.* The idols and nations, to which they have had recourse, injure them. C.—The Jews did just the reverse to what God commanded. W.

Ver. 14. *Slave.* From such, labour and tribute were required. Mat.

Ver. 15. *Lions*; kings of Assyria, &c. The decree for the devastation of Juda had already passed, though it was not put in execution.

Ver. 16. *Taphnes*, 16 miles from Pelusium, in Egypt. The nation proved only detrimental to the Jews, by engaging them in their abominations, instead of affording relief.

Ver. 18. *Troubled*. Heb. *shichor*, or Nile water, (Jos. 13:3) which was thought as good as wine, and grew better for keeping. Strabo xvii.—Hence the people adored it. Vitruv. viii.—God often reproached the Jews for distrusting in his protection, and seeking aid from the Egyptians, who deceived them. We know not that Josias did so. C.—He even opposed them, and lost his life in defending the country. 4 K. 23:29. H.—He was probably obliged to pay tribute to the *Assyrians*, whom Achaz had called in. 2 Par. 28:23. These alliances the Lord condemned.

Ver. 20. *Thou*. Sept. Yet Heb. and Chal. have, “I have *permissively* broken,” or foretold this infidelity.

Ver. 21. *Chosen*. Heb. Sorek. Judg. 16:4. Is. 5:2 and 16:8. C.—God created all things good, planted his Church in justice, and no evil proceeds from Him. W.

Ver. 22. *Borith*. An herb used to clean clothes, and take out spots and dirt, (Ch.) like *kali*, soda, (C.) or soap. Langius.—Prot. “and take thee much soap.” H.

Ver. 23. *Valley of Hinnom*, under the very walls of Jerusalem. C.—*Runner*. Heb. “dromedary,” which takes its name from its swiftness. H.—The female camel continues all day with the male, and cannot be approached. Aristot. Pliny x. 63.—Juda is represented as no less libidinous. C.

Ver. 24. *Away*. The female may easily be found by the poisonous *hippo-manes*. Georg. iii.—Thus Jerusalem is an impudent prostitute. H.

Ver. 25. *Foot*, and the parts which modesty covers. My exhortations are slighted. C.—Despair opens the door to every sort of impurity. Eph. 4:19. H.

Ver. 26. *Taken*. Juda affected still to be very pious. v. 23.

Ver. 28. *Cities*. All were abandoned. Ezech. 16:24. Osee 10:1.

Ver. 30. *Prophets*; Zacharias, (2 Par. 24:21.) Isaias, &c. Mat. 23:34. C.

—Punishment is designed by God to cause people to repent. W.

Ver. 31. *See*, or hear. The sword seems to be animated. C.—*Lateward*. Heb. “darksome land.” Have I not heaped blessings on my people?—*Revolted*. Prot. “Lords.” H.

Ver. 33. *Thou who*. Heb. “Therefore have I.” C.—Prot. “hast thou also taught the wicked ones thy ways.” H.—Thou hast opened a school of vice.

Ver. 34. *Innocent* children, immolated to Moloc, or people murdered, whose blood thou hast not concealed. 4 K. 21:16.

Ver. 37. *Head*, like the violated Tamar. 2 K. 13:19. The king of Egypt was routed, when coming to assist Sedecias. C. 37:3. 10. C.

JEREMIAS 3

Ver. 1. *It*. Heb. “a saying.” Sept. “If,” &c. Deut. 24:1. H.—*Woman*. Heb. “land.”—*Lovers*. Sept. “shepherds,” C. seeking aid from idols and foreigners.

Ver. 2. *High*. Lit. “straight forward.” H.—On the hills, idolatry and immorality prevailed.—*Ways*, where harlots used to sit. Gen. 38:14. Prov. 7:9 and 23:27.—*Robber*; “Arab,” (Chal. &c.) or “crow.” (Sept.) C.—No sin is so great as to be irremissible to the true penitent. W.

Ver. 3. *Rain*; about November. Deut. 11:14. This drought happened under Josias, (C. 5:24) and was different from that specified, C. 8:13 and 14:1.

Ver. 4. *Guide*. Husband. Prov. 2:16 and Joel 1:8.

Ver. 5. *Wilt*. Heb. “will he,” &c. The faithless people will not use this language, but do all the evil possible.

Ver. 6. *Days*, before the 18th year. God now pronounces sentence (C.) on all. H.—*Rebellious*, a faithless wife. The kingdom of Israel gave way to idolatry first. But the people were less favoured than Juda, which had many prophets and good kings, the temple, &c. Moreover, the misfortunes of Israel did not open the eyes of their brethren. C.—Both the ten tribes, and the two tribes (W.) which adhered to the line of David, prevaricated. H.

Ver. 10. *Falsehood*. Their reform was only apparent, under Joas, &c.

C.

Ver. 11. *Soul*, and appeared comparatively innocent. v. 6. Ezech. 16:51. S. Jer.—Yet neither of them was excusable. W.

Ver. 12. *North*. Samaria, or rather Assyria, where the people were captives.—*Face*, in anger.

Ver. 13. *Ways*, dividing thy love, and adoring idols with me.

Ver. 14. *Kindred*. Only few Israelites returned under Cyrus. The rest came by degrees, though it was more fully accomplished by the conversion of the Gentiles.

Ver. 15. *Pastors*. Zorobabel, &c. but more particularly Christ and his apostles.

Ver. 16. *Ark*. It was no longer at Jerusalem. The law and its figures cease.

Ver. 17. *All*. Many might embrace the Jewish religion. But the predictions of the prophets on this head, were not verified, till the gospel was preached. C.—Then many embraced the faith: several captives also returned to God. W.

Ver. 18. *North*. Sept. add, “and from all places” where the Jews were in captivity. H.—Many thus returned to their own country. v. 14. C.—Israel had been led into captivity sooner, but all were released at once. Theodor. W.

Ver. 19. *Gentiles*, which they all covet, or to which they are invited in the Church. C.—*Me*. On these conditions thou shalt be restored. H.

Ver. 21. *God*. Hence proceed these miseries and lamentations.

Ver. 23. *Liars*, unfruitful; and the idols have left us empty. C.—They were placed on the hills. Houbigant.

Ver. 24. *Confusion*. Thus Baal was styled *Boseth*, contemptuously. Jer. 11:13.

Ver. 25. *Shame*. We are justly punished with exile, (C.) and death. M.

JEREMIAS 4

Ver. 1. *Blocks*; idols, (C.) and other occasions of sin. H.

Ver. 2. Swear, when requisite. C.—Thus thou wilt learn to confess one God. Theod.—If all were upright, oaths would be unnecessary. Mat. 5:34. But as they are not so, (C.) this may be a religious act. W.—*Justice*. These three conditions are essential. H.—*Him*; the people, (C.) or God. S. Jer.—An oath must attest God, and be used when a thing is true and of moment. W.

Ver. 3. Thorns. Your misconduct hinders your advancement. C.

Ver. 4. Hearts. Understand, and act with purity. H.

Ver. 5. Cities. Nabuchodonosor is at hand.

Ver. 7. Robber. Nabuchodonosor attacks unjustly, (C.) though he be God's scourge.

Ver. 9. Heart; counsel and vigour.—*Prophets* of falsehood.

Ver. 10. Alas! Prot. "Then I said: Ah! Lord God, surely thou hast deceived," &c. (H.) by permitting the people to follow false prophets. Is. 63:17. Ps. 43:19.

Ver. 11. Desert of Arabia. It may designate Nechao, (2 Par. 35:20) who slew Josias, after whose death all fell to ruin.

Ver. 15. Ephraim. At Bethel and Dan the calves were adored. C.—But they were now no more. H.—The irruption of Nabuchodonosor is announced. He set himself up for a god.

Ver. 16. Guards. The Chaldees will besiege the city, and prevent provisions from entering. 4 K. 25:1. C.

Ver. 19. My. God, (S. Jer.) the people, (Grot.) or rather Jeremias speaks.

Ver. 20. Moment. The cities are destroyed as easily as a tent.

Ver. 22. Me, practically. They have not honoured me as they ought. C.—If they were indeed devoid of sense, they would be excused. W.

Ver. 23. Void. Heb. "*Thohu* and *bohu*," like chaos. Gen. 1:2. H.

Ver. 25. Gone. Beasts feel the wrath of God, and in a land uninhabited; not even birds will remain. Osee 4:3. S. Jer.

Ver. 26. Carmel: the beautiful country of Palestine, (H.) Jerusalem, (Theod.) or the mountain so called.

Ver. 27. Destroy, when Jechonias was led captive. God allowed the

people still eleven years to repent; and he afterwards restored the Jews. C.—He will never suffer his church to perish. W.

Ver. 28. Repented. Only a finite being can do this. God's resolution is here unconditional and fixed.

Ver. 30. Stone, or antimony, like Jazabel, (4 K. 9:30) to darken and enlarge the eye-lids.—*Lovers.* Infidel nations of Egypt, &c.

Ver. 31. Child. Heb. and Sept. "a first-born," when the pains are most acute. C.

JEREMIAS 5

Ver. 1. Go, Jeremias, and you who publicly adhere to me.—*Man.* Sodom would have been spared for the sake of ten just people. Gen. 18:32. Before the reform of Josias, Jerusalem was strangely corrupted, though these expressions be hyperbolical, and spoken as it were in the heat of debate. Josias, Holda, and others, were living at this time, and renowned for their piety.

Ver. 2. Falsely. Some may confess my name. But they swear falsely. C. 4:2. C.—Unless the requisite conditions be observed, an oath is unlawful. W.

Ver. 3. Return. The miseries with which, Achaz, &c. were afflicted, produced no amendment.

Ver. 4. Foolish idiots, (C.) who have had no means of receiving instruction. H.—Such might be more excusable; but when the chiefs offend, the evil is irremediable.

Ver. 6. Lion. Nabuchodonosor.—*Wolf.* Cambyzes, (C.) and *leopard.* Epiphanes. H.—The Chaldees, Persians and Greeks afflicted them. S. Jer.—The first beast may designate Nabuc: the second Nabuzardon: the third, Alexander or Epiphanes. W.

Ver. 7. How can. I have only the character of judge left. C.

Ver. 8. Stallions. Heb. *mashcim*, (H.) "stretching out," as others translate. Ezec. 23:20. S. Jer.—The horse is the most intemperate of all animals but man. Aristot. Hist. vi. 22.

Ver. 10. Destroy, at the first taking of the city, v. 18 and C. 4:27.—*Branches.* Children of Jechonias, (C. 22:30) and the people. C.—Heb.

“her battlements,” (H.) Chal. “palaces.”

Ver. 13. *Them.* The evil shall fall on the head of these impostors. So the wicked deride the prophets (C.) impugning the known truth. H.

Ver. 14. *Fire.* Thou shalt declare their impending ruin.

Ver. 15. *Ancient.* Nemrod founded the empire of Ninive and of Babylon. Gen. 10:10. Nabopolassar had succeeded to the ancient Assyrian and Chaldee sovereigns. Under his son, Nabuchodonosor, the dominions were much enlarged.—*Say.* 4 K. 18:26.

Ver. 17. *Devour.* Heb. “destroy.” They did not eat human flesh.

Ver. 19. *Own.* You shall thus know the difference between the masters. C.

Ver. 21. *Understanding.* Lit. “heart.” C. 4:22. H.

Ver. 22. *It.* Nature and chance are improper terms. God regulates all, and has established those laws which preserve the world.

Ver. 24. *Rain,* in autumn and in spring. Deut. 11:14. C.—*Fulness.* Heb. “the weeks for harvest.” H.—That of barley began at the Passover, and that of wheat ended before the feast of weeks, (Ex. 34:22. Lev. 23:10. C.) or Pentecost. H.

Ver. 25. *Away.* The rain comes unseasonably.

Ver. 26. *Man.* As some tyrants have done, though this implies (C.) the eagerness with which the wicked strive to corrupt mankind. H.

Ver. 28. *Of the widow,* is not in Heb. C.—*Fatherless.* Prot. add, “yet they prosper, *and they,*” &c. H.

Ver. 29. *Nation?* It is contrary to God’s justice not to punish the guilty. W.

Ver. 31. *Clapped.* Heb. “came down to, *or* received in, *or* domineered by their hands.” The priests concurred with these impostors for their own ends. C.

JEREMIAS 6

Ver. 1. *Strengthen.* Heb. also, “Flee, Benjamites, from the midst,” &c. Jerusalem belonged partly to this tribe, which prided itself on its

valour.—*Thecua* was in the lot of Juda, 15 miles south of Jerusalem.—*North*. The Chaldees approach. C. 1:13. C.

Ver. 3. *Shepherds*. So captains are styled, because they feed and govern soldiers. W.

Ver. 4. *Prepare*. Lit. “sanctify.” Observe the usual formalities of demanding reparation, offering victims, &c. The Chaldees thus encourage one another, and will allow themselves no rest day or night. v. 5.

Ver. 7. *Cold*. Heb. “come forth.” All the citizens imitate her vices.

Ver. 8. *Instructed*, by afflictions and prosperity, by public and internal admonitions. Willful ignorance is criminal, and drives God away. C. 51:9. Ps. 80:12.

Ver. 9. *Basket*. Chaldees, destroy all. Nabuchodonosor took Joakim twice, and afterwards Jechonias and Sedecias. C. 29:2.

Ver. 10. *Uncircumcised*. Impure and deaf. C.—*Non vocat impossibilitas supplicio quæ de contemptu et infidelitate descendit*. S. Jer.

Ver. 11. *In*. Jeremias is indignant. The Lord then orders him to *pour*, or declare what will ensue. C.

Ver. 13. *Prophet*. Sept. “false prophet.” C. 4:31. H.

Ver. 14. *Disgracefully*. They shall be ashamed, when the contrary to what they declared shall come to pass. C. 8:11.

Ver. 16. *Paths*, of patriarchs, and of Moses. Avoid novelty in religion. C.—This advice is very applicable to the present generation. H.

Ver. 17. *Watchmen*. Prophets. Ezech. 3:17 and 33:2.

Ver. 18. *Congregation*. Sept. “shepherds feeding their flocks have heard.” The Chaldees are apprised of my resolution against Juda. C.—After the Jews had been called repeatedly in vain, the Gentiles obey. Mat. 10:5. W.

Ver. 20. *To me*. For want of proper dispositions; otherwise the offerings of the best things were enjoined, and commendable. The Jews are taught not to depend on external observances, while they neglect the heart. C.

Ver. 22. *North*. As Babylon lay with respect to Jerusalem, (W.) or rather to the east. H.

Ver. 26. *Only son.* Let thy grief be extraordinary. Amos 8:10. Zac. 12:10.

Ver. 27. *Trier* of my people, as of gold in the furnace. Job 22:25.

Ver. 29. *Bellows*, or crucible.—*Lead*, which was intermixed to purify the dross (S. Jer.) of gold and silver. But brass and iron could not be thus purified. All would be lost labour. Afflictions do not correct the obstinate. C.

JEREMIAS 7

Ver. 2. *Gate*, before all the people. This discourse ends C. 13. C.

Ver. 3. *Dwell.* Heb. “make you dwell here.” H.

Ver. 4. *Lord.* The triple repetition shews the vain confidence of the people, who blindly imagined that the temple would screen them, (C.) and that external sacrifices would suffice. But they were rejected with the temple. W.

Ver. 7. *Dwell.* Heb. and Sept. as v. 3. H.

Ver. 9. *Not*, which have done you no good, and deserve not to be styled gods. C.

Ver. 10. *Because.* Hebrew also, “although,” (Sa. Grot.) “to perform,” (Chal. Mont.) or “by doing.” God must surely approve of our conduct, since we are unmolested. S. Tho. Lyr.—But the Vulg. seems preferable, and the people attribute their success to idols. C. 44:17 and 2 Par. 28:23.

Ver. 11. *Robbers.* Our Saviour alludes to this. Mat. 21:13.—*Seen.* Think not to hide yourselves, as in a den. My temple shall not be an asylum for wretches. C.

Ver. 12. *Beginning*, under Josue. H.—The sins of a few priests caused this place to be abandoned, (1 K. 2:22 and 3:4. Ps. 77:60) and shall the crimes of a whole people escape? C.—It is true, that place and Jerusalem were once sanctified: but the people being criminal, God retires. W.

Ver. 13. *Early.* Sparing no opportunity of reclaiming you. C.

Ver. 15. *Ephraim.* The ten tribes (W.) had been led into captivity in

the days of Ezechias, the great-grandfather of Josias. C.

Ver. 16. *Praise*, offered to appease my wrath. H.—This admirably shews the force of the saints' intercession, which God does not reject, but rather encourages by such declarations. Abraham and Moses did not leave off praying for the guilty, (Gen. 18:23. Ex. 32:10) and the Lord complains that there was none to withhold him. Is. 64:7. Ezech. 22:30. C.

Ver. 18. *Heaven*. That is, the moon, which they worshipped under that name. Ch.—Some understand the sun also the stars. C. 44:17. Is. 65:11. All the family contributes to promote this idolatry.

Ver. 21. *Flesh*. I reject your holocausts. Keep them for yourselves. C.

Ver. 22. *I commanded them not*: viz. such sacrifices as the Jews at this time offered without obedience; which was the thing principally commanded: so that in comparison with it, the offering of the holocausts and sacrifices was of small account. Ch.—The observance of the decalogue would suffice. Victims were to teach internal piety. Lev. 1. W.—God “brought them out of Egypt, not for the sake of their sacrifices, but that they might ... hear his word.” S. Iræn. iv. 17.—This was the principal design. See Mat. 9:13. Os. 6:6 and 1 Cor. 1:17. Maldon. M. C.—The rules for sacrifices were given after the adoration of the calf, as necessary preservatives against idolatry. S. Tho. i. 2. q. 102. a. 3.—Yet the paschal lamb, &c. had been already commanded. C.—Many such absolute expressions imply a condition or comparison. Gloss. Prov. 8:10.—*I brought*. Several MSS. read thus more accurately than the Heb. “He brought,” (Ken.) which Prot. abandon, (H.) though the present reading may stand. Chappel. Crat.—Every variation should be noticed, as this and the former verse “seem greatly corrupted; perhaps the Syr. version will be the best guide to their true meaning.” Kennicott.—Yet the passage is sufficiently intelligible in the Vulg. and Sept.

Ver. 27. *Thee*. Sept. omit this verse, which Grabe replaces. The people will be more inexcusable. H.

Ver. 29. *High*. People lamented in such places. C. 9:13. Judg. 11:35. C.—*Wrath*, which he treats with the utmost severity. H.

Ver. 30. *Abominations*. Heb. We have lit. “stumbling-blocks,” *offendicula*. H.—Manasses placed idols in the very temple, as the last kings of Juda did. 4 K. 23:4. Ezech. 8:3.

Ver. 31. *Valley*, to the south of the city. Here Moloc was adored, and Josias therefore contaminated the place. 4 K. 23:10. C.—It was very

delightful. S. Jer.

Ver. 32. *Place*, elsewhere. H.—This was verified when Nabuchodonosor and Titus besieged the city. C.—The latter was quite shocked. Jos. Bel. vi. 14. See C. 19 and 31:40.

Ver. 34. *Bride*. None shall think of marrying, (C. 16:9 and 25:10. C.) all being filled with lamentation. M.

JEREMIAS 8

Ver. 1. *Graves*. They might suppose that they would find treasures in them, as the tombs of Semiramis, Cyrus, &c. were thus enriched. This inhumanity seems to have taken place before the last siege. Bar. 2:24. C.

*Quæque carent ventis et solibus ossa Quirini
Nefas videre dissipabit insoleas.* Hor. epod. 16.

—Cruelty and avarice cause persecutors to act thus. W.

Ver. 4. *Again*. Why then do not the people strive to repent?

Ver. 7. *Stork*. These birds retire at the approach of winter to warmer climates. In Poland swallows plunge into marshes, like frogs. If instinct teach them to do so, for their preservation, is it not strange that men should be so inconsiderate?

Ver. 8. *Falsehood*. The impostors have deceived you, and they are themselves taken prisoners. C.

Ver. 9. *Them*. Those who understand, and do not observe the law, are not wise. W.

Ver. 10. *Others*. Idumeans, &c. Yet most part of the land remained uncultivated. C.—The rest, to v. 13. “they will collect their fruits, says,” &c. is supplied by Grabe. H.

Ver. 12. *They are*. Or, “are they?” &c. S. Jer.—No, they are too hardened. C. 6:14.

Ver. 13. *Gather* into Jerusalem, to be butchered. C.—*Away*. They are now in the greatest distress. H.—This probably happened a little before the last siege. C. 14.

Ver. 14. *Silent*, in utter destruction. 1 K. 2:9. We cannot be in a worse

condition.

Ver. 16. *Dan*, by which the Chaldees must pass. C. 4:15. Many have hence inferred that antichrist will be the serpent (v. 17) of the tribe of Dan. Gen. 49:17. C.

Ver. 17. *Charm*. The Chaldees will not be moved to pity (M.) by any words. W.

Ver. 18. *Me*. God, Jeremias, the people, or rather Jerusalem bewails her children. C.

Ver. 19. *Sion*. Thus the people complain, (M.) or God answers them that they had no reason to have recourse to idols for protection. C.

Ver. 20. *Saved*. Our hopes of redress are vanished. We must still pine away for want of food. H.—The siege continues, though we had been assured it would shortly be terminated. C.—It commenced January 30, A. 3414. Soon after Nabuchodonosor went to meet Pharaoh, and having defeated him, returned about June, A. 3415, and after 390 days took the city, 27th of July, A. 3416. Usher C. 39:2. C. Ezech. 4:5. H.

Ver. 21. *I*. Jeremias. M.—The prophet continues to speak in the next chap.

Ver. 22. *Balm*, (*resina*) “turpentine,” (C.) which was much used. Dioscor. i. 66.—*Galaad* was famous for the best. C. 46:11. Gen. 37:25. —*Closed?* Have I not sent prophets? But they will not be healed. C.

JEREMIAS 9

Ver. 1. *To*. Heb. is more expressive. C.—“Who will give my head waters, (H.) or change it into water, and my eyes into a fountain.” C. —Prot. “Oh that my head were waters.” H.—The miseries of my people are so great, (C.) a few tears would not suffice to bewail them. W.

Ver. 2. *Men*. Why cannot I retire (M.) from this scene of misery, or afford some consolation to the captives? Sept. “Who will give me the last station in the desert?” H.

Ver. 3. *Lies*. They are bent on deceit (C.) and murder, (H.) v. 8. Ps. 63:4 and 119:2.

Ver. 4. *Deceitfully*. A man must guard against his relations and

domestics. Mic. 7:5. Mat. 8:34. C.

Ver. 5. Iniquity. It is become natural to them. S. Jer.—They cannot lay the blame on the violence of passion. They sin on purpose. C.—Sept. “they have not left off, (6) in order to be converted. Usury upon usury; fraud upon fraud; they,” &c. H.

Ver. 7. Try them in the crucible of war. C. 6:27. C.

Ver. 10. Owner. Heb. *mikne*, “cattle,” or (H.) “substance.” S. Jer.—*Departed.* Beasts and birds will not continue long after men cease to cultivate the country. Theod. C. 4:25 and 12:4. Soph. 1:3.

Ver. 11. Sand. The stones were burnt to dust. 2 Esd. 4:2. C.

Ver. 15. Gall. Heb. *rosh*, “poison,” &c. Deut. 29:18. H.

Ver. 16. Consumed. C. 44:27. No country shall afford them protection. C.—The richer sort were made captives, and most of the people destroyed, but not all. C. 4:25. W.

Ver. 17. Wise, in composing or singing the *Nænia*, or mournful songs, recording the praises of the deceased. C.—“This custom still subsists in Judea: women go about with dishevelled hair and naked breasts, with *mournful* tunes, exciting all to tears.” S. Jer.—Music was also used. Mat. 9:23. Thus feigned tears, at least, would supply the want of real ones.

Ver. 21. For. This was the song. C.—*Streets.* Death spares none. The least suspecting fall. H.—It enters by the windows, if the doors be shut. Joel 2:8.

Ver. 22. Speak. Our editions of the Sept. omit this word, though S. Jerom found it in his copies, (C.) and in Theodotion, expressed by “death;” while others rendered it, “speak,” as the same letters *db*r, may have both meanings, according as people may please to pronounce them. S. Jer.—Grabe supplies, “by death. (22.) These things, says the Lord.” H.

Ver. 24. Me. Virtue will save, when riches, &c. will prove useless. M.—Phocilides, a pagan, said, (C.) “Boast not of wisdom, strength, or riches great. One God is wise, and potent too, and rich.” H.

Ver. 26. Egypt. the uncircumcised shall be punished as well as Juda, if they transgress. Only the Jewish nation properly observed the right of circumcision generally, or at first. Others imitated them, but with various ceremonies. C. Diss. Ezech. 31:18. Judith 14:6.—Hyrcan obliged the Idumeans to receive circumcision. Jos. Ant. xiii. 17.—

Round. The Arabs, &c. Lev. 19:27. C.—*Heart.* All then became guilty. Rom. 2:25. M.—Neither these nations nor Juda was circumcised in heart, and of course were hypocrites. W.

JEREMIAS 10

Ver. 2. *Ways.* Religious rites. v. 3.—*Fear.* Worship. Lev. 19:14.—*Signs.* They were designed to point out the seasons. Gen. 1:14. C.—Heathens thought that they had a divine power. W.

Ver. 4. *Asunder.* Is. 44:8. Bar. 6:3. Wisd. 13:11. The pagans themselves laughed at such folly. C.—If such things were gods, the makers and tools deserved more adoration: *Fabri deorum vel parentes numinum*, says Prudentius. The vanity of such idols was more easily discerned than that of the stars. W.

Ver. 5. *Tree.* The ancient statues were ill-formed, (Diodor. 4.) before Dedalus brought the art to greater perfection, and gave them a living attitude.

Ver. 6. *There.* Sept. omit the three following verses; and from v. 9. *all these*, &c. to the end of v. 10 which Grabe inserts in a different character. H.

Ver. 7. *Wise.* MS. 2. has in the margin “kings,” perhaps more correctly. Kennicott.

Ver. 8. *Vanity*, and shews them clearly to be foolish (C.) and wicked. H.

Ver. 9. *Ophaz*, or Phison, (Gen. 2:11. C.) the coast of Pegu, Faprobana, &c. M.

Ver. 10. *Wrath.* God is the true cause of all that terrifies mankind.

Ver. 11. *Heaven.* This verse is in Chaldee, for the captives to use at Babylon, to defend themselves. It should be in a parenthesis, as it interrupts the discourse. Perhaps it was added during the captivity.

Ver. 13. *Voice.* Thunder, (Ps. 28:3) which is usually the forerunner of rain. Lightning is occasioned by the inflamed exhalations of conflicting clouds.

Ver. 14. *Knowledge.* If it were real, he would see the vanity of idols. v. 8. C.

Ver. 16. *Portion.* The Lord. H. Ps. 72:6.—*Rod*, to measure, (Ps. 73:2) or the sceptre and ruler. M.

Ver. 17. *Shame.* Idols. See if they will keep thee. Heb. “thy merchandise,” or most precious effects.

Ver. 18. *Found* by the enemy. Heb. also, “find” me, being taught by affliction. C. 29:13. C.—Entering into sentiments of penance, they shall say, *Woe*, &c. H.

Ver. 22. *North.* He has announced this conqueror eight times.—*Dragons.* *Tannim* means “huge reptiles,” whether of sea or land. C.

Ver. 23. *The way*, &c. Notwithstanding man’s free-will, yet he can do no good without God’s help, nor evil without his permission. So that, in the present case, all the evils which Nabuchodonosor was about to bring upon Jerusalem, could not have come but by the will of God. Ch. W.—This prince succeeds by thy order. Theod.—Yet chastise us as a father, and have us not to his fury. v. 24. C.—“Let new preachers blush, who say that each one is governed by his own will,” (S. Jer. C. ix. 23) and able to do good without God’s grace. H.

Ver. 24. *Judgment.* C. 30:11. Ps. 6:1. Justice is not contrary to mercy. C.

Ver. 25. *Glory.* This is repeated from Ps. 78:6. M.—The prophet supposes that these nations will not repent, and that their sins are more enormous. To see God’s people treated with greater severity, might scandalize the weak, while infidels would take occasion to abuse their own impunity. C.

JEREMIAS 11

Ver. 1. *The*, &c. He continues his discourse, (v. 15) or rather addresses the people, when Josias renewed the covenant. 2 Par. 34:29. Lev. 26. Deut. 27. C.

Ver. 4. *Fathers.* God chooses his people for obedience, not for kindred, &c. S. Jer. W.

Ver. 5. *Amen.* Sept. “So be it.” H.—Thou hast fulfilled thy engagements.

Ver. 6. *Cities*, or to those who come thence to the temple, that all may know.

Ver. 7. *For.* This and the next verse have not been read by Sept.; (C.) but only “and they did not comply.” Grabe supplies the rest. H.

Ver. 8. *Brought;* or “will bring,” seems preferable. What does the history of God’s people till the captivity exhibit, but scenes of disorder and of succeeding misery? C.

Ver. 9. *Conspiracy.* They are leagued together to do evil, with all earnestness. S. Jer.

Ver. 10. *To them,* for a long time. Yet they must not despair, or have recourse to idols, (v. 12) or witches. 1 K. 28.

Ver. 13. *Confusion.* Thus he contemptuously denotes *Baalim*. C. 3:24. C.—Various idols were objects of adoration, (H.) so that no city or street, perhaps not any house, was pure. C. 7:18 and 44:17. Is. 65:11. Ezech. 16:25.

Ver. 15. *Beloved, dilectus.* Heb. and Sept. have the fem. Chal. “people.” They presumptuously thought that they would be freed from all their abominations, by partaking of the sacrifices. C.—But the offerings of such are not accepted. M.—The flesh is holy, but is of no service to the obstinate sinner. W.

Ver. 16. *Burnt,* by lightning. The olive was a most useful and beautiful tree.

Ver. 18. *Shewedst me.* He insinuates that something more than what appears must be understood. Theod.—All Christians explain what follows of Jesus Christ, (S. Jer. W.) whom Jeremias prefigured in his sufferings. C.—“Let us follow the rule which shews that all the prophets did most things for a type of our Lord and Saviour; and what was now done by Jeremias, foreshewed what would happen to our Lord.” S. Jer.

Ver. 19. *Meek;* pet lamb. The Arabs still keep one in their houses. 2 K. 12:3. Bochart ii. 46. C.—*Knew.* I acted as if I had been ignorant. M.—Yet Christ foretold his sufferings. Mat. 20:18. &c. W.—*Bread.* Christ, *the bread of life*, was nailed to the disgraceful wood. S. Jer. S. Greg. Mor. iii. 12.—They threaten to beat him, (De Dieu) or to mix a poisonous wood with his food. C. M.—Some Jews had corrupted this text in S. Justin’s time. D.

Ver. 20. *Sabaoth.* That is, of hosts or armies; a name frequently given to God, in the Scriptures.—*Thy revenge.* This was rather a prediction of what was to happen, with an approbation of the divine justice, than an imprecation. Ch.—He speaks of the impenitent, (S. Jer.) and wishes

they may be converted.

Ver. 21. *Life.* What precedes, was spoken concerning the prophet, though it regarded Christ also in a proper but more elevated sense. C.

Ver. 23. *Remains.* All these priests shall perish. Ps. 36:28. H.—He speaks of the wicked, as a remnant was still left. C. 4. Is. 10. W.

JEREMIAS 12

Ver. 1. *Is just.* Heb. “judgment.” Sept. “I will make my apology to thee.” Jeremias had been grievously persecuted by his countrymen: he therefore mentions a subject which has been the source of much perplexity. The success of the wicked is a temptation for *weak* souls. See Job 21. Ps. 72:3. Hab. 1:13. C.—The prophets often speak in their names, not being ignorant or doubtful of the justice of divine providence. W.

Ver. 2. *Reins.* They have thy name in their mouth, but not in their heart. Is. 29:13. Mat. 15:8.

Ver. 3. *Gather.* God orders his prophet to announce the misery of the wicked.

Ver. 4. *Mourn?* Is not this a proof of my providence in chastising Juda? This famine is specified C. 8:13 and 14:4. C.—*Last end.* Two letters seem to be transposed in Heb. as the Sept. read “ways.” Kennicott.—The impious blaspheme as if all were ruled by chance. C.

Ver. 5. *Horses.* If thou hast been terrified at the threats of thy fellow-citizens, how wilt thou withstand those of Jerusalem? (M.) or he speaks to Juda, who would not be able to resist the Chaldees, since the Philistines, &c. had routed the Jews, though destitute of cavalry.—*Jordan*, or the nations of Ammon, &c. on that side. C.—Prot. “if in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt,” &c. H.

Ver. 6. *To thee.* Edom, &c. made a league with Sedecias, which they broke. They always bore a hatred to the Jews, though sprung from the same stock. C. 27:1. Lam. 4:21. C.

Ver. 7. *Soul;* people, (H.) whose punishment was decreed. Say not, therefore, that the wicked always prosper.

Ver. 9. *As a.* Sept. “a den of the hyena:” Alex. “robbers.” Grabe

inserts, "or a den around it?" H.—They have read *auss*, "a den," instead of *hait*, "a bird." Bochart, (iii. 11.) however, shews that the latter word denotes various wild beasts, and nearly follows the Sept. Though the inheritance be most charming, it shall not pass unpunished. C.

Ver. 10. *Pastors*; princes of my people, as well (H.) as of the Chaldees. C. 6:3.

Ver. 11. *Heart*, to seek God and the cause of their misfortunes.

Ver. 13. *Fruits*. They shall not satisfy your expectations or wants.

Ver. 14. *Land*. Nabuchodonosor led the Ammonites, &c. into captivity, five years after the Jews. Jos. Ant. x. 11. C.—After the children are chastised, the rod is burnt. W.

Ver. 15. *Land*; the Jews, as well as their neighbours. C. 49:6. M. Is. 23:15. Ezec. 16:55.

Ver. 16. *People*. After the captivity, converts were more cherished. Yet the predictions concerning the call of the Gentiles were accomplished only by the preaching of the gospel. C.

JEREMIAS 13

Ver. 1. *Girdle*, usually worn by women. S. Jer. Ex. 28:42.—It denoted the Jews, who became more corrupt during the captivity; (v. 7. 11) so that God delivered them out of his pure mercy. Thus He explains this prophetic action. C.—*Loins*. God cherished his people. M.—*Water*. He made choice of them when they were rough and deformed. S. Jer. —Their sins cause their ruin. H.

Ver. 4. *Euphrates*, above 150 leagues distant. Some think this was only to be done in spirit: but it is generally supposed that the prophet made this long journey twice. Bochart suggests that Euphrates (Heb. *Peratha*) may be put for *Ephrata*, or Bethlehem, as the first syllable is often cut off. C.—Yet a journey to the Euphrates would represent more strikingly the destination of the people; and it would not be difficult for God to convey Jeremias thither in a short time, if requisite, as he sent Habacuc through the air to carry a dinner to Daniel; (14:32) though this supposition is not here necessary, as the labour to which Jeremias was repeatedly exposed, might shew the people their manifold transgressions and captivities. H.—Such prophetic actions

make a deeper impression than words. Heb. 1. The ingratitude of the people is here described, to C. 21. W.

Ver. 9. *Rot.* I will bring them low. M.—They shall see that all their dependance must be on the divine mercy.

Ver. 11. *Glory;* that they might serve me for the edification of the world.

Ver. 12. *Bottle,* of earthen ware. C. 25:27. C.—Every man shall suffer. v. 13. H.—This is another prophetic similitude denoting extreme perplexity. W.—*Do.* They deride the prophet, as if he said nothing worthy of notice. M.

Ver. 16. *Dark.* Jo. 12:35.—*Mountains,* beyond the Euphrates, resembling clouds.

Ver. 17. *My soul.* Jeremias can do no more. C.—Sept. “your soul, ... your eyes,” &c. H.

Ver. 18. *Queen;* Nohesta, mother of Joachim, or to the consort of Sedecias. C.—Sept. “to the princes.” H.

Ver. 19. *South,* belonging to Juda; (C.) or Egypt will afford no protection. Tournemine. C. 37:3. 10.

Ver. 20. *North:* ye Chaldees. H.—Heb. and Sept. “see those who come.”—*Cattle.* O king, what account wilt thou give of the people to the Almighty? C.

Ver. 21. *Head.* Achaz called the Assyrians into the country, and Ezechias had shewn his treasures to the Babylonians. Other kings excited God’s indignation.

Ver. 22. *Defiled.* Thou art exposed to the brutality of the soldiers.

Ver. 23. *Evil.* Bad habits are a sort of second nature. I speak in vain. C.—Yet God sometimes converts inveterate sinners, who cannot rise of themselves. W.

Ver. 26. *Appeared.* Thou art treated as a wretched and vile captive. H.

Ver. 27. *Me;* to serve me. M.

JEREMIAS 14

Ver. 1. *Drought*, during the last siege, (v. 18. S. Jer.) or after the captivity of Jechonias; (C. 8:13) though the famine might happen in the days of Josias. Joel 1. C.—This scourge was in punishment of sin, and signified the privation of grace. W.

Ver. 3. *Water*. Siloe was the only spring near, and it was often dry, (S. Jer.) though it was formerly abundant, (Jos. Bel. vi. 6.) as well as the fountain of Gehon. The city was furnished with cisterns. C.—But all was now dry. H.—*Heads*; mourning. 2 K. 15:30.

Ver. 5. *Field*. They prefer places frequented by men. Pliny viii. 32.

Ver. 6. *Wind*, for refreshment.—*Failed*, through want, though they be very piercing.

Ver. 7. *Sake*. We have the honour to be called thy people. We urge no merit of our own.

Ver. 8. *Lodge*. The Fathers apply this to our Saviour, in a spiritual sense. C.

Ver. 9. *Wandering*. Sept. “sleeping;” (H.) or as a boaster, who thinks himself strong. W.—*Upon us*. Shall strangers rule over thy people?

Ver. 10. *Rested*. They are inconstant, fond of novelties, and apply to idols.

Ver. 11. *Good*, that the drought may be removed. C. See C. 7:16 and 11:14. M.—“It is folly to pray for him who has sinned unto death,” (S. Jer. 1 Jo. v. 16) by final impenitence. C.—Sacrifices will not benefit the impenitent. S. Jer.

Ver. 13. *Ah*. Hebrew has only one exclamation, or three letters, which Aquila renders, Ah, ah, ah. C. 1:6. Ezech. 4:14. H.—Jeremias lays the blame on false prophets. C.—Yet they afford no excuse to thy followers. Both fall into the ditch. W.

Ver. 17. *My*. Sept. “your eyes.” Jeremias shews by his tears the future misery. C.—*Virgin*. Though many were sinners, the Church had some just souls. W.

Ver. 18. *Famine*. Under Jechonias many were slain, and the chiefs carried into captivity. 4 K. 24:12.—*Into*. Heb. “through the land, and are ignorant.” Chal. “they apply to their business, to earthly concerns, and care not.” C. 5:31.

Ver. 21. *Glory*; heaven, the temple or Jerusalem. How will infidels blaspheme!

Ver. 22. Rain. Let not the people have recourse to idols, (C.) in despair. H.

JEREMIAS 15

Ver. 1. If. The Geneva Bible reads corruptly, “Though Moses ... stood,” contrary to Heb. and Gr. W.—*And Samuel.* These two had shewn a particular love for the people. Ex. 32 and 2 K. 12. C.—Ezekiel (14:4) specifies Noe, Daniel, and Job, who were eminent for sanctity. Daniel was still alive. Yet God will not grant their request; and he forbids his prophet to pray for those who were resolved not to repent. C. 14:11. H.—Their punishment was fixed, and God will not remit it at the request either of the living or of the dead. Hence it is evident, that the dead could and did sometimes make intercession, otherwise they would not here be mentioned. To evade this argument, Prot. in the Geneva Bible, suppose God’s “meaning *to be*, that if there were any man living, moved with so great zeal towards the people as were these two, yet he would not grant their request, for so much as he had determined the contrary.” Yet surely Jeremias, Daniel, &c. had a similar zeal; and therefore the text speaks of Moses and Samuel in a state of happiness, where their charity is greater than in this life, as S. Jer. S. Chrys. (hom. 1. in 1 Thess.) and S. Greg. (Mor. ix. 12.) explain it. W.—Jeremias had been praying earnestly for the people in the temple. But God answers his request with a severity rarely witnessed in Scripture, ordering him to drive the people out, or to announce that they should be thus treated. C.

Ver. 2. Death. This Heb. phrase intimates that some should die by sickness, &c. W.

Ver. 3. Kinds of persecutors, the sword, &c. C.

Ver. 4. Rage. Heb. “agitation.” C.—Sept. “necessities.” Prot. “to be removed into all,” &c. H. This the event verified. Isai. 11:11.—*Manasses.* Though he obtained pardon, the people would not imitate his repentance. A dreadful warning for princes! C.—“The people generally perish by the fault of their governors.” S. Jer.

Ver. 5. Peace. All will abhor thee. C.—“The creatures cannot be so clement as the Creator.” S. Jer.

Ver. 6. Intreating thee. Heb. “of being intreated;” (S. Jer.) or, “of repenting,” and suspending the effects of my wrath. C.—Sept. “I will

no longer spare them." H.

Ver. 7. *Will*, or "have scattered" the ten tribes, and many of Juda, before the last siege. C.

Ver. 8. *Man*, or "a spoiler of the young man," (H.) so that the *widow* shall also be deprived of her children. Heb. "the young spoiler," Nabuchodonosor. He shall not come like a night thief, to attack the metropolis.

Ver. 9. *Seven*: many. It is not common for a mother to lose so numerous a family; yet such shall be the misfortune of Jewish parents. The synagogues shall decrease.—*Day*. Her prosperity shall end on a sudden. C.

Ver. 10. *Strife*. Jeremias was under continual persecution, (M.) yet ceased not to reprimand the wicked. H.—*Obsequium amicos, veritas odium parit*. Cic.—*Usury*. Such people are exposed to contention. M.

Ver. 11. *Remnant*; posterity, (C.) or rather possessions, as the prophet never married. C. 16:2. H.—God assures him that he shall be protected. M.—The Chaldees treated him with respect. C. 39:2 and 40:1. Sedecias and the people had often recourse to him. Chal. "They will come to intreat thee, when the enemy shall straiten them." C.

Ver. 12. *Iron*. Shall the *iron* (that is, the strength of Juda) stand against the stronger iron of the north, (that is, of Babylon) or enter into an alliance upon equal footing with it? No, certainly; but it must be broken by it. Ch.—Iron is not easily united with brass, though Pliny (xxxiv. 4.) mentions a statue of this nature. Neither iron nor brass can stand against steel, which is meant by the iron from the north. The Jews shall not hurt Jeremias, v. 20. C. 1:17. C.—Prot. "shall iron break the northern iron and the steel?" The *riches* of Juda shall become a prey, v. 13. H.—Stronger kingdoms easily oppress their weak allies. W.

Ver. 14. *Bring*. Sept. "enslave thee to thy," &c. Chal. "thou shalt serve." H.—They have read (C.) *hahabaddi*. Heb. has *r* instead of *d*, "I will make *thee* to pass with thine enemies into a," &c. Prot. H.

Ver. 15. *Patience*. That is, let not thy patience and long suffering, which thou usest towards sinners, keep thee from making haste to my assistance. Ch.—He is actuated by a zeal for God's glory. C.—He is afraid of his own weakness, and begs to be delivered shortly. Ps. 12:2. W.

Ver. 16. *Eat them*. I received them most cordially, (Ezec. 3:1. H.) as

one who is hungry.—*Upon me*. I was recognized as the prophet of the Lord.

Ver. 17. *Jesters*, who deride religion, (Ps. 1:1) or sport away their time. C.—*Hand*, through vanity. Lit. and I boast of.” H.—I rejoiced in suffering, as this prophet. Many (C.) supply *nor* from the former part of the sentence. M.—*Threats*. I could not refrain from admonishing the people of their ways, (H.) which I would not countenance by my presence. C.—All indeed kept at a distance from me.

Ver. 18. *Trusted*. It is not cured as soon as might be expected. H.—It continually breaks out again, (M.) like a bog not properly drained. H.—Heb. “Thou art become,” &c. Chal. “break not thy promise, as,” &c. Do not reject me when I stand most in need of redress. C.—My hopes seem (H.) vain. W.

Ver. 19. *Converted*, and cease to fear the people; (C.) and confide in my *precious* words, (H.) despising the *vile* threats of the people. M.—*Mouth*; interpreter. Ex. 4:16. Chal. “If thou wilt recall the wicked into the way of justice, though shalt fulfill my will.” See S. Jer. in Ps. cv. 32.—*To thee*. Thus Sedecias and the people acted, C. 21:1 and 42:2. C.—The prophet must not give way to sinners, but hey must be reclaimed. W.

Ver. 21. *Mighty*; Chaldees. Providence watched over Jeremias, amid all his enemies. C.

JEREMIAS 16

Ver. 2. *Place*. It was going to be destroyed, and the cares of a family might interrupt the prophet. The Fathers believe that Jeremias never married, (see S. Jer. in C. xxii. Isidor.) which was then a rare example. C.—He always lived a single life, and not only in time of tribulation. S. Jer. c. Jov. 1. W.—The Church enforces this *law of God* for her sacred ministers, in subdeacons and the higher orders. S. Paul shews the propriety of such a regulation, (1 Cor. 7) which innovators deem unnatural and tyrannical. How then could God enforce it once? With his grace we may observe celibacy like Jeremias. H.

Ver. 4. *Illnesses*, denoting God’s wrath. S. Jer.—*Earth*. The privation of sepulture was accounted one of the greatest evils.

Ver. 5. *Feasting*; usual at burials for all relations. C.—This custom reduced many to poverty. Jos. Bel. ii. 1.—

Sed cænam funerishæres
Negliget iratus quod rem curtaverit. Pers. vi.

—*Mourn*, if thou shouldst meet a funeral. Lu. 7:32.

Ver. 6. *Cut.* Moses prohibited this being done in honour of Adonis. Lev. 19:27. Deut. 14:1. Ezech. 27:31. “The custom of cutting the arms and hair still subsists in Judea,” says S. Jerom; and in other countries. Plut. Herodot. iv. 71.

Ver. 7. *Cup.* Most exquisite things were sent on such occasions. Buxtorf, Syn. xxxv. Prov. 31:6. Tob. 4:18. John 11:19.

Ver. 8. *Feasting.* Heb. “of drinking,” in times of joy.

Ver. 12. *Fathers.* Hence you are justly partakers of their punishment. Mat. 23:32. C.—A continuance in sin brings on severe punishments; after which, God again shews mercy. W.

Ver. 13. *Gods. Elohim,* “masters,” &c. C. 17:4. Chal. “idolatrous nations.”

Ver. 15. *Fathers.* He joins consolation with distressing predictions, and alludes to the redemption of mankind, of which the return of the Jews was the most striking pledge.

Ver. 16. *Rocks.* They shall be found in all their lurking places. Ezech. 12:12. Hab. 1:4. C.—The apostles shall save them. Orig.—The Medes and Persians shall grant them liberty; or rather Nabuchodonosor shall *fish* at first, and afterwards *hunt* or destroy more of the Jews. C.—Apostolical men (W.) shall be like rocks, (S. Jer.) for the protection of their hearers.

Ver. 18. *Double:* enormous. H. C. 17:18.—I will punish them doubly. —*Carcasses.* So he styles the victims, or idols, the representations of dead men.

Ver. 19. *Them.* After the captivity many were converted. Esth. 8 and 1 Esd. 6:21. Edom was forced to receive circumcision. But this was nothing in comparison with the crowds which embraced the gospel.

Ver. 20. *Make gods.* This consideration alone suffices to shew their absurdity. C.—“Man must now be merciful to god!” Tert. Apol.—No one can make even a man, much less a god. S. Jer. W.

Ver. 21. *Power,* in taking vengeance on idolatry.—*Lord.* “He who is;” (C.) *Jehova.* H.

JEREMIAS 17

Ver. 1. *The.* Grabe (de Vit. p. 8.) observes that the four first verses were omitted in the Sept. by some careless transcriber, long before the days of Origen, who restored them from the Heb. and the other Gr. versions. On such occasions his work was very useful; but the marks being soon neglected, great confusion ensued. S. Jer. Kennicott, Dis. ii. —Grabe has restored these verses in his edition. H.—Eusebius (Dem. x.) and Theodoret acknowledged them; and Nobilius found the first verse thus expressed in many copies, (C.) as it is in Grabe: “The sin of Juda is expressed in writing with a *finger* nail of adamant, cleaving to the breast of,” &c. H.—*Altars*, to appear more conspicuously to the latest times. This excited God’s indignation. C.—These figurative expressions shew the inveterate malice of the people. W.

Ver. 3. *Sin* of idolatry. C. 15:13.

Ver. 4. *Be left.* Prot. “discontinue from thine,” &c. H.—The land shall have its sabbaths, which thou wouldst not allow. Chal. Ex. 22:11. Lev. 26:34.

Ver. 5. *Thus.* Sept. continue from the last chapter, “cursed,” &c. H.—Sedecias had formed alliances with several princes, instead of turning to the Lord. C. 27 and 37. C.—Our chief dependence must be on God, not on human policy. W.

Ver. 6. *Tamaric.* A barren shrub, that grows in the driest parts of the wilderness. Ch.—*Harhar* denotes some sort (H.) of “useless wood.” Sym. See C. 48:6. Isai. 17:2.—*Salt*, like the environs of Sodom, the fruits of which were bad.

Ver. 8. *Fruit.* See Ps. 1:3. Pindar, Nem. viii. How different from the wicked! C.

Ver. 9. *Perverse.* Sept. “deep.”—*Unsearchable.* Sept. “man, who shall know him?” H.—God alone can search the heart by his own power. He enables saints to do it by the light of glory, or of prophecy; as Eliseus and S. Peter knew secret transactions. W.

Ver. 11. *Partridge.* Heb. *kore*, (H.) may mean the “coucou.” The *kra* lays many eggs, *all* of which she does not hatch. C.—Prot. “As the partridge sitteth *on* eggs, and hatcheth *them* not,” &c. H.—It is rare that all produce birds; so the unjust do not succeed (C.) in the *end*. H.

Ver. 12. *Throne.* The temple. We may also read “O high,” &c. C. 14:21.

Ver. 13. *Earth*, where alone their portion shall be, (Apoc. 3:5,) or they shall be forgotten. It is a proverbial expression, like that of Catullus:

*Dixit: sed mulier cupido quod dixit amanti
In vento et rapidâ scribere oportet aquâ.*

—*Living*, which never fail, unlike those of the wicked. C. 2:13.

Ver. 15. *Come*. We have several instances of such impious sarcasms. Isa. 28:10 and 34:13. Amos 2:12. Mic. 2:6. C.—We fear not the Chaldees. M.

Ver. 16. *Troubled*. Heb. “in haste to be a pastor after thee.” Chal. “I delay not, at thy command, to announce thy truths to them.” C. 1:6. Jeremias was aware of the dangers attending his office, yet not dismayed.—*Day*: approbation, (1 Cor. 4:3) or advantages of the world. C.—*Of man*. Heb. also, “of the wretched:” *anush*. I wished rather for the people’s welfare, (H.) and sought not their ruin. Chal. Theodor.

Ver. 18. *Let them be confounded*, &c. Such expressions as these in the writings of the prophets, are not to be understood as imprecations proceeding from malice or desire of revenge, but as prophetic predictions of evils that were about to fall upon impenitent sinners, and approbations of the ways of the divine justice. Ch.—The prophet has already prevented this objection. v. 16. H.

Ver. 19. *Gate* of the palace, or that by which the kings entered the temple, on the west. The time when this admonition was given is not ascertained.

Ver. 21. *Souls*. Those who broke the sabbath were to die. Ex. 30:15. Num. 15:32.—*Burdens*, or servile work. C.—The Jews trifle in deciding what is a burden. Orig. prin. 4:2.—Sabbath often denotes the observance of the whole law. W.

Ver. 25. *David*. I will observe my covenant. 2 K. 7:12.—*Horses*: in prosperity, (M.) provided this law, as well as all the rest, be observed. H.—Such temporal rewards were commonly proposed under the law, as spiritual ones are now. W.

Ver. 26. *Sacrifices*. Heb. *mincha*, (H.) “offerings” of flour, wine, &c. C.

Ver. 27. *Fire*, by means of Nabuzardan. M.—The city shall be entirely destroyed. C.

JEREMIAS 18

Ver. 2. Potter's. Thus God would shew his dominion over all. Rom. 9:21.

Ver. 3. Wheel. Heb. "stones." Sept. "seats;" or "wheel." Chal. Ex. 1:16. See Eccle. 38:32. C.

Ver. 4. Broken. So Providence ordered it. S. Jer.—How should this idea humble man! C.—A potter may mould afresh the clay as long as it is soft, but God can change the hardest heart. W.

Ver. 8. Shall repent, having free-will, though prevented by grace. S. Jer.

Ver. 12. Hopes. C. 2:25. Sept. "we are valiant men." H.

Ver. 13. Virgin. The disorders of Israel are thus enhanced. C.

Ver. 14. Snow. It continues on *Libanus* seven or eight months, (La Roque quoted. Univ. Hist. ii. p. 363) or all the year; (Tacit. Hist. v. 6.) and hence the mountain is justly denominated "white," as the Alps and Albion are from *albon*. Bochart. Parkhurst, p. 155. H.—Away. Yet my people abandon me, to serve idols! Heb. may have many other senses to the same purpose. Sept. "Shall the mountain springs fail, or snow from Libanus? Shall a stream forcibly driven by the wind, turn aside?" H.—The laws of nature are observed by inanimate things, and shall my people be so foolish as to follow mere vanity.

Ver. 15. Ancient; followed by the patriarchs. C. 6:16.

Ver. 16. Head, through contempt (C.) and pity. Lam. 2:15.

Ver. 17. Burning. Heb. *kadim*, "eastern," (H.) coming from Desert Arabia. Ex. 10:13. C.—Back. Thus the Lord now treats the synagogue. S. Jer.

Ver. 18. Prophet. Jeremias will not cease to upbraid us with our transgressions; or we have guides as good as him, and we shall not be left destitute, as he would intimate.—*Tongue*, detraction; or make him suffer for what he says. In all the transactions of this prophet, Christ was foreshewn; (C.) and here, particularly, the Jews demand the crucifixion. S. Jer. W.

Ver. 20. Remember, &c. This is spoken in the person of Christ, persecuted by the Jews, and prophetically denouncing the evils that should fall upon them in punishment for their crimes. Ch.—Jeremias

had prayed earnestly for the people. C. 14:17. H.

Ver. 21. *Therefore.* He foretells of the event, and approves of the chastisement of the impenitent, (C.) whose “impurity might be a bad precedent for others. S. Jer. See C. 17:18.

Ver. 22. *For.* Prot. “when.” H.—*Robber.* So Nabuchodonosor and all professional conquerors are styled. C.

Ver. 23. *Destroy.* Heb. “with them.” use them as vessels of ignominy: *abutere.* H.

JEREMIAS 19

Ver. 1. *Priests.* They were to furnish the vessel, and accompany the prophets. v. 10. Sept. “and thou shalt take some of,” &c. H.—Words and actions together instruct most powerfully. S. Jer. W.

Ver. 2. *Gate,* which must have been to the south-east of Jerusalem, leading to the valley. C.—Sept. “Charseith gate.” H.—Here the common people were buried, after the reign of Josias, who contaminated the place where the idol Moloc had been adored.

Ver. 3. *Tingle,* as if he had heard a sudden noise or clap of thunder. C.

Ver. 4. *Profaned.* Lit. “rendered strange.” H.—I have no farther regard for it.—*Innocents:* their own children. v. 5. C. 7:31.

Ver. 5. *Mind.* Perhaps the people stupidly thought thus to honour him; but God pointedly condemns such sacrifices.

Ver. 6. *Valley.* Sept. “burial-place of slaughter.” v. 2. Here the Chaldees slew many.

Ver. 9. *Sons,* to punish them for their cruel sacrifices. S. Jer.—This was verified under Sedecias. Lam. 2:10 and 4:10. Ezech. 5:10.

Ver. 11. *Again.* The captives indeed returned, so that this must not be urged too much. C.—Yet the Romans strictly fulfilled this prophecy, (S. Jer. Sanctius) and the city was built in another place, and styled *Ælia.* H.—God can perform what is impossible to man. C. 18:3. Mat. 19. W.

Ver. 13. *Topheth.* This sentence was not in S. Jerom’s Hebrew copy, but in the Sept. (C.) with some variations: (H.) “All the houses of the

kings of Juda, like the place of Topheth,” is added by the Sept. S. Jer. —In Grabe they agree with the present Heb. and Chal. only rendering, “shall be as a place in ruin, for the defilements in all,” &c. H.—*Of heaven*: the moon, &c. 4 K. 23:12. Josias could not entirely root out this impiety. C. 32:29. His wicked son Joachaz or Sellum, was probably now on the throne, when the prophet went to the *potter*, &c. C. 18 to 21.

Ver. 14. *People*. Many still resorted to the temple. C.

JEREMIAS 20

Ver. 1. *Son*, or descendant. His father was Melchia. C. 21:1 and 1 Par. 9:12. C.—*Chief*: high priest, (Theod.) or rather a chief officer, (C. 29:25) or *prince*, (Matt. 26:27. Tolet. Grot.) whose duty it was to take up impostors. He treated Jeremias in this light. C.—See Lu. 22:52. H.

Ver. 2. *Struck*, or seized. Grot.—*Upper gate*, nearer the temple. C.

Ver. 3. *Phassur*. This name signifies, *increase* and *principality*; and therefore is here changed to *Magor-Missabib*, or “fear on every side,” to denote the evils that should come upon him in punishment of his opposing the word of God. Ch.—Aquila renders *Posseur*, “a stranger,” and S. Jer. “blackness of visage.” H.—It may also mean, “one who causes paleness.” C.—*Mogur* may signify “fear or distress.” Sept. and Syr. “an exile.” H.—He deserved to be thus treated. v. 6. C.—He would be terrified by many enemies. W.

Ver. 6. *Lie*. He was therefore a false prophet, and vexed that Jeremias should contradict him. C.

Ver. 7. *Thou hast deceived*, &c. The meaning of the prophet is not to charge God with any untruth; but what he calls *deceiving*, was only the concealing from him, when he accepted of the prophetic commission, the greatness of the evils which the execution of that commission was to bring upon him. Ch.—Heb. “thou hast enticed me,” when I declined the office. T.—God never promised that he should suffer no persecution. H.—Jeremias might also have supposed that he was to be sent to the Gentiles. C. 1:5. S. Jer. in C. xxv. 18.—The oriental languages are much more lofty than ours, and express common things in the strongest manner. C.—We may perceive the different emotions of fear and joy (D.) with which the prophet was actuated, like S. Paul, and our Saviour himself. The saints evince the

weakness of man and the power of divine grace. C.—Heb. “If thou, Lord, hast deceived me, I am,” &c. Tournemine.

Ver. 8. *Day.* They keep asking where are these enemies from the north, the plagues? &c. C.—He is sorry to see the word of God despised, (Theod.) and is guilty of a venial pusillanimity, concluding that his words had no good effect. M.

Ver. 9. *And there,* or “for,” &c. I was grieved continually. Sanctius.—I could not however refrain from speaking. Acts 17:16 and 1 Cor. 9:16. Job 32:18.

Ver. 10. *Side,* seeking an opportunity to ruin me, as the Pharisees did our Saviour. Ps. 40:10. C.—Prot. “familiar watched for my halting, saying, peradventure he,” &c. H.

Ver. 12. *Let me see,* &c. This prayer proceeded not from hatred or ill-will, but zeal of justice. Ch.—He expresses in a human manner a future punishment.

Ver. 13. *Sing.* God having shewn that his prayer should be heard, he gives thanks, (C.) and thus shews that what he is going to say proceeds not from impatience. Theod.

Ver. 14. *Cursed,* &c. In these and the following words of the prophet, there is a certain figure of speech to express with more energy the greatness of the evils to which his birth had exposed him. Ch.—The wicked would deem the day of his birth *cursed*, or unlucky. M.—Jeremias was now in prison, (Grot.) and people in pain express themselves forcibly, particularly in the East. v. 7. Job 3:2. C.—Perhaps no *man* had announced the tidings of his birth, or he might be no longer living to feel the effects of a curse: as the *day* was certainly irrevocably past. H.

Ver. 16. *Repented,* is decree for the ruin of Sodom being fixed.—*Noon.* This is more extraordinary than at midnight. Let him always be terrified with dismal sounds. C.

Ver. 17. *Who.* Sept. “because he (the Lord. D. T.) slew me not in my mother’s womb.” H.—Syr. Grot. &c. explain the Heb. in the same sense, though it may also agree with the Vulg. *from the womb*, or as soon as I was born. O that I had never seen the light! C.—He abstracts from the effects of original sin. T.—It is better not to exist than to be in constant misery. Mat. 26. S. Jer. W.—The prophet bewailed the abuse which was made of God’s word, by unbelievers. v. 8. H.

JEREMIAS 21

Ver. 1. *Sent*, after Nabuchodonosor had returned from Egypt. A. 3415. This consultation should be placed after C. 37. C.—*Phassur*, specified above, and C. 38:1. (C.) or a different person. S. Jer. Pisc.—*Sophonias*, the second priest, (C. 37:3 and 52:24) of the 24th class, (1 Par. 24:18) who was slain at Reblatha. C.—Jeremias threatens the great ones to C. 29 and is persecuted. He spoke this when Nabuchodonosor invaded the country. W.

Ver. 4. *City*. The people shall turn their arms against each other; or rather the Chaldees shall use their weapons to destroy them. C.

Ver. 6. *Pestilence*. Sept. “death;” the sword, and various diseases. H.

Ver. 7. *To them*. This was verified, C. 52 and 4 K. 24.

Ver. 8. *Death*; the former if they submit, the latter if they fight, v. 9. C.—God’s grace is ever ready, that sinners may be converted. W.

Ver. 9. *Spoil*. He shall be happy to escape naked. C. 38:3. C.

Ver. 13. *Valley*. He speaks to Jerusalem, confiding in the strength of her situation, upon rocks, surrounded with a deep valley. Ch.—Lit. “valley, solid and in a plain.” H.—Isaias (22:1) styles it ironically, “the valley of vision.” C.—Jerusalem was situated on many rocks. Jos. Bel. vi. 6.

Ver. 14. *Doings*. Heb. “studies.” So “Your studious pursuits” occurs, v. 12, in many Heb. MSS. though the printed copy have, “their;” and “spoiled” for *apprised*. Kennicott.—*Forest*, the temple, which is called Libanus, (Zac. 11:2) and the houses built of cedar-wood, (4 K. 25:9. C.) particularly the royal palace of the *forest*. 3 K. 7. H.

JEREMIAS 22

Ver. 1. *Go*. The contents of this chapter are of a more ancient date than those of the foregoing chapter; for the order of time is not always observed in the writings of the prophets. Ch. W.—*King Joakim*, who succeeded Sellum, A. 3394. Usher.

Ver. 5. *Myself*, having none greater. Heb. 6:13. Oaths evince the insincerity of men, who distrust each other; but when God condescends to use them, it shews men’s incredulity.—*House*, the

temple, or rather the palace, where the king was sitting at the gate, v. 2. C.

Ver. 6. *Galaad, the head of Libanus.* By Galaad, a rich and fruitful country, is here signified the royal palace of the kings of the house of David; by Libanus, a high mountain abounding in cedar-trees, the populous city of Jerusalem. Ch. W. Theodor.—Both mountains are connected. S. Jer. Strabo xvi.—Yet the proper Galaad was at some distance, and on the side of Ammon very barren. The palaces had arisen from a miserable state to resemble Libanus. They shall surely be destroyed. C.—The advantageous situation of Jerusalem should not protect it, no more than it had done Galaad. 4 K. 15:29. Jun. Grot.

Ver. 7. *Prepare.* Lit. *sanctify*; (Ch.) as various religious ceremonies were used before the declaration of war, and to know what would be the success. C.—The Chaldees were destined to execute God's decrees. S. Jer.—*Cedars*; fine buildings, (v. 14. C.) and chiefs. H.

Ver. 10. *Dead.* He means the good king Josias, who by death was taken away, so as not to see the miseries of his country.—*Away.* Sellum, alias Joschaz, who was carried captive to Egypt. Ch. v. 12 and 4 K. 23:33. C.—He was the fourth son of Josias, (1 Par. 3:15) and had probably the title of king after the death of Sedecias. W.

Ver. 13. *Friend.* Joakim forced his subjects to work for him for nothing.

Ver. 14. *Wide.* Heb. “measured;” large, and well-proportioned.—*Vermilion, (cynopide.)* This colour was invented in the town of Pontus, and was used for statues, &c. Pliny xxxiii. 6. and xxxv. 6. Wisd. 13:14. C.—Heb. *shashar* (H.) may mean indigo. Jun. C.

Ver. 15. *Cedar*; Josias. C.—Shall thy magnificent palaces secure thy empire? H.—*Him.* Obey the Lord, in like manner, that thou mayst prosper.

Ver. 18. *Sister.* They shall not condole with his consort.

Ver. 19. *Jerusalem.* C. 36:30. He died indeed *with* or like *his fathers*. 4 K. 24:6. But it is not said that he was buried. S. Jer.—The Chaldees designed to send him to Babylon, (2 Par. 36:6) but slew him on the road, (Usher, A. 3405) or treated his corpse ignominiously after his arrival. Grot.

Ver. 20. *Go*; Jerusalem. The verbs are feminine.—*Lovers*; citizens, or Egyptians, &c. C. 27:2.

Ver. 22. *Pastors*, or princes, whose expectations of aid will be frustrated. Osee 12:1. Chal. "Thy leaders shall be scattered to all the winds."

Ver. 24. *Jechonias*: Joachin, (4 K. 24:6. W.) or Chenias, who did not take warning by his predecessor's misfortune.—*Ring*, or seal, if he were most dear to me, the prime minister of the greatest monarch. Agg. 2:24. C.—Alexander gave his ring to Perdiccas, designating him his successor, or regent. Curt. x.

Ver. 26. *Mother*; Nohesta, (4 K. 24:8) who perverted, (C.) or did not correct him in his youth. H.

Ver. 27. *Mind*; ardently desiring and expecting to be liberated. C.

Ver. 28. *Jechonias*. Prot. "Koniah, a despised broken idol? is he," &c. Sept. Alex. "Jechonias has been dishonoured as a vessel, or which there is no need, for he hath been snatched and cast," &c. H.

Ver. 30. *Write this man barren*. That is childless: not that he had no children, but that his children should never sit on the throne of Juda. Ch. 5:28. Mat. 1:12. Ezech. 17:24. Zorobabel was of his seed, yet he never obtained the title or sovereign power of a king. The Machabees were of a different family. S. Jer.—Joachin, or Jechonias, was restored indeed to some favour, (4 K. 25:27) but not to the kingdom, no more than any of his posterity, till Christ. W.

JEREMIAS 23

Ver. 1. *Pastors*. Successors of Josias (C.) and false prophets. M.

Ver. 3. *Multiplied*. The prophets subjoin tidings of peace to such as might cause affliction. Theodoret.

Ver. 4-5. *Pastors*; Zorobabel, &c. as figures of Christ, and of the pastors of his Church.—*No more*, as much as formerly. So many expressions must be understood.—*Branch*. Sept. "orient."—*Reign*. Zorobabel was not chief governor, (C.) though at the head of his tribe. H.—The kingdom of Christ was not of this world. Jo. 18:36. C.—He alone imparts justice to others. W.

Ver. 6. *Saved*: less disturbed. The world shall be redeemed. Lu. 2:14. Eph. 2:14.—*Just*. Heb. "Justice," by whom we are made just. He is the true God. Col. 2:9. 14. No man could bear this title: and Grotius

insidiously attempts to apply it to the Jews, though the Chal. &c. clearly speak of the Messiah. He must be read with great caution. C.—Sept. “This is his name, which the Lord will call him, Josedech. In the prophets. 9. My,” &c. H.—*Josedech* means “the Lord justice.” C.—Sym. “Lord, justify us.”

Ver. 8. *Land.* The deliverance from Egypt and Babylon were emblems of man’s redemption, which was accomplished by far greater miracles.

Ver. 9. *Prophets* of falsehood. He directs his discourse to them, and afterwards to the priests, being filled with amazement at their impending ruin.

Ver. 10. *Adulterers*; impostors or idolaters.—*Cursing* of the Lord, or the abuse of his sacred name. C.—*Unlike.* Heb. “not right.” H.

Ver. 11. *Defiled.* Heb. “hypocrites.” My priests retain the appearance of religion, to join with impostors in deluding the people.

Ver. 14. *Jerusalem.* These were far worse, as they pretended to be inspired by God, whereas those of Samaria publicly adhered to Baal; so that the people must have been foolish to have been deceived by them. C.

Ver. 15. *Gall,* or something mortally bitter. C. 9:15. H.

Ver. 16. *Own.* To rely on private judgment, and not on the Church, is a mark of falsehood. W.

Ver. 17. *Blaspheme.* Heb. “despise;” or Sept. “reject disdainfully the word of the Lord, you,” &c. C. 6:14 and 8:11.

Ver. 18. *Counsel.* Heb. “secret.” Which of you is acquainted with his designs? I will inform you, that your perdition is at hand. v. 20. C.

Ver. 21. *Not send.* The want of mission proves a prophet or preacher to be false. W.

Ver. 22. *I should.* Some copies read *avertissent*, “they would have turned,” conformably with the Heb. &c. and we should suspect that this was a mistake of the transcriber, if S. Jerom did not agree with the Vulg. in his commentary, (C.) though not in express terms: (H.) “I also should not have abandoned them to impurity ... Let us behold *how* heretics, having once given way to despair, ... seek the gratification of their sensual appetite.” S. Jer.

Ver. 23. *Off?* Can you so easily penetrate my designs, or escape my fury? Am I like your idols of yesterday? Sept. and Theodot. “I am a

God at hand,” &c. which agrees with the sequel. C.

Ver. 27. *Dreams*, as if God had favoured them with his revelations. H.—*Fathers*; the false prophets of Baal, whom these imitate.

Ver. 28. *Dream*, to those who are really sent by God, (C.) and recognized. 1 Cor. 14:29. H.

Ver. 29. *Pieces?* True prophets will have a zeal for the conversion of souls. C. 20:9. Heb. 4:12.

Ver. 30. *Neighbour*, causing those whom I have sent to be disregarded.

Ver. 31. *Use*. Hebrew also, “sharpen, or render smooth,” and insinuating. Ps. 49:16. C.

Ver. 32. *Wonders*. Prot. “lightness.” Sept. “frauds,” or pretended miracles. H.—False prophets cannot work true miracles: but it is more difficult to distinguish these than the former mark of being lawfully sent. v. 21. W.

Ver. 33. *Burden, Massa*, (H.) denotes a weight, or sometimes a prediction. C.

Ver. 34. *Burden of the Lord*. This expression is here rejected and disallowed, at least for those times: because it was then used in mockery and contempt by the false prophets, and unbelieving people, who ridiculed the repeated threats of Jeremias under the name of his *burdens*. Ch.

Ver. 35. *Answered*. I will make you alter your language by chastisements.

Ver. 39. *Take*. Heb. of the Masorets, (C.) “I, even I, will utterly forget (Prot. H.) or abandon you.” Chal. But the sense of the Sept. and Vulg. seems preferable. C.

JEREMIAS 24

Ver. 1. *Engravers*. Heb. “those who enclose.” 4 K. 24:14 and 1 K. 13:19.

Ver. 2. *Season*. Appearing in autumn and ripe in spring. Mic. 7:1. C.

Ver. 5. *Regard*. Lit. “know,” with love. Ps. 1:6. H.—Jechonias was treated with honour, (4 K. 25:27) as well as Daniel (2:48) and

Zorobabel, of the same family. C. 29:5. The captives, under Sedecias, (v. 8) were much more abused. C. 29:17. C.—This is the literal sense; the mystical shews that the good shall be rewarded. W.

Ver. 6. *Up*, till the Messias appear, and the true *Israel of God*, his disciples, to whom the promises chiefly pertain. They will continue for ever. If this answer does not give satisfaction, as it ought, we may say that the Jews did not comply with the condition, and were therefore abandoned to the Romans. C.

Ver. 8. *Egypt*, to which they fled contrary to the prophet's advice. 4 K. 25:26.

JEREMIAS 25

Ver. 1. *Babylon*, when he was associated by Nabopolassar, three years before his death, A. 3397. This year Joakim was taken to be conducted to Babylon, though he was afterwards permitted to remain on very hard conditions, while the sacred vessels, Daniel, &c. were taken away, and the 70 years of captivity commenced. They ended in the first of Cyrus, A. 3468. Usher—This chap. should be placed before the 24th and after the 26th. C.—The prophets did not observe the order of time. C. 21. W.

Ver. 3. *Josias*. He prophesied nineteen years under him, and three under his successors.

Ver. 4. *All*. We know of Joel, Habacuc, Sophonias, and Holda. C.

Ver. 9. *My servant*. So this wicked king is here called; because God made him his instrument in punishing the sins of his people. Ch. W.—He thought himself more than man, but he was only the rod destined for the fire.

Ver. 10. *Sound*, or songs of women turning the *mill*. Mat. 24:41. C.—*Lamp*, or illuminations, on account of some victory, (H.) or festival. Pers. v. 180. The Jews “light a lamp for the sabbaths,” (Sen. Ep. xcv.) before they commence. H.

Ver. 11. *Years*. Ver. 1. The neighbouring nations were also involved in this calamity, and were to be sent back by Cyrus. C.—Another period of 70 years is specified, (C. 29:10) during which the city and temple should remain in ruins, till the second of Hystaspes, A. 3485. Usher—This system is not without difficulties. The present prediction seems

rather to refer to the desolation, (Vatab. Agg. 1:2) as appears from Zac. 1:12 or the prophet speaks of the same event in both places, dating from the year preceding the capture of Jerusalem, (A. 3415), till Darius gave entire liberty to the Jews, A. 3485. We differ from Usher in the years allotted to Cyrus, who began to restore the Jews. 1 Esd. 1:5. C.—These 70 years are dated from the 11th of Sedecias. W.

Ver. 12. *Punish.* Literally, *visit upon*. Ch.—Cyrus overturned the monarchy, and the city was ruined by degrees. Is. 13 and 14 and 21:1. Ezek. 1:5. C.

Ver. 14. *Kings.* They perfidiously joined the Chaldees, after making a league with Sedecias. C. 27:3. This is condemned, (C.) and not precisely their submitting to Nabuchodonosor. C. 28:8. Their league with Juda was indeed wrong; but the infringement of it was another crime. Sept. is here much transposed almost to the end. See Grabe. H. —Jeremias had prophesied against the nations, though his words are given. C. 46. &c.

Ver. 15. *Fury.* Chastisement. Is. 51:17.—*All*, who might be then at Jerusalem. Sanctius thinks Jeremias travelled into all these countries: most believe it was only done in vision. He might write to them. C.—The *cup* metaphorically denotes God's wrath. Ps. 74:9. W.

Ver. 18. *As*, &c. He probably inserted this (H.) after the event, (Vat.) or the country was much distressed even under Sedecias.

Ver. 19. *Pharao*, who was defeated (Ezec. 30:25) coming to assist Juda, (C. 37) and again plundered after the taking of Tyre. Ezec. 29:18.

Ver. 20. *In.* Heb. "the mixed multitude," (Ex. 12:38. C.) or "Arabs." Grot.—*Ausitis*, near Palmyra. Job 1:1.—*Azorus*, taken by the Egyptians, and afterwards by the Chaldees. C. 47:2.

Ver. 21. *Ammon.* The details are given in C. 48 and 49. Ezec. 25 to 34. Abdias and Sophonias.

Ver. 22. *Kings.* Ithobaal (Jos. Ant. x. 11.) had many governors under him. Nabuchodonosor besieged Tyre for 13 years. Ezec. 26. &c.—*Sea*, or Gibraltar. See Jos. sup. v. 22. H.—He had navies on the Mediterranean. Ezec. 30:9.

Ver. 23. *Buz.* Scenite Arabs, who cut off the hair of the eyebrows. C. 9:26. These Saracens left the hair below the ears long, as the Polonians and Hungarians do. W.

Ver. 25–26. *Zambri*, sprung from Cethura, and dwelling in Arabia, (C.) or Persia, (S. Jer.) where Pliny (vi. 28.) places the Zamarenians.—*Elam*. Persians, (H.) by the sword of Alexander, (S. Jer.) or Cyrus subdued those who were subject to the Medes, and united the two nations.—*North*. Armenia, &c. subdued by Cyrus and by Alexander.—*Brother*. When Cyrus stood up for the Persians. All shall drink, as at a feast, (C.) of this bitter wine.—*Face*, and forming the empire of Babylon. H.—*Sesac*. That is Babel, or Babylon; which after bringing all these people under her yoke, should quickly fall and be destroyed herself. Ch.—The Chaldees are not expressed, to avoid their resentment. The *sh* in *sheshac*, is at the same distance from the end as *b* in *Babel* is from the beginning of the alphabet. See S. Jer. H. 2 Tim. 4:17.—Yet they are not elsewhere spared. C. 49. &c. Sesac was probably the idol, “anais or the moon.” C.—The *Sacean* feasts were very dissolute, like the saturnalia at Rome. Dio. Chrys. iv. Strabo xi. C.—Cyrus took Babylon after he had conquered the rest of Asia, and then seizing Nabonides at Borsippe, which was sacred to Anais, “the moon,” (C.) or Diana, (Strabo xv.) suffered him to die in peace. Berossus in Jos. c. Ap. 1.—Thus fell the king of Sesac, an idol worshipped both at Borsippe and at Babylon.

Ver. 29. *City*. Jerusalem first fell a prey.

Ver. 30. *Beauty*. The temple, which was like the palace (C.) of the great king. H.—*Grapes*. Great feasting was then customary. The soldiers rushing to battle, “answer” the Lord. Sept. C.—People encouraged one another by songs under the labour of the vine-press, as those in distress must do. W.

Ver. 31. *Flesh*. He will justify his conduct, particularly at the last day.

Ver. 32. *To nation*. Jerusalem, Tyre, Syria, desert Arabia, Ammon, Idumea, and Egypt, shall fall one after another. Thus Cyrus will attack the Medes, Asia, and Babylon.

Ver. 34. *Leaders*. Sept. “rams.” He addresses the princes.—*Vessels*. Sept. “chosen rams,” fattened for slaughter.

Ver. 37. *Silent*. The places where you fed your flocks so delightfully, are laid waste.

Ver. 38. *The dove*. This is commonly understood of Nabuchodonosor, whose military standard, they say, was a dove. But the Hebrew word *Jonah*, which is here rendered *a dove*, may also signify a waster or oppressor, which name better agrees to that unmerciful prince; or by comparison, as a dove’s flight is the swiftest, so would their

destruction come upon them. Ch.—Sept. “waste or impassible before the great sword. C. 4:7. H.—While God, like a lion, protected his people, none durst invade them. M.—What is said respecting the Babylonian standards is very dubious, (Grot. C.) as the same expression is applied to the Persians, (C. 50:16. M.) though it may there also be understood of the Chaldees. H.—God is like a dove, yet terrible. W.

JEREMIAS 26

Ver. 1. *Beginning*, after Joakim had reigned some time. v. 21.

Ver. 2. *Word*. This example all pastors should follow, in the midst of dangers. C.

Ver. 3. *If*. God is not ignorant, (C.) but he preserves man’s free-will. S. Jer.—He threatens conditionally, if people persist in evil. W.

Ver. 6. *Silo*. C. 7:12. C.—*Curse*. No greater punishment could be threatened or endured in this world. H.

Ver. 8. *Death*. The pretext was plausible, as God seemed to have promised the temple an eternal duration. 3 K. 9:3. The Jews accused Christ of the like crime. Mat. 26:61. Such questions were brought before the sanhedrim and priests. C. 26:57. But the latter are here (C.) the chief accusers with “the false prophets.” Sept. H.—The princes, moved by the elders, (v. 17) acquit the prophet, (C.) at the persuasion of Ahicam. v. 24. Several *priests* would probably judge along with the other princes, as the examination of impostors belonged chiefly to their tribunal. H.—*All* is often used for most part.

Ver. 15. *Sent me*. This was a complete justification. C.—None could deny but Jeremias had all the characters of a true prophet. v. 16. H.

Ver. 16. *All*. The populace easily changes either for better or for worse. W.

Ver. 17. *Ancients*. They declare what happened about 100 years before, respecting Micheas. 3:12. C.

Ver. 18. *Mountain*. Sion, on which the house of the Lord was built. Conquerors have sometimes ploughed up cities. C.—*Jam seges est ubi Troja fuit*. Ovid, ep. i.

Ver. 20. *There was*. The adversaries make this reply, or the others

contrast the conduct of Joakim with the piety of Ezechias.

Ver. 23. *Egypt*, as a seditious person ... Joakim was tributary to Pharaos.

Ver. 24. *Ahicam*. A man employed under Josias, (4 K. 22:12) and father of Godolias, who was also the protector of Jeremias. C. 39:14 and 4 K. 25:22. C.

JEREMIAS 27

Ver. 1. *Joakim*. This revelation was made to the prophet in the beginning of the reign of Joakim: but the bands were not sent, to the princes here named, before the reign of Sedecias. v. 3. Ch.—He wore them six or seven years. Vat. T.—But this is uncertain. Sept. omit this title. Syr. Arab. &c. read “Sedecias.” C.—As far as *Juda* may belong to the last chapter. S. Jerom includes the whole verse. H.—It seems to be rather a fresh prophecy, or the title may be spurious, like many in the Psalms. See C. 26:1 and 28:1. Is. 21:13.

Ver. 2. *Chains*. Heb. “a yoke and pole,” (C.) or piece of wood for the necks of slaves. S. Jer.—Thus would the servitude of these nations be clearly represented. H.—Bands and chains were proper signs, as they were used to bind captives. W.

Ver. 3. *Edom*. Thus he exercises the function of prophet among the nations. C. 1:5. These had come to compliment Sedecias, or rather to form a league.

Ver. 5. *Eyes*. God disposes of all princes, &c. His prophets speak boldly. C.

Ver. 6. *Beasts*. The property of those people, or the most barbarous nations. S. Jer.—Hangmen and executioners may in the same sense be styled God’s *servants*. W.

Ver. 7. *His son*; viz. Evilmerodach, and his son’s son, viz. Nabonydus, or Nabonadius, the *Baltassar* of Daniel, (chap. 5) and the last of the Chaldean kings. Ch.—*Come*. It will not be long before this rod is cast into the fire, the usual fate of those who execute God’s vengeance.

Ver. 9. *Prophets*, who deluded the Jews, as *diviners* did the Gentiles.

Ver. 10. *To remove*. Heb. “that I may,” &c. This will be the effect, though contrary to their intention.

Ver. 11. *In it.* None complied, and though the Idumeans, &c. joined the Chaldees against Juda, they were punished (C.) for their former league. v. 3. H.

Ver. 16. *Time.* Hananias specified *two years*, (C. 28:3) which proved false. Some “silver vessels,” (Bar. 1:8) and not those of gold, it seems, (C.) or not all, (H.) were restored at the request of Saraias. C. 51:59.

Ver. 18. *Hosts.* If they prevail, account me a false prophet. C.—The things taken shall not be soon restored; but more shall be conveyed away. W.

Ver. 19. *To thee.* Hebrew also, “concerning,” as v. 21. (H.) though (C.) inanimate things are often spoken to. S. Jer.

JEREMIAS 28

Ver. 1. *Juda.* So far Sanctius joins with the former chapter, improperly. *In the 4th year*, seems rather an interpolation; though the Sept. omit *in the beginning*, &c. to reconcile the passage; and others date the 4th year from the last sabbatical one, which is quite unusual. See C. 27:1. C.—Sedecias reigned 11 years, so that the 4th might be said to be the beginning. W.—*Prophet.* Sept. “false prophet,” to explain the meaning: the original denotes any prophet. S. Jer. H.

Ver. 3. *Years.* Some were brought back in the 4th of Sedecias; (C. 27:16. H.) so that this must be false, whether he spoke in the 1st or 4th year of his reign. C.

Ver. 6. *Do.* Heb. also, “will do.” He speaks ironically; or shews that he wishes not the misfortune of his countrymen. C.—He approves of the good thing, but warns his people that it is falsely promised. W.

Ver. 9. *Truth.* This criterion was given by Moses; and another was assigned in case the prophet attempted to introduce idolatry, which was not here the case. Deut. 13 and 18:20. C.

Ver. 10. *Chain*, or wooden yoke. C. 27:2. H.

Ver. 12. *Way*, mildly. God inspired him what to say soon after.

Ver. 13. *Iron.* Deut. 28:48. The rashness of Hananias brought a heavier punishment on his admirers, which is the lot of all who follow heresiarchs. H.

Ver. 17. *Seventh month.* He had spoken in the 5th of the sacred year.
v. 1. C.

JEREMIAS 29

Ver. 1. *Letter.* Lit. “book.” H.—It was probably sent at the beginning of the reign of Sedecias by his ambassadors, and is different from that sent by Baruch 1 and C. 52:28.—*Prophets.* Chal. “scribes.” C.—Sept. “false prophets.” v. 8. H.—Daniel had begun to prophesy, A. 3402. Ezechiel commenced only five years after the captivity of Jechonias. One prophet frequently instructs another, as Nathan did David. Dan. 9:2 and 1 Pet. 1:11. C.—Jeremias declares that the captivity would continue long. He comforts and rebukes to C. 40. W.

Ver. 2. *Queen.* Nohesta.—*Eunuchs.* Real, (Heb.) or “Grandee.” Chal.—*Engravers.* C. 24:2.

Ver. 3. *Gamarias,* the son of Saphan, is different. These two are unknown.

Ver. 5. *Build.* Establish yourselves, as you must remain a *long* time in captivity. We are exhorted not to be attached to the things of the world, to remind us that we shall not live long. C. 16:2 and 35:7 and 1 Cor. 7:29.

Ver. 7. *Peace.* We must submit to the magistrates, where we reside. Bar. 1:11 and 1 Tim. 2:1.

Ver. 8. *Prophets.* There were many false ones. v. 21. Ezec. 13.—*Dreams.* The prophets, or people. They are vain.

Ver. 10. *Seventy.* Dating from the 4th of Joakim to the 1st of Cyrus, A. 3468. C. See C. 25:1. 11. H.

Ver. 11. *An end.* Sept. “these things.” This version is much abridged. From v. 15 to 21 is omitted in S. Jerom’s and the Rom. edit.; but not in the Comp. or Theodoret. C.—Grabe inserts what is wanting, and places the 15th at the end of our 20th verse. H.

Ver. 15. *Said.* Expressing your confidence in Providence; or rather, if we join this with what follows, he rebukes them for trusting in false prophets, who represented their condition as worse than that of their brethren, who were left behind; whereas it was really better. v. 17 and C. 24:2. 8. C.—The deluded people suppose that the false prophets had been sent by God. W.

Ver. 19. *By night,* or “early,” *de nocte,* as soon as the night was over.

H.

Ver. 22. *Curse.* v. 18. The malediction which has befallen the Jews, “overtake thee.” W.—*Fire*, in frying-pans, (see 2 Mac. 7:5) or cauldrons of boiling oil. This death shews that these were not the infamous judges who tempted Susanna, (C.) as the Jews quoted by (H.) S. Jerom, Salien, &c. would infer from v. 23 and Dan. 13:57. They were stoned to death by the people. ib. 62. C.—Yet the king might order their dead bodies to be cut in *two* and *burnt*, to express his horror of their wicked conduct. Dan. 13:55. 59. H.

Ver. 23. *Folly.* A crime. Judge 19:23 and 2 K. 13:12.—*Witness*, the sovereign truth. C.

Ver. 24. *And.* God orders his prophet what to say, to an accusation sent from Babylon, in consequence of the former letter. v. 5. 28. H.—*Nehelamite*, “torrent,” (S. Jer.) or “dreamer.” We know of no place of this name.

Ver. 25. *The second priest*, (4 K. 25:18) a chief officer of the temple. C. 21:1.

Ver. 26. *Joiada*, whose zeal had been conspicuous long before, under Joas, in persuading him to destroy the false prophets. 4 K. 11:17. Sophonias is exhorted to imitate him, by treating Jeremias in like manner. C.—*Thou*. Heb. “ye should be officers.” Prot. H.—There were many chief priests.—*Raveth*. Heb. “is possessed, and counterfeits the prophet.” Such were to be slain, being confined till sentence had been passed. Deut. 18:20. C.

Ver. 28. *Time*, before you will return. H.—Sophonias read the letter, approving of its contents, (S. Jer.) though this is not certain. He took no violent steps against Jeremias, as Phassur had done. H.

Ver. 32. *Sit*, in an honourable station, or they shall all die. C.

JEREMIAS 30

Ver. 2. *Book.* This was spoken in the reign of Sedecias, for the people’s conviction. The prophet had received orders to write in the 4th year of Joakim. C. 36:1. C.

Ver. 3. *Come.* Some in S. Jerom explain this and the following chapter of the end of the world, when all shall confess Christ. Others refer

them to the preaching of the gospel alone. E. T.—But the return from captivity is specified, as prefiguring that event. S. Thomas, &c. C.—It is probable that many of the ten tribes returned to Samaria. C. 31. Ezec. 33. W.

Ver. 4. To Juda. All the race of Abraham are concerned. The kingdom was no longer divided.

Ver. 5. We. Jeremias is ordered to express the alarms of the captives, at the news of the destruction of Jerusalem, or rather of the Chaldee empire, by Cyrus. They were naturally afraid that they would also suffer.

Ver. 6. Bear. Lit. “beget,” *generat*. But it has here the former signification, (H.) *pariat*. Vat.—*Yellow*. The Babylonians are in great anxiety. C.

Ver. 7. Great, and terrible for this city, the outer walls of which shall be demolished, (Beros. C.) and all its glory perish. H.—*Of it*. Cyrus liberated the Jews. 1 Esd. 1.

Ver. 8. Strangers. Idols. The people were not so prone to worship them. Yet the Jews were almost constantly subject to foreigners (C.) *despectissima pars servientium, Macedonibus invalidis ... sibi ipsis reges imposuere*. Tacit. Hist. 5.—Christ granted a more perfect liberty to the faithful. Jo. 8:33. C.

Ver. 9. David. That is, Christ, of the house of David. Ch. Ezec. 37:24. Osee 3:5.—Grotius and some modern Jews, in opposition to their ancestors, (Chal. Kimchi, &c.) and to all Christians, would understand Zorobabel, though he was never possessed of the title or authority of king. C.—The prophecy may allude to him, but it is fulfilled only in Christ. Theodoret.

Ver. 11. Nations, which are now no more. Grabe supplies v. 10. 11. 15 and 22. H.—*Judgment*, like a father, (C.) though the *chastisement* may seem *cruel*. v. 14. H.—Heb. “with justice, but I will not deny thee for ever.” Chal. “utterly.” C.—Only the Church is preserved continually. All other kingdoms change. W.

Ver. 13. Up. There is none to judge thy cause, or to be thy physician. C.

Ver. 14. Lovers. Nations which had seduced thee to worship their idols. H.—*Enemy*. This *judgment* (v. 11) was requisite. C.

Ver. 16. Prey. The Romans utterly overturned the Macedonian empire,

(H.) as the former had done the Persian, and they the Chaldee monarchy, which has risen on the ruins of the Assyrian empire. But the Jews rise as it were from their ashes. C.

Ver. 17. *Close.* Sept. “remove the healing plaster from thy painful wound.” H.

Ver. 18. *Temple.* After 70 years, it was rebuilt. The Church was founded on a *rock*. W.

Ver. 19. *Play, or laugh.* C.—Prot. “make merry.” C. 31:4.—*Lessened.* The Jews were as numerous in our Saviour’s time H. as ever they had been. C.

Ver. 21. *Leader.* Zorobabel, the figure (Theod.) of Christ, who is here meant. C.—He springs from Jacob. W.—The sceptre was not taken away till his coming. Gen. 49. H.—*Who.* Cyrus alludes to this passage in his decree. 1 Esd. 1. C.—The prediction is fully verified in Christians. S. Jer.—Christ is near to God, being *one*. Jo. 14. W.

Ver. 23. *Wicked,* at Jerusalem, or rather the Chaldees; and the Jews, who crucified their Messias. S. Jer. &c. C.

JEREMIAS 31

Ver. 1. *Israel.* The ten tribes returned as well as Juda, &c. C.—They were more ready to receive Christ than the other two tribes. Mat. 13. &c. W.

Ver. 2. *Desert.* From which the former inhabitants had been driven, (4 K. 17:6. 24. C.) or, as those under Moses were favoured, (H.) so shall the captives. Grot.—Sept. “I found him warm,” (θερμὸν, means also a *lupin*, which has misled the old Latin interpreters. S. Jer.) *murdered* “in the desert, with those slain by the sword. Go, and destroy not Israel.” H.

Ver. 3. *Afar.* He has seemed to despise me, (S. Jer.) or he has spoken to my ancestors. C.—Chal. He has “manifested himself long ago to our fathers. Prophet, tell them I have,” &c. Ps. 35:11 and 108:11. C.

Ver. 5. *Samaria.* Its wine was famous. Judg. 9:27. Jos. Bel. iii. 2.—*Time,* three years being elapsed. Lev. 19:35. C.—Prot. “plant, and shall eat (marg. profane) *them* as common things.” They shall not be too greedy, (H.) but shall have leisure to enjoy the fruits of their labour.

C.

Ver. 6. Watchmen. Some were stationed on eminences to observe the first appearances of the moon, (C.) which was a sort of festival. H.

Ver. 7. Head. Rejoice over Babylon.—*Save.* Heb. *Hoshang*, “I beg,” was usually added; and this acclamation is used by the Church.

Ver. 8. Together. All shall hasten, and there shall be no impediment. Is. 35:5.

Ver. 9. Shall, or “came” into captivity. Bar. 6:6. Ps. 125:6. Is. 66:20.—*Way.* They shall find every accommodation, and plenty of water. Is. 35:7 and 49:10.—*Born.* Chal. “beloved.” I will treat the ten tribes as well as Juda. Christ inebriates his disciples with his graces. C.—Ephraim shall be treated with all the love and attention shewn to the first-born. W.

Ver. 12. Sion. There shall be no farther schism or idolatry among them.—*No more,* if they prove faithful. This was not the case.

Ver. 14. Fatness. Abundant crops secured them more plentiful tythes, as long as the *people* preserved their religion. H.—No nation had more priests, or better provided for. C.

Ver. 15. High. Lit. “high places.” Heb. *Rama*. H.—There was a city of this name near Bethlehem, where Rachel was buried. Benjamin was her son, and was conducted by this road to Babylon. Chal. Grot. T.—Ephraim and Manasses were also her grandchildren, and she may bewail their captivity by personification. S. Mat. (2:18) shews that this prediction was more fully accomplished when the innocents were slain. The same passage may allude to different events. C.—All the people of God, both of the ten and of the two tribes, bewailed their captivity, and the mothers lamented for those slain near Bethlehem. W.

Ver. 16. Reward. A time fixed for thy tears being dried up. Is. 16:14 and 40:10.

Ver. 18. I was. Chal. Theodoret, and S. Chrys. have “not.” But chastisement produced a salutary effect upon the ten tribes. Osee 6:1 and 14:3.—*Convert.* Bring me back from captivity and from my evil ways. This must be attributed to grace. C.—We cannot repent without it. S. Jer.—*Da quod jubes.* S. Aug. Conf. x. 19. and 31. and 37.—God’s grace is the principal cause of justification. Man’s co-operation is the secondary cause. W.

Ver. 19. *Thigh*, through grief. *Femur mœrenti plangere dextrâ*. Metam. xi.—Cyrus struck his thigh, mounted his horse, and went to attend the funeral of Abradates. Xen. vii.—So did Achilles for Patroclus. Il. xvi.—*Youth*, being seduced by Jeroboam.

Ver. 20. *I spoke*. Heb. “my word is in him,” and he is docile to my instructions.

Ver. 21. *Tower*, to bewail thy past follies; or signals to know the way, or tombs for thy beloved.

Ver. 22. *Daughter*. Bury thy dead, and delay thy return no longer. The Israelites did not soon make use of the leave granted by Cyrus. C.—*Man*. Heb. “a hero.” T.—The fathers generally explain this of the incarnation. C.—Christ had the perfect use of reason in the virgin’s womb. H.—He was the brightness of his Father’s glory. Heb. 1:3. Even some ancient Jews apply this to the Messias. Galatin. 6:14. But the moderns understand that women would offer themselves in marriage; the times would be so happy. This was not so unusual in countries where polygamy prevailed. Ruth 3:9. Is. 4:1. Cant. 8:1. C.—Hence this is hardly the meaning; for God promises something *new*. H.—“The Lord hat created a new *thing* in a woman.” Aquila.—Symmachus agrees nearly with the Sept. “because the Lord has created thee by salvation a new plantation. Men shall go about in *thy* salvation.” This “might be explained, if it were not sacrilegious to argue respecting God’s word by human sense,” says S. Jerom; though this censure of “the Vulgate” (Sept.) seems rather harsh. He complains here of his copy. Theodoret explains it of the apostles going through the world to spread the gospel. H.—Behold whence thy happiness must come, (M.) O thou who hast so long proved faithless, going *astray after many lovers*. H.—Christ, in his mother’s womb, was in stature small, but a perfect man (W.) in the use of reason, &c. H.

Ver. 23. *Bless thee*. Thus the captives speak in rapture at their return.

Ver. 24. *Together*. Jerusalem shall be large enough to contain all, at the great festivals.

Ver. 26. *To me*. Thus Jeremias concludes his prediction with joy. C.

Ver. 27. *Men*. They shall increase exceedingly by my blessing. H.—*Beasts* were the source of their riches. Hence *pecunia* is derived from *pecus*. W.

Ver. 29. *Edge*. Such observations had been too often made. Ezech. 18:12. H.—Henceforward you shall not suffer for the faults of Achab, Manasses, &c. Each one shall bear his own burden. The captivity has

been like a deluge, cleaning all away. C.

Ver. 31. *Covenant.* That made with the captives was not such. Their covenant is grown *old*, and at an end, as S. Paul shews. Heb. 8:8. They were not indeed divided, as they had been. Ezech. 37:16.

Ver. 32. *Dominion.* As a husband, (Heb. C.) or “Lord.” H.—“I despised them.” Sept. Heb. 8.

Ver. 33. *Heart.* They were more docile after their return: yet still their service was very imperfect and forced. How many false traditions were received, at the coming of Christ! This of course, regards his disciples.

Ver. 34. *Lord.* Christ himself came to instruct mankind. The true God was better known than ever, even by the illiterate. Yet God requires us to have recourse to men, in order to know his truths, as S. Paul was sent to Hananias, and the eunuch to Philip. H.—The apostles were enlightened by the Holy Ghost, (Jo. 6:45. S. Aug. de Spir. C.) who still guides the flock by his pastors. The private spirit is too fanatical and delusive. H.—The most ignorant shall easily become acquainted with the truths of salvation. External preaching is requisite, though of little use unless grace touch the mind and the heart. T.—All will hear successively, (H.) or embrace the gospel at the same time, for several years before the last day. Houbig. pref. in Prop. 356. Is. 11:9 and 45:23. Soph. 3:9. &c. H.

Ver. 36. *Ever.* Like the Chanaanites and *Ephraim* during the captivity. Is. 7:8. God restored the latter. Yet they are again dispersed from above 17 centuries, so that this perpetuity, which shall equal the world’s duration, belongs to the Church. C.—*Israel* remains, not in the incredulous Jews, but in those who with the apostles embraced and propagated the faith of Christ. S. Jer. W.

Ver. 37. *Out,* experimentally, and not by philosophical hypotheses, which were little known in the days of Jeremias. C.—Sept. “if it be made lower.” H.—This is impossible; so it is that I should abandon Israel. Theodor.—*All* was not faithless. C.—The *Israel of God* embraced the gospel. H.

Ver. 38. *Come,* is only in the margin of the Hebrew, but is found properly in some MSS. Kennicott.—*Corner.* On the south, opposite to the former. 2 Esd. 3:1.

Ver. 40. *Valley* of Hinnom, or Topheth, (C. 7:32 and 19:6) where Cedron flowed. Zac. 14:4. C.—The city was much enlarged on this side, under the Machabees. Jos. Bel. vi. 6.—*Ever.* Yet the temple was

utterly destroyed by the Romans, so that we must explain this of the Catholic Church, founded on a *rock*, and proof against the *gates of hell*, and all the malice of heretics and persecutors. Mat. 16:18. C.

JEREMIAS 32

Ver. 1. Tenth. The city had been besieged about a year, (C. 39:1) and the prophet continued to admonish the king and people of their fate. C. 34. C.—He bought land, to shew that they should one day return. W.

Ver. 2. Court, at large, so that people might come to him freely. He was not chained or in prison, as C. 37:15 and 38:6. 13. C.

Ver. 4. Eyes. They were afterwards put out at Reblatha, (H.) so that he could not see Babylon. Ezech. 12:13. W.—Sedecias was imprisoned, and buried there by the Jews. C. 34:5 and 12.

Ver. 7. Next. Priests could sell only to their fellow priests. Lev. 25:34. S. Jer.—Others might dispose of their landed property to any, until the year of jubilee. The nearest relation had the first offer, but he was not obliged to purchase. Jeremias now consented, to shew that the people should return to possess the land, though it was now in the enemy's hands. C.—Thus a Roman purchased the land on which Hannibal was encamped, despising his power and threats. V. Max. iii. 8. Livy xxvi. H.

Ver. 8. Came into the city clandestinely; or rather he entered before the siege. C.

Ver. 9. Silver. Heb. “seventeen sicles of silver.” H.—Coin was not yet used. C.

Ver. 11. Outside. “There was another copy left open for inspection, (v. 14) which custom still prevails,” says S. Jerom. H.

Ver. 14. Days, safe from dampness, &c. Thus Origen found a version of the Bible preserved at Jericho. C.—After the captivity, the owners shall claim their land.

Ver. 17. Alas. Heb. *ahah, ah!* only once. Sept. “O, *thou* Being, Lord God.” H.—*Hard.* Heb. also, “hidden, wonderful,” &c. C.—“When the gods perform, nothing appears incredible.” Pindar, Pyt. x. See v. 27. Lu. 1:37. H.

Ver. 18. *After them*, to the third and fourth generation. Ex. 34:7. His mercy is more exalted. C.

Ver. 20. *Day*. We remember thy ancient miracles, and witness others.

Ver. 23. *Any of*. Lit. “all those,” which seems better, as he who offends *in one*, becomes guilty *of all*; and the Jews certainly had observed some precepts, though they did not persevere unto the end. H.

Ver. 24. *By*. Lit. “at the presence of the sword,” or by its force. Ps. 59:6. W.

Ver. 25. *Is given*, in the eternal decrees. v. 28. H.

Ver. 29. *Baal*, the sun, &c. C. 19:13. Soph. 1:5 and 4 K. 23:12. C.

Ver. 30. *Continually*, (Sym.) “moreover,” (Aq.) or “alone.” Sept. and Theodot. v. 23. H.

Ver. 31. *Built it*. The Jebusites polluted it. David himself offended, as well as Solomon, and under all the kings many crimes were committed, (C.) which is always the case in large cities. These general terms only denote a great corruption, though some would be virtuous. H.

Ver. 34. *It*, under Achaz, Manasses, and perhaps the last kings of Juda. Ezech. 8:9.

Ver. 35. *Consecrate*. Heb. “make *them* pass” through or into the fire, to be consumed in honour of Moloc. 4 K. 21:6.—*Heart*. They perhaps meant to imitate Abraham. C. 7:31.

Ver. 37. *Lands*. What is here said must be understood of the captives, yet in such a manner that Christians are more particularly designated, for the Jews never enjoyed such perfect security, nor followed *one* way, nor enjoyed the eternal covenant, (v. 39. 40. C. 31:31. C.) except those who embraced the true faith of Christ. At all times *one* religion alone can be pleasing to God, (v. 39) and those who were saved under the old law, must have believed in a Redeemer to come, as we must do in one already past. H.—God would not suffer true believers to become extinct under the old law; much less will he since Christ’s coming. W.

Ver. 41. *Truth*, like a tree which shall not be eradicated.

Ver. 44. *Juda, and in*. A farther description of these cities is given, situated about the capital, Hebron, Sephala, (*the plain*) near Gaza, (C.)

and the *Negeb* or *south* country, (H.) towards Arabia. Here the excellent commentary of S. Jerom ends, to our great loss. C.—It was perhaps his last work, undertaken after the twelve minor and the other three great prophets. He never wrote on Baruch, on the epistle of Jeremias, the Gr. parts of Daniel, &c. as the Jews did not allow them to be canonical, and the point was not then decided. The Church styles S. Jerom “the greatest doctor in expounding the sacred Scriptures,” as he translated and illustrated the greatest part of them; (H.) and indeed he seems to have been the best qualified for the undertaking, of all the fathers. Du Pin.—Hence we may lament the more that we have not all his works in their genuine purity and perfection, as even the latest editions are very faulty, and proceed upon a plan which the learned do not approve. See A. Butler, Kennicott, &c. H.

JEREMIAS 33

Ver. 1. *Time.* Soon after the former. C.—He was comforted in prison by two visions, shewing that the Church should not perish for the sins of many. W.

Ver. 2. *Thus.* Heb. uses the fem. for the neuter. Sept. “forming the earth,” &c.

Ver. 3. *Cry.* The prophetic spirit was sometimes granted to earnest prayer. Dan. 9:2 and 10:3.

Ver. 4. *To.* “Concerning the houses ... and the sword of them,” who would not obey God, thus bringing on their own destruction.

Ver. 6. *Their.* The houses, wounds, or *breaches*. Heb. and Sept. C.—*Peace.* That is, the peace and welfare which they pray for. Ch.—I will teach them how to pray for a durable peace.

Ver. 8. *Iniquity,* by means of the captivity, which shall be a sort of baptism. C. 31:29. C.

Ver. 9. *And it.* Jerusalem, as figure of the Church. M.—*Fear,* worship, and desist from persecuting God in his saints, (H.) whom he so highly favours.

Ver. 11. *Vows.* Promised victims of thanksgiving. C.—*First,* when they were settled in it under Josue. H.

Ver. 13. Mountains. C. 32:44.—*Numbereth* them, they come into the fold. C.—Chal. “my people shall be instructed, and formed by the hand of the Messias.” Grabe supplies what follows to the end of the chap. H.

Ver. 15. Bud, or orient, Christ, (C.) of whom Zorobabel was a figure. Theodoret. All cannot be verified of the latter. v. 16. C.—The Jews themselves explain this of the Messias. Calov.—It evidently refer to him, as he was born of David, whose posterity should continue till Christ, the founder of an eternal kingdom. W.

Ver. 16. Him. Sept. Chal. &c. The Heb. has “her” Jerusalem, or the Church, which receives all its beauty from Christ. C.—See C. 23:5 where all read *him*. H.

Ver. 17. David. This was verified in Christ, who is of the house of David; and whose kingdom in his Church shall have no end. Ch.—The tribe of Juda continued most eminent till his coming. But there was no king till Hyrcan, and he was of another tribe. The priests governed after Nehemias, till Herod was appointed by the Romans. This must therefore be explained of Christ’s eternal kingdom. Gen. 49. C.

Ver. 18. Priests. This promise relates to the Christian priesthood; which shall also continue for ever: the functions of which (more especially the great sacrifice of the altar) are here expressed, by the name of holocausts, and other offerings of the law, which were so many figures of the Christian sacrifice. Ch.—The Levitical sacrifices have ceased for 17 centuries. But Christ will officiate by his ministers till the end of time. C.—S. Hypolitus and all the fathers agree that the blessed Eucharist is the complement of all the ancient sacrifices. W.

Ver. 21. Ministers. The promise is not conditional, but as unchangeable as the course of the seasons. C.

Ver. 24. Families of kings and priests, (Ch.) or the two kingdoms of Israel and Juda. The people complained that God had broken his word, (C.) so heretics assert that he has abandoned his Church for above 800 years. Providence watched in a particular manner over the families of Aaron and David, which enjoyed peculiar privileges, (H.) or blessings. W.

JEREMIAS 34

Ver. 1. Came, in the 11th year of Sedecias, before the Chaldees

returned to their siege. C. 37:4.

Ver. 3. *Go to*, yet shall *not see Babylon*, (Ezec. 12:13) his eyes being put out. C. 32:4. C. See 4 K. 25:7. W.—Paine objects this as a false prophecy, though it was verified so terribly. Daniel, &c. would not neglect to bury the king. Watson.

Ver. 5. *Peace*. That is, by a natural death. Ch.—*Burn* thee, like Asa; (2 Par. 16:14. C.) or aromatical spices were only burnt over their dead bodies, which were also embalmed. Sanct. Vat. &c.—Tostat says that Sedecias was intoxicated, for sport, (Hab. 2:15) and died of grief in prison. C. 52:11. C.—The king of Babylon would probably not refuse him a decent burial. Watson, Let. vi.

Ver. 7. *Lachis*, near Hebron. Detachments were sent to different places.

Ver. 9. *Brethren*. The sabbatical year happened in the 9th of Sedecias, when the Chaldees approaching, caused him to shew some signs of religion. But when they departed to meet the Egyptians, the people repented of what they had done well. C.—Such a relapse offends God more than the former sins, as our Saviour shews by a parable. Mat. 18. W.

Ver. 14. *End*, or commencement. Glass. Gram. iii. 6. Ex. 21:2. Deut. 15:12. Lu. 2:21. C.

Ver. 16. *And set*. Heb. “to their own soul,” to do as they pleased. H.

Ver. 17. *For you*. I acknowledge you no longer as my servant. I will let loose the sword, &c. against you.

Ver. 18. *Parts*. This was done to signify that if they transgressed, they consented to be slain. Gen. 15:9, 17. It seems Sedecias and his subjects had solemnly ratified the covenant made at Sinai, being impressed with fear of the enemy.

Ver. 19. *Eunuchs*, chief officers. One was at the head of the army. 4 K. 25:19.

Ver. 21. *From you*, to attack Egypt. Afterwards the various detachments came and took Jerusalem. C.

Ver. 22. *Command*. He did not approve of their cruelty, but used them as scourges. W.

JEREMIAS 35

Ver. 1. *Joakim*, when Nabuchodonosor besieged him again in his 7th year. The Rechabites then pitched their tents in Jerusalem. v. 11. C.—Here we behold a figure of religious orders in the Church, as well as in the Nazarites and disciples of the prophets. Num. 6 and 4 K. 1. They observed certain rules for acquiring greater perfection, and refrained from many things which were otherwise lawful. Thus various religious orders, both of men and of women, have flourished in the Church, and though they have different names and regulations, yet they are not sects, as heretics would pretend, but all follow the same faith, use the same sacraments, and are a great ornament to the Catholic Church by their profession of the three essential vows of poverty, chastity, and obedience, in imitation of the apostles. Mat. 19:12.—*Joakim*. This happened before the preceding prophecies. W.

Ver. 2. *Rechabites*. These were of the race of Jethro, father-in-law to Moses. Ch.—All the Heb. and Latin doctors agree that the Rechabites were *strangers*. v. 7. 19. W.—*Treasures* of corn, wine, &c. Jeremias, as a priest, had free access.

Ver. 4. *Of God*. Prophets are generally thus designated. 4 K. 4:7. We know nothing more of this holy man.—*Princes* of the priests; or where princes made their offerings, or assembled to judge. C. 26:10.—*Entry*. He was not removeable like the other Levites. 1 Par. 9:19. 34. C.

Ver. 5. *Wine*. This was not an exhortation, but a trial. H.

Ver. 6. *Jonadab*. A man much esteemed by Jehu. 4 K. 10:15. W.

Ver. 7. *Days*. The reward of dutiful children. Ex. 20:12. These are models of those Christians who follow the rule of some virtuous person, in order to be at a greater distance from any transgression of the law, and to observe it with more perfection. C.—“If a father could lay such an injunction on his descendants, and they receive commendation for observing it, why may not the fathers of the Church enjoin things which are not of themselves necessary, but ... useful to avoid the occasions of evil, or to advance in virtue?” says Grotius, a Protestant, after S. Jerom, (ad Paulin.) S. Aug. in Ps. lxx. &c. H. Jonadab exhorted, and prescribed this rule, but it was not properly a command, being too arduous. T.

Ver. 11. *Syria*. 4 K. 24:2. The mention of these shews that this was the second siege, when Joakim was slain, and many led into captivity, (C. 52:28) with these Rechabites. C.—They lived under tents, but in case

of necessity entered the city. v. 10. If they observe works of supererogation, all must surely keep God's law. W.

Ver. 14. Me. What a contrast! H.—This was only a counsel, mine a law! T.

Ver. 19. Before me, in an honourable situation (1 Par. 2:55) about the temple. It was not requisite that they should be Levites. C.—*For ever.* Their reward shall be eternal bliss. H.—This they sought for, as they were *strangers* of Madian in the country. v. 7. M.

JEREMIAS 36

Ver. 1. Fourth, towards the conclusion, after the siege was raised. v. 6. 9.

Ver. 2. Write. He had already prophesied 22 years. Now he was more frequently ordered to write. C.—He executed the order by the hand of Baruch. 5:4.

Ver. 3. If. This indicates free-will. H.—God makes this last effort, that the hearing of so many separate prophecies together might make a deeper impression.

Ver. 4. Book. This was afterwards burnt. What he wrote a second time has not come down to us, in the same order. Jeremias made us of his memory, which was directed by the Holy Spirit. C.

Ver. 5. Shut up. Not that the prophet was now in prison; for the contrary appears from v. 19 but that he kept himself shut up, by reason of the persecutions he had lately met with. See C. 26. Ch.—If he had been confined, as Grotius asserts, the king would easily have found him. C.—He and Baruch retired to some secret place, as most priests (W.) did formerly in England, (H.) that they might better exercise their functions than they could do in the hands of the persecutors. W.

Ver. 6. Read. This may sometimes have as good an effect as preaching without a book. H.—*Fasting day* of expiation, (Usher, A. 3398) or rather on (H.) the day prescribed in the 9th *month*. v. 9. Lyran. T.

Ver. 7. They. Lit. “their supplication may fall prostrate before,” &c. H.—It is personified. So Homer represents (C.) “supplications,” as daughters of Jupiter, lame, and with eyes averted, (Il. ix.) to shew

how we ought to pray. Jeremias finds means to instruct the people: the *word of God is not bound*. 2 Tim. 2:9. C.—As many refused to hear his discourses, God ordered him to write what might be a perpetual warning and reproach, or testimony against them. W.

Ver. 9. *Fast*. Probably on account of the catastrophe the second year. Dan. 1:2. Many such were afterwards appointed. Zac. 7:3 and 8:19. All came to Jerusalem on such occasions.

Ver. 10. *Gate*, on the east, (2 Par. 20:5) leading to the court of the priests. C.

Ver. 18. *Reading*. No study was requisite. H.—*Ink*. It formerly resembled that used by printers, (C.) being composed of soot and gum. Vitruv. 7:10.

Ver. 19. *Are*. Thus they provide for the safety of the prophets, and perform their duty to the king.

Ver. 21. *Read it*. This was the third time. It was in vain afterwards to destroy the book.

Ver. 22. *Winter-house*. He was very magnificent, and had other apartments for summer. Though the climate was warm, fires would be useful in November.—*Hearth*. There was no chimney used, and the smoke went out by the door, or by holes at the top of the room, as we see in some old monasteries. C.—Charcoal was probably used. Bar. 6:42.

Ver. 23. *Pages*. Perhaps what was written on so many skins, (H.) or sheets of paper, pasted together, and rolled up; or there might be some marks to shew the different subjects, like the sections used in the synagogue, (C.) or our chapters; though we are assured that all was formerly written without any separation even of letters. Prot. have “leaves.” H.—Heb. “doors.” C. The secretary cut and burnt the leaves by the king’s order. v. 25. W.

Ver. 24. *Afraid*. They saw all without any concern, not believing that God spoke to them. They did not imitate Josias. 2 Par. 34:19.

Ver. 26. *Hid them*, and prevented any one from betraying them. C.—He did not remove them to a place different from what they had chosen by his direction. W.

Ver. 30. *None*, &c. Because his son, Joachin or Jechonias, within three months after the death of his father, was carried away to Babylon, so that his reign is not worthy to be taken notice of. Ch. Theodoret. W.—

He was subject to the Chaldees; his uncle took his place. Joakim had the burial of an ass. C. 22:18. C.—None of the following princes enjoyed the glory or power of the ancient king. S. Tho. p. 3. qu. 31. a. 2. W.

Ver. 32. *Before.* We cannot tell what. C.—Prot. “many like words.” H.

JEREMIAS 37

Ver. 1. *Sedecias.* He was less impious than his two predecessors; but too weak to do good.

Ver. 3. *Pray,* or consult. He wished to know whether the Chaldees would return. C.—He feared, yet ill-treated the prophet, as Herod did the baptist. W.

Ver. 6. *Return,* routed. C. 46:15. His army was small. Ezech. 17:17 and 30:21. This king Ephree, (C. 44:30) or Apries, had succeeded Psammis, after an interregnum of ten years’ continuance. Herod. ii. 161.—He foresaw that his own dominions would be invaded, after Jerusalem, the key, was taken. The other allies of Juda perfidiously sat still, or joined the Chaldees. C.

Ver. 8. *Away.* They departed indeed, but for a short time.

Ver. 9. *Tent.* So easy it is for God to destroy by few as well as by many! H.

Ver. 11. *Possession,* lately purchased. C. 32. Lyran.—Yet some think this had not yet taken place. C.—Sept. “to buy *provisions* among.” Heb. “to slip away thence in the midst of the people.” H.—He wished to escape the fury of his enemies at Jerusalem. C.—It is an old device of persecutors to lay false charges on the innocent, as Julian and the Arians did. Hist. Tripart. vi. 27. W.

Ver. 14. *Beat him,* as a traitor and fugitive.—*Prison,* very deep. v. 19. C.

Ver. 15. *Prison.* Lit. “lake or pit,” (H.) such as was used to keep wine. Thus God tries his chosen friends, according to their strength!

Ver. 18. *Prophets.* He insults over these impostors, and speaks boldly. The Chaldees were now returned. C. 38.

Ver. 19. *Be.* Heb. “fall prostrate.” C. 36:7.

Ver. 20. *Entry*, where he had been already. C. 32:1 and 34:1. 7.—*Piece*. Roll, sufficient for a day's maintenance. C.—Prot. "a piece of bread (Sept. a loaf) out of the baker's street." H.

JEREMIAS 38

Ver. 1. *And Phassur*, the violent priest. C. 20:1.—*People*, who might come to the entry of the prison.

Ver. 2. *Safe*. Heb. "a booty." C. 21:9.—Sept. "like a thing found." C.—The Hebrew idiom implies that he shall most surely live. Voluntary offerings prevent eternal misery. W.

Ver. 5. *Lawful*. This is a compliment, or Sedecias complains indirectly that they had only left him the name of king. He grieved at the treatment of the prophet. C.

Ver. 6. *Mire*, up to the neck; so that he would soon have been smothered. Jos. Ant. x. 10.

Ver. 7. *Eunuch*. Officer over 30. v. 10. H.—He was afterwards rewarded. C. 39:15. C.—God moves some to pity the distressed, till he recompense their patience. W.

Ver. 9. *City*. It was useless, therefore, to add the torment of the dungeon, since he must soon have perished. C.

Ver. 12. *Arms*. He was probably naked. Sanctius.

Ver. 14. *Third*, or officers of the guard's *gate*, leading from the palace to the temple. 4 K. 11:19. C.—Heb. *hashelishi*; (H.) the third denotes also an officer of the army.

Ver. 17. *King*. He was at Reblatha. Though an usurper, he had claims upon Sedecias, whom he had appointed ruler, on his swearing to be faithful and to pay tribute. The prophet's advice was just. C.—Even conditional prophecies are certain, and the king would have been treated differently if he had complied. But on his refusal, great misery ensued. W.

Ver. 19. *Jews*. Traitors, whom Sedecias had perhaps treated ill. C.

Ver. 22. *Say*. At parting, bewailing thy blindness, which has entailed misery upon all. H.—*Of peace*. That is, thy false friends, promising thee peace and happiness, and by their evil counsels involving thee in

misery. Ch.—*Mire*. He alludes to his own treatment, (C.) which he had received from these false counsellors or *princes*. v. 4. H.

Ver. 26. *There*. This he had actually done. C. 37:19. He perhaps renewed the petition, at this interview, to satisfy the king. H.—We may conceal the truth, but must never speak what is false. C.—“In a matter, says Puffendorf, which I am not *obliged* to declare to another, if I cannot with safety conceal the whole, I may fairly discover no more than a part.” Who can require a privy counsellor to reveal the king’s secret? Yet Paine accuses the prophet of duplicity! Watson.

JEREMIAS 39

Ver. 2. *Fifth*. The parallel passages and other editions read *ninth*. Some pretend that (C.) the city was taken on the 5th of the 4th month, and after being pillaged was burnt on the 7th (4 K. 24:8) or 10th of the 5th month. C. 52:12. Sanct. A. Lap.—But the city was taken on the 9th of the 4th month, and Nabuzardan entered on the 7th of the 5th month, and burnt it and the temple on the 10th. Salien, &c. C.—From the beginning of the siege (A. 3414) to the end (A. 3416. Usher), two years and a half elapsed. It was interrupted a short time. Two fasts are still observed by the Jews to deplore these events. Zac. 7:3 and 8:19.

Ver. 3. *Neregel, Sereser*. Perhaps Nabuzardan should be read, (v. 13. H.) or these names are mentioned twice, probably by mistake of transcribers. The former was an idol; (4 K. 17:30) the latter word means “treasurer.” C.—Prot. Nergal—Sharezer seems to be one person, as in Sept. or “treasurer of Nergel.” H.—*Samgar-nebu*, was “prefect of the temple of Nabo.”—*Sarsachim*, “prince of the sacæ, or Scythians.”—*Rabsares*, “master of the eunuchs,” or officers within the palace. Such a one was employed by Sennacherib. 4 K. 18:17.—*Rebmag*, “chief of the magi,” (C.) or “master of the camp.” Jun.—These entered the first wall. C. 1:15. Is. 22:7.

Ver. 4. *Walls*. This gate had not yet been seized, (C.) leading to Jericho. v. 5. H. Ezech. 12:4.—Sept. Rom. passes over the next 12 verses, which seem to be taken from 4 K. 25:4. C.—Grabe supplies v. 4 to 13 inclusively. “And they sent,” &c. which is well connected with v. 3.—The possession of one gate would let all the army enter: whereupon Sedecias fled by a postern gate. W.

Ver. 5. *In the land*, or environs of Emesa, in Syria. Theod.—*Judgment*. Reproaching him with perfidy and ingratitude. W.—He slew the

nobles, as his accomplices.

Ver. 9. *Army.* Heb. “slayers,” denoting soldiers, cooks, and sacrificers. Gen. 37:36.—*Remained*, having escaped the sword, &c. They had been spared when Joakim and Jechonias were taken.

Ver. 10. *Cisterns*, and fields. 4 K. 25:12. They were thus attached to the Chaldees.

Ver. 11. *Had given*, after the prisoners had got to Rama. C. 40:1.

Ver. 13. *Nabusezban* perhaps stand for Semegar, Nabu, and Sarsachim. The other four officers occur v. 3. C.

Ver. 14. *Godolias*. The Jews say he had gone over to assist the Chaldees. T.

Ver. 18. *Saved*. Heb. “a booty.” C. 21:9. Thus God rewards what is done to his servants. Mat. 25:40. C.

JEREMIAS 40

Ver. 1. *Word*. This happened to Jeremias; (Raban) or the prophet rather interrupts what he was about to say, to let the reader know the state of affairs, when he was consulted about the journey into Egypt. C. 42:9.—*Rama*; probably in Benjamin, near Bethel. Judg. 19:12. C.—In this last part, Jeremias foretells what would befall the Jews in Egypt, and other nations. W.

Ver. 3. *You*, people of Juda. H.—This pagan acknowledges that God had punished his people, (C. 18:16. C.) as Titus did at the last siege. Josephus. H.—He acknowledges the justice of God. W.

Ver. 4. *Eyes*, with all kindness. C. 39:12. H.—*Before thee*. Thou hast liberty to choose. Gen. 13:9 and 20:15 and 24:51.

Ver. 5. *And*. Heb. “And as he (the people, or Godolias) will not return, dwell,” or, “He had not yet answered, *when the general said*: Return to Godolias.” He perceived that the prophet was not desirous of going to Babylon; and he insinuated that such a step would not be for his advantage, as the captives would not return.—*Presents*. He had been plundered like the rest.

Ver. 6. *Masphath*; because it was near Jerusalem, and an ancient place of devotion. C.

Ver. 7. *Captains*, who had fled from Sedecias, and effected their escape. Jos. Ant. x. 11.

Ver. 9. *With you*. They might naturally suspect Godolias, and think that the Chaldees would seize them as soon as they should know of their escape.

Ver. 10. *Answer*. Heb. “stand before,” as minister (H.) for the Chaldees. You need not be jealous of my power; and I can answer that they will not hurt you, provided you continue quiet. C.—He promises to act in behalf of the people, as a governor ought to do. W.

Ver. 11. *Countries*. They had fled to avoid the taxes, &c. but found no redress. Lam. 1:3.

Ver. 13. *Came*, having discovered the design of Ismahel, whose ambition prompted him to murder the governor, that he might reign: as he was of the royal family. C. 41:1. C.

Ver. 14. *Baalis*. Queen. Grot.—The Ammonites sought the entire ruin of the Jews.

Ver. 16. *Do not*. He did right in forbidding this assassination, which could never be authorized, even to prevent a similar crime. Godolias should have taken precautions: but he was too open, (C.) like Eumenes. Grot.

JEREMIAS 41

Ver. 1. *Month*; Tisri, the third of which is still observed as a fast by the Jews. C.—Godolias had given a supper to the traitors, and had drunk plentifully. They set upon him while he and the people were retired to rest. Jos. Ant. x. 11.—This happened two months after the burning of Jerusalem. C. 29:2. Nabuchodonosor soon after punished this perfidy of the Ammonites. C.—*Bread*: feasted. H.—Such tragedies are usually performed with the show of friendship. W.

Ver. 4. *Second*, or next day. All had been slain in the night but some captives. C.

Ver. 5. *Rent*, as people *mourning*. Lit. “dirty.” Heb. and Sept. “cut.” H. C. 16:6. Lev. 19:28.—*Lord*, Masphath, were people performed their devotions, as well as they could. Judg. 20:1 and 1 Mac. 3:46. Jeremias had probably ordered an altar to be erected, as Samuel had done. 1 K.

7:6. C.—Others think that these people went thither for a priest, to offer what they had brought on the altar of Jerusalem. Bar. 1:10. T.—Masphath lay to the south. C.—It seems many of the people about Samaria were true believers, and even more affected at the destruction of the temple. H.—Their city had been demolished by Salmanasar (C.) long before, and many fresh inhabitants introduced, who adhered to idols. H.

Ver. 6. *He.* Sept. “they.” Yet Heb. intimates that Ismahel feigned tears. C.—He did not weep sincerely. W.

Ver. 7. *Into.* Lit. “slew them about the,” &c. H.—The pit was not full of water, but had been intended by Asa for a reservoir, (v. 9 and 3 K. 15:20. C.) when he built Maspha. W.

Ver. 8. *Field.* It was usual to cover them up carefully. Chardin.—Avarice sometimes will set bounds to cruelty, when nothing else will. W.

Ver. 10. *King’s;* Sedecias, (C.) or some of his predecessors, as all the women were taken, (C. 38:22, 23) unless those had escaped before. H.

Ver. 11. *Johanan.* He and the rest of the fugitives thus shewed that they were clean. W.

Ver. 12. *Gabaon,* famous for the battle of Abner. 2 K. 2:13.

Ver. 15. *Eight.* He had brought ten. v. 1.

Ver. 16. *Eunuchs;* officers of Sedecias, who had escaped. C. 40:9.

Ver. 17. *As.* Heb. “at the station or inn of Chamaam,” the son of Berzellai. Chal. Perhaps our Saviour was born in this (C.) “inn,” (Eus. Dem. vii. 4.) which was then deserted. H.—*Egypt.* These poor wretches find no repose. C.

JEREMIAS 42

Ver. 2. *Pray;* consult. v. 4. C. 37:3. H.—*Few;* comparatively, though there was a great number. C. 43:5.

Ver. 5. *Witness.* Jeremias knew their fickle temper. They will obey, only if God comply with their desires. C.—They began with piety, but soon refused to obey the directions given. C. 43:2. W.

Ver. 6. *Good or evil.* That is, agreeable or disagreeable. Ch.—It would have been well for them if they had been sincere, (v. 10. H.) and determined to comply whether the prophet announced prosperity or the reverse. W.

Ver. 7. *Days.* The *Spirit breathes where he will*, and the prophets must wait his good time. Jeremias prayed for ten days in that place. He now resumes his discourse. C. 40:1.

Ver. 10. *Appeased.* Heb. “comforted.” Sept. “at rest.” I forget (C.) or pardon (H.) the past.

Ver. 12. *And will.* Heb. “and he will.” The king will take pity on you. —*Dwell.* Sept. “return;” which is less correct.

Ver. 15. *Faces;* obstinately. v. 17 and C. 44:12.

Ver. 18. *Kindled.* Heb. “hath dropped.” 2 Par. 12:7.—*Curse.* People can wish no greater misery to their enemies. C.—They shall be execrated. Is. 65:15. W.

Ver. 20. *Deceived.* Sept. “done ill in your souls.” Your intention was bad. You thought that I should speak conformably to your wishes. C. —He saw by the prophetic light, or by their deportment, that they were bent on going. H.—They were doubly guilty in neither observing their promise nor obeying God’s decree. W.

JEREMIAS 43

Ver. 2. *Proud* and headstrong. C.—Sinful people easily become worse. They are guilty of calumny, and comply not with their promise/ C. 42:5. W.

Ver. 3. *Baruch.* He had been at Babylon, and was liberated with Jeremias, always speaking with moderation of the king of Babylon, and exhorting the people to submission. This was enough to make the populace suspect. They are incapable of reasoning.

Ver. 6. *And Baruch,* by compulsion. W. C.—Hence God did not cease to speak by their mouth. H.

Ver. 8. *Taphnis*, or *Daphnæ Pelusiæ*, sixteen miles from Pelusium, (Antonin.) the Hanes of Isaias, (30:4) and key of Egypt. It was a royal city.

Ver. 9. *Wall*; kiln, or court. Heb. Justice was administered at the gate, and the magnificent throne of Solomon was placed in the court or porch. 3 K. 10:18. C.—The prophet preaches by facts, laying great stones in the chief city. C. 19:10. W.

Ver. 10. *Servant*. The greatest monarchs only execute God's decrees.

Ver. 12. *Temples*. Heb. also, "the palaces of the princes," as temples occur below.—*Captives*. The idols share the fate of their votaries. C. 48:7.—*Array*; or Heb. "cover *with soldiers* the land." Sept. "he shall cleanse (C.) or destroy." Bochart.

Ver. 13. *Sun*. Sept. "of Heliopolis," where the largest temple of the sun was seen. Egypt was famous for its obelisks, erected by Pheron, successor of Sesostris. Some have been removed to Rome.—*Fire*. History does not specify the particulars: but we may judge how the conqueror would treat these temples, &c. from what Xerxes and Ochus did afterwards. C.

JEREMIAS 44

Ver. 1. *Magdal*, the third station of the Israelites, (Ex. 14:2) or another "tower" twelve miles from Pelusium. C. 46:14.—*Memphis*, the capital of Nome, near the western banks of the Nile, and famous for its pyramids, which are standing, though the town be no more. C. 46:19.—*Phatures*; perhaps in higher Egypt. Jeremias might go or send to these cities, this his last prediction, (C.) to reclaim his countrymen from idolatry. H.

Ver. 2. *Inhabitant*: or the number is exceedingly small. C.—All the Jews had retired. H.—It would be well if people would reflect, how those who have given way to heresy and infidelity have been treated. W.

Ver. 6. *Forth*, drop by drop. C. 42:18. I have repeatedly warned them by punishments. H.

Ver. 8. *Gods*. Their blindness and malice was inconceivable. They attribute their past miseries to the neglect of worshipping the moon! v. 18. They may be compared to a mixture of iron and brass, which is put through the crucible in vain. C. 6:29. Ezech. 22:18.

Ver. 11. *Face*, to punish grievously. Ezech. 4:3 and 20:35. C.—All did not perish, but the far greatest part. v. 14. 28. W.

Ver. 14. *Desire* and expectation. C. 22:27. They meant to return as soon as the Chaldees had left the country: but their hope were vain. The enemy would fall upon Egypt, after he had taken Tyre and the neighbouring provinces; and those who had not abandoned that country in time, would perish. v. 12. 26. C.

Ver. 17. *The queen of heaven*; the moon, which they worshipped under this name, (Ch.) as also under that of the Celestial Venus, (Theod.) Diana, and Isis. It seems the Jews had engaged by vow (v. 27) to restore her worship. C.—The women more particularly adored the moon: yet all were guilty. C. 7:18 and 4 K. 23:5. W.

Ver. 18. *Famine.* They think nothing of the transgression of the law, &c. v. 23. Could obduracy and blindness go greater lengths? 1 Mac. 1:12.

Ver. 19. *Worship.* Heb. “to represent.” The cakes had a crescent on them. C. See Hesychius in σεληνια.—*Husbands.* The women are most zealous. But all partook of this idolatry. C. 7:18. C.

Ver. 21. *Heart,* or mind to punish you for idolatry. Sacrifices could be offered to the Lord only in his temple. H.

Ver. 26. *Liveth.* They swore by his name as by that of idols. God could not abide such company. C.—Not one of these obstinate Jews shall be spared. v. 14. Others, like Jeremias, the Sept. and the holy family, no doubt called upon the Lord in the land of Egypt. H.

Ver. 30. *Enemies.* Herodotus (ii. 161. 169.) informs us that Apries reigned fortunately twenty-five years, when he lost many of his men fighting against the Cyreneans, and was dethroned by Amasis, and strangled by his subjects. Usher (A. 3433) suspects that Amasis was assisted and confirmed by Nabuchodonosor, and he might thus fulfill the prophecies. C. 43:11. &c. Ezech. 29. &c. Josephus (Ant. x. 11.) and Berosus (c. Ap. i.) assert, that Nabuchodonosor defeated and slew the king of Egypt, though Herodotus is silent on this subject, his account being communicated by the Egyptian priests, and full of fables. C.

JEREMIAS 45

Ver. 1. *Book,* which Joakim burnt, and sought the life of the prophets. C. 36. C.—Baruch apprised of the general distress, weeps for it, and his life is spared. W.

Ver. 5. *Great*: the spirit of prophecy; (Rabbins) or rather to be exempted from suffering, while *all* the neighbouring nations were perishing. C.—*And save*. Lit. “for salvation.” Heb. “booty.” H.—He seems to have been set at liberty with his master. C. 40:1. C.

JEREMIAS 46

Ver. 1. *Gentiles*, to whom Jeremias was sent. C. 1:5. What follows regards them, (C.) if we except the last chapter. H.—It was thought proper to place these predictions here, though out of their chronological order, to which the Sept. have more adhered, placing them after C. 25. C.—The punishment of the chief enemies of the Jews is foretold. W.

Ver. 2. *Nechao*. He slew Josias, and took all as far as Charcamis. 4 K. 23. Four years after Nabopolassar associated his son, and sent him to conquer these countries, which he effected. 4 K. 24:7. Jos.

Ver. 3. *Prepare* Egyptians, the enemy is at hand. C.

Ver. 5. *Seen*. The prophets usually speak as if things were already past. W.

Ver. 6. *Away*. It will be in vain. C.—Nechao went to defend Charcamis, but lost “many myriads in the battle,” and all the country “as far as Pelusium, except Judea.” Joseph. x. 7.

Ver. 7. *Rivers*. He alludes to the Nile. The king of Egypt had a numerous army.

Ver. 8. *City*; Babylon, and every fort which shall oppose my progress. C.

Ver. 9. *Men*. Soldiers formed one of the principal classes among the Egyptians. Herod. ii. 164.—*Ethiopians*. Heb. “Cush,” in Lower Egypt, on the Red Sea.—*Lybians*. Heb. “Phut, another son of Cham, inhabiting the Nome Phtenethu.” Ezech. 30:5. Nah. 3:2.—*Lydians*. Their situation is not known.

Ver. 10. *Devour*. It seems animated, and eager to slay the victim. Ezech. 39:17.

Ver. 11. *Of Egypt*; or ye Egyptians, who have been wounded. The balm (H.) or *resina* of Galaad was then very famous. Gen. 37:25. C.—Egypt thought itself invulnerable, and is derided. Its cures was

hopeless. v. 16. W.

Ver. 13. *Egypt*, under Apries, about thirty-five years after the former expedition. C. 44:30. Ezech. 29 and 31. This country was invaded the last. v. 14.

Ver. 15. *Men*. Lit. “man.” Heb. *abir*, (H.) where *Apis* has been perhaps formed. C.—Sept. “Why has Apis (Comp. omits this word) fled from thee? thy calf, thy chosen one has not remained.” H.—He derides the chief idol of Egypt; or he alludes to those who fell at Charcamis, or rather who fled after they had come out to assist Sedecias. C. 37:5. Ezech. 30:21.

Ver. 16. *Dove*. Heb. also, “of the destroyer.” Sept. “Greeks,” or Ionians. C.—See C. 25:35. Ch.—Nebuchodonosor came with expedition, or had a dove on his standards. M.

Ver. 17. *Pharao*. Sept. add, “Nechao.” But Apries seems rather to be meant. C.—A. Heb. *shaon hehebir hamohed*. Prot. “*is but* a noise, he hath passed the time appointed;” (H.) or, “the height which the crowd (or God, *who raised*) hath displaced.” C.—Sept. retain the original: but the middle word varies in their copies. H.—All the boasts of Pharao ended in smoke. He lost the proper opportunity, and caused his own kingdom to be laid waste. Syr. “the disturber, who deranges the times.” C.

Ver. 18. *He*, the destroyer; (v. 16) or “it,” my word (H.) shall surely stand as long as the mountains, (C.) yea, longer than heaven and earth. H.—My decrees shall be put in execution in spite of the efforts of man. C.

Ver. 19. *Furnish*. Lit. “make thyself vessels of captivity,” or pack up what thou mayst want there. H. Ezech. 12:3 and 29:11.—Many returned under Cyrus. v. 26.

Ver. 20. *Goad her*. Nabuchodonosor shall subdue the country.

Ver. 21. *Hirelings*. Apries had thirty thousand Carians, &c. who were defeated by Amasis. Herod. ii. 163.

Ver. 22. *Brass*. Sept. “hissing serpent;” lamenting in secret. Is. 29:4.—*Wood*. Battle-axes were then used. Great cities and monarchs shall fall. Zac. 11:2. Ezech. 31:3. C.

Ver. 23. *Above*, or “more than locusts,” (H.) which destroy all herbs where they light.

Ver. 25. *Visit upon*. That is, punish.—*Alexandria*. In the Heb. *No*;

which was the ancient name of the city, to which Alexander gave afterwards the name of Alexandria; (Ch.) or this city was built near Rachotes, the harbour. “Ammon of No” was rather Diospolis, (Ezec. 30:14. Sept.) in the Delta, north of Busiris. Ammon was the chief god adored at No. Nah. 3:8. Sept. Alex. “I will revenge myself on Ammon, her son, on Egypt, or Pharaoh, and on them.” H.—Ammon was of their invention, and for this the people were justly punished. It means also, “a multitude.”—*Kings*. C. 42:12. Apries was slain, (C. 44:23. C.) and his two successors perished miserably by sentence of Cambyses. Herod. iii. 14. and 16.

Ver. 26. *Afterwards*, forty years being expired (Ezec. 29:14) from the time when Apries made his unsuccessful attack on Cyrene, and his subjects revolted.

Ver. 27. *Off* from all countries, (C.) particularly from Egypt; (H.) on occasion of which country’s deliverance, that of Jacob is foretold. C.—If God would bring the Egyptians back, much more would he deliver the Jews. W.

Ver. 28. *Nations* of Assyria, Chaldea, &c. C. 30:11. C.

JEREMIAS 47

Ver. 1. *Gaza*, going or returning from Charcamis. Apries also attacked Tyre, and would of course invade the Philistines. They had assisted the Tyrians against Nabuchodonosor, who therefore made incursions into their territory, and into that of Ammon, &c. while the main part of his army besieged Tyre for thirteen years. C.

Ver. 3. *Marching*. Lit. “pomp,” (H.) or warlike apparatus. H.—Prot. “stamping of the hoofs of his strong *horses*, at,” &c. H.—*Children*. Fear makes one forget the nearest relations, while each one provides for himself. C. 9:4. Mic. 7:5. Mat. 10:35.

Ver. 4. *Tyre*. See C. 47:4. Ezech. 26. &c.—*Sidon*. It had rejoiced at the downfall of its rival, (Is. 23:4) and of the Jews. Joel 3:4. Ezech. 28:24. Artax Ochus punished it severely; (C.) and its own king, Tenner, betrayed his subjects, who were slain by the Persians, or burnt themselves in the conflagration of the city. Diodor. Olym. 177. a. 2.—*Helpers*; Philistines, who came originally from the isle of Caphtor, or Crete.—*Cappadocia* was not an island, or near the sea, (C.) but at a distance from the Jews. Sanct.

Ver. 5. *Baldness*, the sign of mourning, (C.) or captivity. H.—*Peace*. Heb. “shall be destroyed.” Sept. “cast away.” She has afforded no assistance to Gaza. H.—*Valley*, along the Mediterranean. C.—Lit. “And ye remnants of their valley, how?” &c.—*Cut*, in despair or grief. C. 41:5. Sept. “Remnants of the Enakeim, (giants) how long wilt thou make incisions?” H.—The race of Enack dwelt in those parts; though *ankim* seems to have been mistaken for *ankom*. C.

Ver. 6. *Sword*. He is moved with pity to see so much carnage, but reflects that such is the will of God. Nabuchodonosor was his sword or scourge. C.

JEREMIAS 48

Ver. 1. *Moab*. This people broke their covenant with Sedecias, yet were punished for having entered into it, five years after the taking of Jerusalem. Jos. S. Jer. in C. xxv. 32.—The same war is described by Ezec. 25:8. Soph. 2:8. Many words of Isaias (15 and 16 and 24) are adopted, though he speaks of what happened under Ezechias.—*Nabo*, a town at the foot of that mountain, where Moses died. Deut. 34. It might have been famous for some pretended “oracle.” Is. 15:2 and 46:1. This chief city, with the rest, shall be destroyed. W.—*Cariathaim*. This city, and most of the others, were repossessed by Moab after the Israelites were led into captivity. C.—*City*. Heb. *Hammissgab*, a fortress. Vat.

Ver. 2. *Hesebon*, at the foot of Phasga, and one of the strongest cities. —*Shalt*. Heb. “shall Medemena hold her peace.” C.—“Thou shalt be cut down, O madmen.” H.—It signifies “silence.” Thou silent city, thou shalt be reduced to a mournful silence or destruction.

Ver. 4. *Little ones*. Heb. “to Segor.” v. 34. Is. 15:5. C.—Chal. “princes” of the second rank. Vat.

Ver. 6. *Heath*, or tamarick. C. 17:6. Heb. *Haroher*.

Ver. 7. *Bulwarks*. Heb. “works,” or possessions of corn, cattle, &c. C.—*Chamos*, the idol of the Moabites. Ch.—He was esteemed the king of the country, as the devil is the ape of God. The prophets often deride the imbecility of these idols. C. 43 and 11. The chief idol of Moab shall fall, to shew the vanity of trusting in idols. W.

Ver. 8. *Spoiler*, or “thief,” (*prædo*) a title which Nabuchodonosor deserved, on account of his unjust conquests. C.

Ver. 9. *Flower*: an usual ceremony at funerals. A. Lapide. M.—*Manibus date lilia plenis*. Æn. vi.—Heb. “wings.” Prot. “signs.” Sept. (H.) “that they may know how to return.” Let Moab flee. C.

Ver. 10. *Deceitfully*. In the Greek, *negligently*. The *work of God* here spoken of, is the punishment of the Moabites. Ch.—Woe to those who spare those whom God orders to be destroyed, as Saul and Achab did. 1 K. 15:8. 23 and 3 K. 20:32. 42. The zeal of the Levites, Phinees, &c. is rewarded. Ex. 32:27. Num. 20:8.

Ver. 11. *Fruitful* as a vine.—*Lees*. The wine has not been disturbed. It was customary to keep it first in pits, (Mark 12:1. Is. 5:1) and afterwards in large earthen vessels. *Vina bibes Tauro diffusa*: “Thou shalt drink wine bottled off in the consulship of Taurus.” Hor. i. ep. 5. —If the wine was weak, the vessels were put under ground. Pliny xiv. 21.—The better sort was arranged in order, (v. 12) in some clean apartment. Cant. 2:4. Odys. B. 237.—*Changed*. He alludes to the wine. H.—Moab has enjoyed a long peace and prosperity. C.

Ver. 13. *Of Bethel*. That is, of their golden calves, which they worshipped in Bethel. Ch.—Chamos and the golden calves were both taken away. Osee 8:5. C.—The ten tribes had foolishly trusted in the latter. 3 K. 12. W.

Ver. 16. *Swiftly*; about twenty-three years from the fourth of Joakim.

Ver. 17. *His name*, as particular friends. Ex. 33:12. 17. People in the East had a secret name, which they disclosed to very few, to prevent incantations.—*Rod*. This nation was exceedingly vain. v. 29.

Ver. 18. *Thirst*. Dibon was well supplied with water. Is. 15:9.

Ver. 20. *Arnon*, on which river Aroer stood.

Ver. 26. *Drunk* with the wine of God’s wrath.—*Dash*. Heb. “roll in,” or “they shall clap hands over Moab, in,” &c.

Ver. 27. *Thieves*. C. 2:26. C.—Prot. “was he found among thieves? for since thou speakest of him, thou skippest for joy.” H.—Chaldee agrees with the Vulg. which is clearer. C.—Sept. “hath he been found stealing from thee, since thou hast fought against him?” Grabe subjoins, “Thou shalt go into banishment. H.—As Moab was related to Israel, his derision was the more criminal, and more grievously punished. W.

Ver. 28. *Place*. Seek for shelter in the caverns and highest mountains. H.

Ver. 30. *Able*. He hath attempted too much.

Ver. 31. *Brick wall.* Heb. *Kir-cheres*, (Is. 16:7. C.) “the city of the sun;” (Grot.) Ar, the capital. The prophet joins in the mournful canticle, as was usual. Lu. 7:32. C.—Those who boast of more than they have, are compared to an earthen wall. W.

Ver. 32. *Jazer*, or “more than for Jazer;” about six leagues to the north of Sebama, which had a rivulet communicating with the *sea* of Jazer.

Ver. 33. *Carmel*, which here denotes any fruitful vineyard or place.—*The*, &c. Prot. “none shall tread with shouting, *their* shouting *shall be* no shouting.” Heb. *hedad*, “the cry” of the people in the vintage. C.

Ver. 34. As *a*. Lit. “the heifer;” a title of Oronaim, which was proud and ungovernable. H.—Heb. also, “from Agelah to Salisa; the,” &c.—*Bad*; abandoned. Is. 15:6. C.

Ver. 36. *Pipes.* Heb. *chalilim*, (H.) lyre or flutes. Such were used at funerals of children; (Mat. 9:23) trumpets sounded for men. Servius.—*Could*; opposing the conqueror of Asia. v. 30. 31. C.—Prot. “the riches that he hat gotten is perished.”

Ver. 37. *Shaven*, or “clipt,” (Prot. H.) as in mourning.—*Tied*. Heb. “cut.” C. 16:6. C.—Such signs of mourning were usual in those countries. The Romans let their hair grow. Cic. pro Sestio. W.

Ver. 39. *Bowed.* Sept. and Chal. “turned his back.”

Ver. 41. *Carioth*, probably Kir Hares, which the *eagle* of Babylon seized. Sept. Rom. omits v. 40. C.—Grabe supplies, *Behold*, &c. and here, *the heart*, &c. H.

Ver. 42. *Cease* for a time, till he regain his liberty under Cyrus. v. 47.

Ver. 43. *Fear.* It was customary to hang feathers near a wood, to frighten the prey into pits or nets. Is. 24:17. Sanct.

Ver. 45. *There ... saith*, &c. to the end of the chapter is supplied by Grabe. His copy subjoins, “What Jeremias prophesied against all nations. Thus,” &c. C. 25:15. H.

Ver. 45. *Hesebon*, expecting shelter. But internal broils ruined them.—*There*, &c. to 47, is borrowed from Num. 21:27. Sehon had taken Hesebon from Moab.—*Part.* Moses has “Ar, of Moab, and the inhabitants of the heights of Arnon.” C.—*Tumult.* Heb. *shaon*, (H.) means also *pride*, in which sense Balaam uses *Seth*. Num. 24:17. C.

Ver. 47. *Days.* When they, Elam and the other Gentiles, shall be

converted to the faith of Christ. We read of no other bringing back, (W.) though it might take place. H.

JEREMIAS 49

Ver. 1. *Melchom*, the idol of the Ammonites. Ch.—*Gad*, to whom a part of their country was assigned. After the captivity this tribe, the Ammonites seized the country, regardless of God's appointment. They joined the Chaldees afterwards; but the latter could not depend upon them, and sent them into captivity, to revenge the death of Godolias. C. 41:2. Soph. 2:8. Ezech. 25:3. C.—They had taken the country as their right, as if all Israel had perished; which God resents. W.

Ver. 2. *Rabbath*; called Amana, Astarte, and Philadelphia, by Stephanus.—*Possess*; returning first from captivity, and subduing the cities of Ammon, under Hyrcan. 1 Mac. 5:6.

Ver. 3. *Hai*, or Je-abarim. Both these cities pertained also to Moab.—*Hedges*. Heb. *Gederoth*, may be the city Gadara.—*Melchom*, or Moloc, who claimed dominion over this people. If they had used their reason, they must have seen that he was no god, since the Lord disposed of him as he pleased so long before.

Ver. 4. *Delicate*. Heb. “rebel or dissolute.” Sept. “impudent.”

Ver. 7. *Edom*. This nation was involved in the common ruin, for its barbarity towards God's people. Abd. x. Ps. 136:7. Ezech. 25:12.—*Theman*, renowned formerly for wisdom. Job 2:11. Yet at the approach of danger, all were confounded. C.—They were only worldly wise. W.

Ver. 8. *Hole*. The territory of Edom, from Eleutheropolis to Elath, is full of such. S. Jer. in Abd.—*Dedan* lies south of the Dead Sea. C.

Ver. 10. *Secrets*, or lurking holes. v. 8. H.—God permits the Chaldees to plunder all.—*Brethren*; Israelites.—*Neighbours*; Moab, &c.

Ver. 12. *Was not* so much. There were some faithful Jews. C. 25:28. C.

Ver. 13. *Bosra*, different from that of Ammon; (C. 48:24. Cellar. iii. 14.) though this may be doubtful. Could such a city be unknown?

Ver. 14. *Ambassador*; Jeremias: or rather this is a personification of the passions, which would sufficiently prompt the Chaldees. C.—A good angel might urge them to execute the divine decrees. Theodoret. —The greatest armies are thus made use of by Providence, without

approving of their malicious designs.

Ver. 15. *Little.* Edom was scarcely known, except in sacred history; and it was forced to receive circumcision by the Machabees.

Ver. 16. *Hill.* The mountains were numerous, and full of caverns. v. 8.

Ver. 17. *Desolate.* The few who survived left their ancient territories, which are now a desert, like most of Stony Arabia. C.—*Hiss*, out of contempt. The punishment was so great as to excite surprise. W.

Ver. 19. *Swelling.* Lit. “pride;” (H.) or those banks which the Jordan reaches, when it overflows. They are lined with woods, from which lions rush to devour the sheep. C.—*Strong* “one’s dwelling.” Heb. H. Zac. 11:3.—*Over her.* What sort of men come to the attack? or, who shall dare resist them? C.

Ver. 20. *Little.* Chal. “chiefs of the people.” *Tsair* (H.) is supposed to have this sense. Mic. 5:2. C.—But the weakest of the Chaldees will be an overmatch for Edom. H.

Ver. 23. *Damascus,* the capital of Syria. Is. 7:8. W.—It was punished at the same time as the rest. Jos.—*Arphad*; Arad, an island near Tyre, or *Raphanæ*. Theod.—Syr. “Rephad ... they are troubled from the sea.” Nabuchodonosor left Tyre to invade them. C.—*As in.* The islands of the Mediterranean tremble for themselves, and all Syria is afraid, hearing of the fall of so many cities and nations.

Ver. 25. *They.* Heb. Sept. and Chal. add, “not.” Why have they not spared this beautiful city? or, why have not its citizens given it up, to prevent its entire demolition?

Ver. 27. *Benadad.* So the kings were usually styled. 3 K. 15:8. Sept. “the son of Ader.”

Ver. 28. *Cedar* and *Asor* were parts of Arabia; which, with Moab, Ammon, Edom, &c. were all brought under the yoke of Nabuchodonosor. Ch.—We know nothing of the situation of *Asor*, which means “a court.” C.—It might be the flying camp (Theod.) of the Saracens, (S. Jer. in Is. xxi. 16) who dwelt under tents like the hordes of Tartars, the Ethiopian emperor, and the mogul. Yet this seems to have been a fixed habitation. v. 30. 33.—*East*; the Desert Arabia. v. 32. C.—*Cedar* was the son of Ismael, and *Asor* the chief city of the Agarens. W.

Ver. 29. *About.* The enemy shall terrify them, and plunder all their riches.

Ver. 31. *Alone.* We need not fear any resistance. They have no allies. C.—The ancient Suevi, of Germany, laid waste the surrounding countries, that they might appear more terrible. Cesar iv. and vi.

Ver. 32. *Wind;* throughout the world.—*Round.* C. 9:26. C.—This the Arabs did, in imitation of Bacchus. Herod. iii. 8.

Ver. 34. *Elam.* A part of Persia. Ch.—The Elamites had besieged Jerusalem, under Manasses, (C.) and are therefore punished. W.—They were subject to Aseradon: Nabuchodonosor subdued them after the other nations. v. 36. Cyrus set his countrymen at liberty, (C.) and thus began his conquests. H.—Pagan historians assert, at random, that they were before subject to the Medes.

Ver. 38. *Thence.* Daniel (8:2) governed at Susa, the capital of Elam, for Baltassar.

Ver. 39. *Return.* They joined the standards of Cyrus, and became masters of the East. C.—This and similar texts are understood of the conversion of the Gentiles. Acts 2:7. W.

JEREMIAS 50

Ver. 1. *Prophet.* He had spoken against them in the fourth year of Joachim, and now is more explicit in the fourth of Sedecias, (C. 51:60) sending his predictions to be read, and then thrown into the Euphrates. The fall of Babylon was gradual. It was in consequence of her pride and cruelty, v. 11, 17, 23, 29. Is. 47:6. C.—It had shewn the greatest enmity to the Jews, and was at last overthrown by the Medes and Persians. W.

Ver. 2. *Declare.* This is grand. Let all the captives publish these tidings. C.—*Bel, &c.* Bel and Merodach were worshipped for gods by the men of Babylon. Ch.—Merodach might be an ancient king deified. C.—These greatest of their idols could neither save the people nor themselves. W.

Ver. 3. *A nation, &c. viz. the Medes, (Ch.)* under Darius, (Dan. 5:31. Theod. Grot.) or rather under Cyrus, who came upon Babylon from the north, after conquering Asia; though he was born to the east of that city. Is. 61:2 7. He was a Mede by his mother, and ruler of that nation. He gave liberty to the Jews, as the prophet inculcates ten times.—*Desolate.* Herodotus. Xenophon, &c. say not that Cyrus demolished any part of the city; but Berosus informs us that he took it

without opposition, and levelled the outer walls. Hystaspes did more damage. Herod. iii. 150.

Ver. 4. *Weeping* for joy and compunction. Israel returns, as well as Juda. C.—Thus Joseph wept when he beheld his brethren. Gen. 42:24. W.

Ver. 5. *Covenant*. They renewed the old one under Nehemias, and never publicly broke it, as they had done. Yet the covenant of Christ is more properly meant.

Ver. 6. *Shepherds*; kings, (C.) and false prophets. H.

Ver. 7. *Not sinned*: the Jews were such notorious offenders. But in what had they injured the Chaldees?—*Beauty*. Heb. “dwelling or fold.”

Ver. 8. *Kids*; rams. This comparison was not ignoble. Go boldly out of the city, before it be besieged.

Ver. 9. *Nations*. Cyrus had Armenians, &c. in his army. C.—*Thence*, by the bed of the Euphrates, the waters of which were mostly let out into the marshes. Thus the city was taken, while the people were feasting. Herod. i. 191.—Aristotle (Pol. iii. 3.) says, three days passed before all the citizens were apprised of its fate, it was so extensive: but this is incredible. If we follow the account of Berosus, Cyrus routed Nabonides, who fled to Borsippe, while he took Babylon and demolished the outer walls. Jos. c. Ap. i. C.—*North*, with respect to Babylon. W.—The Persians lay rather to the south, and to the east of Palestine, (H.) if our maps be accurate. C.

Ver. 11. *Bulls*. You have rioted in Juda, and treated my people cruelly. H.—In Hebrew four verbs have improperly *i* for *v*; but C. 51:34. *v* supplants *i* five times. Kennicott.

Ver. 12. *Dust*, like a suppliant. Is. 47:1. C.—*Dry*. The country shall be equally unfruitful. The waters of the Euphrates being let off, gave a passage to the enemy. v. 9. H.—Babylon soon lost its splendour. C.—Vologeses completed its ruin. Pliny vi. 26.—It ceased to be the metropolis or *mother* city. H.—The whole country was laid waste. W.

Ver. 15. *Hand*, to form leagues; or she faints, (Sept.) and submits. Lam. 5:6.

Ver. 16. *Harvest*. Such were usually unmolested. C.—Babylon was so large, that people sowed corn within the walls. Curt. v.—The environs were well cultivated. Pliny xviii. 17.—*Dove*, or the *destroyer*; for the Hebrew word signifies either the one or the other. Ch. C. 25:38 and

46:16.—Lit. “from before the sword of the dove.” The power of Babylon is no more. H.—The king is compared to a dove, for his swiftness; or God is meek, though terrible. W.—*Land*. The other nations were set free as well as the Jews. C.

Ver. 17. *Bones*. He completely ruined the nation, which the Assyrians had left. H.—They led the ten tribes away, and the Chaldees took the rest. 4 K. 18 and 25. W.

Ver. 18. *Assyria*. This monarchy was subdued by Nabopolasser.

Ver. 19. *Israel*; the ten tribes, whose country is specified.

Ver. 20. *None*. Idolatry shall not be re-established.

Ver. 21. *Rulers*: the most potent empire of Babylon.—*All*. Heb. “anathematize them and their posterity.”

Ver. 23. *Hammer*. The violent injustice of the Chaldees is thus entitled.

Ver. 24. *Aware*. Men seemed to rise out of the earth. v. 9.

Ver. 25. *Armoury*. Fire and war are the Lord’s weapons. Job 38:22.—*Work*: punishment. C. 48:10.

Ver. 26. *That*. Heb. “her granaries; trample on her as on heaps of corn, destroy,” &c. He alludes to the custom of oxen trampling out the corn. C. 51:33.

Ver. 28. *Voice*. I hear the captives proclaiming this at their return.

Ver. 30. *Peace*, in the grave; (C.) or shall submit quietly. 1 Mac. 1:3. H.

Ver. 31. *Proud*. So the Chaldees are often styled in the Psalms. 100.—The prophet addresses Nabuchodonosor, or rather Baltassar, (M.) under whom the city was taken, (Jos. &c.) by Darius and Cyrus. He may be the Nabonides of Berosus, the question is so much perplexed. Yet “we are convinced that Darius reigned at Babylon before Cyrus, and took the city after the death of Baltassar.” C.—Most commentators are of a difficult opinion. H.

Ver. 33. *Israel*. Samaria had been destroyed forty-four years before the fourth of Joakim, from which period many of Juda had been captives seventy years, till Cyrus became their deliverer, and chastised the Chaldees. C.—Both kingdoms had been oppressed by a strong hand, till a stronger, even God himself, delivered them. W.

Ver. 34. Name. He gives victory to Cyrus. Thus the Lord directs all for the sake of his elect, and laughs at the vain projects of men. C.

Ver. 35. Wise men. They were styled Chaldees, and inhabited a certain part of the city, being employed in astronomical and mathematical observations. They disapproved of those who cast nativities. Strabo xvi.

Ver. 36. Diviners. Heb. “impostors.” They were nowhere more plentiful. Dan. 1:20. Fortune-tellers were consulted on every occasion. The eastern nations are still much addicted to this superstition.

Ver. 38. Drought. Cyrus almost drained the Euphrates. C. 51:42. Is. 21. —*Things*, fit to terrify children. Bar. 6:14. C.—Prot. “they are made upon their idols.” H.

Ver. 39. Fig-fauns. Monsters of the desert, or demons in monstrous shapes; such as the ancients called *fauns* and *satyrs*: and as they imagined them to live upon wild figs, they called them *fauni-ficarii*, or *fig-fauns*. Ch.—Maldonat reads *sicariis*, “ruffians.” Sixtus V. and S. Jerom, (in Is. 13:21) have *fatuis*, “foolish wild men.” Heb. “the *Tsiim* iwth the *iim* shall dwell there, and the daughters of the *Yahana* (H. swans) shall there reside,” or “*fishermen* among the *rushes* shall dwell,” &c.—*Ever*. Its situation is unknown. There is still a town of the same name, but not in the same place.

Ver. 42. Cruel. The Medes will not spare for money. v. 3. Is. 13:7.

Ver. 43. King. Baltassar, (though he was succeeded by Darius) or Nabonides. v. 31. C.

Ver. 44. And beautiful. Heb. “habitation.” H.—He will rush into the fold. C. 49:19. C.—The king of Babylon had ruined many. Others shall destroy him, rushing on like the Jordan. W.

JEREMIAS 51

Ver. 1. Thereof. Heb. *leb kamai*, “of the heart, rising up against me.” H.—Many take *Leb-kamai* to be the enigmatical name of the *Chaldees*, by a secret combination of letters, (Kimchi. Grot.) as if they were not clearly designated in the sequel. C.—The prophet expresses more pointedly what he had declared in the preceding chapter. W.

Ver. 2. Fan her. After the corn was trodden out, it was heaved into the

wind. This custom would insinuate the distress and captivity of the Chaldees. Sept. "I will send ... scoffers, and they shall treat her with scorn, καθυβριουσιν. H.—They have read (C.) *zedim* for *zarim*.

Ver. 3. Mail. There will be little or no resistance made. C. 50:3. H.—The Persians denounce destruction to all taken in arms; or, according to Sept. and Syr. they exhort each other to fight. C.—"Let him," &c. H.—Heb. of the Masorets, "you who bend ... spare not." C.—Prot. "against him that bendeth let the archer bend his bow," &c. H.—Heb. is printed *ne tendat tendat tendans*. The second word is properly omitted in some MSS. Thus (1 Chron. 24:6) we read *taken taken, achuz* having been put erroneously for *achad*, one. Kennicott.

Ver. 5. Forsaken, as a widow, *viduatus*. H.—God still considers the nation as his spouse.—*Their land*. That of the Chaldees, (C.) or of the Jews. Theodoret.—*Sin*, or punishment.

Ver. 6. Silent. Jews proclaim that Babylon is justly punished, (C.) *lest you partake in her crimes*. Apoc. 18:4. Prot. "be not cut off in her," &c. H.

Ver. 7. Cup. She has exercised the vengeance of the Lord on Juda, Egypt, &c.

Ver. 8. Suddenly. She has not lost many battles; but is fallen at once from being the greatest city of the East.

Ver. 9. We. The guardian angels, or Jews reply. Miracles are lost on her.—*Heavens*. Her crimes call for punishment. Gen. 18:21 and Jon. 1:2.

Ver. 10. Justices. We had not injured the Chaldees, though we had offended God.

Ver. 11. Sharpen. He addresses ironically the citizens of Babylon.—*Medes*. Thus the subjects of the Persian monarchs are commonly styled. C.

Ver. 12. Standard. Call together thy subjects and allies. H.—This must be explained of Babylon. M.—Yet all will be in vain. v. 11. H.—*Ambushes*. Herein the valour and genius of heroes was most displayed. Jos. 8:2. Homer.

Ver. 13. Waters. Not far from the Tigris, and divided into two parts by the Euphrates. C.—*Entire*, being cut up by the roots, *pedalis*, (Lyran.) or according to the measure of thy crimes. Delrio. C.—Sept. "thy end is truly come into thy bowels." H.

Ver. 14. *Himself.* Sept. "his hand" lifted up, or by his power.—*Locusts.* Their ravages were equally dreaded. Joel 2:4. Judg. 6:5.

Ver. 16. *Rain.* Thunder and lightning are usually followed by showers. C.

Ver. 17. *Every man,* &c. That is, every maker of idols, however he boasts of his knowledge and skill, does but shew himself a fool in pretending to make a god. Ch. Wisd. 14:18.—*By his,* or "by default of knowledge;" (*a scientia.* H.) as the Heb. may also mean. The Babylonians were so confounded, they knew not what to do. C.—Prot. "Every man is brutish by his knowledge." Marg. or "is more brutish than to know." C. 10:14. H.

Ver. 20. *Thou,* Cyrus, (Grot.) or more commonly the Chaldees are understood.

Ver. 25. *Mountain.* So Babylon is styled in derision. See C. 21:13. Is. 1:10 and 20:6 and 22:1. The city stood on a plain. Some think that its palace and walls are designated.—*Burnt;* unfruitful. This happened long after Cyrus, though it then ceased to be the capital, and became only a shadow of its former greatness.

Ver. 26. *Corner.* No king or conqueror shall spring thence. Alexander thought of making it the seat of his empire, but was prevented by death. Strabo xv.

Ver. 27. *Prepare.* Lit. "sanctify." H.—Call together all nations to fight against Babylon. W.—Many religious ceremonies were used.—*Ararat,* where the ark rested, (Gen. 8:4) near the Araxes, (S. Jer. in Is. xxxvii.) or in the Gordyeen mountains, in Armenia, where the *Menni* dwelt.—*Ascenez,* or *Ascantes,* (C.) near the Tanais. Pliny vi. 7.—*Taphsar,* "the prince." Nah. 3:17. Pagn. "Warriors." Chal. "Machines" Sept.—*Caterpillar,* or "locust," (*bruchum.* H.) which resembles more a body of cavalry. C.—Sept. "Push forward the cavalry against her, as a multitude of locusts." H.

Ver. 28. *Prepare;* "sanctify." H.—*Media.* Cyrus. v. 11.—*Captains:* generals. C.—*Rulers.* Lit. "magistrates." H.—Heb. *Seganim,* a title used once by Isaias, and frequently by those who wrote after the Assyrians (C.) commenced their invasion. H.

Ver. 30. *Bars,* fastening the gates. C.—Those who entered by the channel of the river, would seize the gates to let their companions enter. H.

Ver. 31. *King,* feasting in his palace, (Herod. i. 191.) or at Borsippe.

Berosus. He sent to make inquiries, (C.) or his subjects hastened to convey the doleful tidings, and thus met each other. H.

Ver. 32. *Fords.* Thus the enemy entered.—*Marches.* Heb. “sedges,” which grew to the size of trees, and were burnt when the waters of the river and lakes were drained. Herodotus (i. 185. 178.) specifies a lake four hundred and twenty stadia square, and says the ditches round the city were full of water.

Ver. 33. *Threshing,* performed by oxen treading, and by rollers, &c. Judg. 8:16 and 2 K. 12:31.—*Little;* about fifty-six years.

Ver. 34. *Dragon,* or huge fish, which swallows without chewing. Sion is here venting her complaint. Ps. 136:8. C.—She shews that Babylon is justly punished for her cruelty towards God’s people. W.

Ver. 36. *Spring;* commerce, the source of her riches; or rather the waters shall be brought out of their usual channels. For many ages (C.) the Euphrates has been lost in sands, and reaches not the Persian Gulph. Pliny vii. 27. Cellar. iii. 16.

Ver. 37. *Dragons.* This has been the case for above sixteen centuries. C. 50:31. Is. 13:21.

Ver. 38. *Roar.* They shall retain their haughty air and threaten others, when they themselves shall fall (C.) in the midst of their feasting. Dan. 5:30. Xen. vii.

Ver. 41. *Search,* the city which worshipped the moon, (C. 25:26.) Bel, (C. 50:2.) &c.

Ver. 42. *Sea:* numerous armies of Cyrus, or the waters of the Euphrates let loose. C.—In the days of Alexander, many tombs of the kings were inundated. Strabo xv.

Ver. 44. *Down.* His priests pretended that he eat, (Dan. 14:11) and a woman of their choice slept in the most retired part of the temple. Herod. i. 181.—The prophet derides this notion. The idol, or rather his votaries, (H.) shall be forced to let go the Israelites. C.—*Fall,* by means of Cyrus and of Darius. C. 50:3. H.

Ver. 46. *Faint.* You may apprehend that your miseries will increase in the midst of such confusion; but no, Baltassar, the last of your oppressor’s race, shall be assassinated by Neriglissor, who will be succeeded by Laborosoarchod and Nabonides. This last shall yield to Cyrus, who will grant you liberty. Baltassar reigned two years, Neriglissor four, his ill-tempered infant son nine months, when his

followers murdered him, and gave the crown to a Babylonian called Nabonides, who kept it seventeen years, till Cyrus took him prisoner. This we learn from Berosus, quoted by Josephus, c. Ap. i. On the other hand Daniel makes Darius, the Mede, succeed Baltassar, and after him Cyrus reigned. To these changes and continual alarms the prophet alludes.

Ver. 47. *Idols*; Bel, &c. v. 41.—*Slain*. Heb. “dancers.” The people were feasting. C.—It means also “slain,” (Prot.) or “soldiers.”

Ver. 48. *Praise*, for the just punishment. H.—The crimes were public. C.

Ver. 50. *Mind*. Offer sacrifices of thanks on Sion, (H.) both Jews and other nations. C.

Ver. 51. *We*. The Jews answer: we are ashamed when we think of these places. M.

Ver. 53. *High*. Her fortifications and ditches will prove fruitless. C. 48:7. 18.

Ver. 55. *Great voice*, or boasting and songs of joy, usual at public meetings.—*Noise*. They groan under affliction.

Ver. 57. *Drunk*, with the wine of fury. v. 39. C. 25:26.

Ver. 58. *Broad wall*. The pagan historians agree not in the dimensions, but allow it was excessively broad and lofty. C.—Six chariots might go abreast. It was 360 stadia long, (Ctesias); or 480 (Herod. i. 178.) that is above 23 leagues, allowing 2,500 paces for each. This author says the breadth was fifty cubits of the *king*, three inches larger than the common one, or about twenty-one inches. Pliny (vi. 26.) improperly applies this to Roman feet, and says the walls were two hundred feet high; while Herodotus assigns so many cubits. C.—There were three different walls. Curt. v.—Cyrus demolished the outer one. Beros.—What remained, (C.) with the hundred brazen gates, Darius treated in like manner. Herod. i. 179. and iii. 159.—Thus was the prediction fulfilled, and the works of so many captive nations brought to nothing. It is asserted that 200,000 (C.) daily finished a stadium, (Curt. v.) or 125 paces. C.

Ver. 59. *With*. Heb. also, (C.) “on behalf of.” Prot. marg. H.—It is nowhere else asserted that Sedecias went in person, and Sept. Chal. &c. explain it in this manner. Baruch accompanied his brother Sararias, and probably took the letter. Bar. 1:2. Saraias went to petition for the sacred vessels.—*Prophecy*, or of the embassy to speak (C.) in the

king's name. Heb. *menucha*, was a caution of Benjamin. It means, "rest;" whence some have inferred that he was chamberlain, (Cant. 3:8) or a favourite. Most translate, "chief of the presents," Sept. and Chal. as if they they had read *mincha*, which he carried as a tribute to Babylon. Jeremias gave him charge of the parcel, perhaps before Baruch had determined to go.

Ver. 64. *Sink.* The angel did the like; (Apoc. 18:21. C.) and the Phoceans, leaving their country, swore that they would return no more till a piece of red hot iron, which they threw into the sea, should swim. Herod. i. 165.—*Thus*, &c. was added by the compiler. Sept. omit the sentence, as what relates to Babylon is place C. 28 in their copies. C.—Yet Grabe puts it in a different character. H.—Jeremias wrote a great deal, after the 4th year of Sedecias, v. 59. C.—He here finished his predictions against Babylon. W.—This does not mean that he did not write the next chapter, (M.) as Cappel allows, (Houbig.) though this may still be doubted. H.

JEREMIAS 52

Ver. 1. *Sedecias.* This is purely historical, taken from 4 K. 24:18, &c. Many doubt with reason the Jeremias inserted it, as he could not well be alive at the time when Joakim was honoured. v. 31. If he had written both this and the Book of Kings, the variations which we here discover would not be seen. It seems, therefore, that Esdras or some other has inserted it, to explain the fall of Jerusalem and the lamentations; as a similar addition has been made to Isaias. C. 36. &c. See Grot. C.—The history occurs more at large, Par. ult. W.

Ver. 3. *Revolted*, breaking his oath, which greatly offended God.

Ver. 12. *Tenth:* 4 K. *seventh*, on which day Nabuzardan set out from Reblatha, according to some. But it was above sixty leagues, or hours journey, distant. C.—He entered the city on the 7th, and put his orders in execution on the 10th. Usher.—Nothing of the king's imprisonment, or of the city poor occurs. 4 K.

Ver. 15. *Poor.* He took those of the city, and left the poor of the country. v. 16. C.—Sept. Alex. omits this verse, which Grabe inserts: 16. "And the rest of the people, the chief cook or general, left for," &c. H.

Ver. 20. *Under the sea the bases*, (H.) or bowls, *which*, &c.

Ver. 23. *Hundred*; four next the wall were not seen, or were *fixed* to the chaptrels.

Ver. 24. *Second* in dignity to the high priest, a chief officer of the temple.

Ver. 25. *Seven*: 4 K. has *five*. But this seems more correct, as seven were commonly employed. Est. 1:10. Tob. 12:15. C.—Two might be taken later. H.—*A scribe*. S. Jerom has *Sopher*, (4 K.) as if it were a proper name, and not an office.

Ver. 28. *Seventh year* of Nabuchodonosor, and last of Joakim. 4 K. Sept. Rom. omits this and the next verse, which are found in Theodoret and the Compl. edit. C.—Grabe supplies all from, *And Juda*, v. 27, to 31. H.—Zuinglius observes that the Sept. have not a fragment of it, and that it has been added by some one to hide the ignominy of the Jews. It is interpolated in the Arab. of the Lond. Polyglot, and seems contrary to the true history. 4 K. 24:14. Kennicott, Diss. 2.

Ver. 31. *Joachin*. He had been thrown into prison when 18 years old, and continued there 37 years. It is not probable that Jeremias wrote this. Evilmerodach had also been the same in prison.—*Five*: 4 K. has *seven*. Probably Nabuchodonosor died on the 25th, and his son then resolved to liberate Joachin; which he did on the 27th.

Ver. 32. *Kings*, who had been conquered, and kept at court for parade. C.

LAMENTATIONS

THE LAMENTATIONS OF JEREMIAS

INTRODUCTION

In these **Jeremias** laments in a most pathetic manner the miseries of his people, and the destruction of **Jerusalem** and the temple, in Hebrew verses, beginning with different letters according to the order of the Hebrew alphabet. Ch.—In the first chapter the order is exactly observed, but in the three next *phe* comes before *ain*, either for some mystery to us unknown, or by the derangement of transcribers, who perhaps thought that those verses were better connected, as they seem to be, (C.) though this is not very clear. H.—In such pieces the sentiments of a pensive heart are poured out without much connection. W.—The Greeks style this word θρηνοι, and Heb. *kinoth*, or lamentations. H.—S. Jerom, (2 Par. 35:25) thinks it was the first composition of Jeremias, and sung at the death of Josias. W. S. Jer. in Zac. xii. 11.—The eulogy of the king seems to belong to him rather than to Sedecias. C. 4:20. C.—Yet it might afterwards be applied to the latter, (H.) and to the ruin of Jerusalem. Eccli. 49:8. S. Jer. Pref. Theod. &c.—The city is represented standing, and sometimes in ruins. Chap. 5 seems to have been written after the rest. v. 4, 18. C.—It is not acrostic like them. The prophet alludes to the wretched condition of the Jews, after the murder of their Messiah; and hence the Church makes use of the lamentations on the anniversary of our Saviour's passion, inviting all sinners, both Jews and Gentiles, to repent: "Jerusalem, Jerusalem, be converted to the Lord thy God." W.—Many passages are applicable to a soul fallen into sin, as the commentary under the name of S. Jerom, (H.) compiled by Rabanus, (Du Pin) shews. H.

LAMENTATIONS 1

And, &c. This preface was not written by Jeremias, but added by the seventy interpreters, to give the reader to understand upon what occasion the Lamentations were published. Ch.—The author is not known, (W.) and few assert with Gretser that it is canonical; as it is only a title, (C.) like those prefixed to the Psalms. H.—It is not found in Heb. Chal. Syr. or S. Jerom. C.

Ver. 1. *City.* David had conquered many. Jerusalem was long considered as the finest city in those parts.—*Tributary.* It had been so to the Assyrians, Egyptians, and Chaldees. 4 K. 24:1. From this and similar passages, it would seem that the city was still existing: yet in others it appears to have been demolished. Here then the prophet declares what it had been: (C.) unless he wrote part after the death of Josias. H.—The beholders are astonished at the change and misery of the city. W.

Ver. 2. *Night;* privately, or without ceasing.—*Friends,* who had made a league with Sedecias. C. 27:3 and 48:26.

Ver. 3. *Rest.* Many returning to join Godolias. C. 40:7. C.—The Jews who beheld their brethren led away to Babylon, retired into Egypt, but were in misery. W.

Ver. 4. *Feast,* thrice-a-year. This was the most charming sight, when all the nation met to adore God, and to renew their friendship with one another. C.

Ver. 5. *Lords.* Lit. “at the head,” (H.) which Moses had threatened. Deut. 26:1 and 13. C.—This would be most cutting. W.

Ver. 6. *Beauty;* princes’ palaces, but particularly the temple. v. 10. C.—*Rams,* fleeing from place to place to seek relief. W.

Ver. 7. *Of all.* She compares her past happiness with her present chastisement.—*Sabbaths,* or days of rest. The pagans derided them as so much lost time. *Ignava et partem vitæ non attigit ullam.* Juv. v. Seneca ap. S. Aug. de Civ. Dei. vi. 11.—If none of their legislators thought of such an institution, it was because they had not the spirit of Moses: their feasts were dissolute. C.

Ver. 8. *Unstable.* Heb. also, “removed,” (H.) like a woman unclean. C.—Such were excluded from places of prayer, and were not allowed to touch a sacred book, or to pronounce God’s name. Their husbands could not look at their face, nor give them any thing, but laid it down for them to take. Buxtorf. Syn. 31.—No condition could be more distressing. C.

Ver. 9. *End* in her prosperity, to avert this misfortune. H.—Idolatry is a spiritual adultery, (W.) and one of the worst species of filth. H.

Ver. 10. *Church.* Deut. 33:1. Ezech. 44:9. The Chaldees disregarded the ordinance.

Ver. 11–12. O. Heb. of the Masor. “It is.” C.—Prot. “Is it nothing to you, all?” &c. H.—But the Vulg. is much clearer, and approved by many Protestants, *lu* being often used as an exclamation. Gen. 17:18. C.—*Vintage.* He has plundered all. v. 22. H.—The king took a great deal, and his general the rest. 4 Kin. 24 and 25. W.

Ver. 13. *Bones:* fortresses. Theod.—I am like one in a burning fever. Ezech. 24:4. C.—*Chastised.* Lit. “instructed.” This is the good effect of affliction. H.

Ver. 14. *Watched.* This metaphor is not too harsh. C. 31:28. The Masorets prefer, (C.) “is bound by his hand.” Prot. But *miskad* is explained (H.) by the Sept. &c. in the sense of the Vulg. God lays the yoke on my neck suddenly. My iniquities are like bands, and Nabuchodonosor has power over me.

Ver. 15. *Mighty.* Heb. “magnificent” princes, (Lu. 22:25) or warriors. —*Time* of vengeance. All in animated. Heb. also, “a troop” of Chaldees. C. 2:22.—*Juda.* God, as the first cause, punishes the Jews by war.

Ver. 17. *Then.* They surround the city, to starve the inhabitants. v. 8.

Ver. 19. *Me.* Egypt attempted to relieve Juda, to no purpose. v. 2. C. —It could not, or at least did not, prove of any service to the Jews. C. 2:18. W.

Ver. 20. *Alike,* by famine, &c. C. W.—*Ubique pavor et plurima mortis imago.* Æn. ii.

Ver. 21. *Done it.* They conclude that I am cast off for ever. But when I shall be comforted, their turn will come; (C.) or rather they will feel the scourge soon after me.—*Consolation.* Heb. “which thou hast appointed.” H. C. 48:26. &c. Ezech. 25. &c.

Ver. 22. *Let.* He prays not for their ruin, but predicts it; and wishes rather that they would be converted. C.

LAMENTATIONS 2

Ver. 1. *Obscurity.* He continues to bewail the misery of Jerusalem.—*Heaven*, the highest glory. Is. 14:12.—*Stool*; the temple, and the land. The ark fell not into the hands of the enemy. C.—The punishment which the Lord permits, is justly ascribed to Him. W.

Ver. 2. *Unclean*, or treated it as such. C.—Sept. “he hath accounted profane the kings.” H.—Joakim, Jechonias, Sedecias, and the royal family, were exposed to the greatest ignominy and sufferings. C.

Ver. 3. *Horn*: beauty and power, (H.) the two kingdoms, the fortresses, (C.) and all their strength, denoted by horns. W.—*Hand*; refusing us protection, and aiding the Chaldees.

Ver. 5. *Women*, suffering them to be abused. C. 5:11. 13.

Ver. 6. *Tent*: the temple, with the same indifference as if it had been a hut, built to guard the fruit of a garden. Is. 5:5. Ps. 79:13.—*Sabbaths*. The Jews rested, but could offer no sacrifices in captivity.—*Priest*. Saraias was slain, and Sedecias imprisoned, &c. C. 52:10. C.

Ver. 7. *Cursed*, or suffered it to be polluted, (W.) as he looked on it with horror, after it had been profaned by Achaz, &c.—*Towers*. Sept. “palaces;” βαρεων.—*Feast*. What a contrast! The temple used to resound with songs of praise and music: the Chaldees fill it with insolent shouts of victory.

Ver. 8. *Line*, to level it with the ground, (Is. 34:11. C.) or to treat it with just severity. Theod.—*Bulwark*. Lit. “the first wall,” (H.) or ditch, lined with palisades. Alexander ordered the towers to be levelled, and the horses’ manes to be cut, when Hephæstion died, to denote the general sorrow.

Ver. 9. *Among*, as slaves, or in prison.—*Law* has been neglected; and now it cannot be observed, as to the ceremonial part. There are no public instructions.—*No vision*. When Jeremias was consulted, he had to pray for ten days. C. 42:7.

Ver. 10. *Ancients*, even magistrates. C.—*Canitiem multo deformat pulvere*. Æn. x.

Ver. 11. *Earth*, by an overflowing of the bile, occasioned by grief. Job 16:14. C.

Ver. 13. *Sea*. This is an hyperbole, to express the greatness of sorrow, as the sea surpasses all other waters. W.

Ver. 14. *Revelations*. Heb. *Masoth*, “burdens” for the enemy. This sentence ought to come before *and they*, &c. as it is in the Vulg. H.

Ver. 16. *Mouth*, with scorn. Is. 57:4. Ps. 34:21.

Ver. 17. *Old*, by Moses, (Deut. 28:15. 49. Lev. 26:14.) Micheas, (C. 26:18.) Holda, &c. C.

Ver. 18. *Upon*. Heb. and Sept. "O wall," &c. v. 8. H.

Ver. 19. *Watches*. Jerusalem is here represented in the midst of danger and misery. C.

Ver. 20. *Dealt*. Lit. "gathered grapes." C. 1:12. H.—*Long*; quite small. Ps. 38:9. This has been denounced, C. 19:9. Deut. 28:53. C. It took place at Samaria, and in the last siege of Jerusalem, (Jos. Bel. vii. and viii. W.) as well as at this time. H.

Ver. 21. *Killed*. Lit. "stricken" (H.) with unusual severity. W.

Ver. 22. *About*. The troops of the enemy resemble those multitudes, which come from all parts to Jerusalem. Many kings could not raise such an army. C.

LAMENTATIONS 3

Ver. 1. *Man*. Jeremias had a share in the common misery, (W.) and bewails his own condition, as a figure of Christ. Ps. 87:16. Is. 53:3. C.—His disciples must expect to suffer. H.

Ver. 2. *Led*, or driven me with *the rod*. H.—God employs two. Zac. 11:7. That of rigour was reserved for this prophet; (C. 38) none of them suffered more.

Ver. 4. *Old* and wrinkled, the effect of misery.

Ver. 5. *Gall*. Sept. "head." Chal. "he hath seized the chief." Job 16:13. He speaks in the name of the besieged, who had been threatened with this punishment. v. 19. C. 8:14. C.—*And labour*. Nabuzardan ransacked the city worse than his master, (W.) if the latter was at all present. H.

Ver. 6. *Ever* indeed. Eccle. 12:5 and Ps. 48:12. Jeremias (38:6) was in imminent danger.

Ver. 8. *Prayer*. God would not allow him to pray for the people. C. 7:16.

Ver. 9. *Stones*. There is no passage. Job 19:8.

Ver. 10. Places. This may refer to the prophet or to the people.

Ver. 12. Arrows. Such places were common where shooting was practised. 1 Kin. 20:36. Job 16:11.

Ver. 14. Song. True prophets were derided on account of impostors, and because of their declarations were unpleasant, &c. C. 17:15. Ezech. 12:22.

Ver. 15. Wormwood, or a bitter poisonous herb. C. 9:26. Deut. 29:18.

Ver. 16. One. Heb. “against a stone.” My bread is full of them. Ps. 101:10. C.—He describes his afflictions, as if his teeth had been broken. W.

Ver. 18. End. Heb. “strength.” Sept. “victory.” C.

Ver. 21. Hope. The remembrance fills him with grief and hope. C. 20:12. H.

Ver. 23. New. *Novi* should be *novæ*, to agree with *miserationes*. C.—Chal. “new miracles” occur daily. H.—God’s mercies are ever fresh. W.

Ver. 27. Yoke. Afflictions endured for justice sake ensure a blessing. H.—All may derive great benefit from suffering.

Ver. 28. Himself, with perfect resignation.

Ver. 29. Hope. He does not doubt, but confides with great humility.

Ver. 30. Him. We cannot verify this of the prophet as we can of Christ, (Mat. 26:62. C.) to whom this particularly refers. W.

Ver. 33. Men. He punishes with regret. Ezech. 28:23. Our crimes force him to chastise. v. 36. C.—Yet he seeks our advantage. W.

Ver. 37. Commanded. Heb. “said: It cometh to pass,” as if by chance. There have always been Epicureans. Ezech. 8:12. Ps. 93:7. C.—Those who deny Providence speak. v. 30. W.

Ver. 39. Sins? If all happened by inevitable necessity, or according to the laws of Providence, why should any one complain?

Ver. 41. Up. This posture “is the testimony of a soul naturally Christian.” Tert. Apol.—Our heart must accompany our hands. 1 Tim. 2:8. C.

Ver. 42. Inexorable. Heb. and Sept. “Thou hast not shewn pity.” H.

Ver. 43. Covered thyself, as if not to see our distress.

Ver. 44. *Cloud.* Is. 59:2. Eccli. 35:21. These expressions are admirable.

Ver. 47. *Prophecy.* Many would read, *vastatio*. Heb. “ruin.” Sept. “taking away.” C.—Prot. “Fear and a snare is come upon us, desolation and destruction.” The prophets were continually in danger. H.—The preaching of false prophets has brought these evils upon the people. W.

Ver. 51. *Wasted.* Lit. “robbed.” H.—I have felt more for my people than they have themselves. Moral writers often product this text, to shew the dangers of an unguarded glance (C.) at women.

Ver. 53. *Over me*, as if I were buried. H.—Jeremias was in prison (C. 38:6) when he prayed. v. 54. C. 20:7. C.

Ver. 59. *Judge* what they have judged unjustly. W.

Ver. 62. *Lips*; or language (Gen. 11:1) thou knowest. v. 60.

Ver. 63. *Up*, all their conduct.—*Song.* 5:14.

Ver. 65. *Buckler*, to cover all the body. They shall be surrounded with misery, (Ps. 108:29) while God will protect his servants. Ps. 5:13. C.—Let sorrow pierce their heart, as thy enemies are treated. W.

LAMENTATIONS 4

Ver. 1. *Colour.* Heb. “gold.” Sept. “silver;” (H.) denoting the patriarchs, (Theod.) chiefs, (Vatab.) or ornaments of the temple. C.—It had formerly glittered with gold; now there was nothing but smoke and ruins. W.

Ver. 2. *Best.* Heb. “gold of Phaz,” in Colchis. Gen. 2:11. C.—In Solomon’s reign, they powdered their hair with gold dust. Jos. Ant. viii. 7.—*Vessels.* Is. 30:14.

Ver. 3. *Sea-monsters.* Lit. *Lamia*. Heb. *Tannim*. H.—The lamia has a face like a woman, and a body like beasts; and is cruel, yet feeds its young. W.—The fabulous lamia is supposed to destroy all children, (Diod. Sic. xx. Ovid. Fast. vi.) and cannot be meant. But the sea dog, though most cruel will not neglect its young ones. C.—*Ostrich.* Heb. *henim*, (H.) “swans.” Is. 13:21. Job 29:14. The ostrich is said to break some of its eggs. Elian iv. 37.)—Swans do the like, and devour their young; for which reason they are hated by the Indians. Elian xiv. 3.—Sept. “their young (drajohs) have suckled the daughters of my people,

so that they can find no remedy, like,” &c. H.—Though the ostrich has wings it never flies, but dwells in desert places. Such is the condition of the Israelites. Theodoret.—The ostrich forsakes its eggs. W.—All are solicitous for themselves.

Ver. 5. Scarlet. Lit. “yellow;” *croceis*. H.—Heb. means purple. Those who have been educated in the most delicate manner, are forced to feed on the most disgusting things. 4 K. 6:25 and 18:27. Deut. 28:54.

Ver. 6. In her. Sodom was destroyed by God. Her temporal misery was short. H.—Jerusalem was exposed to greater afflictions (C.) here, (H.) and her ingratitude and abominations were greater. Ezech. 16:46.

Ver. 7. Old ivory. Whiteness shews its age. Pliny iii. 8.—As it grows old it turns yellow, and loses much of its value. But the ancients had the art of dyeing it scarlet. Æneid xii. Iliad iv. Ovid ii. Am. v. C.—Heb. *poninim* may signify (H.) “pearls,” the shells of which are stained with a delicate red; though the epithet *ruddy* may mean “shining,” in which sense *purpureus* is used. Hor. iv. Od. 1.—The complexion of the Nazarites was fair, with a mixture of red. Cant. 5:10. They were probably clothed in white, and were highly respected. 1 Mac. 2:49. Amos 2:11. Num. 6:18. C.

Ver. 8. Coals. Heb. “blackness.” Sept. “soot.” H.—The people were naturally brown. Fasting and distress cause them to turn black. C. 5:10. Joel 2:6. C.—They were so changed, that old acquaintances knew not one another. W.

Ver. 9. For. Lit. “by the barrenness of the earth.” H.—Such a death was, no doubt, more painful than to perish quickly by the sword. C.

Ver. 10. Pitful. So their nature dictates. W.—But hunger made them the reverse. Some think they slew their children, to prevent them being exposed to more cruel torments, (C.) as the people of Colchis do their sick. Chardin.—*Sodden*: boiled or roasted; *coxerunt*. v. 5. Deut. 28:55. At the last siege of Jerusalem, this barbarity was manifested. C. Jos. Bel. vii. 8. Gr. 21. See C. 2:20.—*Daughter*. So cities are styled. W.

Ver. 12. Believed. God had so often protected this city against Sennacherib, Holofernes, &c. H.—It had been also so strongly fortified. 2 K. 5:6. C.

Ver. 13. Priests. They too generally favoured H. the false prophets. C. 2:26. &c. They were judges, and condemned the innocent: or exposed (C.) the citizens to destruction, by not warning them to amend, (H.) and to submit to the Chaldees. C.—Impostors are called prophets, as they have the same outward appearance. W.

Ver. 14. *They.* Sept. “Her guards have tottered in,” &c.—*When.* Prot. “so that men could not touch their garments,” as they were defiled. H.—These hypocrites were afraid of touching blood, as they observed external ceremonies, while they disregarded the spirit of religion.

Ver. 15. *Depart.* They were not ashamed to speak thus to others, or the citizens address the priests contaminated with blood. Even the Chaldees looked upon the Jews with abhorrence, as an abandoned people.—*For they.* Heb. “but they understood not, and wandered about. They, (C.) the Gentiles, *said.*” H.

Ver. 16. *They,* the Jews; or rather the prophet thus describes the Chaldees. C. 5:12. Deut. 28:50.

Ver. 17. *Save.* The Egyptians attempted it in vain. C. 34:8 and 37:10.

Ver. 18. *Streets.* There were enemies within as well as without. C.

Ver. 20. *Christ,* &c. According to the letter, is spoken of their king, who is called the *Christ*; that is, the anointed of the Lord. But is also relates in the spiritual sense to Christ our Lord, suffering for our sins. Ch. Is. 53:5. S. Aug. de Civ. Dei. xviii. 33.—It literally speaks of Josias, or of Sedecias. W.—Josias was slain by the Egyptians. S. Jer. in Zac. xxii.—But Sedecias seems chiefly to be meant. The people were much attached to him, though he was wicked; and they expected that he would have rescued them from the power of the Chaldees, as his league with the neighbouring Gentiles (C.) seemed to insure, (H.) if they had proved faithful. C.—But all was useless against the Lord. H.

Ver. 21. *Rejoice.* Edom had manifested her joy at the misfortunes of Juda. The prophet hints at this with a cutting irony. Ps. 136:7. Abd. 11.—*Come,* as at a feast. Edom was visited five years after the Jews. C. 49:7.—*Naked.* Sept. “and shalt pour it out,” (H.) or vomit. C. Grot.

Ver. 22. *Accomplished,* and sufficiently punished by exile. C. 50:20. Is. 40:2.—*Discovered.* Gen. 44:16 and 3 K. 17:18. C.—In vain wouldst thou hid them. H.

LAMENTATIONS 5

Ver. 1. *The prayer,* &c. This title is not in Heb. Sept. &c. Theodoret has passed over the chapter, as if he doubted of its authenticity. It does not follow the order of Heb. letters like the preceding, and seems to be a form of prayer for those who retired into Egypt. C.—Jeremias

foresees what would happen, and prays as the people would do. W.

Ver. 2. *Aliens.* The Idumeans seized and kept possession of the southern parts.

Ver. 3. *Father.* Many had none surviving, and all had lost their king. W.

Ver. 4. *Water.* Even this was not given for nothing.

Ver. 6. *Hand;* engaged to serve Egyptians, Babylonians, (C.) or other nations, to procure sustenance. W.

Ver. 7. *Iniquities.* This was the usual complaint of the Jews, (C. 31:29) as if they had committed no offence themselves. If any virtuous people were involved in common ruin, they bore it with resignation, and acknowledged that they had deserved it. 1 Esd. 9:6. and 2 Esd. 1:6. Est. 14:6. Dan. 3:29.

Ver. 8. *Servants.* One had command over another. Mat. 24:45. The Chaldees were like slaves, and the race of Cham was condemned to servitude. Gen. 9:26. C.—The Jews had formerly dominion over Edom, &c. who now treated them so cruelly. M. Lyran.

Ver. 9. *Sword.* Any one might kill us.

Ver. 11. *Oppressed.* Heb. “afflicted.” Brutal insolence prevailed. C.

Ver. 12. *Hand.* Thus Leonidas was treated, after his head was cut off, by Xerxes. Herod. vii. 238.

Ver. 13. *Indecently,* like the Sodomites. Heb. “they made the young men grind” at the mill, in their prison, (H.) as Samson (Judg. 16:21) and Sedecias (according to the Sept. C. 52:11) were forced to do. To grind is often used in a bad sense; but it is not necessary to adopt it here. C. Amama.—The Chaldees treated their captives without pity or shame. H.—*Wood;* burdens, or stumbling-blocks, unless they were crucified; or, “roasted,” if we admit a small alteration in the Heb. C. 4:10. C.—They were forced to grind naked, and were beaten with staves. W.

Ver. 14. *Gates,* where sentence was usually passed. H.—The Jews had judges at Babylon, (Dan. 13:5) but not at first, nor everywhere.

Ver. 16. *Crown,* used at feasts; (C.) or, we have lost the sovereign power. W.

Ver. 17. *Dim,* the natural consequence of extreme want. 1 K. 14:27.

Ver. 18. *Foxes*, which were very common. Judg. 15:4. Thus, Horace says:

Agros atque lares patrios, habitandaque fana
Apris relinquet et edacibus lupis. Epod. 16.

Ver. 21. *Convert.* Thy grace must work upon our hearts, (C.) before we can expect redress, (H.) and an end of our banishment. T. Grot.—*Beginning*, when our fathers observed the law. S. Tho. M. See C. 31:18. S. Aug. de Civ. Dei. ii. and iv. W.

Ver. 22. *Thou hast.* We might read with an interrogation, (H.) in Heb. “Hast thou?” &c. The Jews superstitiously repeat the last verse, for fear of ending the book in an ominous manner, as they do at the end of Isaias and Malachias. C.—Having treated us so severely, stop thy hand. W.—But I perceive it will be in vain to beg for redress till the seventy years be expired. M.

BARUCH

THE PROPHECY OF BARUCH

INTRODUCTION

Baruch was a man of noble extraction, and learned in the law, secretary and disciple of the prophet Jeremias, and a sharer in his labours and persecutions; which is the reason why the ancient Fathers have considered this book as a part of the prophecy of Jeremias, and have usually quoted it under his name. Ch.—The frequent Heb. idioms shew it to have been originally in that language. Baruch wrote by inspiration of the Holy Ghost the letter comprising the five first chapters, which he carried to the Jews from their brethren at Babylon. The martyrologies place his death, Dec. 28. The sixth chapter contains a letter of Jeremias, to which allusion is clearly made 2 Mac. 2:2. The Church still recites the works of Baruch under the name of Jeremias. Sab. Pent. proph. 6. C.—Many Fathers did so formerly, though they doubted not but Baruch was the author. See S. Iræn. v. 35. S. Aug. de Civ. Dei. xviii. 33. &c. Others, with Origen (Prin. ii. 3.) specify the

writer; and the Councils of Laodicea, Florence, and Trent, decide that it is canonical. S. Jerom alleged it not against the Jews, as they denied its authority. W.—See Jer. 32:44. H.—In his preface on Jeremias he testifies that “it contains many things relating to Christ and the latter times.” W.—Grotius in vain attempts to represent some parts as interpolated (C. 3:38. &c. C.) and L. Cappellus has left some posthumous notes, which would represent the author as a stupid impostor, though he acknowledges his great learning. Houbigant.

BARUCH 1

Ver. 1. *Babylonia*. Sept. “Babylon,” where Jechonias was in prison, (H.) now the 5th year. v. 2. Baruch accompanied his brother Saraias. Jer. 51:59. C.—Capel. supposes that the author confounded them together, which is not probable. Houb.

Ver. 2. *Month*, in which the king was taken. C.—This was the fifth anniversary. H.—*Fire*: but soon extinguished. Usher—The taking of the city was effected at intervals, (H.) during eleven years, in the fifth of which this book was written. Jerusalem was at last reduced to ashes. As yet there were priests, a temple, &c. v. 7, 14. W. C.

Ver. 3. *Jechonias*. He was in prison, where the Jews met to hear the words of Jeremias; (51:59. &c. C.) or the king might hear the letter in private. Houbig.

Ver. 4. *Sodi*. Heb. *zud*, (H.) means “pride,” and probably denotes the great river Euphrates. C.—Bochart reads Sur, (Houb.) or Sori. The city Sura was there. C.

Ver. 7. *Joakim*, or Eliacim, high priest under Manasses, &c. Is. 22:20. C.—The text only says that he was priest, and Capellus asserts there was no pontiff then. Houbigant.

Ver. 8. *Siven*; a Syriac month, corresponding with our May. M.—*Vessels*; or, “the vessels were of silver.” H.—By retrenching a, *which*, it would seem that they asked for the golden vessels. Sedecias had made silver ones to supply their place. These also might have been taken away. C.—Baltassar had still those of gold, (Dan. 5:2. M.) or at least some of them. H.—Sedecias, now in favour, only asked for what he had made while a private man. Houbig.

Ver. 9. *All. Cunctos* should be *vinclos*, according to the Gr. “prisoners.” C.

Ver. 10. *Meat.* Lit. “manna,” as Sept. express Heb. *monée*; (H.) or as it is pointed, *mincha*; which properly means an “oblation” (Jer. 17:26. M.) of bread, wine, &c. C.—*And offerings.* Lit. “offer.”—Gr. “has for sin before frankincense. H.

Ver. 11. *King.* Gratitude and duty prompted them. Jer. 29:7 and 1 Tim. 2:2.—*Baltassar.* Evilmerodac, his elder brother, was in disgrace. Lyran. Jer. 52:31. C.—*Heaven,* as long and prosperous as possible. H.—It was a customary salutation to say, *O king, live for ever.* Dan. 2:4. Ps. 88:30. C.—Cappel. says Baltassar was not yet born. But how does he know this? It might be the title of the heir apparent, (H.) or of the king’s sons. We need not decide in a point of such antiquity. Houbig.

Ver. 12. *Eyes,* putting an end to our captivity, (Badwell) or causing us to detest our sins. C.—*Days.* This they knew was God’s decree, and they submit. H.—They prefer serving the Chaldees before other foreign nations. W.

Ver. 14. *Proper festival days.* C.—Heb. *mohed*, or *muád*. They were still observed (H.) in the temple.

Ver. 20. *Curses* against transgressors. Lev. 26. Dan. 9:11. C.—*Day.* We feel the effects of sin. The land of Juda was not flourishing, though not yet laid waste. H.

Ver. 22. *Serve,* or sacrifice unto: (Sanct.) *operata Deo*: (Tibul.) or to worship. C. 2:21. C.

BARUCH 2

Ver. 2. *Heaven.* After the death of Josias, the nation was exposed to the greatest misery. Its kings were imprisoned by the Egyptians, and then by the Chaldees; and surprising changes took place, all during the space of eight or nine years.

Ver. 3. *Daughter.* This is not mentioned in sacred history to have happened when this was written, (C.) except in the siege of Samaria. Some of the captives of Israel might be now at Babylon, as the places to which they had been sent were under the same king; and they confess their common transgressions and chastisements. All distinction of the kingdoms was now at an end. Some might also have been reduced to this extremity, when Joakim or Jechonias were besieged and taken. H.—We should not know that a similar distress prevailed under Sedecias, if it had not been specified Lam. 2:20 and 4:10. This

prayer greatly resembles that of Dan. 9:4.

Ver. 4. *Kings of Egypt and Babylon, while the Ammonites, &c. derided us.*

Ver. 5. *Under*; a proverbial expression. Deut. 28:13.

Ver. 9. *Watched*, to punish. When he spares, he seems to slumber. Jer. 44:27. C.

Ver. 12. *Justices.* So God's law is frequently called, (Ps. 118) because its observance makes us just. W.

Ver. 16. *House*: the temple, or from heaven. C.

Ver. 17. *Justice*, &c. they that are in hell shall not give justice to God: that is, they shall not acknowledge and glorify his justice, as penitent sinners do upon earth. Ch.—And all in the grave are incapable of making known God's perfections. An appeal to his glory is thus often made. Is. 38:18. Ps. 113:17. Eccli. 7:24.

Ver. 18. *Of evil* is not in Greek. A soul which bears grandeur with pain, like Esther, and humbles itself before God, is most graciously received. H.—*Fail*, by fasting. Such are the dispositions required for prayer. Ps. 68:3.

Ver. 19. *Fathers.* Gr. adds, "and kings."—*Prayers.* Gr. "mercy." We boast not of our good works. H.—Mercy may denote prayer or humiliation. Theodoret gives a better sense: (C.) "We trust not in the just works of our fathers, or of ourselves, to receive any pity." H.

Ver. 21. *Serve*, as Jeremias (25:9 and 27:7 and 28:14) repeatedly admonished.

Ver. 23. *Footstep.* It shall become a desert. Isa. 33:8. Lam. 1:4.

Ver. 24. *Place.* The soldiers ransacked the tombs in hopes of plunder. Joakim was left unburied. This would be very affliction to the Jews. Jer. 8:1 and 22:19 and 36:30. C.

Ver. 25. *Banishment.* Syr. "captivity;" (Theod.) or "by pestilence inflicted by God:" ἀποστολή. Grot. Jer. 32:36.

Ver. 26. *Day.* Its vessels were taken away, (C. 1:8) and few were left to attend. C.—Grotius answers this difficulty. Houbig.—The prophet foresees the event. W.

Ver. 30. *Heart*, and be seriously converted, (H.) as the prophets had foretold. Osee 2:7. &c.

Ver. 33. *Neck.* Lit. “back,” insensible of stripes.

Ver. 34. *Thereof.* Lit. “of them;” *eis*. But *ei* is more (H.) conformable to the Greek. C.

Ver. 35. *Another.* Gr. “an everlasting covenant,” (H.) by Christ, (Maldon.) prefigured by that which Nehemias renewed. 2 Esd. 9:38. C.—The law of Moses was in force till Christ came. His law continues unto the end. W.

BARUCH 3

Ver. 3. *Everlastingly.* is such a short-lived creature an object worthy of thy eternal wrath? Job 13:25 and 14:1. Ps. 102:13.

Ver. 4. *Dead;* banished, (v. 11. Ezech. 37:5) or of the ancient patriarchs. This motive is frequently urged.

Ex. 32:13. Lev. 26:41. Deut. 9:27. Dan. 3:35. Jer. 15:1. C.—People in sin and misery seem dead, (v. 11) yet may revive by grace. W.

Ver. 5. *Hand.* Save us by thy power, and for thy own name’s sake. Jos. 7:9.

Ver. 8. *Offence.* Gr. “debt.” Parents might sell their children. Mat. 18:25. God threatens his rebellious people, that they shall be forced to borrow. Deut. 28:44. C.

Ver. 9. *Hear.* God replies. H.—The Church has long read this has holy scripture, on the eves of Easter and Pentecost. W.—This second part contains an instruction respecting true wisdom; which is to be found in God alone, (C.) in in the people to whom he is pleased to communicate it. H.

Ver. 11. *Grown.* Houbigant, “growing.” Five years had not elapsed: (Cappel.) yet they knew their captivity would be long.—*Dead.* Some might yield to idolatry. Dan. 3:7. 12. H.—They were in a manner buried, (Ps. 87:5) and forced to dwell among people where they were exposed to many defilements, as if they had been near a dead body. Lev. 11:25.

Ver. 13. *Peace.* There is none for the wicked; but only for the observers of the law.—*For ever.* Many read, “upon the land,” conformably to the Greek.

Ver. 15. *Treasures?* How few are truly wise and virtuous! The great men of the world have missed their aim. Israel has received the law. Yet where is the fruit of it? This is developed in the sequel.

Ver. 16. *Nations* of Assyria? &c. They esteemed themselves as lords of nature, and delighted in hunting. The beasts and birds are subject to them. Gen. 1:26. Jer. 27:6. Dan. 2:38. C.

Ver. 18. *Unsearchable?* Shall they not find the fruit of their works? W.

Ver. 20. *Men;* heirs of those conquerors, and equally in the dark. C.

Ver. 22. *Theman*, the capital city of Edom. Ch.—Eliphaz was king. Jer. 49:7.—The Phœnicians, so famous for industry, had no idea of true wisdom, no more than the Ismaelites, &c. C.

Ver. 23. *Agar*, the mother of the Ismaelites. Ch.—*Merrha*, probably in Arabia.—*Fables*. This may be a reproach, or a commendation. Those nations delighted in enigmatical and sententious discourses. 3 K. 10:1. C.—Instructors of mankind deserve praise, not those who devise false gods for lucre. S. Aug. de Civ. Dei. vi. 5. &c. W.

Ver. 24. *Possession*. All the world belongs to him: yet how few partake of his wisdom!

Ver. 26. *Giants*, before and after the deluge. Gen. 6. Noe and Israel were preferred before them.

Ver. 29. *Clouds?* No human industry can procure this blessing. God alone is the dispenser of it. Deut. 30:12. C.—His grace makes the discovery easy. Mat. 11:30. W.

Ver. 32. *Evermore*. Lit. “in the eternal time,” or so long ago; (H.) designed to continue, while kingdoms shall change. Eccle. 1:4.

Ver. 33. *Trembling*. The sun stops, goes back, or withdraws its light, at his command. Jos. 10:12 and 4 K. 20:9. Mat. 27:45. Job 36:30.

Ver. 34. *Watches*. They are like his soldiers. Judg. 5:20. Eccli. 43:12. C.

Ver. 38. *Earth*, &c. by the mystery of the incarnation, by means of which the son of God came visibly amongst us, and conversed with men. The prophets often speak of things to come as if they were past, to express the certainty of the event of the things foretold. Ch. C.—Most of the Fathers prove Christ’s divinity from this text. W. See Tert. c. Prax. 6. S. Cyp. c. Jud. ii. 5. Eus. Dem. vi. 19.—If we explain it of wisdom, it comes to the same purpose, as Christ is the *wisdom of God*.

1 Cor. 1:30. Compare Prov. 8:30. Eccli. 24:12. Wisd. 9:10 which no one ever suspected to be interpolated. C. Pref.

BARUCH 4

Ver. 1. *Ever.* True wisdom may be found in the law. It constitutes the happiness of Israel. Deut. 4:7. Christ perfected and fulfilled it. Mat. 5:7.—*Life.* Moses promised temporal blessings; (C. 3:14. Deut. 30:15) yet the faithful would be rewarded eternally. C.—Wisdom is the law of God. C. 3:12. W.

Ver. 3. *Nation.* Be faithful, lest another take thy place. This Christians have done. Deut. 32:21. C.

Ver. 5. *Memorial.* Gr. lit. “O memorable Israel.” H.—Ye are left to support and restore the nation. This part of the letter is for their comfort.

Ver. 6. *Sold,* like slaves, or people taken in war. C.

Ver. 8. *God.* Lit. “Him.” Gr. “the Eternal.” H.—This is taken from Deut. 32:15. C.—*Nursed you.* The city is beautifully personified as a widow. v. 12. H.

Ver. 9. *Near.* Hebrew would be “daughters of Sion.” v. 14.

Ver. 15. *Tongue.* So the Chaldees are described, Deut. 28:49. Is. 33:19. C.

Ver. 16. *Children.* Gr. “daughters.” H.—Many of both sexes were taken with Jechonias. C.—Jerusalem comforts her children, and assures them of God’s mercy. W.

Ver. 20. *Peace:* the ornaments worn in my prosperity.—*Sackcloth,* or a rough garment, used by penitents and in times of public distress.

Ver. 25. *Neck.* Mardochai, Daniel, &c. were governors. Is. 40:14. These predictions were more fully verified when the Gentiles embraced the gospel. C.

Ver. 28. *When.* Gr. “now ten times as much, being converted, seek him.” H.—The Jews became much more docile and attached to the law.

Ver. 30. *Named* thee as his servant, spouse, (C.) and intimate friend.

Ver. 31. *The.* Gr. Δειλαίοι. “wretched those who have injured thee, and rejoiced in thy fall! Wretched the cities,” &c. H.

Ver. 32. *She;* Babylon. Ch.—Gr. “Wretched she,” &c. H.—Babylon shall fall a prey to Cyrus.

Ver. 35. *Fire of war.—Devils.* Whether they really dwell in ruins, or the people were of that opinion, (as the common sort are still) is not clear. Jer. 50:39. Is. 34:14.

Ver. 37. *East and west.* From Babylon and from the islands. Is. 11:11. Zac. 8:7.

BARUCH 5

Ver. 2. *Garment.* Heb. “cloak,” (Sanct.) such as were worn by people under no disgrace. C. 4:20. Tamar had one very costly. 2 K. 13:18. C.—*Justice*, or mercy. God is bound to fulfill his gracious promises. W.

Ver. 3. *His.* Gr. “thy.” Christ, the sun of justice, would effect this. Is. 60:1.

Ver. 4. *Piety.* Thus shall Jerusalem be distinguished after the captivity; but still more so when Christ shall appear, and give peace to his Church, after the ages of persecution.

Ver. 5. *Arise.* C. 4:36. Is. 52:2.—*God.* They remember his law with pleasure.

Ver. 6. *Children.* Gr. “the throne.” The return of the captives was a triumph. Is. 66:20 and 49:22. They had abundance of horses, &c. 1 Esd. 2:66. Darius gave them a convoy of 1000 horsemen. 3 Esd. 5:2. Jos. Ant. xi. 4.

Ver. 7. *Diligently*, without stumbling under the pillar of God’s protection. Is. 40:3. C.

Ad vos quâ veniet, tumidi subsidite montes
Et faciles curvis vallibus este viæ. Ovid. Am. 2:16.

Ver. 8. *Woods.* This is a poetical description. They shall pass through the sands of Arabia, as if they were under a delightful shade.

BARUCH 6

A copy. Sept. place this after the Lamentations, which follow Baruch. H.—Jeremias wrote it before the captives departed. Baruch read it to them at Babylon, and it was sent back to Jerusalem. W.—It might be delivered to the captives at Reblatha. We have it not entire, as another circumstance respecting the ark is mentioned. 2 Mac. 2:5. C.

Ver. 2. *Seven generations*; that is, seventy years. Ch.—A generation sometimes consisted of seven, ten, fifteen, thirty, thirty-five, fifty, or a hundred years. A. Lap. Menage.—Eighteen years of the seventy had already elapsed. C.—*Seven* is often put for many, (H.) or a general number, (W.) because so many days form a week. H.—Grotius substitutes δεκαδων for γενεων, “seven decads,” very properly. Houbigant.

Ver. 3. *Shoulders.* This custom was very ancient, suggested by the avarice of the priests, who begged on such occasions. Menander, ap. Clem. protrep.

Ver. 4. *Fear.* Worship not such things. H.

Ver. 6. *Angel Michael,* the conductor of Israel in the desert, &c. Dan. 10:13. Ex. 33:2. C.—He protected them also in Babylon. W.

Ver. 8. *Gay.* Nothing could be more despicable. C.

Ver. 10. *The Harlots.* Their hire was rejected by the Lord. But idols suffered themselves to be despoiled or adorned at pleasure. Gr. “But they will give of them even to harlots under the *same* roof, while they adorn them (idols) like men with garments, gods of gold, silver, and wood.” H.

Ver. 12. *Them,* of account of the many votaries, v. 16. Arnobius (6) ridicules such gods. C.—Prot. adopt similar arguments against the real presence as if we believed that Christ was hurt when the sacramental species were broken or devoured by vermin. A little more boldness will prompt them to reject the divinity of Christ, who was pleased to give up his body to those who treated him shamefully. Almost every argument which is levelled against Christ’s real presence in the blessed Eucharist, maybe turned against the incarnation; and hence so many now become Socinians, being unwilling to submit their understanding to the mysteries of religion. To apply these texts to holy pictures, would be nugatory. See Is. 40:18. H.—The absurdities here specified, shew how foolish are those who serve idols or take any images to be gods. W.—Calvin represents the pagans as adoring God

under the images, as if they used them in the same light as Catholics do; which is contrary to this epistle, &c. T.

Ver. 13. *Judge*, or ruler. C.—The sceptre and spear were badges of power. Eustath.—Mars had a sword, Hercules a club. We know little of the idols of Babylon.

Ver. 15. *Vessel*; armour, or any utensil. C.

Ver. 18. *Candles*. Lit. “lamps.” H.—Some temples in Egypt were famous for their number. Herod. ii. 62.—The Lord prescribed them to be used. But who ever imagined that they stood in need of them to see, as the idolaters supposed their idols did?

Ver. 19. *Hearts*: the wood is worm-eaten. C.

Ver. 24. *Price*, foolishly believing that they have divine power. W.

Ver. 26. *Gifts*. The Chaldees supposed that Bel could eat. Dan. 14.—*Dead*. Food was placed on the tombs. S. Aug. abolished this custom in Africa.

Ver. 27. *Take*. Gr. “salt.” They give none to the poor, for fear of their imposture being detected, though they allow even the unclean to eat. v. 28. Lev. 12:2. Deut. 14:29.

Ver. 29. *Women*. They make gods. C.—*Qui rogat, ille facit*. Mart. viii. 24.

Ver. 30. *Shaven*, as in mourning, contrary to the custom of Israel. Lev. 21:10. C.—*Heads*. The Jewish priests wore mitres or caps.

Ver. 31. *Dead*, even of Adonis, (H.) whose worship is here ridiculed. C.—At Biblos people bewailed his death, and the next day proclaimed that he was alive. All cut off their hair, as the Egyptians do for Apis, except such as submitted to prostitute themselves to strangers. The hire they consecrated to Venus. Lucian, *Dea Syra*.—At funerals a feast was usually made, as is still the custom in Syria, (Roger. ii. 14.) and near Bagdad. Chardin. ii. 7.

Ver. 34. *Requite*. Gr. “brass,” much less gold. H.

Ver. 40. *Chaldees*. The priests themselves despise the idols most, (C.) and expose them to contempt, by pretending that they work miracles. H.—“Those who first set up representations of the gods, deprived cities of reverential awe, and increased the error,” said Varro; “prudently supposing that gods might easily be contemned, when like stupid images.” *In simulacrorum stoliditate*. S. Aug. de Civ. Dei. iv. 26.

Ver. 41. *They.* Gr. “he could perceive. And they reflecting on this, cannot *still* abandon them; for they have no sense.” H.—They are so stupid, that they will not quit such impotent idols. C.

Ver. 42. *Women.* Aristophanes calls harlots, “corded bodies.” Eccles. Act. 1. The women of Babylon “prostituted themselves once, in honour of Venus, (H. Mylitta. C.) sitting with crowns on their heads in the temple, till some stranger selected them, and took them from their partition, made with cords,” (H.) to some more secret place, where they broke their bands. Herod. i. 199. C.—That some deluded women, led by various *desires*, should think thus to honour that impure deity, by an action which some modern casuists have not scrupled to rank among simple *venial* sins, cannot excite our astonishment so much, when we reflect on the tenets of the ancient Gnostics, and of Antinomians at the present day, whom J. Wesley, the last founder of the Methodists, applauded and followed even in the meridian of the gospel light! See Deut. 16:22 and 23:17. Yet these men read and perhaps distributed the Bible!—*Stones.* Lit. “bones;” (H.) or the refuse of what had been crushed, (πικτυρα. Athen. ii. 14.) to excite impure love. M. T.—Theocritus (Phar.) represents a witch doing the like; and Sanchez tells us, that some were taken in the fact in Spain. C.—Fumigation, used by the Babylonians after marriage, (Herod. i. 198.) may be insinuated. Grotius.

Ver. 45. *To be.* Is. 44:14. Horace (i. Sat. 8) introduces Priapus thus ridiculously explaining his origin; “I was formerly an useless piece of a fig-tree; when the workman, not knowing whether to make a bench or a Priapus, chose rather that I should be a god. Hence I am a god, the greatest terror of thieves and birds.” Sept. “they are nothing but what the workmen wish to form.” H.

Ver. 51. *Them.* Gr. has simply, (C.) “Who then knows not that they are no gods?” H.

Ver. 53. *Daws.* They have no greater influence (C.) than jackdaws.

Ver. 58. *Gods.* Sept. repeat this after *satisfied*, or “will use;” and here add, “or a pillar of wood in palaces, than,” &c. H.

Ver. 59. *Obedient to God.* They were appointed to mark out the seasons, &c. (Gen. 1:14) and if any creature were worthy of adoration, they would. C.—The Babylonians adored them as well as statues, and therefore their proper destination is specified here and by Moses.

Ver. 69. *Scarecrow.* Priapus answered this glorious purpose. v. 45. H.—When birds become accustomed to such things, they mind them not.

C.

Ver. 71. *Scarlet.* Gr. “marble” coloured wood. Grotius would substitute μαργαρου, “a pearl,” which decays through age. C.—Gr. also, “From the purple, which also shines upon them rotting, you shall,” &c. Μαρμαρου means, “of marble or shining.”

Ver. 72. *Reproach,* provided he also avoid the idols of the mind and of the heart. H.

EZECHIEL

THE PROPHECY OF EZECHIEL

INTRODUCTION

Ezekiel, whose name signifies the *strength of God*, was of the priestly race, and of the number of the captives that were carried away to Babylon with king Joachin. He was contemporary with Jeremias, and prophesied to the same effect in Babylon as Jeremias did in Jerusalem; and is said to have ended his days in like manner, by martyrdom. Ch.—He strove to comfort the captives, who began to repine that they had listened too readily to Jeremias, exhorting them to submit to the king of Babylon. Some think that part of his prophecies is lost, as Josephus mentions two books: but the nine last chapters, regarding the new city and temple, might form the second division. The Jews hesitated whether to allow his works to be canonical, as they seemed to differ from Moses, and from the dimensions given of Solomon’s temple. But the same God might surely suggest some improvements, and the morality of the prophet is most excellent. C.—His style may be compared to that of Homer (Grot.) and Alcæus. Many have thought that (C.) Pythagoras was his disciple; (Eus. præp. xiii.) yet the latter seems to have lived after the prophet, who was led into captivity with Jechonias, A. 3410, and prophesied for twenty years. He dates from this period, (C.) and from the renewal of the covenant under Josias, (C. 1:1. H.) when the captivity was first announced. W.—The Jews allowed none to read the first and the nine (H.) last chapters, nor the beginning of Gen. nor the Cant. before they were thirty years old; and

they never attempted to explain the vision nor the building of the temple, supposing it to be above the power of man. St. Jerom.

EZECHIEL 1

Ver. 1. *And* is either superfluous, as at the beginning of most of the sacred books, (C.) or shews the connection of what is written with what the prophet saw or heard internally. S. Aug. in Ps. iv. S. Greg. W.—*Year*: either of the age of Ezechiel, or (as others will have it) from the solemn covenant made in the eighteenth year of Josias; (4 K. 23. Ch. W. C.) or he alludes to the era of Nabopolassar, used at Babylon, (M.) or to the last jubilee. See Sanct. The thirtieth year, from the prediction of Holda to Josias, (H.) concurs with the fifth of the prophet's captivity. C. 17:12. Usher, A. 3410.—*Fourth* of the sacred year, (C.) on Friday, 24th July, (Usher) or in Jan. S. Jer.—*Chobar*, or Aboras, which runs westward into the Euphrates, above Thapsacus. Strabo.—The captives were in those parts, though not present. C.—*Opened*, in spirit, (H.) by faith. S. Jerom—The prophet fell prostrate. C. 2:1. H.

Ver. 2. *Captivity*. Lit. “transmigration,” (H.) which is more agreeable to the Heb. &c. Jechonias delivered himself up. Six years after this, Sedecias was taken. S. Jerom.

Ver. 3. *Hand*; power, energy of the Holy Spirit. Theod.

Ver. 4. *North*, denoting the invasion of Judea by the Chaldees. Is. 14:31. Sanct.—The Jews thought the following vision inexplicable, and deliberated about rejecting the book, when Ananias offered to answer every difficulty. They assigned him three hundred barrels of oil to light his lamp, while he performed the task. Rabbins.—This hyperbole shews their idea of its obscurity. C.—*Amber*, (*electri*) a compound of four parts of gold and one of silver, (Pliny xxxiii. 4.) more precious than either. S. Jer.—It may also mean *orichalchum*, or a mixture of gold and brass, (Bochart, anim. 2 b. vi. 16.) which was also preferred before gold alone, as it had the hardness of brass. Lucret. Serv. in xii. *Æneid*.

—*alboque orichalcho*
Circumdat lorica humeris.

—Two vessels are mentioned, probably of this composition. 1 Esd. 8:27. C.

Ver. 5. *Living creatures.* Cherubims, (as appears from Eccles. 49:10) represented to the prophet under these mysterious shapes, as supporting the throne of God, and as it were drawing his chariot. All this chapter appeared so obscure and full of mysteries to the ancient Hebrews, that, as we learn from S. Jerom, (ep. ad Paulin.) they suffered none to read it before they were thirty years old. Ch.—The pagans had many such compound figures as are here represented. Parkhurst, p. 411. H.—Sanchoniathon (ap. Eus. præp. 2.) seems to have borrowed his description from this place.—*In them.* They stood upright and had some parts of the human figure. C.—Indeed, it seems to have been predominant. H.

Ver. 6. *Faces.* This sometimes means shapes; and Pererius supposes that the animal had the head of a man, and the breast covered with lions' hair, the feet or round cloven hoofs of an ox, and the wings of an eagle. But it had rather four faces as well as wings, the faces of the man and lion being to the right, and the other two to the left; (C. T.) or the eagle was behind (H.) or above the head of the man, and the lion and ox at his right and left. Corn. a Lapide. M.

Ver. 7. *Straight.* Heb. “a straight foot.” Prot. prefer “feet.” H.—*Of a calf.* Aquila reads to the same import *hagol*, “round,” instead of *hegel*, (H.) “a calf.” Sym. has “winged feet,” like Mercury. C.—Sept. omit this, says S. Jerom, though we have his version of Sym. as if it belonged to the Sept.; and it occurs in Grabe as genuine.—*Brass.* Sept. add, “and their feathers were very light.” H.

Ver. 8. *Wings.* Their arms were covered with feathers, and the hand appeared at the extremity; or they had four arms under the wings. C. 10:8. They all came from the shoulders, so as to correspond with the four faced animal, v. 6. C.—Others believe that each face had four wings, so that the animal would have sixteen. Maldonat.—In Is. 9:2 the cherub has six wings. The form was variable, as there was nothing in nature similar. They were perhaps designed to represent the eternity and dominion of God over the whole creation. v. 28. H.

Ver. 9. *Another.* Two above were extended so as to support the throne, which seemed to rest on these eight wings connected together. The others were joined so as perfectly to cover what was below the breast. C.—Sept. “And the wings of those four *were* touching each other, and their faces (Calmet reads with Chal. and Heb. *wings*) turned not,” &c. H.—The wings did not imitate those of birds, going to and fro, but were constantly in the same direction; or the animals did not change their respective situations: as they had four faces, there was always one of them turned to the opposite quarters of the world. C.—They

turned not about, (v. 12) but having faces on every side, were ready to go any way. W.

Ver. 10. Over. This is not specified in Heb. Chal. Sept. or S. Jer. C.—“The face of an eagle for all the four.” It must have been *above* or behind the man, as the situation of the other two faces is here determined. v. 6. H.

Ver. 11. Faces. Sept. “wings:” and indeed it does not appear how their faces were *stretched upwards*, (C.) unless they looked earnestly that way; though, out of respect, they covered their faces with two wings.

Ver. 14. Flashes. Heb. *Bazak*. H.—Theodotion retains the original. His version seems to have been inserted in the Sept. (C.) who omitted this verse, as seeming to contradict v. 9 and 12. S. Jer.—Yet it only signifies that the motion was quick as lightning, though they did not alter their situation with respect to each other.

Ver. 15. Faces. One wheel crossed another at right angles, so that it was ready to move in any direction, (v. 17. C.) like a globe. H.

Ver. 16. Sea: sky blue. Heb. “Tharsis,” which Sym. renders “the hyacinth;” a precious stone. Ex. 28:20. C.—*Midst*. The evangelists and New Testament agree perfectly with the Old. S. Greg. hom. vi. W.

Ver. 17. Parts. *When they went, they went by their four parts*. That is, indifferently to any of their sides, either forward or backward, to the right or to the left. Ch.—Their motion was connected with the chariot. v. 20. C.

Ver. 18. Eyes, like Argus, or the tail of a peacock. C.—The eye is sometimes put for a colour. Grot.

Ver. 20. Life. They were moved like the rest by the whirlwind, or by living creatures. They seemed to be animated, as Homer describes Vulcan’s tripods.

Ver. 22. Crystal, or sapphire. v. 26. C. 10:1. This shining sky was like the footstool of the Lord, and rested on eight wings. v. 9, 23.

Ver. 24. Voice. The motion of the wings made a noise like a torrent, or thunder.—*God*. Heb. “self-sufficient,” as Sept. &c. render it, *ikanou*. C.—Prot. “like the voice of the Almighty.” H.—*Down*; or rather ceased to make such a noise. v. 25. C.

Ver. 26. Upon it. This might be omitted, as the Vulg. has only *desuper*, *above*. H.—God was pleased to assume the shape of a man, seated on the throne.

Ver. 27. *Amber*, or orichalcum. v. 4.

Ver. 28. *Rainbow*, encircling the sky blue throne and the flame. Nothing could be more dazzling, nor better manifest the subjection of man. C.—The prophet saw four visions at once; the whirlwind, (v. 4) the living creatures, (v. 5) the wheels, (v. 15) and the man seated on a throne, in the sky, v. 26. To explain all these mysteries, a large commentary would scarcely suffice. W.—The tempest, cloud, and fire, shew the impending ruin of the Jews. The ministers of God are over ready to execute his orders. The wisdom of Providence is denoted by the name of the cherubim, the connection of causes by the four wheels, &c. M.—God appears in his chariot going to war. He denounces vengeance on the guilty. C. 2 and 43. See Corn. a Lapide. H.

EZECHIEL 2

Ver. 1. *Face*, to adore God. M.—*Son of man*. Our Saviour, out of humility, takes this title, which no other gave him; as the angel does commonly to this prophet, who was his figure: few else have received it, (Dan. 8:17) but the reason is not known. W.—God here teaches Ezechiel not to boast of the honour shewn to him, since he must always remember that he is but a feeble mortal. C.

Ver. 2. *Spirit* of prophecy; (S. Jer. T.) or, I revived, and took courage.

Ver. 3. *Israel*. His commission was chiefly to them. C.

Ver. 5. *Forbear* to sin. H.—He thus insinuates free-will. S. Jer.—If they refuse to hear my *prophet*, they will at least perceive that they are inexcusable. C.

Ver. 6. *Scorpions*. This people is no less destructive (H.) and hardened. Ps. 117:12.—*For* might be better rendered, “though.” C.

Ver. 8. *Eat*. “If we do not eat the open book, we cannot teach.” S. Jer.

Ver. 9. *Without*. This was only done when the work was long. C.—

Scriptus et in tergo, necdum finitus Orestes. Juv. 1.

—Sept. “past and present things were written in it.” H.—*Woe*, or the words of the penitent, of the blessed, and of the damned. W.—The *canticles* were of a mournful nature, and the prophet had sorrows to announce. C.

EZECHIEL 3

Ver. 1. *Eat this book, and go speak to the children of Israel.* By this eating of the book, was signified the diligent attention and affection with which we are to receive and embrace the word of God; and to let it as it were, sink into our interior by devout meditation. Ch.—The revelation came from God. v. 10. W.

Ver. 2. *Book,* in spirit; (C.) or in reality, he chewed the volume. H.

Ver. 3. *Mouth.* I readily accepted the commission, but soon found the difficulties to which it would expose me. v. 12. Jer. 15:16. Apoc. 10:10.

Ver. 6. *Unknown.* Heb. “heavy.” C.—Prot. “hard.” H.—It is not above thy strength. Deut. 30:12.—*To thee.* He insinuates that the Gentiles would obey the apostles. S. Jer.—But the time was not yet come. C.—From this text and Mat. 11:21 it appears that “the same grace” is accepted by some and rejected by others, as “more grace is added to the former, which was sufficient before, and by this ... is made effectual” through God’s mercy. Rom. 9. W.—Those who reject the first grace, can blame only themselves, if they receive no more. The same grace falling on a heart better prepared by God, like seed on good soil, is more fruitful.

Ver. 7. *Hard.* Lit. “rubbed” like a stone, or brass; *attritâ.* H.—God’s ambassadors (Eph. 6:20. C.) must do their utmost. H.—The success must not puff them up, nor the failure too much depressed them, as all regards God, (Mat. 10:40) who will know how to make things conduce to his own glory. They must only bewail the blindness of sinners. C.—The care of them, and not the cure, will be required at their hands. v. 19. H.

Ver. 8. *Harder.* If they will not blush, thou shalt not be ashamed to lay their disorders before their eyes, though they be such as ought not to be mentioned, *as becomes saints.* H. See C. 16 and 22. C.

Ver. 12. *Spirit;* wind (Hugo) or angel, *took me* through the air; (Prado.) or, I went willingly. S. Jer.—*Commotion,* like an earthquake, (Heb. Sept.) occasioned by the motion of the chariot, or the voice of the cherubim. v. 13.

Ver. 14. *Spirit,* resolved to rebuke (C.) sinners. Sept. “the spirit of the Lord also lifted me ... and I went aloft (*like a meteor*; μετεωρος) by the impulse of my spirit; for the hand of the Lord upon me was strong; and I went loft, to the captivity, and passed through them ...

conversing in the midst of them." H.

Ver. 15. *The heap of new corn.* It was the name of a place; in Hebrew, *Telabib*, (Ch.) as the Chal. leaves it (M.) with the three Greek interpreters. C.—*Tel* means "a heap," and *abib* "new corn." H.—There was no new wheat in the fourth month, but rather in May or June. C. 1:1. Ptolemy places Thelda near the Chaboras.—*Mourning*; or Prot. "astonished," like Job's friends, for people dead in sin. H.—Many suppose that he never spoke. Yet this is not certain, (v. 11. C.) though probable from v. 16. H.

Ver. 17. *Watchman*: the usual title of those placed over others. C. 33:2. Is. 21:6. Let none perish through thy neglect. C.—"He (the pastor) kills the man whom he delivers up to death by silence." S. Greg. hom. xi. 9.

Ver. 20. *Iniquity*, for want of thy instruction; (H.) or, if thou neglect to reclaim him, (C.) and he perish, or owe his conversion to another, when duty requires thee to take care of him, thou shalt answer for the possible bad consequences. Thy sin is great, whatever become of him. But if he be damned, though he must blame himself chiefly, yet the blood of his soul shall cry for vengeance more than Abel's. H.—*Before him*, taking away my grace in punishment of his revolt. W.—If thou neglect to attempt reclaiming him, thou shalt perish with him; (S. Greg.) or if he be exposed to trial, and thou abandon him, (Vat.) of if thou neglect to husband well the precious moments, when I open his eyes, and fill him with apprehensions of his dangerous state, I will require, &c. Orig. S. Jer.—*Remembered*. Ingratitude caused the fruits of virtue to decay, and former crimes to revive, in some sense. S. Tho. iii. p. q. 88. a. 1. Mat. 5:26. C.

Ver. 21. *Warn*. It is the duty of a pastor to warn the just as well as sinners. W.—It will not suffice to do this *publicly*: sometimes we must go from *house to house*, like S. Paul, and *compel* those who are in the hedges to enter the marriage feast, by the most persuasive arguments. H.

Ver. 25. *Bands*. It is uncertain whether by his order, or they supposed he was deranged, as our Saviour's brethren meant to treat him. Mar. 3:21. The Chal. explains it figuratively of God's order, attaching the prophet to his service. C.—But real chains would more forcibly shew the future captivity of Juda (H.) which the prophet declared both by words and actions. C.

Ver. 26. *House*. "When there is a multitude of sins, (or sinners; *peccatorum*) the offenders are unworthy of being corrected by the

Lord.” S. Jer.—The prophet’s silence might suffice to admonish them. C.—He heard the Lord’s commands to C. 11:24 before he spoke to the people. M.

Ver. 27. *Forbeareth.* Sept. “disbelieveth, let him disbelieve.” So we read, *He that is unjust, let him be unjust still*; (Apoc. 22:11) which denotes the most desperate condition. H.—Aquila (2 edit.) has, “he who abandons, shall be abandoned.” S. Jer.—The man who makes good use of grace shall receive more; but he who despises the offers of God, shall be justly deprived of them in his greatest need. C.

EZECHIEL 4

Ver. 1. *Tile*, very large. C.—Those of Italy were two feet large and one broad. Pallad.—This might be soft clay; (Grot. M.) or the siege might be marked out upon it with chalk or a sharp stile. C.

Ver. 2. *Cast up.* The ditch would be about three feet deep, and the earth being thrown up, people might approach the town with less danger. W.—The besieged were thus also prevented from going out. 4 K. 25:1. Forts or towers were erected to overlook and clear the walls. —*Rams.* This is the first time we find them mentioned. Homer is silent about them; (C.) and the ancient sieges lasted so long, because people had not found out the art of demolishing the walls. Diod. ii.

Ver. 3. *Pan*, or plate, on which bread was usually baked. This was to represent the walls of the city. C.

Ver. 4. *Sleep.* Heb. “lie down.” M.—He eat at intervals. C.—*Iniquities*, or punishments. H.

Ver. 5. *Three*, &c. S. Jerom says some “Vulgate,” (H.) Latin, (C.) or rather incorrect Greek (H.) copies read 100, others 150. See Origen, &c. C.—The Alex. copy has the former, (H.) the Rom. edit. the latter number; and is followed by Theodoret and Maldonat. C.—But the more accurate Sept. agree with the Heb. &c. The captivity of Israel must be dated from Phacee, (4 K. 15:29) to the end of the reign of Darius Memnon, who espoused Esther, and granted liberty “to all the Jews;” or rather from Manathem, (4 K. 15:19) to the 28th of the same king Assuerus. Thus God’s “grace, we think, and we may so speak without arrogance, has enabled us to explain this difficulty, which no other has done.” S. Jer.—Many confound the duration of the iniquity of Israel with that of Juda, forming 430 years; and they explain it of

the time during which the nation had prevaricated. But this seems unnatural. We may rather conclude, that the prophet speaks of a separate judgment, and dates from the destruction of Samaria and of Jerusalem. The former city was taken A. 3283. If we add 390 years, we shall find the year 3673 the very year when Alexander overcame Darius, and soon after granted the Jews full liberty to return, or live according to their own laws. This he granted to those *in Babylon*, and to the Israelites (C.) *in Media*. Jos. Ant. xi. ult. & c. Ap. i.—Philadelphus afterwards liberated many in Egypt, (Jos. Ant. xii. 2.) as Osee (11:11) had foretold. The chastisement of Juda must be dated from the destruction of Jerusalem under Sedecias, till Darius, the Mede, favoured the Jews about forty years afterwards. C.—S. Jerom only allows forty years to have elapsed from the first of Jechonias till the first of Cyrus. The want of an exact chronology gives rise to many such difficulties. H.—It is very hard to explain how the ten tribes were 390 and the two tribes 40 years in captivity, as it is certain that the latter were seventy year banished from their own country. W.—Perhaps during the last thirty their condition was greatly ameliorated, after the decree of Cyrus, though the liberation was only perfect under Hystaspes and Esther. H.—The *iniquity* of Israel, from Solomon to Salmanasar, lasted 390 years; and that of Juda, under the reign of Manasses, was most abominable for the space of forty years; (Tournemine) or it continued so long from the 18th of Josias till the 4th, after the city was destroyed, and the land became a desert. Usher, A. 3380 to 3420.—But how shall the reign of the virtuous Josias be included in this period? H.—The action of the prophet lying 430 days, denoted the length of the siege of Jerusalem, during which extreme scarcity should be felt, and also the captivity of the people. Some have thought that he could not remain 390 days on one side, and that all passed in spirit. But what impression would that make upon the people? He was chained down, (C.) to represent their miserable condition. H.—Prædo saw a fool who lay tied in one posture for above fifteen years. C.—The remaining so long in one posture must have been painful to the prophet. T.

Ver. 7. *Siege*, which shall be most terrible; (H.) 390 days: the pillage shall last other forty. T.—So many years have the people transgressed.—*Out.* Heb. “naked.” Thus various barbarians fight.—*Prophecy*, not by words, (C. 8:16) but by actions. M.

Ver. 10. *Statens*, sicles, each being equal to 9 dwt. 2.57 gr. Eng. The hin contained 1 gal. 2 pints. Arbuthnot. H.—He had an allowance of ten ounces a-day. C. T.

Ver. 12. *Barley*, the worst or usual food of the poor. H.—*Ashes*, to

denote hurry. C.—*Cover* with hot ashes, (H.) formed of dry excrements. C.—That of oxen is still used in Egypt, (Val. ep. xi.) and in some parts of England, by the poor people. Hooke.—This was more tolerable, (C.) and God agrees to substitute it. v. 15. Heb. “Thou shalt eat it as barley cakes, and shalt bake,” (Prot.) or “hide it,” &c. Sept. H.—“The law itself, which the Jews read and do not understand, is this ember cake covered with human dung.” Phil. 3:8.—“They adore not idols, but do all for the belly and for earthly goods.” S. Jer.

Ver. 13. *Filthy*. Israel was less careful to avoid uncleannesses than Juda. Hence the prophet eats only during 390 days. Osee 9:3. C.—While the city was pillage for *forty days*, the prisoners would procure better food. v. 7. H.

Ver. 14. *Ah*. He makes the same exclamation as Jeremias. 1:6. Heb. *aha*. Theodot. “Oh!” Sept. and Sym. “by no means.” H.—God forbid. Excrements make a person legally unclean. Deut. 23:12. C.

Ver. 15. *Neats*, or “oxen;” *boum*. Prot. “cow’s dung.” H.—God allows him to bake his bread under such ashes. C.—So great is his condescension towards his friends! T.

Ver. 16. *Staff*. As this supports the weak, so bread nourishes all men, (W.) particularly *the bread of life*. S. Jer.—Very little food, (C.) and that of a nauseous kind, (H.) would be found during the siege. C.

Ver. 17. *When*. Prot. “they may want bread and water, and be astonished one with another, and consume away for their iniquity.” H.

EZECHIEL 5

Ver. 1. *That*. Heb. “the scissors of clippers.” The same term is used for clipping sheep as for cutting hair. Shaving was not probably then in use.—*Beard*, as in mourning or for ignominy. 2 K. 10:4. Jer. 47:5.—*Balance*, to shew that God does nothing unjustly. C.—*The hair*. Lit. “them.” H.—This was to be done before he lay down. Hew was to burn, cut, and divide the hair as the siege represented on the tile advanced, to denote that some should perish in the city by famine, others by the sword, while a few should be scattered among the nations: yet of these a *small number* should be gathered round Godolias, and perish with him, or in Egypt, &c. and the rest be thence led captive to Babylon.

Ver. 2. *Third*. Sept. and Theod. read “a fourth,” as also v. 12. (C.)

thus assigning half to be burnt by *death* (pestilence) and *famine*. The other half of the people falls a prey to the *sword* and to *captivity*. The pestilence, famine, and the sword, were the three usual scourges left to David's choice, (2 K. 24) which here destroy each a fourth part, while the rest become captives. Yet even of this third or fourth part, many engage in civil broils, and perish. S. Jerom hints that the Sept. is interpolated from Theodotion, v. 12, and that their version only comprised the pentateuch. But the other books went at least under the same title; and there must be some mistake in the words asterisked, since they occur in the Heb. Vulg. &c. *third* being only substituted for *fourth*: "And a fourth part of thee shall fall by the sword." The Heb. is rather less degrading to the Jews, as there would be thus at most one-third preserved, instead of a part only of one-fourth. See Deut. 27:4. Jer. 52:28.—*Take*. Sept. add here, "a fourth part; and shalt burn it in the midst of it; and a fourth thou shalt cut," &c. H.—He was thus to deal with a part of the hair during 390 days, (M.) or at the end of them. R. Salom.—*Round*, in the cities near Jerusalem, (W.) or round the picture of it. C. 4:1.

Ver. 4. *Out of it*. Some rose up against Godolias. Jer. 40. &c. C.—The divisions of the Jews brought on the persecution of Epiphanes, (Sanct.) and introduced Pompey. S. Jer. H.

Ver. 5. *Midst*, distinguished above the rest. Many have supposed that the city was in the exact middle of Palestine, or of the world. Ps. 73:12. C.

Ver. 7. *Surpassed*. in numbers, (Sym.) or rather in wickedness. Chal. C.—Sept. "because you have been incited by the," &c. H.—*Judgments*. You have been less attached to my service than the Gentiles have been to their idols. Some think that *not* is here superfluous, as it is omitted C. 11:12. But it is wrong to imitate the Gentiles, and worse to surpass them in crimes.

Ver. 9. *Like*. The ruin of Jerusalem by the Chaldees was terrible, (C.) but that by the Romans was more so. S. Jer.—The reasons were different.

Ver. 10. *Fathers*. This is not specified in history. *Famine prevailed*, 4 K. 25:3.; and we find something similar, Lam. 4:10. C. Bar. 2. W.—It is probable, therefore, that these threats were realized. Theod. Deut. 28:53.—*Scatter*. Lit. "winnow." H.—The Jewish nation was never again all together in the promised land.

Ver. 12. *Pestilence*. Sept. "death;" so they usually denote pestilence. They add, "and a fourth part of thee shall be," &c. v. 2. H.

Ver. 13. *Comforted*, or revenged. C. 24:14. Is. 1:24.

Ver. 14. *And a.* Sept. “and thy daughters (dependances. C.) round,” &c. H.

Ver. 15. *Scoff.* Lit. “blasphemy;” which is here used improperly, to denote derision. W.

Ver. 16. *Arrows*; inclemency of the seasons, &c. which bring on famine. M.

Ver. 17. *Beasts.* They usually take possession of abandoned countries. S. Jer.—The Chaldees may also be meant. C. 17:3.

EZECHIEL 6

Ver. 2. *Mountains*, where idols were chiefly adored. Here their votaries find death. W.—*Israel*, including all God’s people, as the sacred writers make no distinction (C.) after the destruction of Samaria.

Ver. 4. *Idols.* Protestant marginal note, “sun-images,” as v. 6. The sun was much worshipped. C. 8:16. H.

Ver. 5. *Bones.* The Chaldees violated the tombs. Bar. 2:24. Jer. 8:1. C.

Ver. 8. *Some.* Providence still preserves some faithful or penitent souls. W.

Ver. 9. *Broken.* Adversity has made them repent.

Ver. 11. *Foot*, through indignation or pity. C.

Ver. 14. *From*, or, “more than,” (H.) as Heb. may signify. Deblatha was in the land of Moab. Num. 33:46. C.

EZECHIEL 7

Ver. 2. *Israel*, or Judea, in all its parts. W.—In five or six years' time all shall be destroyed.

Ver. 3. *Set*, as accusers, to increase thy confusion.

Ver. 5. *One.* A second shall not be necessary. Nah. 1:9. C.

Ver. 6. *Awaked.* Justice seems to have slept. H. See v. 10. Jer. 1:12.

Ver. 7. *Destruction*, (*contritio*.) S. Jerom reads “contraction,” as also v. 10. Prot. “the morning.” H.—Chal. “the reign.” C.—Heb. *tsephira*, is variously rendered. H.—*Joy*. Heb. “echo or cry” of people in the vintage.

Ver. 10. *Budded*; figurative expressions, denoting a speedy vengeance. C.—Chal. “the reign is open, the ruler has flourished, the wicked hath appeared.” In this reign of Nabuchodonosor ye shall be chastised. H.—Sept. or rather Theodotion, from whom many things have been supplied according to S. Jerom, (C.) have, “The deceit (*or* thick foliage; *πλοκη*) has gone forth, the rod,” &c. H.

Ver. 11. *Iniquity.* What other fruit could be expected from wickedness? It draws on chastisement.—*Noise*, or grandees. None will repent, and therefore none shall escape, from the highest to the lowest.

Ver. 13. *Sold*, as in the year of jubilee. Lev. 25:25. C.—Now there shall be no recovery. W.—They shall be driven from the land.—*Although.* By supplying the former negation, (C.) we may render “Nor,” &c. (H.) which seems better. C.—It may also mean, “those who are now alive” shall witness these things. H. *Back.* It is not a mere threat.

Ver. 14. *Ready.* He describes the vain attempts of the Jews to make resistance.

Ver. 16. *Doves*, not daring to vent their complaints. C.

Ver. 17. *Water*; urine, (S. Jer.) sweat, &c. the usual effects of fear.

Ver. 18. *Heads.* They cut their hair in times of penance and of mourning.

Ver. 19. *Iniquity.* Riches have fostered their passions: they will not now procure food or liberty. Soph. 1:18. C.—The riches of the idols invited the enemy to plunder. W.

Ver. 20. *And.* Prot. “As for the beauty of his ornament, he set it in majesty: but they made the,” &c. The sacred ornaments of the temple, appointed by God, (H.) have been converted into idols, and shall be carried to Babylon. v. 21. C.

Ver. 22. *Secret:* the inward sanctuary, the holy of holies. Ch.—God would guard it no longer. C.

Ver. 23. *Shutting up.* Heb. “chain,” for imprisonment and captivity. Ch.—Pronounce sentence upon all.

Ver. 24. *Sanctuary;* the temple of God, or of idols. C. 6:3.

Ver. 25. *Distress.* When the enemy is before the city, they will see their error; but it will be too late. They shall not obtain peace. Jer. 38:1.

Ver. 26. *Ancients.* Priests shall afford no consolation, nor counsellors any advice. They shall be all confounded. C.—During the captivity a few only were found to give instruction. Mal. 2. W.

EZECHIEL 8

Ver. 1. *Sixth* of the prophet’s captivity, (C.) in August, A. 3411. Usher—He had rested on his *left* or *right side*, whenever he slept during 430 days, and on the following had this vision. W.—He was stationed in spirit at the northern gate leading to the court of the priests, and beheld the glory of God and *the idol of jealousy*. He saw the people, men and women, adoring idols, and priests worshipping the sun. C. 9. God rests on the gate of the temple, and orders a man to sign those who were to live, and six others to destroy the rest. The prophet prays. C. 10. God orders the man clothed in linen to take coals from the cherubim, and sprinkle them through the city. The throne goes to receive the Lord. C. 11. Ezechiel prophesies against many, at the eastern gate; and God informs him that the former captives shall return, but that the wicked at Jerusalem shall perish. His chariot then rests on the mountain to the east of the city. Thus his reasons for punishing the people become evident.

Ver. 2. *Likeness.* Sept. add, “of a man,” as it had appeared C. 1:27.

Ver. 3. *Lock*, like Habacuc; (Dan. 14:35) or by a bandage, on which parts of the law were written. Heb. C.—*Of jealousy*; Baal, (S. Jer.) or any other idol, (H.) particularly Adonis. v. 14. He fell a victim to the jealousy of Mars.

Ver. 10. *About*. This was the council chamber. Jer. 26:10. They durst not publicly adore the Egyptian, &c. idols. C.—They denied Providence. v. 12. H.—The wicked do not regard it, and hence fall into idolatry. W.

Ver. 11. *Jezonias*. He probably was over the temple, as his father had been. 4 K. 22:3. C.

Ver. 14. *Adonis*, the favourite of Venus, slain by a wild boar, as feigned by the heathen poets, and which being here represented by an idol, is lamented by the female worshippers of that goddess. In Heb. the name is *Tammuz*, (Ch.) which means “concealed,” as Adonis signifies “my lord.” This idol, which the Egyptians called Osiris, was placed in a coffin, and bewailed till it was pretended he was come to life, when rejoicings took place. Obscene pictures were carried about; and the more honest pagans were ashamed of these practices, which began in Egypt, and became almost general. Moses alludes to them, Lev. 19:27. Deut. 14:1. C.—David and Solomon say that the image was made of brass, with eyes of lead, which seemed to weep, melting when it was hot. W.—But this is destitute of proof.

Ver. 16. *Men*. Twelve priests and as many Levites officiated daily. The high priest made the twenty fifth. 1 Par. 24.—*Sun*. They prayed to God, turning their faces to the west: but here they despised him, and adored the sun. Job 31:26. C.—This posture was common. *Illi ad surgentem conversi lumina solum*. Æn. xii. Serv.—Christians did the like, though the reason is not ascertained. C.—It might be because Christ is the *orient*, and not to resemble the Jews. There was no danger of their being taken for idolaters. H.

Ver. 17. *Nose*, to hide their faces respectfully, (C.) when they look at the sun rising. H.—A *thyrsus* was used in honour of Bacchus, who is often confounded with the sun. Various improbable versions of this text are given. It may signify Heb. “they threw their instruments down before their faces,” like the twenty-four elders. Apoc. 5:8. C.

EZECHIEL 9

Ver. 2. *Upper*, leading to the court of the priests. These were six angels, representing the army coming from Babylon. The seventh was an angel of peace. C.—God never abandoned his whole Church. W.

Ver. 3. *House*; to the holy place, shewing that he abandoned those in the temple. C.

Ver. 4. *Mark Thau*. Thau, or Tau, is the last letter in the Hebrew alphabet, and signifies *a sign* or *a mark*: which is the reason why some translators render this place *set a mark*, or *mark a mark*, without specifying what this mark was. But S. Jerom, and other interpreters, conclude it was the form of the letter *thau*, which, in the ancient Hebrew character, was the form of a cross. Ch.—Of this many inscriptions still extant bear witness. Montfaucon.—Some Rabbins allow that the last letter was used but in honour of “the law,” *Thorah*. The cross is supposed to be the hieroglyphic of a future life, (Hist. Rufini. ii. 29.) and found frequently in the pictures or (H.) in the tables of Isis. But it rather represents a key. Soldiers who were acquitted received the letter T, and those who were sentenced to die had Θ, (C.) alluding to Θάνατος, “death.” H.—We may, however, suppose that if God designated any letter, it would be some letter of the Heb. alphabet, and accordingly the last had formerly the figure of †. x. though this text may signify “a sign” in general. The virtuous would be discriminated from the guilty, as if they were marked. C.—The door-posts of the Hebrews were stained with blood, in Egypt, to shew that all should be redeemed by that of Christ; and here those who shall be saved, received the mark of his cross. This sign has always been held in veneration among Christians, (W.) and used in conferring baptism, consecrating the blessed Eucharist, &c. S. Chrys. hom. lv. in Mat. and lxxxiv. in Jo. S. Aug. tr. cxviii. in Jo. Ser. ci. de temp. &c.—It appeared to Constantine with this inscription, “In this conquer;” (Eus. vit. i. 22.) and again over Jerusalem; (S. Cyr. ep. ad Constantium.) and will be borne before Christ, at his last coming, (Mat. 24) to the joy of those who have performed their baptismal promises, and to the confusion (W.) of the *enemies of the cross of Christ*. H.

Ver. 6. *Sanctuary*. Aquila, “temple,” or people (C.) consecrated to my service, (Sept. T.) particularly (C.) the twenty-five idolaters, the ancients and women. C. C. 8:16.—*Judgment beginneth at the house of God*, (1 Pet. 4:17) and those (H.) who abuse holy things are justly cut off. W.

Ver. 7. *Defile*. Sept. “you have defiled.” I regard the place no longer. C.

Ver. 9. *Perverseness*, in “wresting of judgment.” Prot. marg. What else can be expected, when the judges deny Providence? H.

EZECHIEL 10

Ver. 1. *Throne*. It was a sky blue crystal or sapphire colour, (C. 1:22, 26) and was now empty. C. 1. The Lord spoke from the temple door. v. 4. H.

Ver. 2. *Out*, to purify (S. Jer.) or punish the city, (Theod.) which would shortly be reduced to ashes. Vat. M.

Ver. 3. *Right*, south of the priests’ court.

Ver. 4. *Lifted up*, before C. 9:3. C.—A man seemed to be on the throne, (W.) or rather over the door of the holy place.

Ver. 5. *Court* of the people.—*Speaking* in thunder.

Ver. 8. *Wings*. They would seem to be distinct, or (C.) fingers appeared at the end of the wings. Grot.

Ver. 9. *Stone*. Heb. *Tharsis*. Sym. “Hyacinth.” C. 1:16. C.

Ver. 11. *By four ways*. That is, by any of the four ways, forward, backward, to the right, or to the left. Ch. W.

Ver. 12. *Wheels*. These, as well as (H.) the cherubim, (Theod.) were full of eyes. C.

Ver. 13. *Voluble*. That is, *rolling wheels*: galgal, (Ch.) which means “rolling:” (H.) or “he said to the wheels, Turn around about.” Theodoret.—This is the real import of Heb. C.—Prot. have, “O wheel.” H.

Ver. 14. *Cherub*, or “ox.” All four seem to have had the resemblance of a man, but one more than the rest, which had respectively the appearance rather of an ox, a lion, or an eagle: (W.) or *the ox* was predominant in all, as both the head and feet were of it; (C.) which, however, does not constitute the greatest part. C. 1:5. H.

Ver. 15. *Creature*. What I saw, was properly called cherubim. *Charab*, in Syr. means “to labour;” (Spencer) or cherubim may imply any composed and unusual figure, or “mixture.” Ex. 25:18. C.—Ezekiel being a priest, saw that the creatures resembled the cherubim of the

temple. T.

Ver. 17. *Life.* They were not mere machines; (H.) or they were pushed forward by an impetuous wind.

Ver. 19. *East gate,* leading from the city to the court of the people. C.—How unwilling is this good father to leave his house! T.

Ver. 20. *Creature.* The cherubim and all the throne seemed alive. H.

Ver. 22. *Forward,* thus shewing God's decree to abandon the synagogue. T.

EZECHIEL 11

Ver. 1. *Me.* The prophet in Chaldea, saw in spirit what was doing at Jerusalem. W.—*Men.* Magistrates. Prado. T. M.—*Jezonias,* perhaps mentioned C. 8:11. C.

Ver. 3. *Built,* &c. These men despised the predictions and threats of the prophets; who declared them to be from God, that the city should be destroyed and the inhabitants carried into captivity: and they made use of this kind of argument against the prophets, that the city so far from being like to be destroyed, had lately be augmented by the building of new houses; from whence they further inferred, by way of a proverb, using the similitude of a cauldron, out of which the flesh is not taken till it is thoroughly boiled and fit to be eaten, that they should not be carried away out of thier city, but there end their days in peace. Ch.—They thought themselves secure, (W.) and laughed at the menaces of Jeremias, 1:15. C.—Heb. “The destruction is not soon coming. Let us build;” (Pagn. M.) or, “It is not time to build.” C.

Ver. 6. *Slain,* under Manasses, &c. T.

Ver. 7. *Cauldron.* I will explain the prediction, which you turn to ridicule. Those whom you have slain, are like the flesh (C.) boiled. H.—But you shall be treated still worse, being led captives and slain. C.—They feared wars, but had no dread of captivity. W.

Ver. 10. *Israel.* They pretended that they should die in peace in Jerusalem: God tells them it should not be so, but that they should be judged and condemned, and fall by the sword in the borders of Israel; viz. in Reblatha, in the land of Emath, where all their chief men were put to death by order of Nabuchodonosor. 4 K. 25 and Jer. 52:10. 27.

Ch.

Ver. 12. *But you.* Some copies of Sept. have, “neither have you done.” C. 5:7.

Ver. 13. *Pheltias*, the prince, (v. 1. H.) or false prophet, whose death Ezechiel does not bewail, but fears the great destruction of the people; (W. M.) though, if Pheltias died impenitent, his death might justly call for tears. H.—This happened in a vision. Yet (C.) he probably died suddenly about his time. Lyrar.

Ver. 15. *Thy brethren*, &c. He speaks of them that had been carried away captives before, who were despised by them that remained in Jerusalem; but, as the prophet here declares to them from God, should be in a more happy condition than they, and after some time return from their captivity. Ch.—David had been insulted in like manner. 1 K. 26:19. C.

Ver. 16. *A little.* Heb. “for a short time, a sanctuary,” or temple. They shall find all things in me. The Christian Church was never more pure than during the first persecutions, when her children could not assemble freely, or build temples. C.—God will never totally abandon her. Jer. 4:27. &c. W.

Ver. 18. *Scandals*: idols. They relapsed no more into idolatry, (C.) as a nation, though some fell in the persecution of Epiphanes. H.

Ver. 19. *One.* Sept. “another.” They have read (C.) *acher* for *echad*, “one.” H.

Ver. 21. *Head.* I will punish them as their crimes deserve. C.

Ver. 23. *Mount Olivet*, whence he might behold the conflagration of the city, before his ascent into heaven. M.—He leaves his habitation by degrees, to shew how Jerusalem would be treated, and the Jews suffer after the ascension of our Saviour. Theodoret well observes, that the person on the throne represented Him, the upper part of the body being different from the lower, (C. 1:26) to denote the two natures. C.

EZECHIEL 12

Ver. 3. *Removing.* Lit. “vessels of transmigration,” (H.) or bundles, (C.) and what was requisite for travelling, (W.) or in exile. H.—All this, to C. 20 happened five years before the fall of Jerusalem. C.—See

Ver. 6. *Be carried.* Sept. S. Jerom reads, “thou shalt carry *thy bundles* on the shoulder,” as many explain the Heb. (C.) and also v. 7. “I bear it upon *my* shoulder.” v. 12. Prot. H.—*Cover*, to denote the blindness of Sedecias, (C.) or his attempt to disguise himself. H.—The faces of criminals were covered. Est. 7. The king and nobles escaped through a breach. Jer. 39:4. C.—*Sign.* Lit. “a prodigy to,” &c. H.—The actions as well as the words of the prophet indicated what would happen. S. Jer. v. xi.

Ver. 10. *Jerusalem.* The people regarded not Jeremias. This prediction would be sent to them to confirm what he said, while it would tend to keep up the spirits of those who were in captivity. Theod. C.—*Israel.* The people, or those of the ten tribes who had retired thither. M.

Ver. 13. *Net*, as was done in war, and to catch wild beasts. Jer. 16:16. C.—*Not see it*, because his eyes shall be put out by Nabuchodonosor. Ch.—The false prophets thought they perceived a contradiction here; (W.) and Sedecias, confronting it with Jerem. 38:18 disregarded both. Jos. Ant. x. 10.—This was more pardonable than for Paine to object this as an inconsistency, after the event has so clearly verified the predictions of both, and shewed their consent. H.—The unhappy prince saw too late the true meaning. C.—He was put in a cage, like a wild beast, and conveyed blind to Babylon. S. Jer.

Ver. 14. *Them.* Many joined Godolias. C. 5:2. H.

Ver. 18. *Sorrow.* Act like one under great anxiety and distress. C.

Ver. 22. *Proverb*, or common saying. W.—*Prolonged.* They took occasion from God’s long suffering to become more wicked, (C.) and even asserted that the prophets told nothing but lies, (Theod.) and spoke of events at a great distance, that they might not be detected. If what they announced came to pass, they attributed it to chance; (C.) if it did not, being only *conditional*, they ridiculed this idea as a mere subterfuge. H.—As the prophets had long before foretold the captivity, and it had not yet taken place, (W.) in general, though many were already in exile, (H.) they concluded that it would never be realized. Thus heretics deny the general judgment. 1 Pet. 3. W.—*Every vision*, on this head. v. 28. Many events were revealed that regarded the times of Christ. Dan. 9. &c. H.

Ver. 2. *Heart*; what pleases them, (H.) without being inspired. There were always such impostors. These deluded the people at Jerusalem, (C.) or at Babylon. v. 9. Sanct.—They might be distinguished by the sincere: yet caused irreparable injury to the ignorant people. H.

Ver. 3. *Nothing*. Yet would lead the blind, though they are not directed by God.

Ver. 4. *Deserts*, or ruins. They sought only to gratify themselves.

Ver. 5. *Enemy*. You do not admonish sinners of their evil ways, nor strive to avert God's indignation, in imitation of true prophets, (Ex. 32:10) but rather undermine the wall like foxes.

Ver. 9. *Upon*, to punish.—*Counsel*. They shall not be consulted, or have any credit.—*Writing*. They shall perish in the city, or in banishment. C.—Their works shall not be accounted canonical. Sixt. Bib. ii. 2.

Ver. 10. *Straw*. Iniquity ruins my people, (C.) and these do not endeavour to reform their manners. H.—They ought to demolish such a work, and not dab it over. Theod.—One false prophet builds, and another strives to support his authority; (Jun.) or God has given the people his law, but these people corrupt it. S. Jer.—A wall built without proper mortar, will easily be washed down: so vain hopes of security, without amendment, deceive the people. W.

Ver. 11. *Hailstones*. Lit. “stones,” like those which fell on the enemies of Josue, (10:11. H.) or thunderbolts. Grot. C.—Such will be the fate of all the buildings of the wicked. Mat. 7:27. H.—None can resist the judgments of God, who will employ the Chaldeans. M.

Ver. 14. *You*. Lit. “it.” But Heb. and Sept. have, “ye.” H.—The wall and the inhabitants shall perish. C.

Ver. 17. *Daughters*: so false prophets are styled in scorn, (Vat.) or witches; (Rabbins) though it seems rather that there were false prophetesses as well as true ones. Such were Prisca and Maximilla among the Montanists. Women have commonly fostered heresies. C.—These pretended to be illuminated, like Debora and Holda; but flattered the people in their sins, instead of reclaiming them. W.

Ver. 18. *Cushions*, by making people easy in their sins, and promising them impunity, (Ch.) by disguising the truth, or not admonishing people of their danger. C. 3:17. He alludes to the cushions used on sofas.—*Pillows*. Sym. “veils;” (Sept. and Kimchi) or “nets” designed “to take” the unwary; as *mispachot* maybe properly rendered. v. 20, 21. Is.

5:7. C.—*Souls*. That is, they flattered them with promises of life, peace, and security. Ch. W.—People are often said to do what they only announce. Lev. 13:11. These impostors pretended to save, while they really destroyed. They shewed a cruel mercy, detaining the people in captivity, or rather Heb. “shall you catch?” &c. Do you expect to pass unpunished? C.—We might read the Vulg. “Did they give?” &c. Prot. “Will ye save the souls alive *that come* unto you?” H.

Ver. 19. *Violated me*. That is, dishonoured and discredited me. Ch.—Prot. “and will ye pollute?” &c. H.—They employed the name of God to give credit to their lies, for the smallest advantage.—*Souls*, &c. That is, to sentence souls to death, which are not to die: and to promise life to them who are not to live. Ch.—They contradicted Jeremias, who exhorted the people to surrender. C.

Ver. 20. *Catch*. Hebrew also, “hunt the souls to make them into gardens, (H.) or flourishing.” Sept. “you gather souls there.” The original seems to be incorrect. v. 18.

Ver. 22. *Just*. Jeremias, or any other, particularly the more simple, who were easily seduced and filled with apprehensions. You shall therefore die, (v. 23) and your imposture shall be made known. C.

EZECHIEL 14

Ver. 3. *Uncleanness*. That is, their filthy idols, upon which they have set their hearts: and which are a stumbling-block to their souls. Ch.—They came, it seems, to tempt the prophet, (C.) as God shewed him. Thus worldlings consult Catholic priests; yet are resolved to join with heretics. W.

Ver. 4. *According*. Heb. “in (C.) the multitude of his idols.” H.—I will still disclose the truth; (Chal.) or a false prophet is here spoken of, whom God will suffer to deceive those who wish to be deluded. He will not have his own prophets speak an untruth. See 3 K. 22:10. Christ evaded the insidious questions of his enemies. Mat. 21:23. C.

Ver. 5. *The*. Sept. “he may ensnare the house,” (H.) or “to bring” unto repentance. Chal. C.

Ver. 6. *Turn*. Such people must first be admonished to relinquish idols, heresy, &c. that they may come to God. W.

Ver. 7. *By myself*, or on my own account. God does not encourage

falsehood. C.

Ver. 9. *Err.* He speaks of false prophets, answering out of their own heads, and according to their own corrupt inclinations.—*Deceived*, &c. God Almighty *deceives* false prophets, partly by withdrawing his light from them; and abandoning them to their own corrupt inclinations, which push them on to prophesy such things as are agreeable to those that consult them: and partly by disappointing them, and causing all things to happen contrary to what they have said. Ch.—God permits the deception, to punish both the impostor and his hearers. W.—Thus was Balaam treated. C. Num. 22. H.—He could do nothing of himself. S. Jer. 2 K. xxii. 22. C.—Here also an interrogation might be used (H.) in Heb. “have I?” &c. Feiffer dub. cent. 4. b. lviii.—I have manifested the deceit. C. 13:18.

Ver. 10. *Be.* They shall be punished alike. C.

Ver. 14. *Job.* He and Noe were dead, yet undoubtedly interceded for the people, or their names would not here be mentioned. Jer. 15:1. W.—When God is resolved to treat all with rigour, he will save only the just. They shall not be able to protect even their children. But Jerusalem shall not experience such severity. v. 21. C.—Noe could not avert the deluge, nor Job the death of his children, neither could Daniel rescue his people from captivity. S. Jer.—The first denotes pastors, the second fathers of families, and Daniel such as live continent. S. Aug.—All three had been very merciful. S. Chrys. hom. xliii. 1. in Gen.—Job is placed for holy laymen, and Daniel for people of religious orders. S. Greg. Mor. i. 13. W.—Hence perhaps Job is placed last, though cotemporary with Moses, as most people suppose. He is not therefore a fabulous personage. H.

Ver. 19. *Pestilence.* Sept. “death,” as v. 12. (C.) denoting the plague. C. 5:2. H.

Ver. 22. *Left.* Pastors will always remain to instruct God’s children. W.—*Doings.* Their words (C.) and conduct even in captivity, will evince that they have not been punished unjustly. S. Jer.—From them you may judge what sort of men their fathers were; or, as they have been spared for their virtue, you may conclude that the rest would not have perished, if they had been innocent. H.

EZECHIEL 15

Ver. 2. Wood. Small branches or tendrils. The vines of that country were probably small. C.—The wild vine (Sanct.) grows very large, and the wood is durable, so that statues, pillars, and ladders were formed of it. Pliny xiv. 1.—Strabo (ii. and xi.) mentions the trunk of a vine which two men could hardly clasp, and the bunch of grapes was two cubits high. But the prophet speaks of the small branches, which are fit only for the fire. C.—God's Church is often compared to a vine on account of its fruit, and the branches separated from her resemble the useless cuttings. S. Aug. tr. lxxxi. in Jo. W.—See Ward's *Tree of Life*, where this is set in a very striking light. In every age the Church makes fresh conquests, while heretics leave and persecute her. H.

Ver. 3. Thereon. Is. 22:23. C.—The Turkish lords have no furniture in their rooms, but hang their arms, saddles, &c. upon such pins, or on strings. Roger. ii.

Ver. 4. Ashes. It is not even solid enough for fuel. C.—When a faggot is consumed in the middle, the ends are also put into the fire; so not one shall escape who dies out of the Church. W.—The wicked Jews shall surely suffer. v. 6. H.

Ver. 7. From fire. If they escape one misery they shall fall into another, as the event shewed. C.—They shall be thrown back into the fire. M.

EZECHIEL 16

Ver. 3. Cethite, or "Hethite." These two were probably the most abandoned of Chanaan. Daniel (13:56) give the infamous judges the like appellation; and Isaias (1:10) calls the Jews princes of Sodom. C.—So Dido says to Eneas:

*Nec te diva parens, generis nec Dardanus auctor
Perfide sed duris genuit te cautibus, &c. Æn. iv. H.*

—But we nowhere find such a vehement and continued reprimand. The prophet seems to quit his proper character to make (C.) the *abominations* of the people *known* and detested. C. 3:8. H.

Ver. 4. Cut. By this the infant received nourishment in the womb. Now it seems to be exposed by its parents. C.—The Jews in Egypt were abandoned to idolatry and distress. Theod. in Cant.—*Health*. Many plunged the infant in cold water to brace its nerves, (C.) or to wash it. Salt was also used to dry up the humidity and stop the pores,

(S. Jer.) or it was mixed with water to harden the skin and navel. Avicen. Gall. San. i. 7.—*Clouts*, to keep the body straight. The negroes who neglect this are stronger and better proportioned, (C.) and too much restraint is known to be detrimental to the tender limbs. H.

Ver. 5. *Born*, as it were in Egypt. He represents the Jews as a female from her infancy, till she be advanced in years.

Ver. 6. *Thy blood*, unwashed after being born. v. 4. C.—The Jews were solicitous to increase their numbers, and exposed none. Tacit. Hist. v. —But other nations did, if they thought the child would be troublesome, or a disgrace. C.—The prophet sends this admonition from Chaldea, and shews how God had selected his people from among the barbarous nations, and decorated them with many privileges of the law, sacrifices, &c. W.

Ver. 7. *Woman's*. Heb. “the ornament of ornaments;” *hadaiim* instead of *harim* in Sept. “the city of cities,” (C.) or the highest glory, being arrived at that age when decorations are most sought after.—*Fashioned*. Lit. “swelling.” Sept. “erect.” H.—*Hair*, (*pilus*.) Women are allowed by canon law to marry at twelve. C.

Ver. 8. *Lovers*. Heb. *dodim*, “breasts, (H.) or espousals;” (Aq.) “loving.” Sym.—*Garment*, as a husband. Ruth 3:9. Jer. 2:2.

Ver. 9. *Oil*, used after bathing, or with perfume. C.

Ver. 10. *Embroidery*. Lit. “various colours.” H.—But this is the import. Ps. 44:10.—*Violet*, or dark blue, appropriated to princes.—*Linen*, or cotton. Ex. 25. Prov. 31:24. C.—*Fine*. Lit. “thin.” Heb. *Mesi*, (H.) “silken.” Jarchi. Pagn. &c. Silk was used much later at Rome, (C.) and was reprobated as not covering the body sufficiently.

Cois tibi penè videre est
Ut nudam. Hor. i. Sat. ii.

Sen. Ben. vii. 9.—Sept. τριχαπτω, according to Hesyc. &c. denotes “a silk ribbon for the hair;” (C.) a robe as delicate as hair, (S. Jer.) or a transparent veil for the head. Theod.—Such are still worn in the East. Hair is used in the veil opposite to the eyes, that the ladies may see without being seen. C.

Ver. 12. *Forehead*. Lit. “mouth.” Heb. “nose.” H.—Women wore rings where spectacles are placed, and had others hung at their noses, so as to touch the mouth. People who are not acquainted with this odd custom, which is still prevalent in Africa and Asia, suppose that the ornament hung upon the forehead, as S. Jerom does. See Gen. 24:22.

C.

Ver. 13. *Linen.* Heb. *mossi*. v. 11. H.—Chal. understands these ornaments to pertain to the tabernacle, which was set up in the wilderness.—*Oil*, enjoying a most fertile country, (C.) and the noblest sacrifices. H.—*And wast*, &c. The kingdom had subsisted 1500 years. C.—Sept. omit this, for fear of giving umbrage to the Egyptians, according to S. Jerom, as if they could be ignorant of this circumstance. C.—Grabe supplies, “thou wast directed to the kingdom.” H.

Ver. 15. *Renown*, or name; thus dishonouring me, thy husband. Is. 4:1.

Ver. 16. *Places*: pavilions, (A. Lap. 4 K. 17:30. C.) or idols stuffed, (S. Jer. Theod.) and outwardly adorned. Such might easily be procured or removed. 1 K. 19:13.—*Hereafter*, with impunity. The Jews were guilty of greater ingratitude than other nations.

Ver. 17. *My gold*, for the temple, or thy most precious ornaments, which were sacrificed to gratify thy lubricity, (C.) or to form the golden calf, &c. Ex. 32. H.—Obscene representations were also used in the worship of Osiris. Herod. ii. 48.

Ver. 18. *Oil*, or perfume. which no man was allowed to use. Ex. 30:9. 38.

Ver. 20. *Thy sons*: so he calls them to shew his indignation, though he acknowledges them for his, (v. 21) to enhance the crime. Who could have thought that such cruel sacrifices would ever take place! 4 K. 23. C.—Adulteresses bring in the children of others; but the Jews sacrifice their own to idols. 4 K. 16. &c. W.

Ver. 25. *Sign*; altars of idols. H.—She makes no secret of her apostacy. The Greeks and Romans marked the houses of prostitutes, that honest men might avoid them. “The deemed the *profession* of such a crime a sufficient punishment to repress impure women.” Tacit. Annal.

Ver. 26. *Bodies*. Lit. “flesh.” H. Juv. ix. 34. M.—The Egyptians are tall, but meagre. Valle. Ep. xi.—They were the most dissolute in their worship, and corrupted most other nations as well as the Jews. C. 20:8 and 23:3.

Ver. 27. *Justification*; law, &c. Heb. “thy right,” or allowance. Ex. 21:10.—*Hate thee*. To be abandoned to the will of a rival, is most dreadful for a woman. The Jews were subjected to the nations which they had despised, as they are still to Christians. Even other less

favoured idolaters were astonished (C.) at their apostacy. H.

Ver. 28. *Assyrians*, adoring the sun, Baal, &c. C.

Ver. 31. *Price*, before she will yield, (H.) or who follow such practices for a livelihood. C.—Heb. “in that thou scornest hire.” Prot. Sept. “gathering rewards.” The difference consisted in Jerusalem’s sinning through mere wantonness, and even to her loss.

Ver. 34. *Fornication* unpunished, or comparable with thine. v. 16. H.—All such actions are abominable; but still more so, when the woman solicts. W.

Ver. 36. *Money*. Lit. “brass,” (H.) to adorn idols. C.—Prot. “thy filthiness;” (H.) *virus*. Pagn. &c. C.

Ver. 37. *Nakedness*. Friends and enemies (H.) saw that idols afforded no protection. C. 6:3. Jer. 13:26.

Ver. 38. *Judge*; punish thee by stoning to death. Lev. 20:10. The walls of the Jews were battered to the ground.

Ver. 39. *House*; the temple, which thou hast profaned, and the high places. The idols shall be plundered, in which thou hast trusted.

Ver. 41. *Women*: nations assembled against Jerusalem.

Ver. 42. *No more*. I will entirely repudiate thee, so as to observe thy conduct no longer, (C.) with the eyes of an husband. H.—This is the most terrible effect of God’s wrath, (C.) when the sinner is left to himself. Osee 4:14. S. Jer.

Ver. 43. *Youth*, when thou wast destitute, (v. 4) and more grateful for my favours, Jeremias 2:2.—*Head*. I have punished thee, yet not as thy *deeds* require. H.

Ver. 44. *Daughter*. They too commonly (C.) follow bad parents. Juv. vi. 239. and xiv. 25.—Jerusalem is more wicked than the Cethite, (H.) her mother, v. 3. C.—Even this nation had once received the principles of the true religion for the patriarchs, but *cast them off* to embrace idolatry, and to destroy her *children*. H.—Jerusalem was formerly and is till wicked. W.

Ver. 46. *Right*: southward.—*Sodom*. The city was more ancient than Jerusalem. Hence it here designates Ruben, (H.) and the Jews east of the Jordan; (Prado) or rather Moab and Ammon, (v. 55. C.) and the rest of the Gentiles. H.—Samaria shewed Jerusalem the road to idolatry, and therefore is called her elder sister. The number of the ten

tribes was also greater than that of the kingdom of Juda, which became corrupt as *Sodom*, only by degrees. Theod.

Ver. 47. *Ways*, but hast done even worse.—*Almost*. He seems to diminish their crimes, (C.) as if it could hardly be believed that Jerusalem should be more abandoned. Heb. and Sept. “that would be but little: yea, thou hast done more,” &c. H.

Ver. 49. *Sodom*, &c. That is, these were the steps by which the Sodomites came to fall into those abominations for which they were destroyed. For pride, gluttony, and idleness, are the high road to all kinds of lust; especially when they are accompanied with a neglect of the works of mercy. Ch.—These crimes alone are great enough; (Lu. 16:19) and the prophets never accuse the Jews of unnatural lust. Hence Ezechiel takes no notice of it here, as he probably refers to the manners of the Moabites, &c. who were then living. Is. 16:6. C.—Abundance and idleness produce crimes; temperance and labour bring forth good fruit. W.

Ver. 50. *Seen*. This would seem to allude to the Israelites beyond the Jordan, who had been led away into Assyria. The Moabites, &c. beheld the downfall of Jerusalem, (H.) and were treated in like manner, only five years later. Jos. Jer. 48. &c.

Ver. 51. *Justified*, as they are comparatively innocent. S. Aug. c. Faust. xxii. 61.—They had not the like advantages, (Mat. 11:23) nor the example of others’ punishment to open their eyes. Thou hast pleaded for or with them, and hast lost thy cause. C.

Ver. 53. *Back*, &c. This relates to the conversion of the Gentiles out of all nations, and of many of the Jews, to the Church of Christ. Ch.—Cyrus also liberated the tribes on the east as well as on the west of the Jordan, (H.) and in general all the captive nations. C.—*And restore*. Heb. “the captivity, even the captivity of Sodom.” Sept. “I will turn away their aversions, the,” &c. I will give them a more docile spirit.

Ver. 54. *Them*. It affords some consolation to have partners in misery. C.

Ver. 55. *Ancient state*. That is, to their former state of liberty, and their ancient possessions. In the spiritual sense, to the true liberty and the happy inheritance of the children of God, through faith in Christ. Ch.—All will be treated alike, whether Jew or Gentile. H.—When Sodom or the Gentiles shall have embraced the gospel, then also will the Jews. Rom. 10. W.

Ver. 56. *Pride*. Thou scornedst to mention her, (Ps. 15:4. C.) or

wouldst not take warning. S. Jer.

Ver. 59. *Covenant* at Sinai, or under Josue. 8. Ex. 19:7.

Ver. 60. *Covenant*. After punishing thee I will fulfill my promises, as we see was done (C.) after the captivity, and (H.) in the Christian Church. C.—All shall be converted, not by the Jewish but by the evangelical covenant. W.

Ver. 61. *Daughters*. The countries were conquered by the Machabees. All nations embrace the gospel.—*Covenant*. It is broken. I will, out of pity, re-establish it, or a better, to last for ever under Christ, free from the servitude and fear of the old law. C.

EZECHIEL 17

Ver. 2. *Riddle*. Thus the prophets and Christ often delivered their doctrine. C.

Ver. 3. *A large eagle*. Nabuchodonosor, king of Babylon. Ch.—The multitude of his subjects, and his rapid and cruel conquests, are designated. C.—He spoils the vineyard of Jerusalem, notwithstanding the Jews had applied to another eagle, the king of Egypt. v. 12. W.—*Libanus*. That is, Jerusalem; (Ch.) or invaded the country, (C.) entering by Libanus. H.—*Cedar*. King Jechonias Ch. and his nobles, (4 Kin. 24:11) with the most precious effects.

Ver. 4. *Twigs*. The young king and his officers, who had scarcely got established. C.—*Chanaan*. This name, which signifies traffic, is not taken here for Palestine, but for Chaldea; and the city of merchants here mentioned is Babylon. Ch.—It was so corrupt as to deserve this appellation, as Rome was afterwards styled Babylon. Its situation was very favourable to traffic, and its dominions were very extensive. C.

Ver. 5. *Land*. Sedecias, whom he made king. Ch.—He was brother of the dethroned king, and have every prospect of reigning long, if he had proved faithful. C.

Ver. 6. *Towards him*. Nabuchodonosor, to whom Sedecias swore allegiance. Ch.—Lit. “to it,” *eam*, the eagle. H.—The dominions of Sedecias were extensive, but weak, and dependant on a foreign king.

Ver. 7. *Eagle*. The king of Egypt, (Ch.) Vaphres, who came at the request of Sedecias, to oppose the Chaldeans, but was routed; and they

returned to the siege of Jerusalem. Jer. 37:4.—*Plantation*, as the waters of the Nile were conducted to different parts by ditches. Deut. 11:10.

Ver. 9. *Prosper*. Will God countenance perfidy? C.—“Faith must be kept even with enemies.” S. Jer.—*Arm*. The conquest did not cost the Chaldeans much. Sedecias fled by night, but was soon taken. 4 K. 25:6. C.

Ver. 12. *Shall*, or, “hath taken,” &c. Ch. as also (v. 13.) Sedecias was seized five years after. C. 8:1. Jechonias, the *princes*, *mighty* warriors, (v. 13) and expert artists, had been taken away six years before, with the prophet. Prot. “is come, ... and hath taken,” &c. H.

Ver. 16. *Die*. He had sworn fidelity, and was justly punished, dying blind, and in prison. C. 12. W.

Ver. 17. *Souls*. Some refer this to Pharaoh; others to the enemy. The former did not attempt to surround the besiegers, but after losing a battle retired. C. 30:21. C.

Ver. 18. *Hand*. Swearing perhaps to both (H.) the Egyptian and to the Chaldean monarch.

Ver. 20. *Net*. C. 12:13. C.—*Judge*, punish. H.—His sentence was pronounced at Reblatha. 4 Kin. 25:7. C.

Ver. 22. *Cedar*. Of the Royal stock of David.—*Twig*. Jesus Christ, whom God hath planted in Mount Sion, that is, the high mountain of his Church, to which all nations flow. Ch.—The Jews in vain apply this to Zorobabel or to the Machabees. Their power was never great enough to verify these expressions. C.—But Christ has united in his Church all the *birds*, or those who have strength enough to raise themselves above earthly things. S. Jer. Theod. &c.—The kingdom of Sedecias and that of Nabuchodonosor prospered not, or was soon at an end: Christ remains for ever. W.

Ver. 24. *High* and *green* denote Sedecias; *low and dry* Jechonias, who was exalted at Babylon, while his rival was hurled down from his present high estate. The prophets speak of that as past, which God has decreed. See Jer. 22:30. C.

EZECHIEL 18

Ver. 2. *Edge.* Those in captivity would not allow that they were punished for their own sins: God convinces them of the contrary. W.—They knew that he often visited the sins of the fathers upon the children, (Ex. 20:5 and 24:5. C.) when they also *hated* him, (H.) and that many had suffered for their parents' faults, like those of Saul, David, &c. C.—But these were all guilty of original sin at least, and death is not always a real misfortune. H.—God seems to allow that the complaints had hitherto had some grounds, (Jer. 31) but that they should be removed after the captivity, and still more effectually by the death of Christ, who came to redeem sinners, and rejected none. By baptism he cancels original sin, the *sour grape*, and those who cannot receive it are not innocent. C.—God chastises the body, but not the soul of children, for their parents' faults: (M.) and this conduct is a trial for them, which may increase their glory. H.

Ver. 4. *Mine.* He insinuates the vocation of the Gentiles and the general redemption. All will be treated according to their works. C.

Ver. 6. *Mountains:* of the sacrifices there offered to idols; (Ch.) or partaken in their usual feasts. Some irregularly worshipped God in these high places, under many pious kings; and were tolerated, (C.) though condemned for so doing. H.—*Woman.* The pagans abstained by the light of reason. C.—The contrary practice, “it is said,” would give rise to lepers or monsters, (S. Jer.) as experience evinces. C.—It was forbidden in the Christian Church. S. Aug. q. 64. in Lev. 20:18. S. Greg. resp. 10. ad Aug. C.—But no such questions are now asked. The prophet insists on this no more. v. 11, 15.

Ver. 7. *Wronged.* Lit. “constristated.” H.—Heb. “oppressed,” maliciously.

Ver. 8. *Increase* more than what he lent, on any pretext. S. Jer. C.

Ver. 10. *Robber.* Heb. “breaker;” rude and lawless. Sept. “pestilent.”

Ver. 12. *Abomination.* This refers to the *woman*, (v. 6) or to idolatry.

Ver. 13. *Him.* He alone is answerable, and shall suffer.

Ver. 20. *Sinneth.* God never acted otherwise, though the Jews seem to have thought so. Temporal afflictions are the source of merit, and generally fall to the share of the saints, particularly under the new law.

Ver. 21. *Penance.* The end determines all. If a person be then found just or unjust at his departure, he will be treated accordingly. W.

Ver. 23. Will. God sincerely wishes that the sinner should be converted. If he refuse grace, it is only in punishment of former transgressions. S. Aug. ep. 217.—He wills antecedently their salvation, (1 Tim. 2:4) though he has a consequent will to punish them, as they speak in the schools, because they themselves will not be saved. Sanct. C.—God’s absolute will is always fulfilled, not that which is conditional. S. Jo. Dam. (Fide ii. 29.) S. Tho. p. 1. q. 19. a. 6.—He does enough by offering his graces and the death of Christ, to shew that his will is sincere; though by a consequent will his justice punishes the impenitent. Thus a virtuous judge would have all to observe the laws and live: but finding some transgress, so as to become pernicious, he punishes them with death. W.

Ver. 24. Remembered, to procure him pardon; yet he will suffer less than if he had never done any good. C.

Ver. 25. Not right, in thus punishing or rewarding for the last act; (Theod.) or rather, God shews that those who complain are guilty.

Ver. 27. Alive. Mortal sin destroys that life of grace. C.

Ver. 30. Do penance. This is requisite, as well as a change of conduct. W.

Ver. 31. New. We can do no good of ourselves: but we are admonished of our free-will, that we may do what we can, and ask for grace. Trid. Ses. vi. 5. 11. Jam. 1:5 and 2 Cor. 3:5. S. Aug. &c.) C.

EZECHIEL 19

Ver. 1. Princes: sons of Josias, who were so wretched. The latter part of this beautiful canticle, or allegory, (v. 10) regards Sedecias. C.

Ver. 2. Lioness; Jerusalem (Ch.) which made alliances with the *lions*, or nations. C.

Ver. 3. Whelps; Joachaz, or Sellum, (Ch.) who reigned only three months, like his brother Jechonias. H.—The four last kings were all cruel. W.

Ver. 4. But. Heb. “he was taken in their pit,” (Prot. H.) as also v. 8. Sept. “in his or their corruption.” We do not read that Joachaz fought, (C.) though this passage insinuates as much. Sanct. 4 K. 23:30. &c.

Ver. 5. Lions: Joakim. Ch.—He reigned eleven years; but was such a

monster, that the prophet does not speak of him or bewail his fate. 4 K. 23:34. Jer. 22:19. His words are applicable to Jechonias alone; who was cruel and banished to Babylon. v. 8. C.

Ver. 8. *Nations*: rovers of Chaldea, Syria, &c. 4 K. 24:2. W.—*Wounds*. Heb. “pit.” He was besieged, (4 K. 24:11. C.) and gave himself up. H.

Ver. 10. *Blood*. She has given birth to many kings. M.—The original may be inaccurate, and perhaps should be, “a vine-tree *or* branch:” (C.) *cormoc* instead of *bedammecha*. Sept. read *kerimmon*, “like a rose-flower,” planted, &c. H.—He speaks of Sedecias more obscurely. C.—The kingdom had flourished under David and Solomon. It afterwards lost its splendour under wicked kings, and all the tribes were removed. W.

Ver. 11. *Rods*. The king had many children, and confided in them, but they were slain.

Ver. 13. *Dry*; unfit for vine-trees. He speaks of the prison of Babylon. C.—The country was naturally wet. H.

Ver. 14. *Fire*. Ismael, who slew Godolias, was of the royal family. Jer. 41. &c. C.

EZECHIEL 20

Ver. 1. *Month*: A. 3411, Aug. 27. Usher.—Ezekiel had prophesied in the fourth year; they was silent a year and two months, or 430 days. He opened his mouth again in the sixth year, (C. 8:1) and now in the seventh year he is ordered not to answer. W.—We know not what the *ancients* wanted to know; but their design was evil. C.

Ver. 4. *Judgeth them*; or, if thou wilt enter into the cause, and plead against them. Ch.—Lay before them the iniquities of their fathers, and their own, which bring on the reprobation of the greatest part. God will form his Church out of a few of them and of the Gentiles. The return of a small number from captivity is also insinuated.

Ver. 6. *Excelleth*. Heb. “is beauty *or* a desire.” Sept. “honeycomb.” C.

Ver. 7. *Scandals*, &c. (*offensiones*) that is, the abominations or idols, to the worship of which they were allured by their eyes. Ch.—Moses found them in this condition in Egypt, and he could not entirely reclaim them. C.—Many still secreted their idols. C. 23:1. Acts 7:42.

H.

Ver. 8. *Egypt.* Their disorders called for such severity. But God was restrained by the dangers (C.) of blasphemy, &c. to which the faithful and idolaters would thus have been exposed. H.—He saved them as he had promised, though they did not deserve it. W.

Ver. 10. *Brought.* Lit. “cast,” (H.) as if they had been reluctant.

Ver. 11. *Live,* and enjoy temporal felicity, which was chief promised, though the faithful observers of the law would obtain an eternal reward.

Ver. 12. *Sign,* as also to promote piety and instruction.

Ver. 13. *Sabbaths.* We only read of one man gathering sticks, and the people manna once on those days. Ex. 15 and 16. But Moses does not mention all. C.—Sabbath often denotes the whole law, which they transgressed; and as long as they retained an affection for idols, they could not observe the sabbaths so as to please God.

Ver. 14. *But.* Lit. “And I did for,” &c. This motive caused me to spare them. H.—I punished only the most guilty adorers of the calf, and murmurers, &c. Num. 14:28. C.—Some were always preserved for a succession. v. 9, 22. W.

Ver. 23. *Again,* or also. H.—Four times are specified v. 13, 15, 21 which may allude to the adoration of the calf, the graves of concupiscence, the murmuring, and commerce with the women and idols of Moab. Ex. 23. Num. 10 and 14 and 25. C.

Ver. 25. *Not good.* The laws and ordinances of their enemies: or those imposed upon them by that cruel tyrant the devil, to whose power they were delivered up for their sins; (Ch.) which may be styled *the statutes of your fathers*, &c. v. 18. H.—God is often said to do what he only permits. C.—He abandoned them to their own perversity. S. Jer. Deut. 32:21. 37.—If God had spoken of the Decalogue, &c. would he say such laws were *not good*, after he had testified that the observers *shall live in them?* v. 11. He established the ceremonial law, at the same time. See Kimchi. M. &c. Chal. “I have given them up to their foolish desires. They have established bad statutes and laws which will not give them life.” This seems the best explanation. C.—Heb. “Have I given ... (26) and have I polluted them?” &c. Manasse Ben. Israel. The precepts had also a bad effect, and were given in condescension to the weakness of the people, (Orig.) particularly the ceremonial part. S. Just. S. Chrys. S. Jer. &c.—They did not justify, (S. Aug.) and were *not good*, compared with those of the new law. S.

Greg. mor. xxviii. 9.—Thus Solon gave the Athenians “the best laws that they would receive,” (Plut.) though others more perfect might have been devised. C.

Ver. 26. *I polluted them*, &c. That is, I gave them up to such blindness, in punishment of their offences, as to pollute themselves with the blood of all their first-born, whom they offered up to their idols in compliance with their wicked devices. Ch. M. Lev. 18:21 and 4 Kin. 3 ultr. and 21:6. C.—*Offered*. Prot. “caused to pass through *the fire* all,” &c. C. 16:21.—*For their*. Prot. “that I might make them desolate to the end, that,” &c.

Ver. 29. *Called high*. Heb. “Bamah,” (H.) out of contempt. C.—The Jews were so much attached to the high places, that they called the altar of the Lord by the same name. Thus heretics are convicted by the very names they use, calling sacrifice *service*, &c. W.

Ver. 32. *Stones*. This was the secret intention of the *ancients*, (v. 1. H.) and of many in captivity, who were only praise-worthy compared with those at Jerusalem. C. 11:15.

Ver. 33. *Out*. I will not allow you to follow idols with impunity. C.

Ver. 35. *Of people*. That is, a desert, in which there are no people; (Ch.) meaning Judea, to which they should return.

Ver. 37. *Covenant* of the gospel, by the powerful attractions of grace. Lu. 14:24. Jo. 6:69 and 7:46 and 2 Cor. 10:4.

Ver. 38. *Israel*. They shall continue in exile; or the rebel Jews who will not believe in Christ, shall be cast off. C.

Ver. 39. *Walk*, &c. It is not an allowance, much less a commandment to serve idols; but a figure of speech, by which God would have them to understand, that if they would walk after their idols, they must not pretend to serve him at the same time: for that he would by no means suffer such a mixture of worship. Ch. S. Jer.—Continue, if you dare, to serve idols. I will still bring you back. C.—Sept. “take away each your devices; and then if you hear me, (Grabe’s copy adds, *not*) and defile not my,” &c. H.—God would rather have idolaters leave him wholly, than halt between two, (3 K. 18) neither hot nor cold; (Apoc. 3) for such dishonour God’s name the most. Rom. 2:24. W.

Ver. 40. *Mountain*. The foregoing verse, to make the sense complete, must be understood so as to condemn and reject that mixture of worship which the Jews then followed. In this verse God promises to the true Israelites, especially to those of the Christian Church, that

they should serve him in another manner in his holy mountain, the spiritual Sion, and shall be accepted of by him. Ch.

Ver. 43. *Committed.* This is a picture of the converts to Christianity. C.

Ver. 46. *Of the south.* Jerusalem lay towards the south of Babylon, where the prophet then was, and is here called *the forest of the south field*, and is threatened with utter desolation. Ch. See C. 21. C.—In Jerusalem there were good and bad. W.

Ver. 47. *Burned*, with war and famine. Jer. 21:14. C.—*North*, from Egypt to Mesopotamia. Theod.—Nabuchodonosor invaded those parts. H.

Ver. 49. *Parables.* They were easy enough to understand, but the Jews would not comprehend them no more than our Saviour's words. Jo. 10:24. C.

EZECHIEL 21

Ver. 3. *Just.* But had not God declared the contrary, C. 18? The time was not yet arrived; or, he rescued the just from death, though he permitted them to experience the other common miseries. C.—He preserved them from eternal death. E.—The *just* often means those who are so only in appearance. C. 16:51. C.—Temporal afflictions fall upon all; but the just derive benefit from them, while the wicked fall into eternal misery. S. Jer. W.

Ver. 4. *North*, including all the country belonging to Israel.

Ver. 5. *Back*, (v. 30) without doing execution. Jer. 50:9. C.

Ver. 6. *Bitterness.* Sept. "pains," like those of child-bearing. Is. 21:3.

Ver. 7. *Melt.* Lit. "decay." Jos. 7. &c.—*Knee.* C. 7:17. H.

Ver. 10. *My son.* He speaks, according to S. Jerom, to the *sword* of Nabuchodonosor; which was about to remove the sceptre of Israel, whom God here calls his *son*. Ch.—This title belonged to all Israel. Ex. 4:22. W.—The Heb. seems to be corrupt, and we may adhere to the Vulg. or to the Sept. (C.) which has, (9,) "Sword be sharp, and raging to slay victims; be sharp to shine, ready for destruction; cut, reduce to nothing, remove all wood." H.—Syr. "be ready to scatter the race of my son," &c. Heb. "Where shall we rejoice, sceptre of my son, thou sword which despisest every tree?" C.—Prot. "It contemneth the rod of

my son as every tree?" H.

Ver. 11. *Slayer.* He had conquered many nations before he attacked Israel. Let none boast of being the scourges of the Lord.

Ver. 12. *Fled,* with Sedecias, by night.—*Thigh,* in surprise and grief. v. 17.

Ver. 13. *God.* Perhaps you will say it is only a trial: but what will be your sentiments, when you behold the king and his people led away? C.—Prot. "Because it is a trial; and what if *the sword* condemn even the rod? it shall be no *more*, saith." H.

Ver. 14. *Tripled.* Let the war be very bloody. Nabuchodonosor often invaded Judea. C.—He raised the siege, but returned. Vat.

Ver. 15. *Ready.* Lit. "covered," (*amicti*. H.) in the scabbard, and quite new and sharp.

Ver. 20. *Rabbath.* They had formed a league with Sedecias, and Nabuchodonosor thought of punishing them first. H.—But they joined his forces. Jer. 12:6 and 27:3.

Ver. 21. *Shuffling.* Heb. "polishing." Syr. &c. "shooting an arrow upwards." He was undetermined which to attack first, and perhaps wrote Jerusalem on one and Rabbath on another arrow; (S. Jer. &c. C.) or which way the arrow fell the army followed. H.—Many nations have adopted such superstitious practices.—*Idols.* Heb. *Teraphim*. Gen. 31:19. C.—*Entrails.* The Chaldeans taught the Lydians and they the Tuscans. Grot.—At first this was done only to see if the victims were sound. Cic. Div.

Ver. 22. *Right* of one going by Thapsacus and Damascus, and not through the Desert Arabia, for thus Rabbath would have been to the right. God permitted this divination to succeed in his wrath. The devil pushed the Chaldeans forward, lest the Jews might be converted. C.—If they had attacked Rabbath first, they would probably have succeeded, as they did five years after. But the time of vengeance was come for Jerusalem, (H.) and they were directed to assault it. W.—*Voice:* the din of war, (H.) or of soldiers, trumpets, &c.

Ver. 23. *Vain.* They shall think that Nabuchodonosor is wasting his time.—*Sabbaths.* Heb. "they have people who swear to them;" false prophets, or the Egyptians, on whom they depend. Sept. "and counting the weeks," like Aman. Est. 3:7.—*Iniquity,* or perfidy of Sedecias. C. 17:15. C.

Ver. 24. *Remembered.* Heb. “caused ... to be remembered,” (H.) sinning publicly. C.

Ver. 25. *Thou profane,* &c. He speaks to king Sedecias, who had broken his oath, and was otherwise a wicked prince. Ch.—Heb. “Criminal, (sentenced to die) wicked,” &c. C.

Ver. 26. *Diadem, (cidarim.)* Some think this was th ornament of the high priest, (S. Jer. Chal.) denoting that he should perish as well as the king. H.—*This.* The royal crown of Juda had exalted Sedecias from a private state and condition to the sovereign power, as the loss of it brought down Jechonias, &c. Ch.—It shall be given go Godolias. Chal. Heb. “it is not (H.) or shall be no more” the same, or for the posterity of Sedecias. None of the tribe of Juda was truly king after him, till the Messias. Sanct. T. &c. Gen. 49:10. C.

Ver. 27. *Iniquity.* Or, I will overturn it, viz. the crown of Juda, for the manifold iniquities of the kings: but it shall not be utterly removed till Christ come, whose right it is; and who shall reign in the spiritual house of Jacob (that is, in his Church,) for evermore. Ch.—Heb. also, “sideways.” Thou shalt no more wear the tiara erect, (H.) like a king: (Hesyc.) or rather, thy iniquity or punishment shall be most grievous. —*Him;* Christ, or (C.) Nabuchodonosor. Vat. M.

Ver. 28. *Reproach,* by which they had reproached and insulted over the Jews, at the time of the destruction of Jerusalem. Ch. C. 25:6. Soph. 2:8.—They were punished five years later (C.) by the same Babylonians whom they had encouraged. W.

Ver. 30. *Sheath.* The sword of Babylon, after raging against many nations, was shortly to be judged and destroyed at home by the Medes and Persians. Ch.—After Nabuchodonosor had chastised the nations around for 18 years, after the ruin of Jerusalem, he returned and died in peace. Yet he first became like a beast. v. 31. Dan. 4:30. The rest of the prophecy regards his successors. Cyrus waged war upon them, and Baltassar was slain in a conspiracy. See Is. 47. Jer. 50. C.—At last the sword fell upon Babylon itself. W.

Ver. 31. *Brutish,* or devoid of sense. H.—Heb. “burning;” smiths. C.

EZECHIEL 22

Ver. 2. *Blood.* Why dost thou cease to admonish and rebuke the people? W.—Pronounce sentence on Jerusalem, (H.) for her cruelties.

C.

Ver. 6. *Hath*. Sept. "was mixed with his relations," v. 10. &c. (H.) fighting against them. Theod.

Ver. 8. *Sabbaths*, by servile works, and by their sinful deportment.

Ver. 9. *Slanderers*, hateful to all. Lev. 19:16. Prov. 11:13.—*Mountains*. C. 18:6.

Ver. 10. *Father*, his widow, their mother-in-law, or one of his wives.

Ver. 12. *Increase*. C. 18:18. C.—*Me*. "The remembrance of God excludes all sins." S. Jer.

Ver. 13. *Hands*, through surprise and sorrow. C.—God wishes the sinner's salvation. Gen. 6:6. W.

Ver. 15. *In thee*. I will purify thee by violent medicines. C.

Ver. 16. *Possess*, "as an inheritance:" (Sept. H.) "I will defile:" (Aq.) "wound thee." Sym. Heb. is very different: (C.) "thou hast inherited in thyself," (H.) being no longer willing to be subject.

Ver. 18. *Dross*. Heb. "a mixture." Sept. "God will purify the silver." Is. 4:4.

Ver. 24. *Rained upon*, or watered with the instructions of the prophets. C. 20:46.

Ver. 25. *Conspiracy*. The false prophets defend each other, (C.) while the priests connive at their proceedings, (H.) and set the example of wickedness.

Ver. 28. *Without*. Sept. "they shall fall, seeing," &c.

Ver. 30. *None* like Abraham, Moses, &c. C.—The prayers of the just are very powerful; and God wishes them to exert themselves for sinners. S. Jer.om. W.

EZECHIEL 23

Ver. 3. *Fornication*. That is, idolatry. Ch.—*Down*. Virgins used the stomacher, or (H.) *fascia pectoralis*. Is. 3:24. This chapter resembles the 16th. C.

Ver. 4. Oolla and Ooliba. God calls the kingdom of Israel Oolla, which signifies *their own habitation*, because they separated themselves from his temple; and the kingdom of Juda Ooliba, which signifies *his habitation in her*, because of his temple among them in Jerusalem. Ch. —The ten tribes first gave way to idolatry, and were more numerous. C.—In Egypt the people were united, yet abandoned to idolatry in their youth, when they were only beginning to increase. Afterwards the ten tribes set up altars for themselves, at Dan and Bethel. W.

Ver. 5. Assyrians. That is, the idols of the Assyrians: for all that is said in this chapter of the fornications of Israel and Juda, is to be understood in a spiritual sense of their disloyalty to the Lord, by worshipping strange gods. Ch. W.—The Assyrians taught the worship of Baal, the high places, &c. The Egyptians also promoted their abominations. C.

Ver. 6. Blue, or purple. This was reserved for the principal nobility.

Ver. 8. Egypt. They always retained an affection for those idols, the calf, Adonis, &c.

Ver. 10. Disgrace: satisfying their passions. v. 29. C.—**Women.** Having once lost all sense of decorum, they became more abandoned. H.

Ver. 11. This; not chastisement, but dissolution.

Ver. 14. Colours. She was enamoured at the account or picture of these people, without ever having seen them.

Ver. 16. Messengers. Achaz invited the Assyrians, and imitated their altars, &c. 4 K. 16:2. &c. C.—The Chaldeans afterwards possessed the country. H.

Ver. 17. Love. Lit. “of breasts,” as Heb. also signifies. Here it denotes the temples. M.

Ver. 19. Remembering, or “causing to be remembered” by God, who seemed to have forgotten those ancient scenes of wickedness. C. 21:24.

Ver. 20. Asses. He means the Egyptians, (C. 16:26) in whom the kings of Juda trusted. C.

Ver. 22. About. The Philistines, Ammonites, &c. shall join the Chaldees, (H.) and Egypt shall desert the Jews in their greatest need. C.

Ver. 23. Nobles. Prot. “Pekod, and Shoah, and Roa:” (H.) which

Junius takes to be the three great divisions of the empire. Others suppose they denote the dignities, though they occur not in Daniel.—*Captains*. Heb. “Phachat, and Saganim, (v. 6, 12) and Schalischim:” officers mentioned Ex. 14:7 and 2 K. 23:8.—*Renowned*, called to the assemblies and councils of the princes. Num. 1:16. C.—*Horsemen*. Prot. “all of them riding upon horses.” H.

Ver. 24. *Judgments*, at Reblatha. 4 K. 25:6.

Ver. 25. *Jealousy*, the most violent of passions. C.—So the Chaldees are styled, as Assur is *the rod*. Is. 10:5. W.—*Ears*, the punishment of adulteresses: both king and priests suffer. S. Jer.—Thus the captives were probably treated. C. See Sen. Ira. iii. 20.—*Fire*, by Ismahel. C. 19:14.

Ver. 26. *Glory*; vanity, or of the temple. C. 16:17. Osee 2:4.

Ver. 31. *Cup*. Thou shalt be punished like Samaria, dreadfully. 4 K. 17:4. C.

Ver. 34. *Fragments*, as drunkards sometimes bite (H.) the cup in their rage.—*Rend*. What had been the occasion of thy fall: (C.) *pectori planxi*. Ovid ep. 5.

Ver. 36. *Deeds*. He is thus admonished to condemn them; (C. 20:4) as times and places tended to aggravate their crimes, v. 39. W.

Ver. 40. *Paint*, with antimony. Sept. See 4 K. 9:3.

Ver. 41. *Bed*: it seems at table. Amos 2:8. Tob. 2:3.—*Ointment*; using them for thyself, or presenting them to idols. Ex. 30:23 and 33. C.

Ver. 42. *And that*. Prot. “Sabeans (marg. and Sept. drunkards) from,” &c. Any were admitted (H.) to the priesthood and to her favours, even the most rustic and deformed. 3 K. 12:32.

Ver. 45. *Just*, compared with the Jews, whom they shall chastise. C.

Ver. 47. *Stones*, like adulteresses. C. 16:38. Lev. 20:10. H.—Let the walls be demolished. C.

EZECHIEL 24

Ver. 1. *Month*; Jan. 30, A. 3414. Usher.—Ezekiel was then in Mesopotamia, when the news of the siege commencing on that very

day, should arrive; it would make a great impression upon the people, so that they would have confidence in him, (C.) as the certainty of the prediction would appear. 4 K. 25:1. W.

Ver. 2. *Pot*, to denote Jerusalem: the *flesh* boiled and consumed in the fire with the *bones*, would shew the future dismal condition of its chiefs and inhabitants. H.—The hardened Jews turned such things to ridicule. C. 11:3.

Ver. 4. *Choice*. Heb. “the choice of the bones,” or the finest pieces separated from the bones, as the Sept. and the sequel seem to require. C.—The bones might serve to burn. v. 5. H. See S. Jer. Vat. &c. C.

Ver. 5. *The*, &c. Lit. “its boiling has grown hot;” the citizens suffer terribly.—*Bones*. Heb. *hatsamim*, (H.) may denote the more solid meat.

Ver. 6. *Rust*: the inveterate malice of the city. v. 12.—*Upon it*. Hurl the pieces of meat out of the pot, without any choice. C.—All the people shall feel my indignation, the rich as well as the poor. v. 13. H.

Ver. 7. *She hath*. Sept. “I have let it corrupt upon. I have not,” &c. (v. 8. H.) as if God spoke. The Jews had committed murder without fear. They had naturally a horror for blood, and the law ordered even that of beasts to be covered. Lev. 17:13. Now innocent blood cries for vengeance. Gen. 4:10. The punishment shall be as visible as the crime. v. 8.

Ver. 10. *And the*. Heb. “put in the seasoning and the bones,” &c.

Ver. 13. *Thy*. Heb. “In thy crime there is design,” or malice. This rendered the Jews so hateful (C.) and irreclaimable. H.—God had given them abundant instructions (C.) and graces; but all was contemned. H.—When the fire of tribulation does not amend sinners, they are sentenced to hell fire. W.

Ver. 16. *Stroke*; pestilence, or sudden death. This would make the loss of a dear wife still more afflicting. Yet such distress will fall upon the whole nation, (C.) and misery shall increase so much, that a private loss will be almost forgotten. H.—*Curæ leves loquuntur, graviore silent*. Sen. Troad.—When a loss is foreseen, it is more easily borne. Private calamities sink in public ones. W.

Ver. 17. *Silence*, for such manifold calamities, if thou canst screen thyself from the enemy, who will otherwise take offence, as he has brought them on. H.—*Dead*. Priests were allowed to mourn only for father or mother, and their unmarried brothers and sisters. Lev. 21:1.

Ezekiel (44:25) adds, *Son and daughter*. Many think the wife must also be understood, as she is nearer than a brother. The reasons for these prohibitions did not then subsist, as no sacrifice could be offered in Chaldea; and therefore God here specifies what the prophet was not to do, (C.) though lawful on other occasions. Sanct.—*Tire*. Lit. “crown,” bandage, (C.) or parchment, on which parts of the law were written. Sept. “Let (Rom. ed. adds, not) the hair of thy head be curled (or ruffed; συμπεπλεγμενον) upon thee.” H.—It was usually cut in mourning. S. Jer.—*Feet*. They were bare, at funerals, and in times of sorrow. 2 K. 15:30.—*Face*, like David. Heb. “the upper lip,” which mourners and lepers covered. Lev. 13:45. C.—*Mourners*. Feasts were prepared by the relations, (Jos. Bel. ii. 1.) and friends sent some food, but no delicacies, to those who mourned. Lev. 5:9.

Ver. 21. *Profane*, or esteem it no more, (H.) but abandon it to the Gentiles. C.—*Feareth* to lose; or on which it rests. v. 25. H.

Ver. 27. *No more*, if thou darest to speak before the Chaldeans. v. 17. Reserve thy tears and lamentations for that time. C.

EZECHIEL 25

Ver. 2–3. *Ammon*. These nations were punished five years after the Jews. C. 21:19. Jer. 27:3. C.—“Egypt, Syria, Phœnicia, and Arabia,” were conquered. Beros.—*Hast*. God saw their dispositions, which they manifested afterwards. C.—They rejoiced most, and were therefore punished with other nations. W.

Ver. 4. *East*; the Chaldeans, (Sanct.) who conquered them, (H.) though the Scenite Arabs, who occupied the country after the inhabitants were removed, or the Armenians and Agarens, are rather meant than the Chaldees. W.

Ver. 5. *Rabbath*, the capital city of the Ammonites: it was afterwards called *Philadelphia*. Ch.—*Flocks*. These constituted the riches of those Arabians.

Ver. 7. Lord, and that it was not through impotence that my people became a prey. Ammon and Moab returned after some time. v. 10. C. 16:53. Jer. 49:6.

Ver. 8. *Seir*; Idumea.—*Nations*, whose gods could not defend them. C.—Thus they blasphemed the Lord. Theod.

Ver. 9. *Shoulder*; reduce to slavery, (H.) or take the strong places, (Jer. 48:7. C.) or cities and strength of Moab. W.

Ver. 10. *With*, or “like thee.” Moab (v. 11) shall be treated like Ammon. H.—Heb. “As for the,” &c. C.

Ver. 12. *Revenge*; exhorting the Chaldeans to destroy utterly, (Ps. 136:7) and seizing every opportunity of injuring the Jews. 2 Par. 28:18. Amos 1:11.

Ver. 13. *South*. Heb. “Theman,” a city at one extremity. The Chaldeans laid waste the country, (C. 32:29) but did not remove the people, who seized the southern parts of Juda, till they were forced to submit to the Machabees.

Ver. 15. *Enmities*. They also watched every moment to injure the Jews, Amos 1:5. But Nabuchodonosor was irritated, because they had assisted Tyre. Jer. 47:4.

Ver. 16. *Killers*. Heb. “Ceretheans.” David’s guards were of this nation. 2 K. 8:18. They came originally from Crete; and the Sept. have here, “Cretans;” (C.) as Grabe substitutes for “Judges of Sidon.” H.—Chal. “archers.”—*Remnant*. They deserve not the name of a nation, having been much reduced by Egypt and the Chaldeans. C.

EZECHIEL 26

Ver. 1. *Year* of the prophet’s captivity. H.—He still dates from the transmigration of Joachin. C. 1. &c. W.—Some think he speaks of the first, fourth, or fifth month. Tyre was not besieged till after the ninth day of the fourth month, when Jerusalem was taken; nor could she express her joy for that event before, unless God allude to her dispositions, &c. C. 25:1. C.

Ver. 2. *Gates*: places of resort and commerce. The Jews came to Jerusalem frequently from all parts, which increased her beauty and trade. New Tyre expects that more will come to her.

Ver. 3. *Up*. Nabuchodonosor besieged the city for thirteen years. The profane historians read by S. Jerom took no notice of this; but Josephus quotes several. An. x. 11. and c. Ap. i. C.

Ver. 4. *Dust*. She shall be demolished, and the rubbish thrown into the sea, to make a road by which New Tyre in the island might be

attacked. v. 12. H.

Ver. 5. *Sea.* S. Jerom explains this of New Tyre; Marsham of the Old. To reconcile the different texts, we only need to suppose that both cities were connected by a road thrown up in the sea by Hiram, and repaired by Nabuchodonosor with great labour, (C. 29:18) after it had been destroyed by the inhabitants of New Tyre, when they saw the old city on the continent fall a prey. S. Jer. C.

Ver. 7. *Kings:* Nabuchodonosor (4 K. 25:28) or Alexander, who took Tyre. M.

Ver. 8. *Daughters.* Many towns were subject to Tyre: almost all Phoenicia acknowledged her dominion, as well as (C.) the seas to which her fleets went. v. 15. Selden. Mare i. 6. Curt. iv.—These smaller cities shall fall, and the town shall be of no service except to dry nets. W.

Ver. 9. *Engines.* Lit. “vine.” H.—A covert was thus made for the soldiers, (Veget. iv. 15.) when they approached the walls. M.

Ver. 10. *Destroyed.* Old Tyre was taken by storm. It is doubtful whether it was pillaged. C. 29:18. C.

Ver. 11. *Statues.* The citizens chained the golden statue of Apollo to the altar of Hercules, for fear of its leaving them, when Alexander attacked the town. Curt. iv.—Hiram placed a pillar of gold in the temple of Hercules. Jos. C. Ap. i.—Herodotus (ii. 44.) saw another also of emerald stone, (σμαραγδον) which illuminated the temple in the night. On such the Tyrian might depend; though some render, “the substance or guard of thy strength,” denoting the soldiers (C.) and towers. H.—The gods were treated like the people, and their precious ornaments plundered.

Ver. 14. *More,* for seventy years. Is. 23:15. The people returned at the same time as the Jews. A. 3468. Soon after, Zacharias (C. 9) speaks of Tyre as then subsisting. It was very strong in Alexander’s time, (who took it with difficulty, as Antigonus did eighteen years later) and had a very extensive commerce when S. Jerom wrote. But all this must be understood of New Tyre. The old city never regained much splendour. C.—It is still in ruins. A modern traveller was struck with the completion of this prophecy, beholding a few miserable fishermen drying their *nets* on the spot!

Ver. 16. *Sea:* colonies, or tributary to Tyre. v. 8. H.—Leptis, Utica, Carthage, and Cadiz, were founded by Tyrians. Pliny v. 19.—Some pretend that these cities were attacked by the conquerors, for

manifesting their grief. See Jos. Ant. x. Pineda, &c.—But we shall not here follow conjectures.—*Astonishment*. Heb. “troubles,” or mourning. C.

Ver. 17. *Dwellest in*. Heb. “of the seas.” Prot. “seafaring men,” (H.) being near the sea, or thence deriving thy riches.

Ver. 18. *Because*. Heb. “at thy departure.” C.—Sept. “into captivity.” S. Jer.

Ver. 19. *Waters*; great armies, (v. 3) or when thou art in the regions below. Job 26:5. C.—Tyre was humbled for her pride, but restored after seventy years. Is. 23. Our Saviour retired into those parts. Mat. 15:21. W.

Ver. 20. *Everlasting*: in the grave, till the day of judgment. Ps. 48:12. Wisd. 12:5.—*Living*, assigned to Israel, (C. 32:24. C.) where holy people adore the true God, and shall rise to life eternal. M.

Ver. 21. *For ever*: for a long time, (Theod.) not at all in thy ancient glory. H.—The city subsisted after the days of Nabuchodonosor and of Alexander. C. v. 14.—But the ancient city was reduced to a mere nothing. H.

EZECHIEL 27

Ver. 2. *Lamentation*. Such canticles were usual, and very poetical.

Ver. 3. *Entry*, whence merchants may proceed from an excellent harbour to any place.

Ver. 4. *Neighbours* of Sidon. Jos. 19:29. C.—Sept. “thy children.” Prot. “thy builders.” H.—The description of the Tyrian grandeur, shews their more woeful ruin. W.

Ver. 5. *Thee*. Heb. “all thy *ship*-boards.” Sept. Prot. H.—S. Jerom has divided (C.) *leuthim*, “decks of the sea,” as *yam* denotes the sea. H.

Ver. 6. *Benches*. Sept. “temples.”—*Italy*. Heb. *Cetim*. Macedonia. Boch. C.—All distant places were styled islands, (H.) when they went by water to them.

Ver. 7. *Linen*. Cotton, (Ex. 25:4) used for standards. Sept. “for bed coverlets,” or for sails.—*Mast*. Cleopatra and Caligula were still more sumptuous in their sails.—*Elisa*, or Elis, famous for purple: yet Tyre

was more so.

Ver. 8. Aradians. Sidon and Arad were then subject to Tyre, and supplied rowers.—*Pilots*. They studied no other science.

Ver. 9. Gebal. Sept. “Biblos,” which is the same. 3 K. 5:18.—*Furnished*. Heb. “were in thee to repair thy breaches.” Sept. “strengthened thy designs.”

Ver. 10. Lybians. Heb. “Phut.” They had been expelled by the Cyreneans. Tyre had in her pay the most warlike nations of Persia, &c. Cyrus soon after shook off the yoke of the Medes, and conquered the Lydians.—*Hung up*. v. 11. This was very usual. Cant. 4:4. Is. 22:8. C.

Ver. 11. The Pygmeans. That is, strong and valiant men. In Heb. *Gammadim*. Ch.—He does not speak of those fabulous men hardly a cubit high. *Gomed* signifying a “cubit,” has caused them to be styled so here. Sept. “guards;” or Sym. “Medes.” Ezechiel (38:6) speaks of the Gomerim.

Ver. 12. Carthaginians. Heb. “Tharsis,” in Cilicia; (Gen. 10:4. C.) or distant merchants, who came by sea. H.

Ver. 13. Slaves. Those from Greece were much esteemed. C.—Alas! thirty thousand Tyrians were themselves thus sold by Alexander! H.

Ver. 14. Horses. Those of Sarmatia (C.) were in high repute. Pliny viii. 42.

Ver. 15. Dedan. Sept. “Rhodians;” or rather Arabs are meant. v. 20. They might receive ivory from Ethiopia.—*Teeth*. Heb. “horns or tusks,” which the elephant casts every year. The ivory is less brittle. 3 K. 10:18. C.—*Ebony*; a hard black wood, like horn. Bochart.

Ver. 16. Syrian: always much addicted to commerce. S. Jer.—Sept. read *Adam* for *Aram*, as if the traffic in *men* was meant: (C.) “ivory, and to those who brought, thou gavest thy rewards. (16) Men of thy traffic,” &c. H.—*Linen*. Heb. *buts*, “silk” extracted from the *pinna* fish. 1 Par. 15:27. *Silk*. Heb. *ramoth*, may rather denote unicorns. Job 28:18. C.—*Chodchod*. It is the Hebrew name for some precious stone, but of what kind in particular, interpreters are not agreed. Ch.—Some say the carbuncle, &c. S. Jerom renders it *the jasper*. Is. 54:12. W.—Here he confesses he knows not the meaning. C.

Ver. 17. Rosin. Our version generally renders this, *balm*. H.—It was much used to heal. Jer. 8:22. Gen. 37:25.

Ver. 18. Rich. Heb. *Chelbon*; perhaps the city Chelba. Jud. 1:31. The

kings of Persia used this wine, and planted vines at Damascus on purpose.

Ver. 19. *Dan*: the citizens of Peneas, the tribe of Dan was in captivity. Grotius places these nations in Zeilan, (C.) or Ceylon. H.

Ver. 20. *Seats*, such as the Turks still use, or to throw over horses instead of saddles.

Ver. 23. *Haran*, or *Charæ*, famous for the residence of Abraham and the defeat of Crassus.—*Eden*, the province where Paradise was situated.

Ver. 24. *Cords*, in boxes, which had then no locks.

Ver. 25. *Sea*. Heb. *Tharsis*, in Cilicia; or large, and fit for long voyages. Thine were the best. C.

Ver. 26. *South*. Heb. *kodim*, (H.) “eastern,” or rather “burning,” here means Nabuchodonosor, who came from the north, (C. 26:7. C.) or east. The fall of Tyre is described as a shipwreck. H.

Ver. 30. *Ashes*. They followed the same customs as the Jews. C.—The latter were ordered to avoid cutting the hair, like them; yet did so. Deut. 14. Is. 22:22. W.

Ver. 36. *Hissed*, through pity and astonishment. C.

EZECHIEL 28

Ver. 2. *Prince*. The Jews say Hiram, (S. Jer.) supposing that he lived a thousand years; though this is not requisite, as he died only four hundred and thirty years before. The idea is childish. The king who was taken and slain, at this siege, was probably (C.) Ithobalos. Jos. Ant. x. 11.—Origen applies this to the angel guardian of Tyre. S. Aug. thinks an allusion is made to the fall of Lucifer. But it may all refer to the king, (C.) though others explain part of him and the rest of the devil. S. Jer. E.

Ver. 3. *Than Daniel*; viz. in thy own conceit. The wisdom of Daniel was so much celebrated in his days, that it became a proverb among the Chaldees, when any one would express an extraordinary wisdom, to say he was *as wise as Daniel*. Ch. W.—He was now at court, and had explained the dream of Nabuchodonosor. Dan. 2:27.

Ver. 10. *Uncircumcised.* The Jews deemed this a disgrace. 1 K. 31:4. The king would be exposed to eternal death, being devoid of faith, &c. C.

Ver. 12. *Resemblance.* The king of Tyre, by his dignity and his natural perfections, bore in himself a certain resemblance to God, by reason of which he might be called *the seal of resemblance*, &c. But what is here said to him is commonly understood of Lucifer, the king over all the children of pride. Ch.—A seal is perfect when it represents things exactly. The prophet speaks ironically, to repress the king's vanity.

Ver. 13. *Paradise.* Thou hadst every thing delightful at Tyre. C.—*Covering.* Heb. “bandage;” diadem, (H.) or belt. Sept. specify twelve stones. See Ex. 28:17.—*Pipes;* music used at the coronation, which was celebrated as a birth-day. C.—God give and withdraws power from all kings. As long as they act well, they are a sort of sanctuary. H.

Ver. 14. *Stretched out.* That is, thy wings extended. This alludes to the figure of the cherubims in the sanctuary, which with *stretched out* wings covered the ark, (Ch.) on *the holy mountain*. S. Jer. &c.—*Fire.* That is, bright and precious stones, which sparkle like fire. Ch.—With these the king's robes glittered, or he walked upon them. Est. 1:6. C.—*Calcacabatur onyx.* Lucan x.

Ver. 15. *Iniquity.* Tyre was before wicked; but when the king pretended to be a god, (v. 2) it could no longer be endured. W.

Ver. 17. *Beauty.* Riches have corrupted thy heart.

Ver. 18. *Sanctuaries,* or temples, which was a crime (C.) in an idolater, as he took them to be the temples of a real deity. H.

Ver. 22. *Sidon.* It gave rise to Tyre, yet was now inferior, though independent of it, (Is. 23:4) or subject to Egypt. Diod. ii. 2.—It was now pillaged.

Ver. 24. *Bitterness.* Jezabel came hence; (3 K. 16:31) and the Phœnicians hemmed in the Israelites as much as possible, and fought against them. C.—Sidon was near Tyre, and imitating her crimes was also punished.

Ver. 25. *When.* All shall praise God, seeing that he receives his people again after he has justly chastised them. W.

Ver. 1. Eleventh. Heb. “twelfth.” Sept. “first of the twelfth month of the twelfth year.” There are other variations in the versions. S. Jerom reads the first in Heb. as Theodoret does, who says that it and the Syr. have the twelfth year: which is true, if we neglect the points. C.—The prophets do not observe the order of times. What is here delivered, was sooner fulfilled; or Tyre and Sodom lay nearer than Egypt. W.—The three next chapters regard that country.

Ver. 2. Pharao, Ephree. Jer. 44:30. He came to assist Sedecias; but the Chaldeans raised the siege, went to meet him, and defeated his army. After they had subdued the neighbouring nations, Tyre, &c. they fell upon Egypt. A. 3433. C.

Ver. 3. Dragon. Heb. *tannin*, (H.) whence *thunnus* may be derived, means any water monster, and seems here put for the *crocodile*, (C.) which Pharao signifies. Grot.—It was the symbol of Egypt, (C.) and adored by the people. Juv. 15:2.—*Rivers*; the different branches of the Nile, and the canals.—*Myself*. I owe my power to no other. C. —“Apries is said to think that no god could deprive him of the kingdom, so well he seemed to have established it.” Herod. ii. 169.—So the ancient Pharao said; I know not the Lord. Ex. 5:2. He boasts of having conducted the waters of the Nile through the land. v. 9. M.—This river was honoured as the greatest of the gods. Heliod. 9.—

Terra suis contenta bonis non indiga mercis
Aut Jovis; in solo tanta est fiducia Nilo. Lucan viii.

Ver. 4. Bridle. The Tentyrians jump upon the crocodile’s back, give it a club to bite at, which they seize with both hands, and bring it to the shore. Pliny viii. 25.—Others throw a hook baited with swine’s flesh, and holding the rope on the shore, make a little pig squeak, with draws the attention of the crocodile; and, as it comes for its prey, it swallows the hook, and its eyes being filled with dust is easily slain. Herod. ii. 70.—Apries sent an army against Cyrene, which being defeated as it was thought by the king’s fault, many of the Egyptians revolted. He sent Amasis to reduce them, but they gave him the crown. Herod. ii. 161. and iv. 159.—Nabuchodonsor taking advantage of these disturbances, and perhaps invited by Amasis, entered Egypt, drove Apries into Higher Egypt, slew many of the inhabitants, and Jews, &c. and left Amasis to govern the wretched remains of the kingdom. Usher, A. 3430. The Scripture, however, seems to say that Pharao was slain; (Jer. 43. &c. C.) which Ctesias assures us was done by Amasis, though Herodotus (ii. 169.) says he was killed by the people, and buried with his fathers. This latter circumstance is not very probable: but the historian followed the account of the priests,

who would mention what was most honourable for the nation. He seems to have been left unburied. v. 5. *Scales*. The people depended on the king and share his fate. C.

Ver. 6. *Israel*, tempting them to rebel. S. Jer.—He promised more than he was able or strove to perform, though he made a show of giving aid.

Ver. 7. *Loins*. They fell upon thee, and thou didst wound (C.) or “dissolve” their loins. H.

Ver. 10. *Tower*; or rather (C.) Heb. and Sept. “from Magdol to Syene.” H.—This was on the frontiers of *Ethiopia*, below the cataracts. Pliny v. 9.

Ver. 11. *Years*, till the third of Cyrus, who gave liberty to all the captives at the beginning of his reign. v. 13. C.—Amasis reigned forty-four years in Lower Egypt, (Herod. iii. 10.) over the few whom Nabuchodonosor spared.

Ver. 14. *Low*. The Jews were not more tempted to apply to them for aid. C.—Amasis strove to shake off the yoke: but Cambyses came and slew many. Psammenites killed himself; (Herod. iii. 9.) or was taken to Susa, and the country laid waste. Ctesias—Egypt has almost ever since been subject to foreign princes, (H.) Persians, Greeks, Romans, Saracens, Mamelukes, and Turks. The trade of Egypt, by caravans, was in a manner destroyed for forty years by Nabuchodonosor, whose victories Megasthenes and Berosus attest 300 years before Christ. Watson.

Ver. 17. *Year*: fifteen (C.) or seventeen years after the preceding prophecy, (v. 1. W.) but on the same subject.

Ver. 18. *Peeled*, with carrying machines of war and burdens for thirteen years.—*No reward* worth the labour. The new city surrendered upon terms, (C.) or the citizens shipped off their most valuable goods, and retired to Carthage, &c. God gives a temporal reward for moral virtues, (S. Jer.) even to infidels. W.—Thus he rewarded the ancient Romans, and the midwives. S. Aug. de Civ. Dei. v. 12. and S. Tho. i. 2. q. 114. a. 10.—They had no intention of pleasing God, (C.) or of directing their labours for his service. H.

Ver. 21. *Horn*: Zorobabel; (S. Jer.) Jechonias, who was honoured by Evil-merodac; (T.) or Daniel and Mardochai, with all the nation.—*Month*. Thou shalt speak boldly, and they will give credit to thee henceforward. C.

EZECHIEL 30

Ver. 2. *Day of vengeance*, (C.) when the Lord shall judge, (1 Cor. 5:2) and Egypt shall fall a prey to the most powerful nation of the Chaldees. W.

Ver. 4. *Ethiopia*. Heb. “Chus,” denoting part of Arabia, or rather Ethiopia.

Ver. 5. *Lydia*. Heb. “Phut,” near Egypt. C.—These troops were paid. H. —*Chub*, in Mareotis.—*Covenant*: the Jews or auxiliaries. Sept. add, “the Persians and Cretans.” C.—There were Persians in Africa who followed Hercules. Pliny v. 8.

Ver. 9. *Messengers*; the Chaldeans. C.—The Nile was navigable as far as Syene. S. Jer.

Ver. 12. *Dry*. The canals were obstructed (C.) which rendered cavalry useless. Herod. ii. 108.

Ver. 13. *Memphis*, the capital of Lower Egypt, (C.) where the idol or bull (H.) Apis was fed. C.—Here Amasis overcame Apries. Herod. ii. 168.—The Chaldees made war on the gods as well as on the people.—*Prince* Amasis was tributary to Babylon. Some of this probably regards the times of Cambyzes and Ochus. Usher, A. 3478 and 3653. C. See C. 29:14. H.

Ver. 14. *Taphnis*, or Tanis, famous for the miracles of Moses. C.—*Alexandria*. In the Heb. *No*, which was the ancient name of that city, which was afterwards rebuilt by Alexander the Great, and from his name called Alexandria. Ch.—Sept. “Memphis or Diospolis;” (C.) or Thebes, capital of Higher Egypt; (Boch.) though it seems rather a maritime town. Nah. 3:8. C.

Ver. 15. *Pelusium*. Heb. *Sin*, (H.) “muddy,” has the same import as πηλος. C.—The place is now called Damietta. H.

Ver. 18. *Darkened*: war and misery shall ensue.—*Sceptres*, by dethroning Apries.—*Pride*; overflowing of the Nile. See Jer. 49:19.

Ver. 20. *Year*, in which Jerusalem was taken. Pharaoh lost a battle. His country was afterwards invaded, (C.) and his subjects rebelled. v. 21. H.—Part of the kingdom had been already subdued. 4 K. 24:7. W.

EZECHIEL 31

Ver. 1. *Year*, about a month before the fall of Jerusalem.

Ver. 3. *Assyrian*. The ruin of this great empire (C.) might have admonished the king of Egypt of his frail condition. H.—About thirty-eight years before (C.) Ninive had been taken, and its king (Sarac or Chinaladan) slain by his own general, Nabopolassar, and by Astyages, of Media. They divided the empire between them, and the father of Nabuchodonosor fixed his residence at Babylon. Usher, A. 3378.—*Cedar*. Sept. “cypress.”—*Top*; the king of Ninive. C.—Egypt’s monarch thought himself invincible; yet would fall like the Assyrians. W.

Ver. 4. *Roots*. Various nations paid tribute to the Assyrians, (S. Jer. C.) while he sent his troops, like *rivulets*, to keep all in subjection. Theod.

Ver. 11. *I have delivered*. Here the time past is put for the future; i.e. *I shall deliver*.—*The mighty one*, &c. viz. Nabuchodonosor, who conquered both the Assyrians and Egyptians; (Ch.) or rather his father, Nabopolassar, subdued the former. v. 3. H.

Ver. 12. *Strangers*; revolted Assyrians. See Ps. 17:46.

Ver. 13. *Branches*. The nations continued, but submitted to another master.

Ver. 14. *Pit*. The new king would appoint fresh governors.

Ver. 15. *Waters*, as if they bewailed his fate. C.—Those whom the king of Ninive had exalted, and the people, who wished not to submit to a foreigner, would no doubt lament the slaughtered monarch, now silent (H.) in the grave. Theod.

Ver. 16. *Comforted*. The ghosts of princes who had been subject to Serac, seeing his fall, bore their own misfortune with greater content. In the grave there is no distinction of master and slave. C.—Surviving princes expected some emolument from the change. H.

Ver. 17. *Arm*; those in power. Sept. “his seed.” Heb. *Zora*, (H.) means both.

Ver. 18. *Famous king of Assyria, or of Egypt*.—*Pharao*. C.—

—Though Egypt be like the most potent kingdoms, it shall likewise fall. W.

EZECHIEL 32

Ver. 1. *Twelfth.* He counts from the captivity of Jechonias, as Sedecias reigned only eleven years. W.

Ver. 2. *Dragon*, or crocodile; two of the most terrible creatures.—*With the horn* is not expressed in Heb. and the crocodile has nothing like a horn. It has four feet, with which it makes the water muddy. C.

Ver. 3. *Net.* Sept. “hook.” C. 29:4. C.—Some take the crocodile with a *net*. v. 3. Elian. Hist. x. 21.

Ver. 5. *Corruption.* Sept. “blood.” But *romuth* (H.) means rather “worms.” Syr. C.

Ver. 7–8. *Out*, like a candle, by death; *extinctus*. H.—The glory of Egypt was so great, that at its fall the light of heaven seemed diminished. W.—Great desolation is thus intimated.—*When*, &c. is not in some Latin copies, nor in Heb. &c. C.

Ver. 9. *Anger*, as they will not know why I have treated thee so severely: or rather, they shall be afraid for themselves. v. 10. C.

Ver. 12. *Invincible*, when they wield God’s sword. Cyrus easily conquered them. H.—Heb. “strong,.” Sept. “pestiferous.”

Ver. 14. *Oil.* It is very transparent. It seems the Nile was rendered muddy by cattle, &c.

Ver. 15. *Fulness*, or all of it shall be desolate.

Ver. 17. *Month*: probably the twelfth. v. 1.

Ver. 18. *Down*: announce this catastrophe. C.—Apries was slain by order of Amasis. Diodor. 1. Jer. 44:30.

Ver. 21. *Most.* Sept. “giants shall say to thee: Remain in the depth of the pit. Whom dost thou excel? descend,” &c. H.—They vary much in this chapter from the Heb. S. Jer.—*Helpers*; Lybians, &c. C. 30:5. These shall come to compliment the king. C.—After a battle, those of the same nation were buried together. v. 22. Theod.—The Egyptians had

tombs like houses, in which there were separate holes or apartments (C.) as in large vaults. H.

Ver. 24. *Shame.* They are buried without any distinction.

Ver. 27. *Not.* Some copies of Sept. omit the negation. Others render the Heb. "Have they not slept?" &c. These nations were deprived of military honours, dying like cowards; and therefore their swords were not placed with them in the grave. C.—It was customary to inter such things as the deceased had like the most. Serv. in *Æn.* x. *Arma quibus lætatus habes*, &c. Simon (1 Mac. 13:29) placed arms and representations of ships on the pillars at Modin, in honour of his kindred. If Elam, &c. had not received such distinction, why should the Egyptian repine? Were they any better? C.—The country and king of the Elamites, Assyrians, and other infidels, shall be destroyed. W.

Ver. 28. *Midst.* This threat would make great impression on the Egyptians, who were particularly solicitous to be buried with their fathers.

Ver. 29. *Edom.* Sept. add, "and all the Assyrian princes." Some copies omit Edom. H.—This nation had laid aside circumcision, which Hircan forced them to resume. They had been present at the siege of Jerusalem. C. 35. C.

Ver. 30. *Hunters* of men, like Nimrod, the first king of Assyria. H.

Ver. 32. *My.* Heb. Sept. "his," (C.) alluding to the ravages of Nechao; (Grot.) though the Hebrew may also signify *my*, as the Jews read Egypt, and Palestine, the *land of the living*, were filled with *terror*. After the latter had been chastised, Pharaoh might dread (C.) a worse fate; (H.) and the multitudes slain before him, might afford him some (C.) wretched consolation. H.—It is evident that those nations believed the existence of separate spirits, and had not given in to the errors of the Sadducees, or of the Metempsychosis. C.

EZECHIEL 33

Ver. 2. *Take.* Before (C. 3:17.) God made the choice, (C.) as he does here, v. 7. He confirms the authority of those who are appointed to govern.—*Meanest.* Lit. "last," (H.) which seems to denote such as are chosen without regard to their dignity or obscurity in life. Gen. 47:2 and 3 K. 12:31. C.—Pastors are not excused from admonishing the people for fear of danger or despair of reclaiming them, as each one is

bound to do his duty. S. Jer. W.

Ver. 6. *Iniquity*, not regarding the admonitions of his pastor; (C. 3:18. C.) or rather of conscience, when the guide proves faithless and silent, as in this instance. H.—The people were persuaded that none suffered except for some fault. v. 10. Jer. 31:30. Dan. 13:52. Gen. 44:16. The author of the Book of Job takes great pains to remove this mistake. God sometimes sends crosses for a trial, (C.) and to increase the merit of his servants; though it be very true, (H.) “no one is miserable except he deserve it.” S. Aug.

Ver. 8. *Surely die* a temporal, (Theod.) or rather an eternal death. S. Jer.

Ver. 10. *Live?* They suppose their case to be desperate, as their fathers had sinned. C. 18. The prophet shews that none are punished except for their own faults, (C.) and that “each one has free-will to be saved or to be lost.” S. Jer.

Ver. 11. *Desire.* The sinner’s damnation is not an object of God’s pleasure. C. 18:23. C.—He has an antecedent will to save all. He knocks at the door of our heart, (Apoc. 3:20) and if man do what depends on him, nothing will be wanting on the part of God. S. Tho. i. 2. q. 109. and 112. W.

Ver. 12. *Hurt him.* God effaces all past crimes: yet a relapse makes them as it were revive, and is pardoned with more difficulty. Mat. 18:35. Some read, “In what day the converted sinner groans, he shall be saved,” as if they had taken in part of Is. 30:15.

Ver. 17. *Equitable*; as we are much more inclined to vice than to virtue. This argumentation is inconclusive, as God owes nothing to man; and what good the latter does, is an effect of His grace. The propensity to evil is no excuse, as man is still free. He is judged according to the dispositions in which he is found at the hour of death; yet we must not infer, that those who have spent their lives in sinning will be no worse treated than the person who dies guilty of a single crime.

Ver. 21. *Twelfth.* Rom. Sept. “tenth.” Syr. “eleventh year, ... in the twelfth month,” which Theodoret thinks more probable, as the city was taken in the ninth of the fourth month of that year. Yet even so, it is strange that the news should not arrive before. Some think (C.) that the messenger came also to announce what happened after the death of Godolias. Sanct.—*Captivity.* Here it is evident that the prophet dates from that event. C. 1. &c. H.—As he prophesied on the very day when

the city was besieged, (C. 24:2) so (v. 26) he foretold that one should come three years after to inform him of the capture. W.—Then the people would believe him, (ib. v. 27. C.) and he would open his *mouth* boldly. v. 22. H.

Ver. 24. Places. He has answered those who despaired. v. 10. Now he turns to the presumptuous, who expected to be treated like Abraham, though they did not imitate his virtues. C.—They perhaps entertained these sentiments before the death of Godolias, thinking to establish themselves *in the land*. Afterwards the prophet Jeremias could not prevail on them to remain, though God promised them security.

Ver. 25. To them. Grabe marks to v. 27. *Thus saith*, &c. as wanting in the Sept. though not in the Alex. copy. S. Jerom reckons eight verses or lines omitted. H.—The Comp. and Theodoret read them with some variations.—*The blood*. It must be carefully extracted. Gen. 9:4. Lev. 7:26.—*Uncleannesses*; idols, in which you trust.

Ver. 26. Swords, thinking to live thereby, (Gen. 27:40) and to be secure. But I will disarm you. The *pestilence* shall find out those in the rocks. v. 27.

Ver. 30. Walls, the resort of idle people. C.

Ver. 31. In to a religious meeting. Chal. Perhaps they came on the sabbath to his house. Yet they made a just and *song* of his instructions. C.—They heard them with pleasure, but did not reform their lives. H.

Ver. 33. Coming. The desolation of Jerusalem, (H.) and what I have foretold, hath already taken place; or, the news will presently arrive: as it did the following morning. v. 21. C.

EZECHIEL 34

Ver. 2. Shepherds. That is, princes, magistrates, chief priests, and scribes. Ch.—Shepherds may lawfully take milk, (1 Cor. 9:7) but the sheep and its wool belong to the master. W.—Excellent instructions are here given for all in authority. C.

Ver. 3. Fat. Pastors often disguise the truth to flatter the rich, or the more just souls are ruined by their negligence.

Ver. 4. Healed. God alone can restore to life. But pastors will not be excused by ignorance if they know not the maladies and the remedies

of their flock.—*Hand*. This was blamed in the Pharisees, and is contrary to the spirit of the gospel. Mat. 23:4. 1 Pet. 5:2.

Ver. 5. *Field*. The people being neglected, followed false prophets and idols. Their teachers were so far from striving to reclaim them, that they perhaps shewed them the example. C.

Ver. 8. *No shepherd*. Pastors who seek only their temporal advantage, (1 Tim. 6:5. Tit. 1:7. H.) are hirelings; and if they teach false doctrine, they are wolves. John 10. W.

Ver. 10. *Cease*. Both the leaders and the people were led into captivity.

Ver. 12. *Day*, in persecution. I will count my sheep, lest any be lost.

Ver. 13. *Land*. All this cannot be understood of the synagogue alone.

Ver. 16. *Preserve*, (Sept. Syr.) which seems more natural than Heb. and Chal. “destroy.” I will not eat them, like bad shepherds. v. 3. C.—God and those whom he sends, will take care of the flock. Eph. 4. W.

Ver. 17. *Cattle*. The crimes of the pastors do not excuse the flock. In it there are people of different dispositions. The rich often destroy, and these are brought to an account. v. 24. C.

Ver. 23. *David*; Christ, who is of the house of David. C.—That king had been dead long before, so that no Jew or heretic can deny but that the Messiah is here meant, as C. 37:24. &c. W.—He possessed eminently all the virtues of David, and was of his seed. Zorobabel, &c. cannot be understood, as we have no proof that the governors after the captivity were chosen from the tribe of Juda. C. 21:27.

Ver. 25. *Peace*. Christ pacifies all. Rom. 15:33. Mic. 5:5. Eph. 6:15.—*Beasts*: those who promote idolatry; or, speaking of Christians, who teach heretical doctrine and persecute the Church. C.

Ver. 26. *Make*. Lit. “place.” H.—Sept. read not *a blessing*, which seems superfluous. C.—Yet Chal. has it, and the idea is more complete. H.

Ver. 29. *A bud of renown*, (*germen nominatum*.) He speaks of Christ, our Lord, the illustrious bud of the house of David, renowned over all the earth. See Jer. 33:15. Ch.—Sept. Syr. “a plant of peace.” Chal. “established.” C.

Ver. 31. *Men*. What has been said of sheep (M.) relates to you.—*Am the Lord*. This is not in Heb. or Prot. H.—But it is found in one Heb. MS. and Sept. as this version is thus frequently confirmed. Kennicott,

EZECHIEL 35

Ver. 2. *Face.* Address, or speak without fearing any man. W.—*Seir:* Idumea. He speaks of its devastation, both by Nabuchodonosor on the side of Moab, and by the Machabees in what remained. Jer. 27:7 and 1 Mac. 4:60 and 14:33. C.

Ver. 5. *Enemy.* God revenges the injuries done to his Church, as if they were done to himself. Acts 9:4. W.—The enmity of Jacob and of Esau seemed to commence in the womb, and was increased by the purchase of the birth-right, till Jacob's prudence disarmed his brother. Their descendants sought every opportunity to injure one another. The Idumeans shewed their ill-will particularly, when the Jews were most distressed. This was a piece of the greatest cruelty.

Ver. 6. *Blood.* The Machabees sprung from the same stock. Pursue the Idumeans, and force them to receive circumcision. 1 Mac. 4:15.

Ver. 9. *Inhabited* for a considerable time, as C. 26:20.

Ver. 10. *Two.* I will add the country of the Jews to my own, or will possess the land belonging to the kingdoms of Juda and of Israel. Their hopes were blasted. They never occupied any thing belonging to the Israelites, and what they had taken from Juda, as far as Hebron, was recovered.—*There*, witness of these designs, and guardian of his temple, &c.

Ver. 11. *Wrath.* The Jews shall treat you as you have threatened to do unto them.—*By them*, my people. Sept. "to thee."

Ver. 13. *Derogated.* Sept. "bawled;" or Heb. "multiplied your words against me," as if I could not protect my inheritance. H.—You would pretend to judge me, and to fathom my designs.

Ver. 14. *Rejoice.* After the captivity, the Machabees shall conquer Edom.

Ver. 15. *As, &c.* is not in the Rom. Sept. S. Jerom says it was marked with an asterisk, being taken from Theodotion. C.—Grabe supplies to *thou shalt*. His copy has the rest: ... "thou shalt know that I am their Lord." H.

EZECHIEL 36

Ver. 1. *Israel.* The restoration of the Jews and the redemption of Christ, constitute this fourth division. W.—Edom has seized parts of the country, as if I had abandoned my people for ever.

Ver. 2. *Heights.* Sept. “deserts.” The mountains are often styled eternal, as being the best symbols of durability. Deut. 33:15.

Ver. 3. *Reproach.* This God had repeatedly threatened. Deut. 28:37. C. Jer. 24:9.—People talked of their distress. W.

Ver. 8. *Israel.* Some apply what follows to the captives returning; others, perceiving that the expressions were not then literally verified, have recourse to the reign of 1000 years. Others again explain the whole of Christ’s Church. But some expressions refer to it, and others to the captives; which, though mixed together, induce no confusion, as what belongs to the Jews was a figure of what regarded Christ; and the predictions of the Messiah might be applied to the Jews in a hyperbolical sense. S. Aug. Doct. iii. 34. S. Jer. M. T. C.

Ver. 11. *Greater.* Sept. “similar.” H.—It would be difficult to shew that the Jews arrived at greater eminence after the captivity than before, (C.) though they were less addicted to idolatry. Their kingdom was not independent: they had no prophets, &c. But the superior numbers and excellence of the Christian Church is manifest.

Ver. 12. *Them.* Antiochus and the Romans laid waste the country; (C.) and Adrian would not allow the Jews to come near Jerusalem. S. Jer. Eus. iv. 6.—The people were not indeed removed together, as they had been. But all this is verified only in the Church, which in the midst of persecutions always subsists. Theodoret thinks these promises were conditional with respect to the Jews.

Ver. 13. *Men.* This remark was very ancient. Num. 13:33. Wars had almost always raged in the country. C.

Ver. 15. *More.* This whole promise principally relates to the Church of Christ, and God’s perpetual protection of her; for to the carnal Jews, they have been removed out of their land these sixteen hundred years. Ch.

Ver. 18. *Blood* of their own children, and of the innocent. C. 16:36 and 22:2 and 33:25.

Ver. 20. *Land.* Yet their conduct was no better than that of infidels.

Thus they throw the blame on the law, and upon God himself. Jer. 48:9. &c. C.—The Jews had provoked God to punish them with captivity; and hence the nations took occasion to blaspheme, that he could not protect them.

Ver. 22. *Holy*, that my attributes of justice and mercy may be confessed. Is. 48:2. Dan. 3:49. Judith 8:24.

Ver. 25. *Water*. R. David and the Chal. explain this of the remission of sin; and all Christians understand it of baptism in water, remitting all offences. Eph. 5:26. Tit. 3:5. W.—He alludes to the purification of the Jews, which prefigured baptism and penance, in which the blood of Christ is applied to our souls. This of course was only fulfilled in his church.

Ver. 26. *Flesh*. The Jews at their return fell not so often into the sins of idolatry, &c. of which the prophets complained. But yet they were far from answering this character. Great irregularities prevailed under Nehemias, and in the days of the Machabees the priests publicly worshipped idols. 1 Esd. 9. and 2 Esd. 5. and 8 and 2 Mac. 4 and 5. Christ enables his servants to act with purity unto the end, by the influence of his all-powerful grace. C.

Ver. 27. *Do them*. Hence the efficacy of grace appears, (S. Aug. H.) and hereby some keep the commandments. W.—God assists our free-will. Theod. A.Lap. C.

Ver. 37. *Find*. Heb. “seek.” I will cause great multitudes to come to the solemn feast. This was seen still more after the conversion of the Gentiles. C.

EZECHIEL 37

Ver. 1. *Spirit*, by a divine impulse. He was not really removed. M. C.—*Bones*. “This passage is very famous.” S. Jer.—It insinuates the liberation of the captives and of the Gentiles, as well as the mystery of the resurrection. W.—If this were not to take place, it would not be adduced as a figure. Tert. S. Jer.

Ver. 5. *Spirit*. That is, life, soul, and breath. Ch.—At the resurrection, the same souls shall return to their respective bodies.

Ver. 7. *Noise* of the bones moving, which denotes the wars of Cyrus and the hurry of the nations to which he restored liberty.

Ver. 9. *Spirit*; wind or soul. The latter animates the body, as the grace (C.) of the Holy Spirit does the soul. H.

Ver. 11. *Off*, like branches. Notwithstanding these desponding thoughts, God will restore his people, (W.) by means of Cyrus. The grave is often put for punishment and grievous calamities. Osee 6:3.

Ver. 16. *Associates*. When Jeroboam caused the division, some of *Israel* adhered to Juda. The prophet glued the pieces of wood together, or engrafted them one into the other, to shew that all the people should be united, and the Jews and Gentiles concur to form one church. C. Rom. 11:17.—Before the latter event took place God united the two kingdoms, to teach us that when we labour for the conversion of heretics, as in England, Catholics must first agree among themselves, that so all may more easily become *one fold* under *one shepherd*. W.

Ver. 22. *King*. The Jews were long without kings, after the captivity; then they were not of the tribe of Juda, and all did not return. Christ fulfils the prediction.

Ver. 23. *Idols*. The Jews, even many of the priests, worshipped them, under Antiochus. C.—But the Church is never defiled. H.

Ver. 24. *David*; Christ, the *one shepherd*, (Jo. 10) over all nations. W.—This cannot refer to Zorobabel, who was never king, nor perhaps even governor; as Sasabasar, who seems to have been a Persian, was appointed by Cyrus. 1 Esd. 1:8.—*Shepherd*. David have been one. C.—This title is more modest than that of king. S. Jer.

Ver. 25. *Ever*. Let the Jews shew how this had been accomplished. We know that Christ preserves and rule his Church unto the end.

Ver. 26. *Peace*. Can this regard the synagogue? Not a century passed without some flagrant misconduct, or chastisement. But our Saviour is the mediator of peace. Phil. 4:7. C.

EZECHIEL 38

Ver. 2. *Gog*. This name, which signifies *hidden*, or *covered*, is taken in this place either for the persecutors of the Church of God in general, or some arch persecutor in particular; such as Antichrist shall be in the latter days. See Apoc. 20:8. And what is said of the punishment of God, is verified by the unhappy end of persecutors.—*Magog*. Scythia

or Tartary, whence the Turks and other enemies of the Church of Christ originally sprung. Ch.—These are supposed to be the princes of some northern and barbarous country, (W.) peopled by the son of Japhet. S. Jer.—S. Aug. (de Civ. Dei. xx. 11.) observes, that as the Church is spread everywhere, so also are persecutors. But Christ will overcome them all. W.—This prophecy is very difficult. It seems literally to refer to Cambyses, who invaded Judea about seventy years after the temple had been destroyed, and perished by the hand of God, at Ecbatana, upon Mount Carmel. It is very usual with the prophets to give fictitious names; as the king of Tyre is called a *cherub*, and Jerusalem *Ooliba*. Cambyses ruled over Scythia, in Iberia; styled Gogarene, by Strabo. xi. C.—The proper Scythia withstood all the attempts of his successors, and defeated Darius. H.

Ver. 4. Jaws. Thus Cambyses treated the son of Psammenites. God has the most absolute dominion over all monarchs. v. 7.

Ver. 8. Visited, or rather “shall visit” Judea. Chal. Grot.—Cambyses invaded Egypt twelve years after the Jews had returned, and came upon them two years later, designing to plunder them, at the instigation of their malevolent neighbours. He had sustained great losses in Egypt, and was arrived at Carmel when news was brought that the false Smerdis had declared himself king. See Herod. iii. 61.

Ver. 12. Midst. Lit. “navel.” Heb. “Thabor,” intimating a mountain rising in a plain. Judg. 9:7. C.—Alluding to this intended blunder of the Jews lately returned, he speaks of Antichrist and of all heretics, who seek to pervert or suppress Catholics rescued from the power of the devil, by the sacraments of Christ. W.

Ver. 13. Tharsis. Sept. “Carthage, and all their villages.” The merchants or naval forces of Cambyses spurred him forward, (see Ps. 77:6) as well as the Arabs, Cuthites, &c. 1 Esd. 4:8. C.

Ver. 16. Latter. Cambyses had punished Egypt, his turn came, and all his designs were baffled.

Ver. 17. Prophets. See Is. 14. & 16:21 and 26:1. Jer. 30:3 and 23. Joel 2:30. 3:1. &c.

Ver. 19. Israel. The Jews shall be full of dismay, (v. 20) as the tyrant will vent some threats; (C.) or this commotion was in his own army. H.

Ver. 21. Sword. The Jews were not in a condition to make resistance. C.—Cambyses had his brother Smerdis slain. But another was set on the throne; whereupon, mounting his horse in a fury, he wounded

himself with his sword in the thigh, which mortifying, caused his death after twenty days. Herod. iii. 21. &c.—The historian does not mention what became of his army; but it seems to have perished by discord, as was very common among such a collection of nations. See Jud. 7:22. Judith 15:1 and 1 K. 14:20 and 4 K. 2:21. C.—They were now without a head. H.—In the whole universe, God will at last destroy Antichrist and all his adherents. W.

Ver. 22. *Pestilence.* His wound might be thus described.—*Blood.* Thus was he punished for shedding that of innocent people. C.

EZECHIEL 39

Ver. 3. *Arrows.* Cambyes thought himself the most skilful at shooting. This was the usual weapon of the Persians (C.) and Parthians. H.

Ver. 4. *Fall.* In every part some shall resist Antichrist, who shall be overpowered. W.—Cambyes died at Carmel.

Ver. 6. *Islands;* in the naval forces, or in the places of his dominion where discord shall prevail. C.—Cambyes resolved to attack Ethiopia, the people near the temple of Ammon, and the Carthaginians: but his troops refused to go against the latter, and many were smothered in the sands, or starved to death in the other expeditions. Just. i. Lucan x. &c.

Ver. 9. *Years;* for a long time. v. 12. Little fuel is necessary there. Mariana (Hist. xi. 24. A. 1212.) mentions, that the arms of the Moors supplied Spain four years with fuel. C.

Ver. 10. *Prey.* The Jews relate that Zorobabel went out to oppose these nations, and took so much plunder as to be able to begin the temple. Theod.

Ver. 11. *East of the Mediterranean and of Carmel,* the high road from Assyria to Egypt, (Gen. 37:2. C.) where the Romans had a station at Legion. Eus.—*Called,* or shall be. Is. 7:14 and 60:14. C.—*Valley.* Sept. “Gai, the grave of Gog.” Prot. “the valley of Haman-Gog.” v. 16. H.—Antichrist will not be burnt iwth material *fire.* But Catholics shall resist him zealously, and gain the victory. W.

Ver. 12. *Land,* to prevent infection, and to comply with the law. Num. 19:16.

Ver. 13. Day. It does not occur in the calendar. Yet Comestor and the Carthusian mentions *Cambysa*, the day when Bethulia was delivered. Jud. 16:31. The history of Judith may perhaps relate to the defeat of this prince. The embellishments will not injure the truth. The Jews immediately after his death recommence the building of the temple, (1 Esd. 4. Agg. 1:14) which they are forced to discontinue, till Hystaspes confirmed the decree of Cyrus. This was the grand object of their desires, and therefore the day when Cambyses fell was ever memorable to them. C. Diss.—So will that be for Christians, when Antichrist shall be no more. M.

Ver. 15. Buriers. These might be foreign slaves, or Jews, who followed this employment. C.—They would be habitually (H.) unclean, and their company would be carefully avoided. Those who sought after the dead remains, contracted no uncleanness. C.

Ver. 16. Amona. Heb. *hamon*, (H.) means “a multitude.” C.—Sept. “a place for many graves:” πολυανδριον. H.—So many would be buried there, that the place might justly receive such a name; though we find no such city in the neighbourhood. C.—Rabbath, of Ammon, was sometimes so called. H.

Ver. 18. That are. Heb. “and of meries, (a species of oxen, in Syria. Bellon. ii. 50.) all of them from Basan,” beyond the Jordan, a most fertile country. Sept. “all calves fattened.”

Ver. 23. Sword. I could as easily have protected them against the Chaldeans as against this prince, if their sins had not been in the way. C.—These bring on the ruin of God’s people more than the power of the enemy. W.

Ver. 25. Israel. All who please may now return. Hystaspes was very favourable to them. He married Esther, raised Mardochai to great power, and sent Esdras into Judea with ample privileges. Many returned under him, Artazerxes, and Alexander.—*Jealous.* I will restore the people to favour, and will protect them (C.) like a husband. H.

Ver. 28. There, except such as refused to return. They have entire liberty. This and what follows was not fully accomplished till the propagation of the gospel. God wished all to embrace it; and though Israel has been partly blind, they will enter the Church after the Gentiles. Rom. 11:25. C.

Ver. 1. *Month*; April 30, A. 3430. Usher. C.—In explaining this last most obscure vision: I. The Jews say it was verified after the captivity. But thus the temple would be four miles round, and the city thirty-six, which never was the case. II. Hence more modern Jews assert it will be fulfilled by the Messias. III. Rejecting these errors, Lyrar, &c. suppose that the promise was conditional, and that the sins of the Jews prevented the city and temple from being so large; and that the mystical temple of the Church is also insinuated, into which both Jews and Gentiles shall enter. IV. Though this opinion be probable, it seems better to follow S. Jerom, S. Greg. &c. who cannot apply al to the Old Testament, nor think that such a huge temple and city were indeed promised, but explain some parts of the captives at their return, as a figure of those redeemed by Christ, and brought into his Church, which is adorned with all graces. Yet the greatest part must be understood of the Church triumphant. W.—S. Jerom confesses his ignorance of this subject; and those who have come after him, though they imitate not his modesty, add little to dissipate the mist with which this vision is surrounded. Some have adhered too close to Josephus, while Villalpand has here discovered all the magnificence of Greek and Roman architecture, and has represented the temple six times as large as it really was. It seems that the prophet has described the same temple of Solomon which he had seen, that the dimensions might be preserved, and the hopes of the people kept up; (C.) and that they might comprehend what a loss they actually sustained on account of their sins, (H.) and might strive to come up to this pattern (D.) as “near as they should be able,” the wealth of the people being much less than Solomon’s. Grot.—These arguments do not, however, shew that the buildings were to resemble each other. They vary in many particulars; and the prophet would specify what was to be really executed. He says nothing of the ornamental part, and little of the height, which are the most expensive. Houbigant. Pref.—If some things appear to be too grand for the temple of Solomon, and of Zorobabel, we must reflect that the prophet passes from the figure to the Church of Christ, which is not unusual. M.—Alcasar and Bossuet explain it wholly of the Church, so that the letter requires few notes. D.

Ver. 2. *Mountain*; Moria, in spirit. On the eastern side, the road to the city was level. Walls were added after the captivity, on the other sides. Jos. Bel. vi. 6.—*City*, the temple was so large.—*South*, to one coming from the north, though the temple lay on that side of the town. Ps. 47:2. C.—Sept. read *mongod*, “over-against,” instead of *mongob*,

“south,” which has perplexed many. Houbig.—Ezekiel was placed on Sion, which was not *very high*, but here it denotes the Church. Jerusalem was in ruins. W.

Ver. 3. *Brass*: shining. H.—This angel waited for the prophet at the northern gate, but introduced him by that looking towards the east. v. 16.—*Line*. It seems never to have been used. C.

Ver. 5. *Breadth*. Heb. Chal. Sept. “of six cubits, in a cubit and a palm;” imitating that the sacred cubit contained six palms, while the common one had only five, (C. 43:13. W.) being half a yard; (Arbuthnot) or the Hebrew cubit was a hand’s breadth larger than the Babylonian, or about 21½ inches, (C.) which may be styled (M.) the sacred cubit. Arb. H.—*Reed*. This outer wall (C. M.) was to prevent any from falling down the precipice. It was about four yards nine inches in height and thickness, being so solid in order that the ground might not give way. Josephus describes prodigious walls, (H.) reaching to the bottom of the mountain, three hundred cubits on the south and west; but then the temple was much enlarged. C.

Ver. 6. *And*. In this verse occurs the first of thirty-four words where the *j* is allowed by the *keri* to be omitted in this one chapter, always when it is the sign of the plural number before a suffixed *v*, and of course by voluntary assimilation. But Camb. MS. 1. has the *j* regularly in the thirty-two of these words. Kennicott.—*Steps*. The ground was not quite level, which caused the buildings to rise one above another more elegantly. There were four great gates.

Ver. 7. *Chamber*, for the porters, (C.) three on each side of the porch. v. 10. H.

Ver. 11. *Thirteen*, or twenty-six feet high.

Ver. 14. *Cubits* high, or else the elevation is nowhere specified. C.

Ver. 16. *Slanting*, or “lattice.” Sept. “dark.” See 3 K. 7:4. H.—They were larger within, to afford light, as in Solomon’s temple, and in castles. Interpreters disagree in their sentiments: but all allow that God here insinuated that he would reward people in the Old Testament with temporal, and those in the New with spiritual blessings; first with grace in this life, and with glory in the next. W.—Yet we must not suppose that the saints of old were deprived of eternal goods. H.—*About*. The other gates had the like ornaments. C.

Ver. 17. There were *chambers*. *Gazophylacia*, so called, because the priests and Levites kept in them the stores and vessels that belonged to the temple. Ch.—They went all round the courts. The women were in

the second story. Villalpand and Capel, who are deemed the most accurate, suppose that there were no chambers below, but an open gallery. There seem, however, to have been chambers also. C. 8:7. C.

Ver. 18. Lower. So that there was a step up to the threshold. H.—Marble was used in all places exposed to the weather. Jos. Bel. vi. 14.

Ver. 26. Seven. There were eight to the inner court, (v. 31) shewing that more perfection is now required, and a greater reward given. S. Greg. W.

Ver. 30. Five cubits. The parallel passages would intimate “fifty.” C. Villalp.—But the texts all read five, and Maldonat understands the four vacant spaces between the chambers. v. 7. M.

Ver. 38. Gates. Heb. is very obscure. The holocausts were slain on the north side of the altar. Lev. 1:11.

Ver. 43. Borders, to prevent any thing falling. Chal. &c. have “hooks.”

Ver. 44. North. The singers occupied two wings.

Ver. 45. Watch over the sacred ornaments, perfumes, lamps of the sanctuary, &c. Num. 3:28.

Ver. 46. Altar. Not on actual service, (C. 41:13) but to prepare the victims.

Ver. 48. That side. Sept. add, “and the opening (εὐρος, width) of the gate was 14 cubits, and the breadth (projections, ἐπωμίδες) of the,” &c. (H.) or the wall on each side of the door was three cubits, so that the porch was 20 cubits broad. C.

Ver. 49. Eleven. 3 K. 6 says *ten*. The exact breadth was ten and a half, (Vill. T.) or what the pavement covered is there specified according to some. Sept. Rom. has “twelve.” But the edition of Basil reads more correctly, *ten*. C.—Yet both ten and eleven may be right, if this temple be different. H.—*Eight*. Heb. seems corrupt, *a* being substituted for *á*. “They mounted by ten steps,” as the Sept. read. Aquila has eleven; Sym. eight.—*Pillars* of brass. 3 K. 7:15. C.—As they are not measured, they were like Solomon’s. W.

EZECHIEL 41

Ver. 1. The temple. This plan of a temple, which was here shewn to the

prophet in a vision, partly had relation to the material temple, which was to be rebuilt: and partly, in a mystical sense, to the spiritual temple of God, the Church of Christ. Ch.—The description seems grander than Solomon's; and yet Zorobabel's temple was meaner than his. Hence this prophecy, and those of Aggeus and Zacharias, cannot be understood of it, but of the Church. S. Jer. S. Aug. de Civ. Dei. xviii. 45. W.

Ver. 3. *Front*, or door-posts. The temple was 20 cubits broad.

Ver. 5. *Four*. Herein it differed from Solomon's chambers, which were in breadth five, six, and seven cubits, in the three stories, respectively. C.

Ver. 6. *One by another, or one over another*: literally, *side to side*, or *side upon side*. Ch.—The word *side* is here equivocal, like Heb. *tselá*, sometimes denoting the boards, and at other times the apartments round the temple, except on the west, over against the sanctuary, which seems to be the case here. It is true, we shall not easily find sixty-six chambers. But the Heb. &c. have only thirty-three. C.—Villalpand rightly translated *anterides*, (v. 5) but here he substitutes *trabes*, “beams or thick planks,” to make it agree with 3 K. 7:6 as if the same temple were meant. He also adopts the Vulg. *bis*.—*Twice*. Heb. *pehamim*. Yet he afterwards places in his commentary, *pedes*, “thirty-three feet, that is twenty-two cubits,” though feet are never used at all as a measure in Scripture. Houbigant.

Ver. 7. *Broader*, as the wall was not so thick. H.—*Midst*. The two staircases were round in the hollow of the wall, (M.) at the eastern end of the chambers. Jos. See 3 K. C.

Ver. 9. *House*. Because these side-chambers were in the very walls of the temple all around: or it may also be rendered, (more agreeably to the Heb.) so as to signify, that the thickness of the wall for the side-chambers within was the same as that of the wall without; that is, equally five cubits. Ch.—Prot. “and that which was left, *was* the place of the side-chambers that *were* within.” H.—To manifest a greater respect for God, the apartments of the priests were twenty-five cubits from the temple, (v. 10) and divided by a wall, which Josephus describes as three cubits high. Ant. viii. 2. This wall was at the distance of five cubits from the temple. C.

Ver. 11. *Prayer*, or “separated;” *munnach*, (H.) the inner house, v. 9.

Ver. 13. *Separate*, different from that v. 9. (C. Heb. *gizra*. H.) between the temple and the priests' apartments, which it may also designate, (

C.) unless it (H.) mean the temple itself, which was divided from the rest, (M.) and set aside for *prayer*, &c. H.

Ver. 15. *Galleries; Ethecas*, or as the more correct MSS. of S. Jerom read, *Ecthetas*, seems to be formed from (C.) Heb. *athikim*, (H.) which S. Jerom explains a balcony, portico, or gallery.

Ver. 16. *About*. Thus he intimates the inner temple, which was covered with boards.—*Windows*. The temple was hidden so far by the chambers; or rather he measured (C.) “the ground *and* up to the windows, which were” shut up with lattices, affording light over the doors (H.) and apartments, fifteen cubits from the ground.

Ver. 18. *Two*. Before he describes them with four faces. But they varied, (Ex. 25:18) or the other two might be against the wall. C.—The cherub signified “knowledge,” and the palm-tree victory, to shew that man must be instructed with divine knowledge, and so fight for the victory. The face of man implied that Christ would suffer, and that of a lion announced that he would overcome all his enemies. W.

Ver. 21. *The threshold was four-square*. That is, the gate of the temple was *four-square*, and so placed as to answer the gate of the sanctuary within. Ch.—It was not an arch, though not a perfect square. 3 K. 6:34.

Ver. 22. *Table*, or altar of incense, larger than that of Moses. Ex. 30:1.

Ver. 23. *Sanctuary*. One folding door opened into it, the other into the temple.

Ver. 24. *Other*. It was not perhaps necessary to open the large door.

Ver. 26. *Sides, (humerulis)* or pilasters. Heb. “on the shoulder of the porch, and on the sides of the house, and beams.” C.

EZECHIEL 42

Ver. 1. *And*. S. Jerom finding the Sept. and others varying in the explanations, gives his own; yet adopts the saying of Socrates, “I know that I am ignorant:” for this also is a part of science. W.—*Outward*, with respect to the temple. It is styled inner court, with reference to that of the people.—*Separate*. C. 41:9.

Ver. 3. *Triple*, one over another, (v. 6) or on a level with the priests’ court.

Ver. 4. *One cubit*, projecting out perhaps for seats, or for the pilasters.

Ver. 5. *Above*. The higher stories are not so lofty.

Ver. 6. *Fifty cubits*. We only allow thirty, as this is not in Heb. &c. The text, v. 10 and 12, seems incorrect. C.

Ver. 13. *Holies*. Heb. “who are very holy,” and (H.) on duty. See Lev. 6:25.

Ver. 14. *People*. C. 44:17. Ex. 28:42. Christian priests use their vestments only when they are officiating. Durand and Durant Rit. ii. 9. C.

Ver. 16. *Five*. Heb. *emoth* should be *meoth*, “three hundred, as it is printed (yet not in the Prot. version. H.) thrice just after, and as it is written here in MS. 4. Camb. 1. 2.” Kennicott.—*Reeds*. Sept. “cubits,” as Heb. S. Jer. &c. insinuate. The mountain was only five hundred paces square, even when it was enlarged in the time of Josephus. Bel. vi. 14. Gr.—We must therefore read cubits. C.—If we retain reeds, (H.) the wall will be twelve thousand cubits, (M.) which seems improbable. Tournemine. See C. 45. H.

Ver. 20. *Cubits*. This confirms the former correction. v. 16. H.—Heb. has only, “of five hundred.” Maldonat and A. Lapidé would understand *reeds*, to agree with what goes before. M.—*Separation*. Josephus mentions a wall three cubits high, on the pillars of which was written in Greek and Latin, that such as entered the temple must be pure, (C.) and *no stranger*. H.—Into this court all might come. Philo. C.

EZECHIEL 43

Ver. 2. *Majesty*. The world is enlightened by the preaching of the gospel; and the Church triumphant shall shine in perfection, when that which is sown in corruption shall put on incorruption. 1 Cor. 15. S. Jer.—The blessed Virgin conceiving Jesus Christ may be insinuated. S. Tho. p. 3. q. 27. a. 3. W.

Ver. 3. *He came*. Heb. “I came to destroy (Sept. to anoint) the city,” marking such as should be spared. C. 9. The glorious chariot entered by the eastern gate, and the prophet followed to the court of the priests., v. 5. 13. C.—The Jews says the second temple was deprived of the *Shekinah*, or glory of the Lord. Yet it seems here to enter; and

Christ himself adorned this second house, more than the first, by his adorable presence. Agg. 2:8. H.

Ver. 7. *Said.* The Lord spoke, (Chal. Theod.) or the angel, (S. Jer.) in human shape. H.—He addresses the prophet, v. 12 to C. 44:5 though what follows immediately seems to belong to the Lord, (C.) in whose name he speaks.—*Name.* God hath abandoned the synagogue, but will remain with his Church unto the end. Mat. 23:38 and 28:20. Yet the perfect Church, *without spot*, is the triumphant; (Eph. 5:27. W.) though the Catholic Church, on earth, is every holy and “the communion of saints.” H.—*Carcasses.* Idols, according to some; or rather by the kings being buried on Sion. This is nowhere else reprehended; neither is their building too near the temple, which the prophet here condemns. v. 8. C.—It seems, however, that if these things had been blameable, such a number of pious and wise kings would not have acted thus, nor the prophets have neglected to admonish them of their duty. The carcasses and houses here specified may have been vestiges of idolatry; or, in future, the tombs and palaces were to be at a more respectful distance. H.

Ver. 8. *Wall.* The kings of Juda had a door communicating with the temple, by which they entered on the west. It was guarded by Levites. 1 Par. 26:16. Ezechiel places no door on that side. Yet in Herod’s temple we find one leading to the adjacent palace, and three others into the town. Jos. Ant. xv. 14.

Ver. 9. *Carcasses.* Lit. “ruins.” H.—The remains of the dead were probably not disturbed; but no more, that we know of, were placed on Sion. C.—*Kings* may signify idols, Moloc, &c. which they had worshipped, and which some had even placed in the holy place, to the nation’s ruin. H.

Ver. 10. *Measure,* that they may be convinced of their ingratitude, (M.) which has deprived them of so noble a structure, and put them under the necessity of beginning so great a work again. It required all the exertions of the prophets to make them go forward with it. Agg. 1. H.

Ver. 11. *In* the whole fabric, (M.) as thou hast described it, (H.) or received from the angel, with all the ceremonies to be observed.

Ver. 12. *Border.* Nothing but the temple shall be on his mountain. It shall be wholly consecrated to the Lord. This was ill observed. The Asmonean princes erected the famous tower Antonia, at the north side. Jos. See v. 8. The Jews assert that it was unlawful to spit on this ground, &c. but no such thing is specified in Josephus or in Scripture,

only we find that none were to go out by the same door at which they had entered, (C. 46:9. C.) except the king.

Ver. 13. *By.* Heb. “by cubits.” This cubit is a *common* cubit, &c. The Babylonian, (H.) or sacred one, was a palm longer. W. C. 40:5.—*Breadth.* It was the same as the depth, being designed to convey the blood by a conduit to the torrent Cedron.—*Trench*, or *bottom* aforesaid. Sept. “the height.” H.—Chal. “disposition of the altar,” which seems best.

Ver. 14. *Cubit.* they were each a cubit broad, but this *greater* means higher up. Some assert that the priests stood on this base to avoid treading on the altar, when they place the wood or victims. But it would be too low; and steps were made for that purpose. The altar was ten, or rather twelve cubits high, and as many broad. Solomon’s was ten high and twenty broad. Herod’s was a square of forty cubits, raised fifteen from the ground. C.

Ver. 15. *The ariel.* That is, the altar itself, or rather the highest part of it, upon which the burnt-offerings were laid. In the Heb. it is *harel*, that is, *the mountain of God*; but in the following verse *haariel*, that is, *the lion of God*; a figure, from its consuming, and as it were devouring the sacrifices as a lion devours its prey. Ch.—Fire descending sometimes from heaven. S. Jer. W.—It also appeared like a little *mountain* in the court. See Is. 29:1. The altar was probably made of brass, like Solomon’s. Josephus and Philo say that rough stones were used after the captivity: but it seems little attention was paid to the dimensions of the temple, &c. given by Ezechiel. C.—Yet the prophets were present to see the laws of God executed, and never complain of their infringement in these particulars, which were attended with no great difficulty. C. 40:1. H.—It is certain the Jews never thought themselves bound to make their altars of a determinate size.

Ver. 17. *Crown*, which was usually placed round altars and tables, that nothing might fall down.—*Bottom* of the altar, or base, mentioned v. 13.—*Steps*, boarded one each side. Ex. 20:26.

Ver. 19. *Levites.* Heb. “of the race of Levi, of the family of Sadoc.” He had obtained the dignity under Saul, (C.) and after the deposition of Abiathar, under Solomon, (3 K. 2:26. H.) his posterity always preserved it. C. Diss.—*Calf.* Thou shalt give it, or make known these rites to the priests. H.—People are often said to do what they only command, as v. 20, &c.

Ver. 21. *Sanctuary*, out of the precincts of the temple, but on the mountain. Lev. 4:3 and 6:11.

Ver. 22. *He-goat.* Sept. add, “of the goats,” (*hircum caprarum*. H.) denoting a young kid, (M.) or one selected (H.) rather from the flock. C.

Ver. 26. *Consecrate it.* Lit. “fill his hand;” that is, dedicate and apply it to holy service, (Ch.) as the Heb. &c. speak of the altar. Sept. “they shall fill their hands,” seems more natural, (Ex. 28:41) and is adopted by Pagn. Vat. &c. C.

EZECHIEL 44

Ver. 2–3. *Opened.* No man perfectly understands the Scriptures but the Son of God. Mat. 11:27. S. Jer.—This also insinuates, that Mary ever remained a pure virgin. S. Aug. &c. W.—*Shut, even for the prince.* Some (H.) kings of Juda claimed the privilege of entering by it at any time, and passed through a part of the court assigned to the priests. 2 Par. 6:12 and 4 K. 16:18. This shall be no longer tolerated. The gate might be opened in the week days if the prince wished to offer sacrifice, but not else, except on the sabbaths. C. 46:1, 12.—*Lord,* in peace offerings and religious feasts.—*Porch.* Each had two doors. C. 46:2. C.

Ver. 4. *Face.* This astonishment and attention (v. 5) intimate the mysteries of the Church, prefigured by the Jewish rites. W.

Ver. 5. *Ways,* or “the going in,” and all that concerns the temple and sacrifices.

Ver. 7. *Flesh.* People of this description were not to enter the temple, which is here called the *sanctuary*, even though they adored God. In some cases pagans were admitted into any part, except the most holy. Epiphanes (C.) and Pompey forced their passage thither, to the great sorrow of the Jews. Jos. Bel. i. 5. See Eccli. 52. Acts 21:28.—During the plundering of the city, the Chaldees did the like; (Lam. 1:10. H.) and while idols were set up, all rules were neglected.—*Doings.* You observe the exterior, and not the spirit of religion.

Ver. 8. *Yourselves,* out of ambition, contrary to the regulations of David. C.

Ver. 10. *Levites,* or priests, (H.) who were seduced by Jeroboam, or offered victims on the high places. 4 K. 23:9. Such lost their privileges and were condemned to serve in the meanest offices. It seems the race of Ithamar was alone guilty, and the threat against his house was now

put in execution. 1 K. 2:27. and 3:14. Lev. 21:17 and 2 Esd. 7:64. C.

Ver. 11. *Slay.* Levites might do this, but the priests poured the blood round the altar. v. 15. They could not well slay all the victims.

Ver. 15. *And Levites,* of the higher order. H.—No simple Levites were of this family. It enjoyed the high priesthood from the time of Solomon.

Ver. 17. *Court;* that is to do duty.—*Linen.* Wool might have been taken from a dead sheep, which would render the person unclean. C.

Ver. 18. *Sweat,* or so as to make them perspire. Sept. “girded violently.” H.—They must have liberty to move, (S. Jer.) and have the girdle about their breast. Braun.

Ver. 19. *Sanctify,* by exposing them to the danger of touching the sacred vestments, which none were to touch but they that were sanctified. Ch.—*Sanctify* here means to defile. Ex. 30:29. C. and 29:37. Holy things must be done in holy places. W.—Divine religion has different *clothing* for the ministry, from what is used in common life. S. Jer. Ex. 28:40. C.

Ver. 20. *Shave,* like the priests of Isis. Juv. vi.

Ver. 21. *Wine.* Lev. 10:9. The priests on duty abstain from wine. Jos. Bel. vi. 15.

Ver. 22. *Widow.* Moses laid this restraint upon the high priest. Lev. 21:13. C.

Ver. 25. *Unclean,* attending the funeral, which inferior priests alone might do. Lev. 21:10. M.

Ver. 27. *Day,* after the seven first, (C.) though this would be a new regulation. M.

Ver. 28. *No.* This is omitted in Heb. Sept. &c. God was their portion. C.—They had no land but what lay near their cities. H.

EZECHIEL 45

Ver. 1. *By lot.* MS. 2 reads *bogurl;* (printed *benachala*) so the Vulg. *sortito.* Kennicott.—Heb. “when you shall make the land fall,” which usually implies by lot: yet the partition was not made thus, (C. 48:1)

nor at all, (C.) otherwise the prophet might mention how the lots would have fallen to Dan, in the north, &c. H.—The Jews either could not comply, or did not take this to be a command. If they had returned all together, they might probably have put it in execution. But many of them preferred staying where they had gotten a settlement, and the rest only returned in small parties, some not before the reign of Alexander. Those who arrived first, occupied as much as possible their ancient limits. 1 Esd. 3:1. and 2 Esd. 8. and 11. C.—*Thousand*: reeds, or cubits. Ch.—Many prefer the latter, which is specified v. 2. (H.) as it agrees with the dimensions of the temple. C. 42:16. If *reeds* or *toises* were meant, the city would be disproportionate with the rest of the divisions: 50,000 would make 25 leagues, of 2,500 paces each; and if each tribe had as much, the country must have comprised 325 leagues, whereas from Emath to Cadesbarne (C. 47:17) there at not above 150. C.—To form an idea of the proposed partition, we must suppose the country reached from a little north of Emesa, on the Orontes, to Cadesbarne south, and from the Mediterranean to Damascus, or a little farther east, and beyond the sources of Jazer. 1. Dan, 2. Aser, 3. Nephthali, 4. Manasses, 5. Ephraim, 6. Ruben, 7. Juda, had about equal portions with that designed for 8. the temple, the Levites, and prince, whose southern limits reached almost to Accaron and the Dead Sea. 9. Benjamin, 10. Simeon, 11. Issachar, 12. Zabulon, and 13. Gad, had each about half the quantity of the others, though the tribes occupied the whole extent from east to west, their lots being marked out by parallel lines. Between Juda and Benjamin, a square of 500 cubits was assigned for the temple; another square of 4,500, or 18,000 in circuit, lay round the former for the city of the Levites: round this were suburbs 250 cubits broad, walled about, and having three gates on each side. Next them dwelt their lay servants, in a space 5,000 cubits broad, and 25,000 long, from east to west. A plot of ground on the north and south, sufficient to complete this square was to support them with provisions. On the east side of the Jordan, and on the west of this square for the priests and their servants, two portions almost of equal dimensions with it, were appropriated to the prince. His lot was 25,000 cubits long, and 12,500 broad. C. 48:21. See Calmet's plan. H.—*About*. It couldn ot be alienated to private men, or for any other purpose. W.

Ver. 2. *Suburbs*. Heb. also, “vacant spaces.”

Ver. 3. *Measure*, from the centre of the temple; so that the dimensions given must be doubled, (C. 48:10) as also v. 5.

Ver. 4. *Place*. There the priests shall dwell.

Ver. 5. *Chambers* for the Levites on duty. Sept. read, “towns.” But only one seems to be specified, 18,000 cubits in circumference.

Ver. 6. *According*. Heb. “along or (C.) over-against the oblation of the holy portion.” Prot.—*Israel*, destined to serve the priests. H.

Ver. 7. *Border*. Two equal lots, one on the east and the other on the west, were assigned the prince, each 20,000 cubits broad, and 12,500 long. C. 48:21. C.—He dwelt near the priests, for their protection; as the people were on both sides of him, that he might sustain no injury. W.

Ver. 8. *Rob*. Instead of their *right*, (1 K. 8:11) the source of continual vexations, a certain revenue is specified, v. 13.

Ver. 9. *Confines*: encroach not. C.—Heb. and Sept. “take away your oppressions;” (H.) Chal. “scandals.” C.

Ver. 11. *The ephi and the bate*. These measures were of equal capacity; but the *bate* served for liquids, and the *ephi* for dry things. Ch. v. 13, 14. W.—Ezechiel specifies the measures, that the people might not use those of Babylon, after their return.

Ver. 12. *Sicles*. It would be shorter to say, “sixty sicles make a mna.”

Ver. 13. *Take*, for the prince’s revenue. He had the sixtieth part of corn and of oil; or rather (C.) he had an exact tithe of the latter. v. 14. Chal. M.

Ver. 15. *One ram*. He shall receive the tithe of sheep, &c. and take one out of two hundred, on condition that he furnish victims. v. 17. C.—The obligation was mutual. S. Jerom explains it of the high priest and people. W.

Ver. 17. *Holocaust*. This was given before perhaps *gratis*. 2 Par. 31:3. Solomon and Ezechias shewed great magnificence. After the captivity the people laid on the third of a sicle per head, as this order was not observed. 2 Esd. 10:32.

Ver. 18. *Take*, or order the priests to do this annually, to prepare for the Passover. v. 21. Moses mentions nothing of this, and it does not appear to have been put in execution. C.—Yet it might be the first year after the dedication of the temple. The prophet does not say it was to be done every year. H.

Ver. 20. *Seventh*, or so many days before the solemn feast. Sept. “on the first of the seventh month,” the feast of trumpets. Num. 29:1. C.

Ver. 24. *Sacrifice.* Heb. *mincha*, flour. Prot. “meat offering.” H.

Ver. 25. *Day:* the feast of tabernacles, to be observed like the Pasch. Num. 29:12. C.

EZECHIEL 46

Ver. 2. *Prince.* After the captivity, although the race of David continued in Salathiel, Zorobabel, &c. yet they had not the state of kings. Hence Christians, R. David and other Jews, understand this of the Messiah and the rites of his Church, with a literal allusion to the old law. W.—*Without*, not proceeding into the court of the priests. C. 44:2.

Ver. 4. *Six.* Moses only prescribed two lambs for every day. Num. 28:9.

Ver. 5. *Sacrifice.* See C. 45:24. Flour and oil accompanied the victim. When lambs were presented, this was left to the prince’s devotion (v. 7 and 11. C.) only. If he gave three or four *ephies* of flour, he must give as many *hins* of oil. H.

Ver. 6. *Calf.* Moses orders two, and seven lambs. Num. 28:11. C.—*The rams.* Heb. “a ram. They shall,” &c. H.

Ver. 9. *It*, perhaps to avoid confusion, (M.) and turning the back on the temple, (C.) or to exercise their obedience. As many might enter by one gate as by another, and thus the concourse would not be diminished. H.

Ver. 10. *Out.* The prince went in and out by the same gate, (v. 8) and might order that on the east to be opened when he had to offer a voluntary sacrifice. In other respects he was like a simple Israelite, and was to attend the temple and use the same gates as the rest. Before, the kings had a gate on the west leading to their palace. But this was no longer to subsist, and the palace was to be far removed. C. 48:21.

Ver. 11. *Solemnities.* Heb. “on feasts and on days of meeting.” C.—*Sacrifice: mincha.* v. 7, and C. 45:24. H.

Ver. 13. *Morning.* That for the evening had the same ceremonies. Lev. 6:9.

Ver. 14. *By.* *Cata* seems to be taken C. from the Gr. *κατα*, “according to,” or *by*. v. 15. H.

Ver. 17. Sons. If any portion of his land was made over to them, it still remained in the family; but if any other had a present of it, the land must revert to the royal family, agreeably to the law. Lev. 25:10. C.—This insinuates that works done by the true children of God, in the state of grace, merit an eternal reward, while moral good works performed in the state of sin, can only have a temporal one. W.

Ver. 19. Gate, on the north. C. 44:4.—*West.* At this corner was the kitchen for victims, which could only be eaten in the inner court. If they had been brought into that without, the people would have become unclean; as it is equally wrong to touch holy or impure things when they are forbidden. C. 44:19. There were four other kitchens for the people who might choose to eat their peace-offerings. v. 24. C.

Ver. 22. Little. Heb. “courts joined.” Prot. or marg. “made with chimneys,” (H.) or “smoked,” as no chimneys were used. Sept. “little courts,” as they have read differently. C.—Vulg. unites both meanings. H.

Ver. 24. Kitchens. Sept. “porticoes,” or rather (C.) “boiling places;” Prot. and v. 24. H.

EZECHIEL 47

Ver. 1. Waters. These waters are not to be understood literally, (for there were none such that flowed from the temple) but mystically of the baptism of Christ, and of his doctrine and his grace; the trees that grow on the banks are Christian virtues; the fishes are Christians, that spiritually live in and by these holy waters; the fishermen are the apostles, and apostolic preachers; the fenny places, where there is no health, are such as by being out of the Church are separated from these waters of life. Ch.—It is not probable that real water or fishes were found, v. 9. But this must be explained of the Church and of baptism, in a higher and more proper sense. W.—Joel, (3:18) before the captivity, and Zacharias, (14:8) after that event, speak of fountains as still *to appear*, and of course not in either temple, though Pilate made aqueducts for the purpose, (Jos. Bel. ii. 13.) which Tacitus, (An. v.) Maundrel, (p. 148.) and others mention. But the prophets allude not to them, but to Christ, the fountain of water springing up unto life eternal. John 4:14 and 7:38. C.—Villalpand understands it of waters brought into the temple to wash the victims; but it seems to refer more to the grace and doctrine of Christ. M.

Ver. 2. *East.* This gate was shut, and therefore he went out at the north gate. C.

Ver. 8. *The.* Heb. “the east country,” (Prot. H.) or “the frontiers (*Gelilah*) eastward,” by which some improperly suppose that one rivulet went to the sea of Galilee.—*And shall.* Heb. “the sea of the going out,” where the Jordan River empties itself into the Dead Sea; or, the second rivulet ran into the Mediterranean. Zac. 14:8. But this passage relates to the Dead Sea alone, (v. 18) and *Gelilah* is a place near it, where the Israelites erected an altar of union. Jos. 22:10. C.—*Healed.* No fish can live in the sea of Sodom. Solin xxxviii.—Yet, let the place be ever so noxious, this water shall cure it; (see 4 K. 2:19. C.) which must be taken in a mystical sense. H.

Ver. 10. *Engallim*, or “the fountain of Gallim,” in the tribe of Benjamin. 1 Sam. 25:44.

Ver. 11. *Salt*, or bitumen *pits*. Schismatics and bad Christians, who do not live by the spirit of Christ, are meant.

Ver. 12. *First-fruits*, or most excellent. H.—S. John saw such W. a *tree of life*. Apoc. 22. H.—The doctrine of the gospel, and the study of the sacred books, have the most salutary effects; while the very *leaves*, or the example of the saints, heal the soul. No more shall the deceitful fruits near Sodom be seen (C.) beautiful, but full of nothing but ashes. Tacit. An. v.—Where Christ instructs, a torrent of grace and glory is presently formed. Like the mustard seed growing into a large tree, in which the birds rest, its origin in mean; yet its progress is grand and astonishing.

Ver. 13. *Double portion*. Lit. “cord.” H.—His two sons would each have a share, as *Levi* was better provided for. W.—He had no portion of the land assigned to him by Josue, but here one part is appointed (C.) for the sacred ministers and the prince. C. 45:1.

Ver. 14. *Brother*. The seven tribes to the north have each an equal share, as the five who lay to the south of the Levites had with respect to each other, though their portion must have been only about half of what the former possessed, according to the map. C. 45:1. H.—Under Josue, the numbers of each tribe were considered. The present mysterious equality shews, perhaps, that there is no distinction of Jew or Gentile in the Church, and that Christ would come to redeem all. C.—*Lifted*. People taking an oath acted in this manner. M.

Ver. 15. *Sedada*. These places are not well known. They seem to be near the *highest mountain* specified, (Num. 34:7) west of Emesa.

Ver. 16. *Berotha*, conquered by David. 2 K. 8:8.

Ver. 17. *Emath* was about the middle of the northern limits, between the Mediterranean and the Euphrates.

Ver. 18. *Auran*. Hence a line must be drawn through Damascus over Mount Galaad to the eastern or Dead Sea, to form the eastern borders. C.—The Jordan flowing from Genesareth to Sodom marked out this side, (M.) or rather was in this division; though the land as far as Galaad was to belong to Israel, as it had been before the captivity. Prot. “by Jordan from the border unto,” &c. H.

Ver. 19. *Thamar*. Engaddi is sometimes understood: but it lay near Jericho, as this (C.) Thamar was to the south of the Dead Sea. Ptolemy.—*Torrent*, Besor. H.

Ver. 20. *Emath*, not that it was on the sea: but a line was to be drawn over against this city, eastward from the Mediterranean. Sept. “to opposite the entrance of Emath, as far as its entrance.” But the territory extended farther. Num. 34.

Ver. 22. *Strangers*. This was never done by the Jews. It signifies that Christ would give an inheritance, in the true land of promise, (C.) to all nations which should practice his religion. Rom. 10:12. H.

EZECHIEL 48

Ver. 1. *Dan*. This division is very different from that of Josue, and was never literally executed, being rather of a mystical nature. The limits are not marked out, as each lot was equal. C. See C. 45:1 and 47:14. H.—By the twelve tribes all the glorified saints are meant. No cities of refuge occur, because in heaven all are perfect, all secure. S. Jer. W.

Ver. 8. *Apart*, for the Levitical tribe and the prince. C.—As the first-born and things which spring first, so also the land consecrated to the Lord is called first-fruits. W.—*Thousand* cubits (C. 45:1 or 12,500 paces, (H.) allowing two cubits for each. This would not reach to the Jordan River. But thrice that space must be reckoned, the king having two of them (C.) on each side of the temple, namely, towards the sea, and on the other side of the Jordan. H.

Ver. 11. *Astray*, &c. By this we see, that in the worst of times God always preserves some of the priests from going astray; and that the synagogue never fell so universally into idolatry, but that a remnant

was still left free from this corruption. Ch.

Ver. 13. *Ten.* Their city was only 18,000 cubits in circumference. v. 16.

Ver. 15. *Profane*, where servants of the priests may reside. C.—On the north and south, (H.) 1000 cubits broad and 25,000 long were left for fields, gardens, &c. C.

Ver. 16. *Five.* Heb. has, “five five hundred:” but one *five* is properly omitted in several MSS. and in all the ancient versions. Kennicott.—Four thousand five hundred cubits was the length and breadth of the town and temple, which were 18,000 cubits round, (C.) or so many reeds, which would make 36 miles of 1000 paces each. As the earthly Jerusalem was certainly never so large, the modern rabbins assert that the Messias will build it to that extent; but Catholic doctors understand it mystically of the Church. Thus S. John saw the New Jerusalem or Church triumphant. Apoc. 21 and 22 W.

Ver. 17. *Suburbs*, separating the Levites from laics, different from what is mentioned v. 15.

Ver. 18. *As the*, &c. They shall not be alienated, as some might infer from its being said to be *profane*, which term is used because it was the habitation of laymen.

Ver. 19. *Israel.* People from all parts might serve the Levites. This tribe was not to engage in labourious or sordid employments, being attached to the service of the Lord, and bound to instruct others. But this was more perfectly fulfilled in the Christian Church, where the clergy enjoy great immunities, and are forbidden to exercise any trade or employment which may take them off from their more important spiritual concerns, or render their ministry contemptible. See Ex. 19:6.

Ver. 20. *City*, where the Levites and their servants, artisans, &c. dwelt. C.

Ver. 21. *Thereof.* The domains of the prince touched the limits of Juda on the north, and of Benjamin on the south, as the portion of Levi did also. The prince occupied the east and west square of this division. H.

Ver. 28. *Inheritance.* Heb. *nachal*, signifies also “torrent;” and S. Jerom seems to prefer this meaning, as he explains it of the torrent which goes by Rhinocorura, and is commonly supposed to be the southern boundary. C.

Ver. 30. *Out*, or gates. H.—There were three on each of the four sides.

C.

Ver. 35. *The Lord is there.* This name is here given to the city; that is, the Church of Christ; because the Lord is always with her till the end of the world. Mat. 28:20. Ch.—He always adorns the Church triumphant; (Apoc. 22) but has deserted the synagogue. Mat. 23:38. W.—Jerusalem certainly never bore this name, nor is it requisite that she should, if the prophecy had been literally understood. It would suffice, if she could justly claim such a prerogative. See Is. 7:14 and 2 K. 12:25. The Church of Christ possesses God for ever. C.

DANIEL

THE PROPHECY OF DANIEL

INTRODUCTION

DANIEL, whose name signifies “the judgment of God,” was of the royal blood of the kings of Juda, and one of those that were first of all carried away into captivity. He was so renowned for his wisdom and knowledge, that it became a proverb among the Babylonians, “as wise as Daniel;” (Ezech. 28:3) and his holiness was so great from his very childhood, that at the time when he was as yet but a young man, he is joined by the Spirit of God with Noe and Job, as three persons most eminent for virtue and sanctity. Ezech. 14. He is not commonly numbered by the Hebrews among *the prophets*, because he lived at court, and in high station in the world: but if we consider his many clear predictions of things to come, we shall find that no one better deserves the name and title of *a prophet*; which also has been given him by the Son of God himself. Mat. 24. Mark 13. Luke 21.) Ch.—The ancient Jews ranked him among the greatest prophets. Jos. Ant. x. 12. and 1 Mac. 2:59. Those who came after Christ began to make frivolous exceptions, because he so clearly pointed out the coming of our Saviour, (Theod.) that Porphyrius has no other method of evading this authority except by saying, that the book was written under Epiphanes after the event of many of the predictions. S. Jer.—But this assertion is contrary to all antiquity. Some parts have indeed been questioned,

which are found only in Greek. They must, however, have sometime existed in Heb. or Chal. else how should we have the version of Theodotion, which the Church has substituted instead of the Sept. as that copy was become very incorrect, and is now lost? C.—Some hopes of its recovery are nevertheless entertained; and its publication, at Rome, has been announced. Kennicott.—In a title, it seems to make the Daniel visited by Habacuc, a priest; but it is abandoned. C.—This version of course proves that the original was formerly known; and the loss of it, at present, is no more decisive against the authenticity of these pieces, than that of S. Matthew's *Heb.* original, and of the Chaldee of Judith, &c. will evince that their works are spurious. H.—Extracts of (C.) Aquila and Sym. seen by S. Jerom, (W.) are also given in the Hexapla. Origen has answered the objections of Africanus, respecting the history of Susanna; and his arguments are equally cogent, when applied to the other contested works. The Jews and Christians were formerly both divided in their sentiments about these pieces. C. See S. Jer. in Jer. xxix. 12 and xxxii. 44.—But now as the Church (*the pillar of truth*) has spoken, all farther controversy ought to cease; (H.) and we should follow the precept, *Remove not the landmarks which thy fathers have placed.* Deut. 19:14. See N. Alex. t. ii. S. Jerom, who sometimes calls these pieces “fables,” explains himself, by observing, that he had delivered “not his own sentiments,” but those of the Jews: *quid illi contra nos dicere soleant.* C.—If he really denied their authority, his opinion ought not to outweigh that of so many other (H.) Fathers and Councils who receive them. They admit *all the parts*, as the Council of Trent expressly requires us to do. See S. Cyp. &c. also the observations prefixed to Tobias, (W.) and p. 597. H.—Paine remarks that Daniel and Ezechiel only pretended to have visions, and carried on an enigmatical correspondence relative to the recovery of their country. But this deserves no refutation. By allowing that their works are genuine, he cuts up the very root of his performance. Watson.—Daniel, according to Sir Is. Newton, resembles the Apoc. (as both bring us to the end of the Roman empire) and is “the most distinct in order of time, and easiest to be understood; and therefore, in those things that relate to the last times, he must be made a key to the rest.” Bp. Newton.—Yet there are many difficulties which require a knowledge of history; (S. Jer. W.) and we must reflect on the words of Christ, *He that readeth, let him understand.* Mat. 24:15. Daniel (H.) is supposed to have died at court, (C.) aged 110, having written many things of Christ. W.—His name is not prefixed to his book, yet as Prideaux observes, he sufficiently shews himself in the sequel to be the author. H.

DANIEL 1

Ver. 1. *Third*, at the conclusion, so that it is called the *fourth*. Jer. 25:1. A. Lap. M.—Nabuchodonosor began his expedition into Syria a year before he was king; (Salien, A. 3428. Jos. &c.) or he had the title before his father Nabopolassar's death. Usher, A. 3397.—The following year he took Joakim, with a design to convey him to Babylon; but left him on hard terms, and seized many of the sacred vessels, Daniel, &c. C.—Joakim reigned other eight years. 2 Par. 36:5. W.

Ver. 2. *His god; Bel*, or *Belas*, the principal idol of the Chaldeans. Ch.—The king pretended to derive his pedigree from Belus, (Abyd. Eus. præp. 1.) and greatly enriched his temple, (C.) which Xerxes demolished. Arrian.—*God*. Some part might be kept in the *palace*. C. 5:10 and 2 Par. 36:7.

Ver. 3. *Eunuchs*, or chief officers. The Jews assert that Daniel was made an eunuch. Is. 39:7. But he might be so styled on account of his dignity. C.—*Princes*. Lit. “tyrants.” H.—This name was afterwards only rendered odious by the misconduct of several kings. C.—Heb. *parthemim*, (H.) seems to be of Greek derivation, alluding to προτιμοι, or προτοι, “the first or most honoured.” Drus.—We find here other Greek words. C.

Ver. 4. *Blemish*. Deformed people were excluded the throne, or the king's presence. Procop. 1.—*Science*; well educated, or apt to learn. They were first to be taught the Chaldee letters, which then differed from the Hebrew. C.

Ver. 5. *Meat*: more exquisite. De Dieu.—All was first served on the king's table. Athen. vi. 14.

Ver. 6. *Juda*. It is thought all four were of royal blood. C.—Others were also kept at court. M.

Ver. 7. *Baltassar*, or as Chaldees (C. or Masorets. H.) pronounce, *Beltesasar*, “the treasurer of Baal.” The names were changed to testify their subjection, (C.) and that they might embrace the manners of the Chaldees. M.—The new names alluded to the sun. C.

Ver. 8. *Daniel*, as head and nearer the throne, gave good example to the rest. W.—*Defiled*, either by eating meat forbidden by the law, or which had before been offered to idols. Ch.—It was customary among the pagans to make an offering of some parts to their gods, or throw it into the fire. Theod. C.—These reasons determined the pious youths, (

H.) who desired also to keep free from gluttony and other vices. Theod. W.

Ver. 11. *Malassar*, another inferior officer. It means also one appointed over the mouth or provisions, (C.) and might be Asphenez. v. 3, 9. H.

Ver. 12. *Pulse*. That is, pease, beans, and such like. Ch.—S. Basil hence shews the advantages of fasting; and Catholics, who imitate Daniel, may expect the like reward in heaven: and the hope that such a pattern would not displease their dissenting brethren, but rather screen them from their profane sarcasms. H.

Ver. 17. *Dreams*. He was learned in all the sciences of the country, like Moses. Acts 7:22. C.—They studies these things, in order to refute what was erroneous: *discunt ... ut judicent*. S. Jer.—The Chaldeans paid great attention to dreams. Daniel acquired the knowledge of such as were sent from heaven by the gift of God, as Joseph had done. To pay any regard to common dreams would be childish (C.) and sinful, if the person depend on them for the knowledge of futurity. H.

Ver. 20. *Diviners*, or fortune-tellers.—*Wise men*. Sept. “philosophers.” C.—Heb. *Ashaphim*, may come from the Gr. *sophoi*. Grot.—They had been educated three years. v. 5. H.

Ver. 21. *Cyrus*; and also to the third, (C. 10) and of course during the whole of the captivity. W.—He was maintained in power by the conqueror of Babylon. C. 6:18 and 14:1. He first displayed his sagacity in the cause of Susanna, (C. 13. C.) whose history was placed at the head of the book, in Theodotion, (S. Jer. in Isai. iii. 1) as in its natural order. C.

DANIEL 2

Ver. 1. *Year*, from the death of his father, Nabopolassar; for he had reigned before as partner with his father, in the empire. Ch.—In that quality he conquered Syria, (A. 3397) took Daniel, &c. in 3399. He succeeded his father. Usher. C.—After he had enlarged his empire by the conquest of Egypt, &c. he had this dream. A. R. 25. W.—*Mind*. Sept. “his sleep departed from him.” H.—He was restless, recollecting enough to fill him with trouble. When the dream was repeated over, he knew that it was the same. C.

Ver. 2. *The Chaldeans*. That is, the astrologers, that pretended to

divine by stars. Ch.—They dwelt on the banks of the Euphrates, and were highly esteemed. Diod. Sic. i.—They were the most ancient philosophers. Civ. Div. i.

Ver. 3. *I know.* Heb. also, “to know or understand what,” &c.

Ver. 4. *Syriac.* It was originally the same as the Chaldee. Daniel understood this language, as well as Heb. and writes in it what concerned the Chaldees, to C. 8. This shews his accuracy, as he makes his speakers use their own tongue. Spinosa ignorantly asserts, that all the seven first chapters are in Chal. and taken from the records of that nation by Judas Macc. How then did Matthatias become acquainted with the contents?

Ver. 5. *Put.* Chal. “torn to pieces, and your house become infamous places;” (C.) Prot. “a dunghill” H.—Such cruel punishments were not uncommon. 1 Esd. 6:11. C.—Bessus was torn in pieces by the relations of Darius; (Diod. xvii.) and the Persians generally cut off some member of criminals. Brisson ii.

Ver. 8. *Gain.* Lit. “redeem” H.—S. Paul uses a similar expression, exhorting us to save our souls even at the expense of our temporal interest. C.—The diviners wished to give the king’s fury time to abate, (H.) and to save their lives; (C.) or delay punishment, at least, as much as possible. H.

Ver. 9. *Thereof.* It is indeed more easy to discover what dream a person has had, than to explain it; since the devil might disclose the former, but he can only guess at what will happen, and herein his agents are often deceived. See Gen. 40. W.—It is not even certain that the devil can know the dreams which we have not divulged, as it is the privilege of God to discern the secrets of the heart. H.

Ver. 11. *Men.* They acknowledged greater and less gods. Stanley, p. 13. C. i.—They pretend not to have any communication with the superior ones, (C.) and by their answer unguardedly bear testimony to the excellence of the God whom Daniel served. S. Jer.

Ver. 13. *Slain.* Lit. “were slaughtering;” *interficiebantur.* H.—Many think that some had already suffered. Geier. M.—They had been perhaps jealous of Daniel, and had not informed him of the matter. S. Jer.

Ver. 14. *General.* He occupied the same office as Putiphar, in Egypt. Gen. 39:1. It was no disgrace for such a one to execute himself the king’s order, as Banaias slew the brother of Solomon. 3 K. 2.

Ver. 15. *Cruel.* Chal. also, “precipitate.” C.

Ver. 16. *Declare* the dream. H.—The Chaldeans had promised only to explain it, and the king knew the superior merit of Daniel. C. 1:19. C.

Ver. 18. *Secret.* Lit. “sacrament.” Gr. “mystery,” which seems to be derived from (C.) *mosthor*, “a secret.” H.

Ver. 19. *Night*, while he was probably asleep, (C.) or praying with his companions. Villet.

Ver. 20. *His.* He grants them to whom he pleases, and disposes of kingdoms (C.) without control. v. 21.

Ver. 27. *Soothsayers.* Chal. *Gazerin*, (H.) who inspect entrails, (Ezec. 21:21. S. Jer.) or tell fortunes by sticks. C. 3:3.

Ver. 28. *Times.* In the Old Test. this commonly signifies when Christ shall appear; but in the New, it refers to the end of the world. C.

Ver. 29. *Begin.* By thus telling what thoughts the king had entertained before his dream, he would be heard with greater confidence. W.

Ver. 31. *Terrible*, or unusual. C.—The statue denoted the four great empires of the Chaldees, Persians, Greeks and Romans. The metals did not mean that the empire of *gold* was greater than the rest, as that signified by *iron* was far more powerful; but only that the empire of the Chaldees was then the greatest, and that the Persians would acquire still more power and be surpassed by the Greeks, as they were by the Romans, till the kingdom of Christ should be spread over all the earth. W.

Ver. 37. *Of kings.* This title was used by the Persians. Nabuchodonosor was at that time the most potent monarch on earth. He conquered many nations, and greatly embellished the city of Babylon, surrounding it with three walls in fifteen days, and building hanging gardens, which were the wonder of the world. See Eus. præp. ix. 41. and x. 42. &c. C.

Ver. 39. *Another kingdom*; viz. that of the Medes and Persians. Ch.—*Inferior*; later, of less duration and extent. C.—*Third*, &c. That of Alexander the Great. Ch.—*World.* Alexander received ambassadors at Babylon, from the most distant nations, testifying their submission. He conquered beyond the river Indus, &c. Diod. A. 1. Olym. 14. C.

Ver. 40. *The fourth kingdom*, &c. Some understand this of the successors of Alexander, the kings of Syria and Egypt: others, of the Roman empire and its civil wars. Ch.—The former supposition seems

best, though the latter is almost universally received, and will be explained hereafter. C.—The Roman empire did not immediately rise out of Alexander's, and had no relation to the Jews, &c. Grot. L'Empereur.—But it surely swallowed up all that he had left to his generals, and proved the greatest scourge to the Jewish nation; which has been ever since scattered, while the kingdom of Christ gains ground, and will flourish till that of Rome shall be no more. Antichrist will then appear to cast a cloud over, but not destroy it for three years and a half. It is the opinion of many Fathers, &c. that the Roman empire will subsist till that event take place; (see 2 Thes. 2:3. 7.) and thus it may be said, that the fourth empire shall not be given to *another people*. For antichrist will not strive to exalt a particular nation, but to rule over all. Yet his dominion will be short, and will end in the general dissolution of nature; so that the Roman empire maybe deemed to last for a long time, or even *for ever*. v. 44. Those who adopt the former system, allow (H.) that the *stone* designates both the Roman empire and that of Christ; so that some parts of the prediction may refer to one and some to the other. The origin and progress of the Roman empire, might be a figure of the spiritual power of the Church. It is certain that the successors of Alexander owed their dominion to their valour, and established it by the slaughter of many great generals. The kings who followed Seleucus and Ptolemy were remarkable for a mixture of good and bad qualities. Their efforts to preserve their power by intermarriages, proved abortive. The prophet seems also to have had them in view, C. 7:7 and 8:22. C.

Ver. 41. Clay. The iron was in a rude state, mixed with earth. The Roman power was at last partly exercised by consuls and partly by emperors. M.—Florus (l.) compares it to the four states of a man, infancy, childhood, youth, and old age. Its youth may be dated from the conquest of all Italy to Tiberius; afterwards it fell to decay, while the eternal kingdom of Christ was forming. v. 44.

Ver. 43. Man. Pompey and Cæsar, Anthony and Augustus, married each other's relations; but they soon quarrelled, and the race of the Cæsars was extinct in Nero. But this is better understood of the kings of Syria and of Egypt. C.

Ver. 44. Kingdom of Christ, in the Catholic Church, which cannot be destroyed. Ch.—This alone cannot be destroyed. W.—All other empires change. The Catholic Church has stood for seventeen centuries in the midst of persecutions, which gives us an assurance that she will continue for ever. C.—“Then,” says Munster, “was the kingdom of Christ set up, not by arms, ... but by the divine power.” This interpretation arises from the improper version, *without hands*;

whereas the sequel shews that the empire here spoken of, is attended with the like violence as the four others, which it destroys. The Roman empire was in no degree connected with others by marriage. In the following verse, Munster improperly turns to the second coming of our Saviour. Grotius here asserts that the stone alludes to the Roman armies, prefiguring the Son of man, whose gospel is indicated by the progress of the Roman empire, as both sprung from small beginnings. But who informed him that there were such figures in that empire as in the Old Testament? All empires begin in that manner, and types should have some greater resemblance with the reality. The Church meddles not with the temporal powers. It is therefore plain that the prophet speaks of empires which shall succeed each other. Houbigant. perf. Prop. 340.—*Kingdoms*. That of Rome comprised all the former. The persecuting emperors are forced to yield, and the colossal power of infidelity and vice falls before the gospel. Christ's dominion is spiritual, exercised against wickedness; (C.) is heavenly and eternal. H.—The blood of martyrs was more efficacious in the establishing of Christianity, than fire and sword had been in forming other empires. M.

Ver. 45. *Hands*. Prot. marg. "mountain, which was not in hand." H.—Christ was born of a virgin; and his kingdom was not established by ambition, like others. Yet it presently became a mountain, and filled the earth. S. Just. dial. S. Aug. tr. 9. in Jo.—*God* himself sets up this *kingdom*. C.

Ver. 46. *Daniel*, taking him for a little god, under the great one, v. 17. W.—*Victims*. Chal. *mincha*, (H.) of flour, &c. But the prophet had already declared his sentiments on this head, (v. 28) and abhorred such honours, like S. Paul, (Acts 14:10. C.) though this is not here recorded. M.

Ver. 47. *Of gods*, above all those of the country for explaining hidden things: yet he did not acknowledge him to be the only true God. C.—He afterwards erected an idol to represent his own greatness. W.

Ver. 48. *Provinces*, or that of Babylonia, which was the first.—*Wise men*. This would not engage him in any idolatrous practices.

Ver. 49. *Works* of agriculture, (C.) which the ancient kings of Persia encouraged with great attention, appointing officers to reward or punish according as their land was cultivated. Xenophon, Cyr. 8. & Œcon.—S. Jerom thinks they were appointed judges, (C.) or assistants of Daniel. Grot.—*Palace*. Lit. "gates," (H.) as receiver of the taxes, particularly at Susa. C. 8:2. Marsham Egypt. sæc. 18.

DANIEL 3

Ver. 1. Statue. It was the figure of a man, (C.) the dimensions 90 feet high and 9 broad (W.) being disproportionate; though a man might be represented on the pillar. Some take it for Nabolpolassar, (C.) or for the king himself. S. Jer. W.—But he never complains of the injury shewn to his own person, and therefore it probably was meant for Bel, the chief god. C. 4:5 and 14:1. This nation adored statues. Bar. 6:3. The Persians worshipped only the elements. C.—Ochus first set up the statue of the goddess Tanais or Anais. Clem. Protr.—*Dura*. Sept. “enclosed.” S. Jer.—This happened towards the end of the king’s reign, (v. 98, &c.) of course the three young men might be about fifty years old. C.

Ver. 2. Nobles. Lit. “satraps,” or, “the king’s domestics.” Sept. in 1 Esd. 8:36.—*Judges*, or “governors of provinces.” ib. Theodotion, &c.—*Captains* of the soothsayers.—*Rulers*; “tyrants,” here denoting treasurers. C.—*Governors*. Lit. “the grandees who were in power;” (H.) counsellors. The original adds, (C.) *Thopthia*, (H.) “lawyers” and orators. The head of the Turkish religion is called *muphti*, from the root, (C.) *peti*, “to teach.” H.

Ver. 5. Symphony. This and several other terms seem taken from the Greek, though the *scythara* and *sambuca* came originally from Chaldea. C.—*Down*. This and offering incense were sometimes considered as marks of idolatry; so being present at the sermons and churches of Protestants was a sign of joining in their communion, being required for that purpose. W.

Ver. 8. Jews: the three children whom they viewed with a jealous eye. Daniel was too much exalted, or was absent with other Jews.

Ver. 15. Hand? Proof of this king’s inconstancy, as he had witnessed the power of God!

Ver. 18. He. Chal. “not” C.—By this modest yet resolute answer, they testified their faith in God’s power, and their determination rather to suffer death (W.) than to go against their conscience. H.—They were ignorant whether God would preserve them from the flames or not, (W.) as he is said to have rescued Abraham from a similar danger. 2 Esd. 9:7.

Ver. 20. Strongest. Chal. “mighty in strength;” (H.) his own guards, the usual executioners.

Ver. 21. Coats, or various coloured bandages for the thighs, used by

men and women. Aquila and Th. retain the original term, Σαραβαροίς. Chal. saraballa. C.—*Caps*: “tiaras.” H.—The king alone wore them upright.

Ver. 22. *Slew*. They were working still at the furnace, when it burst out and destroyed them, (C.) while the three Jews were praising God below. H. v. 46, 48.

Ver. 24. *And, &c.* “What follows I have not found in the Heb. volumes.” S. Jer. H.—Here S. Jerom takes notice, that from this verse to v. 91 was not in the Heb. in his time. But as it was in all the Greek Bibles, (which were originally translated from the Hebrew) it is more than probable that it had been formerly in the Hebrew; or rather in the Chaldaic, in which the Book of Daniel was written. But this is certain: that it is and has been of old, received by the Church, and read as canonical Scripture in her liturgy and divine offices. Ch.—See the pref. W.

Ver. 27. *True*; not fickle, and liable to change. C.—*Opera mutas non mutas consilium*. S. Aug. Conf. i. 4.—Cappel. argues from this confession, that the piece is not divine, as they would rather have burst out into expressions of admiration, as they do in the canticle below. But they had done so already, (v. 26) and make this confession, (H.) as Daniel does, C. 9; reflecting, that if the nation had not transgressed, they would not thus have been exposed to the fury of the king. Houbigant. v. 40. H.

Ver. 33. *Thee*. Pagans take occasion to vilify our religion.

Ver. 34. *Sake*. This disinterested motive is often urged. Jos. 7:9 and 2 Mac. 8:15. C.

Ver. 35. *One*. Moses used the like terms, and pacified God. Ex. 32. W.

Ver. 38. *Thee*, in Jerusalem, (H.) or Judea. There were chiefs and judges, (C. 13) as well as prophets, (Ezech. &c.) among the captives. Yet the republic was in disorder. C.—Sedecias was dead, Joakim in prison, so that no Jewish king ruled over the people; nor was there any prophet in the promised land, Jeremias being either dead or in Egypt. W.—Prophets were at least very rare. M.

Ver. 40. *Sacrifice* of ourselves. H.—They knew not yet whether they would escape. When they beheld the angel they had greater confidence, and broke forth into a hymn of praise. Houbig.—They now offer all they can, a humble heart!

Ver. 43. *Name*, by rescuing us, that all may confess thy power. C.

Ver. 46. *Brimstone*. Lit. naphtha, (H.) or bitumen, which was very inflammable.—*Tow*, besmeared with pitch. C.—*Dry (malleolis)* “bundles” of sticks, or ropes, covered with pitch. H.—*Manipuli spartœi pice contecti*. Nonius.

Ver. 48. *Furnace*. These might be other victims, (H.) or he recapitulates what had been said v. 22, (C.) which is by no means unusual, though Cappel. would hence reject the piece. Houbigant.

Ver. 49. *Furnace*: so that it destroyed the Chaldeans, while it had no power to hurt God’s servants. The operation of the laws nature was thus only restrained. H.

Ver. 53. *Temple*; heaven, styled the throne, v. 54. The temple was now in ruins.

Ver. 55. *Depths*, from whom nothing is hidden.—*Cherubims*, as on thy chariot.

Ver. 65. *Spirits*: winds. Angels and men are mentioned elsewhere. C.—They rejoice that the angels always praise God, and wish that all would strive to imitate them. W.

Ver. 67. *Heat*. Winter and summer. Some copies have, *æstas*. C.

Ver. 72. *Darkness*. The privation of light has its use, and invites men to praise. S. Aug. de nat. Boni. 16. W.

Ver. 86. *Souls*, in a separate state. Angels are invited before. C.

Ver. 88. *Ananias*, &c. They retain their Hebrew names, despising those imposed by the Chaldeans, with their impious manners. C. 1:7. The inanimate creation is invited to praise God in its way, (Ps. 148) as well as those endued with reason. The former never refuse obedience. H.—*Hell*: the grave. C.

Ver. 90. *And ever*. “Hitherto does not occur in Heb.; and what we have written, is translated from the edition of Theodotion.” S. Jer. v. 24.

Ver. 91. *Then* hearing these praises, and seeing people walking in the fire. Grabe’s edit. after v. 24, has only, “And Nabuchodonosor heard them singing hymns, and was, “&c.

Ver. 92. *The son*, or rather (H.) “a son;” υἱω. Lowth’s Gram.—He supposed this was some angel or petty god, like Hercules. Carthus.—It was the same angel who descended (W.) with them v. 49. Some have taken him for Jesus Christ. But S. Aug. observes, that most of these

apparitions were made by angels, (Trin. iii. 11.) who are often styled "sons of God." Job 1:6. T. C.

Ver. 94. *Smell*, such as is felt when people, (H.) or their garments, come too near the fire. Pagans have sometimes walked through fire; but they first anointed their feet with certain preservatives, as Servius (in *Æn.* xi.) remarks from Varro. C.—Here the fire burnt only the bands, (v. 23, 92. H.) God making his creatures afford comfort to his servants, as was the case when the Goths attempted to burn S. Benedict. S. Greg. Dial. iii. 18. W.

Ver. 95. *Changed*, refusing to comply against their better knowledge. The force of reason extorts this concession from the wicked king. H.

Ver. 96. *Destroyed*. Chal. "torn limb from limb, (C.) and their houses be made a dunghill." C. 2:5. H.—*Manner*. One would suppose that he was really converted; but his heart was not changed. C. 4. C.

Ver. 97. *Promoted*. He granted them greater power: (W.) or Chal. "re-established" them in their former dignities. Rom. Gr. "He elevated them in honour, and judged them worthy to rule over all the Jews in his kingdom." Theod.

Ver. 98. *Nabuchodonosor*, &c. These three last verses are a kind of preface to the following chapter, which is written in the style of an epistle from the king. Ch.—It was probably published in consequence of this miracle. Here the chap. might properly commence, (C.) as it does in Heb. and Prot. Bibles. H.

DANIEL 4

Ver. 1. *Palace.* He continues the edict, having subdued all his enemies. C.—Daniel recites his words. The king had the *dream* in the 34th year of his reign, which continued in all forty-three, including the seven of absence. W.

Ver. 5. *Colleague.* Chal. also, “another, *or* afterwards, (H.) or at last.” C.—*My god.* He says this, because the name of *Baltassar*, or *Belteshazzar*, is derived from the name of *Bel*, the chief god of the Babylonians. Ch.—*Gods.* He speaks conformably to his false opinion; (S. Jer.) or, being instructed by Daniel, he testifies that the Holy Spirit enlightens the prophet. Theod. Gr. has “god,” which S. Jerom disapproves; though the plural is often used for the true God. Reason evinces that only the Deity can disclose the secrets of futurity. Gen. 41:38. C.

Ver. 6. *And the.* He is convinced that Daniel could do both, but condescends now to relate his dream. H.

Ver. 7. *Tree* often denotes princes; (Ezec. 31:3) and according to the false principles (C.) of those who pretend to explain dreams, always (H.) implies some great personage. Achmet. C. 200. Grot.—But nothing is more vain than these pretensions. C.

Ver. 10. *A watcher.* A vigilant angel, perhaps the guardian of Israel. Ch.—Chal. *hir*; (H.) whence Iris the messenger of the gods, is derived. S. Jer.—Theodot. retains *eir*. See S. Jer. in Ps. lxxvi. 4. The Scholiast (Rom. ed.) says: “the Sept. renders it an *angel*, the rest a *watcher*.” These supernatural agents H. and *saints* are represented as judges. v. 14. C.

Ver. 11. *Branches,* to shew that all (H.) the king’s subjects should abandon him.

Ver. 12. *Let it,* the tree, representing the king who was confined when he began to shew signs of madness: but he broke loose, and fled away. C.

Ver. 13. *Changed,* &c. It does not appear, by Scripture, that Nabuchodonosor was changed from human shape, much less that he was changed into an ox, but only that he lost his reason, and became mad; and in this condition remained abroad in the company of beasts,

eating grass like an ox, till his hair grew in such a manner as to resemble the feathers of an eagle, and his nails to be like birds' claws. Ch.—Origen represents the whole as an allegorical description of the fall of Lucifer. See S. Jer. But his arguments have made little impression: and it is universally believed that Nabuchodonosor was thus punished for his pride, after a whole year had been allowed him to see if he would repent. The manner of this strange metamorphose has been variously explained. But it seems that he was seized with the species of madness styled Lycanthropy, (C.) as Virgil (Ec. 6:4–8) relates of the daughters of Prætus, who “with mimick'd mooings fill'd the fields.” H.—Thus many fancy they are kings, or horses, (C.) and that they are continually mounting above the clouds, of which we have an instance in a woman still living at Whitby, who in other respects appears to be sufficiently sensible, (H.) as Tertullian and others think Nabuchodonosor was, that he might suffer more. Yet it is commonly supposed he lost his senses for a while, till God was pleased to restore them at the time appointed; when his former humiliating state might make a deep impression upon his mind, as well as upon his subjects, and caution all future generations to guard against the fatal consequences of pride. His son, Evilmerodac, probably ruled during his absence. Most of the Chaldee writings have perished; so that we need not be surprised if they take no notice of this event, which was so disgraceful to the nation. Yet Megasthenes, (in Eus. præp. ix. ultra) seems to hint at it, when he represents the king seized with a divine fury, and crying out: (C. Diss.) “I, the same Nabuchodonosor, foretell unto you, Babylonians, a fatal calamity, which neither my ancestor Belus, nor even the kingdom of Bel, (H. *the gods*) have power to avert. For a Persian mule (*Cyrus*. C.) shall come, assisted by your demons, and bring on slavery ... Having uttered this oracle, he suddenly disappeared.” H.—*Beast's heart*. In his hypochondriac temper he imagined himself (C.) to be an ox, (H.) avoided the society of men, going naked and feeding on grass, upon his hands and feet, till (after seven years) God restored him to his senses and kingdom. W.—The food which he used would tend to purge him, and naturally abate the disorder. Barthol.—Yet none but God could tell precisely when the madness would seize or leave him. —*Times*. This usually denotes years, in Daniel; (7:25 and 12:7) and of course (C.) we must understand it here in this sense; (W.) though some have explained it of an indeterminate length of time, or of weeks, months, or seasons. Only winter and summer were admitted, so that his period would thus suffice. See Theod. C.

Ver. 14. *Over it*. Kings are not always of the most noble dispositions. H.—“All honour comes from Jove.” Homer. Ili. 17.—Let the greatest monarchs be humble, (H.) and cast their crowns at the feet of God. C.

Ver. 16. *Hour.* Chal. *shaha*, (H.) implies “a little while;” (Grot.) yet of some duration, not precisely like one of the modern hours. The prophet was silent, being troubled by the divine spirit, (C. 10:8) at the view of impending misery; or unwilling to hurt the king’s feelings, till he should urge him to speak. C.—He was sorry to denounce such calamities, yet must speak the truth. W.—*Trouble.* Theodot. “make thee hurry.” He perceived the prophet’s anxiety, and encouraged him.

Ver. 23. *Remain.* His son and the nobles should act in his name. v. 13.

Ver. 24. *Alms.* Chal. “justice,” is often taken in this sense. Syr. &c. 2 Cor. 9:9. C.—The prediction was conditional, and therefore Daniel exhorts the king to strive to obtain pardon by the powerful remedy of alms-deeds; as he did, after enduring some punishment. W.—Yet this is very doubtful. v. 31.

Ver. 25. *Came.* Daniel informs us of this event, unless the king speak of himself in the third person, from v. 16 to 31, giving an account of what he had heard and experienced. H.—A year of trial was allowed him at first; (Theod.) or he obtained this reprieve by his alms, and lost his former merit by relapsing into pride. S. Jer.

Ver. 27. *Answered* his own vain thoughts. H.—He was admiring the city, (C.) which he had greatly enlarged and beautified. Berosus &c.

Ver. 31. *Heaven:* God having looked on me with pity. S. Aug. (ep. 111. C. or 122. W.) seems to think that he was saved; and the author of the B. on Pred. & grace, (c. 15) attributes to him, remarks that his repentance was different from that of Pharaoh. Hence none must despair. S. Jer. ep. vii. to Læta.—See Theod. A. Lap. &c. who maintain that same opinion: but S. Thomas expresses his doubts. Isaias (14:9) seems to condign him to *hell*; and the king here manifests his adhesion to *Bel*, (v. 5) and great inconstancy. C. 2:47 and 3:15. His conviction seems therefore to have been only in speculation, (C.) or momentary, like that of the philosophers, (Rom. 1) which would render them more criminal; and we must confess, (H.) that this conversion is very equivocal. Sanctius. v. 24 and 34. H.

Ver. 32. *With*, or “by the powers (*angels*. v. 10.) ... as by men.” Grot. —The stars are also frequently thus described. Mat. 24:29. The king probably believed that the God of the Jews was above his gods, the sun, fire, &c. C.

Ver. 33. *Shape.* He had not assumed that of an ox, (H.) but had greatly neglected his person, (C.) so that he was covered with hair, &c. v. 30. H.

Ver. 34. *I, &c.* From this place some commentators infer, that this king became a true convert, and dying not long after, was probably saved. Ch. Jos. Ant. 10—This is the last act of his which is recorded. If he had lived much longer, he would probably have restored the Jews. W.—But the time decreed by heaven for their liberation was not yet arrived. H.

DANIEL 5

Ver. 1. *Baltassar.* He is believed to be the same as Nabonides, the last of the Chaldean kings, grandson to Nabuchodonosor. He is called his son v. 2, 11, &c. according to the style of the Scriptures, because he was a descendant from him. Ch. S. Jer. in Is. xiii. Usher, &c.—Some think that he was brother of Evilmerodac. v. 11. Bar. 1:11. But he seems rather to have been his son. Jer. 27:7. Profane authors place Neriglissor and Laborosoarchod between them. They were not of the royal family, and might be looked upon as usurpers, or reigned in some other place; or they did not meddle with the Jews. C.—It is wonderful that Josephus should prefer these authors; (T.) yet he abandons the dates given by them. Ant. x. 12. & c. Ap. 1. They represent Nabonides as a simple Babylonian raised to the throne, defeated by Cyrus, and suffered to retire into Carmania; whereas, Baltassar was slain. v. 29. C.—The others were of a different lineage, and are mentioned by Eus. &c. Evilmerodac certainly preceded him on the throne, and honoured Joachim in the 37th years of his captivity. W.—*Thousand*; or, “for his officers over a thousand men.” Theodot.—*Every.* Chal. “and drank wine before the thousand,” more than any, for this was deemed a great perfection; or he drank in their presence, but apart. C.—The Persian monarchs used to sit in a separate apartment, with a veil before the door, so that they could see the guests without being seen. A great chandelier was before them; (Athen. iv. 10.) probably on the outside, otherwise it would have defeated their purpose. Light sufficient would appear for Baltassar to see the handwriting on his chamber wall. v. 5. H.—According to the order of time, this chapter should be placed after the 7 and 8. C.—But those contain visions. H.

Ver. 6. *Loosed*, so that he quaked for fear. Ezech. 29:7. C.—He was not so drunk as to be deprived of sense. H.—This happened in the 17th and last year of his reign, when Daniel was about a hundred years old, (W.) though we have no certain account of his age. H.—He might be eighty-two when he died. C.

Ver. 7. Purple. This and the *chain* were reserved for the highest nobility.—*Third*, or one of the three great officers. C. 6:1 and 2 K. 23:8. 19.

Ver. 8. Read. It was written in Samaritan characters; or, for want of vowels, could not be read or understood. C.

Ver. 10. The queen. Not his wife, but the mother of the king; (Ch.) Amyit, widow of Nabuchodonosor, and sister of Darius, the Mede; or (C.) Nitocris, the mother of Labynithus, (Herod. i.) whom many confound with Baltassar. C.

Ver. 11. Father. So a grandfather might be styled. Jer. 27:7. W.—Daniel was not perhaps at the head of the wise men. C.—They were too jealous to mention him; and the intoxicated king and courtiers remembered not his merit, till an aged matron suggested that he should be consulted. He was probably (H.) in some office, at Susa, yet happened to be then in Babylon, (C.) which was besieged; and thither he might have retired at the approached of Cyrus.

Ver. 16. Difficult. Lit. “things which are tied,” or perplexing. H.—The Persians still used the like expressions, to imply an intelligent governor. Chardin.

Ver. 17. Another. He does not refuse the offers, but civilly replies that he will give satisfaction without regard to any recompense.

Ver. 19. Slew. He was an absolute monarch, and considered his subjects as so many slaves. C.—Xerxes having called together his nobles, that he might not seem to have resolved on the war with Greece alone, said: “Nevertheless, remember that you have to obey rather than to advise.” V. Max. 9. 5. 2.

Ver. 21. Beasts. His disordered imagination made him dwell with them. W.—It is strange that such an example should have been so soon forgotten, that Daniel is forced to repeat it so explicitly. C. 4:13.

Ver. 23. Vessels. Only part had been returned to Sedecias: (C. 1:2) but they were taken again, and kept in the palace, or in the temple of Bel. H.—*Breath*, or soul. Gen. 2:7. C.

Ver. 25. Phares. These words consist of three letters, *mona*, *thokol*, *pros*, as we add *o* merely for pronunciation. Being unconnected and almost destitute of vowels, (H.) it is not easy even for the learned to read these words, or to ascertain their meaning. Thus *d b r* being placed in a similar situation, it would be impossible to determine the sense; as it may have ten different meanings, according as it is

pronounced. v. 8. C.—*Mane* is twice repeated, to shew the certainty and exactitude of the numbering. M.—Yet in the sequel each word occurs once and unconnected, as it is here in the Vulg.; not *Mene, Mene, Tekel, Upharsin*, (Prot. H.) “He hath numbered, weighed, and the dividers or the Persians” are upon thee, (T.) as Dalila said to Samson. Only three words (H.) were written. S. Jer.—The rest contain the prophet’s explanation. The Chaldean empire had now attained its utmost height. Its king brought ruin upon himself by his wicked life. H.—He would soon be divided with the sword, and his kingdom shared between the Medes and Persians. S. Jer.

Ver. 28. Persians. Those who confound Baltassar with Nabonides, say that Cyrus made himself master of all the empire. How then was it divided? Darius rather took possession of the greatest part while Cyrus had Persia, (C.) till his uncle’s death. H.

Ver. 29. Third, or over a third part. S. Jer. 5:7. H. The honours wee conferred without delay, and they would have been made public in the morning. But death prevented the king; and Daniel did not enjoy them till they were ratified by Darius, to whom he adhered. C.—The Medes then besieged the city, which they took that night, when most part were drunk. W.—It was a solemn festival. Is. 21. S. Jer.—Cyrus rushed in by the channel of the Euphrates, and two of the king’s guards slew him to revenge themselves. Xenoph. 7. Beros.

Ver. 31. Darius. He is called *Cyaxares* by the historians, and was the son of Astyages, and uncle to Cyrus (Ch.) as well as to Baltassar, by the mother’s side. He is styled Astyages, (C. 13:65) or Artaxerxes. Sept. C. 6:1. He takes the title of king both of the Medes and Persians. C. 6:8. &c. C.

DANIEL 6

Ver. 1. Kingdom. Josephus, &c. say Darius had returned into Media, where he made these regulations. But if this did not take place at Babylon, it would be rather at Susa. C. 8. Josephus counts 300 or 360 governments, though when the monarchy was increased there were only 127. Est. 1. C.—He may therefore speak here of large towns, which had each a magistrate. Such regulations easily vary. H.—Darius acts as master of the whole empire.

Ver. 3. Princes. Th. “regulators.” Chal. *sacecin*, (H.) may be put for (C.) *scranim*, (H.) the usual title (C.) of the highest officers, the *surenas*

Ver. 4. *Kingdom*, as prime minister, to whom the three princes should be accountable, as the inferior governors where to them. H.—The king was now advanced in years, and wished to ease himself of part of the burden, (C.) as he could entirely confide in Daniel. H.—He reigned only one year. C. 13:65. W.—*King*. Chal. “kingdom,” (H.) to accuse him of treason, (Grot.) or to get him removed. C.—This is an old and malignant trick, to call religion treason, and to get laws made for that purpose. W.—*In him* a great proof of integrity! M.

Ver. 6. *Craftily*. Chal. “came tumultuously to,” &c. C.—They hoped thus to convince the king, as they were so unanimous. He would not perceive the drift of their petition, and was flattered with the idea of being like a god. Daniel was not consulted, though on other occasions the king reposed such confidence in him, as the deputies so impudently asserted that the wish was universal! So easily are princes deceived! H.

Ver. 8. *It*, when it is confirmed both by the king and his nobility. Est. 8:8.

Ver. 9. *It*. Nabuchodonosor of Babylon, and of Ninive, had both pretended to be gods; (C. 3:15. Judith 6:2–9. C.) and Curtius (8) remarks, “that the Persians follow the dictates of prudence as well as of piety, in worshipping their kings among the gods, the majesty of empire being its best protection.” H.

Ver. 10. *Before*. He did not open the windows that he might be seen, as that would have been rashness; nor did many perceive what he was doing, (v. 11. W.) as it was in an *upper room*, but only those who rushed in. H.—It was the usual practice of the Jews, (C.) to pray turning towards the temple, as Solomon had directed, (3 K. 8:48. S. Jer. in Ezech. viii. 16.) though it was now in ashes. H.—Daniel observed the third, sixth, and ninth hours, as the Church still does. Acts 2:15 and 10:9. S. Jer.

Ver. 11. *Carefully*. Chal. “came in a tumultuous manner.” as v. 6. & 15. C.

Ver. 15. *Perceiving*. Chal. “assembled,” (Prot. H.) or “came quickly in a body.” C.

Ver. 17. *Own ring*, that none of his enemies might injure Daniel. The nobles also affixed their seal, (H.) that the king might not liberate him. M.—All this shews that aristocracy was mixed with the monarchical form of government. Nothing of importance is done

without the nobles.

Ver. 18. *Meat.* Chal. “music,” (C.) or “incense.” De Dieu.—He was tired of his godship, to which he had unguardedly opened his heart. v. 6. H.

Ver. 22. *Offence,* as I neglected thy decree to obey a higher Master. C.—The king had sense enough to approve of this distinction. H.

Ver. 23. *Believed,* or trusted. C.—S. Paul alludes to this miracle. Heb. 11:33. W.

Ver. 24. *Accused.* They were punished as false witnesses; (C.) and the king justly made them suffer what they would have inflicted on the innocent, being convinced that Daniel had only acted according to his devotion. W.—These wretches deserved to perish, though they had spoken nothing but the truth. H.—*Wives.* Many examples of such punishments occur, (C.) as it was presumed that children and wives were infected by the bad example, and would imitate it, (Jun.) if they had not concurred already. M.—This must have been the case, to make it just. H. See Jos. 7.—*Abominandæ leges,* says Ammianus, (23) speaking of the customs of Persia, *per quas ob noxam unius omnis propinquitus perit.* C.

DANIEL 7

Ver. 1. *Baltassar.* Chal. a letter is wanting. H.—This Baltassar was slain. C. 5. C.—The two visions happened before that event. W.—*The.* Prot. “visions of his head, upon his bed. Then he wrote the dream, and told the sum of the matters.” H.

Ver. 2. *Winds,* to imply the tumults occasioned by fresh kingdoms (W.) in the world. Theod.

Ver. 3. *Four great beasts;* viz. the Chaldean, Persian, Grecian, and Roman empires. But some rather choose to understand the fourth beast of the successors of Alexander the great, more especially of them that reigned in Asia and Syria, (Ch.) or in Egypt. C. 2:40. H.

Ver. 4. *Man.* The emperors of Babylon were forced to confess that they were nothing more. C.—Their cruel and rapid conquests (W.) are denoted by this monstrous animal. Its wings shew how the lands were divided between the Medes and Persians. Perhaps Neriglissor, &c. shared a part. C. 5:1. C.

Ver. 5. *Bear*, which is cruel, and eats what is set before it greedily. W.—*Side*. Cyrus did not attack the Jews. S. Jer.—He stood ready to attack the Chaldeans.—*Three*. He ruled over the Medes and Chaldeans, as well as over the Persians. C.—*Rows*. Gr. “wings or sides” of an animal, (H.) or “bones.” Grot.—Cyrus was always at war; and Justin (1.) says, that Tomyris II. of Scythia, ordered his head to be cut off, and thrown into a vessel full of blood. His troops are styled robbers, Jer. 51:48. The ambition of Cambyses, Hystaspes, &c. are insatiable.

Ver. 6. *Leopard*, a small spotted beast, may denote the size and disposition of Alexander, as well as his rapid conquests. When he was asked how he had subdued so many, he answered, “by never putting off.” C.—*Four*. He led his forces on all sides; (H.) and after his death, his empire was divided into four, (W.) Egypt, Syria, Asia, and Macedon, (Theod.) as he had united in his person the empire of the Chaldees, Medes, Persians, and Greeks. C.

Ver. 7. *Unlike*. It is not named: but shews the incomparable power of the Romans, governed by kings, consuls, tribunes, dictators, emperors, at different times. W.—This in the opinion generally received, which we shall explain. Yet many think that the kingdoms of Syria and Egypt are designated, as C. 2:40. S. Jerom acknowledged that what is understood of antichrist, had been partly verified in Epiphanes, his figure. The beast was to be slain before the coming of the Son of man. v. 11, 26. It would persecute for three years and a half; but God would grant victory to his saints, as he did to the Machabees. Yet they only exhibited a faint idea of what has been done by the Church. The same subject is treated, C. 11. Many things caused the dominion of the successors of Alexander to be unlike that of others. It was never united, and was very destructive to the Jews. C.—*Horns*. That is, ten kingdoms, (as Apoc. 17:12) among which the empire of the fourth beast shall be parcelled: or ten kings of the number of the successors of Alexander, as figures of such as shall be about the time of antichrist. Ch.—Epiphanes was the eighth king, and Laomedon, Antigonus, and Demetrius, had been governors of Syria before. Most understand this of antichrist, whom Epiphanes foreshewed. Others think that it points out Vespasian, the tenth successor of Cæsar, who made war on the Jews. The same prediction may regard different events, as the *abomination* (C. 9) may allude to the profanations committed by Epiphanes, by the Romans at the last siege, and by antichrist. Others apply this to the Turkish empire, which may be paving the way for the great antagonist of Christ. C. Dioclesian and Julian may also be meant, as well as other forerunners of the *man of sin*. H.—He shall overcome many, but his fury shall continue but a short time. v. 25. W.

Ver. 8. *Little horn.* This is commonly understood of antichrist. It may also be applied to that great persecutor, Antiochus Epiphanes, as a figure of antichrist. Ch.—He was the youngest son of Antiochus the great, and was a hostage of Rome. While he was returning, his elder brother died, and Epiphanes excluded his son Philometor, of Egypt, and the usurper Heliodorus. He also defeated *three*, Philometor, on the *south*; Artaxias, king of Armenia, on the *east*; and *the strength*, or God's people, v. 24 and C. 8:9.—*Man.* He gained several at first, by his affability.—*Things:* blasphemy. 1 Mac. 1:23. 43. C.

Ver. 9. *Ancient.* The Son is born of the Father, and the Holy Ghost proceeds from both, yet all three are coeternal. W.—Hence the Father is sometimes painted in this manner, though he be a pure spirit. His throne resembled that seen by Ezechiel, C. 1. H.—He takes cognizance of all, and punishes accordingly. C.

Ver. 10. *Fire.* Ps. 96:3.—*Thousands.* Gr. implies one million and one hundred millions. M.—The angels are very numerous, particularly the highest, styled assistants. S. Tho. W.

Ver. 11. *Spoke.* I wished to see how the king would be punished. He felt the hand of God as he was going to destroy all the Jews, when he pretended to repent. 1 Mac. 6 and 2 Mac. 9:4. His successors could not much disturb the Jews. v. 13. C.

Ver. 12. *Time.* Each of the four empires had its period assigned. That of Rome attracted the prophet's attention most, and is mentioned first. M.

Ver. 13. *Heaven.* Christ appeared about sixty years after the subversion of the Syrian monarchy. Yet these expressions literally refer to his second coming. Mat. 26:64. C.—He had the form of man, as he had the nature. M.—He is clearly predicted. by his power antichrist is overthrown. W.

Ver. 14. *Destroyed.* The eternal dominion of Christ could not be expressed in stronger terms. He seems to allude to them, Mat. 28:18. C.

Ver. 17. *Earth.* The first was on the point of disappearing. C. 5:31. H.

Ver. 18. *Most High,* (Th.) or rather Chal. "the very high saints of God;" as also v. 22, 25, and 27.

Ver. 21. *Saints.* The Machabees at last prevailed. Christ will punish the Jews. Mat. 24:30.

Ver. 23. *Greater.* Chal. “unlike,” as v. 7. Epiphanes was a *greater* scourge of the Jews than any of the preceding.

Ver. 24. *Mightier.* Chal. again, “unlike.” Antiochus the great had lost many provinces: but his son was the most implacable enemy of God’s people. He subdued them, Egypt and Armenia; or his three competitors. v. 8.

Ver. 25. *Against,* or “over against,” like an accuser. Sym. “as if he were God.”—*Laws.* He did this with regard to the Jews, (1 Mac. 1:41. C.) prohibiting their festivals. Antichrist will do the like, and pretend to work miracles. H.—*A time,* &c. That is, three years and a half; which is supposed to be the length of the duration of the persecution of antichrist. Ch. Apoc. 11:2 and 12:14.—Josephus (Bel. pref.) says the sacrifices were discontinued so long, or rather this time elapsed from the publishing his edict till the temple was purified. During six months, people offered sacrifice clandestinely. 1 Mac. 4:36. 52.

Ver. 27. *Him.* The power of the Machabees was too limited, to be here understood. The Church and Christ must be meant.

Ver. 28. *Word.* The angel spoke no more at this time. C.

DANIEL 8

Ver. 1. *Beginning.* This vision was to explain what he had seen C. 7 respecting the four monarchies. The conflict of the Persians with Alexander, after two hundred years and twenty years, is here described. W.

Ver. 2. *Castle;* some read “city.” Here the kings had a palace; and Hystaspes, &c. generally resided in it. Nabuchodonosor seems to have subdued Elam. Cyrus had it for his share; but Darius, the Mede, appears from Eschylus to have plundered Susa again. Daniel probably spent the latter part of his life in this city. C.—*Gate,* or “stagnant water;” (*paludem.* v. 3. H.) though most understand the river Euleus, on the side of Susiana. The prophets often sought retired places. C. 10:4. Ezech. 1:1. C.

Ver. 3. *A ram.* The empire of the Medes and Persians. Ch. W.—Cyrus, the founder, was allied to both.—*Higher,* denoting the Persians; or Hystaspes, and his posterity, the second branch of the royal family, which reigned to the end: whereas Cambyses was the only one of the race of Cyrus who succeeded to the throne. Others think that he

alludes to Codomannus, whom Alexander certainly attacked.—*Afterward* is not in Heb. S. Jerom supposed that another *ram* was designated, but it is the same.

Ver. 4. *South.* Codomannus reigned in peace for two years, when he was invaded. But his predecessors had made war chiefly in Greece, Scythia, and Egypt. The stupendous preparations of Xerxes against Greece only accelerated the fall of his own kingdom, by irritating the two nations. C.

Ver. 5. *A he-goat.* The empire of the Greeks, or Macedonians.—*He touched not the ground.* He conquered all before him with so much rapidity, that he seemed rather to fly than to walk upon the earth.—*A notable horn.* Alexander the great. Ch.—He succeeded his father when only twenty years old, and the next year was chosen generalissimo of the Greeks against Persia, which he invaded at the head of 30,000 foot and 4,000 horses, having only seventy talents of silver and provisions for one month. With this he attacked the most flourishing empire, and conquered it in less than four years' time, when Darius was slain. A. 3674. Alexander survived only six years and ten months, yet subdued so many nations that it is almost incredible that he should have travelled over them. He is the belly of brass and the leopard, C. 2:39 and 7:6. C.—He died in the midst of his prosperity, (H.) when not quite thirty-three years old, (W.) and left no heirs to succeed him. This conqueror would be painted with two horns, to intimate that he was the son of Jupiter Ammon. C.

Ver. 7. *Hand.* He routed all the forces of his enemy (H.) at the Granicus, at Issus; and at Gaugamela, (C.) or Arbela, Darius escaped, but was slain by his own servants. H.—The clemency of the conqueror towards the fallen royal family is not here specified. C.

Ver. 8. *Broken,* by death. Usher, A. 3681.—*Four.* Seleucus, Antigonus, Philip, and Ptolemeus, the successors of Alexander, who divided his empire among them. Ch.—Other generals held out for some time. Philip was only a nominal king; Antipater governed Macedon and Greece. Syria, Asia, and Egypt, formed three other kingdoms. All four marked out by the four heads of the leopard. C. 7:6. But the prophet is intent upon Syria and Egypt, which had most to do with the Jews. C.

Ver. 9. *A little horn.* Antiochus Epiphanes, a descendant of Seleucus. He grew against the south and the east, by his victories over the kings of Egypt and Armenia; and *against the strength*, that is, against Jerusalem and the people of God. Ch.—He persecuted God's people, and set up the idol of Jupiter Olympius in the very temple. W.

Ver. 10. *Even unto*, or against the strength of heaven. So are here called the army of the Jews, the people of God, (Ch.) and particularly the teachers. Many priests gave way to idolatry. 1 Mac. 1:48 and 2 Mac. 4:14. C.

Ver. 11. *Strength*; the God of armies, (H.) over whom Epiphanes seemed to triumph.

Ver. 12. *Strength*. Heb. “the army was delivered up to him, for the,” &c. While several contended for the high priesthood, and imitated the manners of the Greeks, the sacrifices were neglected, and then Antiochus prevailed. 2 Mac. 4:7.—*Ground*. The ambitious pontiffs, as well as the king and his officers, kept not their promises. Onias, the lawful high priest, being displaced, went to seek redress at Antioch, in the asylum at Daphne. Andronicus prevailed on him to come out by treacherous promises, and slew him; whereupon even Epiphanes wept, and ordered the murderer to be punished. 2 Mac. 4:32. The following year he entered Jerusalem, and committed horrible profanations.

Ver. 13. *Another*. We do not inquire how the angels explained themselves, or whether they instruct each other. This conversation was for the prophet’s information. C.—One angel asked the other a question about futurity. W.

Ver. 14. *Days*. That is, six years and almost four months; which was the whole time from the beginning of the persecution of Antiochus till his death. Ch.—He began A. 143, and died A. 149, according to the era of Seleucus. H.—The temple was purified in the mean time. 1 Mac. 1:21 and 6:16. W.—Full days are specified. Sacrifice entirely ceased for three years, A. 145. C. 7:25. Sym. has 2,400, others 2,200, as quoted by S. Jerom. We know not whether the solar year of 365 days, or the lunar of 354, be meant.

Ver 16. *Between*, in an island formed by the river. It was the Son of God, (C.) or S. Michael, (S. Jer.) directing Gabriel to explain the vision.

Ver. 17. *Man*. So Ezechiel is usually styled, to shew that the human nature is different from that of angels, and would be greatly honoured by Jesus Christ, who takes this appellation. W.—*Of the end*, or determined. This shall take place, (C.) but the period is distinct. Grot. v. 26.

Ver. 19. *Malediction*. Hebrew: “wrath” against the people of God, and their enemies. C.

Ver. 21. *Is*. Heb. “are the kings,” (H.) including all. v. 3.

Ver. 22. *Nation*, yet not his children. v. 8.

Ver. 23. *Shameless*. Heb. “hard,” cruel, and impudent, as Epiphanes was. 1 Mac. 1:2. Marcellinus styles him “wrathful and savage.”—*Sentences*, making use of artifice to seize the estates of his nephew Philometor, and to oppress the Jews. 2 Mac. 5:24. C.—The history speaks of Antiochus: antichrist is also meant, as C. 12 and Mat. 24. W.

Ver. 24. *By*. Heb. “not to his (Alexander’s) strength.” v. 22. Epiphanes conquered Egypt and the Jews: but the former had an infant king, and the latter were unprovided. He shewed more cunning than prowess.

Ver. 25. *Prince*: God.—*Hand* of man. He confessed that he was justly punished. 1 Mac. 6:10. Gr. “He shall raise himself by the ruin of many, (Theod. and some MSS. add, *and shall rise up against the prince of princes*) and he shall break them like eggs with his hand.”

Ver. 26. *Morning* of this day, or of what shall happen in certain full days. v. 14.—*Seal*. When the predictions were to take place, soon they were dated and published. C.—This will remain obscure till after the event. S. Jer.—What regarded the temple, happened in 300 years’ time. But it alludes also to antichrist. S. Greg. Mor. xxx. 12. W.

Ver. 27. *Business*, at Susa. Nabuchodonosor had given him the province of Babylon.—*It*. All prophecies have a degree of obscurity before they be accomplished. Heb. may intimate that none could tell the cause of his anxiety. C.

DANIEL 9

Ver. 1. *Darius*, the Mede. C. 5:31. If his reign had commenced at the same time with that of Cyrus, at Babylon, as it is commonly supposed, Daniel would have been under no anxiety respecting the people’s liberation, as it took place that year, (C.) though perhaps not at the commencement. H.—Cyrus had now ruled over the Persians above two years, so that the first of Darius at Babylon agrees with the third of his reign over his countrymen. C. 10. C.—*Assuerus*, or Ahasuerus, is not a proper name, but means “a great prince.” W.

Ver. 2. *Jerusalem*. He read attentively the sacred volumes, particularly the prophecy of Jer. 25:11 and 29:10. Knowing that many predictions were conditional, he was afraid lest this might be so; notwithstanding a part of it seemed to be verified by the death of Baltassar. C.—Darius had reigned in Persia before. He only ruled part of a year, at Babylon,

the 70th of the captivity. 2 Par. 36:22. Daniel perceiving that the time of the Jews' deliverance was at hand, prayed with great zeal and confidence. W.

Ver. 4. Covenant. God never breaks it first. C.—*Deus suâ gratiâ semel justificatos non deserit, nisi ab eis prius diseratur.* Trid. Sess. vi. 11.

Ver. 9. Mercy. Thou art just, (v. 7) and sovereignly merciful. He speaks in the name of *all*. Some had continued faithful; but the number was comparatively inconsiderable. v. 11.

Ver. 11. Fallen, by drops, (*stillavit.* Deut. 27:13. &c. H.) like an inundation.

Ver. 13. Truth, in executing thy promises and menaces.

Ver. 16. Against. Heb. “according to.”—*Justice.* Sept. “mercy.” Let not the enemy boast that he has ruined thy temple, &c. v. 17. C.

Ver. 21. The man Gabriel. The angel Gabriel in the shape of a man. Ch. C. 8:16.—*Sacrifice,* between the two vespers, (Num. 28:4) after the ninth hour, which was a time of prayer. Acts 3:1. C.

Ver. 23. Desires. His zeal and mortification merit this title. W.—He was an object of God's love. S. Jer. C. x. 11 and xi. 8. C.

Ver. 24. Seventy weeks (viz. of years, or seventy times seven, that is, 490 years) *are shortened*; that is, fixed and determined, so that the time shall be no longer. Ch.—This is not a conditional prophecy. Daniel was solicitous to know when the seventy years of Jeremias would terminate. But something of far greater consequence is revealed to him, (W.) even the coming and death of the Messiah, four hundred and ninety years after the order for rebuilding the walls should be given, (C.) at which period Christ would redeem the world, (W.) and abolish the sacrifices of the law. C.—*Finished,* or arrive at its height by the crucifixion of the Son of God; (Theod.) or rather sin shall be forgiven. Heb. “to finish crimes to seal (*cover or remit*) sins, and to expiate iniquity.”—*Anointed.* Christ is the great anointed of God, the source of justice, and the end of the law and of the prophets, (Acts 10:38 and 1 Cor. 1:30. Rom. 10:4. C.) as well as the pardoner of crimes. These four characters belong only to Christ. W.

Ver. 25. Word, &c. That is, from the twentieth year of king Artaxerxes, when, by his commandment, Nehemias rebuilt the walls of Jerusalem, 2 Esd. 2. From which time, according to the best chronology, there were just sixty-nine weeks of years, the is 483 years, to the baptism of Christ, when he first began to preach and execute

the office of Messiah. Ch.—The prophecy is divided into three periods: the first of forty-nine years, during which the walls were completed; (they had been raised in fifty-two days, (2 Esd. 6:15) but many other fortifications were still requisite) the second of four hundred and thirty-four years, at the end of which Christ was baptized, in the fifteenth of Tiberius, the third of three years and a half, during which Christ preached. In the middle of this last week, the ancient sacrifices became useless, (C.) as the true Lamb of God had been immolated. Theod.—A *week* of years denotes seven years, as Lev. 25 and thus seventy of these weeks would make four hundred and ninety years. V. Bede. Rat. temp. 6 &c. W.—Origen would understand 4900 years, and dates from the fall of Adam to the ruin of the temple. Marsham begins twenty-one years after the captivity commenced, when Darius took Susa, and ends in the second of Judas, when the temple was purified. This system would destroy the prediction of Christ's coming, and is very uncertain. Hardouin modifies it, and acknowledges that Christ was the end of the prophecy, though it was fulfilled in figure by the death of Onias III. See 1 Mac. 1:19. Senens. Bib. viii. hæ. 12. and Estius. From C. 7 to 12 the changes in the East, till the time of Epiphanes, are variously described. After the angel had here addressed Daniel, the latter was still perplexed; (C. 10:1) and in order to remove his doubts, the angel informs him of the persecution of Epiphanes, as if he had been speaking of the same event. We may, therefore, count forty-nine years from the taking of Jerusalem (when Jeremias spoke, C. 6:19) to Cyrus, *the anointed*, (Is. 45:1) who was appointed to free God's people. They would still be under the Persians, &c. for other four hundred and thirty-four years, and then Onias should be slain. Many would join the Machabees; the sacrifices should cease in the middle of the seventieth week, and the desolation shall continue to *the end* of it. Yet, though this system may seem plausible, it is better to stick to the common one, which naturally leads us to the death of Christ, dating from the tenth year of Artaxerxes. C.—He had reigned ten years already with his father. Petau.—All the East was persuaded that a great king should arise about the time; when our Saviour actually appeared, and fulfilled all that had been spoken of the Messiah. C. Diss.—Ferguson says, "We have an astronomical demonstration of the truth of this ancient prophecy, seeing that the prophetic year of the Messiah being cut off was the very same with the astronomical." In a dispute between a Jew and a Christian, at Venice, the Rabbi who presided ... put an end to the business by saying, "Let us shut up our Bibles; for if we proceed in the examination of this prophecy, it will make us all become Christians." Watson, let. 6.—Hence probably the Jews denounce a curse on those who calculate the times, (H.) and they have purposely curtailed their chronology. C.—

Times, &c. (*angustia temporum*) which may allude both to the difficulties and opposition they met with in building, and to the shortness of the time in which they finished the wall, viz. fifty-two days. Ch.

Ver. 26. *Weeks*, or four hundred and thirty-eight years, which elapsed from the twentieth of Artaxerxes to the death of Christ, according to the most exact chronologists. C.—*Slain*. Prot. “cut off, but not for himself, and the people of the prince that,” &c. H.—S. Jerom and some MSS. read, *Christus, et non erit ejus*. The sense is thus suspended. The Jews lose their prerogative of being God’s people. C.—Christ will not receive them again. S. Jer.—Gr. “the unction shall be destroyed, and there shall not be judgment in him.” The priesthood and royal dignity is taken from the Jews. Theod.—The order of succession among the high priests was quite deranged, while the country was ruled by the Romans, and by Herod, a foreigner. C.—*Leader*. The Romans under Titus. Ch. C.

Ver. 27. *Many*. Christ seems to allude to this passage. Mat. 26:28. He died for all; but several of the Jews particularly, would not receive the proffered grace. C.—*Of the week*, or in the middle of the week, &c. Because Christ preached three years and a half: and then, by his sacrifice upon the cross, abolished all the sacrifices of the law. Ch.—*Temple*. Heb. “the wing,” (C.) or pinnacle, (H.) the highest part of the temple. C.—*Desolation*. Some understand this of the profanation of the temple by the crimes of the Jews, and by the bloody faction of the zealots. Others, of the bringing in thither the ensigns and standard of the pagan Romans. Others, in fine, distinguish three different times of desolation: viz. that under Antiochus; that when the temple was destroyed by the Romans; and the last near the end of the world, under antichrist. To all which, as they suppose, this prophecy may have a relation. Ch.—Prot. “For the overspreading of abominations he shall make it desolate, even unto the consummation; and that determined, shall be poured upon the desolate.” H.—The ruin shall be entire. C.

DANIEL 10

Ver. 1. *Third*. This concurs with the first of Darius. Cyrus then reigned in Persia, and the king is here often mentioned, as the vision happened near it, on the banks of the Tigris. Only twenty-one days had elapsed since the former.—*Strength*. Heb. “warfare,” or

determinate time. Job 7:1. This shall surely take place, but not soon. C.—*For*. Prot. “and had understanding,” &c. H.—He was informed of the meaning, or strove to know what the preceding vision denoted. C.—Pharao and Baltassar were not prophets, as they did not comprehend what they saw. For understanding is requisite, in order that a vision may be prophetical. S. Tho. ii. 2. q. 175 a. 2. W.

Ver. 2. Weeks. Marsham says twenty-one years. But it means only so many days. He began to mourn on the third of Nisan, and continued fasting (v. 4) it seems even on the sabbaths, and on the feast of Passover, till the 24th. C.—He was grieved that the people did not make use of the leave granted by Cyrus; (Theod.) or because the Samaritans had prevailed at court to have the temple forbidden; (Usher, A. 3470, and 1 Esd. 1:1–4.) or rather because he could not fully understand the former visions. C. 9:3. and 12:9. &c. C.

Ver. 5. Linen. Heb. *baddim*.—*Finest*. Heb. *uphaz*, (H.) from Phasis or Ophir.

Ver. 6. Chrysolite. Heb. “Tharsis.” This precious stone was perhaps greenish.

Ver. 10. Hand; the Holy Ghost, or rather the angel Gabriel.

Ver. 11. Desires most amiable. C.—This new title is given to comfort the prophet. W.

Ver. 13. The prince, &c. That is, the angel guardian of Persia: who, according to his office, seeking the spiritual good of the Persians, was desirous that many of the Jews should remain among them. Ch.—S. Jerom, &c. explain it of the angel guardian. W.—Each country has an archangel over it, as individuals have an angel. Others assert that this was an evil angel; for how could a good one oppose so long the will of God? Yet this argument may be retorted, as evil spirits themselves must comply. It seems, therefore, that Cyrus was exhorted by the good angels to invade the Chaldeans, and thus to liberate God’s people. He was afraid of the hazardous attempt, and free-will may resist the inspirations of God.—*One*, or “prince.” C.—Michael, and the guardian of Daniel, joined their prayers for the liberation of the Jews. v. 20. W.

Ver. 14. Days. It will not soon take place; or, I have many things to tell.

Ver. 20. To thee? He awakens his attention (v. 14. C.) and gratitude. H.—*Prince*, angel guardian; or Alexander, who would one day rout the Persians. C. 11:2. C.

Ver. 21. *Of truth*, in the former sealed visions. C.—*Your prince*. The guardian general of the Church of God, (Ch.) as he was of the synagogue. C.

DANIEL 11

Ver. 1. *Confirmed*. Gabriel assisted Michael to comply with God's orders. C. 10:21. C.—The angel continues his speech, and informs us that he had prayed for Darius after the fall of Babylon, seeing that he was well-inclined towards the Jews, as his successor Cyrus (who liberated them) was also. W.

Ver. 2. *Three*, &c. Cambyses, Smerdis magus, and Darius the son of Hystaspes. Ch. W.—Cyrus had been mentioned before. C. 10:13. 20. Smerdis, or Artaxerxes, (1 Esd. 4:7) was the chief of the seven magi, and usurped the throne for six months after the death of Cambyses. C. —He had been declared king before (H.) by Patizites, his own brother. The news excited the fury of Cambyses, who mounting on horseback gave himself a mortal wound in the thigh. Herod. iii. 21. See Ezech. 38:21. H.—*Fourth*: Xerxes. Ch.—He invaded Greece with an immense army, forcing those on the road to join him. Just. i. 10. Herod. vii. and viii. C.

Ver. 3. *A strong king*: Alexander. Ch.—The sequel clearly points him out. Before fifteen years had elapsed, his mother, brother, and children were slain. Arideus, his brother, was declared regent till it should be seen what Rozanna should bring forth. After the death of those who might be heirs of Alexander, four general took the title of kings. Others governed in different places, but were destroyed by degrees.

Ver. 4. *These four*; Ptolemy, Seleucus, Antigonus, and Antipater, kings of Egypt, Syria, Asia, and Greece. C. 7:6 and 8:22. Besides the other generals, (C.) foreigners began to erect new kingdoms in what had formed the empire of Alexander. S. Jer. Livy xlv. C.

Ver. 5. *South*: Ptolemeus, the son of Lagus, king of Egypt, which lies south of Jerusalem. Ch.—S. Irenæus (iv. 43.) observes, that all prophecies are obscure till they be fulfilled. History shews that this relates to Ptolemy. The kingdoms of Egypt and of Syria are more noticed, as they had much to do with the Jews. W.—Ptolemy took Cyprus (C.) and Jerusalem. Jos. Ant. xii. 12.—*His princes* (that is, one of Alexander's princes) *shall prevail over him*; that is, shall be stronger

than the king of Egypt. He speaks of Seleucus Nicator, king of Asia and Syria, whose successors are here called the kings of the north, because their dominions lay to the north in respect to Jerusalem. Ch.—Nicator means a “conqueror.” H.—This king was master of all from Media and Babylonia to Jerusalem. Appian, &c. C.—Philadelphus was more powerful than his father. W.

Ver. 6. *South.* Bernice, daughter of Ptolemeus Philadelphus, given in marriage to Antiochus Theos, grandson of Seleucus, (Ch.) and king of Syria. She brought a great “dowry,” and was therefore styled *Phernophoros*. Antiochus agreed to repudiate Laodicea; but he soon took her back. Fearing his inconstancy, she poisoned him, and slew his son by Bernice. This lady in a rage mounted her chariot, and having knocked down the cruel minister of such barbarity, trampled upon his body. The rest pretended that the infant was still living, and delivered up a part of the palace to Bernice, yet slew her as soon as they had an opportunity. S. Jer. Usher, A. 3758. V. Max. ix. 10. &c. C.

Ver. 7. *A plant,* &c. Ptolemeus Evergetes, the son of Philadelphus. Ch.—Three of Bernice’s maids of honour (H.) covered her body, and pretended that she was only wounded, till her brother Evergetes came and seized almost all Asia, Callinicus not daring to give him battle. S. Jer. &c. Vaillant. A. 79. Lagid. C.—He laid waste Syria. W.

Ver. 8. *Gods.* He took back what Cambyzes had conveyed out of Egypt; and it was on this account that the people styled him “benefactor.” S. Jer. C.—*North.* Seleucus Callinicus. Ch.—If Evergetes had not been recalled into Egypt by civil broils, he would have seized all the kingdom of Seleucus. Just. xvii.—As he passed by Jerusalem (v. 9) he made great presents, and caused victims of thanksgiving to be offered up. Jos. c. Ap. ii.

Ver. 10. *His sons.* Seleucus Ceraunius and Antiochus the great, the sons of Callinicus. Ch.—The former was poisoned after three years’ reign, as he marched against Attalus. Just. xxix.—Antiochus the great reconquered many provinces from Egypt, but was beaten at Raphia, on the confines, and lost Cœlo-syria. C.—*He shall,* &c. Antiochus the great. Ch.—He prosecuted the war, as his brother was prevented by death. W.

Ver. 11. *South.* Ptolemeus Philopator, son of Evergetes. Ch.—He was an indolent prince; but his generals gained the victory. C.

Ver. 12. *Prevail.* Many fell on both sides. H.—But Antiochus did not prevail; (W.) or rather Philopator neglected the opportunity of dethroning his rival, (C.) as he might have seized all his dominions, if

he had not been too fond of ease. Just. xxx.—He followed the suggestions of his proud *heart*, when he attempted to enter the most holy place of the temple; and though he was visibly chastised by God, he would have vented his resentment on the Jews, if Providence had not miraculously protected them. 3 Mac. C. See Eccli. 50. H.

Ver. 13. *Times*, seventeen years after the battle of Raphia. When Philopator was dead, and his son Epiphanes not above five years old, Antiochus and Philip of Macedon basely attempted to divide his dominions. Scopas engaged Antiochus, but lost the battle, and all that Philopator had recovered. C.—Many revolted in Egypt on account of the arrogance of Agathocles, who ruled in the king's name. v. 14. S. Jer.

Ver. 14. *Vision*. Many Jews, deceived by Onias, erected a temple in Egypt, falsely asserting that they fulfilled the prophecy of Isaiahs, 19:19. W.—This Onias was the son of Onias III. who was slain at Antioch. C. 9:25. H.—The temple of Onion was called after him. All allow that he transgressed the law, by offering sacrifice there after God had pitched upon Jerusalem. But this was done (C.) under Philometor, forty-seven years (Usher) or longer after *those times*, when Epiphanes fought against Antiochus. The rebellion of the Jews against Egypt may therefore be meant. It was decreed that they should by under Antiochus, that his son might cause them to *fall*, (C.) and punish them for their crimes. H.

Ver. 15. *Cities*; Sidon, Gaza, and the citadel of Jerusalem, &c. C.

Ver. 16. *Upon him*. Antiochus shall come upon the king of the south. —*Land*: Judea. Ch.—*Consumed*, or “perfected.” Antiochus was very favourable to the Jews; (C.) invited all to return to Jerusalem, and furnished what was requisite for the sacrifices. Jos. Ant. xii. 3.

Ver. 17. *Kingdom*, viz. all the kingdom of Ptolemeus Epiphanes, son of Philopator. Ch.—The Romans interrupted Antiochus, who resolved to lull the young prince asleep, till he had subdued these enemies. C.—*Of women*. That is, a most beautiful woman, viz. his daughter Cleopatra. —*It*, viz. the kingdom of Epiphanes; but his policy shall not succeed; for Cleopatra shall take more to heart the interest of her husband than that of her father. Ch.—He came with her to Raphia, and gave her Judea, &c. for her dowry, reserving half of the revenues. Heb. and Gr. have, “to corrupt her;” (C.) Vulg. *eam*; as he wished his daughter to act perfidiously, that he might seize the whole kingdom. H.—Epiphanes and his generals were on their guard, and Cleopatra took part with her husband. S. Jer.

Ver. 18. *Islands*, near Asia. He also went into Greece, and was master of that country when the Romans declared war against him. C.—*Of his reproach*. Scipio, the Roman general, called the prince of his reproach, because he overthrew Antiochus, and obliged him to submit to very dishonourable terms, before he would *cease* from the war. Ch.—Prot. “for a prince for his own behalf shall cause the reproach offered by him to cease, without his own reproach he shall cause it to turn upon him.” H.—Being defeated at Magnesia, he chose the wisest plan of avoiding fresh reproach, by making peace, though (C.) the terms were very hard. Livy xxxvii.—He jokingly observed, that he was obliged to the Romans for contracting his dominions. Cic. pro Dejot.

Ver. 19. *Found*. Antiochus plundered the temple of the Elymaites to procure money; but they, (S. Jer.) or the neighbouring barbarous nations, rose up and slew him. Just. xxxii.

Ver. 20. *One more vile*. Seleucus Philopator, who sent Heliodorus to plunder the temple; and was shortly after slain by the same Heliodorus. Ch.—He reigned about twelve years; and had sent his own son, Demetrius, to be a hostage at Rome instead of Epiphanes, whom he designed to place at the head of an army to invade Egypt. Heb. “one who shall cause the exactor to pass over the glory of the kingdom,” the temple. 2 Mac. 3. C.

Ver. 21. *One despised*; viz. Antiochus Epiphanes, who at first was *despised* and not received for king. What is here said of this prince, is accommodated by S. Jerom and others to antichrist, of whom this Antiochus was a figure. Ch.—He lived and died basely; as the origin and end of antichrist will be ignominious. W.—All that follows, to the end of C. 12 regards Epiphanes. He had no title to the crown, which he procured by cunning, and held in the most shameful manner. He canvassed for the lowest offices, so that many styled him *Epimanes*, “the madman.” Diod. in Valesius, p. 305. C.

Ver. 22. *Fighter*. That is, of them that shall oppose him, and shall fight against him. Ch.—Heliodorus, who had murdered his brother and usurped the throne, and Ptolemy Epiphanes, were discomfited. The latter was making preparations against Seleucus, and said that his riches were in the purses of his friends, upon which they poisoned him. S. Jer. C.—*Covenant*, or *of the league*. The chief of them that conspired against him; or the king of Egypt, his most powerful adversary. Ch.—This title belongs to antichrist, who will join the Jews, and be received as their Messiah. S. Iren. v. 25. S. Jer. &c. Jo. 543. W.

Ver. 23. *People*. Epiphanes pretended to be tutor of Philometor. But

the nobles of Egypt distrusted him; whereupon he came to a battle, near Pelusium, and the young king surrendered himself. His uncle thus took possession of Egypt with surprising facility. Yet the people of Alexandria crowned Evergetes, which occasioned a civil war. C.

Ver. 24. Places. Theodot. reads, "Egypt," omitting the *b*, (H.) which gives a good sense.— C.

Ver. 25. The king. Ptolemeus Philometor. Ch.—Epiphanes came under the pretext of restoring Philometor, and gained a victory over Evergetes; but returned in Syria, that the two brothers might weaken each other, (C.) while the Syrians formed *designs* against both. H.

Ver. 26. Slain. This was the perfidious policy of Epiphanes, who expected that the two brothers would destroy each other, so that he might easily seize Egypt, of which he kept the key, retaining the city of Pelusium. They were however reconciled, and reigned together. The Scripture often represents that as done which is only intended.

Ver. 27. Two kings: Epiphanes and Philometor.—*Time.* Epiphanes, vexed that he should thus be duped, returned again into Egypt. v. 29.

Ver. 28. Riches, taken in Egypt (C.) and in Jerusalem. H.—The people had refused to receive Jason; and Epiphanes treated them in the most barbarous manner, profaned the temple, &c. 1 Mac. 1:23 and 2 Mac. 6:21. C.

Ver. 30. Galleys. Heb. "ships of Chittim." H.—The ambassadors probably came in vessels belonging to Macedonia, (C.) which they found at Delos. Livy xliv.—*Romans.* Popilius and the other Roman ambassadors, who came in galleys, and obliged him to depart from Egypt. Ch.—He was only four or seven miles from Alexandria, and went to meet the ambassadors, who gave him the senate's letter, ordering him to desist from the war. He said he would consult his friends: but Popilius formed a circle round him with his wand, requiring an answer before he went out of it. Hereupon the king withdrew his forces. Polyb. xcii. V. Max. vi. 4.—*Succeed.* Apollonius massacred many Jews on the sabbath. 1 Mac. 1:30.—*Against.* Heb. "respecting." Prot. "have intelligence with them," &c. H.—These wretches prompted him to make such edicts, for he was attached to no religion. 2 Mac. 4:9.

Ver. 31. Arms, (brachia) or strong men, Apollonius, Philip, &c. (2 Mac. 6) and likewise the senator from Antioch, who executed his decrees. C.—*Abomination.* The idol of Jupiter Olympius, which Antiochus ordered to be set up in the sanctuary of the temple, which is here

called the *sanctuary of strength*, from the Almighty that was worshipped there. Ch.—Other idols were set up, and the people were compelled to sacrifice. C.—Yet even in the hottest persecutions some remained faithful. W.

Ver. 32. *Dissemble.* Thus acted the officers and apostate Jews.—*Know.* Such were the Assideans, Eleazar, and the Machabees.

Ver. 33. *Learned;* the priests, Matthathias, &c. Mal. 2:7.

Ver. 34. *Help.* The victories of the Machabees were miraculous.—*Deceitfully*, like those who took the spoils of idols, and were slain. Heb. may imply, “secretly.” C.

Ver. 35. *Fall*, or became martyrs. H.—Such were Eleazar, &c. C.—*Another time*, after death; (H.) or the perfect deliverance shall take place later, v. 27.

Ver. 36. *Every god.* “He plundered many (C. or most; *πλειστα*. H.) temples.” Polyb. Athen. v. 6.—The Samaritans, and even the priests of the Lord, obeyed the impious decree; so that the king looked upon himself as a sort of god.—*Accomplished* against the Jews, when Epiphanes shall be punished.

Ver. 37. *God.* He laughed at religion, yet sometimes offered splendid presents and victims, which shewed his inconstancy. C.—*Women.* He kept many concubines, (Diod.) and committed the greatest obscenities publicly: *mimis et scortis*. S. Jer.—Heb. may have quite a different sense. He had no regard for the sex, (C.) killing all indiscriminately. Grot.

Ver. 38. *The god Maozim.* That is, the god of *forces* or *strong holds*. Ch.—*Mahuzzim* denotes “strong ones,” (H.) *guardians*, &c. Dr. Newton (Diss.) explains, the *king* (v. 36) of the Roman state; and supposes that here the *guardian saints* and angels are meant, whose worship he shews “began in the Roman empire, very soon after it became Christian. This exposition seems far preferable to that which interprets” *Jupiter* or *the heavens*, and understands the idol set up by Epiphanes. See Univ. Hist. x. Parkhurst.—If these authors speak of the inferior veneration shewn to saints and angels in the Catholic Church, it had a much earlier commencement, being coeval with religion itself. But only the blindest prejudice can represent this as idolatrous, and of course this system must fall to the ground. H.—Others suppose that Mars, Hercules, *Azizus*, or Jupiter, may be designated. Heb. “He will rise up against all, (38) and against the strong God (*of Israel*. v. 31. C. 8:10. C.) he will, in his place, worship a strange god, “&c. Jun.—None

of the ancestors of Epiphanes had ever adored Jupiter on the altar of holocausts. C.—He and antichrist adore either the great Jupiter or their own strength. W.

Ver. 39. *To.* Heb. “in the most strong holds, with,” &c. H.—He built a fortress near the temple, styled *Maoz*, (Ezec. 24:25) on account of its strength. C.—*Glory.* He shall bestow honours, riches, and lands, upon them that shall worship his god. Ch.—He will entrust the strong places to them.

Ver. 40. *Fight.* Epiphanes made war on Egypt, till the Romans forced him to desist. The prophet explains his preceding attempts, to which he only alluded. v. 29, 30.

Ver. 41. *Land;* Egypt, or rather Judea. C.—*Ammon.* He will not divide his forces. S. Jer.

Ver. 43. *Ethiopia.* Heb. “the Lubim and Cushim shall be at his steps.” Theodot. reads, “in their fortresses.” He had troops from these nations, or Egypt was guarded by them.

Ver. 44. *North.* Judas continued victorious. Armenia (C.) and Parthia rebelled. Tacit. v. 8.—*Many.* Epiphanes left three generals and half his army to destroy the Jews. C.

Ver. 45. *Apadno.* Some take it for the proper name of a place; others, from the Heb. translate it, *his palace*. Ch.—He fixed his royal tent between the Mediterranean and the Dead Sea. W.—Porphyrius explains this of the march beyond the Euphrates, which S. Jerom does not disapprove. Apadno may denote Mesopotamia, which is styled Padan Aram.—*Glorious.* Heb. *Zebi*, C. or *Tsebi*, (H.) may allude to Mount Taba, where the king perished, without *help*. 1 Mac. 6:11 and 2 Mac. 9:9. S. Jerom and many others explain all this of antichrist, and no doubt he was prefigured. The like events will probably take place again towards the end of the world. But as the particulars cannot be ascertained, we have adhered to the history of Antiochus. C.

DANIEL 12

Ver. 1. *Michael*, “who is like God,” alludes to the name of the Machabees; *Who is like unto thee among the gods?* The archangel protected the Jews, while Epiphanes was engaged beyond the Euphrates.—*Time.* The nation was in the utmost distress. Only about seven thousand ill-armed men adhered to Judas: yet these delivered

the country by God's decree.—*Book.* God seemed to keep a register of his friends. C.—Michael, the guardian of the Church, will protect her against antichrist, as her pastors will do visibly. W.

Ver. 2. *Many.* This shews the great number. All shall rise again. In a figurative sense, the Jews who seemed buried shall appear and fight.—*To see.* Heb. “everlasting.” C.—S. Jerom has not seen a *d* (H.) in the word. This text is express for eternal happiness or misery. C.—Some have understood, *deraon*, “stench,” or contempt, to denote the ignominy of the damned; but the prophet speaks of the times of the Machabees. Houbigant.—All shall rise in their bodies, but all shall not be changed for the better. 1 Cor. 15:51. W.

Ver. 3. *Learned* in the law of God and true wisdom, which consists in knowing and loving God. Ch.—Heb. “instructors.”—*Instruct.* Heb. “justify,” in the same sense. The Machabees and other priests, &c. who instructed people in the law, and stood up for its defence, may be meant. C.—“There is as much difference between a learned sanctity and a holy rusticity, as there is between heaven and the stars.” S. Jer.—Teachers, martyrs, and virgins are entitled to an *aureola*, or accidental reward, besides the essential beatitude. W.—*Many.* Th. and the Vulg. read, “and of the just many *shall be* like for an age and after.” S. Jer.

Ver. 4. *Shut.* The vision will not be understood till the event. C.—It is not to be interpreted by human wit, but by the spirit of God, wherewith the Church is enlightened and governed. S. Jer. in Gal. W.

Ver. 5. *Two* angels of Persia and Greece, near the Tigris. Maldon.

Ver. 6. *I.* Heb. “He.” Theod. Syr. and Arab. “they said” to Gabriel. C. 10:5. Angels ask questions of each other. C. 8:13.—*Wonders.* How long shall this be in the dark, and the misery continue?

Ver. 7. *Heaven.* He thus shews that he is not God. C.—*Time* often implies a year. C. 4:13. Hence he means three years and a half. Christ assures us that those days shall be *shortened*, (Mat. 24:22) and the persecutor shall tarry a *short time*. Apoc. 17:10 and 12:14. The same period is insinuated by 1290 days, (v. 11) and 1330. v. 12. The two witnesses prophesy 1260 days, during which the Church shall be fed in the wilderness. (Apoc. 12:6.) But the term is most exactly specified by forty-two months. Apoc. 11:2 and 13:5. Hence all the Fathers agree that the last persecution shall continue no longer. W.—How absurdly do some Prot. explain this of *years* during which, they say, the papacy shall subsist! Whence will they date its origin? But they will readily trifle with the word of God, and admit any one to indulge his fancy, as

long as he does not strike at the thirty-nine articles. If he do, he may expect that treatment of poor Stone, (H.) whose death in the King's Bench, aged 75, has been just announced. He pleaded that one article decided, "nothing was to be maintained which could not be proved by Scripture." Yet he was deprived of his living by Dr. Porteus, who at one time was as eager to procure a change in the articles, yet was not prevented by his scruples from mounting the episcopal throne of Chester or of London. Stone had not this *discretion*. Rock. N. 306. He fell a victim to contradictory articles. He might be in error. But what right had Proteus to throw the first stone at him? or how will Protestants shew that any man is reprehensible for adopting the principles of the Reformation, which was entirely built on private interpretation? The applaud Luther, who established Scripture self-interpreted for the only rule, and they condemn Stone, Wesley, &c. for acting accordingly. If they have such *just weights and measures* for their own, what wonder then if the rights of Catholics be disregarded? H.—*Half a time*. The idol of Jupiter remained just three years. Yet the temple was not ready for sacrifices till other ten days had elapsed. They had been interrupted six months before that idol was set up. C.—We must date from the profanation and distress caused by Apollonius. 1 Mac. 4:52. Jos. S. Hypol. Usher, A. 3836. C.—*Band*. Lit. "hand." H.—When the people shall be destitute of strength, God will miraculously deliver them.

Ver. 8. *Understand not*. The prophets were obliged to pray, and sometimes to receive a fresh revelation to explain what they had seen. C. 9:2. 1 Pet. 1:11 and 1 Cor. 14:26. What regarded Antiochus and the Church was almost inexplicable before the event, as the times of antichrist are to us. v. 9.

Ver. 10. *White*, by persecution endured with patience. C. 11:35.—*Learned*. While the weak Jews will be scandalized at this treatment, the virtuous will reflect that suffering is a trial of God's servants, and a mark of predestination.

Ver. 11. *Days*: thirteen more than three and a half, as we reckon. The odd number might be neglected. v. 7. The abomination continued three years and ten days, but the sacrifices had been discontinued six months and three days before. See C. 8:14. If Daniel speak of lunar years, as is probable, the difference would only be two days. C.—From the abolishing of the mass as much as possible, and the practice of heresy and *abomination*, unto the end of antichrist's persecution, 1290 days shall elapse. W.

Ver. 12. *Days*. After the three years and a half, fifty-eight days will

occur before the death of Antiochus, when Judas will disperse the troops of his three generals. C.—Some respite will be granted for forty-five days, during which sinners may repent. M.—It is difficult to say why forty-five days are here added to the former number. We are content to depart with Daniel, (v. 9) without searching any farther into these high mysteries. W.

Ver. 13. *Lot.* Thou shalt enjoy a glorious resurrection, (M.) and thy dignities till death, for which thou must prepare. C.—*Days.* “Hitherto,” says S. Jerom, “we read Daniel, in the Heb. volume; what follows, to the end, is translated from Theodotion’s edition.” H.—The history of Susanna is there placed at the beginning. C.—According to the order of time, it should be placed after the first chapter. M.

DANIEL 13

This history of Susanna, in all the ancient Greek and Latin Bibles, was placed in the beginning of the Book of Daniel, till S. Jerom, in his translation, detached it from thence, because he did not find it in the Hebrew; which is also the case of the history of Bel and the dragon. But both the one and the other are received by the Catholic Church, and were from the very beginning a part of the Christian Bible. Ch.—Daniel seems not to have written the history of Susanna, at least in the volume which contains his prophecies, though it be unquestionably canonical. A. Lapidé.—It has been doubted whether it was ever in Heb. C.—But Origen solves the difficulties of Africanus. H.—Susanna means “lily,” and is proposed as a pattern of conjugal chastity. C.—Daniel was about twelve years old when he disclosed the malice of her accusers. S. Aug. ser. 242. de temp. W.

Ver. 5. *Judges.* The Jews say they were Achab and Sedecias, (Orig.) as this text seems to allude to Jer. 29:21 or 33:14. But how were they burnt? since the Jews appear to have stoned them, unless they were delivered up to the king’s officers. v. 61. C.—The captives under Joakim, were better treated than those who were taken nineteen years afterwards, when all fell into a heavier bondage. W.—The might enjoy possessions, (H.) and have judges of their nation. C.—Cappel. urges this difficulty, and many others, to shew that this account is fabulous. But as the Jews were allowed to follow their religion, the Chaldees would strive to keep them in good order. It is not said that Joakim was one of the captives. He might have settled long before at Babylon, where Helcias probably brought up his daughter in the fear of God. v.

3. The judges might also have had authority before over the Israelites, in Assyria, who were now all under the same government. v. 57.
Houbigant. Pref.

Ver. 7. *Noon*, at which time the Jews dined, (v. 13. Jos. vita) and the streets were as little frequented as they are at night among us. Hence the judges thought this a fit opportunity. C.

Ver. 9. *Mind*. They were distracted by love, (H.) and rendered foolish.

Ver. 18. *Back door*, leading from the house. Strangers came by the other gates. C.—Susanna had not perhaps at first intended to bathe. Cappel. accuses her of imprudence, without reason. He cannot believe that the old judges would be so sottish as they appear to have been.
Houbigant.

Ver. 22. *Death* of the soul, (S. Jer.) and also of the body, if the adultery were detected. How much does Susanna surpass the famed Lucretia, who slew herself to shew that she had not consented to her violation! *Si adultera cur laudata? Si pudica cur occisa?* S. Aug. de Civ. Dei. i. 19. S. Amb. de Sp. iii. 3. C.

Ver. 24. *Out*. so the law ordained, when a woman was assaulted. H.

Ver. 29. *People*, for greater shew of justice. W.—We here behold the forms.

Ver. 32. *Uncovered*, pretending that respect for the company required it, or perhaps that they might detect her guilt by her blushes. C.—But their real motive is here disclosed. H.

Ver. 34. *Head*, saying, “Thy malice brings on this chastisement, and not we.” Lyran.—They appear to discharge their conscience, (Lev. 1:4 and 24:14) no as judges but as accusers. The people pass sentence. v. 41. Adulteresses were stoned. Lev. 20:10. C.

Ver. 41. *Death*. The multitude approved of this sentence, which the judges pronounced, pretending to act agreeably to the law. Deut. 22. W.

Ver. 45. *Boy*. He was about twelve years old. S. Ign. ad Magn. Sulpit. ii. Theod.—He might walk out, though he lodged at court. Houbig.—God enabled him to declare that Susanna was innocent. The people had consented to her death, but he stands up in her defence. W.

Ver. 46. *Clear*. This form is often used. Acts 18:6. Mat. 27:24.

Ver. 48. *Truth*. They had taken no precautions to ascertain it; which

they ought to have done the more, as Susanna had always been highly esteemed. C.—As the witnesses were positive, she must die, except their falsehood could be manifested, which not suspected. Houbig.

Ver. 50. *Old men.* They speak sarcastically; or rather other senators, who had not been in the plot, address Daniel.

Ver. 55. *Two.* This punishment was not unusual: yet it is probable that the two old men were stoned to death by the law of retaliation. v. 61. Ex. 19:4. There is an allusion, in Greek, between *schinon* and *schisei*, and also between *Prinos* and *prisei*; (v. 58, 59) and hence it is concluded that this work was originally in that language. But there might be a similar allusion in Heb. or Chal. or the translator might think it lawful to put one tree for another. C.—We find a tree called *shinar*, in Persia. Tavern. iv. 6. It would be easy to produce similar allusions in the Latin *ilex*; thus *ilico peribis*, &c. M.

Ver. 57. *Israel*, when you were judges in Assyria. v. 5. H.—*Conversed.* No one could be alone with women, in the East, without suspicion.

Ver. 61. *Neighbour*; stoning or strangling them, unless they gave them up to Nabuchodonosor's officers. v. 5. C.

Ver. 64. *Forward.* By this first prophetical act Daniel acquired fame, (W.) which he retained till the death of Astyages. Maldon. M.

Ver. 65. *Astyages*, or Darius. C. 5:31. This belongs to the following chapter (C.) or to the 9th. W.—*Cyrus*. Little is known about his birth or death. Yet all agree that he conquered the Chaldeans. C.

DANIEL 14

Ver. 1. *Guest.* It seems most probable that the king here spoken of was Evilmerodac, the son and successor of Nabuchodonosor, and a great favourer of the Jews; (Ch. W.) or it might be Darius, (Houbig.) or Cyrus, under whose reign S. Irenæus (iv. 11.) and others place this history. C.—The more correct Greek editions begin with the preceding verse. M.—Sept. read, "Prophecy of Abaum, son of Juda, of the tribe of Levi. There was a priest, Daniel, son of Abda, who was a guest of the king of Babylon," &c. See Pref. H.

Ver. 19. *Angry.* Cappel thinks the priests would not be so easily caught, or that such an imposture would not be so long concealed. But it was their interest to keep the secret, particularly if the king

furnished the provisions; and in the night time they would not perceive the small ashes. Houbig.—The pagans stupidly believed (C.) that the idols eat. Aristoph. Plutus. iii. 2.—All the objections against this history are refuted by Jer. 51:5. Houbigant.—It is wonderful that so learned a man as Cappel should urge so many. H.

Ver. 22. *Dragon.* The devil had seduced our first parents in the form of a serpent, and caused most nations to adore it. C.—They expected benefit, or to be preserved from harm. Valer. i. 8. S. Aug. de Civ. Dei. xiv. 11. W.

Ver. 26. *Asunder,* being choked, and not poisoned. Vales. 81. M.—The throat is narrow. Solin. 43.

Ver. 27. *Jew,* or “a Jew is king;” Daniel governs all. Grot.

Ver. 28. *House.* Religion is daring. Darius was weak, and only a sort of viceroy, left by Cyrus. Houbig.

Ver. 30. *The den of lions.* Daniel was twice cast into the den of lions: once under Darius, the Mede, because he had transgressed the king’s edict, by praying three times a day; and another time under Evilmerodac, by a sedition of the people. This time he remained six days in the lions’ den; the other time only one night. Ch.

Ver. 31. *Carcasses:* people condemned, (C.) or dead. Houbig.

Ver. 32. *Habacuc.* The same, as some think, whose prophecy is found among the lesser prophets: but others believe him to be different. Ch.—About twenty years before there was no prophet in Judea. C. 3:38. Habacuc, the eighth of the minor prophets, lived before the Babylonian monarchy was formed. C. 1:6. W.—Yet he might still survive. If this had not been a true history, such an extraordinary mode of conveyance would not have been mentioned. Cappel imagines it was an allusion to Philip, the deacon, and fabricated by some Christian. But Theodotion found it in Heb. (Houbig.) and he was no friend to Christianity when he wrote; though he had once followed Tatian, and the Marcionites. H.

Ver. 39. *Seventh.* He had not come before, supposing he was dead, till at last a rumour got to his ears, notwithstanding the precautions of the Babylonians, who hoped that Daniel would be starved to death. Houbigant, Proleg. p. 2. p. 425 which end here.

Ver. 40. *Daniel.* Gr. adds, “besides thee there is no other.” H.

Ver. 41. *Den,* by the law of retaliation. C. 6:24. M.

Ver. 42. *Then*, &c. is not in Greek nor in the ancient MSS. of S. Jerom. The verse may be taken from C. 2:26. C.

OSEE

THE PROPHECY OF OSEE

INTRODUCTION

Osee, or Hosea, whose name signifies *a saviour*, was the first in the order of time among those who are commonly called *lesser prophets*, because their prophecies are short. He prophesied in the kingdom of Israel, (that is, of the ten tribes) about the same time that Isaias prophesied in the kingdom of Juda. Ch.—The chronological order is not observed in any edition. The Sept. very from the rest. They place the less before the greater prophets, and read some of the names rather differently, as Prot. do also, though they have nothing but novelty to recommend the change. We shall here specify the Prot. names, (H.) in the order in which these prophets appeared: (C.) 1. Hosea, 2. Amos, 3. Jonah, 4. Micah, 5. Nahum, 6. Joel, 7. Zephaniah, 8. Habakkuk, 9. Obadiah, 10. Haggai, 11. Zechariah, 12. Malachi. H. —It is not known who collected them into one volume. but the book of Ecclesiasticus (49:12) speaks of *the twelve*; and 4 Esd. 1:39 specifies them as they are found in the Sept. Osee, Amos, Micheas, Joel, Abdias, Jonas, Nahum, &c. as in the Vulg. C.—Many other prophets appeared before these, (W.) but Osee is the first of the sixteen whose works are extant. He must have continued his ministry about eighty-five years, and lived above one hundred and ten, if the first verse speaks of him alone. But some take it to regard the whole collection, and may be added by another hand. C.—The style of Osee is sententious and very hard to be understood, (S. Jer.) as but little is known of the last kings of Israel, in whose dominions he lived, and to whom he chiefly refers, though he speaks sometimes of Juda, &c. C.—By taking a wife, and other parables, he shews their criminal conduct and chastisement, and foretells their future deliverance and the benefits to be conferred by Christ. We must observe that the prophets often style the kingdom of the two tribes, Juda, Benjamin, Jerusalem, or the house of David; and

that of the ten tribes, Ephraim, Joseph, Samaria, Jezrahel, Bethel, or Bethaven; and often Israel or Jacob till after the captivity of these tribes, when the latter titles refer to Juda, who imitated the virtues of Jacob better than the other kingdom. W.—Then all distinction of this nature was at an end. H.

OSEE 1

Ver. 1. *Israel.* He reigned forty-one years, till A.M. 3220. Usher.—The prophets usually give the date, that the prediction may be verified. Some Latin MSS. intimate, that “the Jews attribute these titles to Esdras, (who is Malachias) or to the respective prophets, which is more probable.” S. Jer. t. i.—Jeroboam II. died twenty-six years before Ozias, towards the end of whose reign Isaias commenced; so that Osee was more ancient. W.

Ver. 2. *Fornications.* That is, a wife that hath been given to fornication. This was to represent the Lord’s proceedings with his people Israel, who, by spiritual fornication, were continually offending him. Ch.—The prophet reclaimed her. S. Jer.—She denoted Samaria, abandoned to idolatry. Eze. 16:15. Several such actions were prophetic. Many have supposed that this was only a parable; but the sequel proves the contrary. C.—*Of fornications.* So called from the character of the mother, if not also from their own wicked dispositions. Ch.—He is ordered to marry a woman who had been of a loose character, and to have children who would resemble her; (W.) or he takes her children to his house; (Grot.) unless the children of the prophet were so styled because the mother had been given to fornication. So the *rod* of Aaron retains its name when it was become a *serpent*. Ex. 7:12.—*Shall*, or rather, “has departed;” and therefore he denounces future chastisements.

Ver. 4. *Jezrahel.* Jehu slew Joram in this place. He was the instrument of God’s justice, yet acted himself through malice and ambition, and was therefore deservedly punished. Zacharias, the fourth of his family, lost the crown, and was slain by Sellum, at Jezrahel. 4 K. 9 &c. C.—The offspring of Jehu, now on the throne, solicited Jezrahel or the ten tribes to idolatry, which God will revenge. W.

Ver. 6. *Without mercy. Lo Ruchamah.* Ch.—Some copies of Sept. and S. Paul read, “not beloved.” Rom. 9:25. Samaria shall surely perish. After the death of Jeroboam II. the kingdom was all in confusion, and in sixty-two years time became extinct. It was afterwards blended with

Juda.

Ver. 7. *Horsemen.* Sennacherib was miraculously disconcerted. Juda returned from captivity and became more flourishing, giving birth to the Messias. C.

Ver. 9. *Not my people. Lohammi.* Ch.—The kingdom of Israel seemed to be quite cast off; and in captivity it was hardly distinguished from other nations. Juda was preserved longer, and at all times was under the divine protection. Ezechiel, Daniel, &c. comforted the people in the worst of their afflictions. C.

Ver. 10. *The number,* &c. viz. of the true Israelites, the children of the Church of Christ. Ch.—This is the primary sense. Rom. 9:25. Yet the Israelites are here also assured of their return from captivity. C.—*God.* Among many sinners, some are chosen. W.

Ver. 11. *Head;* Christ, (Ch.) the head of all the faithful, (W.) consisting both of Jews and Gentiles. Israel and Juda returned under Zorobabel, &c. C.—The prophets blend present and future transactions together. S. Jer. in C. iii.—*Jezrahel.* That is, of the seed of God; for Jezrahel signifies the seed of God. Ch.—*For* may also be rendered, “when or though.” The seed of Jehu shall be exterminated. The kingdom, signified by Jezrahel, a great city, shall fall. C.

OSEE 2

Ver. 1. *Brethren,* &c. Or, *call your brethren, My people; and your sister, Her that hath obtained mercy.* This is connected with the latter end of the foregoing chapter, and relates to the converts of Israel. Ch.—I seemed to have abandoned them at *the great day* of carnage; (H.) but I will still receive (C.) this portion of my people, as well as Juda. H.—Disdain not to call them brethren. More of the ten tribes than of the others embraced the faith of Christ, and more Gentiles than Jews became converts. W.

Ver. 2. *Your mother:* the synagogue. C.—He addresses Juda, (v. 11, 15) or all God’s people. C. 1:11. This vineyard yields no good fruit. Is. 5 Idolatry prevails. Ezech. 16:5 and 23:3.

Ver. 3. *Drought.* In Egypt the people were plunged into idolatry, and oppressed. C.

Ver. 4. *Fornications.* They imitate their parents. H.—I will not spare

them, as I did some in the wilderness. S. Jer.—Punishment will not cease till people repent. W.

Ver. 5. *Lovers*: idols, and foreign nations. Ezech. 16:15, 33.

Ver. 6. *Paths*. The aid which she sought from foreigners shall prove vain.—It is often an effect of mercy, when our wicked plans miscarry. S. Jer.

Ver. 8. *Baal*: or they formed idols.

Ver. 9. *Season*. When the harvest is ripe, the loss is more afflicting. God withdraws what proves an occasion of sin.—*Liberty*. The creature serves unwillingly. Rom. 8:21.

Ver. 10. *Folly*, or shame. Gen. 34:7. Judg. 19:23.

Ver. 11. *Times*. This was verified during the captivity.

Ver. 13. *Ear*. Heb. “nose-ring,” or ornaments hanging from the nose. C.

Ver. 14. *I will allure her*, &c. After her disloyalties, I will still allure her by my grace, &c. and send her *vine-dressers*, viz. the apostles, originally her own children, who shall *open* to her the gates of *hope*; as heretofore, at her coming into the land of promise, she had all good success after she had satisfied the divine justice by the execution of Achan, in the valley of Achor. Jos. 7. Ch.—Sept. “I will seduce *or* make her stray;” $\pi\lambda\alpha\nu\omega$. H.—I will permit her to yield to error, in captivity; (Theod.) or will cause her hopes to be frustrated yet in exile I will comfort her. The Jews were not changed till they had seen the vanity of idols, and suffered much. C.—God’s grace prevents sinners, that they may be converted. W.

Ver. 15. *Vine*. Heb. “vineyards there,” (C.) or “from,” &c. H.—*Achor*. The environs of Jericho were very enchanting. Is. 65:10.—*Sing* is better than Sept. “shall be humbled.” Heb. “shall answer,” as people singing alternately. C.

Ver. 16. *My husband*. In Heb. *Ishi*.—*Baali*: my lord. The meaning of this verse is: that, whereas, *Ishi* and *Baali* were used indifferently in those days by wives speaking to their husbands, the synagogue, whom God was pleased to consider as his spouse, should call him only *Ishi*, and abstain from the name of *Baali*, because of his affinity with the name of the idol *Baal*. Ch.—The very name shall become obsolete. H.

Ver. 17. *Baalim*. It is the plural number of Baal; for there were divers idols of Baal. Ch.—The Jews hence styled Esbaal, Isboseth; as *boseth*

means “confusion.” 1 Par. 8:33.

Ver. 18. *Beasts.* The most savage nations shall receive the gospel, and become mild. Is. 11:6. Theod.—Wild beasts shall not infest the land. Lev. 26:22. C.

Ver. 19. *I will espouse thee, &c.* This relates to the happy espousals of Christ with his Church, which shall never be dissolved. Ch.—God gives the dowry, *justice, &c.*

Ver. 20. *Faith,* the root of all virtues. We shall be true to each other. This has been realized only in the Church of Christ. C.

Ver. 21. *Hear the heavens, &c.* All shall conspire in favour of the Church, which in the following verse is called *Jezrahel*, that is, *the seed of God*. Ch.—Harmony shall subsist between all the parts of the universe. The earth shall receive rain, &c. This happiness was enjoyed in figure by the Jews, after their return, and in reality by Christians. Theod.

Ver. 22. *Jezrahel.* This most fruitful valley shall again be covered with abundant crops. The whole nation of the Jews shall be happy. C.

Ver. 24. *That which is not my people, &c.* This relates to the conversion of the Gentiles, (Ch.) as the apostles explain it. 1 Pet. 2:10. Rom. 9. W.

OSEE 3

Ver. 1. *Woman.* This second woman denotes the penitent Israel, yet not quite reconciled. The people in captivity are separated both from her idols and from God, though the latter still retains an affection for them. Osee does not marry this woman, but gives his word. We must not urge the parable too far. He acts as a figure of the Lord, who had received an outrage. C.—Grace is still offered to sinners, whose persons are never hated by God. W.—*Husks.* Sept. &c. “cakes made with grapes,” for idols. Theod. S. Jer.

Ver. 2. *Core.* Sept. “gomor of barley, and for a nebel of wine.” The woman must consequently have been of very mean condition. In the East wives are still, even among Christians, purchased according to their rank, often without being seen or consulted. The parents give part of the price to the bride. C.—The unbelieving Jews, who refrain from idols, receive some temporal advantages; but not thirty pieces of

silver, or three cores of wheat, denoting the faith of the blessed Trinity and the observance of the decalogue, whereby they might obtain eternal life. Towards the end of the world they shall be converted. W.

Ver. 3. *Man's.* After the person was espoused, any infidelity was punished as if she had been married. It does not appear that Osee took this woman to wife. C.—But he signified that the people must wait for God, in captivity. Theod. Sanct. lv.

Ver. 4. *Altar.* Heb. “statue;” *matseba* instead of *mozbe*, as (H.) others agree with S. Jerom, and there seems to have been no variation in his time.—*Theraphim.* Images or representations, (Ch.) either good or bad. As the other things mentioned were good, such lawful images as were used in the temple must be meant. 3 K. 7:36. W.—S. Jerom explains it of cherubim. Sept. “altar, priesthood, and manifestations (*Urim*, &c.) being wanting.” H.—Yet some take it in a bad sense. The Jews adhere neither to God nor to idols. Vat. &c.—What misfortune, however, would the latter be? In exile the Jews were deprived of the exercise of their religion, and of their princes. C.—But this was only a figure of what they endured since they rejected Christ. Orig. Philoc. i. S. Jer.—This wretched state will probably continue till they at last embrace the yoke of Christ, the true king of ages. C.

Ver. 5. *David, their king.* That is, Christ, who is of the house of David. Ch.—After the captivity, the Jews submitted to Zorobabel. Yet this only foreshewed a more sincere conversion to Jesus Christ. In fact, the house of David never regained the throne, (C.) and it is not clear that Zorobabel had any authority over the people. H.—Christ is the literal object of this prediction. C.

OSEE 4

Ver. 1. *Israel.* They are chiefly addressed, (Chal. S. Jer. C.) or what follows to v. 15, regards all. W.—*Judgment.* Heb. “a trial.”—*Mercy.* The want of humanity and of practical knowledge is urged. C.—The knowledge of God includes the observance of the commandments. 1 Jo. 2:4. W.—This science alone is requisite. Jer. 9:3. Is. 5:13. Blind leaders prove their own and other's ruin.

Ver. 2. *Blood.* The successors of Jeroboam II. were mostly murdered. C.—Incestuous marriages take place. H.

Ver. 3. *Together.* The waters shall be dried up, or infected. C.—When

the people are taken away, beasts will not long remain. Jer. 9:10. Soph. 1:2. H.

Ver. 4. *Judge*, &c. As if he would say: It is in vain to strive with them, or reprove them, they are so obstinate in evil. Ch.—*Priest*. Such must be slain. Deut. 17:12. C.—Sept. “my people are like a priest contradicted,” (H.) or degraded. Theod.

Ver. 5. *Prophet*, both true and false.—*Night* of tribulation. Heb. and Sept. “I have compared thy mother to the night.”

Ver. 6. *Silent*. Sept. “like those who had,” &c.—*Knowledge*. Jeroboam I. had appointed unlawful priests, and some of the house of Aaron went over to him, and were excluded from officiating at Jerusalem, after the captivity. 2 K. 12:31. Eze. 44:10. Knowledge is always expected of priests. Deut. 17:8. Mal. 2:7. Gratian. dist. 38. c. *omnes*. C.—When the power of sacrificing is withdrawn, all spiritual functions cease, as sacrifice belongs properly to a priest. W.

Ver. 7. *Me*. A father rejoices in a numerous offspring. But my people take occasion to offend me the more they increase. C.

Ver. 8. *Sins*: victims. W.—*Iniquity*; or “they seek for support in their propitiatory offerings,” and lull the people asleep in their sins. The priests of the golden calf imitated the sacred rites of Moses. It would have been too difficult to make the people change altogether.

Ver. 9. *Priest*. They are equally dissolute, and shall meet the like punishment.—*Devices*, or thoughts. C.—*Cogitatio mali operis pœnas luet*. S. Jer.

Ver. 10. *Ceased*. Heb. “increased.” They have no children living. C.—Sept. “let them not succeed.”

Ver. 11. *Understanding*. Lit. “heart.” H.—Some sins darken reason more than others; but none so much as spiritual fornication. W.

Ver. 12. *Staff*. It was customary to use this mode of divination, (Eze. 21:21) and likewise incense. v. 13.—*Oak*. These terms are variously rendered as the trees and stones mentioned in Scripture, will probably never be ascertained.

Ver. 14. *Visit*. This is the most dreadful of God’s judgments. He permits those who offend him to receive discontent from their own families.—*Effeminate*, like the Galli, &c. (S. Jer.) and votaries of Priapus. 3 K. 15:11. Heb. “the consecrated women.” Sept. “initiated,” to honour a lewd idol by prostitution. C.—*Beaten*. Sept. “adhere to a

harlot. But thou, Israel, be not ignorant, and Juda go," &c. H.

Ver. 15. Offend. It was more culpable for Juda to commit idolatry (as they had the temple, &c. of the true God) than for Israel, whom Jeroboam hindered from going to Jerusalem, after he had set up his golden calves. W.—*Galgai* and *Bethaven*. Places where idols were worshipped. Bethel, which signifies *the house of God*, is called by the prophet Bethaven, that is the *house of vanity*, from Jeroboam's golden calf which was worshipped there. Ch.—Galgai was on the confines of the two kingdoms, and always venerated by the Jews. Idols had been there in ancient times, and probably a sort of oracle. Judg. 3:19. If Israel be thus abandoned, let not Juda imitate them. C.—*Lord*. Profane not this sacred name by giving it to idols. Theod.—Use not this expression, since you do not worship me. S. Jer.

Ver. 16. Wanton. Sept. "stung," or rendered furious. Thus Israel gives way to ungovernable passions. The people shall be led into captivity, and have room to range about.

Ver. 17. Partaker. Heb. "tied to abominations."—*Alone*. His case is desperate. C.—Sept. "he has placed stumbling-blocks for himself." H.

Ver. 18. Separated from that allowed to God's people. Deut. 12:12. Heb. "insipid," or spoiled. Chal. "their princes have sought after banquets." Sept. "He has provoked (*surpassed*) the Chanaanites." These two have not read as we do.—*They*. Heb. "their shields (*chiefs*) have loved shame:" dissolute practices, or "presents," which are disgraceful. C.—Sept. "They have loved shame by her rage. (19) A whirlwind shall whistle in," &c. H.

Ver. 19. Wings. They shall be quickly removed hence. C.

OSEE 5

Ver 1. Of priests. What is said of *priests* in this prophecy is chiefly understood of the priests of the kingdom of Israel; who were not true priests of the race of Aaron, but served the calves at Bethel and Dan. Ch.—They had the name of priests, and pretended to act as such. 3 K. 12. W.—There were some apostates among them. C. 4:6. But they lost all authority.—*To them*. Lit. "to the watch:" *speculationi*. Heb. "at Maspha," (H.) in Galaad, where a profane altar was erected. C. 6:8. C.

Ver. 2. Depth, or pits of fire, where victims were sometimes thrown. Iphigen. Grot.—By substituting *th* for *t*, we might read, "they have dug

pits to take them.” C. 9:9. Jos. 23:13. C.—Idolatry leads to the abyss. H.

Ver. 4. *Known.* Fornication had darkened their intellect. C.

Ver. 5. *Answer.* Sept. “be humbled.” It appears openly, so as to deserve condemnation. H.

Ver. 6. *Them.* He will receive their victims no longer. Is. 1:11. C.—In vain do they expect to escape by this appearance of sanctity, while they continue in sin. H.

Ver. 7. *Strangers.* That is, aliens from God: and therefore they are threatened with speedy destruction. Ch.—Their offspring is rebellious, and deserves no longer to be called my people. C. 1:9.—*Month.* Every month the Assyrians shall come upon them; (Chal. S. Jer.) or, in the space of one month, they shall perish. C.—Sept. “the mildew shall eat them and their portions.” H.

Ver. 8. *Back.* Bethel lay northwest of Benjamin. The two tribes would hear the distress of Israel, that they might beware and avoid the like misconduct. C.—The captivity is here described. W.

Ver. 9. *That.* Lit. “faith,” (H.) that my word shall come to pass.

Ver. 10. *Bound.* This was a capital crime, under Numa, and forbidden. Deut. 19:14. C.—Juda hoped to seize what was abandoned. S. Jer.—They deferred doing penance, and removed the boundaries set by their fathers, (Theod. C.) the virtuous patriarchs, whom they would not imitate.

Ver. 11. *Oppression.* Lit. “calumny.” H. Is. 52:4.—The Assyrians had no just reason for attacking Israel, though their crimes called for punishment (C.) from God. H.

Ver. 13. *Avenging.* Heb. and Sept. *Jareb*, (S. Jer.) which some explain of the king of Egypt; others understand the Assyrian; (C. 10:6) while most suppose that Ephraim applied to Phul, and Juda *sent to a* protecting *king*, Theglathphalassar. 4 K. 16:7 and 17:4. C.

Ver. 14. *Lioness.* Heb. and Sept. “panther.” H.—The Assyrians, instead of assisting, proved the ruin of both kingdoms.

Ver. 15. *Place;* to heaven. I will abandon my temple. C.—*Face:* “they will seek the absent.” S. Jer.

OSEE 6

Ver. 1. *Early*, or in haste. All the people will repent. C.

Ver. 2. *Cure us*. God is always ready to receive penitents. W.

Ver. 3. *Third*. In a short time the Lord will easily set us free. But the prophet refers more directly to the resurrection of the faithful, and of Christ. Eph. 2:5 and 1 Cor. 15:4. C.—S. Paul mentions the third day according to *the Scriptures*, which nowhere else so clearly specify it. W. See S. Jer. S. Cyp. Sanct. 9.—*Know*. Hitherto we have been reproached with voluntary ignorance in adoring idols. C. 4:6. We will amend.—*His*, Christ's.—*Rain*. It falls only in autumn and in spring. Deut. 11:14. C.

Ver. 4. *Mercy*. Heb. *chesed*, (H.) “piety,” &c. (Grot.) whence the word Assideans is derived. 1 Mac. 2:42. The captives flattered themselves, that as soon as they began to entertain sentiments of repentance, God would relieve them. But he answers that their virtue is inconstant, and that they must suffer in proportion to their crimes.

Ver. 5. *Mouth*. I have ordered my prophets to denounce death unto them, and to treat them roughly, like a piece of marble designed for a statue. Sept. &c. “I have slain thy prophets,” &c. by Elias, Jehu, &c. The former sense is preferable.—*Thy judgments*, or condemnation. C.—Heb. “and thy judgments light shall go forth.” H.—Pocock labours hard, but in vain, to explain this; as all the old versions, except the Vulg. have, “my judgments as the light,” &c. Heb. letters may probably have been ill joined, (Kennicott) as Meibomius suspects they have been also. Jer. 23:33. Here *umospoti caur*, “my judgments as the light,” &c. is exchanged for *umishpatec or*. This would be very easy when words were written undivided, as in ancient MSS. H.—“Some transcriber upon hearing *umishpatecaor*, from the person dictating to him, writ *umishpateca or* instead of *umishpate caor*. Kennicott, Diss. 1.

Ver. 6. *Mercy*: sincere piety. v. 4.—*Sacrifice*. They had offered many. C. 5:6. C.—“My victims are the salvation of the faithful, and the conversion of sinners.” S. Jer.—*Knowledge*, of a practical nature, which was deficient. C. 4:6 and 6:4. C.

Ver. 7. *Adam*. A compact was made with him, that if he continued faithful or otherwise, his posterity should be born in original justice or sin. H.—He transgressed, and was expelled from paradise, as the Jews were from their land. Sept. “like a man:” like any who had not been so highly favoured with the law, &c. C.—*Adam* means “a man,” and

sometimes it would be as well rendered in this sense. H.

Ver. 8. *Supplanted with blood.* That is, undermined and brought to ruin for shedding of blood; and, as it is signified in the following verse, for *conspiring with the priests*, (of Bethel) like *robbers*, to *murder in the way* such as *passed out of Sichem* to go towards the temple of Jerusalem. Or else *supplanted with blood* signifies flowing in such a manner with blood, as to suffer none to walk there without embruing the *soles* of their feet in blood. Ch.—Thus they would become unclean, and might easily slip. H.—Galaad was famous for the treaty between Laban and Jacob; and all such places were chosen for altars in the latter times of the two kingdoms. Maspha or Ramoth were the usual resorts. Theodoret reads, “Galgal.” C. 4:15. C.

Ver. 9. *Robbers.* Jephte had infested those parts, and the country was noted for murders; whence more cities of refuge were appointed in it. Judg. 11 and Jos. 20:8. The prophet alludes to what had been said to Gad. Gen. 49:19.—*Out of*, or to Sichem. They were jealous of people going thither, (C.) wishing to receive their offerings themselves. H.

Ver. 11. *Harvest.* This implies punishment or felicity. The turn of Juda shall come, and he shall be chastised; but after the captivity, he shall enjoy plenty. C. 2:15. Is. 9:3. C.

OSEE 7

Ver. 1. *Israel.* God divided the kingdom, that by this chastisement the people might be converted. But Jeroboam set up calves, and caused them to grow worse. W.—How often did God send his prophets to reclaim them!—*Without.* Most of the kings were of this stamp, while foreign nations invaded the land.

Ver. 2. *Face.* I do not search (C.) into their past lives; they sin publicly, and without ceasing. I have been too indulgent. H.

Ver. 3. *Glad, &c.* To please Jeroboam and their other kings, they have given themselves up to the worship of idols, which are mere falsehood and lies. Ch.—We do not find one good king of Israel. C.—But Jeroboam principally *caused Israel to sin*. H.—His infernal policy changed the religion of his subjects.

Ver. 4. *Leaven.* Jeroboam invited the people simply to a feast, and used no violence to make them adopt his novelties. But they soon prevailed, and brought on ruin. The *cake*, or whole nation, was burnt,

(v. 8) as well as the princes. v. 7. C.

Ver. 5. *Princes.* The chief men joined in the schism and idolatry. W.—*Mad*, with drinking at the king's coronation, or at his coming to the crown. C.—Bacchus presents three cups to the wise; the fourth is the cup of petulance, the fifth of shouts, the sixth of debauchery, &c. Athen. Dipsc. ii. 1. Eccli. 31:38.—*Scorners.* Sept. “pestilent people,” who turn religion and piety to ridicule. Instead of repressing them, the king admits them to favour.

Ver. 6. *Them.* Jeroboam seduces the subjects of the house of David, by indulging the passions of the great and small. He may then sleep; the poison gains ground. C.—But soon his own family will feel the direful effects of his policy. H.

Ver. 7. *Judges*, or rulers. Idolatry proved fatal to all. v. 3.

Ver. 8. *Mixed*, like oil and flour. Heb.—*Ashes.* Thin cakes (C.) of this kind are used by the poor, in Spain, (Sanct.) and by the Arabs. Thevenot. Levant. xxxii.—*Turned.* There was no time allowed by the enemy, who came and took the Israelites away. C.—They became like other nations, and would not repent. W.

Ver. 9. *Strangers:* kings of Assyria, Damascus, &c.—*Hairs.* He is grown old in misery, and yet is insensible of it, and sees not that he will shortly cease to be a *people*. Is. 7:8.

Ver. 10. *Humbled.* Heb. “answer.” C. 5:5. Pride is visible on his face, though he be so much reduced. C.—For all these sins Israel shall be severely punished. W.

Ver. 11. *Decoyed.* Heb. “stupid.” C. 4:11. The dove is the only bird which is not grieved at the loss of its young. S. Jer.—It returns to the same nest, though repeatedly robbed, forgetting past dangers. Theod.—Thus Israel is not reclaimed, though idolatry has so often proved its ruin.—*Egypt.* Jeroboam had returned thither, and at his return brought about a division of the kingdom. 3 K. 11:40. Osee, the last king, applied to Sua, and this provoked the *Assyrians* to destroy the kingdom. They pretended that it was tributary to them, after Phul had been invited to assist Manahem for a thousand talents. 4 K. 15:19 and 17:4. Thus was a worldly policy confounded.

Ver. 12. *Heard* the menaces of Moses, (Deut. 27) and of the prophets. 4 K. 17:13. C.—Sept. “I will instruct (or chastise) them by the hearing of their misery,” (H.) when it shall become the subject of conversation throughout the world.

Ver. 13. *Lies*, attributing their deliverance to the golden calf, (3 K. 12:28. C. Ex. 32:8. M.) and always denying my justice and power.

Ver. 14. *Thought*: “ruminated.” H.—Heb. “assembled, or been afraid.” Sept. “they were cut,” (C.) in honour of idols, hoping to avert the famine. S. Cyr.

Ver. 15. *Arms*. I gave them my laws and power to resist the enemy. M.

Ver. 16. *Returned*, imitating Apis, the folly of Egypt. They have repeatedly followed idols in Egypt, and in the desert, under Jeroboam, Achab, Jehu, &c.—*Deceitful*. Sept. “bent.” Theodoret reads, “unbent.” It never hits the mark, (C.) but wounds the person who uses it. S. Jer.—*Derision*. The Egyptians laugh at them; (C.) or thus they acted heretofore, in Egypt. Chal.

OSEE 8

Ver. 1. *Eagle*. It makes a noise like a trumpet. Pliny x. 3.—Osee denounces judgments on the house of Israel, which, though schismatical, was not entirely abandoned by the Lord. Salmanasar overturned the kingdom, and may be compared to an eagle, as Nabuchodonosor is frequently, Ezechiel 17:3. But he is not here meant. C.—The temple shall be destroyed by him; (S. Jer.) yet not so soon. W.—Sept. “In their bosom like earth *appears*, like an eagle,” &c. H.

Ver. 2. *Know thee*. They resemble those to whom our Saviour will reply, *Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven*. Mat. 7:22. C.

Ver. 3. *Him*. Sept. “they have pursued the enemy.” But the former sense is better. H.—The Assyrians prevailed. S. Jer.—They carried Israel into captivity, before Juda. v. 9.

Ver. 4. *They*. Jeroboam and Jehu were assured by the prophets that they should reign, yet this was not a sanction of their right. God condemned their ambition and wicked conduct. The successors of Zarharias had still less pretensions to the throne. God permits such things. The people had not consulted him in these changes. C.—Kings were their own choice. 1 K. 18. Saul rose by their “error.” S. Jer.—*Knew*, or approved *not*. v. 2. Mat. 25:12. C.—*Perish*. This was the effect, though contrary to their intention. H.

Ver. 5. Calf. The idol is broken in pieces, and carried away by the victorious enemy. Thus does the vanity of such gods appear. Their captivity is therefore often foretold. Jer. 43:12.—*Cleansed.* The physician is disgusted with the obstinacy of the sick. C.—How long will Israel *resist the Holy Ghost?* Acts 7:51. H.

Ver. 6. Israel. This enhances the crime. Can a people so highly favoured adore the work of an artist?—*Webs*, such as appear on a fine day in autumn. S. Jerom's master suggested that this was the sense. Interpreters vary. C.—Sept. and Th. "is delusive." Sym. &c. "instable;" *shebabim*. H.—Some erroneously read *v* instead of *i*. "The Lord casts off the calves of heretics, ... and wonders that people should prefer heretical filth before the cleanliness of the Church." S. Jer.

Ver. 7. Whirlwind. They shall be punished for their folly, nor shall they reap any advantage from idols.—*In it*, or in Israel. The seed which I have sown yields no fruit. If any come up, the mildew destroys it. Yea, though any should come to perfection, which is impossible, it should be given to strangers. My people perform no acts of religion; or at least they render them useless, by adoring idols. C.—He speaks in general terms, as few continued faithful. Yet even in the worst of times, seven thousand were found. 3 K. 19:18. H.

Ver. 8. Vessel. The nations around despised them, after they had applied to the Assyrians, who were looked upon as enemies of all independent states. Israel was not yet in captivity: but this event may be spoken of as if already past.

Ver. 9. Wild ass. It is very jealous of liberty, (Job 11:12) and of its females, so that it prevents the young males from becoming its rivals. Pliny viii. 30. Solin xxx.—If this were true, the species would soon perish. H.—The Israelites disdained subjection to strangers. They even rejected God, their king; for which reason he abandons them to servitude, in a foreign land. They had run furiously after idols, and had given presents to such *lovers*.

Ver. 10. Princes. Heb. "king of kings." This proud title was afterwards taken by the monarchs of Babylon and Persia. Israel ceased to pay taxes, having nothing left. They shall cease to be a people. C.—Sept. "I will receive them, and they shall cease a little to anoint a king and princes." H.—They had none during the captivity, as they would not consult God before in their appointment. v. 4. He speaks ironically. I will conduct them beyond the Euphrates, where they shall have nothing to pay for some time. C.—This wretched condition was of long continuance; (Tournemine) though short, if compared with their crimes. H.

Ver. 12. *Foreign.* Shall I give them laws again to despise? Sept. "I shall write down their number." It will be an easy task, they shall be so diminished. "His laws," &c. (C.) or, "I will describe to him a multitude, and his regulations: The beloved altars have been deemed foreign. S. Jerom's and Grabe's edit. H.

Ver. 13. *Egypt*, to escape the Assyrian. C. 9:3. C.—They have imitated the Egyptian idols. S. Jer.—Osee had applied to their king for aid. 4 K. 17:4.

Ver. 14. *Temples*, or "palaces." C.—*Cities.* The two tribes, witnessing the calamities of their brethren, will not avoid a similar conduct, but trust in their fortifications. W.—*Fire* of war destroys both kingdoms.—*Thereof.* Sept. of S. Jerom adds, "and among the Assyrians they have eaten unclean things," which may be taken from C. 9:3. H.—It is not found in the present Heb. or Gr. copies. C.

OSEE 9

Ver. 1. *Reward*, or "present." The kings took the tithe. 1 K. 8:15. Other infidel nations rejoice in their wealth. Israel ought not to do so; and, in punishment of idolatry, it shall be despoiled. After Jeroboam II. all went to ruin.

Ver. 2. *Deceive.* The grapes shall yield no wine. C.—*Spem mentita seges.* Hor. ii. ep. 2. and 3. ode 1. and 16.)

Ver. 3. *Egypt*, through distress. C. 8:13. S. Jer. v. 6. W.—Sua afforded no protection, and the country proved a grave to those who retired thither.—*Unclean.* The people observed these prescriptions, though they neglected the more important duties. Only some pious souls, like Tobias, Daniel, &c. refrained from such meats in exile. C.—Ezekiel (4:9) foreshewed this by his bread. S. Jer.

Ver. 4. *Wine.* They shall be at a distance from the temple, and in a country where the wine will not be deemed pure. The Jews will drink none which they have not made; and they usually lift up the cup, and pour out a little in God's honour. This they could not do in Assyria, (C.) not having liberty to do all about the wine.—*Sacrifices.* The Israelites had long neglected to offer any in the temple, (H.) though they had no hindrance. In exile, the fruits, &c. were all accounted unclean, like meats used in mourning, (C.) which defiled those who partook of them. Deut. 26:14. Num. 19:11. "The sacrifices of heretics

are the bread of mourning. They offer them not to God, but to the dead, to wicked heresiarchs." S. Jer.—*Soul*. They have need enough of it. H.—"Let them gratify their appetite; I love not what is unclean." S. Jer.

Ver. 5. *Lord*, when he shall punish you. Is. 34:6. H.—Israel did not go to the temple, but they kept the festivals and banquets in their own manner, the privation of which they would feel.

Ver. 6. *Gather* into the grave. Yet some shall escape. C. 11:11.—*Silver*, which they buried at the approach of the enemy, hoping to recover it when they should depart. The Arabs do so still, (C.) and the Indians likewise, that they may have something to support them in the next world! Bernier.—*Bur*. Heb. "thorns." C.

Ver. 7. *Mad*. Israel shall promise itself all prosperity, not being inspired by God, but full of madness. W.—There were many false prophets. The true ones were often accounted idols. 4 K. 9:11. Ezech. 3:25. C.—"What is said respecting Israel, in this prophet, must be understood of heretics, who being truly mad, utter falsehoods against God. S. Jer.—Sept. "and Israel shall be hurt like the prophet beside himself, the man having (*or* hurried away by) the spirit." H.

Ver. 8. *My God*. I am such; but the false prophets strive to seduce you. C.—Jeroboam ought to have restrained the people, and he did the reverse, setting up a calf at Bethel, which proved more ruinous than the crime of Gabaa, (Jud. 19) or the election of Saul. "In ancient records, I cannot find that any have divided the Church but those who were appointed by God, priests and prophets, that is watchmen." S. Jer.—Indeed, almost all heresies owe their rise to the pride or lust of some who have been in high stations.—*Madness*. Heb. "*and* hatred in (marg. against) the," &c. Prot. H.—Instead of standing up for the people, he provokes God.

Ver. 9. *Sin*. As they have imitated the citizens of Gabaa, they may expect a similar fate. C.

Ver. 10. *Top*. These are the best. H.—The patriarchs were pleasing to God. He chose the Hebrews; but they began to worship Beelphegor or Adonis, even before the death of Moses. This worship was most shameful. What will not passion do when the gods shew the example!

Ver. 11. *Conception*. Their children, in whom they glory, shall be destroyed (C.) in the very embryo. H.

Ver. 12. *When*. Sept. Th. "my flesh is taken from them," which Theodoret, Lyran, &c. explain of the incarnation; but Aquila, &c. agree

with the Vulg. which is more natural. C.

Ver. 13. *Tyre.* The kingdom of Israel was no less proud. Ezech. 26. W.—It was in the highest prosperity under Jeroboam II. Osee saw this and the subsequent overthrow. Tyre was a most populous and wealthy city. C.—Other interpreters have, “a rock;” Sept. “a prey.” The latter read *d* for *r*. S. Jer. H.—The Vulg. seems best. C.—*Tsor* denotes, “Tyre and a rock.” H.

Ver. 14. *Children,* as they have exposed them to the fury of the Assyrians, (C.) or to their idols. Drus.—The prophet appears to demand vengeance through zeal; but it is only a prediction. C.

Ver. 15. *Galgal:* “heaped together.” H.—When they erected profane altars here, I could spare them no longer. C.—*No more*, so as to suffer them to pass unpunished. H.—He afterwards restored them to favour. C. 1:10 and 2:14. C.—At Galgal they rejected the Lord’s spiritual and temporal dominion. M.

Ver. 16. *Dried up.* They are compared to a vine. C. 10:1. C.

OSEE 10

Ver. 1. *Branches.* Sept. “Wood.” Sym. This is all: it yields no fruit. Prot. “empty.” H.—Heb. “plucked.” The grapes are taken away, as the Israelites were; though they boasted of their numbers. C. 9:16. They are often compared to a vine, the symbol of fecundity. Is. 5:3. Ps. 127:3. C.—The greater benefits of God enhanced their ingratitude. W.—On every noted hill (H.) profane altars were erected.

Ver. 2. *Divided* between the Lord and idols. 3 K. 18:21. C.—The Jews relate that Osee, the last king of Israel, gave the people leave to go to Jerusalem; (4 K. 17:2) and as they would not take advantage of it, their ruin was decreed. S. Jer.

Ver. 3. *No king,* in captivity; or they give this title to the golden calf. Manahem had destroyed one, so that they could not but see its vanity. The neighbouring nations looked upon their idols as their kings.

Ver. 4. *Covenant* with Phul, who seeks only your destruction. 4 K. 15:19. C.—*Bitterness.* Heb. “poison,” (H.) or a bitter herb. C.

Ver. 5. *The kine of Bethaven.* The golden calves of Jeroboam, (Ch.) one of which (H.) was set up at Bethel. W.—The feminine *cows*, is

spoken in ridicule; as (C.) *O verè Phrygiæ*, Æn. ix. Isis was represented with a cow's head. Herod. ii. 41.—*Rejoiced*. To avoid this apparent contradiction, the Jews relate that the priests had sent a brazen calf to the Assyrians, and secreted the golden one. While they rejoiced at their success, Salmanasar, (Seder. Olam.) or Sennacherib, discovered the cheat, and came to destroy the kingdom. S. Jer.—This has the air of a fable. If (C.) we substitute *e* for *g*, in *yagilu*, (H.) we may give a good sense to the Heb. “The people shouting, *or* in black, (*cemaraiv*) have been in sorrow, because their glory is taken from them: so the idol is called. Ps. 105:20. C.

Ver. 6. *Itself also is carried*, &c. One of the golden calves was given by king Manahem to Phul, king of the Assyrians, to engage him to stand by him. Ch.—*Avenging*. C. 5:13.—*Will*, or expectation of aid. C.—He had recourse to this nation, without consulting God. H.

Ver. 7. *Pass*. Heb. “As for Samaria, it is undone. Its king is like froth, *or* a bubble,” &c. C. 11:1. The *calf*; (v. 3.) Zacharias or Osee may be meant.

Ver. 8. *Us*, as the Jews would do at the last siege, and sinners before the day of judgment. Lu. 23:30. Apoc. 6:14. Too happy, if they could by a speedy death escape eternal torments! C.—People shall be in the utmost consternation at the approach of the Assyrians. H.—They will not think themselves secure enough in their caverns.

Ver. 9. *Gabaa*. Sept. “high places;” or he alludes to the brutality of the citizens. Judg. 20:13.—*Stood*. Those of Gabaa were speedily punished by the other tribes. Now, all are perverse. At that time one tribe was guilty, and yet some were spared; but all Israel shall be now led into captivity. C.—From the time that Dan adored Micha's idol, (Jud. 18:14) the evil has spread among the rest of the tribes, which did not punish this transgression. Hence all shall at last suffer. W.

Ver. 10. *Their two iniquities*. Their two calves; (Ch.) or because they have abandoned God, and followed idols. Jer. 2:13. Many render, “when I shall have tied them, *like oxen*, in their two furrows.” But the Vulg. is plainer, and adopted by most.

Ver. 11. *Neck*. I will confine her to harder labour. While the oxen tread out corn, they may eat. Deut. 25:4.—*Himself*. Juda shall be chastised after the ten tribes; so that none of my people shall escape.

Ver. 12. *Mouth*. Heb. “in proportion to (C.) *your* piety.” Sept. “gather a vintage of the fruit of life.” H.—*Ground*. Reform you conduct. C.—*Justice*, when Christ shall appear, the source of all our grace and

justice. S. Jer. &c. C.—Sept. “Light up for yourselves the light of knowledge, for it is time; seek the Lord, till ye obtain the fruit of justice.”

Ver. 13. *Ploughed.* Sept. “Why have you concealed impiety,” refusing to confess? H.—*Iniquity*, or punishment.—*Lying.* Your hopes are frustrated, and no fruit is seen. C.—*Ways:* idols. S. Jer.

Ver. 14. *Tumult.* Heb. *shaon*; the din of war, (H.) or cry of soldiers. C.—*Salmana*, king of the Madianites, *was destroyed by the house*; that is, by the followers of *him that judgeth Baal*; that is, of Gedeon, who threw down the altar of Baal, and was therefore called Jerobaal. See Judg. 6 and 8. Ch.—*Of him.* Sept. Rom. “of Jeroboam.” But S. Jer. &c. have, *Jerobaal*. Theodoret, “in the house of Arbeel.” Heb. “as Salmana ruined the house of Arbela.” There were many places of this name; but none of great note, taken by Salmanasar. Some think that he took it before he was king. Yet this is all uncertain, and the Heb. seems rather changed, so that we should read with the Alex. MS. S. Jer. &c. *Jerobaal*, who defeated the Madianites, and treated Succoth with great severity. Judg. 8:15. C.

Ver. 15. *Bethel.* This place, defiled by an idol, shall be the scene of your misery. Sept. “So I will treat you, O house of Israel,” &c. (H.) which is not in Heb. (S. Jer.) but seems as good. H.—Heb. adds here properly, (C.) “Presently, *or* in the morning, shall the king of Israel be utterly cut off,” which we have in the next chapter.

OSEE 11

Ver. 1. *Away.* The last kings of Israel lived in the midst of troubles. H.—Osee, though one of the best, brought ruin on the nation. C.—*Son:* Israel. But as the calling of Israel out of Egypt was a figure of the calling of Christ from thence; therefore this text is also applicable to Christ, as we learn from S. Mat. 2:15. Ch. Julian pretends that the apostle has abused this text. But it speaks of both events. S. Jer.—Eusebius (Dem. ix. 3.) thinks that S. Mat. refers to Balaam; (Num. 24:8) and S. Jerom does not reject this opinion, (in Mat. 2. C.) to avoid “wrangling,” though he repeatedly alleges this text as a proof his version being more accurate than that of the Sept. which has *his children*. This reading the best editions retain; so that it may seem a matter of surprise, that Fabricius should give this verse as a specimen of Origen’s Hexapla, and still print *my son*, taking it, as he says, from the Barbarini copy, the London Polyglot, and Cave. Bib. Gr. iii. 12.

The first column has the Heb. text, and the second the same in Greek characters, &c. The reader may form a judgment of this work from the following specimen: 1. Heb. (which we shall express) *karathi bani*. 2. Gr. *καραθι βανι*. 3. Aq. *εκαλεσα τον υιον μου*. 4. Sym. *κεκληται υιος μου*. 5. Sept. *κεκληται υιος μου*. 6. Th. *και εκαλεσα υιον μου*. If any other versions were added, to form Octapla, &c. they were placed after Theodotion, who, though prior to Symmachus, is placed after him, because his version was not so unlike that of the Sept. and the deficiencies were chiefly supplied from him. In the Rom. and Alex. edit. instead of the above we find, *μετεκαλεσα τα τεκνα αυτου*. "I have recalled his children." H.—This is literally spoken of Israel, (styled God's son, Ex. 4:23) and mystically, (W.) though no less (H.) truly, of Jesus Christ, as the inspired evangelist shews. W.

Ver. 2. *They called:* viz. Moses and Aaron called: but they went away after other gods, and would not hear. Ch.—Sept. "As I called them back, or (repeatedly; *μετεκαλησα*. Grabe has, "he called;" meaning any of God's ministers) so they rushed away from my presence." H.—This sense appears preferable to the Heb. C.

Ver. 3. *Healed them.* My laws were designed to counteract idolatry. H.—I treated them with the utmost tenderness. Deut. 1:31 and 32:11.

Ver. 4. *Adam.* I placed my people in a sort of paradise, (C.) like the first man; and as they have imitated him, they shall suffer accordingly. Rufin. Haimo.—But Sept. &c. render, "of a man." They shall be treated like the rest. C.—Grace draws man by sweet means. His free-will is not destroyed, nor is he impelled, like beasts, by force or fear, (W.) though the latter is often used for the most salutary purposes.—*Yoke*, or muzzle, which prevents them from eating. H.—I furnish them with manna. Can it be suspected that I wish to oppress them? C.

Ver. 5. *Egypt.* Many went, contrary to this prohibition. H.—Yet they did not prosper, as they expected. The Hebrews had also often murmured in the desert, and threatened to return to Egypt.

Ver. 6. *Heads.* Heb. "counsellors." Civil war desolated the kingdom, and made way for the Assyrians. Sept. "they are devoured on account of their projects." C.—They are at a loss what to do.

Ver. 7. *Off,* for a long time; and indeed Israel never recovered its former state, after the captivity. H.—Then they became more docile. Heb. is very ambiguous. C.

Ver. 8. *Adama,* &c. *Adama* and *Seboim* were two cities in the neighbourhood of Sodom, and underwent the like destruction. Ch.—

God punishes, like a father, with regret.

Ver. 9. *Not man.* I am not actuated by the spirit of revenge, nor do I fear lest my enemy escape. C.—I punish in order to reclaim, (S. Jer.) and reserve eternal vengeance only for those who die impenitent.—*Holy one.* If there be a just man in Israel, I will spare the nation; (Gen. 18:32) or there are some just, like Tobias, and therefore a part shall be reserved; or, (C.) I am the just (H.) God. S. Jer.

Ver. 10. *Lion.* His power is most terrible, and his commands must be obeyed. C.—All nations shall permit the return of Israel. H.—They shall come from *the sea*, of from its islands.

Ver. 11. *Egypt.* Some returned soon; others not before the reign of Alexander, or perhaps later. C. Diss.

Ver. 12. *Denials;* refusing to adhere to my worship. H.—They wished to unite it with that of idols. 3 K. 18. C.—*Saints.* The priests and temple are preserved in Juda. Ezechias brought the people to serve God faithfully, while Israel was led captive. Sept. “the house of Israel and Juda with impiety. Now God hath known them *lovingly*, and it shall be called the holy people of God.” Thus both kingdoms were criminal, and God exercised his mercy towards both. H.—The Jews relate that when their ancestors were pursued by the Egyptians, and the people were desponding, Juda signalized his courage by entering the bed of the sea. S. Jer.—These traditions are suspicious. C.

OSEE 12

Ver. 1. *On.* Lit. the wind. H.—To trust in men is no less vain. W.—Sept. “Ephraim is an evil spirit,” &c.—*Heat.* Heb. “eastern or burning wind.” H.—Manahem attempted to engage Egypt on his side, but he was frustrated in his hopes, (4 K. 15. S. Jer.) as Osee was likewise; to which king the sense conducts us better. C. 13:15.—*Oil.* That of Palestine was very excellent. Ezec. 27:17.

Ver. 2. *Judgment.* Heb. “trial.” What follows refers to all the people, whose impiety is contrasted with Jacob’s virtue.

Ver. 3. *Brother* Esau, thus foreshewing what would happen. Gen. 25.—*Angel.* Sept. “God,” whose place this angel held. *Elohim* implies both. v. 4. Gen. 32:24.

Ver. 4. *Wept.* Sept. “they wept, and besought me.” Other interpreters agree with the Vulg.—*Us.* By changing a vowel point, in Hebrew, it might be, “He spoke to him.” Cap. Grot.—The most magnificent promises were made, at Bethel, regarding the Israelites: this made the profanation of the place more horrible. C.—Sept. “They found me in the house of On, and there the word was addressed to them.”—*Bethaven* was the name of Bethel, among the pious Jews, in the days of Osee. H.

Ver. 5. *Memorial,* and the object of worship; or this great Jehovah spoke to Jacob.

Ver. 7. *Chanaan.* The Phœnicians were so called, and all merchants. Here the title is given reproachfully (C.) to all the posterity of Jacob. H.—None more ignominious could be used. Dan. 13:56. Thus Rome is styled Babylon.

Ver. 8. *Idol.* Heb. also, “vanity.” Riches are vain, and lead to idolatry when people place their affections on them. Mat. 13:22. Eph. 5:5.—*Committed.* I am conscious of no injustice. C.—Yet he had used a deceitful balance, and his judgment is equally perverse. H.—“What rich man shall be saved?” Clem. Alex.

Ver. 9. *Egypt.* At Sinai the covenant between God and Israel was chiefly ratified. The former ceased not to perform the conditions, but the latter repaid him with ingratitude.—*Feast.* The people shall be brought back, (C.) or they shall again be forced to dwell under tents.

Theod.—“Shall I still cause?” &c. Tournemine.

Ver. 10. *Prophets.* They have represented me as it were under visible forms, that you cannot plead ignorance. The prophets prefigured Christ, the end of the law, &c. C.

Ver. 11. *Idol.* That is, if Galaad, with all its idols and sacrifices, be like a mere idol itself, being brought to nothing by Theglathphalassar, how vain is it to expect that the idols worshipped in Galgal shall be of any service to the tribes that remain. Ch.—Will these idols be more powerful? Sept. copies vary. Rom. ed. has *Galaad*, and Comp. *Galgal* in both places. But that of S. Jer. and of Theodoret is better.—*Heaps* of stones. They are in ruins, or very numerous: (C.) yet have not secured the country. H.

Ver. 12. *Jacob.* The history of the patriarch, and of his posterity, serves to place the ingratitude of the people in the clearest light. W.—The prophet had interrupted the account of Jacob, (v. 4) who had signalized his piety in Galaad. Gen. 31:46.

Ver. 13. *Prophet.* Josue put the people in possession of the country, and offered sacrifice at Galgal, where the rite of circumcision was performed. This place is now defiled. What perfidy (H.) and ingratitude. C.

Ver. 14. *Him.* He shall suffer for his crimes. M.—He can blame only himself. C.

OSEE 13

Ver. 1. *Spoke.* When Jeroboam proposed to erect the golden calves, people were seized with horror; yet they consented, and soon after Baal and other idols were worshipped. W.—Ephraim was one of the greatest tribes, and by its example the rest were drawn into idolatry. Achab principally introduced the worship of Baal, which caused God to decree the misery of his people. 3 K. 16:31.

Ver. 2. *Calves.* A cutting reproach! Those who could stoop to adore a calf, might be so blind as to sacrifice men! Heb. “sacrifice, ye men who,” &c. Jeroboam issues this edict. C.—Sept. “immolate men; calves are wanting.” H.

Ver. 3. *Away.* C. 6:4.—*Chimney*, or hole, at the side or top of the room. C.—Heb. *arubba*, (H.) means also “a locust,” as the Sept. render

it, though here it affords no sense.

Ver. 5. *Knew*: treated thee with kindness, or tried thee. C.

Ver. 6. *Pastures*: the more they were indulged. H. Deut. 32:15.

Ver. 7. *Lioness*. Sept. “panther.” I will pursue them even in their captivity.

Ver. 8. *Whelps*; with the greatest fury. 2 K. 17:8.—*Inner*. Heb. “what encloses the heart;” or, I will break their hard heart. C.

Ver. 9. *Own*. Evils are brought on by the sins of men, which God does not cause. W.—Sept. “who will aid to *prevent* thy perdition, O Israel.” H.—God alone is the author of salvation. He also punishes, (Amos 3:6) but for man’s amendment in life. W.

Ver. 10. *Princes*. It was on this pretext that a king was demanded. 1 K. 8:20. Will any now save you? M.

Ver. 11. *King*; Saul, Jeroboam, or the Assyrian.—*Away*. Osee, (C.) so that you shall have no more kings of Israel. H.—Sept. alone have, “I took (C.) or had *him* in,” &c. S. Jer.

Ver. 12. *Hidden*. He thinks to escape. H.—But I keep it like pieces of silver, bound up in my treasury. S. Jer. C.

Ver. 13. *Him*. He shall be taken when he least expects it. His fruit shall come forth. Jer. 4:31.—*Children*. He shall have no share in the division of property, or shall not escape when the father shall bring his children to an account. The Chal. &c. insinuate, that the infant affords no help to come forth, as it would if it had sense. C.

Ver. 14. *Death*. This must be understood of eternal misery, from which the just are preserved. All must die, and many suffered a violent death from the Assyrians. W.—After denouncing the severest judgments, the prophet promises redress and a sort of resurrection, which was a figure of the real sufferings and rising of Jesus Christ. The apostle applies this text to him, but follows not the Heb. or Sept. 1 Cor. 15:55. C.—*Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?* Prot. read, *O grave*, (marg. *hell*) instead of the latter *death*. Heb. *ehi* has been twice placed for *aie*, *I will be* instead of *where?* (H.) as the Gr. Arab. and Syr. versions, as wll as the context, evince. All the versions prove the same corruption to be. v. 10. Kennicott, Aquila, and the 5. edit. read *where?* Sym. *I will be*: (S. Jer.) so that the change probably took place between A. 130 and 200. Sept. “Where is thy cause gained, (*in a lawsuit*, or thy *justice*; δίκη. H.)

O death?" &c.—*Eyes*. I can find no consolation, (S. Jer.) because the people cause dissension by their perseverance in evil. Hebrew also, "repentance," &c. I will utterly destroy *Ephraim*; or rather, "vengeance ... because he shall flourish," &c. If Ephraim would repent, this should not take place; but now, *the Lord will bring Salmanasar, a burning wind*. v. 15. C.

Ver. 15. *Springs* of death; or the sins which Christ, born of a virgin, shall destroy, and liberate the *vessels* of election from hell. S. Jer. H.

OSEE 14

Ver. 1. *Perish, because she hath stirred up her God to bitterness*. It is not a curse or imprecation, but a prophecy of what should come to pass (Ch). to Israel, in Assyria. Many such expressions occur. Ps. 68:25. &c. S. Jer.—Sometimes they are the efforts of zeal, conformable to divine justice. Ps. 140:6. W.—Heb. "Samaria has sinned, or shall perish." C.—*Bitterness*. Sept. "she hath resisted her God." H.

Ver. 3. *Words*. In captivity, legal victims cannot be offered. C.—But a contrite heart is always acceptable. Ps. 50.—*Good*. While engaged in sin, (H.) "we can offer thee nothing good."—*Calves*: victims of praise. S. Jer.—Heb. *parim*. Sept. omit *m*, (H.) and render *fruit*. They are followed by the Arab. and Syr. as well as by the apostle. Heb. 13:15. C.—We will offer what victims we please. E. Ps. 68:23 and 65:13.

Ver. 4. *Gods*. The Assyrians, instead of protecting, oppress us; while Egypt, famous for *horses*, sits unconcerned. C.—But the source of all our evils are the idols, which we will follow no more.—*In thee*: adheres to the true faith in practice. H.—Israel was like an orphan during the captivity. Lam. 1:1. C.

Ver. 5. *Breaches*, when Israel shall be converted, as some were to Christ, and many will be at the end of the world. W.—Heb. "their return." Sept. "dwellings." They shall be purified.—*Freely*. I have been forced to chastise, My heart dilates. C.—Sept. "I will love them manifestly." Syr. "accept their free offerings." H.

Ver. 6. *Dew*. Israel has been like a plant dried up. C. 13:15.—*Libanus*. The cedars were tall and bulky, being well rooted.

Ver. 7. *Glory*. Sept. "he shall be as fruitful as the olive-tree."—*Libanus*, or incense. C.—The term has both meanings. H.

Ver. 8. *His.* This may refer to the tree, or to God. The captives shall return, and be happy. But in a more sublime sense it refers to the nations which shall embrace the gospel.—*Libanus*, or fragrant. Such wine was esteemed in which certain odoriferous herbs were infused. Cant. 7:2. C.—*Libanus* was also famous for generous wines. Siconita 11.

Ver. 9. *Idol?* or God will no more reproach them, as their conversion is sincere.—*Make.* Heb. “be to him like,” &c. C.

Ver. 10. *Wise.* This denotes the obscurity of the prophecy. Theod.—No human wit can explain the prophets: yet the just shall understand as much as shall be necessary. S. Jer. S. Aug. de Civ. Dei. xviii. 28. W.—Only few will make good use of these admonitions, and share in the promises. C.

JOEL

THE PROPHECY OF JOEL

INTRODUCTION

Joel, whose name, according to S. Jerom, signifies *the Lord God*, (or, as others say, *the coming down of God*) prophesied about the same time in the kingdom of Juda as Osee did in the kingdom of Israel. He foretells, under figures, the great evils that were coming upon the people for their sins; earnestly exhorts them to repentance, and comforts them with the promise of a *teacher of justice*, viz. *Christ Jesus, our Lord*, and of the coming down of his *Holy Spirit* (Ch). upon the hundred and twenty faithful assembled in Sion. He describes the land of the twelve tribes made desolate, and the people cast off. S. Jer. ad Paulin.—Yet he speaks chiefly of the kingdom of Juda, and mentions the house of God, sacrifices, &c. W.—S. Jerom infers from his being placed after Osee, without any fresh title, (C.) that he lived in that order of time. W.—But this rule is not general, as Jonas lived before Amos; and Sept. observe not the same disposition of the prophets as we do. The exact time of the famine, when Joel prophesied, cannot be ascertained. It seems he addressed the people in autumn, when a

second year's famine was apprehended. He paints every thing with great force and beauty of style. C.

JOEL 1

Ver. 1. *Planted.* Sept. "Bathuel." He was born in the tribe of Gad, at Bethaven, the town which Herod styles Livias Jos. 13:27. C.

Ver. 2. *Men.* Magistrates, and all who have children. H. He speaks to Juda, as the kingdom of Israel was ruined. C. 3:2. His principal object is to describe the ravages of locusts, and to exhort the people to repent, promising them better times after the captivity, and under the Messias. C. 2:28 and 3:20. C.

Ver. 3. *Generation.* Prophecies relate to all future times, that people may see their accomplishment, (W.) and believe. H.

Ver. 4. *Left, &c.* Some understand this literally of the desolation of the land by these insects: others understand it of the different invasions of the Chaldeans, or other enemies. Ch.—Jerusalem was four times plundered by the Babylonians, and every time worse than before, as these four sorts of destructive things shew. But we shall not enlarge upon these points, nor pursue the mystical sense of the prophets, which may be found in the fathers and Ribera. W.—Others suppose that the Assyrians, Chaldeans, Greeks, (particularly Epiphanes) and Romans, are meant. We explain it simply of the devastation by insects. C.—Four different species of locusts are denoted. Bochart, p. 2. b. iv. 1.—*Mildew.* Heb. *chasil*, (H.) is often rendered "a locust," by Sept. (C. 2:25. &c.) and most suppose this is here the sense. The mildew destroys corn chiefly in low damp situations. C.

Ver. 5. *Sweet.* Heb. "wine, because of the sweet wine," (H.) or liquors extracted from fruit. The things which you have abused, are now taken away.

Ver. 6. *Nations.* Some understand the Assyrians or Chaldeans. But locusts are here styled a nation. Prov. 30:25.—*Lion.* Such locusts are described. Apoc. 9:8. C.—"In India they are said to be three feet long, and their legs and thighs are used for saws when dried." Pliny xi. 29. —They were attacked by regular troops in Syria. Ib.

Ver. 8. *Youth,* whom she espoused first. Such are more tenderly loved, particularly where polygamy prevails. C.—So Dido speaks of Sichæus, Virg. *Æn.* iv.:

Ille meos primus qui se mihi junxit amores
Abstulit, ille habeat secum servetque sepulchro.

Ver. 9. *Lord.* No harvest being reaped, the fruits could not be paid. Yet it is thought that what was requisite for sacrifice, would be procured from other countries. C.—When Jerusalem was destroyed, sacrifices ceased. W.

Ver. 12. *Withered.* The bite of locusts corrupts the juice of plants.

Ver. 13. *Go in* to the temple, or sleep on sackcloth. Judith 4:9. C.

Ver. 14. *Sanctify.* Appoint (H.) or proclaim a general fast, as was usual in such emergencies. 3 K. 21:9 and 2 Par. 20:3. Fasting and other good works are calculated to appease God's wrath. W.

Ver. 15. *Day.* Heb. *ahah layom:* (H.) "Ah, what a day!"—*Mighty.* Sept. "destruction." They have read in a different manner. God is about to give sentence, (C.) and to send Nabuchodonosor, (S. Jer.) or to destroy by famine. v. 17.

Ver. 16. *God.* None can bring the first-fruits. All appear in mourning.

Ver. 17. *Dung.* Horse-dung dried for bedding, was used in the East instead of straw, (Busb. 3.) as it is still by the Arabs. Darvieux. 11.—Heb. "the seeds are rotten under their clods," (H.) finding no moisture. Sept. "the cows have stamped in their stalls;" or Syr. "remain without food in their cribs." Chal. "the pitchers of wine have been corrupted under their covers," as there was no new wine. C.—*Houses.* Heb. *mammeguroth.* Prot. "barns, (H.) or country houses;" which means cabins erected for the season, (Ruth 2:7) the *Magaria* (C.) or *Mopalia* of the Africans. S. Jer. pref. Amos.—Sept. "the wine presses." Wine and corn were preserved in pits carefully covered over. Agg. 2:20. These fell to decay, as there was no use for them.

Ver. 19. *Places.* Heb. "dwellings," or shepherds' huts.—*Wilderness,* denoting all pasture land unploughed.

Ver. 20. *Up,* as if to pray for rain. Jer. 14:6. C.—Heb. "cry," (H.) or "pant."—As ... *rain* is not in Heb. or Sept. C.

JOEL 2

Ver. 1. *Blow.* The prophets often ordered, to signify what will take place. W.—The people were gathered by the sound of trumpets. The

danger from the locusts was imminent; and all are exhorted to avert it, by praying in the temple, &c.—*Tremble* at the sound. Amos 3:6. C.—*Extemplò turbati*. Virgil, *Æneid* viii.—*Lord*. That is, the time when he will execute justice on sinners, (Ch.) and suffer affliction to fall upon them. W. C. 1:15.

Ver. 2. Darkness. This implies great misery. v. 10. C.—*People*. The Assyrians or Chaldeans. Others understand all this of the army of locusts laying waste the land. Ch.—*Morning*; unexpectedly, (C.) and soon. H.—No human force can prevent the ravages of the locusts—*Beginning*, in Palestine. Moses says the same; but speaks of Egypt. Ex. 10:14.

Ver. 3. Flame. They destroy all by their bite. C. 1:12. C. Theod.—*Pleasure*. Heb. “Eden.” So luxuriant was Palestine.

Ver. 4. Horsemen. The head of a locust bears some resemblance with that of a horse, and its flight is rapid. Apoc. 9:7. C.

Ver. 5. Mountains. “The beat their wings so loudly, that they may be taken for other birds.” Pliny xi. 29.—They are much larger in hot climates, (C. 1:6. H.) and may be heard at the distance of two miles, (Bochart) darkening the air for the space of four leagues. Yet this description is poetical, and perhaps an allegory is nowhere better kept up.

Ver. 6. Kettle. The Jews were naturally of a dark complexion. Fear causing the blood to retire, would make them black. Is. 13:8. Lam. 4:8 and 5:10. C.

Ver. 7. Ranks. Locusts march like a regular army. Theod.—No fortification can keep them out. H.

Ver. 8. Brother. S. Jerom saw a cloud of them in Judea. They were not “a finger-nail’s breadth from each other.” C.—The Arabs discover the military art in them. Bochart.—They invested France (A. 874) with all the skill of an army, the chiefs marking out the place for the camp the night before. Sigebert.—*Windows*. They eat the wood, (H.) and the windows were simple lattices or curtains. C.—Heb. “they fall upon the sword, and shall not be hurt.” Sept. “consumed *or* filled.” H.—They are never satisfied. Theod.

Ver. 10. Shining. The cloud of locusts intercepts the light; or, people in distress think all nature is in confusion. S. Jer. Ezec. xxxii. Jer. iv. 23. —Aloysius (13) saw locusts in the air for the space of twelve miles; and among the Cossacks, clouds of them may be found six leagues in length and three in breadth. They frequently occasion a famine in

Ethiopia. C.

Ver. 11. *Voice*; thunder, (H.) or the noise of locusts. v. 5. C.

Ver. 12. *Mourning*. For moving the heart to repentance these external works are requisite, at least in will: if they be wilfully omitted, it is a sure sign that the heart is not moved. S. Jer. W.

Ver. 13. *Garments*, as was customary in great distress. God will not be satisfied with mere external proofs of repentance. C.—*Evil*. He will forego his threats if we do penance. S. Jer.—He punishes unwillingly. Is. 28:21.

Ver. 14. *Who knoweth*. Confidence in God and repentance must accompany prayer.—*Blessing*; plentiful crops, so that the usual sacrifices may be performed again. C. 1:9.

Ver. 15. *Trumpet*. Thus were festivals announced. Num. 10:7.

Ver. 16. *Sanctify*. Let all make themselves ready to appear.—*Ones*. Their cries would make an impression on men, and prevail on God to shew mercy. Judith 4:9.

Ver. 17. *Altar* of holocausts. They turned towards the holy place, lying prostrate. 1 Esd. 10:1 and 2 Mac. 10:26. C.—Hither the victim of expiation was brought, and the high priest confessed. Maimon.—*Over them*, as they might easily have done during the famine.

Ver. 18. *Zealous*. Indignation is excited when a person perceives any thing contemned which he loves. So God resented the injuries done maliciously by the Gentiles towards his people; though he often punished them for their correction or greater merit. W.—He will resent the blasphemies uttered by infidels against his holy name, and will restore fertility to the land. C.

Ver. 19. *Nations*. This did not take place till after the seventy years captivity, nor then fully. It is verified in true believers, and after death in the glory of the saints. W.

Ver. 20. *The northern enemy*. Some understand this of Holofernes and his army, others of the locusts. Ch.—Prot. “the northern *army*.” Heb. may denote (H.) *wind*. This often drives away locusts. Those here spoken of were drowned in the Mediterranean and Dead Seas. C.—This occasioned a pestilence, (S. Jer. S. Aug. de Civ. Dei. iv. 31.) to prevent which the locusts were to be speedily buried. Is. 33:4.—*Proudly*. Heb. “great things.” God, or the locusts are meant.

Ver. 22. *Strength*; fruit, as formerly.

Ver. 23. *Teacher*; Joel, &c. or rather the Messiah. John 1:9. Mat. 23:8. Some translate Heb. "rain." Sept. "meat," (C.) sufficient for the people. Theod.

Ver. 24. *Presses*, or subterraneous reservoirs.

Ver. 25. *Host*. God could have hurled his thunderbolts, or mountains, to destroy all mankind; but he chooses to shew their insignificance, (C.) by employing the vilest insects, which they cannot withstand. S. Jer.

Ver. 28. *After*. From this verse to the end the prophet speaks of the times succeeding the captivity, and more especially of the propagation of the gospel. The enemies of God's people shall be destroyed, (C. 3:1) which seems to refer to Cambyeses. Ezec. 38. C.—*My spirit*. This plainly foretells the coming of the Holy Ghost. Acts 2. W.—The Jews never had such a multitude of prophets after the captivity as the Church had. 1 Cor. 14:24. What relates to them was only a shadow of what would befall true believers.

Ver. 29. *Handmaids*. Sept. of S. Jer. and S. Peter read, *my handmaids*. "My," is omitted in both places in Complut. and Heb. and the latter word in the Rom. Sept.

Ver. 30. *Wonders*. Many prodigies preceded the persecution of Epiphanes, the death of Christ, the ruin of the temple, and more will be seen before the day of judgment. Though we cannot prove the same with respect to Cambyeses, it suffices that the people were thrown into the utmost consternation (v. 2. 11) when he forebade the building of the temple, (1 Esd. 4:6) and designed to plunder them. Ezechiel (38:11) speaks of the same event, as the Jews assert. Ctesias also mentions that when he offered sacrifice, the victims would not bleed; and that his wife, Roxana, brought forth a child without a head, implying, according to the magi, that he should have no heir. His mother also frequently appeared, and reproached him with the murder of his brother. See C. 3:15. Ezec. 38:22.

Ver. 32. *Call*. Amid these fears, those who trust in the Lord shall have nothing to suffer. Cambyeses could not execute his designs. But the prophet here alludes still more to the conversion of the Gentiles. Acts 2:21. Rom. 10:13. Some returned from Babylon, as a figure of this great event. Only a few Jews embraced the faith. C.—*Salvation*. Sept. "shall be saved, as the Lord hath spoken, and the person preaching the gospel, whom the Lord hath called." H.

JOEL 3

Ver. 1. Back. The people were just returned when the nations around fell upon them, and were miraculously defeated. Theod.—We shall follow the system respecting God, given Ezech. 38. C.—Most people, with S. Jerom, suppose that the general judgment is described, though some explain it of the captives delivered from their enemies. W.

Ver. 2. Josaphat, “the judgment of the Lord,” (H.) marks the place where the Judge will sit, on the east of Jerusalem, between the temple and Olivet, whence our Lord ascended into heaven. W.—There also had been seized and treated contumeliously. H.—But many of the Fathers assert that the whole world will be the scene of judgment, and the first author who determines the situation of Josaphat, is one in the works of V. Bede. Here it may denote the great plain reaching from Carmel to the Jordan, where the army of Cambyzes perished with its chief. People of almost *all nations* were there. Ezech. 38.—*Land.* The Chaldees, now governed by a Persian, had scattered the Jews, and the Idumeans had seized part of their land.

Ver. 3. Boy, to gratify their brutal passions; (Lam. 5) or, they have exchanged such for harlots, (C.) and paid the latter with captive boys. Sept. H.

Ver. 4. Me. These cities and nations had rejoiced at the ruin of the Jews. Ezech. 25. C.—*Coast.* Sept. “Galilee of strangers.” H.

Ver. 5. Temples, or palaces. The Chaldeans had done so, and perhaps had sold some to others.

Ver. 6. Greeks: the Ionians carried on such a traffic. Ezech. 27:13. Tyre and the Philistines were ready to sell. ib. 26:2 and 25:15.

Ver. 7. Them, particularly under Hystaspes and Artaxerxes.

Ver. 8. Sabeans; probably at the bottom of Arabia. C.—Thirty thousand Tyreans were sold by Alexander. Arrian ii.—The Jews would not fail to purchase. C.

Ver. 9. Prepare. Lit. “sanctify.” H.—God sends Cambyzes to chastise Egypt. His turn will then come.

Ver. 11. Down. Many perished in Egypt, the rest in Judea. v. 2.

Ver. 11. Valley, at Jezrahel, *the valley* of destruction. v. 14.

Ver. 13. Harvest, the time of vengeance. Mat. 13:30. Apoc. 14:15. C.

Ver. 14. *Nations.* Heb. *hamonim*, “multitudes.” H.—This alludes to the place Amona, where God was buried. Ezech. 30:15. 18. C.—Sept. “sounds have been heard in the vale of justice,” where sentence has been pronounced and executed. H.—The repetition of *peoples* and *destruction*, shews the crowds (H.) which shall be judged and cut in pieces like fuel for the fire. Ps. 128:4. W.

Ver. 15. *Shining.* All shall be amazed at the fall of Cambyses. C. 2:30. Ezech. 28:18. A storm shall overwhelm his army. C.

Ver. 16. *Roar*, in thunder. Jer. 25:30. Amos 1:2. H.

Ver. 17. *No more*, for a long time. Antiochus and the Romans again profaned the temple. But the Church of Christ is always holy.

Ver. 18. *Sweetness*; oil and honey. C.—*Fountain*, &c. viz. the fountain of grace in the Church militant, and of glory in the Church triumphant; which shall water *the torrent* or valley of *thorns*, that is, the souls that before, like barren ground, brought forth nothing but *thorns*, or that were afflicted with the *thorns* of crosses and tribulations. Ch.—Sept. have, “bands.” Heb. *shittim*. H.—Abundance shall ensue after the death of Cambyses, as a figure of the graces which shall be granted to Christians. Ezech. 47:2.

Ver. 19. *Desolation.* Cambyses laid it waste for three years, as Ochus did afterwards.—*Edom.* Judas and Hican punished them for their former barbarity. Ps. 136:7 and 2 Mac. 10:16. Ezechiel 25:12. C.

Ver. 20. *Judea* and *Jerusalem.* That is, the spiritual Jerusalem, viz. the Church of Christ. Ch.—Judea was unmolested for a considerable time.

Ver. 21. *Which* must be supplied in Hebrew. The Idumeans had been spared for a long time. But they shall not escape. Chal. &c. C.—The rites of the law could not purify, as the sacraments of Christ do. S. Jer.—God will cleanse his people, and will chastise the Ammonites, &c. who had injured them. Sept. “I will seek (or avenge) their blood, and will not pronounce innocent;” αθωωσω. H.—*Sion*, in heaven, (M.) and in the tabernacles of the Catholic Church, from the beginning of the world unto eternity. H.

THE PROPHECY OF AMOS

INTRODUCTION

Amos prophesied in Israel about the same time as Osee, and was called from following the cattle to denounce God's judgments to the people of Israel and the neighbouring nations, for their repeated crimes, in which they continued with repentance. Ch.—The kingdom was then almost free from idolatry, except that of the calves, yet dissolute and flourishing under Jeroboam II. The prophet spoke at Bethel, (C. 7) till the idolatrous priest, Amasias, forced him to flee to Thecua, four leagues south of Jerusalem, where he continued to prophesy against the various nations of Damascus, Juda, &c. but particularly against Israel. C. 1. &c. How long he continued is uncertain. S. Jerom and others account his style rustic; but S. Aug. (Doct. iv. 7.) as good a judge, pronounces that it was eloquent, and like that of the other inspired writers, suited to the speakers. C.—Amos means “one carrying,” or “a people torn away.” S. Jer. in Joel. H.—He deals in metaphors agreeably to his pastoral education, but is profound in sense. Id. ep. ad Paulin.—After denouncing judgments on different nations, he foretells the coming of Christ and abundance of grace. W.

AMOS 1

Ver. 1. Herdsmen. S. Jerom's MSS. after Aquila, have “pastorals,” (H.) *pastoralibus*. C.—Theodotion retains *Nokedim*. Sept. read *Accarim*, (H.) substituting *r* for *d*, (S. Jer.) and perhaps *a* for *n*. H.—They have also “Jerusalem,” for *Israel*, though the prophecy regard the latter. The country south of *Thecua* has no towns, and is solely for pasture. S. Jer.—Amos might have many flocks, like Mesa and king Dejotarus. 4 K. 3:4. C.—David was taken from the flocks to be king, and Amos to be a prophet. W.—*King*. These two lived long in prosperity. C.—*Earthquake*. Many understand this of a great *earthquake*, which, they say, was felt at the time that king Ozias attempted to offer incense in the temple. But the best chronologists prove that the earthquake here spoken of must have been before that time: because Jeroboam the second, under whom Amos prophesied, was dead long before that attempt of Ozias. Ch.—This is asserted by Usher. Yet his arguments are not conclusive.

If the attempt and earthquake happened in the 23d year of Ozias, Amos might commence A. 3215, six years before the death of Jeroboam. 4 K. 15:5. Zac. 11:15. C.—Josephus (ix. 1.) fixes upon the former period. Jeroboam, however, died in the 38th of Ozias, who was deposed 14 years later. W.

Ver. 2. Carmel. “God’s vineyard,” may denote any fruitful mountain. Amos refers to pastoral affairs. C.

Ver. 3. Three-four. That is, for their many unrepented of crimes. Ch.—three is the first number of which we can say “many or all.” Four denotes excess. Thus God forgives many sins, yet punishes when they become excessive. W.—Thus profane authors say, (C.)

Terque quaterque pectus percussa decorum. Æn. iv.

—*Convert it.* That is, I will not spare them, nor turn away the punishments I design to inflict upon them. Ch.—My decree is absolute. —*Wains*, designed to make the corn come out, (C.) or to cut the straw. S. Jer.—Such instruments were sometimes trailed over men. Sept. “they have sawed the pregnant women,” &c. This circumstance is borrowed from 4 K. 8. Damascus was often at war with Israel. But Jeroboam punished it as Theglathphalassar did afterwards, v. 5 and 4 K. 16:9. Amos might witness the ravages of the former. C.—*Azael*, or Hazael, who slew his master, Benadad. H.

Ver. 5. Plain. The city “Bikhath—Aven,” or the latter word, probably denotes Baal, as the Syrians style Baal-Bek, the city which the Greeks call Heliopolis. The valley between the two mountains extending northward, is still called Bucca.—*Pleasure.* Heb. “Beth Heden.” We find Eden in a delightful part of Libanus.—*Cyrene*, not in Africa, but on the river Cyrus, in Albania. 4 K. 15:29.

Ver. 6. Edom. the Philistines and Tyrians (v. 9) exercised this inhumanity on the Idomeans, probably before they had thrown off the yoke of Juda, under Joram, (4 K. 8:21) as the Lord seems concerned for them; (C.) or they sold the captive Israelites to Edom, to increase their misery. S. Jer.—Sept. “the captivity of Solomon,” or the subjects of that monarch. But the Heb. word means also *perfect*, (H.) or absolute, (Jer. 13:19. C.) or “*pacific*,” seizing the citizens in times of peace. H.

Ver. 7. Gaza. Ozias, Ezechias, and Psammetichus, ravaged the country. 2 Par. 26:6 and 4 K. 18:8. Is. 14:29. The Philistines recovered strength; but Nabuchodonosor, Alexander, and the Machabees conquered them again.

Ver. 9. Brethren; for Edom and the Jews sprung from the same stock. Some think that he alludes to the alliance of the king of Tyre and David. But that had long ceased, and was not agreeable to the law; (Ex. 22:23. and 3 K. 9:13. C.) at least when it was attended with much danger. H.

Ver. 10. Thereof. Salmanasar besieged it five years (Menander) and Nabuchodonosor thirteen, when he destroyed Tyre. Ezech. 26.

Ver. 11. Sword. Edom was subdued by David, and remained tributary till Joram. It attempted to recover its liberty under Josaphat, though the Heb. text have improperly *Aram*. 2 Par. 20:2, 23. The two nations were often at variance. C.—*Cast off.* Sept. “violated the womb, or the mother on the earth.”

Ver. 12. Houses, &c. Sept. “its foundations,” (H.) or the fortified country. S. Jer.—Bosor lay towards Philadelphia, in the ancient territory of Edom. Their strong places were seized by Ozias, by the Chaldeans, and by the Machabees.

Ver. 13. Border. They pretended that Galaad belonged to them. Judg. 11:12. David subdued Ammon; but after the division of the kingdom, they recovered their independence, and took occasion to commit these cruelties, while Israel had to contend with Syria. Jeremias (49:1) speaks of a later period.

Ver. 14. Babba, the capital, called also Philadelphia. Ozias and Joatham attacked the people with advantage. C.

Ver. 15. Melchom, the god or idol of the Ammonites, otherwise called Moloch, and Melech; which, in Heb. signifies a *king*, or Melchom *their king*. Ch.—He assumed the title of “their king.” Judg. 11:14. Jer. 49:3. H.—Blind people, who could not see the vanity of such impotent gods! C.—*Both he.* Sept. “and their priests.” H.

AMOS 2

Ver. 1. Ashes. Some think that he alludes to 4 K. 3:27 or rather to some war, the ashes of the dead were disturbed. C.—Both these acts of inhumanity deserved severe punishment. W.

Ver. 2. Fire: war under Ozias. C.—*Carioth.* Sept. “the cities.” Carioth has this meaning, but is was also the name of a great city. Jer. 48:24. H.

Ver. 3. *Judge*, ruler, or head, shall be no more.

Ver. 4. *Walked*. After Solomon, scarcely a good prince appeared, till the days of Amos. Juda imitated the idolatry of Israel, hoping thus to find assistance. C.—His crime was the more grievous, as they had the law. W.

Ver. 5. *Fire*. Under Joathan, Rasin, &c. invaded the country. Achaz increased the misery, by applying to the Assyrians. C.

Ver. 6. *Just man*. Joseph, (Rupert) or our Saviour, (Sanct.) or any other. The expression is proverbial. Ezec. 13:19. C.—Israel contemned the law, and adopted the abominations of all. W.

Ver. 7. *Humble*, provoking him to anger.—*Name*. Such incests caused infidels to blaspheme. Lev. 18:8. C.—They must be punished with severity. W.

Ver. 8. *Altar*. Herein they offended doubly, (Ex. 22:26) as they used the garments of others to hide their shameful actions. 4 K. 23:7. C.—Sept. “and tying up their garments with cords, they made veils touching the altar, and drank wine *procured* by calumnies,” (H.) or “rapine,” &c. Chal.—*Condemned* by them unjustly, though some think that a very delicious and intoxicating wine is meant, such as was given to people in grief. Prov. 31:6. Mark 15:23. Helena learnt in Egypt how to compose such wine. Odys. iv.—Feasting in temples on carpets was an ancient custom.

Ver. 9. *Beneath*. The Israelites seemed like locusts in comparison. Num. 13:34.

Ver. 11. *Nazarites*. Some went secretly to Jerusalem for this purpose; or perhaps they performed these rites illegally at Bethel: for many parts of the law were observed, though not perfectly. C. 4:4. The Nazarites were in high estimation. Lam. 4:7. But the dissolute Israelites (C.) derided them as well as the prophets, (H.) and attempted to make them transgress. C.

Ver. 13. *I will screek*. Unable to bear any longer the enormous load of your sins, &c. The Spirit of God, as S. Jerom takes notice, accommodates itself to the education of the prophet, and inspires him with encouragements taken from country affairs. Ch.—Sept. “I am overturned.” Heb. “pressed.” C.

Ver. 14. *Swift*. Jeroboam I. Other kings are described afterwards. S. Jer.—In the latter times all was in confusion. C.

AMOS 3

Ver. 1. *Family*, including all the posterity of Jacob. W.—He afterwards addresses the ten tribes in particular. S. Jer. C.

Ver. 2. *Known*, with love, (H.) and favoured with the law, &c. Above all, styling you my people. Ex. 19:6. Ezec. 20:5. C.—*Visit*. That is, punish. Ch.—I will treat you like my children, that I may spare you in eternity. C.

Ver. 3. *Agreed?* As t hey cannot do this well, so neither can man be acceptable to God, unless he keep his laws. W.—The prophet here proves his mission, intimating that if he were not inspired, he would soon be open to detection. He had been banished from Bethel. C. 7. By many similes, he shows that the event will prove the sincerity of his character, and that he cannot resist the holy spirit which is in him.

Ver. 4. *Nothing?* Thus, shall I inveigh against your crimes, if there were no need?

Ver. 5. *Somewhat?* When the prophet speaks, has he no reason? God shews that he has sent him, by inflicting the punishments which he denounces.

Ver. 6. *Afraid*. Yet you can hear these terrible truths without consternation! Will you therefore escape? C.—*Evil*. He speaks of the *evil* of sin, of which God is not the author. Ch.—All evil of punishment is sent by God, either to reclaim sinners or to be the beginning of sorrows, if they die impenitent. W.—You know that He rewards or punishes. If, therefore, what I foretell come to pass, do not blame me.

Ver. 7. *Prophets*. In vain then would you silence them. C. 2:12, and 7:12. He always tends to the conclusion. v. 8. C.

Ver. 9. *Azotus*. Sept. “Assyrians.”—*Follies*. Sept. “wonders.” Let your greatest enemies know what crimes you commit against yourselves (H.) and others.

Ver. 11. *About*, As oxen tread out corn, going round a tree. C.—Sept. “Tyre even all round, thy land shall be a desert.” *Tsar* means “Tyre and tribulation,” according to S. Jerom’s master. H.

Ver. 12. *Ear*: things of small value. Thus few even of the poor will escape the Assyrians. M.—*Damascus*. Some render “couch side.” But there is no proof of this being accurate. Jeroboam II. subdued Damascus, and reigned in prosperity. Who would then have thought

that Israel should so soon be removed into Media? C.—Sept. “over-against the tribe of *Juda*, and in Damascus, priests hear,” &c. They probably left *hares*, (H.) “couches,” (Aquila) untranslated, and some person has substituted “priests.” S. Jer.—Only the miserable M. or fugitives escape the enemy. H.

Ver. 14. *Bethel*. Manahem seems to have sent one of the calves to engage Phul to come to his assistance. Osee 10:5 and 4 K. 15:19. Salmanasar had both. Osee 8:5. Josias afterwards defiled the profane altars. 4 K. 23:15.—*Horns*, made of brass, which the Assyrians carried off. C.—The fairest possessions of sinners will at last perish. W.

Ver. 15. *Winter*. Sept. “winged house,” to keep off cold, (S. Jer.) or to give air. C.—*Summer-house*. The noblemen had such is cooler regions. M.—The kings of Persia passed the summer at Ecbatana. Xen. Cyr. viii.—Palladius (1:12) orders that the summer apartments must look to the north.—*Ivory*. Many ornaments of this nature appeared in them, (C.) whence Achab’s palace was so called. 3 K. 22:39. H.

AMOS 4

Ver. 1. *Fat kine*. He means the great ones that lived in plenty and wealth, (Ch.) and without restraint, (Is. 15:5. Jer. 46:20. C.) having no compassion for the poor. W.—The women who had too great an ascendancy over their husbands, like Jezabel, may also be meant. Theod. Grot.—In many parts of the East the women affect being fat.

Ver. 2. *Holiness*. He has none but himself to swear by. Heb. 6:13. His word is infallible; but he condescends to use an oath to make a deeper impression on man.—*Pikes*; spits, or large shields. Heb. also, “They will lead you away with hooks, (in the nose, Is. 37:29) and your children with fish-hooks,” or pots. You shall be treated like victims, being either roasted or boiled. No part shall be left.

Ver. 3. *Breaches* of the city. C.—Sept. “naked.” Heb. “apart.” H.—The victors shall divide you among them. C.—*Armon*, a foreign country; some understand it of Armenia, (Ch.) and this is the general opinion. M.—Sept. “on Mount Remmon.” Theodot. “Mona.” Israel was removed into *Armenia*, “the mountain of Menni.” Jer. 51:27.

Ver. 4. *Galgol*. Thither the people went of their own accord, as to a place of devotion. Osee 4:15. Amos ironically tells them to proceed, as Christ addressed the Jews. Mat. 23:32. C.—After many admonitions

have proved fruitless, God suffers infidels to act as they please. W.—This is the most dreadful of his judgments. H.—*Morning*, with haste.—*Three days*. This also may denote the false exactitude of the Israelites to perform what God did not require, while they neglected the most essential duties, like the Pharisees. It may also imply the giving tithes every third year, (Deut. 14:28) or presenting themselves at the three great festivals. Ex. 23:14. The schismatics observed parts of the law, and had a devotion of their own *choice*. C.

Ver. 5. *With*. Heb. *mechamets*, (H.) also “without leaven.” It was expressly forbidden, (Lev. 2:11) though not in the first fruits. Lev. 23:17.—*It*, to beg that God would remember you. Num. 10:10. Hence the Pharisees did so when they gave alms, (Mat. 6:2. C.) but out of ostentation. H.—Sept. “And they read the law *of their own invention*, (Theod.) or *of God*, out of *the land*, (which the Jews were not to do. S. Chrys. or. 3. c. Jud. Const. Apost. vi. 24.) and proclaimed praise *or* confession.” H.—These interpreters read inaccurately, (C.) *krau méuts thure*, &c. yet S. Jerom explains their words of heretics reading the Scriptures out of the true Church, and misapplying them.

Ver. 6. *Dulness*, (*stuporem*) as when the teeth have bitten at a stone (H.) and are edged. Jer. 31:29. Sept. “gnashing.” Heb. “cleanness,” through want of food. Eliseus foretold a famine under Achab. 4 K. 8:1. That of Joel (1) seems to have happened later than this. C.—God sent these afflictions for their amendment. W.

Ver. 7. *Months*. The latter rain falls in April. See Deut. 11:14. C.—*Harvest*. Sept. have as usual, “vintage.” But this is less accurate, as it never rains in the preceding summer months. S. Jer.

Ver. 9. *Wind*. Prot. “blasting.” H.—“Pestilential air,” (Sept. Sym. &c.) which destroys the corn (C.) and men. H.

Ver. 10. *Egypt*, as I published the Egyptians, (C.) or the Hebrews, when they came thence, and wished to return. Chal. S. Cyr.—*Horses*. I have deprived you of them, (H.) under Achab and Joachaz. 4 K. 6 and 13.—*Nostrils*. Hazael slew many subjects of Jehu. 4 K. 10:32. C.—The stench of their carcasses and of the locusts caused *death* or the plague. H.

Ver. 11. *Burning*. This comparison shews the condition of Israel. Hardly any escaped. Zac. 3:2 and 1 Cor. 3:15. C.

Ver. 12. *These*. He mentions not what, to keep them in greater suspense and dread; (S. Jer.) or he will put in execution what he had threatened before. v. 2.—*Meet*. Sept. “beseech.” Aq. “oppose,” or to

receive the Messias. S. Jer.—Prepare by repentance to find mercy. C.—After long captivity, Christ will save some. W.

Ver. 13. *Wind.* Sept. “the Spirit, and announcing to man his Christ,” (H.) or Cyrus. Theod.—But this version has read improperly. C.—Some hence brought an argument against the divinity of the Holy Spirit. S. Jer.—*Mist.* Sept. “the morning and the cloud,” spreading light or darkness over man.—*Earth, on the wings of the wind.* Ps. 17:11. C.

AMOS 5

Ver. 1. *Lamentation.* Such canticles were usual. Is. 14.—*Israel.* It no longer formed a separate kingdom. C.—When the people fear no evil, God laments for them. W.

Ver. 3. *City,* before (C.) or after the captivity. It required a long time to fill the cities as they had been. H.—When the Assyrians invaded the country, it was greatly reduced. C.

Ver. 5. *Bethel, ... Galgal, ... Bersabee.* The places where they worshipped their idols. Ch.—They had all been honoured by the patriarchs. Bersabee had belonged to Juda under Achab. 3 K. 19:3. But it was originally in the tribe of Simeon, and Jeroboam II. recovered all that had been lost. 4 K. 14:25. C.—*Unprofitable.* Heb. *leaven*, “for vanity,” (H.) Bethaven.

Ver. 6. *Joseph.* His two grandchildren gave name to the principle tribes of the kingdom.—*Bethel.* Sept. “Israel,” which seems preferable. C.—Yet Bethel may stand, as it denotes the apostate Israelites.

Ver. 7. *You.* Sept. “the Lord, [God] who does judgment on high, and has placed justice on the earth; (8) who maketh and transformeth all things, and turneth,” &c. H.—Heb. agrees with the Vulg. C.

Ver. 8. *Arcturus and Orion.* Arcturus is a bright star in the north, Orion a beautiful constellation in the south. Ch.—Shepherds in Arabia and Spain are well acquainted with the stars. C.—We have examined the meaning of *cima* and *cesil*, Job 9:9 and 38:31. S. Jerom’s master asserts that the latter means “effluence.” *Cima* is rendered the Pleiades by Aquila and Th.; “the seven stars,” by Prot. H.—When such allusions to the heathen mythology occur, they give no sanction to it, but serve to explain what is meant. S. Jer.—*Morning*, affording comfort. C. 4:13.—*Earth*, by floods (C.) or rain. S. Jer.

Ver. 9. *With a smile.* That is, with all ease, and without making any effort. Ch.—Aquila has “grinning,” to shew displeasure. S. Jer.—Heb. “he strengthens the oppressor against the strong,” so that those whom he pleases to chastise cannot escape.

Ver. 10. *They,* the wicked, could not endure Amos, (C. 7:12) nor those who rebuked them.

Ver. 12. *Grievous.* Heb. also, “numerous.”

Ver. 13. *Time.* It is to no purpose speaking to the deaf, (Eccli. 32:9) or throwing pearls before swine. Mat. 7:6. Amos was silent for a while, till God opened his mouth again. C. 3:8 and 7:12.

Ver. 14. *Said.* Probably Amaias took occasion, from the flourishing state of the kingdom, to assert that the Lord approved of their conduct. C.

Ver. 15. *May be.* God will not be wanting on his side. But this implies that man may find a difficulty in seeking good, and neglect to do it, though he may if he please, with God’s assistance. W.—*Remnant.* Posterity. C.

Ver. 16. *Lament.* Such hired mourners often seemed more grieved than those who were really affected. Hor. art. All were invited to join in the common sorrow. Jer. 9:17 and 48:31.

Ver. 18. *The day.* Some imprudently laughed at the prophets. Is. 5:19. Jer. 17:15. Others wished for the coming of the Lord, not reflecting that he would punish their guilt. C.—Thus, many through impatience, desire to die. We must rather, repent, and leave our lives at God’s disposal. S. Jer.

Ver. 19. *Serpent.* All his attempts would thus proved abortive. The Israelites were not ruined by Phul, or by Theglathphalassar. But the *serpent*, (H.) Salmanasar, came and took them in their own houses. 4 K. 17:7. C.

Ver. 21. *Festivities.* Some were still observed. C. 4:4.

Ver. 22. *Vows.* Heb. “peace-offerings of your mercies;” a sort of oxen. 2 K. 6:13 and 3 K. 1:9. Sept. “the salvation of your appearance,” or what you offer for your welfare.

Ver. 23. *Harp.* Praise ill becomes the sinner. Eccli. 15:9. Ps. 49:17.

Ver. 24. *Mighty.* Heb. “Ethan.” Let your virtue appear, or the greatest miseries will shortly overwhelm you. C.

Ver. 25. *Did you offer*, &c. Except the sacrifices that were offered at the first, in the dedication of the tabernacle, the Israelites offered no sacrifices in the desert. Ch.—They ceased after the beginning of the second year. S. Aug. q. 47 in Ex. Lev. 7. &c. W.—God did not require sacrifices when the people came out of Egypt. Jer. 7:22. Deut. 12:8. They were not performed so regularly in the desert, (C.) and the people still bore a secret affection for idols, (v. 26) which rendered all their victims useless. H.

Ver. 26. *A tabernacle*, &c. All this alludes to the idolatry which they committed, when they were drawn away by the daughters of Moab to the worship of their gods. Num. 25. Ch.—They imitated the superstitions of Egypt, and bore the image of Osiris, adorned with a star and crescent, on a sort of base, under a canopy. Heb. “You carried the tents of your king and the base of your statues, the star of your gods, which you have made for yourselves.” Sept. by changing (C.) *chiun* in *Rephan*, or ραιφαν, (H.) have caused great confusion among commentators. If any change were requisite, (C.) *cima* (H.) would be preferable. v. 8. Job 9:9. Yet the Heb. seems to be correct, and *chiun* denotes a pedestal rather than an idol. Some read *Kevan*, the Saturn of the Arabs, &c. and think that *Rephan* has been mistaken for it. The only difficulty is the authority of S. Stephen, who follows the Sept. Acts 7:43. Yet he probably spoke in Syriac, and might pronounce *Chevan*; though S. Luke might adopt the Sept. in a matter of so little consequence. C. Diss.—This decision may not probably give satisfaction to those who reflect that both these authors were under the immediate influence of the Holy Ghost, and that if an error had crept into the copy of the Sept. he would have corrected it. Truth is always of sufficient consequence. See Kennicott, Diss. ii. p. 344. H.—*Chiun* and *Rephan* are “expressive of the same” god or idol, representing the *machine* of the heavens. The people of Peru worshipped Choun. Parkhurst, p. 137.—*Remvan* may be Remmon, (4 K. 6:18) or Saturn. Grot.—In a Coptic alphabet of the planets it is thus explained: (De Dieu. Collier. Dict. Sept. and Acts) “You have taken the tabernacle of Moloch, and the star of your Rempham, figures,” &c. Prot. marg. “the *Siccuth*, your king, and *Chiun*, your images, the star,” &c. H.

Ver. 27. *Damascus*, or *Babylon*, (Acts 7) into Mesopotamia, &c. The sense is the same. C.—When the apostles quote passages, “they do not consider the words but the sense.” S. Jer.—One Greek copy, however, has *Damascus* in the Acts. H.

AMOS 6

Ver. 1. *Wealthy.* Sept. Syr. and Arab. “despisers of Sion.” Heb. also, “who hate Sion.” The prophecy wholly regards Israel. C.—It is a great crime for the rich to neglect the poor; but still more so, when wealthy clergymen shew no compassion for the spiritual or corporal wants of their neighbours. W.—*State.* Heb. “to whom the house of Israel comes” for judgment.

Ver. 2. *Chalane.* Ctesiphon (C.) was built on its ruins. Gen. 10:10. H.—Why do you imitate these cities? or, has their greatness protected them? Phul probably took Chanane, and Jeroboam II. the other cities. v. 15 and 4 K. 14:25. At that time there was no appearance of the kingdom being destroyed; yet Amos composes a funeral canticle, to shew the certainty of the event.

Ver. 3. *Separated.* Heb. “remove the evil day,” as if it would not overtake you. Ezec. 12:22. Sept. “who are praying (C.) *or* coming (Grabe) to the evil day, approaching and touching false sabbaths.” H.—They pray to be delivered, while they continue (C.) their false worship. H.

Ver. 4. *Ivory,* with which the beds for eating were adorned. v. 7. C.—*Wanton.* Heb. “stretch themselves out upon their,” &c. H.

Ver. 5. *David.* They think they excel him in music; but he consecrated his talent to a better purpose. C.—Sept. “they deemed them stable, and not fugitive things.” H.—They have placed their chief good in such pleasures. Theod. C.

Ver. 6. *In bowels.* Sept. “refined,” (H.) or cleared of the dregs.—*Joseph,* of their brethren, or they seem to have no share in the sufferings of mankind. Ps. 72:5.

Ver. 7. *Luxurious.* Heb. “the feast of those who stretch themselves out, shall,” &c. Sept. “the neighing shall be removed from Ephraim.” His lusts shall be punished. Jer. 5:8.—Some translate Heb. “the mourning of those who stretch themselves on their beds is at hand.” Others, “their funeral feast is distant.” None shall bewail their death. So ambiguous is the original. C.

Ver. 8. *Jacob.* God loved the humility of the patriarch, and hated the pride of his posterity. W.

Ver. 9. *Die.* Their numbers will not protect them from the plague.

Ver. 10. *Burn.* After the captivity, it was more common to bury or to embalm the dead. C.

Ver. 11. *Lord.* He has done it. Do not repine. Theod. S. Cyr.—Heb. “Be silent, and not to remember the,” &c. He will offer comfort. C.—Still, none will return to the Lord. S. Jer.

Ver. 12. *Clefts.* All shall perish, (C.) both Israel and Juda. Chal. Grot. —But he speaks only of the former.

Ver. 13. *Buffles,* which cannot be tamed. Heb. “with oxen.” We must understand, *on rocks.* C.—Sept. “Shall they be silent when they are with females?” H.—To turn the works of justice into sins, is no less unnatural than to plough with wild buffles. W.

Ver. 14. *Naught:* in your idols, which are nothing, (1 Cor. 8:4) or in your own strength, fortifications, or allies.—*Horns:* glory and power. C.—*Pa rata tollo cornua.* Hor. epod. 6.

Ver. 15. *Nation;* the Assyrians.—*Desert,* commonly called Bezor, (C.) between Damietta and Rhinocorura. S. Jer.—The whole territory of Israel, reaching so far, (v. 2) shall be laid waste. C.

AMOS 7

Ver. 1. *The locust,* &c. These judgments by locusts and fire, which by the prophet's intercession were moderated, signify the former invasions of the Assyrians under Phul and Theglathphalassar, before the utter desolation of Israel by Salmanasar. Ch.—Locusts denoted the Assyrian invaders. 4 K. 18. W.—*Formed.* Lit. “the maker of the locust, in the beginning of the *herbs* shooting,” &c. (H.) in spring. S. Jer.—They pasture in our January: yet the grass of autumn may be meant. The king took the best which grows in summer. C.—Sept. “and lo, a swarm of locusts coming in the morning; and lo, one bruchus, Gog, the king,” (H.) or “against king Gog.” C.—Aquila has, “of the king of Gaza.” He probably left the original term, (S. Jer.) *gizze.* H.—The invasion of the Assyrians, Chaldeans, and Scythians is insinuated. Theod.—The latter came the year after the earthquake. C. 1. Pezron.—This was the first vision of Amos. C.—He saw the first and last inroads of the Assyrians, as well as the prosperity of Jeroboam. M.

Ver. 2. *When.* Sept. “If it shall eat up,” &c. H.—*Little.* After Jeroboam II. the kingdom fell to decay, when Manahem called in the Assyrians. C.

Ver. 3. *The.* Sept. "Repent, O Lord, on this head, and this shall," &c.—*Not be:* the grass shall not be totally devoured. H.—The king of the Assyrians invaded Juda in vain. 4 K. 19. W.

Ver. 4. *Part* of the land, if the prophet had not interposed; (v. 6. C.) or rather civil wars desolated a great part of the kingdom, before the Lord was appeased. H.—The fire foreshewed the captivity of the two tribes. 4 K. 24. W.

Ver. 6. *The.* Sept. as v. 3. H.—We read not of locusts being sent, v. 1. But fire of war certainly raged before the final catastrophe of Jehu's family, when Sellum slew Zacharias. 4 K. 15:8. C.

Ver. 7. *Plastered.* Heb. "wall, made by a plumb-line, with a plumb-line in his hand." Prot. H.—But Sept. Syr. &c. seem more literal, (C.) "on a wall of adamant, and a diamond in his hand." Heb. *anac*, (H.) whence a diamond was called *anactites*, (Orpheus) or *anachites*. Pliny xxxvii. 4. —Saturn had a scythe of adamant, and walls of this kind were deemed impervious even to the inhabitants of heaven. Thus Virgil describes the gates of hell:

*Porta adversa ingens solidoque adamante columnæ,
Vis ut nulla virum non ipsi excindere ferro
Cœlicolæ valeant.* Æn. vi.

—God appearing on such a wall, intimated that the separation between him and his people was complete. C.—*Hic murus aheneus esto.* Hor. i. ep. 1.

Ver. 8. *Plaster.* Sept. "I will no more pass over it," the adamantine wall. I will hide their faults no longer. H.—this third vision alluded to the distress of the ten tribes. 4 K. 15:20. W.

Ver. 9. *Idol.* Heb. "Isaac." C.—Sept. "laughter." H.—Isaac had resided for some time at Bersabee, which was place frequented by idolaters. C. 5:5 and 8:14. Josias overthrew (4 K. 13:8. C.) the profane "altars." H. —*Sword.* His son Zacharias was slain after six months reign. v. 6. 11.

Ver. 10. *Words.* Nothing could be more unfounded. Amos had indeed denounced many judgments; but he was not wanting in respect to the king. C.

Ver. 11. *Sword.* the prophet did not say this, but that the Lord would *rise up against the house of Jeroboam with the sword*; which was verified when Zacharias, the son and successor of Jeroboam, was slain by the sword. 4 K. 15:10. Ch.—The false prophet was therefore guilty of a lie. They accuse the preachers of truth as traitors. W.—Thus many

missionary priests have been traduced in England. H.

Ver. 12. *Seer*. This was the ancient title of prophets; (1 K. 9:9. C.) but it is here used contumeliously. H.—We know not whether Amasias acted by the king's order or not. He was less afraid of the predictions than of losing his employment. C.

Ver. 13. *Sanctuary*, or “palace.” Kimchi.—The kings resided commonly in Samaria; but they came hither to practise their religion, and had a palace. C.—The *king's choice* was all that Amasias regarded, as many seem still to do, without examining whether the religion be true or false! Will the king screen them from the indignation of the just Judge at the hour of death? H.

Ver. 14. *I am not a prophet*. That is, I am not a prophet by education: nor is prophesying my calling or profession: but I am a herdsman, whom God was pleased to send hither to prophesy to Israel. Ch.—He speaks with the like humility as the baptist, John 1:21. Lu. 7:26. It seems the prophets usually left their trade, and applied to meditation. Zac. 8:5. Sept. “I was not a prophet, nor,” &c.—*Plucking*. Sept. (Th.) “pricking.” C.—This was requisite to make the fruit ripen in four days' time. Pliny xiii. 7. and xvi. 27.—Wild fig-trees have three sorts of fruits. The flies which proceed from some of them, prick the sweet figs, and make them ripen. Tourefort i. let. 8.—Amos probably conveyed such wild figs to be near those of the garden, while at other times he fed his cattle.

Ver. 16. *Drop*. menaces. Ezech. 20:46. Sept. “thou shalt not disturb (C.) or threaten the house of Jacob.” S. Jer.—*Idol*; the calf, worshipped in Bethel. Ch.—Heb. “Isaac,” as v. 9. H.

Ver. 17. *Play*. Symmachus has better, “shall be treated as a harlot.” A “husband would rather hear that his wife had been slain than defiled.” S. Jer.—*Line*, and divided among strangers.—*Land*, out of Palestine. All other countries were deemed unclean. Amasias was probably exiled, or led captive by Theglathphalassar, as Salmanasar did not come till sixty-two years after the death of Jeroboam. We know no more of the history of Amasias. The martyrologies say he slew Amos. C.—His name means “rigid,” and he was a true image of a heretic. “All that he possesses shall fall to the share of devils.” S. Jer.

AMOS 8

Ver. 1. Hook. Heb. "basket of summer fruit." Sept. "bird cage or net." H.—Israel was ripe for destruction. v. 2. C. 7:8. C.—Not only those who were near, (4 K. 15:29) but the rest also were taken, (4 K. 17:6) as we pull with a hook the fruit when we cannot reach otherwise. W.

Ver. 3. Temple, when God comes like a mighty warrior; or when the profane temples shall be pillaged. C. 9:1. Heb. also, "the canticles of the temple or palace shall be changed into lamentations."—*Place.* Heb. "a multitude of dead bodies shall be cast in every place. Keep silence." C.

Ver. 5. Mouth: the first day was observed as a festival. Num. 10:10. H.—At the expiration of the month usurers demanded their money. Hor. i. sat. 3. Aristoph. Nub. ii. 1.—*Corn*, to sell after the sabbatical year, when it was dearest. Sabbath also denotes all "festivals." These misers think that there are too many.—*Sicle.* Having a large measure to buy, and a small one to sell again. Deut. 25:13. Prov. 20:10.

Ver. 6. Shoes, for almost nothing. Thus they forced the poor to serve, or to sell their effects.

Ver. 7. Jacob, because the rich despise the poor. It may also mean, that he swore by heaven, or the temple, (Lev. 26:19) or that he would destroy the high places. C.

Ver. 8. Altogether. Sept. "its total ruin shall rise as a river."—*Egypt.* The whole land shall be visited with misery, as Egypt is by the Nile. H.—The enemy shall retire with the booty. The Nile overflows in summer, and covers Egypt for six weeks, carrying much earth with its impetuous waves. Is. 18:2.

Ver. 9. Light. Usher (A. 3213.) explains this of an eclipse, at Pentecost. The Fathers generally understand that which accompanied the death of Christ; but it only implies great desolation and terror. Jer. 15:9. Joel 3:11. S. Jer. &c. C.—In their greatest prosperity, calamities shall unexpectedly fall upon them. W.

Ver. 10. Baldness, the hair being cut in mourning. Job 1:20.—*Son*, most afflicted. Zac. 12:10. Jer. 6:26. C.

Ver. 11. Lord. During the siege provisions were wanting, but instruction still more so. W.—Israel had banished Amos. They would be left destitute. We find no prophet among the during the captivity, except Tobias. C. 13:3. We may apply this to the state of the Jews since the death of Christ. They have no guides. C.—They read incessantly, and do not understand (S. Jer. Mercer.) the Bible, which non will ever penetrate who refuse to receive the key from the

Church. H.

Ver. 12. *Sea to sea:* from west to south, or to the ocean; in whatever part of the world they may be. C.

Ver. 14. *Sin.* Sept. “propitiation,” which the pagans deemed requisite; (Hor. i. ode 2.) or worship (H.) of Baal, (4 K. 17:16. C.) and all the other superstitions. H.—*Way.* Sept. “thy God,” or religion, (Acts 9:2) or pilgrimage to Bersabee. C. 5:5. Perhaps the true God was here adored; but it was in a manner which he condemned. C.—In vain do those pretend to honour Him, who follow the traditions of unbelieving men. H.

AMOS 9

Ver. 1. *Altar*, in Jerusalem. C. 8:3 and 1:2. God is going to punish Israel, (C.) or the two tribes. Chal. S. Jer.—The ruin of the altar and temple, imply the abolishing of sacrifices during the captivity, at Babylon. W.—But Amos speaks rather of Israel. C.—*Sword.* The princes and people are all guilty. Sept. “strike or cut on the heads of all.” H.

Ver. 2. *Hell;* to the deepest caves, where they used to flee. Ps. 138:8.

Ver. 3. *Top*, in woods, or caverns.—*Serpent.* Fishes and sea monsters are so called.

Ver. 5. *A river.* Sept. “the river of Egypt.” C. 8:8. and 5:24. C.—Grabe’s ed. has “its consummation (*or* utter ruin) shall rise up as a river.” H.

Ver. 6. *Ascension*, or his high throne. Ch.—Sept. “the ascent, and hath founded the declarations (H.) *or* promise upon,” &c. which must be explained in a moral sense. C.—*Bundle.* That is, his Church, bound up together by the bands of one faith and communion, (Ch.) which God will protect, and punish sinners. W.—Heb. “his apartments in heaven, and his assembly (*or* footstool) on earth.”—*Sea*, by floods, or rather by rain. C. 5:8. C.

Ver. 7. *Ethiopians.* That is, as black as they, by your iniquities. Ch.—Chus was father of the Scythians, Arabs, &c. Yet none of these nations were under the peculiar protection of God. The Israelites depended too much on this prerogative, (C.) which they deserved to lose by their sins. H.—God brought them out of Egypt. But he also took the

Philistines from Caphtor, (C.) and enabled them to settle in the country. H.—*Cappadocia*. Cyprus, (Gen. 10:14) or rather Crete. 1 K. C.—*Cyrene*, (Sym.) “wall,” (Th.) or “pit.” Sept. Theglathphalassar took Aram or the people of Damascus into captivity. C.—Their future return is represented as already past. Vat. Mercer.

Ver. 9. *Ground*, to be mixed with the good corn.—Israel shall be purified in captivity. C.—Though many perished, God still preserved his Church. W.

Ver. 10. *Us*. Such infidels delayed repentance, (H.) or laughed at the menaces of impending ruin. C. 5:18. C.

Ver. 11. *David*. S. James, after S. Peter, explains this of the vocation of the Gentiles. Acts 15:15. W.—After the fall of Israel, Juda still flourished: but this cannot be meant. The prosperity after the return from Babylon, or rather under Jesus Christ, must fulfil the prediction. Zorobabel had a very precarious authority, and the Machabees were not of the tribe of Juda, nor was their kingdom so flourishing or durable. C.

Ver. 12. *Edom*, subdued by Hircan, with the surrounding nations. The same letters may be read *Adam*, “man,” as the Sept. have, agreeably to Acts 15:17. C.—“That the rest of men might seek the Lord, (Grabe substitutes me) and all the nations upon whom my,” &c. Edom and all mankind shall receive the glad tidings of salvation. H.

Ver. 13. *Shall overtake*, &c. By this is meant the great abundance of spiritual blessings; which, as it were, by a constant succession, shall enrich the Church of Christ. Ch.—Munster, and his imitator, Clarius, see nothing but an allegory in this abundance and *return*, v. 14. Yet the literal sense ought to be adopted, when it involves no contradiction. Houbigant, pref. p. 297.—God promised a succession of crops to the faithful Israelites, (Lev. 26:5) and the return of the ten tribes is frequently specified. C.

ABDIAS

THE PROPHECY OF ABDIAS

INTRODUCTION

Abdias, whose name is interpreted *the servant of the Lord*, is believed to have prophesied about the same time as Osee, Joel, and Amos: though some of the Hebrews, who believe him to be the same with Achab's steward, make him much more ancient. his prophecy is the shortest of any in number of words, but yields to none, says S. Jerom, in the sublimity of mysteries. It contains but one chapter. Ch.—He foretells the destruction of Edom, for its pride and enmity against the Jews: whose return and the redemption of mankind are also announced. W.—Abdias seems to have prophesied after the destruction of Jerusalem, and before Nabuchodonosor attacked Edom, &c. which took place within five years. C.

ABDIAS 1

Ver. 1. Edom. The Jews understand this of the Romans; others apply it to themselves; but it seems to speak of the Idumeans.—*Ambassador*, prophet, or angel; or God has suffered the passions of men to act. All is here animated. God appears leading on the various nations. C.—He directed their thoughts to unite against Edom. W.—Yet he did not approve of their ambition. H.

Ver. 2. Contemptible. The nations of Chaldea, &c. were far more potent. Yet Edom must be brought still lower.

Ver. 3. Rocks. Heb. “Selah,” or Petra, the capital. C.—People dwell in caverns from Eleutheropolis to Ailath. S. Jer.

Ver. 4. Down. Job 20:6. How vain is all human power!

Ver. 5. Cluster. Jer. 49:9. The Chaldeans take all, and remove the people. v. 7.

Ver. 7. Peace. The enemy had used their services against the Jews; but now they invade their confederates. C.—Of this the Idumeans were not aware. H.

Ver. 8. Esau. Job and Eliphaz were both from this country.

Ver. 9. South. Heb. “Theman,” (C.) where the Romans kept a garrison, fifteen miles south of Petra. S. Jer.

Ver. 10. Slaughter. They invaded the dominions of Achaz, and incited

the enemy to destroy all. 2 Par. 28:17. Ps. 136:7.

Ver. 11. *Captive.* He alludes to the taking of Sedecias.—*Lots*, for the booty, or whether they should burn the city or not. All was regulated by lots. C.

Ver. 12. *Thou shalt not look, &c. or thou shouldst not, &c.* It is a reprehension for what they had done, and at the same time a declaration that these things should not pass unpunished. Ch.—God admonishes, and at the same time insinuates that the Idumeans would act quite the reverse. W.—*Magnify.* Literally, thou shalt not speak arrogantly against the children of Juda, as insulting them in their distress, (Ch.) like people mocking. When they shall be themselves afflicted, they shall cease to upbraid the Jews. C.

Ver. 13. *Army.* Heb. also, “goods.” Sept. “thou wilt not join their army in the day of ruin.” H.—Thou wilt have other things to think about.

Ver. 14. *Flee.* The Idumeans might easily have concealed the fugitives. But they were so inhuman as to fall upon them, (C.) or drive them back.

Ver. 15. *Nations* around. H.—Josephus (x. 11.) does not specify Edom. But the prophets had announced their destruction, effected by Nabuchodonosor, while the main part of his army besieged Tyre. C.

Ver. 16. *Drink.* They shall rejoice at your fall, as you did at that of Juda; (S. Jer.) or, as my people has not been spared, can you expect to escape? Jer. 49:12.—*Not.* These nations and the Chaldeans themselves were brought low, while the Jews regained the regal power. The cup denotes vengeance. Ps. 74:9. Plautus uses the same expression: *ut senex hoc eodem poculo, quo ego bibi, biberet.* Casina. C.

Ver. 17. *Sion.* This prosperity, in the historical sense, was promised to the Jews, after their return; and they enjoyed as much of it as their sins did not hinder; the rest was fulfilled in Christ. S. Jer. ad Dard. W.—*Holy.* Providence watched over the Jews in a particular manner, while the neighbouring nations fell a prey to the Persians, to Alexander, &c. The persecution of Epiphanes was sharp, but of short duration; and it gave occasion to the Jews to regain their liberty, and to have kings C.) little (H.) inferior to those of old.—*Them.* Heb. “its goods.” The Jews obtained all Palestine. C.—Christ extends his dominion over the world. Theod.

Ver. 18. *Stubble.* The Jews often attacked Edom, and at last forced them to submit to the law of circumcision.—*Remains.* Sept. cop. vary; “corn fire or carrier.” H.—Those who escaped alone from battle had

the former title. Hesyc. πυρφορος. C.—Priests went with fire before the armies engaged. If they were slain, it was a sign, that no quarter was given, as these were accounted sacred. Grabe. Prol. H.

Ver. 19. *Plains.* Sephala. Jos. 10:40.—*Samaria*, which the Cutheans had occupied, till Alexander subjected them to the Jews, and Hircan asserted his authority. Jos. Ant. xiii. 18.—*Galaad*, east of the Jordan. Benjamin alone did not occupy this country.

Ver. 20. *Sarepta.* This was accomplished after the persecution of Epiphanes.—*Bosphorus.* So S. Jerom's master interpreted *Bispharad*. But it seems rather to mean a part of Mesopotamia. Sippara stands above, where the Euphrates divides its streams.

Ver. 21. *Saviours*, the Machabees, as figures of Christ. The temporal power of the Jews ended thirty-seven years after his resurrection. C.—The rest of this prophecy (v. 19) regards Christ's kingdom over all nations, which believe in him, and receive the remission of their sins. Acts 10:43. S. Aug. de Civ. Dei. xviii. 31. W.

JONAS

THE PROPHECY OF JONAS

INTRODUCTION

Jonas prophesied in the reign of Jeroboam II. as we learn from 4 K. 14:25 to whom also he foretold his success in restoring all the borders of Israel. He was of Geth—Opher, in the tribe of Zabulon, and consequently of Galilee; which confutes that assertion of the Pharisees, (John 7:52) that no prophet ever arose out of Galilee. He prophesied and prefigured in his own person the death and resurrection of Christ, and was the only one among the prophets who was sent to preach to the Gentiles. Ch.—The most incredible mystery in our religion, and the vocation of the Gentiles, are thus insinuated. C.—The latter shall be saved if they repent, like Ninive. W.—Paine's supposition, that this book was written by a pagan "to satirise the malignant character of a predicting priest," requires no refutation. H. Watson.

JONAS 1

Ver. 2. *Ninive*, the capital city of the Assyrian empire. Ch.—It was 150 stadia long and 90 broad, (Diod. ii.) on the western bank of the Tigris. Pliny vi. 13.—Mosul, which some mistake for it, stands on the northern side. See Gen. 10:10. At the time when Jonas preached, Ninive would contain about 600,000. C. 4:11. They were people less favoured by God, (Acts 14:15. C.) but not abandoned. Theod.—God took sufficient care of all his creatures, and foretold many things relating to foreign nations. C.—Rom. 3:29. W.—*For the*. Sept. add, "cry of." Gen. 4 and 18. H.

Ver. 3. *Tharsis*. Which some take to be Tharsus of Cilicia, others to be Tartessus of Spain, others to be Carthage. Ch.—*Joppe*, now Jaffa, (M.) a miserable seaport. H.—It was formerly the best near Jerusalem, (2 Par. 2:16) though very dangerous. Jos. Bel. iii. 15. or 29.—It is said to have been built before "the inundation" of the world, (Mela. i. 11) and was famous for the adventure of Andromeda, rescued by Perseus from a sea monster. Pliny v. 13. C.—*Lord*. He feared being accounted a false prophet, (W.) knowing how much God was inclined to shew mercy, (C. 4:2) and being disheartened at the difficulty of the undertaking, like Moses and Gedeon. C.—He might also think that if the Ninivites repented, it would be a reflection on the obstinacy of the Jews. S.

Ver. 4. Broken. Seeing no natural cause of such a sudden tempest, they concluded (W.) that some on board must be guilty; as the sailors argued (H.) when the noted atheist, Diagoras, was in similar circumstances. C.—They had recourse to lots, and the prophet consented by God’s inspiration, (W.) though this is not written, (H.) and the lots were superstitious. M.—The oriental writers add many things to this sufficiently marvellous account. Lyrar. D’Herbelot. C.

Ver. 5. God. They were idolaters. v. 6.—*Wares*, which is commonly done in storms. C.—This loss was in punishment of their sins; though they seem not devoid of some fear of God and man. H.—*Sleep*. This is a lively image of the insensibility of sinners, fleeing from God, and threatened on every side with his judgments; and yet sleeping as if they were secure. Ch.—Yet Jonas was sleeping through grief. S. Jer. Mat. 26:40. C.

Ver. 9. Fear, and therefore fly *from the face of the Lord*. v. 3, 10. H.—He knew that God is every where, v. 3. Ps. 33:8. C.—Sept. “I worship.” Fear is often taken in this sense. H.

Ver. 12. Cast me. God intimates that he required this sacrifice. M.

Ver. 13. Hard. They were unwilling to destroy the prophet, (C.) fearing to incur fresh guilt by thus treating one who had intrusted his life to them. Jos. Ant. ix. 11.

Ver. 14. Blood. We act thus by his direction, and through necessity.

Ver. 16. Lord. They were converted by this prodigy, and offered sacrifice immediately, or (C.) when they came to port. M.—All know by the light of reason that sacrifice and vows are acceptable to the Lord. W.

JONAS 2

Ver. 1. Fish. Heb. *dag*: afterwards *daga* occurs, v. 2; (H.) on which Leusden observes, the Jews infer that Jonas was first swallowed up by male and then by a female fish, which being full of young he was much straitened, and prayed from the belly of that (*hadaga*) female fish! He alludes to R. Jarchi. H.—Thus *nar*, puer, is put for a girl, to imply that Rebecca was prudent and Dina rambling. Buxt. Tib. 13. See Kennicott, Dis. 2. p. 417 and 552.—Noble discoveries! Many suppose (

H.) that this fish was a whale, as it does not live on flesh; (C.) but its throat being so narrow, as hardly to suffer a man's arm to pass, it is more probable that it was the sea-dog, *lamia* or *canis chariarias*, (Bartolin 14.) which may easily contain a man. Aldrovandus iii. 32. M.—This sea-dog, or shark, has five rows of teeth in each jaw. Human bodies have been found entire in the stomach. Button.—Our Saviour calls the fish a whale, Mat. 12:40. W.—But that term is given to any great sea monster. Yet it is not of much importance what species of fish be meant, provided the miracle be admitted. C.—The pagans ridiculed it. S. Aug. ep. 102. q. 6. 30.—Yet they believed many of a similar nature, alleging the omnipotence of God. S. Jer.—This reason accounts for all the miracles recorded in Scripture. But might not God have chosen some easier expedient? We must not dive into his reasons. The impression which such a fact would make on the Ninivites, and the prefiguring of Christ's burial, might suffice. Jonas was not a type of his death, as some have imagined, Q. ad Orthodox. C.—*Nights*, or as long as our Saviour was in the monument, (M.) which was about thirty-four hours. C. Dis.

Ver. 2. *Prayed.* He entertained these sentiments. Sanct. xiv.—He afterwards wrote them down. C.

Ver. 3. *I cried.* These five verses (H.) express his thoughts while he was in the sea, (S. Jer. C.) or in the fish. H.—He doubtless prayed before, when he was cast into the sea, and also in the whale's belly, having then greater confidence that he should arrive safely on dry land, (v. 5) and therefore vowing sacrifices of thanks, v. 10. W.—*Hell*; the whale's belly, (Theod. &c.) or rather the depth of the sea. It may denote any imminent danger.

Ver. 5. *Eyes*, in a sort of despair, like the psalmist, 30:23. Yet he presently resumes fresh confidence in God, notwithstanding the greatness of his offences.—*Temple.* He went to Jerusalem, like other good Israelites.

Ver. 6. *Soul*, so that I was in danger of being suffocated. Ps. 68:2. C.—*Sea.* Heb. "weeds entangled," &c. H.—The Mediterranean has a great deal of sea weed. He speaks of the time before he was swallowed up by the fish.

Ver. 7. *Lowest.* Heb. and Sept. "clefts."—*Bars*, or prisons, in the abyss, (C.) farthest from the heights. W.

Ver. 8. *Me*, at the last gasp, (C.) and oppressed with grief. M.

Ver. 9. *Mercy.* He alludes to the sailors. Theodoret—Heb. also, "let

them forsake their worship,” (Drus. Lev. 20:17) or they are guilty of impiety. They neglect their vows. v. 10. C. 1:16. C.

Ver. 11. *Spoke to the fish.* God’s speaking to the fish was nothing else but his will, which all things obey. Ch. W.—*Land.* Josephus says near the Euxine Sea. But thus it must have travelled 800 leagues. Others fix upon different places, without any proof. C.

JONAS 3

Ver. 2. *Bid thee* before, or when thou shalt be there. C.—He seems to have retired to Jerusalem. M.

Ver. 3. *Journey.* By the computation of some ancient historians, Ninive was about fifty miles round: so that to go through all the chief streets and public places, was three days’ journey. Ch.—Diodorus (iii. 1.) says Ninive was 150 stadia or furlongs in length. It must have been therefore 480 round; and as each furlong contains 125 paces of 5 ft. each, the compass would be “60 Italian miles, (about 50 Eng.)” which would employ a person three days to go through the principal streets. W.—Ninive “was much larger than Babylon.” Strabo xvi.—Heb. “a great city of God,” &c. denoting its stupendous size.

Ver. 4. *Journey.* He records what he said the first day, though he seems to have preached many (Theod.) even during forty days, after which time (H.) he expected the city would fall, and therefore retired out of the walls. C. 4.—*Forty.* Sept. *three.* S. Justin, (dial.) “three, or forty-three.” Theodoret thinks that the mistake was made by some ancient transcriber, and has since prevailed in all the copies of the Sept. All the rest have forty. S. Aug. (de civ. Dei. xviii. 44.) believes the Sept. placed three for a mysterious reason. Origen (hom. xvi. Num.) suggests that the prophet determined the number, and hence God did not execute the threat. C.—This and many other menaces are conditional. If men repent, God will change his sentence. S. Chrys. S. Greg. Mor. xvi. 18. W.

Ver. 5. *God.* They were convinced that he had wrought such wonders in the person of Jonas, with a desire of their welfare, particularly as he allowed them some delay. Accordingly they did penance for about forty days, and their conversion was so sincere, that Christ proposes it to his disciples. Mat. 12:41. C.—Thus “the city was overturned in its perverse manners.” S. Aug. de civ. Dei. xxi. 24. and Ps. 50.—They were at an end, and the city was renovated. H.

Ver. 6. *King Sardanapalus*, (Salien, A. 3216) or rather his father, Phul, whom Strabo calls Anacyndaraxes, (C.) and who died in the year 3237, (Usher) four years after he had invaded Palestine. 4 K. 15:19.

Ver. 7. *Princes*. Their consent was requisite, to form an irrevocable edict. Dan. 6:8.—*Men*. Even infants, according to the Fathers. Joel 2:16. S. Basil adds also, the young of cattle. This was done to excite rational beings to repentance. Theod.—We do not find that cattle were deprived of food on such occasions among the Jews. But Virgil specifies that this was the case at the death of Cæsar, (Ecl. 5) as it was in droughts among some nations of America. Horn ii. 13. C.—When people are greatly moved by repentance, they exceed in austerity; but if this be not indiscreet, God accepts of their good intention. W.

Ver. 10. *Mercy*. Heb. “repented,” as some copies of the Sept. read, while others have, “was comforted.” H.—God suspended the stroke. But as the people soon relapsed, Sardanapalus burnt himself to death, and the city was taken, (S. Jer.) thirty-seven years after Jeroboam. A. 3257. Usher.—Yet this was only a prelude to its future ruin, foretold by Tobias, (14:5. in Gr.) and effected by Nabopolassar and Astyages. C. A. 3378. Usher.—The vestiges did not appear in the days of Lucian, (Charon. C.) soon after Christ. H.

JONAS 4

Ver. 1. *Troubled*. His concern was lest he should pass for a false prophet; or rather lest God’s word, by this occasion might come to be slighted and disbelieved. Ch.—He conjectured that God would spare the penitent Ninivites, and feared lest prophecies should be deemed uncertain. But this doubt is solved by observing that some are conditional, (C. 3:4. Jer. 18:8) as it proved here. When the people relapsed, they were afterwards destroyed. Nah. 1. &c. W. C. 3:10.—The conversion of Ninive was an earnest of that of the Gentiles. C.—This being so intimately connected with the reprobation of the Jews, (H.) the prophet was grieved at the misery of the latter, (S. Jer.) which our Saviour and S. Paul bewailed. Acts 11:2. Rom. 10:19. Lu. 19. &c. Yet Jonas seems to have considered himself rather too much.

Ver. 5. *Went*, or “had gone,” waiting for the city’s ruin. C.

Ver. 6. *The Lord God prepared an ivy*. Hederam. In the Heb. it is kikajon, which some render a *gourd*; others a *palmerist*, or *palma Christi*. Ch.—This latter is now the common opinion. S. Jerom explains

it of a shrub growing very fast in the sandy places of Palestine. He did not pretend (C.) that *hedera*, or ivy, as Aquila translates, (H.) was the precise import; but he found no Latin term more resembling, (C.) as he observes here and in his letter to S. Aug. who had informed him that a certain bishop of Africa having read his version publicly, the audience was surprised at the change; and the Jews, “either through ignorance or malice,” decided in favour of the old Greek and Latin version of *gourd*, which Prot. retain. H.—But this does not grow so soon no more than the ivy. The *palma Christi*, or *ricinus*, does. The Egyptians call it *kiki*, and the Greeks *selicy prion*. See Pliny xv. 7. Its foliage is thick, and its trunk hollow. C.—But how came S. Jerom to be unacquainted with this plant? or why did he substitute one false name for another?

Ver. 8. *Hot*. Heb. also, “eastern and sultry,” (H.) or silent, (C.) which instead of refreshing, served only to increase the heat, (H.) and to raise dust. Sept. Syr. &c. agree with the Vulg.

Ver. 9. *Death*. The spirit of prophecy changes not the temper. C.—Jonas had reason to be grieved, and so had God to shew mercy. In this history and prediction, who would have thought that Jonas had been a figure of our Saviour’s death and resurrection, if he himself had not declared it? Mat. 12. W.—The prophet comes out of the fish alive, as Christ does from the tomb. He was cast into the sea to save those on board; Christ dies for the redemption of mankind. Jonas had been ordered to preach, but did not comply till after his escape; thus the gospel was designed to be preached to the Gentiles, yet Christ would not have it done till he had risen. Mat. 15:26. The prophet’s grief intimates the jealousy of the Jews; as his shade destroyed, points out the law, which leaves them in the greatest distress. The very name fish, ἰχθυς, is a monogram of “Jesus Christ, the Son of God, a Saviour, (C.) or crucified.” H. S. Paulinus, ep. 33.—Hence Jonas most strikingly foreshowed Christ. S. Aug. de civ. Dei. xviii. 30.

MICHEAS

THE PROPHECY OF MICHEAS

INTRODUCTION

Micheas, of Morasti, a little town in the tribe of Juda, was cotemporary with the prophet Isaias, whom he resembles both in his spirit and his style. He is different from the prophet Micheas, mentioned in the Third Book of Kings, (C. 22) for that Micheas lived in the days of king Achab, one hundred and fifty years before the time of Ezechias, under whom this Micheas prophesied, (Ch.) as he did in the two preceding reigns. H.—He addresses both Israel and Juda, and predicts the happiness of the Jews after the captivity, as a figure of what the church should enjoy. C.—The Jews shall embrace the faith at last, after the Gentiles. W.—We have only a small part of the predictions of Micheas, though he may have written no more. His style is obscure, like that of Osee. C.—His name signifies “humility,” or “who is like.” S. Jer.

MICHEAS 1

Ver. 1. *Morasthite*, “of Maresa,” (Chal. C. 1:14. C.) a village near Eleutheropolis. S. Jer.—*Kings*. They reigned about sixty years. C.

Ver. 2. *Witness*. Deut. 32. Is. 1 and 6. The prophet discharges his duty, and will not be blameable, if people die in their sins. Jer. 3:18. W.—This sublime address shews the importance of the subject, and how deep an impression the sins of Israel had made in his breast.

Ver. 3. *Earth*, to subdue the rebels. Amos 4:13. Hab. 3:3. C.

Ver. 4. *Meltd*. Sept. “moved.” H.—*Cleft*, as it was to swallow up Core, (Num. 16:31) with the greatest ease.

Ver. 5. *Jerusalem*. High places were left there under Joathan. 4 K. 15:35. Achab had introduced the worship of Baal into Samaria, and though the family of Jehu repressed this worship, it gained ground when Micheas appeared. C.—This conduct excited God’s indignation. H.—He came to punish the most guilty. C.

Ver. 6. *Heap*. Sept. “hut to keep the fruit.” Heb. “hillock of the field,” (H.) to be cultivated. Grot.—*Bare*, by Salmanasar. 4 K. 17:6. It was afterwards rebuilt, (C.) but completely levelled by Hircan. Jos. Ant. xiii. 18.

Ver. 7. *Her wages*. That is, her donaries or presents offered to her

idols; or the hire of all her traffic and labour. Ch.—Samaria had trafficked with infidels, and thus grew rich, but imitated their idolatry; (W.) and therefore was ruined, and her citizens and riches H. removed into Assyria. W.—*Harlot*. They were gathered together by one idolatrous city, viz. Samaria: and they shall be carried away to another idolatrous city, viz. Ninive. Ch.—The hire of prostitution was not to be received in God's temple, (Deut. 23:18) which prohibition shews the antiquity of this abominable custom. Bar. 6:9. S. Aug. de Civ. Dei. iv. 10. C.

Ver. 8. Naked. Ill clothed, (H.) to shew the approaching calamity of the Israelites. Is. 20. M.—Sept. and Chal. explain all of the people, (C.) or of Samaria. “Therefore shall she lament and howl, go barefoot and naked, bewail like,” &c. H.—*Dragons*, when they are crushed by the elephant. Solin xxxviii. M.—*Tannim* means also (H.) whales, &c. which make a horrible noise.—*Ostriches*, or swans. Is. 13:21. Both have a mournful note. C.

Ver. 9. Gate. That is, the destruction of Samaria shall be followed by the invasion of my people of Juda, and the Assyrian shall come and lay all waste even to the confines of Jerusalem. Ch.—Juda received the worship of Baal from Israel. It shared in the punishment of that kingdom. The prophet alludes to the ravages of Sennacherib, v. 13. Yet Juda was much afflicted by Razin and Phacee, before that invasion: which caused Achaz to call in the aid of Theglathphalassar. 2 Par. 28 and 4 K. 16. C.

Ver. 10. Geth. Amongst the Philistines, lest they rejoice at your calamity. Ch. 2 K. 1:20. Amos 3:9. C.—Tell not these calamities, which I foresee, among your enemies, lest they rejoice. But lament in your own houses, which shall be filled with dust. S. Jerom prays for the light of the Holy Ghost to understand this passage. W.—*Weep ye not*. Keep in your tears, that you may not give your enemies an occasion of exulting over you: but in your own houses, or in your *house of dust*, your *earthly habitation*, *sprinkle yourselves with dust*, and put on the habit of penitents. Some take the house of *dust* (in Hebrew *Haphra*) to be the proper name of a city. Ch.—*With tears*. Heb. “at all,” (Prot. H.) “in Acco,” or Ptolemais, (Reland) or Bochim, (H.) a place near Jerusalem. Judg. 2:1. But no reference to this place, or to “the Enakim,” (who appear in some copies of the Sept.) seems to be made. —*Of dust*. Samaria. v. 6. C.

Ver. 11. Place. In Samaria. In the Hebrew, the *beautiful place* is expressed by the word *Shaphir*, which some take for the proper name of a city. Ch.—It is thought that S. Jerom has given the sense of

several proper names, (C.) or this has been done since in the Vulg. by some other. In the edit. of his works, (A.D. 1533) we read, "The dwelling of Saphir passes from you: she hath not come out who inhabits Sennan. The house of Asel shall receive," &c. H.—Saphir or Diocesarea was a strong place (Jos. Bel. ii. 37.) of Galilee, where Saanan was also situated. Judg. 4:11. Haetsel may denote "the vicinity." C.—People shall not attempt to comfort their neighbours, being themselves under the greatest alarms. H.—*Forth*. That is, they that dwelt in the confines came not forth, but kept themselves within, for fear.—*Adjoining*, viz. Judea and Jerusalem, neighbours to Samaria, and partners in her sins, shall share also in her *mourning* and calamity: though they had pretended to *stand by themselves*, trusting in their strength. Ch.—All the inhabitants shall be led into captivity naked. H.

Ver. 12. *Weak*, &c. Jerusalem is become weak unto any good; because she dwells in the bitterness of sin. Ch.—Prot. "the inhabitant of Maroth waited carefully for good." H.—We know not of any place called Maroth. Grotius would substitute Ramoth. C.—*Bitterness*. S. Jer. "Maroth." Sym. "provoking to bitterness." They are unable to defend their possessions. H.

Ver. 13. *Lachis*, when Sennacherib came to besiege it. 4 K. 18:13. C.—*Beginning*. That is, Lachis was the first city of Juda that learnt from Samaria the worship of idols, and communicated it to Jerusalem. Ch.—This is not very probable. We may translate, "this is the source of sin," or of chastisement; or the imitation of Israel, is the chief of the crimes of Sion. C.

Ver. 14. *Send*. Lachis shall send to Geth for help; but in vain: for Geth, instead of helping, shall be found to be a *house of lying* and *deceit* to Israel. Ch.—*Inheritance*. Some translate rather "Moreseth (or Morasthi) of Geth, the houses of Acsib," &c. Both these towns were near Geth, and perhaps at this time subject to it. 2 Par. 28:18. Achaz sent to ask for aid against the king of Israel, v. 9. C.—Prot. "therefore shalt thou give presents to Moresheth-Gath, the houses of Achzib *shall be* a lie to the," &c. H.—There is an allusion between *Acsib* and a *lie*, as also between *Maresa* and an *heir*, (v. 15. C.) as the terms have those senses. H.

Ver. 15. *Heir*. *Maresa* (which was the name of a city of Juda) signifies *inheritance*: but here God by his prophet tells the Jews, that he will bring them *an heir* to take possession of their *inheritance*: and that *the glory of Israel* shall be obliged to give place, and to retire even to *Odollam*, a city in the extremity of their dominions. And therefore he exhorts them to penance in the following verse. Ch.—*Maresa* shall fall

a prey to the king of Assyria. Micheas was a native of this town, and he ironically addresses his countrymen. C.—*Glory*. Thus he denotes “the misery” of Israel, which shall be extended to the last town in Juda. W.—Heb. means also “burden.” Odolla was taken by Sennacherib, (C.) with the other towns around Jerusalem. H.

Ver. 16. *Eagle*. When it loses its feathers, it becomes languid. Theod. —This verse should be joined with the next chapter, which regards the kingdom of Israel. C.

MICHEAS 2

Ver. 1. *Evil*. Sept. “labours.” Heb. “vanity, or an idol.” H.—That is called unprofitable, which is very detrimental. W.—*Morning*, suddenly and with zeal. C.—*Is*. Heb. “has power,” (Chal.) “they have not raised their hands to God.” Sept. Arab.

Ver. 2. *Oppressed*. Lit. “calumniated,” (H.) as Jezabel did Naboth. 3 K. 21:13.

Ver. 3. *Time*. It was very near. Micheas saw the ruin of Samaria, under Theglathphalassar and Salmanasar.

Ver. 4. *Say*. The Israelites sing this mournful canticle to v. 7 which the prophet composes for them, to shew the certainty of the event. It is very difficult. C.—The whole synagogue speaks. M.—*Depart*. How do you pretend to say that the Assyrian is departing, when indeed he is coming to divide our lands amongst his subjects? Ch.—The Cutheans were sent into the country. 4 K. 17:24. C.—Sept. “and there was none to hinder him from returning, our lands were divided.” H.

Ver. 5. *None*. Thou shalt have no longer any lot or inheritance in the land of the people of the Lord. Ch.—Strangers had taken possession. C. —Virgil has the like affecting thoughts. Ec. 1. *Impius hæc tam culta novalia miles habebit?* H.

Ver. 6. *Drop*. That is, the prophecy shall not come upon these. Such were the sentiments of the people that were unwilling to believe the threats of the prophets. Ch.—The princes order the prophets not to inculcate so many miseries. W.—Heb. “Make it not rain: they will make it rain: they will cause no rain like this: confusion shall not cease.” The people beg that the prophets would not announce such judgments: but, (C.) correcting themselves, they bid them to say what they please, (H.) as nothing can befall them more terrible. Here the

canticle ends. C.—Sept. “shed no tears, nor let them weep for these things, for she will not cast away reproaches, who says the house of Jacob has provoked the spirit,” &c. H.

Ver. 7. *Straitened.* Is he inclined to danger? The prophet replies, if God punishes, it is because the people will not repent. C.—His mercy is extended to penitents, as well as to the just. W.

Ver. 8. *Away.* You have often stripped people of their necessary garments; and have treated such as were innocently passing on the way, as if they were at war with you. Ch.—He alludes to Israel attacking Juda without cause, and killing 120,000 at once, while they took 200,000 women and children (v. 9) captives, whom Oded indeed persuaded them to release. 2 Par. 28:6. Sept. are very obscure in this chapter. C.

Ver. 9. *Cast out,* &c. Either by depriving them of their houses; or, by your crimes, giving occasion to their being carried away captives, and their children, by that means, never learning to praise the Lord. Ch.—The Jews accustomed them to sing God’s praises early, while they were still innocent. Ps. 8:2. Misery might cause them to complain of Providence. Perhaps the prophet alludes to the custom of divorces. Mal. 2:15.

Ver. 10. *Corruption.* Your sins will not permit you to remain any longer, and strangers shall defile this land. C.

Ver. 11. *Would God,* &c. The prophet could have wished, out of his love to his people, that he might be deceived in denouncing to them these evils that were to fall upon them: but by conforming himself to the will of God, he declares to them that he is sent to prophesy, literally to *let drop* upon them, the wine of God’s indignation, with which they should be made drunk; that is, stupified and cast down. Ch.—Prot. “If a man, walking in the spirit of falsehood, do lie, saying, I will prophesy unto thee of wine and strong drink, he shall even be a prophet of this people.” But I cannot thus deceive you. H.

Ver. 12. *Assemble.* God shews his mercy, in gathering his Church out of all nations. W.—At least the Jews shall be converted, (Rom. 11:25. S. Jer. Eus. Dem. ii. 50.) or they shall be butchered by the Assyrians. Sanct.—*Men.* The country was very populous when the Romans destroyed the Jews. They had returned by degrees. C.

Ver. 13. *Open.* Heb. “break down.” H.—*Divide.* Heb. “make a breach.” They shall return boldly, and in triumph. C.

MICHEAS 3

Ver. 1. *I.* Heb. and Sept. “He, *the Lord*, said;” or, Micheas addressed the princes of both kingdoms, under Ezechias. v. 12. Jer. 26:18.—*To know* and practice. Osee 6:3. C.—Both rich and poor strove to extort from each other. W.

Ver. 2. *Skins.* When some exhorted Tiberius to lay on more taxes, he replied: “a good shepherd must shear the flock, and not tear off the skin.” Suet. xxxii.

Ver. 5. *Peace.* They pretend goodness, while they do the greatest mischief.—*Prepare.* Lit. “sanctify,” (H.) or denounce war. C.—False prophets seek their private lucre. W.

Ver. 6. *Vision.* Impostors shall skulk through fear, when the people shall see that they were not sent. v. 7.

Ver. 8. *Spirit.* I am no impostor. C. 2:11.

Ver. 10. *Iniquity.* You offer victims unjustly procured, or build your palaces with what belongs to the poor.

Ver. 11. *Hire.* It is not lawful to refuse instruction to those who have nothing; nor must priests act solely for a temporal reward, though reason shews that they should be supported by those whom they have to teach. Mat. 10:8, 10. Gal. 6:6 and 1 Tim. 5:18. C.—The *judges* grew rich by other people’s quarrels; and, as all ranks offended, they were justly involved in ruin. v. 12. W.

Ver. 12. *Forests,* after its destruction by Nabuchodonosor. C.—In the space of three years’ neglect, shrubs were growing in the courts of the temple. 1 Mac. 4:38. H.—Rufus ploughed up the spot where the temple had stood, after the Romans had burnt it down. S. Jer. Jos. Bel. vii. 20.—This prediction made a deep impression on the minds of the people. It caused them to refrain from killing Jeremias. v. 1. C.

MICHEAS 4

Ver. 1. *Last days.* This sometimes means after this. Is. 9:1. But here it denotes the time which shall elapse from Christ till the day of eternity. The Jews allow that this prediction regards the Messias, though they will not explain it of Jesus Christ. Their exceptions are well refuted by

Ribera. W.—It is plain that it can be verified nowhere else, but in the Church of Christ; though some expressions may, as usual, refer to the return of the captives. Isaias, (2:2.) &c. had already used the like terms under Ozias. Juda is here comforted, after its ruin had been denounced.

Ver. 2. Jerusalem. No other nation ever embraced the Jewish law. But all received the gospel, (C.) which was first preached at, Jerusalem, by people of that country. H.—“We are of yesterday, and we fill all your places.” Tert.

Ver. 3. Judge, or “rule” (Judg. 8:22) as Christ does over all. C.—*Plough-shares.* Heb. “scythes,” (H.) or “coulters.” W. Mart. xiv. 34. C.—*Learn,* &c. The law of Christ is a law of peace; and all his true subjects, as much as lies in them, love and keep peace with all the world. Ch.—They will sustain injuries meekly. 1 Cor. 6. W.—When Christ appeared, the Roman empire enjoyed peace. C.—*Aspera tum positis mitescent sæcula bellis,* &c. *Æn.* i.

Ver. 4. Fig-tree. Such a happiness would not suit the ambitious. Zac. 3:10.

Ver. 5. And ever. After the captivity the Gentiles continued to worship idols, and the Jews had a greater aversion for them; but when the gospel was propagated, idols fell into contempt, and the Jewish law was at an end, while heretics were varying continually. The Church alone is stable, and built upon the rock. C.—All such quiet people as walk in the name of the Lord, will keep peace even with those who hate it, (Ps. 119) suffering persecution with joy. Heb. 10:34. S. Iræn. iv. 67. S. Cyr. &c. W.

Ver. 6. Halteth, as the synagogue did, (3 K. 18:21) bringing nothing to perfection, (Heb. 7:19) while the Gentiles were abandoned to idolatry. From both Christ chose his Church. Acts 21:20. &c. C.—The Jews will be at last converted. W.

Ver. 7. Remnant, or numerous progeny.—*Afflicted.* Heb. and Sept. “repudiated,” (C.) or “cast off.” H.

Ver. 8. Cloudy. Hebrew.” fortress, *or opheh,*” a tower or wall near the temple. 2 Esd. 3:27.—*Flock.* Jerusalem was no better, after the Chaldeans had destroyed it. 4 K. 17:9. Yet there Zorobabel, the Machabees, and Christ displayed their power. It was the cradle of the Church. Some take this to refer to Bethlehem, as C. 5:2. C.—*Shall it come.* Sept. add, “from Babylon.” After the captivity the Jews shall flourish, as the Church shall prove victorious over all her persecutors.

H.

Ver. 9. *No king*, after Sedecias was taken. C.—The two tribes shall be led into captivity and released. v. 12. W.

Ver. 11. *Sion*. Let us enter the sanctuary and plunder it. Cambyes was instigated to fall upon the Jews lately returned. Ezech. 38:11. His rapacious designs were frustrated, as those of persecutors will be. C.

Ver. 12. *Hay*. Prot. “sheaves.” H.—People were thus often trodden to death by oxen. Athen. xii. 5.

Ver. 13. *Brass*. Fear nothing. The Jews did not attack the army of Cambyes, (Ezech. 38:21 and 39:10. C.) at least at first. H.—But what God did for them is attributed to them. C.—*Immolate*. Sept. “devote to the Lord their multitude, and,” &c. Prot. “gain,” (H.) or what spoils they have taken. C.

MICHEAS 5

Ver. 1. *Robber*. Some understand this of Babylon, which *robbed* and pillaged the temple of God; others understand it of Jerusalem, by reason of the many rapines and oppressions committed there. Ch.—Heb. “now assemble, O daughter of troops;” Babylon, famous H. for soldiers, who will seize Sedecias; (Jer. 39:6. C.) or Jerusalem, noted for rapine. C. 3. Thou shalt be spoiled, yet restored till Bethlehem bring forth Christ, the ruler of the world. W.

Ver. 2. *Ephrata*. This was the ancient name (H.) of Bethlehem, (Gen. 35:16) though some think that it was so called after Caleb’s wife. 1 Par. 2:19.—*Art*, or “art thou?” &c. which makes it agree with Mat. 2:4.—*Little*. Heb. *tsahir*, (H.) is often rendered “considerable.” Chal.—*Thousands*: capital cities. Zac. 9:7. Bethlehem seemed too mean to send forth a ruler over the rest. The ancient Jews clearly understood this of the Messias. The moderns explain it of Zorobabel: but the expressions are too grand for him. C.—S. Jerom accuses the Jews of having designedly omitted some cities, (Jos. 15:60) because Bethlehem Ephrata is one. It is nowhere else thus described. Kennicott.—The priests substituted *land of Juda* instead of *Ephrata*. Mat. 2. H.—The evangelist recites their words, to shew their negligence in quoting Scripture. “Yet some assert, that in almost all quotations from the Old Test. the order or words are changed, and sometimes the sense, ... as the apostles did not write out of a book,

but trusted to memory, which is sometimes fallacious." S. Jer.—This principle would be very dangerous, (Simon. Crit. i. 17.) and we should attribute the variation to other causes, as the sacred penman could not mistake. H.—Bethlehem, though a little town, was rendered more illustrious than many others by the birth of Christ. W.—*Forth*. That is, he who *as man* shall be born in thee, *as God* was born of his Father from all eternity. Ch.—His coming was also long before announced. Orig. c. Cels. i.—But the former sense is preferable. C.—*Eternity*. These expressions singly imply a long time; (Ex. 21:6. Ps. 13:7) but when doubled, *sæculum sæculi*, &c. they must be understood of an absolute eternity, which Christ enjoyed with the Father and the Holy Ghost; though, in his human nature, he was born in time. W.

Ver. 3. *Forth*, till Babylon let them go; (Sanct.) or the Jews shall enjoy the land till Christ come; (S. Jer. exp. ii.) or he will leave them in their blindness till the nations shall have received the gospel, when there shall be *one fold*. Jo. 10:16. Rom. 9:25.

Ver. 4. *Earth*, Christ shall be glorified, governing his Church. The Jews shall be respected as a people singularly favoured.

Ver. 5. *Peace*. This regards Christ and not Zorobabel. C.—*Assyrian*. That is, the persecutors of the Church; who are here called Assyrians by the prophet, because the Assyrians were at that time the chief enemies and persecutors of the people of God. Ch.—The Persians held the empire which had belonged to Babylon and to Assyria, and was founded by Nemrod. Gen. 10:8. C.—*Seven*, &c. The pastors of God's Church, and the defenders of the faith. The number *seven*, in Scripture; is taken to signify many; and when *eight* is joined with it, we are to understand that the number will be very great. Ch.—See Eccle. 11:2. Ruth 4:16. C.—Christ always preserves a great number, not withstanding the attacks of persecutors enabling bishops to feed them with a power which the people must revere. Heb. 13. W.—*Eight*. Eschylus places Artaphanes between Smerdis and Hystaspes, the former of whom was one of the seven magi, and the latter one of the seven conspirators, (C.) or rather chief princes, who attacked the usurper. H.—They always retained great privileges, so that they seemed all to govern. V. Max. ix. 2. Herod. iii. 65. See 1 Esd. 4:7. Est. 1:14 where we find that the kings did nothing of importance without their seven counsellors. C.—*Principal*. Sept. "bites (Sym. Christ's) of men," or people of the old as well as of the new law. S. Jer.

Ver. 6. *They*. Hystaspes first laid a tax of money on the Persians, who hence styled him a merchant. Herod. iii. 89.—He was severe, and often at war. C.—*Feed*. They shall make spiritual conquests in the

lands of their persecutors, with the *sword of the Spirit which is the word of God*. Eph. 6:17. Ch.—*With*, &c. Sept. “in the ditch.” Th. &c. “gates,” where sentence was given.—*Borders*. Seven or eight princes have taken the place of Cambyses, who had invaded Judea. v. 5. C.

Ver. 7. *Jacob*; viz. the apostles, and the first preachers of the Jewish nation, whose doctrine, like dew, shall make the plants of the converted Gentiles grow up, without waiting for any man to cultivate them by human learning. Ch.—Under Hystaspes, the husband of Esther, the Jews enjoyed rest, and Providence protected them. C.

Ver. 8. *Lion*. This denotes the fortitude of these first preachers, and their success in their spiritual enterprises. Ch.—The Jews, by leave of Assuerus, defended themselves; and the Machabees became terrible. Est. 9 and 1 Mac. 3:4. The power of the latter was established, while the efforts of Eupator and of other Syrian persecutors for sixty years, down to Zebina, proved fruitless or destructive to themselves. C.

Ver. 10. *Horses*. Some understand this, and all that follows to the end of the chapter, as addressed to the enemies of the Church. But it may as well be understood of the converts to the Church, who should no longer put their trust in any of these things. Ch.—God will protect his people, so that horses and fortifications will be unnecessary.

Ver. 11. *Sorceries*. The Jews after their return abstained more from such things; but not like the Church of Christ, in which idols and dealings with the devil have never been tolerated.

Ver. 14. *Ear*, to the admonitions of the prophets. Hence Egypt, &c. were justly punished.

MICHEAS 6

Ver. 1. *The mountains*, &c. That is, the princes, the great ones of the people. Ch.—But Heb. intimates real mountains, which had witnessed the impiety of the people, (C.) and had been defiled with their altars, &c. Prot. “Contend thou before the,” &c. (H.) as God’s advocate. He condescends to justify his conduct towards Israel. Is. 3:13. C.—He had shewn them great favours, but they were ungrateful. Off. for good Frid. W.

Ver. 4. *Slaves*. Their prison, in Algiers, &c. is dreadful. C.—*Mary*. She taught the women. Chal. Theod.—She was a figure of Christ’s mother, as Moses and Aaron were of himself. W.

Ver. 5. *From Setim to Galgal.* He puts them in mind of the favour he did them, in not suffering them to be quite destroyed by the evil purpose of Balach and the wicked counsel of Balaam; and then gives them a hint of the wonders he wrought in order to bring them into the land of promise, by stopping the course of the Jordan, in their march from Setim to Galgal. Ch.—Galgala, “limits,” may denote those of the Jordan, between which river and Setim Israel was encamped. Num. 22 and 25.—*Justices.* Sym. “mercies.” C.

Ver. 6. *What shall I offer, &c.* This is spoken in the person of the people, desiring to be informed what they are to do to please God. Ch.—They can answer nothing in their own defence.

Ver. 7. *Fat.* Heb. “torrents of oil.”—*First-born*, like Jephthe, or the king of Moab. Jud. 11 and 4 K. 3:27. Saturn taught the Phœnicians this impiety. Eus. præp. iv. 16. C.

Ver. 8. *Sollicitous.* Heb. also, “humbly.” H.—This was preferable to all other sacrifices of the old law, (W.) and was frequently inculcated. Deut. 10:12. Ps. 49:9. Is. 1:11. Yet the carnal Jews always made perfection consist in exterior ceremonies.

Ver 9. *City*, to all mankind.—*Salvation.* Heb. “wisdom shall consider thy name.” Syr. “doctrine to those who fear his name.”—*It?* Who will attend? C.

Ver 10. *Full of wrath, &c.* That is, highly provoking in the sight of God. Ch.—False weights are often condemned. Deut. 25:13. C.

Ver. 14. *And thy.* Sept. “I will cast thee away into thyself.” H.—*Hold* of some fruit. C.—Thy wife shall miscarry; (Vat. &c.) or if she bring forth, the children shall perish by the *sword*.

Ver 15. *New.* Sept. “grave.” H.—“It is good for thee, when thou knowest thy error, to have no disciples.” S. Jer.

Ver. 16. *The statutes of Amri, &c.* The wicked ways of Amri and Achab, idolatrous kings. Ch.—They were the most infamous of Israel. 3 K. 16:25. 30. W.—Heb. “the statutes of Amri are kept.” Sept. “The precepts (*ámi*) of my people shall parish” H.—*You*, rich men. C.—Sept. “you shall receive the reproach of people.” H.

Ver. 1. *Figs*, which are the worst. S. Jer. S. Amb. in Lu. vii. 3. Yet they were eagerly sought after, before the other figs came to maturity. They had escaped the rigours of winter. Such Christ (C.) seemed to expect. Mark 11:13.

Ver. 2. *Holy man*. Heb. *chasid*, (H.) “the pious” Assidean. 2 Mac. 14:6. The disorder of Israel was great, though some were religious. C.—Such expressions only mean that few could be found, and that the far greatest number rejected the prophet’s advice. W.

Ver. 3. *Giving*. Sept. “speaks words of peace.” He flatters the prince, (H.) and dares not oppose the unjust. Syr. “he says, bring presents.”—*Troubled it*; or, “have thy?” &c. Heb. “they confirm it.”

Ver. 4. *Brier*. Heb. *chedek*, or “thorn.” Sept. “a consuming moth.”—*Inspection*, or of thy chiefs (H.) and prophets. C.

Ver. 5. *Bosom*. In times of general distress, even domestics are not trusted; because all are solicitous for themselves, even to the prejudice of others. W.—Before the ruin of Israel civil wars raged. 4 K. 15. Our Saviour alludes to this passage. Mat. 10:35. Lu. 12:52 and 21:16. People will rise up to oppress true believers; and these must abandon their nearest relations, when they prove an obstacle to salvation. Thus is the moral, and the other the literal sense. C.

Ver. 10. *She*; Babylon, my enemy. Ch.—It was taken by the Medes and Persians, who set the Jews at liberty, to the great mortification of their enemies. W.—God thus displayed his justice or mercy, rescuing his people from the nigh of misery.—*Streets*. Cyrus treated the fallen city with contempt. It stood for some time afterwards. C.

Ver. 11. *Law* of thy enemies, who have tyrannized over thee. Ch.—The walls of Jerusalem are ordered to be rebuilt. Agg. i.

Ver. 12. *Fortified*. Heb. also, “Egypt, and from Egypt to the river Euphrates,” &c. The Jews shall occupy their ancient limits. Amos 8:12. C.—The fenced *cities* may be Pelusium, Gaza, Tyre, &c. From all parts the captives shall return. H.—They were very numerous under the Machabees, and in the time of Christ. C.

Ver. 13. *Land* of Babylon, (Ch.) or “the land of Judea (H.) has been,” &c. It might also be again made desolate, because the captives built houses for themselves, and neglected the temple. Agg. 1:10.

Ver. 14. *Alone*: destitute of all things, or in full security. Jer. 15:17. Num. 23:9. God will feed his people (C.) in the most fertile places, designated by Carmel and Basan. H.—A pastor must maintain sound

doctrine and discipline. W.

Ver. 15. *Wonders.* The prophets speaking of the return, have Christ and his religion in view; so that they seem not to find terms sufficiently magnificent. Is. 9:15 and 43:16. Zac. 10:11. We know from Esdras that nothing so surprising attended the liberation of the people. C.

Ver. 16. *Strength,* because they cannot overcome the Hebrews or Christians. M.—*Deaf,* being astonished. Job 21:5.

Ver. 17. *Serpents,* (Gen. 3:14) out of respect or rage. C.—Converts shall humbly apply to the ministers of Christ to receive baptism and confirmation. Theod. Sanct. lxvii.

Ver. 18. *No more,* for past offences. Yet, if they transgress again, they must not expect impunity. The Jews still bleed for the murder of the Messias. C.

Ver. 19. *Away.* Prot. “subdue,” (H.) or trample upon. C.

Ver. 20. *Truth,* performing what he had promised out of *mercy* to Abraham. W.

NAHUM

THE PROPHECY OF NAHUM

INTRODUCTION

Nahum, whose name signifies *a comforter*, was a native of Elcesai, or Elcesai, supposed to be a little town in Galilee. He prophesied after the ten tribes were carried into captivity, and foretold the utter destruction of Ninive by the Babylonians and Medes; which happened in the reign of Josias, (Ch.) in the sixteenth year, when the father of Nabuchodonosor and the grandfather of Cyrus entirely ruined Ninive, and divided the empire between them, (C.) A. 3378. Usher. Tob. 14:16.—Nahum was probably on the spot when he proclaimed this beautiful prediction, which yields not to any work of profane authors.

He might have been carried captive by Salmanasar, as he alludes to the captivity of Israel and to the blasphemies of Sennacherib. We cannot, therefore, place his prophecy before the fifteenth year of Ezechias. C.—He appeared about fifty years after Jonas, when the Ninivites had relapsed, and were destroyed in the space of one hundred and thirty-five years, as a figure of the subversion of idolatry by Christ's preaching the gospel of peace. W.

NAHUM 1

Ver. 1. *Burden*, or threat. W.—Sept. “assumption,” (H.) when the prophet saw in spirit the impending ruin. Theod.—Allegorically, Nahum is “the comforter” of the just, shewing that God will avenge their cause against Ninive, “the beautiful,” and destroy the world, (*kosmos*, which also means “beautiful,”) after which the saints shall reign in eternal glory. W.—We have describe Ninive. Jonas 1. C.—It was overturned first A. 3257, and again A. 3378. Usher.—*Elcesite*. Some think that Elcesai was the father of Nahum; but most suppose that it was a village Galilee. C.

Ver. 2. *The Lord*. The six following verses (H.) tend to excite attention. C.

Ver. 3. *Cleanse*. Literally, cleansing, he will not make innocent.” H.—The same expression is rendered, *No man of himself is innocent before thee*. Ex. 34:7. C.—Sept. “the innocent he will not deem innocent.” H.—No man is perfect in God's sight, (C.) though they may appear to be such to others. H.—None can escape punishment, if he be treated with rigour. De Dieu translates, “he will not utterly evacuate,” or destroy, which seems very correct. Jer. 30:11. Num. 14:18.—*Dust*. He walks upon them as we do on dry land.

Ver. 4. *Desert*, as at the Red Sea. Ps. 105:9.—*Languisheth*. The most fruitful places produce nothing, when God is angry.

Ver. 5. *Made*. Sept. “shaken.”—Quaked. Heb. and Sept. “risen.” C.

Ver. 6. *Like fire*. Sept. “melts kingdoms.”

Ver. 7. *Hope*. Sept. “fear.” He approves of his faithful servants. H.

Ver. 8. *Thereof*; viz. of Ninive. Ch.—This is connected with v. 1. H.—Ninive was taken by the waters of the Tigris overflowing, at the first siege. Diod. ii. Athen. xii.—The like might happen at the second,

though profane authors be silent. C.—Many think that the flood means great armies. Is. 8:7. Forer. Vat.—Sept. “He will utterly destroy: those who rise up and his enemies, darkness,” &c. H.—Chal. The. and Aq. adopt the same sense, but Sym. &c. agree with us. C.

Ver. 9. Affliction. Sept. add, “for the same thing, *or* together.” H.—Many hence infer, that those who have been slain by God, like the Sodomites, &c. will not be condemned to hell. Orig. i. Ezech. S. Jer. S. Th. 3. p. q. 59. a. 5.—But this principle cannot be always correct. C.—Their temporal suffering might usher in eternal ones. S. Greg. Mor. xviii. 12.—Ninive shall perish; so that a second blow will not be requisite. 1 K. 26:8. Drus. C.

Ver. 10. Dry. The Assyrians, feasting in the hopes that they would speedily become masters of Jerusalem, were cut off in one night. W.—God’s enemies cannot escape; as when a thorn bush has taken fire, all must perish. Ps. 57:10. Is. 9:18. C.

Ver. 11. Forth. Some understand this of Sennacherib. But as his attempt against the people seems to have been prior to the prophecy of Nahum, we may better understand it of Holofernes. Ch.—*One.* Sept. “a most wicked thought against the Lord, devising opposition.” H.—We may render, “hath come,” &c. alluding to Sennacherib and Rabsaces. Is. 36:18 and 37:23. C.

Ver. 12. Perfect. That is, however strong or numerous their forces may be, they shall be cut off, and their prince or leader shall pass away and disappear. Ch.—If there were many just at Ninive, or among the Jews, (C.) a moderate chastisement would suffice. H.—The latter have been afflicted; now their enemies shall suffer. Sept. have read otherwise: (C.) “the Lord, reigning over the great waters; thus shall they be divided, and thou shalt be heard of no more.” H.

Ver. 13. Asunder. Ezechias was tributary to Assyria. 4 K. 18:14. After the fall of Ninive, its yoke was removed. C.

Ver. 14. Commandment. That is, a decree *concerning thee*, O king of Ninive, thy seed shall fail, &c. Ch.—His son Asarhaddon succeeded; but soon the line was extinct. W.—No alarm shall be spread by thee.—*Grave.* Sennacherib was slain in the temple: (Is. 37:38. C.) or the idols were deemed unclean by the victors. Eurip. Troad. H.

Ver. 15. Peace. Sentinels were established on the hills.—*Festivals.* S. Jerom quotes the B. of Paral. as saying (C.) that the Jews could not observe the Passover in the first month. But they did it in the second, after they knew that Sennacherib was slain. 2 Par. 32. H.—This

passage does not, however, appear at present in Scripture, and it could not speak of the second month (C.) following Nisan, (H.) as the king was slain forty-five days (Tob. 1:22. Gr. 5) after his return to Ninive; and some time must have elapsed before he could get thither, and the news arrive in Judea. C.—*Belial*; the wicked one, viz. the Assyrian. Ch.

NAHUM 2

Ver. 1. *Face*, O Juda. Sept. “who blows on thy face, (Gen. 2:7) freeing from misery.” Here S. Jerom’s Gr. copy ends the chap. H.—*Watch*. Behold Nabopolassar is about to attack thy enemies. Some think that Nahum addresses Ninive ironically. C.—Nabuchodonosor wasted all the environs, and then took the city (W.) after his other conquests. C.—But his father is here denoted. H.

Ver. 2. *Pride*, &c. He hath punished Jacob for his pride; and therefore Ninive must not expect to escape. Or else, *rendering the pride of Jacob* means rewarding, that is, punishing Ninive for the pride they exercised against Jacob. Ch.—After the Assyrians had seized the ten tribes, they became more insolent, and are therefore punished. W.—The haughty Phul, &c. had invaded the Israelites, and had taken them into captivity. This God will now resent, (C.) though he justly chastised his people by them. H.

Ver. 3. *Mighty men*. He speaks of the Chaldeans and Medes sent to destroy the Ninivites. Ch.—This is the common opinion. Yet it seems rather that the Ninivites are designated, as they were *asleep* and *stumbled*, &c. C.—*Stupified*. That is, they drive on furiously, like men intoxicated with wine. Ch.—Heb. “the fir-tree shall be shaken,” or poisoned. Ps. 119:4. Sept. read better, (C.) “their horsemen shall be in a hurry, or in confusion.” H.—The armour was kept very shining, and the soldiers of Cyrus were clothed in purple, like himself. Xen. iii.—Yet this availed nothing, while the men were asleep or confounded. C.

Ver. 4. *Streets*. The Ninivites are disordered at the enemy’s approach. S. Jer.

Ver. 5. *Muster*. Lit. “remember” (H.) the ancient heroes, Salmanasar, &c. C.—*Stumble*, by running hastily on. Ch.—*Prepared* to defend the city. H.—All this represents a city surprised. It attempts to defend itself; but God renders all efforts vain. C.

Ver. 6. *Gates*; floodgates or channel of the Tigris overflowing. C. 1:8.

—*Temple*. Sept. “palace.”

Ver. 7. *Soldier*. Heb. *hutsab*, (H.) “the station” or guard; the queen, or the statue of the idol, with the *women* (C.) who prostituted themselves in its honour. Sanct. xxxi.—Ninive and its dependances are taken. Grot.

Ver. 8. *Waters*: multitudes, (Apoc. 17:15) and riches; (C.) or the flood bursting upon them makes them flee. H.—The citizens run away when the enemy had made a breach, as water does when the dam is broken down; and though some more valiant will exhort them to tarry, they will not succeed, nor save the city. W.

Ver. 10. *Kettle*. In mourning they blacken their face. Tav. Perse.

Ver. 11. *Lions*. The kings of Assyria had plundered various nations, (H.) and had brought the spoils to Ninive. But all shall be lost. W.—These princes followed no law but their own will.—*The lion*, Nabopolassar, or his son: though it seems rather to relate to the Assyrian monarchs. C.

Ver. 13. *Chariots*. Sept. “multitude.” Some wild beasts were thus suffocated in their dens. Theod.—*More*, like that of the impious Rabsaces. 4 K. 18:17. C.

NAHUM 3

Ver. 1. *Blood*. Nemrod established his power by shedding blood. Gen. 10. Ninus, who built Ninive, and his successors were also bloody. After 1200 years the empire decayed under Sardanapalus, as historians agree. Yet it continued longer, according to the Scriptures and Ribera, till the Chaldees destroyed it, when it had subsisted about 1440 years. It was even possessed of great power after the return of the Jews from Babylon, as Eus. S. Aug. V. Bede, &c. write. W.—*Depart*. Sept. “be touched.” H.—He continues the metaphor of the lion seizing its prey. Here the last chapter should end.

Ver. 2. *The noise*. He has described the forces of Ninive, now he specifies those of Cyaxares and Nabopolassar.

Ver. 4. *Harlot*. Ninive is cruel and impure, engaging others in idolatry and witchcraft. C.—*Sold*, forcing them to adopt her manners. Rom. 7:14.

Ver. 7. Bemoan. Lit. “shake *his head*.” the latter words are not in Heb. H.—Some supply, move *his lips*: but head will answer as well. This is a sign of derision or of pity. Job 42:11. Mat. 27:39. C.

Ver. 8. Populous Alexandria. No-Amon. A populous city of Egypt, destroyed by the Chaldeans, and afterwards rebuilt by Alexander, and called Alexandria. Others suppose *No-Amon* to be the same as *Diospolis*. Ch.—This seems preferable, as it was amidst waters and near the Mediterranean. Profane historians take little notice of it, as it was greatly reduced. Bochart fixes upon Memphis, others upon the temple of Ammon. But these were too remote from the sea. C.—The former was however near the Nile, (H.) which is sometimes called a sea. C.—S. Jerom thinks that Alexandria stood on the ruins of No. W.—Yet of this we have no proof. It is thought that Nahum alludes to the devastation caused by Nabuchodonosor. As Juda however was still in his kingdom, it seems rather that Assaraddon, (Is. 20) or his predecessor, Sennacherib, (C.) laid waste this city. 4 K. 18:21. Usher, A. 3292.

Ver. 9. Ethiopia; Chus, in Arabia, not far from Diospolis.

Ver. 10. Captivity. It was afterwards re-established and taken by Nabuchodonosor. C.—*Fetters*, or stocks. H.

Ver. 11. Drunk, and be chastised by God. Ezech. 23:32.—*From*, to escape.

Ver. 14. Water. This was a necessary precaution. 2 Par. 32:3.—*Brick*, to repair the breaches.

Ver. 15. Locust. Yet all will be in vain. Thy numbers will be cut off as easily as locusts.

Ver. 16. Away. Thus did the merchants, at the approach of the enemy.

Ver. 17. Guards. Heb. “crowned” princes.—*Little.* Heb. “satraps are like great locusts, which,” &c. S. Jerom has read (C.) *toppic* instead of *taphseraic*, (H.) which Sept. neglect. Thapsar denotes an officer. Jer. 51:27. C.—*Of locusts.* The young locusts. Ch. **Ver. 18. Slumbered.** They have not guarded the flock. C.

Ver. 19. Hidden. Heb. and Sept. “irremediable.” H.—No one pities thy wound. Chal. C.

HABACUC

THE PROPHECY OF HABACUC

INTRODUCTION

Habacuc was a native of Bezocher, and prophesied in Juda some time before the invasion of the Chaldeans, which he foretold. He lived to see this prophecy fulfilled, and for many years after, according to the general opinion, which supposes him to be the same that was brought by the angel to Daniel, in Babylon. Dan. 14. Ch.—He might very well live to see the captives return, as only sixty-six years elapsed from the first of Joakim, when he began to prophesy, till that event. He retired at the approach of the Chaldees, and afterwards employed himself in agricultural pursuits. C.—The sins of Juda, the coming of the Chaldees, and the relaxation of the captivity are specified; and in the canticle, the appearance of Christ, the last judgment and eternity, (W.) are mentioned in the most sublime style. H.

HABACUC 1

Ver. 1. *Burden.* Such prophecies more especially are called *burdens*, as threaten grievous evils and punishments. Ch.—He says not against whom, because the menace is directed to persecutors in general. W.

Ver. 2. *Save.* Some think that he expresses the sentiments of the weak, like David, (Ps. 72:2) or what he had formerly entertained. The language of the prophets is very bold. Ex. 32:32. Job 3:3. Jer. 20:14. Jon. 4:8. C.

Ver. 3. *Opposition.* Sept. “the judge receives” bribes. H.—Such was the state of Juda after Josias. Jer. 21:12.

Ver. 5. *Among.* Sept. *ye despisers*. S. Paul nearly agrees with this version. Acts 13:41. The copies vary, as the Heb. has done. C.—The apostle gives the mystical sense; the literal is very obscure. W.—God answers the prophet’s complaints, and shews that the Chaldees shall punish the guilty, and afterwards be themselves chastised.

Ver. 6. *Chaldeans.* Nabuchodonosor was the first of this nation who

attacked Joakim, and having conquered all as far as the Nile, returned to succeed Nabopolassar. He afterwards came upon Jechonias and Sedecias, &c. The prophet might have all this in view, particularly the first invasion. C.—*Bitter*; warlike, as all the Gr. historians remark. S. Jer.—The Chaldees were not yet arrived at such greatness, and of course this is not the Habacuc specified Dan. 14. W.—Yet the same prophet might foresee it. H.

Ver. 7. *Proceed*. They admit no authority but their own. C.—This pride will prove their ruin. H.

Ver. 8. *Leopards*: the swiftest quadrupeds. C.—The horses near the Euphrates were swift and warlike. Oppian.—*Swifter*. Heb. “sharper” (H.) in seeing, even when there is no moon. Elian x. 26.—*Evening*. Sept. “Arabian.” H.—It may denote the hyena of that country, which is most terrible. Guevar.

Ver. 9. *Burning*. Heb. also, “eastern,” which is hot, and raises the sand of Arabia so as to be very detrimental. C.—Out of 2,000 travellers from Mecca to Aleppo, only twenty-nine escaped such a storm, or *kamsin*, in that vast desert, Aug. 23, 1813. Rock. 312. H.—*Sand*, from various countries. Is. 20:4. Beros. cited c. Ap. i.

Ver. 10. *Prince*, or “it,” the *nation*. v. 10. Heb. “They,” &c.—*Laughingstock*, (*ridicule*.) Nabuchodonosor raised or deposed princes as in jest. H.—Sennacherib’s officers were or had been *kings*. Is. 10:8.—*Mount*. Thus cities were chiefly taken. Ezec. 4:1. C.

Ver. 11. *Spirit*; viz. the spirit of the king of Babylon. It alludes to the judgment of God upon Nabuchodonosor, recorded Dan. 4 and to the speedy fall of the Chaldean empire. Ch.—It shall yield to the Medes, &c. after conquering the Assyrians. W.—*Fall*. Heb. “sin.” Sept. “obtain pardon.”—*God*: “idol.” Chal. “This is the strength of my God.” Sept. God forced the proud king to confess that his great exploits were not to be attributed to himself or to idols. H.

Ver. 12. *Die?* We hope that this scourge will not entirely ruin us.—*Correction*, like Pharaoh. Ex. 9:16.

Ver. 13. *Look*, with approbation (C.) or connivance.

Ver. 14. *Ruler*. People are subdued by Nabuchodonosor. H.—They make little resistance. C.

Ver. 16. *Drag*, adorning his own arms and prowess, (Sanct.) like Mezentius and Capaneus:

Dextra mihi Deus, (Æn. x.)

Te voco, te solum, superum contemptor, adoro. Stat. x.

—Guevare thinks fishes were adored, as they were among the Syrians. Nabuchodonosor attributed all to his own genius, or to Bel, whose statue he set up. Dan. 3. C.—Victorious nations thus honour themselves and not God.

Ver. 17. *Nations*, of every country. W.—Few have been so much addicted to war as Nabuchodonosor. C.

HABACUC 2

Ver. 1. Will stand, &c. Waiting to see what the Lord will answer to my complaint, viz. that the Chaldeans, who are worse than the Jews, and who attribute all their success to their own strength, or to their idols, should nevertheless prevail over the people of the Lord. The Lord's answer is, that the prophet must wait with patience and faith; that all should be set right in due time; and the enemies of God and his people punished according to their deserts. Ch.—The prophet speaks, waiting for a further revelation, (W.) not seeing before the reasons of Providence in permitting the wicked to prosper. H. Ps. 72:17.—He is informed that the kings of Babylon, (v. 5. 8.) Juda, (v. 11) Tyre, (v. 14) and Egypt, (v. 18) and all who trust in idols, shall suffer. v. 19. Hereupon the judgments of God are pronounced just. C.—*Tower.* Aq. &c. “circle.” The ancient Jews say Habacuc formed a circle, out of which he would not stir till he was satisfied, (Kimchi) as Popilius did. V. Max. vi. 4. Dan. 11:29. C.

Ver. 2. *Over it.* It shall be so legible (H.) anyone may hear or take a copy. C.

Ver. 3. *Slack.* That which happens at the time fixed is not. W.—Heb. “the vision is for an appointed time.” Habacuc might live to see the conquest and downfall of Nabuchodonosor. Many think that the first and second coming of Christ (Heb. 10:36. Rom. 1:17) are here insinuated, as the dominion of the aforesaid king represented the slavery of mankind under the devil, and the liberty granted by Cyrus was a type of their redemption. The felicity of the Jews is the last event which the prophet specifies, and this is here the literal sense. S. Cyr. C.

Ver. 4. *Unbelieving.* Prot. “lifted up.” H.—The king's vain projects shall

fail. Sept. Rom. "If he withdraw himself, my soul shall not have pleasure in him. But my just man shall live by my faith." Others read with S. Paul, "my just man shall live by faith." Heb. 10:38. C.—The source of content arises from faith, (without which this life would be a sort of death, as the apostle and S. Aug. Trin. xiv. 12. &c. observe) because it is the beginning of life by grace, which the works of the law could not otherwise confer. Gal. 3. W.—The Heb. will admit the sense of the Sept. and we ought rather to shew this in passages which the authors of the New Testament quote, than to excuse them. Here their version seems preferable to that given by moderns, *ecce elata est, non recta anima ejus in eo*, the drift of which who can guess? Beza has acted unfairly, "at si quis se subduxerit non est gratum animo meo;" whereas the text speaks of the "just man," as Theophylactus observes. "Hence all who know his theological opinions, may see how suspicious his translation must be accounted." Pearson. pref. Sept. H.

Ver. 5. *As wine deceiveth*, &c. viz. by affording only a short passing pleasure, followed by the evils and disgrace that are the usual consequences of drunkenness: so shall it be with the proud enemies of the people of God, whose success affordeth them only a momentary pleasure, followed by innumerable and everlasting evils. Ch.—Heb. "but as the proud man prevaricates in wine, he shall not succeed." Baltassar's reign was short. Vat. De Dieu.—Nabuchodonosor saw himself reduced to the meanest condition.—*Hell*. He is insatiable. Prov. 30:16. C.—*Æstuat infelix* (Alex.) *augusto limite mundi*. Juv. x.

Ver. 6. *Parable*. Lit. "marvel," or wonderful speech; *parabolam*.—*Dark*. Prot. "a taunting proverb;" (H.) when Nabuchodonosor became like a beast, and his empire was soon after divided. C.—*Clay*. Ill-gotten goods, that like mire both burden and defile the soul. Ch.—Gold and silver are only a sort of earth. Job 28:16. Zac. 9:2. Habacuc does not even name riches, out of contempt. Some think (C.) that he alludes to the grave. People prayed for their deceased friend: *Sit tibi terra levis*. Drus.

Ver. 7. *Bile*, like worms in the grave. Cyrus will overturn the kingdom. The Rabbins pretend that Evilmerodac caused his father's body to be cut in pieces for the crows, lest he should return again. C.

Ver. 8. *Blood*. For cruelty, avarice, &c. the Chaldees shall be ruined. W.—*City*, different from that land of the Arabs, who dwell under tents. This city may denote Jerusalem, Babylon, &c.

Ver. 9. *Wo*. This is commonly understood of Nabuchodonosor; but it seems rather to designate Joakim, (Jer. 22:13) whose injustice scandalized the prophet. C.

Ver. 10. House. Thinking to establish thy family for ever, thou hast proved its ruin by avarice, &c. W.—This is applied to Nabuchodonosor, but may be as well explained of Joakim, who oppressed his *people*, and was cast out *like an ass*. C.

Ver. 11. Timber. Heb. “*caphis* (Sept. the insect *καυθαρος*) from the wood shall answer.” H.—The signification of the Heb. term is unknown. It was customary to place beams of wood after some courses of stone, to strengthen the building. 3 K. 6:36. C.—The crimes were so crying, that if men were silent the very stones would publish them. M.

Ver. 12. Wo. This might be explained of Nabuchodonosor; but we rather understand the king of Tyre, whose pride was intolerable. Ezech. 28. It seems useless to repeat so often the same threats against one king. C.

Ver. 13. Things, &c. That is, shall not these punishments that are here recorded come from the Lord upon him that is guilty of such crimes? Ch. or, are not these riches from the Lord? The king of Tyre thought himself a god. Ezech. 28:2. C.—*People*; enemies of God’s people. Ch.—The riches of the Tyrians shall perish, so that the troops of Nabuchodonosor shall find nothing worth their trouble. Thus all were justly punished.

Ver. 14. Sea. The land and naval forces attacked Tyre. C.—Vast multitudes came against Babylon. M.—The punishment of the wicked will cause many to adore and to fear the Lord. H.

Ver. 15. Wo. All this may refer to the king of Egypt, who deceived Joakim, Sedecias, &c. C.—Sept. “O, he who giveth drink to his neighbour, a cruel overthrow, and who maketh,” &c.—*Nakedness*. Sept. “caverns;” deluding him, so that his places of retreat become useless. H.—The Jews relate that Sedecias was intoxicated, and then acted with indecency. S. Jer.—But these accounts deserve little credit.

Ver. 16. Glory. Egypt shall suffer at last. Is. 19:14. Jer. 43. &c. It was customary to hand the cup about. Jer. 25:17. Mat. 26:27. C.

Ver. 17. Libanus. That is, the iniquity committed by the Chaldees against the temple of God, signified here by the name of Libanus. Ch.—Egypt had persuaded the governor of Coelosyria and the Jews to revolt, and then abandoned them.—*Beasts*, which were adored in Egypt. Those who explain all of the Chaldees are much perplexed, understanding the army of Cyrus, or the oppressed nations, or subjects to be meant. C.—*And of*. Heb. “land of the city,” as v. 8.

Ver. 18. *Thing*, Prot. falsely, “image.” H.—This is addressed to all idolaters.

Ver. 20. *Temple*. Heb. “palace,” or heaven. House is generally put for the temple.—*Silence*, out of respect, &c. The guards of the eastern princes observe the utmost silence and modesty. God is very different from idols. He is the arbiter of life and death. C.—Silence often denotes subjection. 1 Mac. 1:3. M.

HABACUC 3

Ver. 1. *For ignorances*. That is, for the sins of his people. In the Hebrew it is *shignoth*: which some take to signify a musical instrument, or tune, with which this sublime prayer and canticle was to be sung. Ch.—The term is omitted in several Latin MSS. The precise import cannot be ascertained; yet it seems to imply a song of comfort. C.—Sept. “with a canticle.” H.—S. Jerom follows Aq. Sym. and the 5. edit. Theodot. has, “for voluntary” transgressions. C.—All sins proceed in some degree from ignorance, (W.) and are all the effects of free-will. H.—The prophet prays to be freed from sin, and foretells the coming of Christ, &c. W.—The: Fathers apply this canticle to Him, as the Church herself does in her office. We cannot go astray, following such guides. Yet some think that an allusion is made to the return from captivity, and from Egypt, which were noble figures of the world’s redemption. The prophet concludes with adoring the ways of God, (C.) which at first he had not comprehended. H.—He is astonished at God’s mercy, in becoming incarnate for man’s sake. W.

Ver. 2. *Thy hearing*, &c. That is, thy oracles, the great and wonderful things thou hast revealed to me: and I was struck with a reverential fear and awe. Ch.—I saw that the unjust would not escape. C.—*Work*. The great work of the redemption of man, which thou wilt *bring to life* and light *in the midst of the years*, when our calamities and miseries shall be at their height. Ch.—*Years*, at the time appointed. W.—Sept. read, “Lord, I considered thy works, and was astonished; in the midst of two living creatures, or lives, thou shalt be known,” (H.) or found, between an ox and an ass, as the Church has it. Nat. and and Circumc. W.—Christ appeared when the world was most dissolute. M.—The tradition of two animals being near the crib where he was born, is not of earlier date than about the fifth century. Some explain this of the Father between the Son and the Holy Ghost; others of Christ between the thieves, or the two testaments, or collecting his Church from Jews

and Gentiles, &c. Sanct. C.—Moderns agree with S. Jerom's version. The prophet begs that God would perform his ancient miracles in his days, (C.) by relieving the captives, as he had formerly delivered their ancestors. H.—*Make*. Heb. and Sept. "when the years approach, thou shalt be made known; when the time shall come, thou shalt be manifested; when my soul shall be troubled, in wrath thou," &c. H.—God never shuts the gate of mercy to the penitent. Nah. 1:3. C.

Ver. 3. *South*. God himself will come to give us his law, and to conduct us into the true land of promise: as heretofore he came from the south, (in the Heb. *Teman*) and from Mount Pharan, to give his law to his people in the desert. See Deut. 33:2. Ch.—Sept. render, "the shady and thick mount, Diapsalma." S. Jerom, *Pharan semper*. Heb. *Sela*. Ps. 9. W.—The term seems to denote a pause. There might be many in the same canticle, (C.) as we find three here, (v. 9. 13) and many placed at irregular distances in the Psalms. H.—The Hebrews had long sojourned in the Stony Arabia, under the guidance of the Lord. We should render in the past time to v. 16. C.—Christ was born (H.) at Bethlehem, to the south of Jerusalem, (W.) and had given the law, as a Jew interpreted this passage to S. Jerom. He was probably a convert. H.

Ver. 4. *Horns*, &c. That is, strength and power, which by a Heb. phrase are called *horns*: or *beams of light*, which come forth from his hands: or it may allude to the cross, in the *horns* of which the *hands* of Christ were fastened, where his *strength was hidden*, by which he overcame the world, and drove out *death* and *the devil*. Ch.—Horns may also designate the nails, the prints of which remained in our Saviour's hands after his glorious resurrection. H.—God appeared hurling his thunderbolts (v. 11. Ps. 17:16. C.) with a *fiery law in his right hand*, all shining with glory. Ex. 19:18 and 34:29. Deut. 5:22. H.—Sinai seemed to be all on fire. Nothing can resist lightning. C.—*Fulmine terres*. Æn. i.—*Hid*, Sept. "and he has placed the strong love of his power," (H.) Jesus Christ, who has given his life for us. C.

Ver. 5. *Death*, &c. Both death and the devil shall be the executioners of his justice against his enemies; as they were heretofore against the Egyptians and Chanaanites. Ch.—Heb. *daber*, (H.) according to the different pronounciation, is rendered "the word" by the Sept. and Theo.; "the plague," by Aquila, &c. After Christ was baptized, the devil came to tempt him. S. Jer.—*Devil*. Heb. *resheph*, (H.) or "bird," (Sym. &c.) means "creeping on the belly," as is explained by the Jews of the devil, who tempted our first parents. S. Jer.—Moderns (H.) follow the Chal. and understand the carbuncle. C.—Prot. "burning coals:" marg. "diseases," (H.) resembling the pestilence. God destroyed his enemies

and the murmuring Hebrews. C.—Sept. “and it (the word) shall go out into the fields behind his feet.” God’s will shall be published in the field of the world, (H.) when the gospel shall be preached to the Gentiles.

Ver. 6. *Measured.* Sept. “the earth was troubled,” C. or shaken. H.—*He beheld.* One look of his eye is enough to melt all the nations, and to reduce them to nothing. For all heaven and earth disappear when they come before his light. Apoc. 20:11. Ch.—The Chanaanites were dismayed at the approach of God’s people. He routed the nations, and determined the portion which he had chosen for Israel. Jos. 2:9. C.—*Mountains.* By the *mountains* and *hills* are signified the great ones of the world, that persecute the Church, whose power was quickly crushed by the Almighty. Ch.—The roughest roads in the wilderness were made smooth. God is poetically described at the head of his people. Deut. 8:4 and 33:15. Ps. 75:5. C.

Ver. 7. *Ethiopia*, the land of the *Blacks*, and *Madian*, are here taken for the enemies of God and his people, who shall perish for their iniquity. Ch.—Chus peopled that part of Arabia. H.—Heb. has Chusan, perhaps to rhyme with Madian; though some think that *Chusan* (defeated by Othoniel) and *Madian* (over whom Gedeon gained a complete victory) are designated, Judges 2 and 6. When the Hebrews had crossed the Red Sea, the Arabs and Madianites removed their tents in great trepidation. C.—These nations dwelt chiefly under tents, or skins, which would be removed in time of war. W.

Ver. 8. *With the rivers*, &c. He alludes to the wonders wrought heretofore by the Lord in favour of his people Israel, when the waters of *the rivers*, viz. of Arnon and Jordan, and of *the Red Sea*, retired before their face; when he came as it were with *his horses* and *chariots* to save them; when he took up *his bow* for their defence, in consequence of *the oath* he had made to their *tribes*; when the mountains trembled, and the *deep* stood with its waves raised up in a heap, as with *hands lifted up* to heaven; when the *sun and moon stood still* at his command, &c. to comply with his anger, not against the rivers and sea, but against the enemies of his people. How much more will he do in favour of his Son, and against the enemies of his Church! Ch.—*Horses*: the ark of the covenant. C.

Ver. 9. *Take.* Sept. bend thy bow over the sceptres, says the Lord, Dinpsalma.” *Sela* is neglected by the Vulg. or (H.) by S. Jerome, as having no meaning. C.—Yet we find in the edition of his works he renders it, *for ever*; and here observes, that the Lord “always dwells with his saints,” and attacks vices by their mouths.—*Rivers.* Sept. “the

earth shall be cut by rivers." H.—Greek historians mention several rivers which have appeared or ceased to flow in consequence of earthquakes. The apostles, moved by Christ, water the world and form the Church. S. Jer.

Ver. 10. *Grieved.* They seemed full of surprise, as in labour, (Heb.) and the *abyss spoke* in its manner, (C.) obeying thy voice, and letting the Israelites pass. H. Ps. 73:15 and 113:3. Num. 21:13. C.—“Earth, sea, and rocks quake at the sight of God.” Æschyl. H.—Sept. are obscure, (C.) “Peoples shall behold thee, and grieve, (or be in labour: ωδινησουσι has both meanings. S. Jer.) dividing the waters of the passage, the abyss,” &c. Other cop. read, “Thou, *Lord*, wilt divide,” which S. Jerome explains of heresies, which soon disappear. H.

Ver. 11. *Go.* The five kings shall flee at the descent of Bethoron; or the heavenly body shall proceed at thy command, at the signal given by thunder. Jos. 10:11.

Ver. 13. *Christ.* This may well be explained of the incarnation. God was touched at the miseries of his people, and rescued them by Moses. C.—Theodotion and Symmachus, “Ebionite, half Christians,” give a Jewish interpretation, “to save thy Christ.” Aquila, though a Jew, and the 5th edit. agree with us; but the 6th edit. best explains the mystery, “through Jesus, thy Christ.” S. Jer.—*Head*, &c. Such was Pharaoh heretofore; such shall antichrist be hereafter. Ch.—It may also be understood of Nabuchodonosor and of all persecutors. H.—Cyrus cut off Baltassar; Christ will destroy antichrist, (2 Thess. 2. M.) the head of the wicked congregation. Is. 11:4. W.—*Neck*, or root. Pharaoh’s eldest son perished. Ex. 14:17. C.

Ver. 14. *Sceptres.* The nobles were drowned (H.) with their king, (C.) when they expected an easy prey. Ex. 13:9. H.—Heb. “thou hast pierced the chief of their troops in the midst of tribes,” or sticks, as the Egyptians perhaps slew each other. C.

Ver. 15. *Sea*, &c. to deliver thy people from the Egyptian bondage; and thou shalt work the like wonders, in the spiritual way, to rescue the children of thy Church from their enemies. Ch.—The waters stood up like mountains, while God seemed to pass in his triumphal car. C.

Ver. 16. *I have heard*, &c. viz. the evils that are now coming upon the Israelites for their sins; and that shall come hereafter upon all impenitent sinners: and the foresight that I have of these miseries makes me willing to die, that I may be at *rest*, before this general *tribulation* comes, in which all good things shall be withdrawn from the wicked. Ch.—The five woes denounced C. 2 make the deepest

impression upon me. H.—I fear lest I should sin. S. Jer.—The thought of so many wonders makes me speechless. C.—*Me*. Let me find rest in the grave, like Job. H.—I trust that God will raise me up. C.—Heb. “rottenness hath entered, ... and I trembled in myself.” Sept. (15) “horses, troubling many waters: (16) I watched, and my belly was filled with fear at the voice of the prayer of my lips, and trembling entered my bones, and under me my strength (or frame, ἐξίς; some read ἰσχυς) was troubled. I shall rest in the day of my tribulation, to go up to the people of my parish,” or neighbourhood; παροικίας. H.—*People*, &c. That I may join the happy company in the bosom of Abraham, that are *girded*; that is, prepared for their journey, by which they shall attend their Lord, when he shall ascend into heaven. To which *high* and happy *place*, *my Jesus*, that is, my Saviour, the great *conqueror* of death and hell, shall one day conduct me *rejoicing* and *singing psalms* of praise. v. 18 and 19. Ch.—*Girded*. Heb. “transmigration or desolation.” Habacuc was mercifully allowed by Providence to dwell in Juda, when almost all were led away. He was transported through the air to feed Daniel, (14:32) where he might see his brethren, as he here insinuates, having relied on God’s mercy. v. 2. C.—Prot. “when he cometh up unto the people, he will invade them with his troops; (marg. “cut them in pieces”) 17. Although the,” &c. When all shall be ravaged, I will still hope. H.—All must be patiently endured, that we may rest at last. W.

Ver. 17. *Fail*. Lit. “lie,” (H.) or frustrate our expectations. C.—*Spem mentita seges*. Hor. i. ep. 7.—*Fold*. Sept. “food.”

Ver. 18. *Jesus*. Heb. *yishi*, “my (H.) salvation.” C.—Sept. “saviour.” Chal. “redeemer.” H.—Jesus was the desire of all nations, and he imparts true joy to the faithful. John 8:56. C.—At the last day, plagues similar to those of Egypt will occur; but the elect shall rejoice. S. Jer.

Ver. 19. *Places*. I shall escape the fury of the Chaldeans, and sing a hymn of thanksgiving. C.—“The conqueror singing psalms” may be unconnected with the rest, (H.) and designed to shew that the hymn was intended for religious meetings. It may signify, “To the chief over the female musicians.” C.—*Lamnatseach binginothai*. Prot. “to the chief singer on my stringed instruments.” Marg. “Neginoth.” Sept. “He will order my feet unto perfection. He will establish me upon the heights, to gain the victory in his canticle.” H.—I shall exchange my former complaints for songs of praise, and be crowned by Jesus. S. Jer.

SOPHONIAS

THE PROPHECY OF SOPHONIAS

INTRODUCTION

Sophonias, whose name, saith S. Jerom, signifies “the watchman of the Lord,” or “the hidden of the Lord,” prophesied in the beginning of the reign of Josias. He was a native of Sarabatha, and of the tribe of Simeon, according to the more general opinion. He prophesied the punishments of the Jews, for their idolatry and other crimes; also the punishments that were to come on divers nations; the coming of Christ, the conversion of the Gentiles, the blindness of the Jews, and their conversion towards the end of the world. Ch.—Some editions read, Ezechias. H.—But this opinion is not well grounded no more than that of the Jews, who assert (C.) that all the ancestors mentioned by the prophets were endued with the prophetic spirit, for which reason Amos specifies none, as he was not *the son of a prophet*. C. 7:14. S. Jer.—Sophonias appeared a little before Jeremias, Ezec. Bar. and Daniel, foretelling the captivity and return of the two tribes, the destruction of various nations, the conversion of the Gentiles, and of the Jews also towards the end of the world. W.—Many of the promises regard only the Christian Church. C.

SOPHONIAS 1

Ver. 1. *Lord*. Thus the prophets insinuate that they are not the authors but the ministers of God’s word. W.

Ver. 2. *Gather*, &c. That is, I will assuredly take away and wholly consume, either by captivity or death, both men and beasts out of this land. Ch.—To gather commonly implies a benefit, but the sequel shews that the contrary is here meant. W.—It often signifies to kill or bury. Jer. 8:2. The whole country round Judea to Babylon, shall be a sepulchre for men and beasts. Osee 4:3. C.

Ver. 3. *Sea*: the waters and air shall be pestilential. H.—S. Jerom frequently observes that when a country is depopulated, as the Roman empire was in his days, the most fertile regions were soon abandoned even by beasts and birds.—*Meet*. Sept. “be weak.” Heb. “I will gather (

C. Prot. "consume." H.) scandals (or idols) with the wicked." Sym.

Ver. 4. Baal. Josias had not yet begun his reformation. 4 K. 23:4. C.—At least he had not brought it to perfection, though from his infancy he had encouraged religion. H.—*Wardens* of the temples of the idols. *Ædituos*, in Hebrew, the *Cemanim*, that is such as kindle the fires or burn incense. Ch.—Lit. "the blacks, (H.) or those in black," whether it alludes to their clothes or to the colour of their bodies, in consequence of their going almost naked. *Camilli*, which may be derived from this root, (C.) *cemanim*, (H.) in Tuscan, signifies priests, or rather (C.) children who went naked before them. Macrob. iii. 8.—The priests of Baal appeared in this manner, and cut themselves, (3 K. 18:28) committing great indecencies, while God ordered his ministers to be clothed in white with the utmost gravity. C.—The very remembrance of such idols and priests shall be abolished. Osee 2:16. They were designed for the worship of fire. Baal was the sun. H.

Ver. 5. Houses. The roofs were flat. Josias afterwards reformed this abuse. 4 K. 23:5. C.—It continued among the Arabs. Strabo xvii.—*Melchom*. The idol of the Ammonites. Ch.—Those who join idols with God do not worship Him indeed. W.—Swearing was an act of religion. Mat. 5:33. God will not allow his glory to be given to another. Such lame worship or divided hearts he rejects. 3 K. 18:21. C.

Ver. 7. Silent. Heb. *has*, (H.) an interjection, (S. Jer.) like our hush. H.—This denotes the importance of what he is going to say.—*Guests*. The blood of the wicked is his victim. Jer. 46:10. Ezech. 39:17. C.—The day of punishment is commonly styled the day of the Lord. Is. 2 and 1 Cor. 3. W.

Ver. 8. Victim. Heb. "sacrifice." But MS. 1. Camb. has, "in that day, says the Lord," *eeva nam* being substituted for *zebach*, (H.) which is "a very remarkable variation." In v. 7 it has Jehovah Elohim printed Adonai Jehovah. Kennicott.—*Princes*. After the death of Josias all fell to ruin. His sons were deposed, and led into captivity with the chief nobility and priests, who were richly adorned, and imitated the manners of idolaters, or kept the garments of the poor. Ex. 22:26. Deut. 22:5. 11. &c. C.—All the posterity of Josias was afflicted. Joachaz died in Egypt; Joakim was harassed and put to death; Sedezias taken, and his eyes put out, when his children had been slain. Jechonias, or Joachin, was detained in prison at Babylon for a long time. W.

Ver. 9. Entereth the temple, as if to shew themselves. Amos 6:1. Heb. "jumpeth over," &c. denoting the Philistines. Chal. 1 K. 5:5. C.—Sept. "I will take vengeance on all openly before the gate in that day," (H.)

on all who have cast themselves out of the Church. S. Jer.—*Lord*. Heb. “of their masters with,” &c. This may relate to the Philistines, (C.) or to those who made the house of God a place of traffic, (Matt. 21:13) and offered victims unjustly acquired. H.

Ver. 10. *Gate*, looking towards Joppe. S. Jer.—The news of the defeat at Mageddo came this way, or the cries of the Philistines were heard. C.—*Second*. A part of the city so called, (Ch.) built by Manasses on the same side of the city, 2 Par. 33:14. C.

Ver. 11. *The Morter: (Maktesh)* a valley in or near Jerusalem. Ch.—All the people shall suffer in the city. Sanct. T.—*Mactes* was rendered famous by Samson, (Judg. 15:19) and was in or near the country of the Philistines, who seem to be designated. The original is variously interpreted. C.—Sept. “of the *city* cut in pieces, because all the people resemble Chanaan.” H.—*Chanaan*. So he calls the Jews, from their following the wicked ways of the Chanaanites. Ch.—The merchants (Grot.) are confounded, or (H.) the Philistines are still meant. C.

Ver. 12. *Lamps*, with the utmost diligence, (Lu. 15:8) so that none shall escape even in the most filthy places. C.—The Romans found many Jews in the common sewers. Jos. Bel. vii. 16. 20. and 26.—*Lees*. That is, the wealthy, and such as live at their ease, resting upon their riches, like wine upon the lees. Ch.—*Evil*, denying Providence. C.

Ver. 13. *Strength*. Children or riches. H.

Ver. 14. *Near*. When all these miseries shall overtake the wicked, (W.) after the death of Josias. 4 K. 21:14. C.—*The mighty*. Sept. “and dreadful, powerful is the day of,” &c.—*Meet*. Prot. “cry bitterly.” H.

Ver. 15. *Day*, is a *day*. The repetition elegantly describes the great danger. W.

Ver. 16. *Trumpet*, when Nachao came and deposed Joachas.

Ver. 17. *Blind*. Not knowing what course to take. Deut. 28:29. Is. 59:10. C.—Such will be the horror preceding judgment. H.

Ver. 18. *Gold*. Ezek. 7:19. Thus the Medes despised riches. Is. 13:17. C.—*Jealousy*. God regarded the synagogue as his spouse. M.—“If he loved not the soul of man, he would not be jealous of it.” S. Jer. H.

SOPHONIAS 2

Ver. 1. *Together*, in love. S. Jer.—Heb. “gather” the wood or chaff, (C.) your wicked deeds, lest they prove the fuel of *fire*. C. 1:18. H.—He addresses the Jews and all their neighbours. C.—Though you deserve no love, God will receive the penitent. W.

Ver. 2. *The day*. Heb. “to-day.” C.—Sept. “before you become as a passing flower.” Prot. “*before the day pass as the chaff.*” H.

Ver. 3. *Just*. Heb. “justice.” C.—Sept. “righteousness, and answer the same.” H.—Scarcely the innocent will escape. M.—The prophet does not specify the crimes of the Philistines, as Ezechiel (25:15) does. C.

Ver. 4. *Shall be*, or “is.” The prophets often represent future things as past, to shew the certainty of the event. The destruction of other cities by the Chaldees, gave the Jews to understand what they had to expect, as all sin must be punished sooner or later. W.—Psammetichus, and his son, Nachao, probably fell upon these cities. C.—The former besieged Azotus for twenty-nine years. Herod. ii. 157.—Afterwards Nabuchodonosor reduced the country, beginning with the house of God. Jer. 47:4. Ezech. 25:15, &c. C.

Ver. 5. *Coast*. Lit. “line,” (H.) with which land was measured. C.—*Reprobates*. Heb. *cerethim*, (H.) or Cerethi, of whom David’s guards were formed. C.—Sept. “people sprung the Cretans,” whence some (Theod.) of the Philistines came, perhaps rather than from Cyprus, as was conjectured. Gen. 10:14.—*Chanaan*. So the Philistines are styled contemptuously. They adored the same idols. Wisd. 12:23.

Ver. 6. *Shepherds*. Merchants shall come no longer, the country being subdued by Nabuchodonosor, and by the Machabees. v. 7.—Alexander ruined Gaza. Curt. iv.

Ver. 8. *Borders*, helping the Chaldeans. This brought on their ruin. S. Jer.—They were always disposed to seize the country.

Ver. 9. *Dryness*. Sept. “Damascus shall be abandoned as a heap on the barn-floor, and disappearing for an age.” H.—This city is threatened with the rest. Is. 17:1. C.—*Ever*. Sept. refer this to Damascus, others to Ammon, &c. H.—The latter nations were in desolation for a long time; but had re-established themselves, when the Machabees reduced them again. Jer. 48 and 1 Mac. 5:6.

Ver. 11. *Own place*. The Jewish religion could be practised only at Jerusalem, so that this is one of the most striking predictions of the conversion of the world. The Jews in vain attempt to restrain it to the captives returning. See S. Jer. C.—They shall inform many of the truth, and be the means of their conversion. H.—But God shall be

adored in every place. M.

Ver. 12. *Ethiopians.* Heb. *Cushim*, denotes also the Arabs, &c. who fell a prey to the Chaldeans. C.

Ver. 13. *The beautiful city.* Ninive, which was destroyed soon after this, viz. in the sixteenth year of the reign of Josias. Ch. A. 3378.—Heb. “he shall make Ninive desolate.” H.—This famous and potent city was at last destroyed. W. See Jonas 3:4. C.

Ver. 14. *Bittern and the urchin.* Heb. *kaath* and *kippod*, are terms to us (H.) unknown.—*Threshold.* Heb. “the pomegranates,” supposed to be an ornament of the doors.—*Raven.* Sept. also read *arb* better than *choreb*, “the desolation or the sword.” See Is. 34:11. C.—*Chereb* has both meanings, “a raven, or sword.” S. Jer.—*I will.* Heb. “he has uncovered her cedar,” (C.) her fine palaces and apartments. Sept. “for the cedar is its height, (or pride) this is the city given to evils, that,” &c. H.

Ver. 15. *Beside*, or equal. This was true. Jonas 1:2. C.—The founder intended that no city should ever equal it. Diod. ii. S. Jerom applies what is here said of Ninive to the Church in the times of antichrist, (Rondet.) or to a fallen soul. Any nation may abandon the faith: but the whole Church cannot fail. H.

SOPHONIAS 3

Ver. 1. *Dove.* Jerusalem is upbraided, and then comforted. She had been treated like a spouse, *a dove*; and yet proved faithless. C.—Heb. “Wo to the famous, and defiled, and oppressing city.” Sept. agree with us, if we only exchange famous for provoking. H.—After being redeemed from Egypt, the Jews ungratefully followed idols. Osee 7:11. M.—Jerusalem having been freely chosen and favoured above other places, and still provoking God, cannot escape a severe chastisement. W.

Ver. 2. *Lord.* She had recourse rather to the princes of Assyria and of Egypt, which proved her ruin.

Ver. 3. *Evening.* Sept. “Arabian.” Hab. 1:8. Such was the state of the kingdom before the reform of Josias. C.

Ver. 4. *Senseless.* Prot. “light,” or (H.) windy and inconstant. There were too many false prophets (C.) during the minority of Josias. C.

Ver. 5. *Morning.* Speedily he will punish the guilty before all.—*Shame.* He is hardened. C.—Sept. “and not injustice for victory.” Grabe substitutes *contention*. God is just, (H.) even when he takes vengeance. C.

Ver. 6. *Towers.* Lit. “angles,” (H.) the chiefs, or to the very last. Job 38:6. Zac. 10:4. The nations have been punished for an example. But you do not take warning. C.

Ver. 7. *But.* Sept. “be prepared, rise early, all their grapes are corrupt.” H.—I had reason to expect an amendment, when so many nations had perished before their eyes. C.—They however sinned out of malice, and strove to provoke me in all their ways.

Ver. 8. *To come.* Sept. “for a witness.” H.—About forty years after Christ’s resurrection, the Jews for the most part continuing obstinate, Titus ruined their city; which is a figure of the world’s destruction, and of the eternal punishment of the wicked. W.—After the resurrection, the Church was to be gathered from all nations. Christ will rise again at the last day to judge all. God threatens his rebellious people with captivity, and then promises to shew mercy. v. 9. Thus the prophets often subjoin promises to threats.

Ver. 9. *Chosen.* Sym. “pure.” C.—Idols shall not be mentioned. Theod. —All people shall know and adore the Lord, which was verified only after Christ’s coming. C.—Sept. “for then I will change again for the peoples, language to its own kind,” (H.) which Origen, (c. Cels. viii.) and the Jews in S. Jerom, explain of the days of the Messias, when the confusion of Babel shall cease. But this is forced: it suffices that people unite in faith and obey the Church.—*Shoulder*, like people carrying a burden. Sept. “under one yoke.” After the captivity the Jews were more obedient and faithful, as the more corrupt remained behind the Euphrates, or were cut off in the last wars. Yet the synagogue was never so pure as the Christian Church, even in the worst times. C.—All nations shall worship God in unity of faith, and courageously submit to the gospel. W.

Ver. 10. *Ethiopia.* The Nile arises in that country, and runs through Egypt and Arabia, which is often styled Ethiopia or Cush. Is. 18:1. The Jews came from Egypt to adore at Jerusalem, even after the building of Onion. Yet this literally regard’s Christ’s Church.—*Offering.* The Jews performed this after the captivity, coming or sending the half sicle to Jerusalem annually, from all quarters of the world. Num. 3:46. Mat. 17:23. C.

Ver. 11. *Doings.* Lit. “inventions,” of religion of thy own choice. H.—

Thy past offenses shall be obliterated, and thou shalt commit nothing of the kind any more. Those proud spirits who caused thee to dislike my law, and who set up idols in my temple shall disappear.—

Mountain. The temple shall be destroyed, that all may know that I am attached to virtue alone, (C.) and not to any edifice or place. H.—They trusted too much to the temple. Jer. 7:4. M.

Ver. 12. *Poor* in spirit. H.—Heb. “meek and extenuated,” who trust not in themselves. This is the character of true Christians. The few Jews who remained in the country, or who returned from Babylon, might well represent them, being poor and dependent. The disciples of Christ contemned riches, and were resolute only where virtue was at stake. C.—They were instructed by poor fishermen taught by God. M.

Ver. 13. *Israel.* They shall be more submissive, and afraid of yielding to idolatry. Yet the synagogue was far from the perfection of the primitive Christianity, or even from that of many pious souls in these days of relaxation.—*Afraid.* The Jews were not much molested till the time of Epiphanes, nor was the country ravaged as it had been. Mic. 2:12. This peace is however of a spiritual nature, granted by Christ to those who fight against their passions. John 14:27. C.—*They shall feed* on the word of God and on the blessed Eucharist. M.

Ver. 15. *Judgment*, or “condemnation.” Sept. “iniquities,” (C.) nailing to the cross the *handwriting* that was against thee. H.—God does not treat thee with rigour. He will be thy king. The Jews had no king for a long time. But the true Israel, of whom the prophet speaks, is continually ruled and fed by Jesus Christ, who imparts his graces abundantly. C.

Ver. 17. *Silent*; constant. M.—He will accuse thee no more. Can this be understood of the Jews, who have been cast off till the fulness of the Gentiles enter the Church? To the latter all this must be applied. Few prophets inveighed against the crimes of the captives after their return. C.—But this must be deemed a punishment, unless the crimes were also removed. H.

Ver. 18. *Triflers.* Lit. “trifles;” *nugas.* Heb. *nugi*, (H.) which is almost Latin. S. Jer.—These vain nothings, (C.) men who were of light dispositions, scoffers at Christ, shall be converted and honour him. W.—Sept. 17. “he will renew thee in his love, and will exult over thee in joy, as on a festival day: (18) and I will bring back thy bruised ones. Wo to him that has reproached her.” Aquila likewise renders by woe, or *ēju*, oh, *oi*, using it as an exclamation, though not of sorrow. Yet the term signifies, *they were*. S. Jer. H.—Heb. lit. “I have gathered those who were in grief for a time. They were of thee. Shame was upon

them like a heavy load;" or, "they were grieved on account of the festivals *disused*. They were like an offering rejected," with disgrace. C.—They lamented that they could no longer observe the solemn festivals, and this was to the pious a most intolerable burden, while libertines seem to feel as great a misery in the observance.

Ver. 19. *Cut.* Sept. "do in thee, for thy sake at," &c. H.—*Halteth*, and have no children, (Mic. 4:7) denoting the Gentiles. C.—Sept. "squeezed out," like grapes, being in distress. S. Jer.—*Where.* Sept. "and they shall be ashamed at," &c.

Ver. 20. *Bring.* Sept. "do good to you." H.—*Praise.* All shall speak well of you who have been lately dishonoured, when I shall take both Gentiles and Jews for my spouse after the captivity, which seems present, (C.) it is so certain. H.—*Captivity*, under satan and sin. M.

AGGEUS

THE PROPHECY OF AGGEUS

INTRODUCTION

Aggeus was one of those that returned from the captivity of Babylon, in the first year of the reign of king Cyrus. He was sent by the Lord in the second year of the reign of Darius, the son of Hystaspes, to exhort Zorobabel, the prince of Juda, and Jesus, the high priest, to the building of the temple; which they had begun, but left off again through opposition of the Samaritans. In consequence of this exhortation, they proceeded in the building, and finished the temple. And the prophet was commissioned by the Lord to assure them that this second temple should be more glorious than the former, because the Messiah should honour it with his presence; signifying, withal, how much the Church of the new testament should excel that of the old testament. Ch.—The glory of the Catholic Church hence appears. W.—We know little of the life of Aggeus. It is thought that he was born in captivity. C.—He came into Judea eighteen years after its termination, (W.) in the second year of Hystaspes, when the seventy years of the temple's desolation ended. Zac. 1:12 and 1 Esd. 5. The

people had courage to obey the word of the prophets rather than the king's edict. Aggeus means feasting, (S. Jer.) or pleasant. He brings joyful tidings, after rebuking the people for preferring their own convenience before the house of God. H.

AGGEUS 1

Ver. 1. *Darius* Hystaspes. C.—When the Jews had no king, the prophets dated from the reign of the monarch on whom they were dependent. Theod.—*Sixth*; Elul, the last of the civil year, corresponding with our September. The harvest had been bad, and Aggeus assigns the reason. C.—*Governor*. Lit. “duke,” or captain. Sept. “of the tribe of Juda.” H.—He descended from the kings of Juda, and was now chief governor by leave of Darius. W.—Yet Cyrus had appointed Sarasar, (1 Esd. 1:8) who perhaps, after the death of Cambyses, fled; Zorobabel and Jesus are designated judges, and a crown is made for them. C. 2:24. Zac. 3 and 6:11. Still Thartanai, governor beyond the Euphrates, took cognizance of the Jewish affairs. 1 Esd. 5:3. The prince of Juda was therefore under him. Zorobabel was son or grandson of Salathiel, (1 Par. 3:17) or was adopted by him, being born of Phadaia. C.—*Josedec*, who was led into captivity. 1 Par. 6:15.

Ver. 2. *Yet come*. God's service must be restored without delay, and manners reformed; as otherwise many will be lost eternally. W.—The Jews refrained from commencing the temple till the time marked out by Jeremias, 25:11. Zac. 1:7. C.—From the beginning of the last siege sixty-nine years had elapsed. Usher, A. 3485.—Others, reflecting on the obstacles placed by Cyrus and Cambyses, thought it was not yet time to work at the temple: but these were only pretexts. The kingdom was now held by another family, and the former decrees abolished. Fear of labour, therefore, was the only impediment.

Ver. 4. *Ceiled*: superbly adorned. Heb. “covered.” You are not content with what is merely necessary, while the temple lies in ruins. C.

Ver. 5. *Ways*. Sound the real motives of your neglect. H.—See if your misfortunes do not originate in this cause, and if God does not require you to build the temple. v. 9. C.

Ver. 6. *Filled*. Lit. “inebriated,” (H.) so as to become cheerful. S. Jer.

Ver. 8. *The mountain* Libanus. Wood had been purchased before, but

had been used for other purposes. 1 Esd. 3:7. Now the people went to procure more. The following year Darius confirmed the decree of Cyrus, which was a change plainly effected by Providence. C.

Ver. 11. *Drought.* Heb. *choreb*, (H.) is rendered the sword, by the Sept. and may best signify “a burning wind,” according to the different pronunciation. S. Jer.—This was not then determined by the vowel points (C.) of the Masora. Soph. 2:14. H.

Ver. 13. *Messenger.* To excite the people’s attention, Aggeus declares that he is sent by God, (W.) like the prophets of old. Some Jews have asserted (C.) that he, Malachias, the Baptist, and Jacob, were angels incarnate. But let us leave (S. Jer.) these learned dreams. C.—They have no better foundation than the ambiguity of *malac*, which signifies “an angel, or a messenger.” H.—*With you.* This is often repeated, to encourage the dejected people. M.

Ver. 14. *Work.* Sept. “works.” H.—They prepared materials, and began the temple on the 24th of the ninth month. C. 2:16. 19. M.

AGGEUS 2

Ver. 1. *In*, &c. This should be joined with the preceding chapter. C.—They began the new work at this time, and on the 21st of the seventh month the prophet had a fresh revelation. W.

Ver. 4. *Glory.* The temple had been destroyed sixty-nine years before, so that many might have seen it. When the second temple was dedicated, (C.) or founded, (H.) two years after the captivity, cries of grief and of joy were heard. 1 Esd. 3:12.

Ver. 7. *Little.* Christ was born 515 years afterwards. The world had been disturbed by Alexander and by the Romans, yet peace then prevailed. All nature acknowledged the power of Jesus Christ, and the world was reformed. Another commotion will take place at his second coming. C.

Ver. 8. *Desired.* Jacob styles him the expectation of nations, (Gen. 49) because He was wanting, and always necessary for all. W.—Thus the sick desire a remedy, though they know not what it is. The Gentiles were ignorant of the Messiah; yet he was still desirable and most lovely. Cant. 5:16. C.—Many also, like Job, had a lively expectation of their Redeemer’s coming from the tradition of the patriarchs. H.—Heb. “the desires of all nations shall come.” (H.)

venient. Sept. “the chosen things,” &c. Christ shall come for all, (C.) and the elect shall meet him with eagerness. H.—In vain do the Jews attempt to contest this prediction. Was not the Messias to be desired? and has not Jesus Christ procured the greatest advantages for mankind?

Ver. 10. *Peace:* another title of the Messias. His presence ennobles this temple (C.) more than precious ornaments of gold and silver (v. 9) did that of Solomon. H.—Some have pretended that the second temple, repaired by Herod, was more spacious and magnificent than the former. It also subsisted a longer time. But this circumstance adds no superior value, unless the structure was better finished. What Josephus relates of Herod’s repairs, is denied by several respectable modern authors. Salien, A. 4035, &c.—Yet as the fact was so recent, it seems it had some foundation, though the account may be greatly exaggerated. Josephus was not always exact. C.—The Jews all agree that the temple of Zorobabel and of Herod was the same. Lempereur. —It is almost certain that this edifice was never honoured with the ark, &c. like that of Solomon; so that if it be not on account of the Messias, no good reason appears for giving it the preference. H.—The ancients who had seen the former, wept (W.) when that of Zorobabel was founded, confessing its inferiority (H.) both in size and elegance. It was only 60 cubits high and broad, while the former was 120, built of polished stone and covered with cedar. Zorobabel had rough stones. 1 Esd. 5:8. and 6:3 and 2 Par. 3:4 and 3 K. 6:7. As for the same temple, enlarged and adorned by Herod, it continued not long in that state; and its chief glory consisted of our Saviour’s presence, when he was received in the arms of Simeon, and often preached there. Hence S. Aug. (de civ. Dei. xviii. 45.) shews that the prophet foretells the glory of Christ’s mystical temple, the faithful of all nations, in whom he dwells by the grace of the new testament, as in living stones, far more gloriously than in any temple erected by Solomon or after the captivity. W.

Ver. 12. *The law.* “He who knows it not, shews himself to be no priest of the Lord.” Deut. 17. S. Jer.

Ver. 13. *No,* conformably to Lev. 6:27. M.—What the linen covered could not render other things sacred. The victim must come in immediate contact with them, to have this effect. H.—Those who had touched the dead, rendered both holy and common things unclean for others. There were two sorts of sanctified meat: the victims for sin, which the priests on duty alone could eat, (Lev. 7:1, 6.) and the peace-offerings, of which all who were clean might partake. ib. 19. The former alone sanctified what they touched. Both must be burnt if they

touched any thing unclean, while ordinary food in the same predicament might be consumed by people in mourning, &c. C.—That which touched a holy things was sanctified, (Lev. 6:18) but that thing did not sanctify others; so the people, by touching the sacrifices, were only legally holy, and therefore their victims were not acceptable to the Lord as long as they did not comply with their duty of building his temple. W.

Ver. 14. *By occasion of a soul.* That is, by having touched the dead: in which case, according to the prescription of the law, (Num. 19:13. 22) a person not only became unclean himself, but made everything that he touched unclean. The prophet applies all this to the people, whose souls remained unclean by neglecting the temple of God; and therefore were not sanctified by the flesh they offered in sacrifice, but rather defiled their sacrifices by approaching to them in the state of uncleanness. Ch.

Ver. 15. *So.* He makes the application of the second answer given, v. 14. All your victims have hitherto been contaminated. I redressed not your miseries. But now, as you have begun to work at my temple, I will remove the scourge. It is easy to apply the first answer, v. 13. Your victims have purified you no more than holy flesh wrapped up in a garment would sanctify it, (C.) or other things which it does not immediately touch. H.—Your bad dispositions render them useless. Jer. 11:15. The victims were also bad. Mal. 1:6. C.

Ver. 16. *Day,* the 24th of the ninth month, when you began to build. v. 19. Henceforward your crops shall be abundant. M.—I judge not from natural appearances, as the corn is still in the granary. v. 20. C. —*Upon a stone.* The foundations had been laid the year after the Jews returned, and an altar set up. 1 Esd. 3. Nothing more of consequence was done till the second year of Darius. The temple was finished and dedicated in the sixth. Ib. 6:15. Hence Aggeus speaks of the stones to be used hereafter. Those in the foundation were to be laid afresh, (v. 19) or were not seen or noticed. In the same sense our Saviour predicts, that *a stone* shall not be left *upon a stone* in the temple, which the Romans should destroy before that *generation* had passed away. Mat. 24:2. 34. This was verified within forty years. Yet A. Rutter observes it was more fully accomplished when the Jews dug up the foundations, by order of Julian, who wished to falsify the prediction. H.

Ver. 17. *Bushels.* Heb. specifies nothing. Sept. “when you put a basket (or vase) twenty sata of barley.” He speaks of such as was not yet winnowed.

Ver. 20. *Sprung up.* Heb. “in the granary,” or cave, *magura*, whence the African *mangaria*, or huts, are derived. Chal. and Sept. “barn floor,” as it was commonly adjoining to these huts. Some have, “in blade.” But this seems to be the sense: the corn is not yet sown, nor the trees in blossom, yet I announce great fertility next year. He spoke in November, during which and the following month the seed was committed to the earth, in Palestine, as (C.) it was in Egypt, the wheat ripening in seven months, (Pliny xviii. 7.) and being cut towards the end of June. S. Jer.—Aggeus probably composed the Ps. 64 to thank God for this fertility.

Ver. 22. *Earth.* Some great event is denoted. Nothing occurs in history after the second year of Darius, to shew that Zorobabel signalized himself. Theodoret thinks that the irruption of the Scythians, or of Gog, is meant. Others believe (C.) that the prophecy relates to Christ, at his first (S. Cyr.) or second coming. S. Jer.—But the Heb. speaks of something past, and we doubt not but the attempt of Cambyzes, three years before, is the subject. Ezech. 38. “I have overcome the throne of kings,” Cambyzes, and the magi, and have given the kingdom to another family. The enemy has destroyed himself. Then I kept thee as a *seal*, with the greatest care. Jer. 22:24. Thou art no longer oppressed by the Persian king of his governor. Hystaspes has declared in thy favour. Nothing could more enhance the authority of Zorobabel than an action so recent, which God seemed to have permitted on his account, and for his glory. C.—While all other kingdoms perish, the Church of Christ remains. W.

Ver. 24. *O Zorobabel.* This promise principally relates to Christ, who was of the race of Zorobabel. Ch.

ZACHARIAS

THE PROPHECY OF ZACHARIAS

INTRODUCTION

Zacharias began to prophesy in the same year as Aggeus, and upon the same occasion. His prophecy is full of mysterious figures and

promises of blessings, partly relating to the synagogue and partly to the Church of Christ. Ch.—He is the “most obscure and longest of the twelve;” (S. Jer.) though Osee wrote the same number of chapters. H.—Zacharias has been confounded with many others of the same name. Little is known concerning his life. Some have asserted that the ninth and two following chapters were written by *Jeremias*, in whose name C. 11:12 is quoted Mat. 27:9. But that is more probably a mistake of transcribers. Zacharias speaks more plainly of the Messiah and of the last siege of Jerusalem than the rest, as he live nearer those times. C.—His name signifies, “the memory of the Lord.” S. Jer.—He appeared only two months after Aggeus, and shewed that the Church should flourish in the synagogue, and much more after the coming of Christ, who would select his first preachers from among the Jews. Yet few of them shall embrace the gospel, in comparison with the Gentiles, though they shall at last be converted. S. Jer. ad Paulin. W.

ZACHARIAS 1

Ver. 1. *Barachias* adopted him, (1 Esd. 5:1) or rather Addo was his grandfather.

Ver. 2. *Angry*, as he has severely chastised them. C.

Ver. 3. *Turn ye*. Such expressions admonish us of our free-will, and when we answer, *convert us*, &c. (Lam. 5:11. C.) we confess that God’s grace preventeth us. Trid. Sess. vi. 5. W.—We may *resist* the Holy Spirit, (H.) and reject his graces. The prophet exhorts the people to lay aside all former negligence, (C.) and proceed with the temple. H.—It had been commenced about two months before. Agg. 2:1 16.

Ver. 5. *Always*. He seems to hint, that after Malachias prophets would be sent no more till Christ should appear; or, that God’s word should be fulfilled (v. 6) though the prophets were dead. C.

Ver. 6. *Fathers*. They felt their effects. H.—*Returned*; being converted by the sight of God’s judgments. Osee 4:1 and 2 Esd. 1:6.

Ver. 7. *Sabbath*. These names were brought from Chaldea. The month was lunar, and corresponded sometimes with parts of our December and January, at other times with January, or with that and the following month. C.

Ver. 8. *A man*. An angel in the shape of a man. It was probably S. Michael, the guardian angel of the Church of God. Ch.—It is plain that

he was an ange. v. 11. W.—He appears in obscurity, to shew the distress of the nation. C.—*Among*. Sept. “between two shady mountains.” H.

Ver. 10. *These are they*, &c. The guardian angels of provinces and nations. Ch.—The Jews believed that each nation had such an angel, who had to give an account to one in higher authority. God proportions his revelation to their ideas.

Ver. 11. *Rest*. All the country under Michael’s care enjoyed peace, (C.) in the second year of Darius. H.—The *red horse* implies slaughter. Apoc. 6:4. It was now repressed. Tournemine.

Ver. 12. *The seventieth year*; viz. from the beginning of the siege of Jerusalem, in the ninth year of king Sedecias, to the second year of king Darius. These seventy years of the desolation of Jerusalem and the cities of Juda, are different from the seventy years of captivity foretold by Jeremias; which began in the fourth year of Joakim, and ended in the first year of king Cyrus. Ch.—Of these Daniel (9) speaks. The temple had also been destroyed now seventy years, (W.) and the angel prays, (H.) while the prophet begs that the people may be inspired to rebuild it. W.—Michael takes occasion from the angels’ report, to beseech the Lord to perfect what had been so well begun. He speaks not expressly of the temple, as Aggeus had prevailed on the people to commence that edifice. They had excused themselves that *the time was not come*, as they probably dated from the burning of the temple; though its desolation began with the siege, thirty months before. See Jer. 25:11 and 29:10. C.

Ver. 13. *Answered*. We have here a proof of the intercession of angel, and of its good effects. H.—*In me*; revealing God’s will. S. Jer.—Yet it seems to be S. Michael. C. iv. 1. Chal. Theod. C.

Ver. 14. *Zeal*. I will again treat her as my spouse. H.

Ver. 15. *Nations*, represented as four horns, v. 18, 19.—*Evil*, through malice, and thus deserved themselves to be punished. Osee 1:4.

Ver. 16. *Line*. Soon after Nehemias came to rebuild the city. C.

Ver. 18–20. *Four horns, ... four smiths*. The four horns represent the empires, or kingdoms, that persecute and oppress the people of God: the *four smiths* or carpenters (for *faber* may signify either) represent those whom God makes his instruments in bringing to nothing the power of persecutors. Ch.—The Ammonites, &c. on the east, the Philistines on the west, the Idumeans and Egyptians on the south, and the Assyrians and Chaldees on the north, had much molested God’s

people, and were therefore punished. W.—The princes of Assyria and of Babylon, the kings of Persia and of Egypt, had all treated them ill; and these four empires have or will be destroyed by four chariots, (C. 6:1.) Nabopolassar, Cyrus, Alexander, and Antiochus. Dan. 7:1. &c. S. Jerom, and many who usually follow him, understand the empires of the Chaldeans, Persians, Greeks, and Romans, to be designated by the horns, as the workmen mean the angels who have chastised those nations.

Ver. 21. *Every.* Heb. “at pleasure; none shall lift,” &c. These kingdoms shall no longer prove formidable. C.—*Fray*, or “terrify.” Sept. “to sharpen them in their hands. The horns are nations,” &c. H.

ZACHARIAS 2

Ver. 3. *Another.* The angel who measured spoke to Michael. C.

Ver. 4. *Walls.* This must be understood of the spiritual Jerusalem, the Church of Christ. Ch.—According to S. Aug. (in Ps. lxxi.) when the literal sense cannot be verified, we must have recourse to the thing prefigured; and thus what is here written, must be explained of the Church rather than of Jerusalem. W.—A little before the fall of the latter, it was become so populous that the houses which had been built without the walls were enclosed. Jos. Bel. vi. 6.—this multitude was a sort of pledge or figure of the crowds which should embrace the gospel.

Ver. 5. *Fire*, to enlighten and protect it. Arms will be unnecessary. Mic. 5:10. Is. 2:4. The Church shall enjoy peace.

Ver. 6. *North.* Many Jews had not yet returned, Esther, &c.—*Winds.* Ezec. 5:2, 12. C.—Gentiles, and ye children of Sion, flee from Babylon and from sin into the true Church. W.

Ver. 8. *Glory.* After restoring you to your own country, and rebuilding your cities, I will punish your enemies. C.—After they have enjoyed prosperity, they shall feel the reverse. Heb. *Cabod*, (H.) means also “a burden.”

Ver. 9. *Prey.* Two years after this (C.) the Assyrians revolted, and seized Babylon. Justin i.—They slew the useless women: but Zopyrus betrayed the place to Darius, who hung 3,000 of the principal inhabitants, and demolished the walls. Herod. iii. 150. Usher, A. 3489.

Ver. 11. *Nations.* We know of none who embrace the Jewish law. But both the old and the new world submits to Christ.—*Dwell.* S. Michael represents the Messias. The latter preached and wrought miracles among the Jews, which rendered them inexcusable. John 15:24. C.

Ver. 13. *Silent:* obey with reverence. H. See Hab. 2:20 and 1 Mac. 1:3. C.—*Habitation,* becoming man. M.

ZACHARIAS 3

Ver. 1. *Jesus,* or Josue, the son of Josedec, the high priest of that time. Ch.—To him this literally refers. W.—As high priest, he represented the nation, whom several calumniated to Darius. 1 Esd. 4. &c. God represses the adversary and adorns his people. It seems something has been done amiss. v. 4. C.—The high priest, (S. Jer.) or rather his sons, have married strangers. Chal. 1 Esd. 10:18. Many Fathers take Jesus for a figure of the Messias, covered with the sins of mankind. C.—But the *Orient* (v. 8) would not thus be promised unto him, (S. Jer.) unless we consider him also as high priest.—*Satan.* Sept. “the devil;” the accuser and calumniator. Apoc. 12:10.

Ver. 2. *The Lord said.* This may refer to the angel, or to the Father and the Son. Ps. 109. Both are styled Jehovah.—*Bread,* alluding to the nation, or to Jesus. Have not the suffered enough? Amos 4:11. C.

Ver. 3. *Garments.* Negligences and sins. Ch.—Jesus had neglected to urge the building of the temple, or to repress unlawful marriages. 1 Esd. 8. W.

Ver. 4. *Change,* such as were worn on festivals. This shewed that the people should exchange adversity for joy.

Ver. 5. *Mitre,* (cydarim) the pontiff’s tiara, of byssus. Ex. 28:4.

Ver. 7. *Judge.* The high priests were at the head till the Machabees. Jos. Ant. xi. 4. and xx. 8.—Yet the nation was, (C.) till Simon, (H.) always dependent; and the judges were under foreign kings or governors. C.—*Give thee,* &c. Angels to attend and assist thee. Ch.—They are promised to help the pastors of the Church. W.—They shall give information. v. 9. Ex. 23:20. C.—*Of them.* Sept. “who shall converse in the midst of these who stand;” (H.) thy children shall succeed in the pontificate. Theod.

Ver. 8. *Portending men.* That is, men who by words and actions are to

foreshew wonders that are to come; (Ch.) or rather they require prodigies before they will take courage to build the temple; or they understand how to explain such things. C.—**Orient**; Christ, who according to his humanity is the servant of God, is called the Orient, from his rising like the sun in the east to enlighten the world. Ch.—S. Luke explains this of Christ, (W.) recording the words of Zacharias. H.—Christ's birth was most pure. He gave light to the world. Some would explain this of Zorobabel; but as he was already present, it would seem more applicable to Nehemias. Yet both were only figures of Christ, and could not efface the iniquity of Juda, &c. The Messiah is styled the Bud, C. 6:12. Is. 4:2. &c. C.—*Tsemach* signifies either "the bud or the orient." H.

Ver. 9. *The stone.* Another emblem of Christ, the rock, foundation, and corner-stone of his Church.—*Eyes.* The manifold providence of Christ over his Church, or the seven gifts of the Spirit of God. Ch.—The Jews were lately returned from a country where seven chief officers were styled "the king's eyes," having to inform him of the conduct of governors, &c. Zorobabel shall build the temple, as a figure of Christ establishing his Church. C. 4:10.—*Grave.* Sept. "dig a pit." The rest agree with us. Christ adorns and instructs his Church. C.—*Day.* The day of the passion of Christ, the source of all our good: when this precious stone shall be graved, that is cut and pierced with whips, thorns, nails, and spear. Ch.

Ver. 10. *Tree.* All shall be peace and concord. H.—They shall communicate to each other spiritual goods, abounding in the Church. M.

ZACHARIAS 4

Ver. 1. *Again.* He had been with Jesus. C. 3. C.

Ver. 2. *A candlestick,* &c. The temple of God that was then in building; and in a more sublime sense, the Church of Christ. Ch.—Some, with the Jews, apply this to the synagogue: but most explain it of the Church, the lamp denoting Christ, and the seven lights all his pastors; the two olives, Enoch and Elias. Apoc. 11. W.—The angel explains the latter of Jesus and Zorobabel. v. 14. The lights are the same with the angels, (v. 10) and eyes, (C. 3:9) subservient to these great men. Perhaps no candlestick of this description ever existed, though it alludes to that of Moses in some respects. Ex. 37. C.—*Lamp.* Heb. *gullah*, (H.) a round vessel for oil. M.—It was filled from the two

olive-trees, and supplied the seven lights by tubes. H.

Ver. 5. *Are?* Thou art a prophet, and art thou ignorant? M.

Ver. 6. *To Zorobabel.* This vision was in favour of Zorobabel, to assure him of success in the building of the temple, which he had begun, signified by the candlestick; the lamp of which, without any other industry, was supplied with oil dropping from the two olive-trees, and distributed by the seven funnels or pipes, to maintain the seven lights. Ch.—Zorobabel might thus be comforted with the assurance that God would protect his Church. W.—*Spirit*, represented by the eyes. The Messiah would receive the fulness of this spirit. Is. 11:2.

Ver. 7. *Great mountain.* So he calls the opposition made by the enemies of God's people; which, nevertheless, without any army or might on their side, was quashed by divine Providence. Ch.—It may also mean Sion covered with ruins.—*Chief*; either the first or the last stone. C.—*Equal grace.* Shall add grace to grace, or beauty to beauty. Ch.—He shall greatly adorn it. Heb. “when they shall lift it (the stone) up, *they will exclaim*: Let it be agreeable and loved.” C.—Prot. “He shall bring forth the head-stone thereof with shouting, *crying*: Grace, grace unto it.” The people filled the air with their cries, when the temple was founded fourteen years before. H.—This second attempt shall be more successful. The temple was finished in four years. 1 Esd. 5:16. and 6:16. C.

Ver. 10. *Little days.* That is, these small and feeble beginnings of the temple of God. Ch.—Ye of little faith shall rejoice when you shall behold Zorobabel surmounting all difficulties. C.—*Plummet.* Lit. “the stone of tin.” He means the builder's plummet, which Zorobabel shall hold in his hand for the finishing the building. Ch.—The Hebrew style all weights *stones*, Deut. 25:13. C.—*Eyes.* The providence of God, that oversees and orders all things; (Ch.) or the assistance of the seven chief angels. Tob. 12:15. Apoc. 1:4. C.

Ver. 12. *Branches:* the divine and human nature in Christ. W.—They are the same with the two trees, v. 11. C.

Ver. 14. *Two sons of oil.* That is, the two anointed ones of the Lord; viz. Jesus, the high priest, and Zorobabel, the prince. Ch.—The Hebrews have not many adjectives. Thus they say, *the son of perdition*, for the lost son. Sept. “sons of fatness.” Aq. and Th. “of splendour,” two illustrious personages. H.—One was head in religious, the other in civil matters. C.—Both were appointed by God, and co-operated for the welfare of the people, as the church and state ought to act for the common good, and assist each other. H.—Jesus and Zorobabel were to

repair the damage done by the Chaldeans. They were assisted by the seven *administering* spirits. Heb. 1:14. C.

ZACHARIAS 5

Ver. 1. *Eyes of the soul.* M.—*Volume.* That is, a parchment, according to the form of the ancient books, which, from begin rolled up, were called *volumes*. Ch.—Such are still used in the synagogues. They were usually written only on one side. C.—Sept. have read *e* at the end of *megilla*, and render “a scythe,” (H.) indicating chastisement. Aquila and Th. have *Diphtherea*, and Sym. *Kephalis*. S. Jer.—The latter denotes the roller H. to which the parchment was sewed. M.—The former signifies a book written on vellum, particularly that in which the poets say Jupiter marks the sins and punishments of mankind. The prophet saw a volume of this nature. C.—The sins of the people, and the punishment designed for them, were described. It appeared *flying*, to shew that the decree came from heaven. S. Chrys. Il. xxvii. ad pop. W.

Ver. 2. *Cubits*, alluding to Judea, which was twice as long as it was broad. M.—Many explain this vision and that of the woman, (v. 7) of the Jews, (C.) after S. Jerom. H.—But it seems rather to denote the Chaldeans, whose sentence had been long pronounced, and who were punished by the Persians, and by the Greeks, as by two women. If we understand the Jews, their iniquity was chastised by the Assyrians and Chaldeans. C.

Ver. 3. *In like.* Prot. “shall cut off as on that side standing to it.” H.

Ver. 4. *Thief.* Nabuchodonosor is often so styled. S. Jer. iv. 7. This title comprises all the injuries done to man, as he that *sweareth falsely* refers to those where God’s honour is concerned (C.) more immediately. H.

Ver. 6. *Vessel.* Heb. *epha*. C.—*Eye.* This is what they fix their *eye* upon, or this is a resemblance and figure of them, viz. of sinners. Ch.—Prot. “resemblance.” H.—This is their picture. C.—Sept. “wickedness;” *aunom*. H.—*U* is often mistaken for *i*. S. Jer. Yet here the Sept. seems equally intelligible, v. 8. H.

Ver. 7. *Talent*, or weight, (H.) called a stone, v. 8.—*Vessel*, like the idol Canopus.

Ver. 8. *He cast.* Heb. (C.) according to Theodot. (S. Jer.) “She cast herself into the epha,” &c. H.

Ver. 9. Women. They often represent nations; and here the Jews understand the Medes and Greeks, who punished the Chaldees. S. Jerom rather thinks that the Assyrians and Chaldeans are meant, carrying away Israel and Juda. Yet the former supposition seems preferable, as the woman in the vessel signified the wickedness of Babylon.—*Kite.* Moderns have, “stork:” the true sense is uncertain. C.—The Jews became blind and hardened on account of their avarice and perjuries. W.

Ver. 11. the land of Sennaar, where Babel or Babylon was built; (Gen. 9) where note that Babylon, in holy writ, is often taken for the city of the devil, (that is, for the whole congregation of the wicked) as Jerusalem is taken for the city and people of God. Ch.—Antichrist will begin his reign at Babylon. W.—Yet this is not clear. H.—The Chaldeans are driven from the countries which they had seized, and confined to their own territory, by the Persians and Greeks; or, if we explain it of the Jews, many of them remained at Babylon, and did not return to defile their own country. Only those whose hearts were *touched* by God returned. 1 Esd. 1:5. C.—*Sennaar* means “excussion.” The Jews have been driven by the Chaldees and Romans into all parts. M.

ZACHARIAS 6

Ver. 1. Four chariots. The four great empires of the Chaldeans, Persians, Greeks, and Romans; or, perhaps, by the fourth chariot are represented the kings of Egypt and of Asia, the descendants of Ptolemeus and Seleucus. Ch. See Dan. 2. W.—The chariots seem to represent the same thing as the four horns, (C. 1:18) namely, the punishment of the four empires. The angel says nothing of the first chariot, as the Chaldeans, who overthrew the Assyrians, were now devoid of power.—*Brass*, or hard; signifying that the chariots were designed to bruise nations. C.—Empires depend on the decrees of God. M.—The two mountains may denote the passes of Cilicia, through which the conquerors must pass from Egypt and Syria to Babylon. Tournemine.

Ver. 2. Red. The Chaldeans were bloody towards the Jews, and clothed in red. Nah. 2:3. M.

Ver. 3. Strong; (Prot. marg.) the text has “bay.” H.—Some Greek copies read erroneously, red. S. Jer.—Others have, variegated, as v. 7. H.

Ver. 5. Winds. These angels go throughout the world to punish. Dan. 10:13. We commonly suppose the tutelar angels to be for the defence of their kingdoms. C.—But they may often promote our real welfare by chastisements. H.—The four monarchies fight like the winds, and soon disappear. M.

Ver. 6. North. So Babylon is called, because it lay to the north in respect of Jerusalem. The black horses, that is, the Medes and Persians, and after them Alexander and his Greeks, signified by the white horses, went thither because they conquered Babylon, executed upon it the judgments of God, which is signified v. 8 by the expression of *quieting his spirit*. Ch.—The Persians are *black*, afflicting the Jews under Assuerus, and hindering the temple. M.—Cambyses meditated their utter ruin. C. 2:2. H.—*White*. Alexander was of a beneficent temper when he was not intoxicated. He fought for glory, and was kind to the Jews. C.—*South*: Egypt, which lay to the south of Jerusalem, and was occupied first by Ptolemeus, and then by the Romans. Ch.—The Lagides were some good and some very bad princes, represented by the *grisly* colour. C.

Ver. 7. Strong. Sept. “variegated;” ψαροι, (H.) *sturnini*. S. Jer.—*Earth*. This well describes the ambition and power of the Seleucides, particularly of Antiochus the great, (C.) or of the Roman generals down to Cæsar. M.

Ver. 8. Spirit. Sept. “wrath or fury.” H.—Nabopolassar overcame the Assyrians, Cyrus the Chaldeans, as Alexander would shortly treat the Persians.

Ver. 10. Holdai, &c. They had brought presents for the temple, which are to be used to make crowns for Jesus and Zorobabel. v. 13. C.—The names are interpreted by the Sept. “of the princes and of its useful things, and of those who have known it, (*captivity*) and thou,” &c. H.—Helem and Hem are afterwards mentioned instead of Holdai. v. 14. S. Jer.

Ver. 11. Crowns. Chal. “a great crown.” Sept. v. 14. “a crown;” perhaps like the pope’s M.—*Jesus*. When the prophet set the crown on the high priest’s head, in order to shew that it did not belong to him, except as a figure of the Messias, he added, *behold a man*, who is also God, called *Orient*, or “raising up,” and establishing the kingdom, which was promised to David. S. Jer. W.

Ver. 12. Orient. Prot. “the **branch**, and he shall grow up out of his place.” H.—Heb. “under or from himself.” This alludes to the miraculous birth of Christ, (Is. 11:1) whom the prophet had

principally in view; though his hearers might naturally understand (C.) Zorobabel, who was to preserve the royal family and build the temple. Theod. S. Jer.—Yet he was only a shadow of the Messias. C. 3:8. C.

Ver. 13. *Glory.* Sept. “virtue,” or “receive strength” and courage, ἀρετήν; (H.) or one of the crowns, as prince of Juda. v. 10. C.—*Both.* That is, he shall unite in himself the two offices or dignities of king and priest. Ch.—Zorobabel and Jesus shall act in concert. H.

Ver. 14. *Helem.* Sept. “the crown shall be for those who expect him.” H.—*Hem.* Sept. “for grace.” Heb. *chen.* S. Jer.—Thus proper names are frequently interpreted. H.—The crowns were not to be worn, but to be deposited in the temple. 1 Mac. 1:23. C.—The names of those four who had contributed towards their making, were to be inscribed upon them. Helem and Hem are the same with Holdai and Josias. M.—The Jews say Hem or Daniel, and his three companions, brought gifts. S. Jer.

Ver. 15. *Off.* Many Jews now assisted in the building, coming from all parts. The temple was thus finished in four years time; whereas Solomon, with all his riches and workmen, spent seven in building one. C.

ZACHARIAS 7

Ver. 1. *Casleu,* in our November or December. C.

Ver. 2. *And.* Sept. *from;* (S. Jer.) or, “to Bethel sent Sarasar and Arbесesar, the king and his men, to render the face of the Lord propitious.” H.—These were Persian governors under Darius, (S. Jer.) or Cutheans, (Theod.) or Jews, at a distance from the temple, though in the country. M.—But they seem rather to be some who had not returned. C.

Ver. 3. *The fifth month.* They fasted on the tenth day of the fifth month; because on that day the temple was burnt. Therefore they inquire whether they are to continue that fast after the temple is rebuilt. See this query answered v. 19 of the following chapter. Ch.—The third of the seventh month (v. 5) was also a fast, on account of the death of Godolias, (C.) during the captivity. 4 K. 25:8. 25. W.—Sept. “Has the sanctification entered hither in the fifth month, as they (or I) have done?” &c. H.—Fasting and lamentation are styled

sanctification, because they promote it; *curatos quoque sanctificat*; (S. Jer.) if the proper conditions be observed. H.

Ver. 5. *Years*, from the ruin of the temple till the fourth of Darius.—*Unto me?* Did you grieve for the injury done to me; or was your sorrow caused by your own loss? The prophet gives not a direct answer; but sufficiently shews that exterior works of themselves are of little value. Whether the Jews entered into his sentiments or not, they still observe these fasts, though he said they should be changed into days of rejoicing. C. 8:19. C.—The fast was good, but imperfect, wanting works of charity. S. Greg. W.

Ver. 6. *Yourselves*, to gratify the senses more than from necessity, and without doing it for God's *glory*. H.

Ver. 7. *Prophets*. He alludes to Is. 58:3. See also Jer. 14:12. Joel 2:12. The Jews were always too much attached to the letter, without minding the spirit of the law, being zealous for corporal rather than for spiritual works.—*South*. Several of these cities were occupied by the Idumeans.—*Plain*, or Sephala, which afterwards became flourishing and populous. C.

Ver. 9. *Judgment*. Avoid sinning, when you fast. W.

Ver. 10. *Devise*. Sept. "wickedly remember in your hearts each one the evil of his brother." H.

Ver. 11. *Depart*, so to leave the burden on their partner. Heb. C.—Lit. "giving way;" *recedentem*. Sixt. V. *recedentes*. Sept. "they gave a contemptuous back," (H.) like a slave, whom the whip cannot correct.

Ver. 12. *As*, &c. Heb. "of Samir;" a stone used to polish jewels. Sept. "disobedient."

Ver. 13. *So shall*. It seems the past time would be preferable; as Theodoret, S. Cyr. &c. understand it. C.—Yet the Jews, whom the prophet addressed, were also reprehensible; and they or their posterity felt the effects of God's *indignation*, when he scattered them throughout the world, as we see at present. Sept. have the future; but Prot. the past tense, "they cried," &c. H.

ZACHARIAS 8

Ver. 2. *Jealous for her*, treating her as a spouse, (C.) and not

neglecting her as one incorrigible. H.

Ver. 3. *Truth.* Idols and infidelity shall reign there no more. The Jews were more faithful after the captivity. But the Church of Christ is alone perfectly chaste. C.

Ver. 6. *Days.* If no prospect of such happiness now appear, is any thing difficult to Omnipotence? H. Lu. 1:37.

Ver. 7. *Sun,* from Chaldea and the islands. This chiefly regards the Christian Church. C.—Assyria and Chaldea lay to the north. The promises are too great for the synagogue. W.

Ver. 8. *Justice.* I will fulfil my promises, if they adhere to virtue. C.

Ver. 10. *Hire,* or “reward;” *merces.* H.—All their toils proved useless: (C.) the land would not yield her fruit. H. See Agg. 2:16.—The temple had now been building two years, and then God sent his prophets and many blessings.—*Neighbour.* Civil broils and the enemy rendered all wretched. 1 Esd. 4.

Ver. 13. *Blessing.* As the nations could wish no greater curse than what you have experienced, so you shall now be regarded as a most happy people.

Ver. 16. *Of peace,* or perfect. Shew no partiality.

Ver. 17. *Friend* means every neighbour, or all mankind. Lu. 10:27. 36. Even thoughts must be guarded. C.

Ver. 19. *Fast.* They fasted on the ninth day of the *fourth* month, because on that day Nabuchodonosor took Jerusalem. Jer. 52:6. On the tenth day of the *fifth* month, because on that day the temple was burnt. Jer. 52:12. On the third day of the *seventh* month, for the murder of Godolias. Jer. 41:2. And on the tenth day of the *tenth* month, because on that day the Chaldeans began to besiege Jerusalem. 4 K. 25:1. All these fasts, if they will be obedient for the future, shall be changed (as is here promised) into joyful solemnities. Ch.—They had only inquired about the fasts of the fifth and seventh months but the two others were also to be omitted in times of joy. W.—The Jews still observe all four. Basnage v. 16.—They fast on the seventeenth of the fourth month, because the breach was then made in the walls, (C.) and Moses broke the tables of the law, according to the Jews, in S. Jer. The ninth of the fifth month is also kept instead of the tenth, on which day the city was taken by the Chaldees; (C.) and the Romans burnt the temple in the same month, as the Israelites had then formerly been sentenced to wander in the desert. S. Jer.—It

would be difficult for the Jews to prove all these assertions.

Ver. 22. *Lord.* Many were converted in the days of Esther, (8:17) and the Pharisees were eager to make proselytes in all parts, when Christ preached. Mat. 23:15. Acts 2:11. Yet we must go to the Church to see this fully accomplished. C.

Ver. 23. *Ten men*, &c. Many of the Gentiles became proselytes to the Jewish religion before Christ; but many more were converted to Christ by the apostles and other preachers of the Jewish nation. Ch.—*Skirt*, or hem, by which the Jews were distinguished. Num. 15:38. Mat. 9:20. C.

ZACHARIAS 9

Ver. 1. *Burden.* Preaching of the truth is disagreeable to infidels, and light to the faithful. W.—*Hadrach*; Syria, (Ch.) or a city near Damascus, on which it rested. The victories of Alexander and of the Machabees are here described. The former defeated the Arabs near Damascus, (which was betrayed to Parmenio) and having gained the victory at Issus, became master of Celosyria, of which he made Parmenio governor. C.—*Rest.* Sept. “his sacrifice, for the Lord looks on men and on all the tribes of Israel.” H.—He wished for the conversion of all, and those who turn to him are not rejected. S. Jer.

Ver. 2. *Emath*, or Emesa, not far from Damascus. C.—It shall also fall a prey to Alexander. H.—*Tyre* was become again very rich and strong, (C.) and gloried in its wisdom; yet was taken after a long and obstinate resistance (H.) of seven months, when the inhabitants were slain or sold, the city demolished, and the ships sunk. Curt. iv. Usher, A. 3672.—*Sidon* made no resistance, as it hated the Persians. Yet Strabo was forced to resign the throne to Abdolonymus, (Arian ii. Just. xi.) which indicates some opposition. C.

Ver. 5. *Ascalon* was ruined. The other cities opened their gates, as Jerusalem did. Jos. Ant. xi. ult.—*Batis* alone resolved to defend Gaza. He was dragged round the city when it was taken, after a siege of two months; the inhabitants were slaughtered or sold, and others brought in their stead. Curt. iv. Diod. Oly. cxii.

Ver. 6. *Divider.* Heb. *mamzer*; “bastard,” or rather “stranger.” It is reported that Alexander was the illegitimate son of Nestabanes, whom Olympius took for Jupiter. Plut. Just. xi.—But these might be popular

reports. The sequel seems to shew that the Jews, &c. occupied the towns of the Philistines under the Machabees. Chal. Grot. C.—The *divider* may denote any conqueror. M.

Ver. 7. His blood. It is spoken of the Philistines, and particularly of Azotus, (where the temple of Dagon was) and contains a prophecy of the conversion of that people from their bloody sacrifices and abominations to the worship of the true God. Ch.—Many pagans devoured the victims raw, and drank the blood of their enemies. These marks of cruelty and superstition shall cease when they adopt the law of Moses. Gen. 9:4. Lev. 7:26 and 17:11.—*Governor*, or city of a thousand: (C.) Heb. *alup*. Mic. 5:2. H.—*Jebusite*. They probably embraced the faith with Areuna. 2 K. 24:16. The city was formerly styled Jebus. The towns of the Philistines shall not be distinguished from the rest, under the dominion of Juda. See 1 Mac. 5:66 and 10:78. C.

Ver. 8. War; the Machabees. Ch.—They stood up like a wall for the people and the temple. C.—Heb. “my house, on account of those going,” &c. I will protect it better than an army. H.—After the Machabees, God preserved the temple from profanation till he abandoned it after the death of Christ. C.—Yet Pompey penetrated into the most holy place, and Crassus plundered the treasury. Both felt the effects of their impiety, and had no farther success.—*Oppressor*; tax-gatherer, (H.) sent by foreign tyrants. M.—Till the Machabees, particularly Hircan, (C.) or Simon, his father, (H.) threw off the yoke, the Jews were always subject (C.) either to the Persians, to Syria, or to Egypt. H.—Hircan’s son, Aristobulus, took the title king, and governed in peace. C.

Ver. 9. King. Christ often came to Jerusalem; but his last entrance, to die for man’s redemption, was most excellent. W.—If the Jews had not wilfully blinded themselves, they could not mistake Him, as he is here so minutely described, possessing the most humble and the noblest qualities. Not knowing how to reconcile them, they feign one Messias glorious and another poor and despised; while others admit only of one, and reject either the abject or the exalted things which the prophets have spoken of him. The Church alone can reconcile these apparent contradictions in our Saviour’s character. After predicting what would befall the Jews till about one hundred years before the birth of Christ, the prophet turns to Him who was the desire and comfort of the nation. C.—*Saviour*. Heb. *Noshah*, (H.) or *Jesus*. S. Jer. —*Poor*; or *meek*, as S. Matthew quotes it, after the Sept. and Chal. M. —They have read *v* for *i*, as *hani* (H.) means *poor*. C.—Prot. “lowly,” which may signify devoid of riches, or of pride.—Ass. Sept. “yoked

animal, and upon a young foal." H.—The former denotes the Jews.

Ver. 10. *Chariot.* Arms shall be useless. Mic. 5:10.—*Earth.* This can be understood only of Christ's kingdom, (C.) though it alludes to the greatest limits of the promised land. H.

Ver. 11. *Water;* from limbo, (S. Jer. &c. W. S. Tho. iii. p. q. 52. a. 1. C.) and purgatory. See S. Aug. de Gen. xii. 23. & ep. 99. M.—Christ delivered the ancient patriarchs by virtue of his covenant, just sealed with his blood. Heb. at present reads, "and as for thee, *Sion*, by the blood of thy covenant I have sent forth thy prisoners," &c. delivering the Hebrews out of Egypt by the paschal lamb. Chal. But this text is suspected, as S. Jerom remarks no variation.

Ver. 12. *Hold.* Return ye, who stay behind, to Jerusalem. God will make good all that you abandon; or come, Judas has procured liberty for the people. 1 Mac. 4:36. C.—Embrace the gospel, and enter the Church. M.

Ver. 13. *Juda:* the Machabees. S. Jer.—*Filled,* or stretched the bow of Ephraim. C.—The people shall act with vigour and union. H.—*Sons;* viz. the apostles, who, in the spiritual way, conquered the Greeks, and subdued them to Christ. Ch.—The Machabees repressed the insolence of the Seleucides, who were of Greek extraction.

Ver. 14. *Seen.* God miraculously interposed in favour of the Machabees, and his angels appeared at their head. 1 Mac. 2:22 and 5:2. and 10:29. and 11:8. and 15:15. A handful of men thus routed vast armies, and asserted their independence, avenging religion and the state, which they restored to greater splendour.—*South,* whence storms usually arise in that country. Job 37:9. The angels confounded the enemy. 1 Mac. 10:30.

Ver. 15. *Sling.* At first the Machabees had no other weapon. 1 Mac. 4:6. The sling was much used. Judg. 20:16.—*Wine.* They will shed blood of the enemy so abundantly, and be all besmeared with it. They would never drink it, like the pagans. Lev. 17:10. C.

Ver. 16. *Holy stones;* the apostles, who shall be as pillars and monuments in the Church. Ch.—The Machabees are like a wall. They restore the altar of holocausts, built of fresh stones. 1 Mac. 4. C.

Ver. 17. *The corn,* &c. His most excellent gift is the blessed Eucharist, called here *the corn*, that is, the bread *of the elect*, and the *wine springing forth virgins*, that is, *maketh virgins* to bud, or spring forth as it were like flowers among thorns, because it has a wonderful efficacy to give and preserve purity. Ch.—It enables the weak to despise all

things for the sake of virtue, and makes them fruitful and eloquent, as the original implies. C.—Sept. “a fragrant wine for virgins.” H.—Christ is the grain of wheat, which dying, brings forth much fruit, (Jo. 12) and “of this wheat that bread is made which came from heaven.” Jo. 6. S. Jer. W.—“How shall not they have joy, who being inebriated with the cup of *our* Saviour, are made virgins?” This was partly verified in the days of the Machabees, to whom plenty was granted. S. Jer. H.—Those who partake worthily of the blessed Eucharist, become strong and pure. M.—Prot. “corn shall make the young men cheerful, (marginal note: grow, *or* speak) and new wine the maids.” H.

ZACHARIAS 10

Ver. 1. *Snows*. Prot. “Bright clouds,” or “lightnings.” H.—God will presently grant your requests, after the persecution of Epiphanes. C.—The *latter season* is when fruit ripens, the acceptable time to sue for grace. W.

Ver. 2. *Vanity*. Jason prevailed on many to imitate the Gentiles. 1 Mac. 1:12.

Ver. 3. *Goats*; the leaders of the people. Jer. 50:8. C.—*Vir gregis ipse caper*. Virg. Ec. 7.—Jason died in exile, Lysimachus was slain in the temple, Alcimus perished miserably, and Menelaus was hurled among ashes. 2 Mac. 5:5 and 4:39. and 13:4. and 1 Mac. 9:54.—*Battle*. The apostates have suffered: God will not abandon his flock, but raises up Mathathias, &c.

Ver. 4. *Corner*, to connect the building. The Machabees were not of the tribe of Juda; but it was the chief, and gave name to the rest. Judas was also a figure of Christ, the chief corner-stone, and he should be born of that tribe.—*Pin*, to fasten down the tent, or to hang things upon. These comparisons were not deemed mean, 1 Esd. 9:8. and Is. 22:23.—*Exactor*. The term may have a good as well as a bad sense. Taxes must be paid for the support of lawful governments. Judas forced other nations to pay tribute. C.—The same term in Ethiopia, means “a king.” De Dieu.

Ver. 5. *Riders*. The Syrians, with (H.) all their cavalry, were routed by a few ill-armed infantry. C.

Ver. 6. *Joseph*. All the tribes shall embrace the gospel at last. W.—*Back*, from the caverns to which they had fled.

Ver. 7. Valiant. Ephraim was a powerful and valiant tribe. Deut. 33:17. C.

Ver. 8. Whistle. Christians are sweetly drawn by inspirations, without clamorous words. S. Cyr. W.—This expression shews the sovereign dominion of God. C.—Sept. “I will give them a sign.” H.

Ver. 9. Me. The Jews were spread throughout the world, and adhered to their own customs. Philo. See Acts 2:8.—While they enjoyed the greatest prosperity, they kept together in a small territory. It is wonderful how they have since increased.

Ver. 10. For them. They returned from the places to which they had been dispersed during former wars, when Judas had liberated his country. C.

Ver. 11. Sea. The Jews pretend that the Bosphorus’ straits were dried up, to afford them a passage. S. Jer.—But they must produce some stronger text to prove such a miracle. No obstacles shall be able to retard God’s people. Is. 11:16.—*Assyria.* After Epiphanes, the kingdom subsisted only about seventy years.—*Egypt.* The Ptolemies excluded the natural princes, who have never regained the throne. They who had so often disturbed the Jews, were deprived of their power over them by the Syrians, and never could prevail there again after the Machabees. C.—When the faithful are confirmed in their religion, the enemy cannot hurt them. W.

ZACHARIAS 11

Ver. 1. Gates. Josephus (Bel. vii. 12.) relates, that the heavy eastern gates flew open at midnight: and the priests officiating at Pentecost, heard a multitude crying, “Let us go hence.” See Tacit. Hist. v. Johanan then declared, “O temple, I know thou wilt so be destroyed,” as Zac. foretold, *Open*, &c. Kimchi, Lyr. &c. C.—*Libanus.* So Jerusalem, and more particularly the temple, is called by the prophets, from its height, and from its being built of the cedars of Libanus. Ch. Is. 10:34. Ezech. 17. S. Jer.—The destruction of both by Titus is predicted. W.—*Cedars.* Thy princes and chief men. Ch. W.

Ver. 2. Fir and oak may signify the cities and towns of the Jews.—*Fenced.* Sept. “well planted,” (C.) or “forest, planted all at once.” H.—“The temple was like a fortress.” Tacit.

Ver. 3. Pride, or farther banks, covered with shrubs, among which

lions dwelt. Jer. 50:44. C.

Ver. 4. *Feed*, thou Zacharias; (M.) or the prophet announces what God will do.—*Slaughter*, whom Herod and his successors, the Zealots, Eleazar, Simon, and John, so cruelly oppressed and brought to ruin. C.

Ver. 6. *Hand*. This alludes to the last siege of Jerusalem, in which the different factions of the Jews destroyed one another, and they that remained fell into the hands of their king, (that is, of the Roman emperor) of whom they had said, (Jo. 14:15.) *We have no king but Cæsar*. Ch.—The besieged slew each other daily, so that Vespasian did not hurry. Jos. Bel. v. 2. and vi. 1.

Ver. 7. *For this*. Christ came to feed his flock. C.—But the Jews would not receive him. H.—Sept. read (C.) *locnani*, as v. 11, “of slaughter into Chanaan, and I,” &c. H.—*Two rods*, or shepherds’ staves, meaning the different ways of God’s dealing with his people; the one by sweet means, called the rod of *Beauty*, the other by bands and punishments, called the *Cord*. And where both these rods are made of no use or effect by the obstinacy of sinners, the rods are broken, and such sinners are given up to a reprobate sense, as the Jews were. Ch.—The first denotes God’s general providence, as it is most seemly that all should be under him; the second means his particular care of the Jews. W.—God uses both the crook and the whip, employing both severity and tenderness. Now all proves in vain.

Ver. 8. *Month*. That is, in a very short time. By these *three shepherds* probably are meant the latter princes and high priests of the Jews, whose reign was short. Ch.—Ismael, Joseph, and Ananus, all obtained the dignity in one year; and as they and their predecessors were actuated by avarice, they could not fail being displeasing to God. Galba, Otho, and Vitellius were likewise cut off in little more than a year, when Vespasian succeeded, and his son took Jerusalem. C.—The Jews pretend that Moses, Aaron, and Mary are here meant. S. Jer.—But what reference can the prophet have to them?

Ver. 9. *Not feed*. This is the final sentence. God allowed them thirty-seven years to repent, after the death of Christ.

Ver. 10. *All people*. Hereupon all fell upon the Jews.

Ver. 11. *Poor* converted to Christ, (C.) who retired to Pella, (Eus. Hist. iv. 5.) as they had been warned of the impending storm. Mat. 24:1. Lu. 21:20.

Ver. 12. *Pieces*. Sicles are usually understood. About fifty-one livres. The Jews bought the life of Christ for this sum; (C.) thirty pieces. W.

Ver. 13. *The statuary.* The Heb. word signifies also *a potter*, (Ch.) and this seems to be the true meaning. Mat. 27:3. The prophet is ordered to *bring*, thus to indicate what should be done by the traitor. C.—Sept. “cast them into the crucible to see if it (*the metal*) be good, as I have been tried by them.” H.

Ver. 14. *Israel.* The latter remained obstinate, (C.) while Juda, the real “confessor,” (H.) embraced the gospel. After the destruction of the temple, the Jewish ceremonies were no longer (C.) observed or tolerated in the Church, as they had been, in order that the synagogue might be buried with honour. S. Aug. H.—The Jews are rejected. W.

Ver. 15. *A foolish shepherd.* This was to represent the foolish, that is, the wicked princes and priests that should rule the people, before their utter destruction. Ch.—Caligula, Claudius, or Nero, monsters of stupidity, may also be meant. To such the Jews preferred to submit: but they soon found out their mistake, when it was too late. Caligula and Nero would be adored in the temple!

Ver. 16. *Hoofs*, with excessive travelling. C.—They shew no pity, but are wholly intent on their own pleasures. H.

Ver. 17. *Shepherd.* Sept. “ye who feed foolish things, forsaking,” &c. H.—Heb. “shepherd of nothing.”—*Darkened.* Caligula was slain, and had not sense to know what was for this real interest. His wife and only daughter were murdered. See Jos. Ant. xix. 1. Suet.—His maxim was, “Let them hate, provided they fear;” and he wished the Romans had “all but one neck,” that he might cut it off. C.—Antichrist, the destroyer, shall perish. W.

ZACHARIAS 12

Ver. 2. *A lintel of surfeiting.* That is, a door into which they shall seek to enter, to glut themselves with blood: but they shall stumble, and fall like men stupified with wine. It seems to allude to the times of Antiochus, and to the victories of the Machabees. Ch.—Yet it indirectly relates to the last siege of Jerusalem, and to Jesus Christ establishing his Church. Heb. “a cup of drowsiness,” or trembling. C.—Sept. “as courts (or thresholds; *προθυρα*) shaken.” H.—Jerusalem first drank the cup herself; and then under the Machabees, made others suffer.—*Juda.* Never before Epiphanes had the Jews fought against their brethren. Then the apostates became most terrible. 1 Mac. 1:55 and 2:7, 19. C.—Thus none persecute the Catholic faith more than

those who have perfidiously abandoned it. H.—When the gospel began to be preached, the obstinate Jews opposed it. Acts 4. &c. W.

Ver. 3. Stone. It was customary to have such huge stones for people to try their strength. S. Jer.—Ruptures and wounds were frequently the consequence. Eccli. 6:22. The nations which attacked God's people, paid dear for their victory. C.—All fight against the Church; (M.) yet she prevails. H.

Ver. 4. Blindness. The cavalry of the Syrians proved useless against a few (C.) champions under God's protection. H.

Ver. 5. Let. Sept. "We shall find for us the inhabitants of Jerusalem, in the Lord Almighty, their God." H.—Judas always exhorted his men to trust in the Lord. 1 Mac. 3:18. C.—*Mocbai*, the initials of "who is like thee among the strong, (*Alim*) O Lord," (Ex. 15:11. H.) is supposed to have been his motto, (C.) written on his banners; and some assert, that it occasioned the appellation of Machabee. H.—"Strengthen for me." Aquila.

Ver. 6. Furnace. Sept. "firebrand among wood, and as a burning lamp amid straw." H.—*Left.* The Samaritans shall fall as well as the Idumeans.—*Place.* The temple and city had been deserted, while the troops of Epiphanes occupied the citadel. 1 Mac. 3:45 and 4:38.

Ver. 7. David. The Machabees were not of this family, but Levites, born at Modin, in Ephraim. C.

Ver. 8. Hath. Sept. "is weak."—*Offended.* Such shall repent and be pardoned, like David. H.—They shall imitate his valour. The posterity of David shall no more cause the people to go stray.—*Of God.* He seems to allude to Christ's birth. David's offspring shall not ascend the throne; but their virtue shall be conspicuous; they shall give birth to Jesus, Mary, and Joseph. C.

Ver. 10. Prayers. Sept. and Chal. "pity." H.—After the Machabees more synagogues were erected, and the people were more faithful; yet this chiefly regards the new law, in which the spirit prays with us ineffably. Rom. 8:26. C.—*Me.* So far the prophet speaks in Christ's name. He afterwards relates how the people will grieve for *him*, beating their breasts. Lu. 23:48. This was clearly verified in Christ. John 19:31. M.—But in the gospel we read, *him whom they have pierced*, as the context seems here to require. H.—Some Hebrew copies read in like manner, (C.) the Erfurth MS. 2. having *aliu*, "on him," though Michaelis remarks not this important variation. The Jewish transcriber would not alter his text to make it conformable to the New

Testament. Kennicott—Sept. “they shall look upon me for having insulted,” or skipped. C.—Yet “S. John did not much regard what the Greek contained, but interpreted word for word as he had read in Hebrew,” as the other sacred writers did when there was any material difference. S. Jerom, quoted by Kennicott. Dis. ii. p. 347, &c. H.—Adopting this reading, we may explain this of Judas, whom the people greatly bewailed. 1 Mac. 9:20. He was a figure of Christ, whom the prophet had chiefly in view. All the Jews who embraced the faith verify this prediction, (C.) as those particularly did who had been instrumental to the death of our Saviour, and afterwards entered into themselves. Acts 2:37. Both Jews and Gentiles have all contributed by their sins to crucifying their Lord; and, at the last day, all shall look *on him* as their judge or as their deliverer.—*Pierced*. Heb. *dakaru*. H.—Sept. have transposed *d* and *r*, which are very similar, and read *rokdu*, “have danced,” or derided. S. Jer.—The original implies, have outraged or blasphemed, as well as pierced. They shall henceforward cease to despise God and his law. C.

Ver. 11. *Adadremmon*. A place near Mageddon, where the good king Josias was slain, and much lamented by his people. Ch.—It was not far from Jezrahel. 2 Par. 35. The lamentation for Josias represents that of impenitent sinners at the day of judgment. S. Jer. W.—Sept. translate the proper names, “of the pomegranate which is cut down in the field.” H.—All from v. 8 may be explained of Judas.

Ver. 12. *Apart*. Bands of men and of women mourning, went with musical instruments separately through the streets, and into the country; as they still do in the East. C.—On such occasions, as well as in times of prayer, continence is observed. S. Jer.

Ver. 13. *Nathan*. Zorobabel was his descendant.—*Semei*, the son of Gershom. 1 Par. 6:16. C.—“From this tribe the doctors are chosen.” S. Jer.—The pious of all ranks bewail the death of Christ, and the share which they had in it. H.—He had done good to many; and therefore we may presume that many would grieve in every tribe. M.

ZACHARIAS 13

Ver. 1. Fountain. In the New Testament Christ is made an open fountain by his incarnation. John 4:13. S. Greg. xx. in Ezech. i. 6. ep. 186. W.—His baptism and other sacraments have the most surprising effects, to which the prophet refers more than to those waters which were brought by pipes into the temple to cleanse the victims. Ezech. 47:1. C.—The *washing*. Sept. “change and sprinkling.” Grabe substitutes *χωρισμὸν*, “separation,” and marks the verse with an asterisk. The legal impurities shall be effaced. H.

Ver. 2. No more. After the Machabees, the people were free from idolatry, and magical arts were repressed. Osee 2:16. Ezech. 37:22. C.—“Idolatry and heresy are punishable by death, in the law of Christ.” W.—To judge in these matters belongs only to the Church. H.

Ver. 3. Not live. The law condemned those prophets to death, who attempted to lead the people into idolatry. Deut. 13:1. People shall be so zealous for God’s honour, that the parents of the seducer shall themselves (C.) bring him to judgment. H.—*Through*, or make some mark upon him, as fugitive slaves, &c. were stigmatized. C.—Sept. “shall shackle.” H.—These before interpreted *dakar*, danced, or insulted. The others have in both places, “pierced.” S. Jer.—The person was not slain. v. 6.

Ver. 4. Vision. They shall have no appearance of truth.—*Sackcloth*. Heb. “hairy skin;” *adereth*. Such were used by kings. Jon. 3:6. The people shall not be deceived by such appearances, so that these garments will not be used. The Jews have always been ready to receive impostors. Mat. 7:15. Yet they shall not be so frequent, or dangerous. The prophets used coarse hairy garments. 4 K. 1:8.

Ver. 5. Husbandman. Worldly occupations were incompatible with the office of prophets. 3 K. 19:20. Amos 7:15. Mat. 4:20. The (C.) false (H.) prophets will become so odious, that people will excuse themselves from taking up the calling.—*Example*. I am condemned like him to labour. Gen. 3:17. Sept. “a man begot me.” Heb. “taught, or bought me, (C.) or caused me to work.” De Dieu.

Ver. 6. Loved me. My parents marked me thus. v. 3. C.—Some have understood this of Jesus Christ. Rupert. S. Tho.—But the context excludes this interpretation, which would be injurious to him. C.—The

false prophet is reformed by his parents' correction, so that he applies to agriculture, and owns that he had been justly punished. S. Jer. H.

Ver. 7. *Sword.* This address rouses attention. C.—The sword implies all the torments which Christ endured. W.—He explains this of himself; only instead of *strike*, he says *I will strike*, (Mat. 26:31) as the sword was directed by God. H.—*Patris voluntate percussus est*. S. Jer.—*Cleaveth*. Heb. *hamithi*, “my amiable one;” (H.) “of the same tribe with me;” (Aq.) “of my people.” Sym. S. Jerom observes, that Sept. and Th. have read *v* for the last *i*, and render “his neighbour,” or *citizen*. Yet some editions of the Sept. retain “my fellow-citizen.” H.—*Little ones*. Sept. Arab. &c. “shepherds,” (C.) which “many ill apply to the Jewish princes.” S. Jer.—*Tsoharim* means also “the little.” Mic. 5:2. Christ takes care of his little flock, (Lu. 12:32. H.) and is always one with the Father. Jo. 8:29 and 10:30. C.—He recalled the flying apostles, and gave them courage. W.

Ver. 8. *Third.* The greatest part of mankind will be lost. H.—The few Jews who embrace the faith will be absorbed in the Gentile converts, and suffered to live, though proved by persecutions, while the rest shall be exterminated. Both shall lose their name, and be styled Christians. C.—Those who adhere to Judaism, or to paganism, cannot be saved. This is the privilege only of Christian Catholics, who live piously, and are selected by God's grace. W.

Ver. 9. *Fire.* The Church was persecuted during the first centuries; but always became more pure, and the blood of martyrs increased her numbers. C.—She faithfully adhered to *God*. H.—The Jews say this will not take place at last: “but we assert that it is already accomplished.” S. Jer.

ZACHARIAS 14

Ver. 1. *Midst.* The obstinate Jews shall be destroyed. They became their own enemies. C.—The Zealots committed the greatest excesses during the siege. Jos. Bel. v. 1.—Tacitus also refers to these transactions, having written thirty volumes on the Cæsars, from Augustus to Domitian's death.” S. Jer.

Ver. 2. *I will gather*, &c. This seems to be a prophecy of what was done by Antiochus, (Ch.) or of the last siege, (W.) by the Romans. S. Jer. Theod. Eus. Dem. vi. 18. C.—Vespasian collected numerous forces. Jos. Bel. iii. 1.—Titus had six legions and many auxiliaries, Arabs, &c.

Tacit. Hist. v.—Various nations composed their army. W.—*Rifled*, or demolished. None was left standing. Jos. B. vii. 6. Heges. v. 49.—S. Jerom and others think that the city on Sion was spared, (C.) and 40,000 were permitted to dwell where they had a mind. Jos. B. vii. 15.—But it is not said that they continued at Jerusalem. Half the Jews therefore perished, and those who maintained the siege found a grave in the city. Theod.—*Half* only denotes a considerable part, as v. 8. Those who followed our Saviour's admonition, retired before, and were safe (C.) at Pella. C. 10:11. Sept. "the rest of my people shall not be destroyed out of the city."

Ver. 3. Shall. Sept. "will stand in battle array among," &c. (παραιταζεται εν) though he will one day punish the victorious Romans. H.—Now he fought with them as Heb. may signify. C.—Various prodigies made this clear: (Jos. B. vii. 12. 16.) so that Titus would not receive the crown which was presented to him, as he looked upon himself only as the instrument employed by divine justice. Philost. vi. 14.—This sense is given by S. Cyr. &c. C.—In the days of Epiphanes, God defeated his projects. H.

Ver. 4. Olives. Here the tenth legion was stationed, (Jos. B. vi. 3.) on the spot where Christ had denounced this judgment, and ascended into heaven. Lu. 19:41. Acts 1:12.—*South.* We cannot shew the literal accomplishment. If it regard the latter times, this must be hidden. But it suffices that some great earthquake should take place, according to most interpreters; or rather, (C.) the Romans removed vast quantities of earth and stone. Jos. B. vi. 12. Grot.—Olivet has three tops; the southern one is the lowest. But whether this was caused by an earthquake we know not. The rocks are said to split, &c. when God displays his power and affords some miraculous assistance. Ps. 17:8. Is. 24:8. Hab. 3:10.

Ver. 5. Flee. While the siege was forming many escaped, according to Josephus. Heb. Sept. &c. "The vale of my mountain shall be filled up, for," &c. C.—Yet Prot. agree with us. H.—*Those* should be "my." Ribera. M.—*The next.* Prot. and Sept. "reach unto Azal." H.—*You shall.* Sept. &c. "and it shall be filled, as it was filled at the earthquake," &c. C.—The Romans had to raise many works in the vale of Cedron, so that the trees all round were cut down, and the garden walls removed thither. Jos. B. vi. 4. 14.—*Ozias*, when he attempted to offer incense. Jos. Ant. ix. 11. Amos 1:1 and 4 K. 15:15.—Yet the earthquake is not specified in the sacred historical books. W.—On that occasion, the people retired into the vale formed by the separation of Olivet; or, if we follow the Sept. part of that mountain fell into the valley of Cedron, which we find nowhere else specified. C.—*With him.* Prot.

“thee.” H.—God is attended by his angels; though the Romans may be called his *saints*, or people destined to execute his decrees in this war. Is. 13:3. Soph. 1:7. Deut. 33:3. Joel 3:1. C.

Ver. 6. *No light*; viz. in that dismal time of the persecution of Antiochus, when it was *neither day nor night*, (v. 7) because they neither had the comfortable light of the day, nor the repose of the night. Ch.—Darkness denotes distress. The citizens shall be in despair. Mat. 24:29. Ezech. 22:8. Joel 2:2. Apoc. 11:2. Heb. seems to be corrupt: “no precious light, but thick,” or a cloud. C.

Ver. 7. *In the time of the evening there shall be light.* An unexpected light shall arise by the means of the Machabees, when things shall seem to be at the worst. Ch.—At one period of the last siege, it was dubious what would be the event, particularly (C.) when Titus was separated from almost all his attendants, and when the besieged burned the works of the enemy. Jos. B. vi. 2. and 12.

Ver. 8. *Living waters*; viz. the gospel of Christ. Ch.—*Last*: Mediterranean. H.—The prophet now turns to the figurative Jerusalem. The earthly city was not well supplied with water. C.—It was in the most dry and barren part of the country. S. Jer. in Is. xlix. —As much as the Mediterranean excels the Dead Sea, so much do the Gentiles surpass the Jewish converts in numbers. See C. 13:1. C.—The true faith is Catholic in all places, and at all times. W.

Ver. 9. *One Lord.* The apostles justly gave this title to Christ. Jo. 13:14. He is possessed of all power. Mat. 28:18. Phil. 2:10. Pastors are all subject to him. C.—The Pope styles himself, “servant of the servants of God,” since S. Gregory’s time. H.

Ver. 10. *Return.* This in some measure was verified by means of the Machabees; but is rather to be taken in a spiritual sense, as relating to the propagation of the Church and kingdom of Christ, the true Jerusalem, which alone shall never fall under the anathema of destruction, or God’s curse. Ch.—The limits of Jerusalem were never so extensive.—*Hill*, or Gabaa to Remmon,” or the pomegranate. The situation is not ascertained.

Ver. 11. *Anathema.* It shall not be sentenced to utter ruin. The Church may suffer losses, but cannot perish. C.

Ver. 12. *Consume.* Such judgments as these have often fallen upon the persecutors of God’s Church, as appears by many instances in history. Ch.—This has partly been verified in persecuting emperors, (S. Jer.) and in others, and will befall the wicked when the day of judgment

shall draw near. W.—Herod, who made war on Christ, and Agrippa, who attacked his Church, (C.) were both devoured by worms. Jos. Ant. xvii. 9. and xix. 7. Acts 12:13.—Nero slew himself; Maximian was eaten to death by an inward ulcer; and his colleague's (Maximinus) eyes fell from his head. Eus. in Constant. i. 57. and 59.—It would seem as if Zacharias beheld them. He may also speak of the attempts of God, and of Epiphanes. C. 2:8 and 12:9.

Ver. 13. *Them.* The Church shall be alarmed at these wars, seeing enemies on all sides. But those days shall be shortened. Mat. 24:21.—***Hand.*** Christians shall assist each other; or rather the nearest relations will persecute them. Mat. 10:21. 36. C.

Ver. 14. *Even Juda, &c.* The carnal Jews, and other false brothers, shall join in persecuting the Church. Ch.—The Jews shewed themselves the most virulent. 2 Cor. 11:24. Acts 8. &c. They insisted on the death of S. Polycarp.—***Riches.*** Converts shewed their generosity so much, (C.) that Julian and Felix, apostates, complained of this profusion in sacred vessels. Theod. Hist. ii. 11. 12.

Ver. 15. *Shall be like this destruction.* That is, the beasts shall be destroyed as well as the men; the common soldiers as well as their leaders. Ch.—History does not specify the death of cattle, (C.) though in plagues this would inevitably follow; and the pagans complained that they were become more common since the propagation of the gospel. H.—The reverses which the troops of Dioclesian, &c. sustained, were to punish their enmity to religion. C.

Ver. 16. *Left.* That is, many of them that persecuted the Church shall be converted to its faith and communion, (Ch.) particularly after Constantine. C.—***Tabernacles.*** This feast was kept by the Jews, in memory of their sojourning forty years in the desert, in their way to the land of promise. And in the spiritual sense, is duly kept by all such Christians as in their earthly pilgrimage are continually advancing towards their true home, the heavenly Jerusalem, by the help of the sacraments and sacrifice of the Church. And they that neglect this, must not look for the kind showers of divine grace to give fruitfulness to their souls. Ch.—Out of the Church there is no salvation. C.—Other things may be obtained. S. Cyp. H.—The converts shall celebrate the Christian festivals, and merit great rewards, while infidels shall remain barren and devoid of eternal happiness. W.—We have no solemnity of tabernacles; but Gentiles keep the Epiphany in thanksgiving for their vocation to God's *admirable light*. 1 Pet 2:9. C.

Ver. 17. *There.* Sept. "these shall also be added to them" who perish. H.

Ver. 19. *Sin*, or punishment. Formerly various nations were excluded from the religion or assemblies of Israel. Lev. 22:25. Deut. 23:1. Now all are invited and compelled to enter the Church, so that they can have no excuse. Lu. 14:24. C.—Those rejected by the Jews might still have true faith. H.

Ver. 20. *Bridle*. The golden ornaments of the bridle, &c. shall be turned into offerings in the house of God. And there shall be an abundance of cauldrons and phials for the sacrifices of the temple; by which is meant, under a figure, the great resort there shall be to the temple, that is, to the Church of Christ, and her sacrifice. Ch.—It is of a different nature, being the body and blood of Christ. But it shall not be confined to one place, nor the priesthood to one family. v. 21. Heb. “they shall inscribe on the stables, Holy,” &c. The most filthy places shall be purified and changed into temples; or, “what is upon the little bells for horses shall be sanctified;” or, on these “bells shall be inscribed, sacred to the Lord.” C.—*Metsilloth* may signify a bell or bridle, &c. H.—The bits were often of gold. *Æn.* vii. and viii. C.—S. Jerom’s master said the word should be *motsiluth*, “trappings” and armour. H.

Ver. 21. *Merchant*; or, as some render it, *the Chanaanite shall be no more*, &c. that is, the profane and unbelievers shall have no title to be in the house of the Lord; or, there shall be no occasion for buyers or sellers of oxen, or sheep, or doves, in the house of God, such as Jesus Christ cast out of the temple. Ch. John 2:16.—All former distinction of Jew and Gentile shall cease in the Church. Past faults shall be forgotten. C.

MALACHIAS

THE PROPHECY OF MALACHIAS

INTRODUCTION

Malachias, whose name signifies “the angel of the Lord,” was contemporary with Nehemias, and by some is believed to have been the same person with Esdras. He was the last of the prophets, in the

order of time, and flourished about four hundred years before Christ. He foretells the coming of Christ; the reprobation of the Jews and their sacrifices; and the calling of the Gentiles, who shall offer up to God in every place an acceptable sacrifice. Ch.—He also clearly speaks of the twofold coming of Christ, preceded by the Baptist and by Elias. Nothing is known for certain respecting this prophet. He inveighs against the same crimes as Nehemias, to whose covenant he alludes, C. 2:4. None was afterwards recognized for a prophet till the Baptist appeared. C.—Both priests and people are here reprov'd, and the Jewish law yields to that of Christ. W.—No date is prefixed no more than to the works of Jonas, Nahum, &c. S. Jerom seems to fix on the seventh year of Artaxerxes, when Esdras came to Jerusalem. *Liber ejus pro titulo sit.* H.

MALACHIAS 1

Ver. 1. *Malachias*, “the angel of the Lord.” S. Jerom always reads *Malachi*, “my angel.” Sept. “his angel;” whence Origen infers, that this was an angel incarnate. C.

Ver. 2. *Loved us.* So they thought, (Theod.) and perhaps spoke. H.—*Jacob.* I have preferred his posterity, to make them my chosen people, and to load them with my blessings, without any merit on their part, and though they have been always ungrateful; whilst I have rejected Esau, and executed severe judgments upon his posterity. Not that God punished Esau or his posterity beyond their deserts, but that by his free election and grace he loved Jacob, and favoured his posterity above their deserts. See the annotations upon Rom. 9. Ch.—Neither deserved any thing. God’s choice was gratuitous, both with respect to the fathers and their offspring. W.

Ver. 3. *Esau*, perceiving the evil which was already in him, and would appear afterwards; (S. Jer. and Theod.) or rather he was a figure of the reprobate, though not of course one himself. S. Aug.—A person is said to hate what he loves less. Esau’s privileges were transferred to his brother, who enjoyed a much finer country, and was chosen for God’s peculiar inheritance. C.—Temporal blessings are here specified. —*Dragons.* Sept. “houses;” so that they shall be deserted. H.—Edom was ravaged by Nabuchodonosor. The people retired into the cities, from which the Jews were driven. Yet afterwards they rebuilt their own habitations.

Ver. 4. *Down*, by the Machabees, who forced the people to receive

circumcision. 1 Mac. 5:3. C.—At that time the Jews were more pious, and glorified God. H.—*Ever*. God's gratuitous love appears in his leaving Edom in captivity, and restoring the Jews. W.

Ver. 6. *Father*. God sometimes took this title. Ex. 4:31. But he was oftener represented as a *master*; and the old law was a law of fear. C.—*Servant et mertiunt jus*. Juv. xiv.

Ver. 7. *Bread*, including all the victims, &c. Lev. 3:11. Num. 28:2. C.—By vile presents they shew their contempt of God. W.

Ver. 8. *Lame*. The victims must be without defect. Lev. 22:21. Those of the Jews were also rendered inadmissible by their evil dispositions. Agg. 2:14. It is surprising, that after such scourges they should not have been more upon their guard. The negligence of the sacred ministers, is a sure sign of faith being extinct. C.—Pagans often thus treated thier idols. Clem. Strom. vi.—*Prince*: the governor sent by the Persians. If you dare not make such presents to men of eminence, how shall I accept them? C.—How dare you offer them to me? W.

Ver. 10. *Gratis*? Are you not well paid? Why then perform you not your duty exactly? C.—Sept. "Wherefore also among you shall the doors be shut, and my altar is not enkindled for nought," (H.) as if God menaced the Jews with the rejection of the temple, as the sequel does. C.—*Pleasure*. Many other prophets had foretold the reprobation of the synagogue, but none more plainly. The reason is also assigned, viz. the ingratitude and repeated sins of the people, on which account the Gentiles of all countries shall be chosen. W.

Ver. 11. *Sacrifice*. Prot. "incense." H.—*Clean oblation*. The precious body and blood of Christ in the eucharistic sacrifice. Ch.—This is denoted by the very word *mincha*, the offering of flour and wine. C. See S. Just. dial. S. Iræn. iv. 32. S. Aug. de Civ. Dei. xviii. 35.—"We pollute this bread, that is the body of Christ, when we approach the altar unworthily." S. Jer. v. 7.—This sacrifice is *clean*. Trid. xxii. C. i. M.—It is offered daily throughout the world. The Jews see the completion of this prediction, and are vexed; they strive to elude its force. Though enemies, they bear about these proofs of our faith, and of their own condemnation. C.—God not only changed his people, but instituted a better sacrifice. Instead of the former needy elements, (Gal. 4) which were often defiled by the sins of the offerers, He instituted the sacrifice of his own Body and Blood, under the appearance of bread and wine, as S. Chrys. (in Ps. 95.) Theod. &c. prove against all opponents. A sacrifice different from any offered as many have demonstrated. W.—Christ's bloody sacrifice on the cross was performed on Calvary, and not *among the Gentiles*. What sacrifice

can Protestants now produce? H.

Ver. 12. *It.* The priests complain that *Il* is burnt, (Grot.) or rather they treat sacred things with contempt. C.—They falsely pretend that they give their best, being poor. M.

Ver. 13. *Behold of our labour, &c.* You pretended *labour* and weariness, when you brought your offering; and so made it of no value, by offering it with an evil mind. Moreover, what you offered was both defective in itself, and gotten by rapine and extortion. Ch.—These were two defects. W.—Heb. “what fatigue, or if we change one letter, and read (C.) *mothlaé*, (H.) it stinks, and you.” &c. Some copies of Sept. Arab. &c. “I blew them away,” with disgust.—*Rapine.* Eccli. 34:24.—*Offering.* Mincha, v. 11. C.—Such victims and presents as are lame or strange, are rejected. Pliny viii. 45.

Ver. 14. *Male.* So better things are styled *mascula thura*. Virg. Pliny xii. 14.—It was unlawful to offer a female by vow, but not out of devotion. Lev. 22:18. 23. C.—*King.* So the Persian monarchs were called.—*Dreadful.* Gr. “Epiphanes.” H.

MALACHIAS 2

Ver. 1. *Priests.* Such, hoarding up riches, dishonour God and his sacraments, as if they were temporal things to be purchased, and so they scandalize the weak. It would be well for them if they were reduced to poverty, (v. 2) and would repent, as they will otherwise be deprived of eternal goods, having received their wages in this world, like *hirelings*. John 10. W.

Ver. 2. *Blessings,* riches. The priests also blessed the people. Num. 6:23. C.

Ver. 3. *Shoulder.* I will cast away the shoulder, which in the law was appointed to be your portion, and fling it at you in my anger: and will reject both you and your festivals like dung. Ch.—Heb. now reads for shoulder, *zerah*, “grain,” or seed. C.—“I will menace you with the shoulder, and will spread dirt on your faces, *even* the dirt of your feasts,” (Aquila) or “the ventricle of your festivals.” Sept. H.

Ver. 4. *Levi.* When this tribe was chosen does not appear. Some think that he alludes to the renewing of the covenant under Nehemias, which seems best. 2 Esd. 9:1. 38. I then promised you *life*, &c. C.

Ver. 7. *The angel*, viz. the minister and messenger. Ch.—Priests must administer the sacraments, and likewise instruct the people, being God’s messengers. W.—The Jews were well acquainted with the law. Jer. 18:18.—The priests had to decide most intricate cases. Deut. 17:9 and 33:9. C.—The sentence of the high priest was received like that of an angel. Diod. Sic. xl. apud Phol.—If such science was required under the old law, how much more is necessary in Christian priests, whose mysteries and duties are so much more important! C.—*Ignoratio scripturarum ignoratio Christi est*. S. Jer. in Is. & hic.

Ver. 9. *People*. If priests comply not with these high functions, they are despicable here, and condemned to eternal torments. Jude 11. W.—*Accepted*. Heb. “raised up faces,” instead of reproving the guilty. Deut. 1:10. Lev. 19:15.

Ver. 10. *Brother*, in distress. 2 Esd. 5:1. S. Jerom mentions the tradition of the Jews, which supposed that the captives at their return dismissed their wives, and married young ones, though strangers. v. 11. But this is not probable. Such women were ordered to be dismissed. 1 Esd. 9:1. and 2 Esd. 13:23. C.

Ver. 11. *God*, or one addicted to idol-worship, (H.) which was contrary to the law. Deut. 7:3. C.—Sept. “the holy things of the Lord, by what he has loved and done for strange gods.” H.

Ver. 12. *Master*. Heb. “the watcher, and him who answers,” on guard. C.—Sept. “doth such things, till he be tumbled out,” &c.—*Him*. Sept. “and out of those who offer a sacrifice to,” &c. Such people shall be excluded from the society of God’s servants. H.

Ver. 13. *With tears*; viz. by occasion of your wives, whom you have put away, and who came to weep and lament before the altar. Ch.—Though divorces were tolerated, (Mat. 19:6) the more virtuous did not approve of them, particularly when a wife is put away who had been married in youth. See v. 10. Perhaps this corruption had crept in, like others, (C.) owing to the people’s commerce with strangers. Diod. in Photius.

Ver. 14. *Covenant*. The order established at first. Gen. 2:24. Prov. 2:17. The parties promised fidelity to each other.

Ver. 15. *His spirit*. Eve received a soul from God, like Adam. Heb. “One (*Abraham*, Chal. styled one, Ezec. 33:24) did it not, and he had the,” &c. Sept. vary. The text is very obscure. C. See Cap. Crit. iv. p. 317. Grabe prol.—A strange god did not make women. The human race is best propagated, where polygamy and divorces are rejected. H.

Ver. 16. *Garment*; viz. of every man that putteth away his wife without just cause; notwithstanding that God permitted it in the law, to prevent the evil of murder. Ch.—The original may receive this sense; or the woman must blame herself if she were hateful, (Deut. 24:1) and the man acted not treacherously. C.—Sept. “iniquity shall cover your thoughts.” H.—It should be “garments,” ενδυματα, though S. Jerom and the printed edit. read ενθυμηματα, (C.) “thoughts.” The first part contains the objection, and the second God’s reply. S. Jer. H.

Ver. 17. *Judgment.* Being scandalized at the prosperity of the wicked, (H.) they deny Providence. Ps. 72. Jer. 12. C.—Yet the wicked are left for wise purposes, either for their amendment, or for the trial of the just. S. Aug. Ps. liv.—Those who are offended at their present success, (H.) think not of judgment nor of eternal goods. S. Jer.

MALACHIAS 3

Ver. 1. *My angel*, viz. John the Baptist, the messenger of God, and forerunner of Christ. Ch.—His purity and office procure him this title. W.—Afterwards Christ himself shall come, for the ruin and for the resurrection of many. Lu. 2:34. Hence threats and promises are intermixed. The evangelists read *his face*, making the Father speak, whereas the Son is introduced by the prophet, who however presently changes the person. It is all the same which person of the blessed Trinity speaks, as all act together. C.—*Testament.* The Messias, the mediator of the covenant with mankind, (W.) with Abraham, and Moses. The latter calls him the prophet; (Deut. 18:18) and Zacharias, alluding to this text, explains angel in the same sense. Lu. 1:76.—*Temple.* The ancient Jews were convinced that the Messias would come to the temple of Zorobabel, and be its chief glory. Agg. 2:8. C.—Their descendants put off the coming for some long time, though the prophet says *presently*, or on a sudden. S. Jer. Basnage vi. 26.—Some take this temple to be the womb of the bless Virgin. S. Cyr. S. Aug. de Civ. Dei. xviii. 35. C.—The Baptist was conceived, born, and preached first; and shortly after Christ appeared. W.

Ver. 2. *Coming.* This may be explained of the Baptist, (Lu. 3:7) or of the second coming of Christ; though his first coming shewed the hypocrisy of the Jews. They would not acknowledge him, but sought his death, and brought on their own condemnation. C.—*Fuller’s.* Sept. “washers’ herb.” *Borith* is found in all the low places of Palestine, (S. Jer.) and probably denotes soda, (Jer. 2:22. C.) or fullers’ earth. H.—

Christ purified the religion of the Jews, or did what was requisite for that purpose. The people would not obey. Yet he established his Church in all purity.

Ver. 3. *Justice.* This is spoken of the Christian priesthood, which far excels that of Levi, Heb. 5 and 7. &c. C.—Many Jewish priests embraced the gospel. Acts 6:7. H.

Ver. 4. *Years.* So in the mass we beg that God would receive the sacrifice, “as he received the presents of Abel.” M.

Ver. 5. *Judgment.* He has answered (v. 1, 2) the complaint of the Jews. C. 2:17. H.—This he does here (M.) more pointedly. H.—Christ condemned the world, as his spirit did likewise. Jo. 16:8. He made an example of Jerusalem, which shewed that he would not leave crimes unpunished. We may also understand this of his last coming. C.—God threatens to punish even secret sins, which are know to him alone. W.

Ver. 6. *Change.* Heb. also, (H.) “hate *or* recommence.” I do not strike the fallen. Did I spare Sennacherib? &c. Have I not protected the posterity of Jacob? How then can you say that I am indifferent about human affairs? C.—*Consumed.* Sept. “you depart not from the sins of your fathers. You have rejected my,” &c.

Ver. 8. *Afflict.* Lit. “pierce.” Sept. “supplant,” (H.) or kick at. 1 K. 2:29. But the term applied to Heli is different. Here it signifies to nail or irritate. C.—*Tithes:* the payment is most strictly commanded. W.

Ver. 9. *Want.* Heb. “malediction.” S. Jerom specifies the kind. C.—Sept. “and you obstinately turn away your eyes, and supplant me,” &c. H.

Ver. 10. *Heaven;* copious showers.—*Blessing;* fertility.

Ver. 11. *Devour;* locusts and other vermin. M.—Malachias came later than Aggeus, and probably speaks of a different famine, to which the Jews were exposed for neglecting to pay tithes. C.—How many now work on holydays, as if all depended on their labour and not on God’s blessing! H.

Ver. 14. *Vain.* Murmuring against God is blasphemous and unsufferable. When the Jews were punished by famine, for neglecting to pay tithes, they laid the blame on God, as if he took more care of other nations which had abundance. W.—*Sorrowful:* “humbled.” Chal. “in mourning.” Jun.—But it seems to denote downcast countenances, which our Saviour orders his disciples not to affect. Mat. 6:16. C.

Ver. 15. *Proud.* Sept. “strange.” H.—Z has been take for u.—*Built up:* have a numerous family, (C.) and abundance.—*Tempted.* Sept. “resisted.”

Ver. 16. *Then.* Grabe changes ταυτα, these things, into τότε, then. The Sept. make the pious express the former sentiments. H.—David, Jeremias, &c. had experienced such anxiety. Ps. 72:2. C.—According to the Heb. &c. the just hearing such blasphemies, doubt not but God will mark them in the book (H.) of his justice, and punish them.

Ver. 17. *Possession; (peculium)* the property of a slave. C.—Such look upon the smallest things with eagerness. Heb. *segula*, (H.) means some precious thing. C.—*Spare.* Sept. “chose,” &c. H.

MALACHIAS 4

Ver. 1. *Furnace.* At the day of judgment, the difference between the just and the wicked will plainly appear. W.—This sense is most generally given, as well as to those words where our Saviour speaks of the signs of the destruction of Jerusalem and of the end of the world together. Mat. 24:3. Lu. 21:5. Yet the prophet may also allude to the punishment of the Jews by the Romans, when all were assembled at the Passover, (C.) a scourge which the Christians escaped by retiring to Pella. Eus. Hist iii. 5.—*Proud.* Sept. “strangers.” C.—*Branch.* No hope shall remain. M.

Ver. 2. *Wings.* The sun is represented with wings, to imply celerity. The appearance of the Lord will be most acceptable to the virtuous. C.—*Look up, for your redemption is at hand.* Lu. 21:28.—*Herd.* Prot. “stall.” Heb. *marbek*, (H.) “fattened;” though some explain it of oxen treading out corn: they would not however *leap*, nor fatten so much. C.

Ver. 3. *Ashes*, burnt in Jerusalem. H.—Christians rejoiced in the execution of divine justice. The Jews were not allowed to approach the new city, Elia. S. Jer.

Ver. 4. *Law.* This must be your guide and comfort. No more prophets shall appear before the Baptist. C.

Ver. 5. *Elias.* Sept. add, “the Thesbite;” and S. Jerom (in Mat. xvii.) says, that Elias shall indeed come and restore all things.—*Dreadful.* Christ’s first coming was in all meekness; but he will judge in terror. Hence the prophet’s meaning is not that S. John, but that Elias shall

come before the great day of the Lord. W.—Yet we may understand it of Christ coming into the world to preach, and again to judge. His first coming proved terrible to the perfidious Jews, whose ruin presently ensued. The destruction of Jerusalem was a figure of that which the world shall experience. C.—This shall be preceded by the preaching of Elias. N. Alex. Diss.vi.—This interpretation seems very striking and natural, though the prophet may have had the first coming of Christ and the ruin of the city chiefly in view. Our Saviour testifies that the Elias whom the Jews expected was already come. Mat. 11:14 and 17:11. Lu. 9:8. C.

Ver. 6. *Heart*, &c. By bringing over the Jews to the faith of Christ, he shall reconcile them to their fathers, viz. the patriarchs and prophets, whose hearts for many ages have been turned away from them, because of their refusing to believe in Christ. C.—The antipathy of Jews and Gentiles shall cease. Both shall enter the Church of Christ. Is. 11:13. The Baptist strove to ameliorate the manners of the people, and to bring all to Christ, who reconciles all seeming contradictions in the Scriptures. He came to put an end to all dissensions. C.—Yet the wicked will still have war. Mat. 10:35. H.—Christ will convert those Jews at last, (Rom. 11:26. C.) who have not yet opened their eyes. Their fathers, the apostles and first converts, have long ago shewn them the example. H.—*Anathema*. In the Hebrew, *cherem*, that is, *utter destruction*. Ch.—Sept. “entirely,” (C.) or “suddenly,” ἀρδην. S. Jer. Deut. 7:26.—This passage intimates that the ruin of Jerusalem is threatened. If people should be converted, would that stop the general conflagration? C.—Some of our crafty adversaries have inferred from the above explanation of anathema, that the Church means heretics to be destroyed: but her kingdom is not of this world: she speaks only of the soul, and exercises a spiritual power. H.

1 MACHABEES

THE FIRST BOOK OF MACHABEES

INTRODUCTION

These Books are so called, because they contain the history of the people of God under the command of *Judas Machabeus* and his brethren; and he, as some will have it, was surnamed *Machabeus* from carrying on his ensigns, or standards, those words of Exodus 15:11. "Who is like to thee among the strong, O Lord;" in which the initial letters, in the Hebrew, are M. C. B. E. I. It is not known who was the author of these books. But as to their authority, though they are not received by the Jews, saith S. Augustine, (l. xviii. de civ. Dei. c. xxxvi.) they are received by the Church; who, in settling her canon of the Scriptures, chose rather to be directed by the tradition she had received from the apostles of Christ, than by that of the Scribes and Pharisees. And as the Church has declared these two books canonical, even in two general councils, viz. Florence and Trent, there can be no doubt of their authenticity. Ch.—The most ancient Father, Clem. (Strom. i.) S. Cyprian, (1 ep. iii. ad. Cornel.) S. Ambrose, (Off. i. 41. &c.) quote them as divine; and the third Council of Carthage, Trent, &c. have inserted them in the canon. Though (W.) S. Jerom did not translate (C.) or urge them against the Jews, he had a great regard for them. In Dan. 1 and 11. &c. The texts to which Protestants object, will be explained. They are not more difficult than many which occur in the Books of Kings and Paralipomenon. Other books have been formerly contested, which they now admit. The author of the second books seems to have designed at first only to insert two supplements. He then resolved to abridge the work of Jason, and hence added a preface, (C. ii. 20.) which may be first perused. He then gives an account of some who had suffered death for the truth; and in the eighth and following chapters, the victories of the Machabees, which had been partly recorded in the first book, are specified, with some fresh circumstances. Judas was styled the Machabee for his strength and valour, (W.) being "the scourge" of God, (H.) or because he was an exterminator. M.—Yet the etymology is not well ascertained. That given above, (Zac. 12:5. H.) or M. C. B. I. (Buxt. Prideaux, &c.) seems to be overthrown, by the Syriac having always *k* instead of *c*, which is the case in two Chaldee MSS. These may not contain a truer history, but they rectify several mistakes in the printed copies. Kennicott.—S. Jerom found the first of these books in Heb. the second in Greek. Ep. 106. We have a third also in Greek, in the Comp. Bible; as well as a fourth, mentioned by Sixtus, (Bib. i. W.) "on the administration of Hircan," (C.) to which reference seems to be made 1 Mac. 15:24. (W.) though what is extant be a work of no authority. "The empire of reason," falsely attributed to Josephus, and printed among his works, is more probably the fourth book, known to the ancients. Neither of these latter were ever deemed canonical by any authentic decree. W.—Many have indeed ranked the with the other contested works: but

now it is generally agreed that they belong not to the sacred Scriptures, as the two former do. On these (C.) indeed, as almost on all the sacred books, (H.) authors have varied: but the most respectable and the most numerous declare in their favour. To arrange the four books in chronological order, we must make the first and third exchange places. This last can obtain its title only inasmuch as the Jews of Alexandria, who were persecuted by Philopator, and miraculously delivered, were animated with the same sentiments of piety and heroism as the rest of the Machabees. C. See Ecclesiasticus 50:1. 21. 23. H.—The authors of the first and second books relate many of the same events; yet seem not to have seen each other's works. The latter follows the Greek chronology, dating from *Tisri*, Sept. and October, (C.) A. 3828 to 3843, (H.) while the former dates from *Nisan*, (C.) our March or April, A. 3829 to 3869. The third book gives an account of Philopator's persecution in Egypt, A. 3787. The fourth, A. 3869 to 3698, (H.) is little known among the Latins. Calmet gives two copies, the one regarding Hircan and the other "the government of reason," or the martyrdom of the Machabees, A. 3837; (H.) the author of which last seems to have been a Stoic. C.—We shall pass them over, with Protestants, as they are not received by the Catholic Church. H.

1 MACHABEES 1

Ver. 1. *Now.* Lit. "And." H.—Thus many Heb. books commence, as Ex. Jos. Bar. &c. C.—*Greece*, over the whole. He was chosen generalissimo. H.—He conquered many of the Greeks, and overthrew Darius Codomanus, A. 3674. C.—His dominion in Syria may be meant. Grot.—Alexander was the first who reigned in that great monarchy, which he founded. W.

Ver. 2. *Holds.* He was never defeated. Just. xii.

Ver. 3. *Earth*, even to India, beyond which the ancients knew of nothing.—*Quiet*, or silent; depopulated, (Is. 14:7) and obedient. Hab. 2:20.

Ver. 4. *Up.* He was spoiled by prosperity, (C.) and would pass for a god, and be styled "king of the world." Just. xii.

Ver. 6. *Bed.* Some suppose through poison, (Diod. xvii. S. Jer. ad Lætam.) or excess of wine. Athen. x. 11.—This was enough. H.—So perished the man who would claim divine honours! C.

Ver. 7. *Servants.* On the ninth day of sickness which preceded his death, he admitted all his soldiers to kiss his hand. Then he asked his friends, if they thought they should find such another king? As they were silent, he predicted what bloodshed would ensue, and told them to bury him in the temple of Ammon. When they asked to whom he left the throne, he said, "to the most worthy." He gave his ring to Perdiccas; whence all inferred, that he should be regent till the proper heirs came of age. Perdiccas desired to know when he would have divine honours: to which Alexander replied with these his last words, "when you are happy:" (Just. xii. Diod. xvii.) as much as to say, never. H.—This seems contrary to the sacred historian. But his authority is far superior. C.—*Kingdom.* This is otherwise by Q. Curtius; though he acknowledges that divers were of that opinion, and that it had been delivered by some authors. l. x. But here we find from the sacred text that he was in error. Ch.—By delivering his ring to Perdiccas, Alexander gave him authority to make this division. W.—Many assert, that he gave him directions in his last will. This was observed for some time. v. 10.

Ver. 8. *Twelve.* Jos. &c. Some add, a few months. He was about thirty-three years old.

Ver. 10. *Death,* twelve years being expired, when all the posterity of Alexander were dead. His generals gradually destroyed each other, and four took the diadem at the same time: Ptolemy, in Egypt; Seleucus, in Syria; Cassander, in Macedonia; and Lysimachus, in Thrace. Just. xiii. and xv. C.—Those who choose to read in order, may, after the preface 2 B. 2:20 read the above, then 2 B. 3:1. W.

Ver. 11. *Antiochus the illustrious;* Epiphanes, the younger son of Antiochus the great, who usurped the kingdom, to the prejudice of his nephew Demetrius, son of his elder brother, Seleucus Philopater. Ch.—Epiphanes means "renowed." W.—He took this title, particularly after the Samaritans had offered it to him. Jos. 12. Vaillant. A. 145.—His medals have always *God* prefixed, "the god appearing;" as he came opportunity, like a god, to defend the kingdom against the Egyptians, after he had been fourteen years a hostage at Rome. C.—Nothing could be more abject than his character. S. Jer. in Dan. viii. and ix. Athen. v. 4. and x. 12.—*Greeks,* counting not from the beginning of the reign of Alexander, but from the first year of Seleucus Nicator. Ch.—The era of the Seleucides began in spring or autumn, A. 3692, B.C. 312, though the Chaldees and Ptolemy date from the following spring. C.—The Grecian monarchy had then stood twenty years. Eus. W.

Ver. 12. *Men.* Jason attempted to supplant Onias III. and introduced pagan customs, when he was dead. Menelaus treated him in like manner. Being cited to pay what he had promised, he left Lysimachus in his place, who was slain in the temple, which he was robbing. 2 Mac. 4.—*Us.* Thus the Jews complained in the days of Jeremias, (44:18) and the Christian religion was blamed for all the miseries which fell upon the Roman empire. C.—S. Aug. proves in his City of God, that this accusation was false. H.

Ver. 15. *Exercise,* to wrestle (C.) and teach. Lyran.

Ver. 16. *Made.* S. Jerom thinks the attempt useless. But the Jews discovered the art. S. Epip. Pond. xvi. Bartol. 1 Cor. 7:18.—*Sold* to the devil, becoming his instruments. 3 K. 21:25. Rom. 7:14. C.—Go to 2 Mac. 4:7.

Ver. 17. *Egypt.* He coveted this kingdom, having Syria already. W.—He was not very fit for war: but Egypt was not under Philometor a child, and Ephphanes made an easy conquest. This was his second visit to that country. While he besieged Alexandria, a report of his death was spread; and as he was informed that the Jews rejoiced at it, he fell upon them. v. 21. C.—After v. 20, read 2 B. 4:21. W.

Ver. 23. *Sanctuary.* Josephus (xii. 6.) writes that Antiochus slew such as opposed his entrance into the city, and afterwards those who opened the gates, but would have prevented his plundering the temple. W.—Menelaus conducted the king. 2 Mac. 5:15. Profane authors condemn this conduct of the king towards a city subject to him. Jos. c. App. 2.—Diodorus relates several fables on this occasion. C.

Ver. 30. *The chief collector,* &c. Apollonius. Ch. 2 Mac. 5:24. W.—He basely fell upon the unsuspecting citizens on a sabbath day. H.

Ver. 33. *Fire,* thus destroying a great part. Jos. Ant. xii. 7.

Ver. 35. *The city of David.* That is, the castle of Sion. Ch.—In it was placed a garrison of Macedonians. W.—This castle had been occupied by Syrians before. It was now enlarged. 2 Mac. 4:27 and 5:5.

Ver. 38. *Sanctuary,* to pillage all who came to the temple. C.—*An evil devil.* Literally, an adversary, watching constantly to do harm, as the evil spirit is always watching and seeking whom he could devour. Ch.

Ver. 40. *Fled* with Judas, &c. 2 Mac. 5. Josephus (xii. 7.) assures us that the Samaritans flattered Epiphanes, and begged their temple might be consecrated to Jupiter, &c. The pretended that they were of

Sidonian extraction.

Ver. 43. *Be one.* This reason herself teaches. But the king wished to establish a false religion, or rather he desired to root out all religion, and to shew his authority. H.—*Demere superstitionem & mores Græcorum dare adnixus.* Tacit. v.—He was not content with plunder, unless he ruined souls. W.

Ver. 45. *Service,* or worship, (C.) introduced by Epiphanes. H.

Ver. 49. *People.* He forced them to eat forbidden meat.

Ver. 57. *Fifteenth.* In all other places the 25th, whence this may be incorrect, (C.) or the altar was now set up, (H.) though sacrifices were not yet offered. C.—*Idol.* The statue of Jupiter Olympius, (Ch.) as Daniel (9) had foretold, as a figure of what antichrist would do, (Mat. 24. W.) as well as the Romans, when they took Jerusalem.

Ver. 58. *Doors,* to Trivia. Isai. 57:8. C.

Ver. 59. *Law,* and all the sacred writings. Jos. Sulpit. ii.—The pious Jews secreted what they could, and Judas took care to collect them. 2 B. 1:14 and 3:38. C.

Ver. 61. *After month.* The officers took an account of the slain, (Grot.) or the dedication of the statue was renewed, or rather the king's nativity was kept. 2 B. 6:7. C.—But this would only occur once a-year. People were compelled to sacrifice on the same day of each month on which the statue had been dedicated. v. 62.

Ver. 62. *Over-against,* or (H.) “upon,” ἐπι. The Greek altars were of a smaller size.

Ver. 65. *Many.* Eleazar, and the seven Machabees, &c. C.

Ver. 67. *Wrath.* God seemed displeased, as he was with too many. The pious were exposed to various trials, and to the fury of persecutors. H.—Read 2 B. 5:11. W.

1 MACHABEES 2

Ver. 1. *Joarib.* This family was the most distinguished, as Josephus, who sprung from it, asserts, (H.) being the first of the twenty-four families of priests. 1 Par. 24:7. 19. M.—Mathathias was probably a descendant of *Phinees*, (v. 54.) and was officiating when the impious

orders arrived. Whereupon he retired to Modin, (C.) near Diospolis. S. Jer.—Many say he was chosen high priest; and therefore decided the question about fighting on the sabbath. But any other, in similar emergencies, might have given that decision. C.—Judas was chosen, (Josephus) and Jonathas exercised the functions. Ant. xx. 8.—To verify the prediction of Jacob, some have concluded that the Machabees were allied to the tribe of Juda by the mother's side. S. Jer. S. Aug. c. Faust. i. 72.—Yet this is not proved, nor requisite. They were called Asmoneans, either from the town of Asamon, (Jos. 15:27) or from Assamoneus, great grandfather of Mathathias. Jos. Ant. xii. 8.—This family ruled till Herod, 128 years. C.—Here an account is given of their wars, and more fully in the eight last chapters of the second Book. W.—Perhaps John, Mathathias, &c. were chosen high priests by the people, while the king sent others. Selden.

Ver. 2. *Gaddis*, “a troop, fortunate, or a heap of wheat.” C.

Ver. 3. *Thasi*, in Syr. “ardent,” or feeble, (C.) or a destroyer. Pagn.

Ver. 4. *Machabeus*. The common etymology has been given. H.—But Judas had then no banners, and there is no proof that the Jews used such abbreviations, (C.) though moderns write *Rambam*, for “R. Moses, son of Maimon,” *Moce-bie*, (H.) “conquering in God,” (equivalent to *Nicator*, the title of Sedeucus) seems better, particularly as the word is written *Machabee*. C.—Yet this is liable to the objection of *c* being placed instead of *k*, which occurs invariably in the Chal. and Syr. H.

Ver. 5. *Abaron*, “passing,” *undaunted*, (C.) or “potent.”—*Apphus*, “the wrath or flying of counsel,” (Pagn.) “fainting, abundant, or dissipating.” C.—This small help, of great importance, was foretold by Daniel, 11:34. W.

Ver. 7. *Ruin*. S. Polycarp used a similar expression. Eus. v. 19.

Ver. 14. *Lamentation*. By voluntary mortification, he sought to appease God's indignation. M.

Ver. 18. *They*. Josephus mentions Apelles. Persecutors have thus frequently attempted to delude the faithful; first by flattery, and then by torments.

Ver. 21. *Profitable*. But quite the reverse both for this world and for the next. It is a dreadful crime.

Ver. 22. *Way*. Gr. “to the right or to the left.” H.

Ver. 24. Law. Deut. 11:6. M. and 13:9. Those who attempted to introduce the worship of idols, were to be slain without farther trial. C.—Mathathias was then judge and high priest. W.—He acted not though private revenge. S. Cyp. exhort. 5. S. Bern. ep. 158. W.

Ver. 29. And justice. The ceremonial and moral law, (C.) or to live piously. M.

Ver. 34. Sabbath. By sacrificing to idols, or by coming forth to fight. H.—They were of opinion that the latter was unlawful, and their ignorance might be excused. M.

Ver. 37. Innocency. Lit. “simplicity,” has often this sense. Their piety was not, however, enlightened, as the ceremonial law gives way on such occasions. C.—Their simplicity is commended by S. Ambrose, Of. i. 40. Yet they had not the prudence of serpents, which is also requisite. The Church remains. W.

Ver. 41. Come up. They say not that they will attack. C.—Pompey perceived this, and made his advances and works on the sabbath, without opposition. Jos. Bel. i. 5.—Pompey I had thus taken Jerusalem. Jos. Ant. xii. 1.—The Samaritans will not more on that day. Ex. 16:29 ep. 2. ad Scaliger—The Jews now take care of the sick, but will not help a beast out of the ditch on the sabbath, though in our Saviour’s time they did just the reverse. Lu. 14:5. The law has thus been variously explained. The Machabees judged with prudence. Yet superstition had again gained ground, when Josephus (vita) would not fight or assemble his forces on the sabbath, as being contrary to the law. In a storm, a Jewish pilot abandoned the helm till the danger was evident. Synes. ep. iv.

Ver. 42. The Assideans. A set of men that led a religious life; and were zealous for the law and worship of God. Ch.—They fought like the knights of Malta. A. Lapide—*Esidim* (H.) means “the pious.” Eccli. 44:10. Many think they were the same with the Cinites, Rechabites, and Essenes. From them spring the Pharisees. C.—The society was intent on adorning the temple, (Scal.) by which they swore. Mat. 23:6. C.—They were like monks in the old law. Simon. M.—These Essenes followed piety, avoiding the hypocrisy and error of the Pharisees and Sadducees. W. Jos. Bel. ii. 12.

Ver. 44. Sinners. Apostate Jews. C.

Ver. 48. Horn. That is, they suffered not the power of Antiochus, that man of sin, to abolish the law and religion of God. Ch.

Ver. 53. Lord, next to the king. Gen. 41:40.

Ver. 54. *Everlasting*, as long as the old law should subsist. C.

Ver. 55. *Jesus*; i.e. Josue. Ch.—He and Caleb alone gave a true relation. H.

Ver. 57. *Mercy*. This virtue was characteristic. C.

Ver. 66. *People*. Order is peculiarly requisite in all things, so here the proper persons are chosen, to whom each must submit in their sphere. W.—Mathathias speaks as chief of the nation. C.—Judas was his eldest son, and Simon the fourth. Jos. seder. &c.

Ver. 70. *Year*. Not of his age, but of the Greeks, (M.) after being at the head about twelve months. A. 3838. C.

1 MACHABEES 3

Ver. 1. *Judas*, the eldest. Jos. Bel. i. 1.—His skill and valour also entitled him to this post. C.—He did not claim this honour, but received it from his father, and was obeyed by the virtuous people. W.

Ver. 7. *Kings*. Epiphanes, Eupator, and Demetrius, with their generals. C.—Judas gained four great battles against Apollonius, Seron, Gorgias, and Lysias. C. 4:1, 28. W.

Ver. 8. *Wrath*. Making the enemy retire, (H.) and purifying the temple, &c.

Ver. 9. *Perishing*. So the Jews style the miserable. C.—Go to 2 B. 8:1. W.

Ver. 10. *Apollonius*, who had pillaged Jerusalem. 2 Mac. 5:24.

Ver. 15. *Wicked* apostates. C.—They are the most virulent. H.

Ver. 16. *Bethoron*, seven leagues north of Jerusalem.

Ver. 17. *Fasting*. Judas thus laudably prepared for battle. C.—Human frailty fears to engage a strong enemy. But true confidence in God gives courage and victory. W.

Ver. 25. *Them*. Philip wrote from Jerusalem to Ptolemy, to send aid. He immediately despatched Nicanor and Gorgias, who doubted not of success, so that they brought the merchants to buy the Jews. 2 Mac. 8.

Ver. 29. *Land*. He formerly received three hundred talents from

Judea; now he was forced to send money thither. Sulp. ii. C.—*Times*. He not only disturbed the Jews, but other nations, which rebelled. W.—Though he had plundered the temple, he was still poor: the usual fate of wicked princes. M.—Sacrilege seldom prospers. When Henry VIII. took the revenues of monasteries, he was still needy. They had amply provided for the poor. Soon after, however, the poor rates commenced; and in the 39th Eliz. no less than eleven bills were brought into Parliament for their relief. Dugdale. See Hist. of Prot. Ch. H.

Ver. 30. *Liberal*. Epiphanes left many vestiges of his magnificence. Vaillant.—The very year when Apollonius was defeated, (Usher, A. 3838. C.) he exhibited most costly games at Daphne, near Antioch, to excel those of P. Emilius, at Amphipolis. Yet he disgusted the company with his apeish conduct. Athen. v. 4.

Ver. 31. *Persia*. The Arab. (2 Mac. 7) says the king had revolted. C.

Ver. 37. *Countries*, and took Artaxias, king of Armenia. S. Jer.

Ver. 38. *Ptolomee*. He had been governor of Cyprus, under Philometor, and gave him the revenue only when he was capable of acting for himself. Polyb.—He afterwards betrayed the island to Epiphanes. 2 B. 8.

Ver. 40. *Emmaus*, two leagues west of Jerusalem, (C.) different from that mentioned in S. Luke. Reland.

Ver. 41. *Servants*. Josephus (xii. 11.) adds “chains,” which were all turned against them by Judas. Nicanor had promised ninety Jews for a talent. 2 Mac. 8:10. C.

Ver. 44. *Pray*. This, with fasting and other penitential works, is the best armour in holy wars of religion.

Ver. 46. *Maspha*. Silo had been, and Jerusalem was afterwards, the place for public prayer. W.—As the Jews could not go to Jerusalem, they performed their duty as well as they could at Maspha, where Israel had often met. Judg. 20 and 21 and 1 K. 7:5 and 10:17.

Ver. 48. *In which*. The Greek text seems corrupt. By a small change we might render, “while.” C.—From some passages abused, the pagans sought to establish their religion. Salien.—*For*. Many Greek copies add, “to inscribe,” (M.) or “draw upon them the likenesses of their idols.” H.—Thus they wished to defile the books, as they had done the temple, (M.) and render them useless to the Jews. H.—Syr. “law, before the sanctuary on account of the Gentiles, who wished to make

them imitate their idolatry.” C.—The sacred books would be a good preservative. H.

Ver. 49. *Ornaments*, which they had rescued from plunder. It seems they had also set up a sort of tabernacle, and had some ornament from the sanctuary.—*Days*. They ought then to offer victims, which was now impossible.

Ver. 54. *Trumpets*. Protection seemed to be promised. Num. 10:9.

Ver. 56. *Law*. Deut. 20:5. C.—Yet his forces were already few. H.

Ver. 60. *Done*. This godly resolution inspired them with courage, and procured the victory. W.

1 MACHABEES 4

Ver. 2. *Guides*. Several were apostates Judas was at or near Maspha. C.

Ver. 3. *Rose up*. The vigilance of rulers and pastors preserves from the devil’s stratagems. W.

Ver. 4. *Camp*, foraging, as they despised the forces of Judas, and supposed he was in the camp, or engaged with Gorgias.

Ver. 6. *Three*. We find seven thousand elsewhere. He was at the head of three thousand, and set his three brothers over fifteen hundred each.—*Who*. Some copies read, “because.” He could arm no more completely.—*Swords*. This is added in Greek and in some Latin copies. Having already gained two victories, they must have had some *swords*, with which they slew the fugitives. v. 15. C.—They were ill armed, through poverty (Jos.) chiefly, (H.) using slings. Zac. 9:15. C.—Confidence in God procureth his assistance, v. 8. W.

Ver. 13. *Trumpet*. There were many priests in the army.

Ver. 15. *Gezeron*, or Gazera, near Emmaus.—*Idumea*. Alex. MS. reads “Judea,” which seems more probable. The enemy fled on all sides, some among the Philistines; (C.) others to the southern parts of Juda, occupied by Edom. H.

Ver. 23. *Sea*. This sort of purple was most esteemed. The art of dying it is now lost. The merchants’ goods fell into the hands of the Jews. The pursuit was interrupted by the sabbath. At various times

Bacchides and Timothy lost above 20,000; Phylarchus and Callisthenese perished; and Nicanor saved himself by flight. The booty was laid up in places of security. 2 B. 8:25. 30.

Ver. 24. *For ever.* This was the chorus of Ps. 135 which was sung; (C.) or the 117 might be used on this occasion. H.

Ver. 27. *Commanded.* See what followed, 2 Mac. 8:8 to the end. W.

Ver. 32. *Destruction.* Let them perish, or fall upon each other.

Ver. 38. *Burnt* by Callisthenes, whom the Jews burnt in a house. 2 B. 8. C.—*Chambers*; (*pastophoria*. Sept.) places for beds, veils, &c. H.—S. Jerom commonly prefers “the treasury,” with Aquila, or “beds,” as Sym. translates. Chambers for the officers of the temple were common both among pagans and Christians. Rufin, Hist. ii. 23. Com. Apost. ii. 57. Clem. pæd. iii. 2. C.—As it was the chief design of Judas to defend religion, so he presently purifies the temple. W.

Ver. 41. *Fight*, or to be ready, if the garrison should offer to molest them (C.) from the higher part of Sion, while they were performing what religion required of them. H.

Ver. 42. *Blemish.* Legal uncleanness or immorality. C.

Ver. 43. *Defiled.* Altars, temples, and statues of false gods made of stone, and set up in the temple, (C. 1:50. W.) and before the houses, (2 B. 10:1) were now demolished and thrown into the vale of Cedron. 2 Par. 29:16.

Ver. 44. *Profaned* with impure victims, and with the altar of Jupiter erected above it. C. 1:23.

Ver. 46. *Stones*; rough, and covered with brass: (Ex. 20:25) though this latter circumstances is not certain with respect to the altar built by the captives.—*Prophet.* None was recognized after Malachias, as God prepared his people to pay more attention to the Messias.

Ver. 47. *Law.* Nothing was specified. The altar in the desert was of wood. At Sinai and Hebal, turf or rough stones were used; whence unhewed stones were judged most proper.

Ver. 48. *Up*, or repaired the temple chambers, &c.

Ver. 51. *Veils*, at the entrance of the holy of holies. C.

Ver. 52. *Year.* The temple was purified a little more than two years after it had been profaned. A. 145. W.—The sacrifices had been

interrupted just three years. The Second Book (10:3) specifies *two years*; whence some infer, that the temple was twice dedicated. But these two years most probably refer to the administration of Judas. S. Tho. or some other com. Usher, A. 3840. T. C. Salien. M.

Ver. 57. *Excuteheons*, or bucklers of gold, taken from the soldiers of Antiochus. C. 6:39. Such ornaments were placed in temples, to testify the gratitude of the people. They wished to restore as much as possible when had been taken away. C. 1:23. On this occasion the Jews carried branches in memory of what they had suffered in desert places for three years. Hence they style it the feast of tabernacles of Casleu. 2 B. 1:9 and 10:6. C.

Ver. 59. *Decreed*. Our Saviour observed this festival, which was appointed so long after Moses. John 10:22. W.—It was styled *Encœnia*, and kept in *winter* while Solomon's temple was dedicated in Tisri, and Zorobabel's in Adar. The Jews light lamps, (C.) to testify their joy. Jos. Ant. xii. 11.—The Rabbins add, that a small bottle of oil had been preserved by the high priest, which multiplied so as to supply the lamps during the whole octave. Hence they still have lights at their windows on this festival. Seld. Syn. iii. 13.

Ver. 61. *Bethsura*, which might receive reinforcements from Sion; or rather, (C.) Gr. they “fortified Bethsura to keep it, (*Sion*) that,” &c. Grot. Vat.—*Idumea*. The people of that country had seized many cities of Juda. C.—Read 2 B. 10:1. W.

1 MACHABEES 5

Ver. 1. *Nations*. They were always ready to oppress the Jews. Thus God punished or tried his people. C.—Judas, or his brethren, here gains eight victories over them. W.

Ver. 3. *Idumea*. Alexandrian MS. has, “Judea.” Both may be right. The country had been wrested from Juda by the Idumeans.—*Acrabathane* is “the ascent of scorpions,” (*hakrabim*) which were probably numerous, to the south of the Dead Sea. Num. 34:4. Deut. 8:15.

Ver. 4. *Bean*; perhaps Beon, near the sea of Sodom, (C.) or Bathaner, beyond the Jordan. Serar.

Ver. 5. *Destruction*. Sometimes the people were spared. All depended on the wording of the vow. Lev. 27:28. Num. 21:1. See other particulars, 2 B. 10:16 to 23. C.

Ver. 8. *Gazer*, in Ephraim. But *Jazer*, in the tribe of Gad, seems to be meant, as the Greek expresses it. M.—*Towns*. Lit. “daughters,” or dependant (H.) villages. W.—Afterwards Judas returned and defeated Timotheus. 2 B. 10:24.

Ver. 9. *Galaad*. Most of the towns had been seized by the Ammonites, &c. After the return of the captives, they were probably driven out. They attempted to regain possession, when Epiphanes declared against the Jews.—*Datheman*; Petra, (C.) or perhaps Rathma. Num. 33:18. Drus.

Ver. 11. *Timotheus*. Another of this name had been slain the preceding year, 3840, at Gazara. 2 B. 10:37.

Ver. 13. *Tubin*, or Tob, to the south of Gad. Judg. 11:3. C.

Ver. 15. *Is filled*. Gr. Alex. “All Galilee of the Gentiles to destroy us.” H.—This part of Galilee was occupied by pagans, who were excited by Epiphanes to fall upon the Jews. 2 B. 6:8.

Ver. 23. *Arbatis*. *Arboth* means “deserts” uncultivated, here probably denoting the valley of Jezrahel. Simon wisely concentrated the people, as Judas did in Galaad. v. 45.

Ver. 24. *Desert*; probably from Bethsan to Bosor, marching with all secrecy.

Ver. 25. *Nabutheans*; descendants of Ismael’s eldest son, whose capital was Petra. They continued friends to the Jews.

Ver. 26. *Barasa*; probably the Bozra of Moab. Gr. “Bosorra.” Jos.—*Bosor* means a fortress. It is not wonderful that there should be many places of this name in Arabia, to defend the people from robbers.—*Alima*; Elim, or Almon. Is. 15:8.—*Casphor*, or rather *Casbon*, (v. 36.) the famous Hesebon. Num. 21:26. C.—*Mageth*, or Machati; (Grot.) though it seems too far off. Deut. 3:14.—*Carnaim*, “horns,” being sacred to the moon, (C.) called Astaroth. Gen. 14:5. H.—Strabo styles it Carna.

Ver. 29. *Fortress* of Datheman. v. 9.

Ver. 36. *Bosor*, or Bosra. v. 26. Bosor was taken before. v. 28.

Ver. 37. *After*. Judas had in the mean time defeated Lysias. 2 B. 11:1. &c. C.—*Raphon*, or Raphana; (Grot.) or as that was too remote, probably Saphon. Num. 32:35. C.

Ver. 41. *Afraid*. He interpreted the delay in this sense, which was very

precarious, (H.) as nothing could be more superstitious. Jonathan begged for a similar proof of God's favour. But Timotheus consulted only himself. 1 K. 14:9. C.

Ver. 42. *Scribes*; tribunes, who kept a register of the soldiers. M.—They were officers of great power.

Ver. 44. *Temple of Atergata*, or Astarte. Judas slew 55,000. Timotheus was spared. 2 B. 12:20. 26.

Ver. 46. *Ephron*, beyond the Jordan. The situation is unknown. With regard to the right which Judas had to treat it with such severity, see Num. 20:18. Judg. 8:5. C.—It probably belonged to God's people, and was unjustly detained. H.

Ver. 52. *Plain*, extending beyond Jezrahel.

Ver. 53. *Hindmost*: the place of danger. C.—A good general takes care of the weakest, and exhorts all to behave valiantly. W.

Ver. 54. *Not one*. The 12,000 who defeated the Madianites, were preserved by God in like manner. Num. 31:49. H.

Ver. 56. *And Azarias*. These two are known only for the disobedience and misconduct. In holy wars, God does not favour those who are actuated by base motives. v. 18. 60. C.—Men who depend on themselves, and who are not properly authorized, receive not assistance from above; so these failed, as they were not chosen like those who were to save Israel, (W.) of the family of the Machabees. M.

Ver. 58. *Jamnia*, a maritime city of the Philistines near Joppe. Gorgias, an experienced warrior, had retired thither. C. 4:5. and 2 B. 8:9. C.

Ver. 62. *Israel*. The late Rev. Robert Bannister applied this to Protestant writers of sermons, to dissuade young divines from applying to such authors as Tillotson, &c. It may also shew the reason why heretics succeed so ill in their foreign missions. H.—They know how to pervert Catholics, not how to convert infidels. Tert.

Ver. 63. *Men*. Gr. "man, Judas, and his brethren were," &c. H.—See a similar expression Ex. 14:3 respecting Moses.

Ver. 65. *Chebron*, or Hebron, which the Idumeans had seized. Judas retook it after he had defeated Gorgias. 2 B. 12:32.

Ver. 66. *Aliens*; Philistines, v. 68.—*Samaria*. This seems too remote.

Some substitute Saraia; (Jos. 15:35) others Maresa, (2 B. 12:35.) Marissa, (Jos.) the same as Ressa. Num. 33:21.

Ver. 67. *Desiring.* They were only too brave. This quality was not incompatible with the priesthood. Gr. Alex. has, "while he (Judas) was desiring," &c. Others have, "priests of the cities, while they," &c. The Rom. edit. agrees with us, (C.) and Grabe prints accordingly. H.

1 MACHABEES 6

Ver. 1. *Higher,* beyond the Euphrates. C. 3:30. 37. C.—*The city.* Gr. Alex. &c. "a city in Elymais," &c. The Rom. copy, Syr. Jos. style the place Elymais, where the temple was. C.—Profane authors agree that this temple was very rich, and that Epiphanes attempted to plunder it. S. Jer. in Dan. xi.—*Nanea.* Venus or Diana was the deity there adored, whom the king pretended he would marry. 2 Mac. 1:13 and 9:2. C.—The account of the death of Epiphanes is given to v. 16 and 2 B. 9. W.

Ver. 4. *Battle.* it is not known whether Elymais belonged to the king. Strabo (xvi) observes it was very jealous of its liberty, which it maintained against the Persians and the successors of Alexander. C.—*Babylonia.* At last he returned toward the country of Babylon. But before he arrived, the news of his generals' bad success in Judea filled him with vexation, and brought on desperate diseases. v. 8, and 2 B. 9:5. W.—He intended to pass by the country or city of Babylon, but was prevented by illness on the mountains which dived it from Persia.

Ver. 5. *Persia,* at Ecbatana. He expired at Tabis, having fallen from his chariot, &c. 2 B. 9. C.

Ver. 12. *Evils.* All this repentance was fictitious. 2 B. 9. W.

Ver. 14. *Friends,* educated with him. He appointed him regent instead of Lysias. C.—His son Eupator was only nine years old. Appian.—He made him appear and be recognized by the army. Eupator means one "born of a good father." C.

Ver. 16. *Nine.* He began his persecution A. 143, so that it lasted six years and almost four months, or 2300 days, (Dan. 8:14) during which time Judas purified the temple, some months before the death of Epiphanes. W.

Ver. 20. *Fifty.* How then was peace made in 148, as we read 2 B. 11:21.? Usher (3841) supposes the ear was reckoned according to the

Chaldee custom, which defers is six months. Basnage (ii. 1.) rather thins that the letter is placed out of its proper order, and should occur at the beginning of Eupator's reign. See 2 B. 10.—*Slings*, or to thrown stones, &c. *ballistas*. H.—The Gr. and Josephus rather indicate terraces, or towers where the machines were placed.

Ver. 30. *Hundred*. The 2 B. 11:2 specifies 80,000. But it speaks of a subsequent action.

Ver. 31. *Idumea*. The passes on the north were probably occupied.—*Bethsura* lay to the south of Jerusalem. C.

Ver. 32. *Bethzacharam*, a defile (Jos.) between the city and Bethsura. Judas abandoned the siege of the castle on Sion. C.

Ver. 34. *Blood of grapes*, wine, (Deut. 32:14) and the juice of mulberries incite elephants to fight, as the smell of some sorts of blood causes dogs to hunt. Vales. Phil. lxxxii. W.—This might be done to accustom the elephants to the sight of blood. C.—White colours irritate them most, as red do bulls. Plut. de Fort. Alex.—Sometimes wine and spirits were given them to drink, when they were to trample on criminals: but it was only shewn them when going to battle, as by drinking they lose their strength. Elian, Hist. ii. 40. and xiii. 8. and 3 Mac. 5:30.

Ver. 37. *Thirty-two*. Bochart looks upon this and other such accounts as fabulous. He does not determine how many might fight in these towers; but allows that there must have been above two or three, as some would correct the Gr. text, "two or three strong men fighting with darts upon them." An elephant has been known to carry above 5000 pounds, and thirty-two men would weigh no more than 4800. Pliny (viii. 7.) observes that sixty people have been seen upon an elephant. Eupator probably had his from India, where they are larger than in Africa. A person of that country was deemed fittest to manage them.

Ver. 38. *Trumpets*. It would seem as if the infantry had none. Yet this does not appear probable. The Greek reads in a different manner. Some copies have "to stir up and enclose them in the defiles," which seems useless; or "to keep them together in the phalanxes," (MS. Alex. C.) as the Vulg. has read. M.

Ver. 39. *Gold*. The Argyraspides of Alexander had "shields of silver." His successors might surpass this magnificence; or the officers might have golden and the soldiers brazen bucklers.

Ver. 42. *Six*, &c. before the exploit of Eleazer. Others fell afterwards.

2 B. 11:11 specifies 11,000 foot, and 600 horse. Josephus says 1000 of the van guard.

Ver. 43. *Saura.* Gr. "Avaron," (C.) Alex. "the Sauaran." H.—He is styled Abaron, (C. 2:5) the brother of Judas. C. Jos. Sa. M.—Arab. says "his servant." This feat is attributed to Judas, (2 B. 13:15) as he was general, and approved of, or "commanded" Eleazer to act thus, according to Ben. Gorion, (iii. 20.) and the Arab.—*Harness*, for greater security. The skin is very hard, except under the belly. C.—Elephants in the army of Antiochus the great, or rather "the coward," were richly adorned. Flor. ii. 8.—Porus, king of India, rode on one covered with gold. Curt. viii.

Ver. 44. *Name.* This motive has made some condemn the exploit. But surely a person may seek to acquire fame, even by exposing himself to danger. Eleazar might well hope that the beast would not fall so suddenly. The other motive specified is truly noble and virtuous, and we cannot condemn this hero without stronger proofs. S. Gregory (Mor. xix. 13.) represents him as a figure of the proud: but he might not therefore be one of the number, (C.) no more than Esau, who was a type of the reprobate. Mal. 1:3. H.—S. Ambrose (Off. i. 40.) highly commends the fortitude of this soldier exposing himself to the danger of death for a religion. W.—This is the general sentiment. See Serar. M. T. Grot. jure. iii. 4. a. 18.

Ver. 46. *Under it.* The rhinoceros attacks the elephant in that most vulnerable part. Pliny 20.

Ver. 47. *Them.* Judas thought proper to retire to the temple, which alone was fortified, and in his power. The citadel of Sion held for the king, and the city was defenceless. Only what lay to the north of Bethsura was then called Judea. The Idumeans occupied the rest. Eupator blockaded the temple, and besieged Bethsura, which he took. v. 51. This siege is related more at length. 2 B. 12:19. It cost the king a great deal. C.

Ver. 51. *Battering slings.* Lit. *balistas*. H. See v. 20.—*Fire*, or the long javelin, *falarica*, mentioned by Livy xxi.

Incita sulcatum tremulâ secat aera flamma. Silius.

—*Pieces.* Lit. "scorpions," (H.) a sort of pointed dart, (C.) filled with poison, *virus qua figit effundit.* Tert. scorp.

Ver. 55. *King.* Lysias had thus been displaced. v. 14. C.—Providence permitted that he should seek his own interest, and thus deliver Judas from the most imminent danger.

Ver. 58. *Come.* Lit. “give our right hands,” (H.) the sign of the most inviolable engagements among the Persians. Jos. Ant. xvii. ult.

Ver. 59. *Before,* by leave of Cyrus, Alex. &c.—*Despising.* Gr. “abolished.” They had made the attempt.

Ver. 62. *Oath.* Eupator was not above ten years old, (v. 14. 20.) so that Lysias must bear the greatest blame. He seems to have prepossessed the king against Philip, the regent. H.

Ver. 63. *City,* and slew Philip. Jos. Ant. xii. 15.) C.—Read 2 B. 13:1. W.

1 MACHABEES 7

Ver. 1. *Rome.* He had been a hostage instead of Epiphanes, who usurped his throne. C. 1:11. After the death of the latter, the senate sent three legates to administer the kingdom, during the minority of Eupator. One of them was slain. The king and Lysias sent to exculpate themselves, but received no satisfactory answer. Demetrius thought this a proper opportunity for regaining the throne. He consulted the historian, Polybius, who advised him to depart privately. He, however, addressed the senate for leave, and being refused, fled with eight attendants to Tripoli, and thence to Apamea. His rivals durst not attack him, as he pretended to be sent by the Romans. The army of Eupator seized their king and Lysias, and put them to death. Polyb. cxiv. and cxxii. Jos. C.—Seleucus and Epiphanes were brothers; and of course Demetrius was cousin to Eupator, (W.) and the lawful heir of Seleucus. H.

Ver. 5. *Alcimus.* He occupied the place of Menalaus, and *would be* high priest, but that office was held by the Machabees. W.—Eupator had slain Menalaus, as being too turbulent. Onias IV. ought to have been recognized; (C.) but he fled into Egypt, and there built a temple. Lysias advised the king to select one from a family of less power. Alcimus was such, though of the posterity of Aaron. v. 14. Jos. Ant. xii. 5. and xiii. 6. and xx. 8.—He had fallen under Epiphanes, and the Jews would not receive him.

Ver. 6. *Thy friends,* and the apostates, who obeyed the decree of the king’s uncle. This was true, and the glory of Judas. See 2 B. 14:3. C.—They gained the king’s favour by presents, and falsely accused Judas and the people. W.

Ver. 8. River, as governor of Mesopotamia, (Jos. Usher. C.) instead of Heraclides and Timarchus, who had abused their power. Hence Demetrius obtained the title of *Soter*, or “saviour.” Appian.—*Faithful*. The chief man under the king. H.

Ver. 12. Scribes. They were both civil and military officers. C.

Ver. 13. Assideans. These were first consulted, as being most learned and pious. C. 2:42. W.—They held no office. C.—Alcimus deceived them, and cruelly murdered 60, (W.) some scribes.

Ver. 17. Them. The Ps. 78 alludes to the Assideans, (v. 2.) and is explained by many, as relating to this massacre.

Ver. 19. Bethzecha. Gr. “Beseth,” or Bethsetta, near the great plain. Hence Bacchides intended to return.

Ver. 25. Crimes. He made the king some presents, of what he had probably stolen from the temple, and after waiting for some time in silence, began to accuse the people. 2 B. 14. C.—See what is there related to v. 12.

Ver. 26. Enemy. He was one of the most terrible: yet Judas at last slew him. v. 43 and 2 Mac. 15:28. W.—Nicanor was high in the king’s favour, and had fled with him from Rome. Jos. Ant. xii. 17.—He first sent three ambassadors to Judas, in answer to what Simon had proposed; and peace was concluded. Alcimus hereupon accused Nicanor, and the king sent him an order to seize Judas. While he was endeavouring to comply, Judas escaped. He was again much exposed; (v. 29.) and therefore collected his army, and fought near Jerusalem. 2 B. 14:15. Usher, A. 3842. C.

Ver. 31. Capharsalama, “the field of peace,” concluded perhaps with Eupator, (C. 6:62. H.) near Jerusalem.

Ver. 32. Thousand. Some Gr. copies have “hundred.” Others think that these were Jews: but the contrary seems to be the case, though Judas was again (C. 6:47) forced to retreat to the temple, which he left shortly after. 2 B. 14:31.

Ver. 33. King. The Jews observed the laudable custom of praying for their rulers, as Christians do. C. 12:11. Bar. 1:10 and 1 Tim. 2:1. C.—*Sacrificamus pro salute Imperatoris sed Deo nostro et ipsius*. Tert. ad Scap. ii.

Ver. 34. Abused. Lit. “polluted them,” or grated their ears (H.) with his “blasphemies.” Jos.—On such occasions, the Jews stopped their

ears. Acts 7:56. C.

Ver. 38. Longer. Read 2 B. 14:11. The last battle with Nicanor is described, C. 15. and here. v. 39. W.

Ver. 40. Adarsa, in Ephraim, four miles from the lower Bethoron.

Ver. 41. Sennacherib. Some copies omit this name.

Ver. 45. Gazara, distant a day's journey from Adarsa. v. 40. C. 5:8.—*Signals*, to admonish all. Gr. "with the trumpets for signals," used for that purpose by the priests.

Ver. 46. Horns, like bulls, (C.) or they surrounded them with the wings of the army. Grot. Judith 15:6.

Ver. 47. Jerusalem, and the temple, without the walls. His tongue was given to the birds. 2 B. 15:33. C.

Ver. 49. Thirteenth. The day before the feast of *Purim*, (H.) or "lots." It was observed in the time of Josephus. C.

Ver. 50. Time. While Judas settles religious matters, Demetrius prepares for war. Read 2 B. 15:1. W.

1 MACHABEES 8

Ver. 1. Romans. Many historians, Livy, Plutarch, &c. record the same. W.—*Things*. Gr. "people who join them." H.—They comply with their just requests. M.—The Scripture speaks of the fine times of the republic and gives this temporal reward to the virtues of the Romans, which they so greatly sought, and to which alone they were entitled. C.—"Hitherto, says Florus, the Roman people were beautiful, noble, pious, holy, and magnificent." The Jews, first among the eastern nations, employed their friendship to secure their liberty. *Facile tunc Romanis de alieno lagrientibus*, Just. xxxvi.

Ver. 2. They heard, &c. What is here set down of the history and character of the ancient Romans, is not an assertion, or affirmation of the sacred writer; but only a relation of what Judas had heard of them. Ch.—Fame generally magnifies.—*Galatia*, over which Volso triumphed. Livy xxxviii. C.—The Gauls near Narbonne were then tributary to the Romans. Harduin.

Ver. 3. Mines, for which Spain was most famous. Pliny iii. 3. Strabo

iii.—*The place*, or every place in the world. M.

Ver. 4. *Earth*, little known to the Jews, like Syphax, &c.

Ver. 5. *Ceteans*. That is, the Macedonians. Ch.—Flaminius subdued the former, and P. Emilius the latter.

Ver. 6. *Twenty*. Livy mentions only fifty-four. Florus allows that elephants were on both sides of the army, consisting of 300,000 foot. Appian admits but 70,000 men. C.—Polybius (5.) asserts that Antiochus had 102 elephants against Ptolemy. In this war he might well have 120. W.

Ver. 7. *Alive*. He was forced to submit to conditions, as hard as if he had been prisoner. C.—He was present with the ambassadors at Lysimachia, to see the conditions put in execution. Polyd. xvii.—*Tribute*. He had to pay all the expenses of the war, 15,000 talents of Eubæa, 350 to Eumenes, and 127 for wheat. Twenty hostages were required to be exchanged every three years.—*Upon*. Gr. “the division,” (C.) or all Europe, and from Halys as far as Mount Taurus. All his elephants at Apamea, and his ships of war, were also ceded. Livy xxxviii.

Ver. 8. *Indians*. So the Ionians and Carians might be styled, from the Indus or Kalbit, which flows through their country. The Midæi dwelt in those regions. Harduin.—Some think the Ionians and Mysians should be put for the Indians and Medes, (Grot.) as they were given up to Eumenes. Livy—Yet the name of Indian was very vague, and denoted the Ethiopians, Arabs, &c. C.—*Eumedes*. King of Pergamus. Ch.

Ver. 9. *Greece*, in league with Antiochus, (Grot.) or the Etolians, whom Glabrio conquered, may be meant. Salien.

Ver. 13. *Reigned*, like Masinissa, Prusias, Eumenes, Eupator, and Phiolmetor.

Ver. 14. *Crown*, after the expulsion of the Tarquins.

Ver. 15. *Twenty*. These latter were people in office, the two consuls, pretors, and questors, the four ediles, and ten tribunes. After Sylla the number of senators was augmented from 300 to 1000. Alex. Genial iv. 11. C.

Ver. 16. *To one man*. There were two consuls; but one only ruled at one time, each in his day. Ch.—Of this we have an example in the battle of Cannæ. The first of the consuls wore the ornaments. Livy—It

would have been more dreadful to have two than one ruler. W.—One of them governed at home; the other in the armies, and this latter alone was known to the Jews. They might also be falsely informed that a dictator was chosen every year. This was only done on great emergencies. C.—*No envy*, &c. So Judas had heard; and it was so far true, with regard to the ancient Romans: that as yet no envy or jealousy had divided them into such open factions and civil wars, as they afterwards experienced in the time of Marius and Sylla, &c. Ch.—Before they seemed all bent on promoting the public good. Sallust. Catiline.

Ver. 21. *Sight.* The Romans expected they should soon be at war with Demetrius, and had heard of the exploits of Judas.

Ver. 26. *Shall they.* The Jews and Romans shall pay their own forces. T. M.—Grotius explains it, as if the former were to give no aid to the enemies of Rome.

Ver. 28. *To them.* Grotius adds, “to the enemies and to them,” &c. which is the sense of the Syr. and Arab. and the most natural.

Ver. 31. *Jews.* He and his predecessors had abused their power. Yet Rupert and Peter of Blois (ep. 146.) disapprove of the Jews having recourse to the Romans: they might flee away. It is not lawful to take arms against the sovereign. God had, however, sufficiently evinced by miracles that the conduct of the Machabees was pleasing to him. 2 B. 15:12. C.—The Jews were not properly subjects, though tributary to foreign kings, whose design was to exterminate them. C. 3:39. Self-preservation dictated that they should call in the aid of others. H.—To die for religion was a great blessing. C.—But God would not have his people thus entirely destroyed. The obligations of rulers and of the people are reciprocal. All nations have asserted their right to seek redress under oppression. Yet few have been treated so ill as the Jews. Few have acted with equal zeal and justice. H.

1 MACHABEES 9

Ver. 1. *Time.* About a year after Nicanor’s death, (C. 7:50. and 2 B. 15:38. W.) or in the same year, A. 3843; (C.) so that the Romans had not time to send Judas assistance. H.—Josephus (xii. 17.) erroneously supposes that Alcimus was dead, and Judas his successor, while Simon was the civil ruler and general. He afterwards (B. xx. 8.) asserts that Jonathas was next high priest to Alcimus, who certainly officiated

after the death of Judas. v. 54.—*Bacchides* had been already in Judea. C. 7:8. Now the *right wing*, composed of the best troops, and usually commanded by the prince when he was present, is entrusted to him.

Ver. 2. *Galgal ... in Arbella*, or the Galilee, in the flat country, *Araboth*. C. 5:23.—*Masaloth*, or Masal, was in the tribe of Asher. Jos. xvi. 30.—S. Jerom speaks of Arbela, nine miles from Legion. See Osee 10:14.

Ver. 4. *Berea*, or Beroth, in Benjamin, not far from *Laisa*, or Lesen, (Jos. 18:25) where Judas was encamped, (C.) with 3000 (Gorion); Josephus says 1000; Rufin translates 2000.

Ver. 7. *Down*. The strongest are not free from the first emotions of trouble; but trusting in God, they are assured either of a temporal or eternal victory. W.

Ver. 10. *Stain*. Lit. “bring a crime.” H.—He seems to have thought God required him now to fight, and he was convinced that he could save by means of a few, which excuses him from rashness. The Church adopts his words, (Dom. iii. Oct. Mat.) and S. Ambrose (Of. i. 41.) highly extols his bravery, in “preferring death before slavery and shame.”

Ver. 12. *Legion*. So the Vulg. commonly renders Greek “phalanx,” (C.) a compact body of 8000 men, used by the Macedonians. The Roman legion consisted of 6726, (Veget.) or 6666. The two phalanxes were in each wing supported by cavalry, which endeavoured to surround Judas.

Ver. 15. *Azotus*. Not belonging to the Philistines, but some place unknown, which Josephus styles Asa.

Ver. 18. *Slain*. Gorionides relates that the sight of Judas made Bacchides flee towards Azotus. He lost 15,000, when the rest of the army came upon Judas now fatigued; and as Bacchides returned to the charge, the hero fell upon heaps of the slain. Thus died this great man *who saved Israel*. v. 21. C.—*Gloriosorem triumphis mortem invenit*. The most mighty in the sight of men may fall; but the fortitude of Judas, proved by former heroic actions and by success, was now rendered perfect by this most glorious death. S. Amb. Of. i. 41. W.—Never was there a more accomplished and virtuous champion. He had all the qualities of a holy priest and a valiant soldier, as well as of a religious prince, always bent on promoting the glory of his people. C. 3:3. He was an admirable copy of Jesus Christ, the great original of all the saints. In the most dismal times he was chosen to save religion and the people. Almost alone, and wandering from place to place, he gains the

most signal victories, forms a league with Gentiles, purifies the temple, acts both as high priest and as prince of the nation, and at last gives his life for his brethren. Thus Christ by his life and death unites all in one Church, and procures the remission of sin. C.

Ver. 19. *Modin*. Their remains were seen there long after. Eus.—It is wonderful that they should be shewn at Antioch. S. Jer. loc.—But these were the relics of the seven brothers. 2 B. 7:1. C.

Ver. 22. *Many*. Thus only some of our Saviour's actions are recorded, for the same reason. John ult. H.

Ver. 24. *All*. Josephus says, "Many." We find some (C.) joining Jonathan, v. 28. H.—When the people are without a ruler, they fall. Prov. 11:14. W.

Ver. 26. *Abused them*, and "afterwards slew them all." Jos. Ant. xiii. 1.

Ver. 27. *No prophet* since the days of Malachi, (C.) or the return from captivity. Jos.

Ver. 28. *Jonathan*, or (H.) Jonathas, was the third general captain of this family, and succeeded Judas in the pontificate, though Alcimus still usurped the dignity (C. 9:9) as in the lifetime of Judas. W.

Ver. 33. *Thecua*, seven miles south of Bethlehem. S. Jer. pref. in Amos.—*Asphar*, or "asphaltite lake" (Gorion) of Sodom; so called on account of the bitumen, or asphalte. C.

Ver. 34. *Sabbath*, out of contempt, like Nicanor; (2 B. 15) or thinking that the Jews would not then fight. M.

Ver. 35. *Lend*. Some copies read, "to entrust unto them." They wished not to be embarrassed with useless baggage. It all fell into the hands of Jambri, (C.) who slew John. W.

Ver. 37. *Madaba*. Gr. "Nadabath." Jos. "Gabatha." It seems, as the sons of Jamri lived at Madaba, the spouse would not be conducted out of that place, (C.) unless they might reside sometimes in the country. H.—*Chanaan*, or "Arabia." Jos.—Chanaan denotes any infidel. C.

Ver. 42. *Revenge*. To punish faults with moderation and justice, is a virtue. Children and subjects are sometimes exposed to temporal chastisements, for the faults of their parents or leaders; yet this is for their own advancement in piety, or in punishment for the share they have had in the crime, or to prevent them from imitating it. S. Tho. ii. 2. q. 108. W.

Ver. 44. *Before*, when we were in the desert of Thecua, and could decline fighting; (M.) or, notwithstanding the sabbath, we must engage. C. 2:41.

Ver. 48. *To them*. Jonathas swam to another place on the same side, otherwise there would have been no battle. W.—But this had taken place, when a thousand were slain; though Bacchides fled from Jonathan, v. 47. 49. H.—The Greek and Josephus seem more full: (C.) “Swam over, and they (the enemies) did not cross the Jordan after them.” H.—Bacchides did not pursue the Jews. M.—Prot. marg. quotes Josephus, (xiii. 1.) who says two thousand were slain. H.

Ver. 50. *Thopo*, or Taphua. The two last were in Ephraim.

Ver. 53. *Castle*, on the highest part of Sion. v. 52. C. 1:35.—*Custody*, without doing them any farther injury. C.

Ver. 54. *Alcimus*. Josephus (xii. 17.) confesses that Judas was high priest. But he mistakes when he says he succeeded Alcimus, who it hence appears survived him a year, (v. 3, 18.) and was only an usurper. He should therefore be corrected by this book, rather than it should be rejected because it differs from him, or any such authors. W. v. 1, 28. H.—*Walls*, before the most holy place, (Jos. Lyr.) or between the priests and people, (Salien. M.) or which separated the Jews from the Gentiles, as if to remove all distinction. Grot.—It is probable that he removed the wall which went round the inner temple and the altar of holocausts, (C.) which Alexander restored. Jos. Ant. xiii. 21.—*Prophets*. Aggeus and Zac. had been as it were the architects and directors of the temple. C.

Ver. 55. *House*. He could not make his will.

Ver. 61. *He*. Jonathas slew those who had given information.

Ver. 62. *Bethbessen*, in the desert of Jericho, (M.) the same with Bethagla. Jos. “Bethalaga.”

Ver. 66. *Odares*, people of the country who adhered to Bacchides.—*Increase*, or shew himself in the field with a large army, (C.) or to penetrate the army of the enemy. Syr. Jos. Grot.

Ver. 69. *Slew*. Evil counsel is prejudicial to the giver. W.

Ver. 73. *Machmas*. The capital of Sion was still in the hands of the enemy. Jonathas made good use of the alliance with the Romans, and began to lay the foundations of the national independence, and to act like the ancient judges. C.

1 MACHABEES 10

Ver. 1. *Illustrious.* He falsely asserted that he was the son of Epiphanes, being of very mean birth. Just. xxxv. W.—Others say that he was illegitimate, and styled Ballas after his mother Bala, though the name in Syriac may denote “a worthless person.” In his medals he styles himself *Deopator Euergetes*, as if “God were his father,” and himself “beneficent.” C. Usher, A. 3851.—At any rate the Romans and Egyptians acknowledged him, being glad to find a rival for Demetrius, who was become odious likewise to the Jews and Syrians. Heraclides had been deprived of his government (C.) by the king, (C. 7:8) and in revenge (H.) took Alexander, and Laodicea, daughter of Epiphanes, to Rome, where he gained over many of the senators, who agreed to help them to recover the kingdom. Heraclides then levied forces at Ephesus, and Ptolemais was delivered up to Alexander, whence he wrote to Jonathan. Nothing contributed more than these divisions to secure the liberty of the Jews.

Ver. 3. *Magnify*, “extol,” or grant him fresh dignities. Soter wished to gain over Janathas, to prevent his rival from receiving supplies from Egypt. C.

Ver. 8. *Fear.* The Syrians in the castle would fear, while the Jews would rejoice, and particularly the hostages. C. 9:53. H.

Ver. 11. *Did.* The wall built by Judas had been demolished. C. 4:60. and 6:62.

Ver. 18. *Brother;* the style used between kings, (3 K. 9:13) governors, (2 B. 11:1) and friends. C.

Ver. 20. *Make.* The king could not make him high priest, as he was that already: but he acknowledged the title. W.—*Crown:* both the badges of kings, or granted by them. v. 62. Dan. 5:29.

Ver. 21. *Vestment,* at the feast of *tabernacles*, A. 3852, seven years after the death of Alcimus, and nine since Judas fell. It is not clear from Josephus, (xiii. 5. and xx. 7.) whether the people chose him high priest, or they rather pressed him to accept the king’s offer. C.

Ver. 23. *Prevented,* by sending presents. Demetrius had sent a letter and liberated the hostages, whom Jonathan might justly receive without declaring for the king. M.

Ver. 25. *Jews.* He perhaps wished to set them at variance with *Jonathan*, to alone Alexander had addressed his letter. H.

Ver. 26. *Heard.* He scruples not to tell a lie, for he had been informed of the contrary. v. 22. W.—“He prudently chose rather to appear to find them innocent, than to make them so,” (Grot.) by granting them pardon.

Ver. 29. *Salt*, of which there were pits in the country. C. 11:35.—*Crowns.* Antiochus the great had before granted this exemption to the ministers of the temple. Jos. Ant. xii. 3. C.—The Jews, after its ruin, used to present such to their patriarchs. But the Roman emperors claimed them. Grot.

Ver. 30. *Cities*, or cantons. Gr. “*nomes*,” specified C. 11:34.

Ver. 31. *Free*; “an asylum” (Jos.) without any foreign troops, like Delphi. Grotius—Tyre was also “a sacred asylum.” Vaillant, A. 174.

Ver. 32. *Castle.* Yet Jonathas was afterwards forced to besiege it. C.

Ver. 33. *Cattle*, so that they shall not be forced to work for the public. Jos.

Ver. 34. *Appointed* “of lots,” Judith, the dedication, &c. These days were privileged, that the people might go to the temple without being molested, and carry what they would free of all taxes.

Ver. 36. *Let.* This is not required, but a proof of confidence. C.—*Great king.* He assumes the titles of the Persian monarchs. H.

Ver. 37. *Trust*, to guard the king, (Jos.) or be in the treasury. T.—*Laws.* He revokes the impious edicts of Epiphanes.

Ver. 39. *Ptolemais.* This was not a great present, as it was in the hands of his rival. But he wished the Jews to retake it.

Ver. 41. *Above.* He was not in a condition to force the payment of these arrears, and is liberal of what he does not possess. C.

Ver. 42. *They:* former kings. H.—Bagoses exacted fifty drachmas for every lamb, before the daily sacrifice could be offered. Jos. Ant. xi. 7.

Ver. 43. *Free.* Their persons and goods are protected in this asylum. Even the king’s debtors are not excluded. C.

Ver. 46. *No credit.* Thus would all prudent people judge. W.—Alexander had moreover made the first offers, and was supported by the Romans. The Jews had not to examine his title, which was admitted by many in Syria.

Ver. 50. *Day.* A. 3853. C.—The left wing proved stronger. But the

right, where Demetrius fought in person, was forced to yield; and the king plunging with horse into a bog, was pierced with arrows, fighting bravely. He had reigned twelve years, and fell a victim to the surrounding kings, whom he had not conciliated. Jos. Just. xxxv. &c.

Ver. 51. *Ptolemee*, surnamed Philometor, (Ch.) by whose aid Alexander had obtained the victory. C.—This Philometor decided in favour of the Jews against the Samaritans, because the succession of priests was preserved among the former. Jos. Ant. xiii. 6.—Our Saviour also judged their cause preferable. John 4:22. W.

Ver. 61. *Pestilent*. So the impious are styled. Ps. 1:1. &c. C.

Ver. 64. *Away*. When calumniators see the innocent honoured, they are afraid to persecute them. W.

Ver. 65. *Dominion*. General of his armies, (Vat.) or in Judea. Sacy. M.

Ver. 67. *Son*. The king had sent his two sons, this Nicator and Sidetes, to Cnidus, that they might be out of danger. The eldest being informed that Alexander had given himself up to debauchery, put himself at the head of an army which Lasthenes of Crete had raised.

Ver. 69. *Apollonius*, who had deserted Alexander, A. 3856, though appointed governor of Coelosyria by him.

Ver. 70. *Mountains*. I seem to be fighting with them. Come out, and shew your valour.

Ver. 72. *Twice*. He alludes perhaps to the defeat of Azarias, and to that where Judas was slain. C.—This captain had also twice thought proper to retreat. C. 6:47. and 7:32. H.

Ver. 77. *Army*. Josephus says eight thousand foot, &c.

Ver. 80. *Army*. Lit. “camp,” which the Vulg. puts for an army chiefly of foot. Josephus intimates that Jonathas drew up his forces in the shape “of a tile,” or phalanx, and ordered them to face about on every side. C.—Thus the enemy could only throw darts, but could not penetrate. W.

Ver. 81. *Fatigued*. In the evening, Simon seeing the enemy’s cavalry tired, fell upon the infantry.

Ver. 83. *And. Et qui* seems to be mistaken for *equi*, “the horsemen,” as the Gr. Syr. and Jos. read.—*Bethdagon*, “the house of Dagon.”—*Temple*. This is the sense of the Greek. C.—Vulg. has literally, “their idols.” See Judg. 16:23. H.

Ver. 89. *Buckle*, to be worn on the shoulder. S. Isid.—This honour was very extraordinary. 2 B. 11:35. Alex. Genial. ii. 29.—*Blood*. Lit. “relations of kings.” H.—The highest officers of the court of Persia bore this title. C. 11:31. Est. 16:11. Xen. Cyr. viii.

1 MACHABEES 11

Ver. 1. *Shore*. By this hyperbole, used in Scripture, we are given to understand that the army was greater than could be easily numbered or conceived. W.—Philometor had assisted Alexander, with a treacherous design of seizing the kingdom when it should be weakened. H.—He had given him his daughter for the same purpose; and now, when Demetrius asserted his claims, he pretended that he would defend his son-in-law, and was thus admitted into all the towns. At Ptolemais he declared his real design, still pretending that Alexander had laid snares for him. While the latter was raising forces in Cilicia, he took Antioch, where he placed two diadems on his head; slew the cruel Ammonius, who had chiefly irritated the people against his master; gave the wife of Alexander to Demetrius; and, in conjunction with him, went to attack Alexander near the river Œnoparas. Here he received some mortal wounds; though Alexander was routed, and soon after slain in Arabia. Livy lii. Usher, A. 3859.

Ver. 4. *Way*. This was done to irritate him against Jonathas, but he had now something else to do.

Ver. 7. *Eleutherus*, about eighty leagues. Some place this river between Tyre and Sidon, but it ran to the north of Libanus. C. 12:24. Pliny, &c.

Ver. 8. *Seleucia*. Lit. “of the cities to Seleucia, on the sea shore,” (H.) at the mouth of the Orontes, (C.) or Belus. Ptolemy.

Ver. 9. *Hath*. To what measure will not ambition stoop! These kings made light of adultery; and Cleopatra was still more dissolute, and married a third. H.

Ver. 10. *Kill me*. Josephus thinks this was true: but it seems only a pretext.

Ver. 13. *Antioch*. The whole province rebelled on account of the cruelties of Ammonius, who put on women’s clothes, but could not escape. Philometor was proclaimed king, yet besought the people to forget the injuries of Soter, and receive his son, as for his part he was content with Egypt. Just. xxxv. Jos. C.—Perhaps he saw that the time

was not come for his annexing Syria to his dominions, though that was his real and primary intention. H.

Ver. 14. *Places* of Syria, (C.) and the parts adjoining to Cilicia, (H.) which always continued faithful. C.

Ver. 17. *Zabdiel*, “God’s dowry,” or Diocles, “the glory of God,” (H.) prince of Arabia. Diod. xxxii.—Only five accompanied Alexander. His generals sought to make their peace with his rival, and slew him. Usher.—*Exalted*. Alas! to become the victim of death in the space of a week! H.

Ver. 18. *After*. He had been mortally wounded in the battle, and remained insensible four days. When the head of Alexander was brought, he came to himself; but died three days after, while the physicians were trepanning him.—*Camp*. The Egyptians loudly complained of this ingratitude of Demetrius. Jos. C.—Perhaps he saw through the perfidy of Philometor, who had designed to keep the kingdom. H.

Ver. 20. *Castle*. Soter’s offers had not been accepted. C. 10:22. Jonathan thought himself independent of his son. C.

Ver. 21. *Nations*, by their actions. They wished to be free from the restraint of the law. H.—When pastors seek to extirpate sin, the wicked represented this to princes as dangerous to the state. W.

Ver. 23. *Priests*. These would testify that what he said in his defence was true. M.—Zealous men will not cease to repress wickedness, as *God’s word is not tied*. 2 Tim. 2. W.

Ver. 27. *Friends*. Gr. “he set him at the head of his first friends,” (H.) treating him with the greatest distinction. C.—Wise kings will always esteem zealous ministers, knowing that their fidelity to God is an assurance that they will also be faithful to their sovereign. W.

Ver. 28. *Governments*, (*toparchias*) or “principalities.” These had already been given, and are now enriched with immunities, like the rest of Judea and Samaria. W.—The latter was not one of the governments, but they were taken from the country and from Galilee. Jonathas redeems all taxes.

Ver. 31. *Parent*. Lasthenes had procured his troops, and was made prime minister. But abusing his power, threw his master into many difficulties. C.

Ver. 34. *Apherema*. This city is specified in Gr. H.—Syriac styles it

Aphrem: probably a town of Ephraim; (John 11:54) perhaps Ephra, where Gedeon was born. Judg. 6:11.—*Lyda*, or Dospolis. C.

Ver. 35. *Of them.* He remits only the arrears, (Grot.) or all future claims, which are given up to the priests. H.—*Pans*, or “lakes.” Some would substitute (C.) τιμας, “dues,” but without necessity. H.—The lake of Sodom furnished salt of a sharper and more digestive nature than the other. Galien iv. 19. See C. 10:29.

Ver. 38. *Nations*, particularly Crete. This most pernicious counsel was probably given by Lasthenes. C.—All people dislike foreigners to be trusted more than natural born subjects. H.

Ver. 39. *Tryphon*, styled Diodotus before he mounted the throne. C.

Ver. 46. *Fight.* The king attempted to disarm the citizens of Antioch; but they revolted, and would have slain him in his palace, (Diod. Valesii.) had not the Jews in the country, and those sent by Jonathas, come to his aid. He did not, however, give them a suitable reward. C.—Three thousand faithful slew 100,000 infidels; (W.) or the were joined by others who were already in the king’s army, (H.) or in the neighbourhood, (C.) as well as by the rest of the foreign troops, though the Jews were the most active and numerous. H.

Ver. 54. *Diadem*, A. 3860. C.—He took the title of *Theos Epiphanes*, “God appearing;” and that of *Nicephorus*, “the victorious,” when he took Antioch. Diod. Excerpt. Vales, p. 346. Vaillant

Ver. 56. *Elephants.* Lit. “beasts;” θηρια. H.

Ver. 57. *Four.* The three specified, (v. 34.) and probably Ptolemais. C. 10:39.

Ver. 58. *In gold.* Kings alone had or granted this privilege, (C.) as well as to wear purple or a chain of gold, (W.) or buckle. C. 10:89. H.

Ver. 59. *Tyre.* Eupator had given only as far as Ptolemais. 2 B. 13:24. This Antiochus gave the two brothers, the highest marks of esteem, making them governors of Phenicia and of Palestine.

Ver. 60. *River Jordan.* He was then joined by the Syrian forces, and established the power of Antiochus as far as Damascus. Then he proceeded by the sea shore, and took Gaza. C.

Ver. 62. *Hand*, or made peace by this usual ceremony.

Ver. 63. *Treacherously* is not specified in Greek.—*Cades*, a strong city in Galilee.

Ver. 67. *Asor*, near lake Semechon. Jos. 11:1. Gr. “Nasor,” erroneously. C.—The *n* is superfluous. H.

Ver. 70. *Army*. Gr. “captains of the army of the forces.” H.—Only these two *captains* remained; but there were some soldiers. Josephus says about fifty. Three men would hardly have made a fresh attack. v. 72. W.—Yet feats equally incredible have been performed by Samson and by some of the Romans. H.—The little band of fifty-three entirely defeated the enemy. C.—The two captains and their men alone stood firm.

Ver. 72. *Fought*. Gr. “fled.” M.—Three thousand. Josephus says two thousand were slain. Ant. xiii. 9. C.

1 MACHABEES 12

Ver. 1. *Served*, Syria being so much divided. Hence Jonathas went to the two most famous republics of the world, and probably to the Jews beyond the Euphrates, to the Nabutheans, &c. v. 2. C.

Ver. 2. *Spartans*. The city was also called Lacedemon and Theramne. W.

Ver. 6. *People*. The Jewish state then greatly resembled those of Rome and of Sparta. The high priest and senate ruled, yet not without the participation of the people.—*Brethren*, proceeding from the same stock. This was the received opinion in both countries, though without foundation, that we can discover. C. Diss.—The proofs might be known to those who were more concerned. H.—The Spartans, whom Josephus, &c. style Lacedemonians, sprung from Abraham, (v. 21.) and were long ago in league with the Jews. W.

Ver. 7. *Onias* the third, between the years 3805 and 3829.—*Arius*. Gr. and Syr. erroneously write, Darius. See v. 20. Jos. Ant. xii. 5.

Ver. 9. *Things*; the letters of Arius, as the sacred books testified the same. Gr. Jos. Grot.—This sense appears to be the most natural; or we are not interested in make the present application.

Ver. 11. *Observances*. Gr. Syr. “supplications.” The Vulg. had probably at first, *obsecrationibus*. The Jews prayed for their allies, &c. to beg for their temporal prosperity, and for their conversion. C. 7:33.

Ver. 13. *Kings*. Ever since the time of Onias, wars had been waged

against Epiphanes, Eupator, Soter, and Nicator. C.

Ver. 19. Letter. Arius wrote before Onias, though the letter be placed later. W.—Josephus give it rather in different words. The answer to Jonathan was sent to Simon, A. 3861. C. 14:22. C.

Ver. 21. Spartans. They had probably some old genealogies. Jos. xii. 5. and xiii. 9. W.—Yet they might not be true. Few nations can ascertain their origin; and most run into fabulous accounts, if we except the Jews. C. See v. 6. H. Salien, A. 3821.—There is nothing certain. Rep. Heb. 1:2. M.

Ver. 23. Back. It would hence appear that the Jews wrote first which does not seem to be the case from Josephus, &c. C.

Ver. 24. Demetrius. He resided at Laodicea, feasting, (Diod.) while his generals attempted to detach Jonathas from Antiochus, but without success. They fled at his approach beyond the river Eleutherus, from which Laodicea was not remote. C.

Ver. 29. Burning. They had been left to conceal the flight. M.—Grabe supplies, “and they departed,” at the end of v. 28. H.

Ver. 31. Zabadeans. No nation of this name is known; whence most people read “Nabatheans,” after Josephus. They had been allies of the Jews, but perhaps took part with Demetrius. C.

Ver. 33. Of it, as it was designing to revolt. Jonathas had possession before. C. 10:73. M.

Ver. 36. Mount. Lit. “height,” (H.) or wall, to prevent the garrison from receiving supplies. C.

Ver. 37. For. Gr. “he approached,” which Grabe substitutes instead of “was fallen down.” H.

Ver. 38. Adiada, or Addus, (C. 13:13) in the plain west of the mountains of Juda. C.

Ver. 39. Tryphon. In a moral sense, Tryphon represents the practice of the devil, who seeks first to deceive pastors. For, as S. Gregory (hom. xxxviii.) teaches, if the pastor’s life be corrupt, his doctrine will be contemned. W.

Ver. 40. Bathsán, or Scythopolis, below the lake of Genesareth. Tryphon was not content with governing under the young Antiochus. He was afraid lest Jonathas should oppose his measures, (C.) knowing that he was a man of probity, to whom the king had shewn favour.

Ver. 49. *Plain* of Esdrelon, or Mageddo, (M.) styled also the vale of Jezrahel, and perhaps Arboth. C. 5:23. and 9:2.

Ver. 50. *Slain.* So it was reported, though falsely. C.

1 MACHABEES 13

Ver. 1. *Simon*, the fourth high priest and prince of his family, who was judged by his father to be the most prudent. C. 2:65. He endeavoured to defend the nation. W.

Ver. 11. *Jonathan*, his friend, (Jos.) brother of Mathathias, mentioned C. 11:70.

Ver. 12. *Custody*: tied to a soldier, like S. Paul. Acts 18:16.

Ver. 13. *Plain*; Sephala, (C. 12:38) above Eleutheropolis, by which road Jerusalem wa most easily attacked. C. 6:31. C.

Ver. 19. *Talents.* If he had refused, he might have been suspected of avarice or of ambition. M.—Jonathan would most probably have been slain, and the people would have revolted. S. Tho. W.

Ver. 20. *Ador*, called Adoraim, (2 Par. 2:9) near Marissa; or perhaps Eder, a southern city of Juda, may be meant. Tryphon attempted in vain to cross the mountains. C.

Ver. 22. *But.* Gr. “and that very night there was very much snow; and he came not on account of the snow; and he rose, and went into,” &c. H.—He gave this out, or intended to go, but went back along the Jordan.

Ver. 23. *Bascama*; perhaps Besech. 1 K. 11:8. C.

Ver. 28. *Pyramids.* In such the kings of Egypt were buried. Lucan viii. 998.—Simon enclosed the pyramids with porticoes, supported by pillars all of one piece of marble. Josephus and S. Jerom saw the sepulchres. C.—One was probably designed by Simon for himself. H.

Ver. 29. *Arms*, to denote their victories or solicitude for the people’s welfare both by sea and land. The Machabees had repaired the port of Joppe, by which they traded with the Mediterranean. C. 10:75. and 14:5. Trophies of arms, in reality or in sculpture, were commonly placed on the tombs of great generals. Ezec. 32:27. Virg. C.—Simon promoted not vain but true glory, exciting others to imitate the

virtuous. W.—The humble desire honour in God; proud men will be honoured more than God. S. Aug. c. Secund. xvii.—How many epitaphs record the ambition and vices of men! Those which praise real virtues extend the glory of God, who is the author of them all. W.

Ver. 31. *Slew him.* He hired surgeons to cut him, pretending it was for the stone. Epit. Liv. lv. Just. xxxvi.—Antiochus was only ten years old. A. 3861.

Ver. 32. *Crown.* The soldiers declared for him, in hopes of great rewards which he had promised. He assumed the name of *Tryphon*, “wearing a helmet,” or “addicted to pleasure.” His medals have always a helmet; and the tyrant styles himself, (C.) “king Tryphon, the autocrat,” (H.) or generalissimo. He sent a golden statue of victory to Rome, but the senate inscribed the name of the young Antiochus upon it. The first conquest of Tryphon was Apamea, where he was born.

Ver. 34. *Demetrius*, who still possessed a great part of Syria. Jonathas adhered to his competitor. But Simon preferred him before Tryphon, on condition that he granted the immunities which Soter had promised. C. 10:29.

Ver. 37. *Palm; bahem*, “a precious chain.” W.—Gr. **bainen**, which Grotius thinks is derived from *bais*, a palm branch. C. John 12:13.—It was probably of gold, (M.) like that offered by Alcimus. 2 B. 14:4. Some suppose that a collar or garment, adorned with gold and representations of palm branches, may be meant; such as that which was presented by the Romans to Masinissa. Livy iii. B. x.—Syriac translates, “a robe.”

Ver. 38. *Force.* He grants all Simon’s requests, which he had offered to do at the beginning of his reign. C. 11:37.

Ver. 39. *Oversight.* All sins in some sense proceed from ignorance.

Ver. 41. *Israel*, A. 3861, B.C. 143. C.—Thus, after a hard struggle, the independence of the Jews was acknowledged. H.

Ver. 42. *Public.* Gr. “contracts.” M.—This became a new era. H.

Ver. 43. *Gaza.* It had revolted. C. 11:61.—*Engines.* Gr. ἐλεπο λεις, denoting engines of a great size, invented by Demetrius at the siege of Rhodes, who was thence styled “the city taker.” C.—Its top was covered with mortar, (Marcellin xxiii. 9.) and the sides with raw hides and iron bars, so that fire or stones made no impression upon it, while people within moved it to batter the walls by means of wheels. When a breach was made, they jumped *into the city*, v. 44. See Vitruv. x. 22.

Ver. 47. *Idols*, of a domestic kind. The city had been assigned to Juda, and must be purified. Jos. 15:47. Deut. 7:25. C.—Mercy is most pleasing to God and men, provided justice and religion be not injured. W.

Ver. 48. *Habitation* sometimes, to guard against Egypt.

Ver. 50. *Castle*. It had been occupied by the Syrians, from A. 3836 to 3861.

Ver. 52. *Days*; the octave, or the 23rd of the second month, annually. H.—This was like one of the days *appointed*. C. 10:34. The festival was observed perhaps only during his reign. Josephus takes no notice of it; but informs us (C.) that Simon reflecting on the miseries inflicted on the city by this castle, and fearing lest it should fall again into the hands of the enemy, advised the people to level it to the ground; which they did in the space of three years. Ant. xiii. 11. They did not commence immediately, as Sidetes reclaimed it three years hence. C.

Ver. 53. *Fortified*. This work employed them six years. Jos.

Ver. 54. *John*. Hyrcan, who defended the country, (C. 16. W.) and succeeded Simon.—*Gazara*; perhaps Gadara, (C.) which the Jews seized, (Strabo xvi.) or Gaza. M.

1 MACHABEES 14

Ver. 1. *Two*. It is not easy to conceive why Josephus and Grotius place this expedition before the death of young Antiochus. C. 13:31. 41. Demetrius was become contemptible, and had a mine to regain his reputation by attacking the Parthians, who had taken many provinces under the prudent conduct of Mithridates. The Greeks were impatient of this yoke. Many []ked to Demetrius, and he gained several victories; but after two years, was perfidiously taken by a general of the Parthians while treating of peace. Mithridates took him for a warning through the places which seemed favourable to him; but afterwards he sent him into Hyrcania, gave him his daughter in marriage, with the badges of royalty, and promises of restoring him to his kingdom.—*Tryphon*. After the misfortune of Demetrius, he abandoned himself to his pleasures; and his adherents put themselves under Cleopatra, the wife of his rival, who resided at Seleucia, upon the Orontes. Usher, A. 3863. Just. xxxvi. and xxxviii. C.

Ver. 2. *Arsaces*. This was the common title of the Parthians kings,

after the founder of that powerful monarchy. Just. xli.

Ver. 4. Days. Few princes have obtained such a character: for how shall they give content to all? C.—Simon had governed two years in troubles, but henceforward enjoyed peace, till Sidetes disturbed it. W.

Ver. 5. Sea, or to all places which they went by water. The port was however very indifferent.

Ver. 7. Captives, taken from the enemy; (C.) or he liberated many Jews. W.—*Gazara*, or Gadara. C.

Ver. 9. Land. The judges (H.) strove to promote peace.—*Robes.* Spoils which they had taken; (C.) or they were ever ready to defend the country, though peace now prevailed.

Ver. 10. Ammunition: provisions and engines of war. C.—*Earth:* Judea and the environs. H.

Ver. 12. Fig-tree: a picture of perfect peace. 3 K. 4:25.

Ver. 20. Princes. Cleomenes, the last king, died in Egypt, A. 3784, and the tyrant Nabis perished long before this time. Grot.—*Cities.* Many depended on Sparta, the metropolis. W.

Ver. 23. Public. Lit. “in the distinct books of the people.” Gr. “open for inspection;” ἀποδεδειγμένοις. H.—*Patentibus seu publicis.* Vat.—The substance of the letter is here given.

Ver. 24. Of Rome is not in Gr. or Syr. and it is allowed that the sequel seems rather to express the gratitude of the Jews to Simon. C.—When peace was established, and friendship with the Romans and Lacedemonians renewed, the whole nation in gratitude to Simon, who now remained alone of all the sons of Mathathias, confirm him in the office of high priest *for ever*, or during his life; and decree that his progeny shall enjoy the same. v. 41. 49. W.—They should not be deposed, like Onias III. &c.

Ver. 26. He. Gr. “He has established: (Syr. “acted valiantly.” C.) He, his brethren, and his father’s house, and they have routed the,” &c. as C. 16:2. H.

Ver. 27. Elul, the last of the civil year, A. 3863.—At. Lit. “in Asaramel,” (H.) “the court of Mello,” (C.) or “the prince of God,” (Serar.) as if it were another Hebrew title of Simon. Prot. “At Saramel.” Marg. “or Jerusalem, peradventure, ... or the common hall,” &c. H.

Ver. 34. *Gazara*, or *Gadara*. C. 13:51.—*Reparation*. Lit. “correction.” H.—But *correctionem* would agree better with the Gr. than *correptionem*.

Ver. 36. *Purify*, (*castitati*.) Syr. “the sanctuary.” Grot. divine “worship.”

Ver. 39. *Things*. Gr. joins this with the preceding verse. Some copies have, “all things.” He confirmed him in all his rights.

Ver. 41. *Prophet*. This limitation was proper, as the people had chosen this family. The Jews expected the faithful prophet shortly. C. 4:46. Mal. 3:1. Agg. 2:7. God was pleased that none should appear for some time before that event. C.—The high priesthood continued in this family till Herod began to sell it,—soon after which Christ appeared. W.—The sceptre seemed to belong to Juda. Yet they consent to be governed by Levites, till God signify his will by some prophet. M.—This consent of the nation, in which Juda was most powerful, shews that the sceptre was not departed from his thigh. H.

1 MACHABEES 15

Ver. 1. *Demetrius*. Soter, and brother of Nicator, (C.) now a captive. W.—When the latter went beyond the Euphrates, he wandered for fear of Tryphon, till he found rest at Rhodes, where he heard of his brother's misfortune, and was invited by his wife to marry her. He therefore took the title of *king*, when he wrote to Simon from the *isle* of Rhodes. Soon after he landed (C.) at Seleucia, and married Cleopatra, who was indignant that her husband had taken to wife the daughter of Mithridates. Just. xxxvi.—Tryphon's adherents flocked to him: *exolescente favore recentis imperii*. Trog. xxxix. Eusebius—Demetrius was styled Sidetes, either because he came from Side, in Pamphylia, or because he was fond of “*hunting*.” Yet his medals have, “*Euergetes*.” Vaillant, Usher, A. 3864. C.—*Prince*. Gr. “*Ethnarch*.” H.—Josephus often uses this title for an independent prince, beneath the dignity of a king. C.

Ver. 2. *And to*. Gr. properly adds, “and *Ethnarch*, and to,” &c.

Ver. 3. *Pestilent*; disturbers of the peace, (H.) like Alexander, Antiochus, and Tryphon.

Ver. 5. *Oblations*, such as were presented to the Lord, or remittances. He is very liberal of what he could not get back.

Ver. 6. *Money*. He supposed that Simon would have his own image on it. But we find no human figure on the coins which he sent out during the first four years, but only vessels, trees, inscriptions, &c. Afterwards he seems to have desisted, either (as some suppose) because it was not conformable to the law, or because he found it brought no profit to the state.

Ver. 11. *Dora*, to the south of Carmel Tryphon had first tried the fortune of a battle. C.

Ver. 15. *Numenius*. He had been sent to Rome almost two years before, and now brought letters not only to the Jews, but to various kings and nations on their behalf. W.

Ver. 16. *Lucius*, Calvus, or Philus, (Drus. Grot.) or Piso, (Usher. Sal. M.) whose colleague Lenas, went against Numantia. C.—*Ptolemee*, surnamed Physcon, brother and successor of Philometor, (Ch.) in Egypt. H.

Ver. 22. *Attalus*, &c. Attalus was king of Pergamus, Ariarethes was king of Cappadocia, and Arsaces was king of the Parthians. Ch.—Demetrius was prisoner of the latter.

Ver. 23. *Lampsacus*, in Mysia, a free city.—*Delus*, an island of great trade after the fall of Carthage.—*Myndus*, a port in Caria.—*Sicyon*, another in Achaia.—*Samus*, and independent and powerful island near Asia Minor.—*Pamphylia*, in Cilicia, beyond Taurus.—*Lycia* had been freed from the Rhodians, by the Romans.—*Alicarnassus*, an ancient town of Caria, opposite to the isle of *Coo*.—*Side*, in Pamphylia. v. 1. Grotius conjectures we should read, “*Sidon*.”—*Aradus*, near the coasts of Syria.—*Rhodes*, famous for its Colossus.—*Phaselis*, a maritime town near Lycia.—*Gortyna*, a city of Crete, which was then an independent island.—*Gnidus*, an island near Rhodes.—*Cyrene*, a province of Egypt. It must then have been partly free, and in alliance with Rome.

Ver. 24. *Simon*, that he might know what they had done for him, and to whom he might apply for aid.

Ver. 25. *Second*. He had interrupted the siege, or made a fresh wall or attack.

Ver. 27. *Not*. Josephus seems to assert the contrary; observing that the king applied for aid, which was readily granted. Yet he soon forgot the favour, and sent Cendebeus against the Jews. He passed over the embassy of Athenobius. v. 28.

Ver. 28. *Gazara*. The edit. of Basle properly reads, “*Gadara*.”

Ver. 30. *Taken*, such as Joppe, the three governments, &c. C.

Ver. 35. *Talents*. Simon subdued these two towns, because they attacked his country; but as they did not otherwise belong to him, he paid (W.) or offered to pay something for them. H.—Those of Joppe drowned two hundred Jews. 2 B. 12. What Gazara had done we know not. W.

Ver. 37. *Orthosias*, in Phœnicia, opposite to Aradus. Hence he fled to Apamea, (C.) strewing silver in the way to stop his pursuers. Front. ii. 13.—The city was however besieged, and he slew himself, (Strabo xiv.) or was slain after a reign of five years. Jos. Vaillant.

Ver. 38. *Coast*. This government was granted to Simon by young Antiochus. C. 11:59.

Ver. 39. *Gedor*, near Jamnia. Gr. “*Cedron*,” (C.) as also v. 40 formerly (H.) in the Vulg. A city was here repaired on the river Cedron. W.—

Syr. "Hebron."—*Fortify*. Lit. "to block up." H.—But this is the import of the Greek. C.—Alex. MS. "to fortify cities." H.—*Gates*, or defiles. Grot.

1 MACHABEES 16

Ver. 1. *John*. He was afterwards surnamed Hircanus, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion; and destroyed the schismatical temple of the Samaritans. Ch.—He was the eldest son and successor of Simon. W.—*Gazara*, the same with Gaza, (M.) or Gadara, where John resided. He came to announce the ravages of the enemy.

Ver. 3. *Be you*. Gr. and Syr. "you, by mercy of God, are of a proper age. Be you instead of me and my brother; (Jonathas, with whom Simon had governed. C.) and going out, fight valiantly for," &c. H.

Ver. 4. *Horsemen*. This is the first time we find them in the army. Judas had only infantry, as more conformable to the law; (Deut. 17. Tournem.) or he had not been able to procure any. H.

Ver. 6. *He*, John. Ch.—A leader must be ever ready to set his men a pattern, which they will be ashamed not to follow. H.

Ver. 8. *Holy*. Rom. edit. expresses this word, (C.) which Grabe supplies. H.—The priests sounded, (C.) and God fulfilled his promise of victory. Num. 10:9. M.—*Hold*: Gedor. C.

Ver. 9. *Cedron*, otherwise called Gedor, the city that Cendebeus was fortifying. Ch.—The same mistake, (C.) if it be one, (H.) is made in Greek, C. 15:39.

Ver. 10. *Towers* of wood, (C.) erected for sentinels. Grot.

Ver. 14. *Sabbath*, now called *Sebeth*, corresponding to January and February. C.

Ver. 15. *Doch* or *duk*, (H.) in Syr. means "a watch tower." Grot.—Josephus styles it Dagon. It was not far from Jericho, over which Ptolemee governed. He wished to rule over all the country, by calling in the Syrians. C.

Ver. 16. *Plentifully*. Lit. "were inebriated." But this expression often denotes no more than taking a moderate sufficiency, (H.) or making

good cheer, (Gen. 43:34. John 2:10. Lyr. T. C.) without any excess. Ps. 64:10. S. Aug. q. 144. Gen.—The first and last years of Simon were disturbed; the rest were spent in peace. He began A. 170. C. 13:41. W.—Nothing can be added to the praise bestowed upon this great man. C. 14:4. &c. Josephus (C.) and the author of 4 Mac. 1. (or xx. Arab. H.) give a fabulous account of the siege of Doch. Ant. xiii. 14. and Bel. i. 2. See Salien, A. 3919. and Usher, 3869.

Ver. 17. Treachery. Syr. “crime.” Gr. also, “revolt.” It seems that king Antiochus participated in this murder, and had promised the government of the country for a reward.

Ver. 24. Father. Such annals were kept; and from these Josephus has collected his account of the latter times. C.—Some think that the Fourth B. of Mac. contains an extract of the work here mentioned. Six. Bib. i. Read 2 B. 1:1. W.—What is preserved in the seven middle chapters in the Arabic version is given by Calmet who omits the 19 first and 32 last chapters. The whole has been published by Desprez. It differs in many points from Josephus, in the history of Hircan. A. 3869, Sidetes besieged the new governor in Jerusalem, and after granting him a truce, during the octave of tabernacles, makes peace on very hard terms. Hircan takes money from the tomb of David, or rather from the secret treasures of the kings of Juda, and attends the king in his expedition into Persia, where Sidetes is slain, and the Macedonian yoke is entirely thrown off. A. 3874. The pontiff obliges the Idumeans to receive circumcision the following year. In 3877, he renews the alliance with the Romans. 4 B. 3. Soon after, the Jews write to their brethren in Alexandria. 2 B. 1:10. In 3894, Hircan undertakes the siege of Samaria, which his two sons continue. They defeat Antiochus of Cizicum, while Hircan puts Lathyrus to flight, and Samaria is razed to the ground. After a reign of twenty-nine years, Hircan dies. A. 3898. Eus. Dem. viii. 2. C.—Aristobulus, Alex. and Hircan, his children, succeed in order. Alexander Janneus, the son of the last, reigns prosperously, and his widow is afterwards regent for nine years. Her eldest son, Hircan, being opposed by Aristobulus, the interference of Pompey is desired. He takes the latter prisoner to Rome, A. 3955, when Augustus came into the world.—Cæsar being made dictator, liberated Aristobulus, who was now pontiff; but Pompey caused him, and Alex. his son, to be slain. Antipater, who had adhered to Hircan, procures Phasaël and Herod, his sons, to be made governors of Judea and Galilee. The latter married Mariamne, daughter of Hircan, and the last of the Asmonean family, whom he afterwards put to death. He wrests the kingdom from Aristobolus; and having offended the people by some heathenish structures in compliment to Augustus, endeavours to please them by rebuilding the

temple, A. 3982. Not long after, Christ appeared; and thus we are brought to the more happy days of the gospel. H.

2 MACHABEES

THE SECOND BOOK OF MACHABEES

INTRODUCTION

This Second Book of Machabees is not a continuation of the history contained in the First; nor does it come down so low as the First does, but relates many of the same facts more at large, and adds other remarkable particulars, omitted in the First Book, relating to the state of the Jews as well before as under the persecution of Antiochus. The author, who is not the same with that of the First Book, has given (as we learn from C. 2:20. &c.) a short abstract of what Jason, of Cyrene, had written in the five volumes, concerning Judas and his brethren. He wrote in Greek, and begins with two letters, sent by the Jews of Jerusalem to their brethren in Egypt. Ch.—Hence the whole book has been considered by some as an epistle. Cotel. Can. Ap. p. 338.—But it is easy to distinguish the letter from the history, (C.) to which a preface is prefixed. C. 2:20. Yet the Alex. copy has at the end, “A letter concerning the acts of Judas Mach.” H.—The appendix of two epistles was added to the First Book by him who wrote the second, (W.) abridging the work of Jason. H.

2 MACHABEES 1

Ver. 1. *Egypt.* They are invited to worship at Jerusalem. M.—It seems these were most considered; perhaps being more numerous. C.—They had also a schismatical temple. H.

Ver. 7. *Demetrius* Nicator. The date refer to what goes before.—*Nine.* This author dates from autumn, whereas the preceding begins the era of Seleucides, in spring, which accounts for the apparent

contradictions. C.—*Trouble*. As they had written when in distress, so they now testify their joy and gratitude to God, begging their brethren to keep the dedication of the new altar. W.—This first letter, sent during the heat of the persecution raised by Epiphanes, is lost.—*Kingdom*. Judea was then tributary to Egypt; yet Jason applied to the Syrian monarch, and instead of waiting for the death of Onias III. wished to purchase his dignity, and to change the manners of the people. Josephus gives contradictory accounts of these affairs, (C.) if he be really the author of 4 Mac. H.

Ver. 8. *Flour*, (*mincha*) including corn, &c. After Judas had purified the temple, the usual sacrifices were offered. C.

Ver. 9. *Scenopegia*; viz. the *encenia*, or feast of the dedication of the altar, called here *scenopegia*, or feast of the tabernacles, from being celebrated with the like solemnity. Ch. C. 10:6.—The real feast occurs in the month of Tisri. C.

Ver. 10. *Eight*. Thus the preceding letter is dated, according to many, (M.) as there was no Judas or Aristobolus known at this time. But Judas, the Essene prophet, (C. 2:14. W.) must have flourished about that period; (Jos. Ant. xiii. 19. C.) and one Aristobolus wrote something in the Scripture for Philometor. Clem. Strom. v. Eus. Hist. ii. 17.—After Philadelphus, the kings of Egypt had commonly Jews among their preceptors. Rupert, Vict. x. 15.—This person is supposed to have instructed Physcon. C.

Ver. 11. *King*. Antiochus Sidetes, who began to make war upon the Jews, while Simon was yet alive; (1 Mac. 15:39) and afterwards besieged Jerusalem, under John Hircanus. So that the Judas here mentioned (v. 10.) is not Judas Machabeus, who was dead long before the year 188 of the kingdom of the Greeks, for he died in the year 146 of that epoch; (see above, 1 Mac. c. 2, v. 70, also the note on chap. 1, v. 2.) but either Judas, the eldest son of John Hircanus, or Judas the Essene, renowned for the gift of prophecy, who flourished about that time. Ch.—Epiphanes may as well be meant. The ancestors of those who wrote resisted him.

Ver. 12. *Persia*. This country is not specified in the Rom. and Alex. Sept. Other copies have, “He *God* made them who attacked the holy city flee in swarms to Persia.” Syr. Vat.—the name of Persia now comprised all the dominions of Antiochus; Rupert understands Sidetes. C.

Ver. 13. *Nanea*. A Persian goddess, which some have taken for Diana, others for Venus. Ch.—Her temple at Ecbatana was renowned. 1 B.

Ver. 14. Dowry. Thus the pagans played with religion. M.—Anthony having espoused the Minerva of Athens, required the city to give him 1000 talents for her portion. Dion. Seneca, suasov. 1.—Heliogabalus and Caligula pretended to marry the celestial Venus or the moon. C.

Ver. 16. Slew. Lit. “struck.” Gr. “stoned.” Yet Epiphanes escaped. (C. 10:9. and 1 B. 6) having received some wounds. But a fall from his chariot, and vexation, hastened his death. H.—Some of his followers, who had advanced farther into the temple, perished. C.

Ver. 18. Scenopegia. The dedication was observed by the people bearing branches, in memory of their late forlorn condition on the mountains. H.—See v. 2.—*Fire.* This feast occurred in Tisri. 2 Esd. 8:1. 14. C.

Ver. 19. Persia. Babylonia, called here Persia, from being afterwards a part of the Persian empire. Ch.—Thus S. Chrys. (H. 6. in Mat.) says, the Jews were delivered from “the Persian captivity.” W.—All beyond the Euphrates was now called Persia.—*Valley of Topheth*, where (C.) it is still shewn. Doubdan.—The miraculous pit was enclosed by Artaxerxes. C. 5:23. H.—Four miracles occurred respecting this fire. v. 20. 22. 32. W.

Ver. 21. The priest. Gr. “Nehemias ordered the priests to sprinkle with the water both,” &c. H.—Modern Jews say the sacred fire was not in the second temple. But Gorionides and 4 Mac. admit this fact. C.—Elias obtained fire upon his sacrifice nearly in the same manner. H.

Ver. 23. Jonathan, one of the chief priests; perhaps Joiada, Eliasib’s son. C.

Ver. 29. Spoken, promising these favours. Deut. 30:3. H.

Ver. 32. Altar. This second flame came immediately from heaven, and overpowered that proceeding from the mud. C.

Ver. 34. A temple. That is, an enclosure or a wall round about the place where the fire was hid, to separate it from profane uses, to the end that it might be respected as a holy place. Ch.—Such open enclosures are often styled temples. C.—Gr. “But the king enclosing it, made it sacred, (ιερον) having examined the fact.” H.

Ver. 35. Hand. The copies vary much. La Haye.

Ver. 36. Nephthar, or rather Necphar. Grot.—*Nephi*. Greek has the former word. Rom. copy and Syr. Naphtai; may be derived from Chal.

phetir, “pure, unmixed.” C.—Nephthar may signify “deliverance,” as sacred things are rescued from common use. W.

2 MACHABEES 2

Ver. 1. *The descriptions.* That is, the records or memoirs of Jeremias, a work that is now lost. Ch.—It was extant, B.C. 142. C.—S. Ambrose (Of. iii. 14.) writes at large concerning this miracle. W.

Ver. 2. *Of them.* He alludes to his epistle, (C.) Bar. 6:11. W.

Ver. 4. *And the ark.* These were not taken by the Chaldeans. Jer. 52. M.—Whether they were removed before or after the capture of the city, is disputed. Salien, A. 3446.—Besides the authority of this book, it is most probabe that Jeremias should have preserved them, as he was high in favour. Jer. 39:11. W.—Hence most believe that Nabuzardan granted him leave. C.—Eupolemus says Nabuchodonosor did this after he took the city. Eus. præp. ix. 39.—Others think the prophet removed them under Joakim, having informed only a few of the priests. N. Alex.—*Mountain; Nebo.* Deut. 32:49.

Ver. 7. *Mercy.* Whether the ark, &c. were in the second temple, as this seems to insinuate, has been much debated. The negative seems best established and these promises refer to the Messias, prefigured by the ark. God wished to withdraw the Jews by degrees from their attachment to these sensible things, and to raise their minds to those of a more spiritual nature. S. Amb. Rupert, &c. C. Diss.—Salien (A. 3609) proves at large, that the ark was discovered at the same time as the sacred fire. M.—Yet Josephus (Bel. vi. 6.) testifies, that nothing was found in the holy of holies when the Romans took it. Hence others think that the ark will be produced to the Jews by Enoch and Elias. Ribera in Agg. i. Tournem.—The first opinion gives most satisfaction. When Christ collected his disciples, he received testimony from the Father and from the Holy Ghost in a bright *cloud*. The figures of the law are at an end, and there will be no need of restoring them at the consummation of all things. H.

Ver. 9. *Treated.* Gr. “He was manifested, and like one possessing wisdom, he,” &c. H.—On this occasion, Solomon chiefly displayed his wisdom, praying aloud.

Ver. 10. *As.* Both dedications lasted eight days, and fire descended. Lev. 9:23 and 2 Par. 7:1.

Ver. 11. Consumed. He alludes to what Moses said after the death of Nadab. Lev. 10:16. C.—Fire consumed the sin-offering as well as the rest.

Ver. 13. Set down. Gr. “explained.”—*Books.* The Scriptures were not lost. M.—Perhaps before this time no complete collection of them had been made. Esdras would point out and help to discover what had been written. C.—The senate of the nation was also present. Simon Crit. i. 1.—*David:* the psalms. All the other books may be designated under the name of *prophets*. H.—*Kings;* Cyrus, &c. 1 Esd. 6:3. &c. Josephus has inserted many such letters in his work. They were like the title-deeds of the nation. C.—*And.* Gr. “regarding the presents;” ἀναθεμάτων. H.

Ver. 14. Judas. This seems to be the Essene, who with others wrote this epistle; (C. 1:10. W.) or rather (H.) the Machabee, who was as solicitous to preserve the sacred books as Antiochus was to destroy them. 1 B. 1:59 and 2:48. It is said that another assembly met to admit such books into the canon as had been written since the days of Nehemias.

Ver. 15. Things, collected by Judas. The Bible had been translated into Greek before. But some records might still be wanted by the Jews in Egypt. C.

Ver. 16. The purification. This is the feast of the purifying or cleansing of the temple, (Ch.) the 25th of Casleu. C. 1:9. 18.

Ver. 18. Place. They had now liberty to return. What, therefore, can they mean but the coming of the Messias, who was shortly expected? C.—Many Jews at this time were scattered in other countries, and did not chose to return, like those of Egypt. The people of Judea wish all would live together, as they had done under Solomon. H.

Ver. 19. Place. Read C. 15:38. After the author had written this appendix to the former book, he resolved to add an epitome of the history. Hence in this preface he informs us of the subject, method, reason, and diligence of his short work. v. 20, 24, 5, 6, 9. W.—This piece is very elegant, and contains several rules for writing history. The author was a Jew as well as Jason. v. 24.

Ver. 22. Manifestations: heavenly apparitions. C. 3:25. and 5:2. C.

Ver. 25. Multitude. Gr. also, “confusion of numbers, and the difficulty attending those who wish to dive into εἰσκυκλεισθᾶν, (H.) or to include *much* (C.) historical relations on account of the quantity of matter.” H.

Ver. 27. *No easy task*, &c. The spirit of God, that assists the sacred penman, does not exempt them from labour in seeking out the matter which they are to treat of, and the order and manner in which they are to deliver it. So S. Luke wrote the gospel, *having diligently attained to all things*. Lu. 1:3. Ch.—This evangelist had to inquire of others. W.—Inspiration preserves from all danger of mistake. When something future is *revealed*, there is less difficulty, as God must then dictate the very words. Hence Jeremias wrote with the utmost ease, as Baruch testified. Jer. 36:18. 32. H.—The prophets had, therefore, only to write or speak from the mouth of God. Others were excited by him to treat of history, &c. and were preserved from error, but not from labour. Bellar. Verb. i. 15.—In vain then do our adversaries attempt to prove that this book is not inspired. M.

Ver. 28. *Others*. Gr. “have no easy task, so,” &c. H.—He alludes to the custom of choosing a master of the feast, who had to strive to give general satisfaction. Eccli. 32:1. Est. 1:8. C.

Ver. 29. *Authors*. Gr. “the writer.” H.—Jason resembles an excellent painter, of whose work we desire to give a copy (C.) in miniature, (H.) relying entirely on his veracity. Sa.—Yet as the Church esteems this work to be canonical, what is extracted must be true, and inspired, though the writer seems not to have known that he had such a privilege. God might still guide his pen. M.—The original might also be the work of a sacred writer, as many such appear to have been lost. If it were not, what is here selected cannot be questioned. S. Paul quotes some passages even from heathen poets, which in those cases were true, and thus became part of the word of God. H.

Ver. 30. *Master*. Such is Jason. I only paint some parts. C.—*Paint*. Gr. “to burn in and represent to the life, must,” &c. H.—The ancients painted the walls, preparing them by fire, &c. Vitruv. vii. 5. Jos. Ant. xvii. 12. C.

Ver. 32. *Nice*. Gr. ἐξεργαστικόν, “elaborate disquisitions.” Both must equally seek the truth: but long details are not expected in abridgments as they are in a full history. H.

Ver. 33. *Itself*. The account of Alex. should be read next, 1 B. 1. W.

2 MACHABEES 3

Ver. 1. *City*. Three things contribute to the well ordering of a state:

first, the agreement of the principal men; secondly, the observance of the laws; and thirdly, the eminent virtue of the ruler. While three other things disturb it: first, the obstinacy of transgressors who refuse correction; secondly, their malice, seeking revenge against superiors; and thirdly, the avarice of princes, endeavouring to rob the public treasury. v. 4. W.—*Onias* III. son of *Simon* II. C. 15:12. C.

Ver. 2. *Place*; city. H.—See the letter of *Antiochus* the great. Jos. Ant. xii. 3. C.

Ver. 3. *Seleucus*, son of *Antiochus* the great, and elder brother of *Antiochus* *Epiphanes*. Ch.—His sending *Heliodorus* has tarnished his memory.

Ver. 4. *Overseer* for repairs, which laics might be; (2 Par. 34:8. C.) or *Simon* was advocate, (Grot.) like the Church defenders, so often mentioned in the councils. C.—*To bring*. Gr. “about disorder in the city.” H.

Ver. 5. *Apollonius*, whom *Jonathas* defeated. 1 B. 10:69.

Ver. 6. *Store*. He knew that the king provided victims. As *Philopator* was then in want of money, to pay the tribute imposed by the Romans on his father, he easily persuaded himself that he might seize such a common stock, the state requiring (C.) that individuals or cities (H.) should not be too rich.

Ver. 7. *Affairs*. Gr. Rom. Some copies read “effects,” or money. All this is related of *Apollonius*. 4 Mac. 1.

Ver. 10. *And provisions* is not in Gr. or Syr. C.—Something was to be given for such feasts; (Deut. 14:23. Lyr. M.) or people deposited in the temple their treasures; as all nations have judged that they would be there most secure. Grot. T. C.

Ver. 11. *Tobias*, or rather “son of *Joseph* and grandson of *Tobias*.” Jos. Ant. xii. 4.

Ver. 12. *Done*. It was contrary to justice.

Ver. 19. *Shut up*. Hence they were styled *alamoth*, “hidden,” till they were married. Nothing could give a better idea of the distress of the city. C.—These virgins remained in places near the temple, spending their time in prayer, fasting, and works of piety, till they were espoused. 1 K. 2:22. S. Amb. virg. 1. S. Nys. or Nativ. S. Damas iv. 13. W.—There also pious widows dwelt.—*Walls* of the temple, which they were not allowed to pass. M.—The city seemed to be taken by an

enemy. C.

Ver. 21. *Expectation.* Gr. “prostration.” H.—It was not unusual to see the Jews fall prostrate on such occasions, to move God or the enemy to pity, v. 15. Judith 4:9. C.

Ver. 24. *Obey.* Gr. “attend.” They designed to plunder, but in vain. H.

Ver. 25. *Horse.* Fiery horses took Elias from the earth, (4 K. 2:11) and the mountain where Eliseus was seemed full of such, (Ib. 6:17) which is not less wonderful than what we read here. See S. Amb. (Of. i. 29.) treating of this history. W.

Ver. 39. *Visiter.* Gr. “epopt,” (H.) or inspector. C.—So those who had the care of a thing were styled. M.

2 MACHABEES 4

Ver. 1. *Evils.* Thus traitors generally calumniate good governors. The best remedy on such occasions is to apply to those in higher power, rather than to the people, who are but too often prone to favour the factious. W.

Ver. 2. *To the.* Gr. “of the affairs, who was the benefactor of the city.” H.

Ver. 3. *Friends.* He had gone to Apollonius.

Ver. 4. *King.* Philopator, (M.) who knew the real state of the matter.

Ver. 7. *Antiochus* Epiphanes, who usurped the crown. C. 1:11.

Ver. 8. *Sixty.* We find 3660 in 4 Mac. which sum is quite exorbitant.

Ver. 9. *Youth,* under fourteen, to exercise. Vitruv. v. 11.—Men did the like naked in the gymnasium, as women did apart at Lacedemon. Jason wished to make his countrymen adopt the pagan customs, which tended to corrupt their morals. v. 12. C.—*Antiochians*, to please the vanity of Antiochus, (Serar.) or that they might enjoy the like privileges. Salien. M.

Ver. 10. *Rule,* as high priest. v. 21 and 50.

Ver. 11. *Alliance,* afterwards under Judas. 1 B. 8:17. C.—John had procured real advantages for the city. M.

Ver. 12. Houses. Gr. "he led them under the cap;" *petasus*, sacred to Mercury, or rather to Bacchus, and the emblem of liberty. C.

Ver. 13. Now. Gr. "Thus it was the height of hellenism, and the increase of foreign customs through," &c.—*No priest.* He did not deserve the title, though he was really a descendant of Aaron. Gr. "not high priest." H.

Ver. 14. Temple. Where true religion is abolished, most people follow none; but rather apply themselves to vanity and worse sins. W.—*Allowance.* They contributed money, (Grot.) or rather strove to obtain the prize. C.—*Discus:* "a round stone, with a hole in the middle." Prot. marg. H.—People threw it as high or as far as they could, having one foot up and the other under something resembling a pine-apple. This game was very ancient. Odys. θ. Metam. x.—Gr. "after the invitation of the discus:" the prize was placed in the midst to excite emulation.

Ver. 15. Glories; the honour of being gymnasiarch, or agonothete. C.—They sought after *corruptible crowns*, while many pay no regard to heaven. 1 Cor. 9:25. H.

Ver. 16. Dangerous. Gr. "misery, and those whose institutes they zealously adopted, and whom in all they wished to resemble, the same they found their enemies and chastisers." H.—God thus punished (C.) their perfidy. H.

Ver. 18. Fifth; perhaps in imitation of the Olympic games, (M.) first instituted at Elea, and afterwards at Alexandria, Athens, &c. Grot. C.

Ver. 19. Sinful. Gr. "spectators, being Antiochians, to carry 300 drachmas. H.—*Didrachmas*, or double drachmas of Alexandria, which amount only to one Roman. Hence Greek interpreters generally express thus the half sicle.—*Silver*, or money; (C.) gold. M.—Thus the value would be fourteen times greater. C.—In a MS. of Arundel, 3300 occurs, (Usher.) as well as in the Syr. C.—*Necessary.* Lit. and Gr. "proper." Grabe supplies this as far as *but*, v. 20. H.

Ver. 20. Galleys, or adorning them for the sports. The deputies were ashamed to comply with Jason's order; or they judged this use of the money more agreeable to the king. C.—Go to 1 B. 1:17. W.

Ver. 21. Treat. Gr. "when king Ptolemy Philometor ascended the throne;" πρωτοκλισια. H.—Grotius would substitute πρωτοκουρια, "the first hair cutting," which was a great festival, the hair being presented to some deity. Apollonius was sent under the pretence of honouring Philometor, but in reality to sound the dispositions of the nobility respecting the claims of Epiphanes to be the king's tutor.

Cleopatra died this year, A. 3831. The regents of Egypt demanded Celosyria, her portion, and war commenced. C.—Epiphanes pretended to defend Philometor against his younger brother, (Liv. xlv.) but he wished to seize the kingdom. 1 B. 1:17. W.

Ver. 22. *Lights*, usual in testimony of joy. C.—The roofs at Athens were all illuminated when Anthony entered; (Plut.) and Cæsar ascended the capitol, while forty elephants on each side bore torches. Sueton. xxxvii.

Ver. 23. *Brother*, and of course a Benjamite, so that the usurpation was doubly criminal. T.—But S. Tho. Petau, &c. suppose that he resembled Simon in guilt, or was his brother-in-law. Josephus informs us that Menelaus was brother of Onias and of Jason; though his authority is not great, as he contradicts himself, (Ant. xii. 6. and xv. see C. 1:7. C.) though not in this point. H.—By the law, those of the tribe of Benjamin could not be priests. Thus the succession was broken and restored in Mathathias. 1 B. 2. W.

Ver. 29. *Succeeding* to the high priesthood, (Gr. H.) after the death of Menelaus. Jos.—Yet some think he was only his “vicar,” διαδοχον, (Grot. Usher) and he seems never to have been recognised. C.—*Was*. Gr. “left Crates, who was over the Cyprians,” to act for him, while he sent to arraign Menelaus, or to testify that he had demanded the money in vain. H.

Ver. 30. *Mallos*, in Cilicia. The Greek cities were more delicate in this respect than those of Persia, which were frequently given to the king’s wives or friends.

Ver. 32. *Temple*. He was no longer there, but Lysimachus complied with his orders, (C.) v. 39 or Menelaus had taken the vessels with him. H.

Ver. 33. *Daphne*. This was a famous asylum, to which Onias retreated without worshipping Apollo. He had gone to Antioch to answer the calumnies of Simon; and though Jason got his place, (C.) the king could not help respecting him, (H.) and wept at his death. This is the highest praise of Onias, as even such a monster acknowledged his merit. C.—Cæsar wept when the head of Pompey was shewn to him. V. Max. i. 5.

Ver. 35. *Man*. The people, (W.) and even the king, admired his solid piety. Thus (H.) the Tyrians buried the innocent. v. 49. W.

Ver. 40. *Tyrannus*. One of this name occurs Acts 19:9. Gr. “Auransu,” (H.) or one from Auran, near Damascus.

Ver. 41. Ashes. Gr. adds, “lying there,” (H.) in the temple, near the altar, or in the place assigned for them. Lev. 1:16. C.

Ver. 45. Ptolemee, the son of Dorymenus, a favourite of the king, (Ch.) whose perfidy had procured him the government of Celosyria. C. 10:3. and 1 B. 3:38.

Ver. 46. Court. Gr. “peristyle,” or gallery supported by pillars. C.

2 MACHABEES 5

Ver. 1. Second. After he had sent Apollonius, he proceeded no farther then Joppe and Jerusalem; being perhaps afraid of the Romans. C. 4:21. Three years after, as the regents of Egypt demanded Celosyria, he went to meet them in their own country. A. 3834.

Ver. 2. Days. These things were not seen only by people inclined to superstition, or for a short time. There must be true prodigies, as so many false ones have been published. Josephus records what happened before the last siege of Jerusalem, de Bel. vii. 12. C.—Miraculous visions foreshew the wrath of God against sinners, and admonish all to repent, as the emperor Charlemagne interpreted the appearance of a great comet. Fascic. rerum. W.—Yet such things are sometimes only natural effects, which the ignorant misapply. This was not here the case. H.

Ver. 5. Dead. This rumour caused much evil to the Jews. Antiochus was informed that they had rejoiced at the news, and therefore fell upon the city.

Ver. 6. Evil, as the numbers are thus lessened. Thus Tacitus, speaking of the civil wars between Otho and Vitellius, says, *detestanda vota, inter duos quorum bello solum id scires deteriorem fore qui vicisset.*

Ver. 8. Shut up in prison, out of which he escaped to Egypt; (M.) or he was hard pressed, (C.) or accused. Grot.

Ver. 9. Lacedemon. Lit. “the Lacedemonians,” (H.) who served in the army of Philometor. Grot.—It is certain that this nation was then part of the Achean league, in alliance with Egypt. Polyb. C.—*Kindred.* The Spartans sprung from Abraham. 1 B. 12:2. (W.) 21. C.

Ver. 10. Burial. Such as was not refused to strangers. The thirty pieces of silver purchased ground for that purpose. Mat. 27:7. C.

Ver. 11. *Alliance* with him, or refuse to submit. H.—The enterprise of Jason, and the account of their rejoicing, made him form this judgment.—*Arms.* Josephus (B. i. 1. and vi. p. 929) says the Jews came to meet him, and that he besieged and took the city. But (Ant. xii. 7.) he asserts that his partisans opened the gates without fighting. How shall we reconcile these things!

Ver. 14. *Slain*, or sold, the latter amounting to one-half of the 80,000.

Ver. 19. *Place.* Temples and victims are for our own advantage. Is. 1:11. Jer. 6:20 and 3 K. 8:27. God has often suffered sacred places to be profaned, when piety had been disregarded. C.—All religious rites are designed for God's glory and men's welfare; and hence, when they cease to serve God, they holy things are destroyed or taken away. W.

Ver. 21. *Foot.* These are hyperbolical expressions, denoting the extravagance of Epiphanes after victory. Thus Xerxes made a bridge to join Asia and Europe together; and Caligula made one on the Lucrine lake, that he might have the pleasure of riding upon it. Just. 2. Sueton.—Epiphanes had met with little resistance, so that he had no reason to boast.

Ver. 23. *Garizim*, or the country of Samaria, over which Andronicus alone was governor.—*Who bore.* Gr. and Syr. read in the singular, as this regards Menelaus.

Ver. 24. *He.* Syr. "Epiphanes."—*Hateful.* Gr. μισαρχην, (H.) "prince of Mysia," (Grot.) or of sinners. H.

Ver. 26. *To see*, or celebrate the festival. 1 Mac. 1:30. &c. C.

Ver. 27. *Was the tenth.* That is, he had nine others in his company. Ch.—He was the tenth lawful pontiff, under the Greeks. W.—Judas is specified, because he was the most renowned. His father and five sons, joined by four others retired into desert places, and eat what they could find. C.—These ten dwelt in the mountains. Salien.—They were conducted to battle by Judas, (H.) the Decurio. M.

2 MACHABEES 6

Ver. 1. *After*, A. 3837.—*Old*, or senator. Gr. "Atheneus," or "an Athenian senator."

Ver. 2. *Olympius.* They thought this idol agreed best with the idea of

the God of heaven, changing the names of the deities, where they had dominion. Other nations made no resistance: but the Jews knew better. C.—*Garizim*; viz. the temple of the Samaritans. And as they were originally strangers, the name of *Hospitalis* (which signifies *of or belonging to strangers*) was applicable to the idol set up in their temple. Ch.—The Samaritans in time of danger, denied that they had anything to do with the Jews, pretending to be of Sidonian extraction. They even requested that their temple might be dedicated to the Greek Jupiter. Jos. Ant. xii. 7.—Yet Epiphanes chose “the Hospitaller.” C.—Sannaballat procured this temple to be erected in the days of Alexander; and Ananias built another in Egypt, under Philometor. Both were schismatical. Jos. Ant. xi. 8. and xv. 6. W.

Ver. 4. *Lewd*. Priests on duty were not even allowed to approach to their wives, and the most pure women had no right to go into the interior of the temple. C.—*And*. Gr. “in the courts, and also bringing in improper things.” H.

Ver. 6. *Jew*. None did this except he were legally questioned. It would have unnecessarily brought on a persecution. H.—The very name was become criminal, as that of Christian was afterwards. C.

Ver. 7. *Sacrifices*. Gr. “each month, to the sacrifice (and feast) of entrails,” (H.) which were given back to him who presented the victim. Grot.—The eastern kings celebrated their birth-days; Epiphanes did it every month. 1 B. 1:61. Mat. 14:6.—*About*. Gr. “to follow the march;” πομπευειν. C.—Prot. “to go in procession to Bacchus, carrying ivy.” Ward (Err. p. 114) reads πομπαδουειν, and refers the reader to the lexicon to see if there be anything in it like the Catholic processions, or whether it signify so much as “to go about,” as other Prot. Bibles translate it. These interpreters frequently use Catholic terms, where they might render them odious. Id. H.

Ver. 8. *Ptolemeans*, who resided at Ptolemais. C.—Most Gr. copies have Ptolemee. C. 4:45. H.—We find that many of the neighbouring nations invaded the Jews, but were repressed by Judas. 1 B. 5:15.

Ver. 10. *Women*. See 1 Mac. 1:64. &c. C.—Besides the former massacres, (C. 5) four great martyrdoms are here recorded: first, of two women, with the children; second, of others keeping the sabbath; third, of Eleazar, ninety years old; and fourthly, of the seven brethren, with their mother. C. 7. W.

Ver. 11. *Philip*, the governor of Jerusalem. Ch.—C. 5:22. H.—See 1 B. 2:31. C.

Ver. 12. Now. A necessary caution for the weak in times of persecution. W.—See C. 7:32. Judith 8:22 and 1 B. 2:52.

Ver. 13. Punished, lest they should become incorrigible. When God neglects to do this, his anger is most terrible. Ezec. 16:42. C.

Ver. 14. Sins. God seems at present to take no notice of the crimes of the Gentiles, or he exterminates them at once, as he did the Chanaanites, Sodom, &c. But the Jews he corrects for their amendment and trial. The sages of paganism never inculcated such excellent maxims.

Ver. 18. Scribes; a priest. S. Amb.—He suffered at Antioch, before the king. C. 7:1. Joseph. l. 2.—The Fathers highly extol his fortitude and virtue, styling him the *father* of the seven brothers, and the protomartyr of the old law. C.—Yet we find others unnamed suffering before him. v. 10. H.—Eleazar was learned in the Scriptures, and in all divine and human knowledge. W.

Ver. 19. Hateful. Gr. “criminal life, and went first of his own accord to be bastinated;” τυμπανιζεσθαι. H.—S. Paul probably alluded to this torment, Heb. 11:35. It was used among the Jews. C. Diss.

Ver. 20. Life. He would not eat swine’s flesh to save it. Gr. “But spitting it out, (as those ought to come forward who expect to be tortured; or avenged. αμυνεσθαι) of which things it is not lawful to taste through love of life.” H.

Ver. 21. Wicked pity. Their pity was *wicked*, in as much as it suggested that wicked proposal of saving his life by dissimulation. Ch.—To feign or make outward shew of consenting to a false religion, is never lawful. W.—Gr. “They were set over that wicked feast or sacrifice,” σπλαγχνισμῳ, (H.) in which the entrails were eaten. C.—In this sense the term is used v. 7 and 8 by the Vulg. Here *Pity* is preferred, as the man seemed to be actuated by it. H.—This generous martyr would not scandalize the weak, by doing a thing in itself lawful, which would have been deemed a prevarication. He was guided by those excellent maxims which Christ, S. Paul, and S. Saba (Mart. Ap. xii.) have inculcated and practised. Mat. 18:7. Rom. 14:14 and 1 Cor. 8:4. 10. C.

Ver. 23. The other. Lit. “hell,” or the grave. H.—Under the old law the saints could not enter heaven, but at their departure were detained in limbo. W.—Some holy doctors have declared that they would rather go to hell than commit a sin. S. Ans.—They understand by hell the torments of that place, but not the opposition to God’s will, which is

found in the damned, and constitutes one of the greatest of their pains. H.

Ver. 24. Age. “Old age ought to be the haven, not the shipwreck, of a former life.” S. Amb. de Jacob. W.

Ver. 26. Dead. Nothing could be more express for the torments after death. As the time of the Messias drew near, these truths were more developed. C. 7:9. Wisd. 5:16. Ps. 1:6. C. Grot. Mat. 12:32.

Ver. 30. Pains. Some of the martyrs seem not to have felt their torments. God made them suffer no more than they could bear. H.

2 MACHABEES 7

Ver. 1. Scourges, made of leather thongs; *taureis*. H.—These brethren are styled Machabees; as Judas rendered this name so famous, that all who suffered or fought valiantly for religion in those times, went by this appellation. Josephus has much embellished this history, and Erasmus still more. The tombs of these martyrs were shewn at Antioch. C.—Their names are not known. H.—Those who wish to see more, may consult the large discourse of Josephus on the Machabees, (W.) though this work be contested, and S. Cyp. iv. ep. 6. S. Amb. i. of. 40. S. Chrys. Aug. Leo, &c. W.

Ver. 6. Pleasure. Lit. “be comforted,” as the Sept. translate, (H.) Deut. 32:36. It may imply that God will avenge or chastise his servants, and then restore them to favour. This latter sense is here adopted. v. 35.

Ver. 8. Language. The Jews have always been very attentive to their own language, though they be forced to learn others for the sake of commerce, and to hold conversation with those among whom they live. This young man, no doubt, understood Greek, in which language his brother had probably spoken. The mother addressed her children in the Hebrew or Syriac tongue. v. 21. 27. C.

Ver. 9. Most wicked. The martyrs have sometimes been inspired by God to speak in harsh language to magistrates; though their office generally commands respect. H.—*Life.* The resurrection is clearly specified in all these answers. The Redeemer was near at hand. C.—*Christiani fuerunt ... factis.* S. Aug. ser. i. 2.

Ver. 16. Power. Nothing could be more free than this answer, which greatly resembles that of Christ. John 19:11. C.

Ver. 20. *Seven.* the last was not yet dead: but he was before this was written, so that the mother's praise was perfect. H.

Ver. 22. *Womb.* This has always astonished the learned, the infant being formed often against the woman's desire. Job 10:10. Wisd. 7:2. S. Aug. anima i. 15. C.

Ver. 24. *Despising.* Lit. "despising the voice of the insulter." Gr. "fearing or perceiving that the speech was reproachful." H.—Syr. "turned aside not to hear the reproaches," &c. He did not understand Hebrew; but perceiving the constancy of the young men, he thought that their mother exhorted them to refuse compliance. C.—*Happy.* This is beyond the power of riches or of any king. H.

Ver. 26. *Promised.* A promise regards something good; so that if a person should even bind himself by an oath to do evil, he must refrain, as to comply would be another sin. W.—This woman *promised* to *counsel*, but not as the king wished, (H.) to gain a prolongation of life and worldly honours for her son. M.—Such an equivocation was lawful. W.—The king might blame himself if he was deceived. H.

Ver. 27. *Three years.* So long physicians judged it best for children to suck, till they could take solid meat. Vales. lxxxiii. Gen. 21:8. C. —"Chrysippus assigns three years for the nurse." Quint. i. 1.

Ver. 28. *Nothing,* not out of pre-existent and eternal matter. S. Aug. Nat. boni xxvi. Rom. 4:17.—So God can reduce all to nothing. C. 8:18.

Ver. 29. *Mercy,* in eternity of bliss. v. 23. Syr. C.

Ver. 36. *Life.* Gr. "short labour of eternal life, are fallen under the covenant of God." H.—They enjoy that life which God promised.

Ver. 37. *God.* This was accomplished, v. 17. C. 9:15.

Ver. 38. *Cease.* The persecution was severe, but short. Judas the next year (A. 3838. C.) began to liberate the nation, (H.) by God's mercy. C. 8:5, 27.

Ver. 40. *Undeified,* by idolatry. We read 4 Mac. that he threw himself into a boiling cauldron; (C.) and Josephus says his mother "jumped into the fire that she might not be touched by any." But this is uncertain. The Church honours S. Apollonia, who acted thus; (Feb. ix.) it is supposed by divine inspiration. H.

Ver. 41. *Consumed.* Gr. "died" (H.) of joy: (Sixth. Bib. v. Victoria) she place herself amid the dead bodies, and begged of God to release her soul; which was granted. Arab. Gorion.—But most believe that she

suffered martyrdom immediately after her children. Jos. &c.—The Church honoured these martyrs from the earliest ages, and before any other of the Old Testament. We may justly style them the martyrs of the resurrection, as none at that time had spoken of it so distinctly. SS. Naz. Max. of Turin, Gaudentius, &c. have pronounced panegyrics upon them.

Ver. 42. *Sacrifices.* Gr. σπλάγχνισμους. C. 6:21. H.—Read 1 B. 2:1 where the wars begun by Mathathias, and persecuted by Judas, are recorded. W.

2 MACHABEES 8

Ver. 1. *Towns.* Lit. “castles.” Gr. “villages.” It also means a town or village; and at this time, Judas chiefly dwelt in the deserts. H.—Many particulars of this war are found 1 B. 3.

Ver. 2. *Lord.* Prayer is particularly requisite before battle. W.

Ver. 3. *Blood* of the Jews justly slain. M.—The voice of Abel’s and of Christ’s blood is very different. Gen. 4:10. Heb. 12:24.

Ver. 8. *Philip seeing,* &c. The governor of Jerusalem found himself unable to contend with Judas, especially after the victories he had obtained over Apollonius and Seron. 1 Mac. 3. Ch.—He was left two years before (C.) to afflict the Jews. W.

Ver. 9. *Twenty thousand.* The whole number of the forces sent at that time into Judea, was 40,000 footmen and 7,000 horsemen; (1 Mac. 3:30) but only 20,000 are here taken notice of, because there were no more with Nicanor at that time of the battle. Ch.

Ver. 10. *Talents.* So much the king was in arrear, owing to his prodigality. For which reason he was gone beyond the Euphrates to raise money. His father had to pay the Romans 15,000 talents in twelve years.

Ver. 11. *Ninety.* Often (C.) a talent was paid for one slave. Jos. Ant. xii. 4.

Ver. 13. *Justice.* Gr. δίκην, “vengeance” (H.) against the enemies. C.

Ver. 15. *Covenant.* A just and religious cause is the best help in war. W.

Ver. 16. *Seven thousand.* In the Greek it is *six thousand*. But then three thousand of them had no arms. 1 Mac. 4:6. Ch.—If the army was divided into four companies of 1,500, there would be only 6,000. But if Judas had with him 3,000, it would consist of 7,500. C.—*Reconciled.* Gr. “consternated at,” &c. H.

Ver. 20. *Galatians.* That is, the Gauls, who having ravaged Italy and Greece, poured themselves in upon Asia in immense multitudes, where also they founded the kingdom of Galatia, or Gallo—Græcia. Ch.—This battle is no where else recorded in Scripture. But it seems to allude to the aid given to Soter by the Jews, (W.) when he repulsed the Galatians. Appian.—Antiochus the great rewarded them for their valour shewn in behalf of his father. Joseph. xii. 3. W.—*Six.* Gr. “8,000.”—*When.* Gr. “with 4,000 Macedonians; when the Macedonians being at a stand, the 6,000 (Grabe substitutes 8,000) slew twelve myriads,” &c. H.—Historians have not specified this irruption, as it had no farther consequences. The Galatians were very powerful under Antiochus the great, and sided with him. The consul, Manlius, made them promise to keep within their own territories. But they did not observe this agreement, since they attacked Eumenes while Epiphanes persecuted the Jews. It is not agreed when they made the invasion of Babylonia, then defended by Jewish and Macedonian troops under the king of Syria.

Ver. 22. *Joseph;* perhaps the same with John Gaddis, or simply a relation.

Ver. 23. *Esdras.* Gr. and Syr. “Eleazar;” probably the brother of Judas. Grotius thinks that the latter read the account of the death of Eleazar, which must be understood of the martyr, (C. 5) as the brother of Judas was slain under Eupator. Perhaps the law regarding people going to fight was read; (Deut. 20:6 and 1 B. 3:56) or as Judas prepared for battle by prayer and fasting, some portions of Scripture might be selected while they were at Maspha.—*Help.* So he specifies *the victory of God.* C. 13:15. C.

Ver. 24. *Above nine thousand,* viz. including the three thousand slain in the pursuit. Ch.—Three thousand fell on the field of battle. 1 B. 4:15.

Ver. 26. *Time.* They wished to be in the camp before the sabbath, having designed to collect the *spoils*.

Ver. 28. *Widows.* Judas follows the spirit rather than the letter of the law. Num. 31:27. Deut. 14:29.

Ver. 30. *Timotheus*. C. 10:24. The particulars of this war are not given. It seems to have taken place after the temple was purified. v. 31. We must distinguish this first war from another mentioned. C. 10:24. and 1 B. 5:5. Judas defeated another Timotheus beyond the Jordan. C. 12:10. and 1 Mac. 5:11. 34. 37.

Ver. 31. *Jerusalem*. They had taken all but the citadel. C. 10:1.

Ver. 35. *Apparel*, as a general. C.—*Fleeing*. Gr. “like a fugitive, having rendered himself destitute, he came through the midland country to Antioch above all being fortunate himself in,” &c. H.—He was too happy in having escaped. The Rom. ed. and Syr. agree with us, “being very unhappy,” &c. (C.) which is substituted by Grabe. H.

2 MACHABEES 9

Ver. 1. *At*. Read 1 B. 4:28. W.—*Time*, A. 3840. The motives and ill success of this journey are given 1 B. 3:31 and 6:1. C.

Ver. 2. *Persepolis*; otherwise called Elymais, (Ch.) a chief (W.) “city of Persia.” Hence Elymais may be called *Persepolis*. H.—The famous city of this name, where Cyrus had built a palace to the astonishment of the world, had been (C.) burnt by Alexander when intoxicated, and urged on by a harlot. Curt. v. 15.—Noble ruins still remain on the Araxes.

Ver. 3. *Ecbatana*, capital of Media. C.—See C. 1:16. H.

Ver. 4. *Forward*. He felt a violent fit of the cholera.

Ver. 8. *Man*. He seems to have claimed divine honours, v. 12. C. 5:21. and 9:8. Dan. 11:36. Arab. C.

Ver. 13. *Not like*. Because his repentance was not for the offence committed against God, but barely on account of his present sufferings. Ch.—For these he really grieved. 1 B. 6:11. Yet was not sorry for the offence against God and men. So the damned acknowledge that their punishments are inflicted on account of their sins, yet have not true repentance. W.—In like manner Esau repented for the loss of his birthright. Heb. 12:17. M.—Epiphanes had abandoned God, who now laughs at him, (Prov. 1:26) as some of the Machabees had threatened. C. 7:14. 7. 9. 31. 2. 5. 6. He is the model of false penitents, who are actuated by servile fear.

Ver. 14. *Free* and independent, (C.) like Antioch. Pliny v. 21.

Ver. 15. *Athenians*. This seems to have been put for Antiochians, C. 4:9. in Greek; which name would suit better here, as Epiphanes had no power over Athens. Grot. C.—Yet it was highly privileged (H.) above all the cities of Greece. M.—Jason had obtained for the citizens of Jerusalem to be called Antiochians. C. 6:1. But this grant had been revoked, or not carried into effect since the late troubles. C.—Here the privilege is to be extended to all the *Jews*. H.—Ptolemais and Calliroe enjoyed the same. Harduin.

Ver. 16. *Sacrifices*, as Darius, Philometor, and afterwards (1 B. 10:39.) Nicator did. 1 Esd. 6:9. C.

Ver. 19. *Subjects*. Lit. “citizens.” H.—Similar addresses (v. 20.) were sent by the emperors to the Romans; and by Cæsar and Anthony to their allies. Jos. Ant. xiv. 17. and 22. Tull. Epist.

Ver. 23. *Father*: Antiochus the great. The Persian monarchs generally took this precaution.—*Countries*. So profane authors style the provinces beyond the Euphrates. Diodorus, S. Jerom (in Dan. 11.) and others, inform us that Antiochus attempted to plunder the temple of Belus, at Elymais, and took off a vast sum of money under pretext of paying the tribute to the Romans. But the neighbouring nations fell upon him, and cut him with his army to pieces. Philopator succeeded to the throne.

Ver. 25. *Antiochus* Eupator, nine years old.—*Below*. This is lost.

Ver. 26. *Favours*. He must have been deranged. C.

Ver. 28. *Mountains*, at Tabes, (Polyb.) in Patacene. Curt. v.—Historians relate that he lost his senses, (*daimonesas*) being terrified by a demon, on account of his criminal attempt against the temple of Diana. Polyb. excerpt. Vales. S. Jer.—This was a real crime in him, as he took the idol for a deity. But his conduct towards the temple and nation of the Jews would probably weigh heavier upon his conscience. C.—S. Cyprian (exhort.) styles him “an inveterate enemy to all good; nay, in Antiochus antichrist is expressed.” W.

Ver. 29. *That was*. Syr. “son of his nurse,” appointed regent.—*Philometor* Lysias asserted his title to the regency, and had the young king, so that Philip applied to the Egyptians to help in the execution of the last will of the deceased. C.—Read 1 B. 6:17. W.

2 MACHABEES 10

Ver. 1. City. He had done both before the death of Epiphanes, (C.) after the fourth battle against Lysias. 1 B. 4. W.—The author has given the journey and death of Antiochus together, and now returns to his subject.

Ver. 2. Altars. Such were erected before the houses. 1 B. 1:50. Jer. 11:13.

Ver. 3. Stones; “heated,” (Gr. Syr. Serar.) or by miracle, (Arab. Gorion. T.) or striking fire with a flint upon tinder. In this manner the Church still renews fire on Holy Saturday. The Jews could not use profane fire in the temple. Lev. 10:1. God restored the sacred fire by miracle. C. 1:18. &c. Pagans have had many superstitious customs with regard to fire. C.

*Adde quod arcanâ fieri novus ignis in æde
Dicitur et vires flamma reflecta capit.* Ovid, Fast. iii.

—They obtained fire by means of a burning glass. C.—If the vestal suffered it to go out, she was scourged by the pontiff. Sextus.—*Two*, dating from the administration of Judas, and *three* since the temple was defiled. Usher, A. 3840.

Ver. 6. Manner, with the like ceremonies and solemnity. C.—*Green branches* might be procured in November and December, as those months in Palestine are as fine as our spring. Roger.

Ver. 7. Green. Gr. “beautiful;” probably the orange tree. Lev. 23:40. See diss. on mandrakes. C. H.

Ver. 8. Days. Beza allows that Christ complied. Jo. 10. It is wonderful then that Prot. should reject this book.

Ver. 9. Illustrious. Go to 1 B. 5:1. W.

Ver. 11. Appointed. So Lysias gave out. C. 9:29. He had been governor before the journey of Epiphanes. 1 B. 3:32.

Ver. 12. Macer, “lean.” Gr. *makros*, “tall.” See C. 4:45. and 8:8. Polybius styles him “a prudent and active man.” C.

Ver. 13. Revolted. So they interpreted (H.) his disapprobation of the cruelties exercised upon the Jews. C.—Gr. “had not yet any honourable place of power entrusted to him, being dispirited, he,” &c. H.—It is never a proof of fortitude, but of pusillanimity, to kill oneself

to get rid of temporal misery. But it is very heroical to die willingly for God's glory.

Ver. 14. *Gorgias*, who had been defeated. 1 B. 4. W.—He was an experienced captain in Idumea, and the country south of Carmel. C.—*Fought*. Gr. “prolonged the war.” Grot.

Ver. 15. *The Jews*, &c. He speaks of them that had fallen from their religion, and were enemies of their country, who joining with the Idumeans or Edomites, kept possession of the strong holds, and from thence annoyed their countrymen. Ch.—Gr. and Syr. “Idumeans,” who appear in the sequel.

Ver. 18. *Some*; probably the sons of Bean. 1 B. 5:4.

Ver. 23. *Holds*; strong places, defended with towers. Some Judas burnt. C.

Ver. 24. *Timotheus*, who had been defeated (1 B. 8:30. W.) soon after Nicanor.

Ver. 26. *Altar*, between it and the porch. Joel 2:17.—*Law*. Ex. 23:22. Lev. 26:7. Deut. 7:15. C.

Ver. 32. *Gazara*, different from Gaza, which is so called elsewhere. M.—This Gazara was a fortress against the inroads of the Idumeans.—*Chereas*, brother of Timotheus. C.

Ver. 35. *Men*. Gorionides (3:13) says they were Assideans, mentioned before 1 B. 2:42 and 7:13. W.—*Got*. Gr. “slew every one they met.” H.

Ver. 36. *After*. Gr. “by a back way (H. undefended, περισπασμω. Grot.) to those within, burnt the towers, and kindling fires burnt the blasphemers alive. But these cut down the gates; and giving entrance to the rest of the army, took the city and killed Timotheus, who had hidden in a hole,” (H.) or cistern; λακκω. C.—Vulg. had perhaps *lacu*. Sa. M.

2 MACHABEES 11

Ver. 1. *Cousin*. He was of the blood royal and governor, (v. 22 and 1 B. 11:18) having supplanted Philip. C.—Lysias had been vanquished already. 1 B. 4:28. W. C.

Ver. 3. *Temple*, as of a farm, by selling offices and requiring money of

those who offered victims. 1 B. 10:42. C.

Ver. 5. *Narrow.* Gr. "secure." Prot. "strong town."—*Furlongs.* Gr. "schoenus," (H.) 625 paces. Yet Eusebius and S. Jerom say it was twenty miles distant, towards Hebron, (Jos. 15:58) which seems more accurate. C.—Some figure may easily have been changed. H.

Ver. 6. *Angel.* Knowing that the patriarchs and Moses had often received such aid, the Machabees prayed that their good cause might be espoused by the angels; and their request was granted, though they were forced to co-operate. Sometimes God gave victory without the interference of men. Ex. 14 and 4 K. 19. W.

Ver. 8. *Horseman,* in appearance, but really (H.) an angel, as five came before. C. 10:29.

Ver. 17. *Delivering;* (Syr.) but Gr. has, "seeing the oracle subscribed, (or underwritten) made a petition concerning the things declared in it." H.—Kings' decrees were often styled oracles; and this might contain leave for Lysias to treat with the Jews, (Grot.) or the last injunction of Epiphanes, (C. 9:19) or the resolution of Judas. C.

Ver. 21. *In the year one hundred and forty-eight;* viz. according to the computation of the Greeks, which was different from that of the Hebrews, followed by the writer of the first book of Machabees. However by this date, as well as by other circumstances, it appears that the expedition of Lysias, mentioned in this chapter, is different from that recorded 1 Mac. 6:16. Ch.—*Dioscorus.* Syr. "the last of Tisri." Gr. "Jupiter of Corinth," which is more unintelligible. There was no month called Dioscorus among the Greeks. C.—It might be put for Dius, (Grot.) or Distrus, (Serar. T.) or it was an intercalary month, between March and April, (Salien) or the Macedonians had two names for some months. H.

Ver. 22. *Brother.* So he is styled for honour. v. 35. M.

Ver. 23. *Gods.* This impious custom began in the East, and was abolished by Christianity. C.—Epiphanes had affected to be a god, but at last saw his folly. C. 9. H.

Ver. 25. *Restored.* It was already occupied by the Jews, but they were much disturbed by the garrison. Now their rights are admitted.

Ver. 27. *Senate.* The constitution was aristocratical.

Ver. 29. *Menelaus.* He was at Antioch, and was reputed high priest, being established by the king. But the Jews would not receive him,

having chosen Judas. C.

Ver. 30. *Day*, or for fifteen days. v. 33. M.

Ver. 31. *Ignorance*. He excuses them, and grants an amnesty. 1 B. 13:39. C.

Ver. 34. *Romans*. Others were sent soon after to burn the ships and maim the elephants, which Eupator had more than had been agreed upon. Usher, A. 3841.—They undertake to promote the welfare of their allies. Yet the peace was of short duration, and perhaps never ratified.

2 MACHABEES 12

Ver. 2. *Timotheus and Apollonius*. Others of the same name were slain before. C. 10:37. and 1 B. 3:11. W. C.

Ver. 8. *Designed*. The heart is the source of sin, and God thus punished the intentions of the Jamnites. H.

Ver. 9. *Off*, or ten leagues. Jerusalem was on elevated ground. C.—A furlong is about the eighth of a mile, (others say the fifth, or a thousand feet) so that the fire was seen at the distance of thirty or forty-eight miles. W.

Ver. 11. *Rest*. Gr. “the Nomades,” (H.) who dwelt in tents, and lived on plunder, (Strabo xvi.) like Ismael. Gen. 16:12.

Ver. 13. *Casphin*; Chasbon, or Hesebon. 1 B. 5:26. Num. 21:25. It was famous for its waters.

Ver. 14. *Spoken*. The enemy generally reviled the Jews.

Ver. 15. *World*. Thus setting a pattern to virtuous generals.

Ver. 17. *Characa*, or Carcar. Judg. 8:10 and 11:3. C.—*Tubianites*, “religiously good;” probably the Assideans, (1 B. 2:42. W.) or inhabitants of Tob. H.

Ver. 18. *Things*. The Jews had retired to Characa or Dathema, so that he ravaged the country and left garrisons, which were cut in pieces. Judas soon after with 6000 routed Timotheus, though he had 122,500 men. 1 B. 5:8. 37, 43.

Ver. 21. *Carnion*, or Asteroth Carnaim.

Ver. 24. *Deceived.* Gr. “if they slew him, would not be regarded,” (H.) but slain without mercy. C.

Ver. 26. *Carnion.* Gr. adds, “and the temple of Astergata,” (H.) the idol Astarte, or Derceto of the Philistines.

Ver. 29. *Scythopolis.* Formerly called *Bethsan*, (Ch.) near the lake of Tiberias.

Ver. 31. *Weeks of Pentecost*, celebrated seven weeks after the Passover. Lev. 23:15. C.

Ver. 32. *Gorgias*, who had been twice defeated. C. 10:14. and 1 B. 4:1. W.—*Idumea.* Grotius would read Jamnia. But he might govern the southern parts of Juda, (C.) then occupied by the Idumeans. H.

Ver. 35. *Maresa.* Syr. “Samaria,” as the Vulg. has. 1 B. 5:66.

Ver. 38. *Place.* Probably without the walls. Num. 19:2. 17 and 31:19.

Ver. 39. *Following*, on Saturday evening, or on Sunday.—*Fathers*, with those of the same nation.

Ver. 40. *Of the donaries*, &c. That is, of the votive offerings, which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, (v. 9.) contrary to the prohibition of the law. Deut. 7:25. Ch.—All such things should have been destroyed, (Jos. 7 and 1 K. 15. W.) or melted down. Perhaps the soldiers intended to bring them to Judas. He excused them charitably, and hoped that their temporal chastisement might have served to expiate their fault.

Ver. 42. *Forgotten.* Syr. “imperfect.” Gr. “effaced.” C.—Some copies, “that they might not, on account of the sin committed, be entirely blotted out.” Ald. Usher.—They were convinced that some sins might be forgiven in the other world, particularly when the living interceded. C.—The Jews began to pray for the dead after the captivity, (Grot.) when the prophets had more clearly explained what took place after death. C.—Yet the doctrine and practice might still be as ancient as the world. H.—If it had not prevailed before, Judas would never have entertained such sentiments. W.—The Jews admit a sort of purgatory for “the prevaricators of Israel,” which differs from hell only in duration. They assert that the damned of their nation are exempt from suffering on the sabbath. Bartolocci. Leo v. 10. T. E.—Some Christians have supposed that the sin here specified was mortal, and the deceased in hell, yet prayer might be of service to them. Origen (Prin. iii. 6.) thought that even the devils would one day be

liberated. S. Augustine (Ench. cx. 29.) says prayers “are of service, either that the remission may be entire, or surely that damnation itself may be more tolerable.” Most understand this of purgatory: but several explain it of the damned. Rrot. Bened.—A mass was formerly composed for this purpose, *tolerabilia fiant ipsa tormenta*: and some monks prayed for certain robbers slain, “that their pains might be diminished by the severe judge.” Aldrev. xxi. Excommunication might be taken off from the deceased. S. Greg. Dial. ii. 29.—Purgatory is for venial sins. Ib. iv. 39. This doctrine is proved beyond reply by various controvertists. C.

Ver. 43. Twelve. Gr. “two.” Syr. “three.” S. Prosper. reads “12,000 talents.” Sacrifices for the dead were not enjoined, but the practice was then established, and this author take every opportunity of proving the resurrection against the Sadducees, who then began to appear. The Church of Christ has adopted the same practice. See Bellarm. Serar. &c. Our adversaries confess that such was the opinion of the Jews, and of the ancient doctors of the Church. But they declare it superstitious, and deny the authority of these books, which has been sufficiently established. Could such holy personages authorize superstition? Would Christ and his apostles have tolerated it? S. Paul prayed for Onesiphorus after his decease. 2 Tim. 1:16. See Mat. 12:33. Lu. 16:9 and 1 Cor. 3:13 and 15:29. Eus. Vita Const. iv. S. Epip. hæ. lxxv. S. Cyp. i. ep. 9. Tert. &c. C.

Ver. 45. With godliness. Judas hoped that these men who died fighting for the cause of God and religion, might find mercy; either because they might be excused from mortal sin by ignorance, or might have repented of their sin at least at their death. Ch.—Charity requires us to judge thus, when there are no positive proofs to the contrary. C.—Pope John VIII. answered the bishops of France, that those who died fighting against infidels were saved. Mabil. T. iii. An. Ben.—Judas might entertain the like hopes, though they are not always well grounded. H.

Ver. 46. Holy. This text is so clear, that our adversaries judge it best to deny the book to be canonical. As that has been authentically proved, (Pref.) we shall only add that the Greek version, though differing in many points, is here as express as the Vulg. (W.) 45. “considering that the best grace is laid up for those who sleep in piety. Holy and pious is the thought. (H.) Wherefore he made reconciliation (or expiation) for the dead, that they might be delivered from sin,” or punishment due to it. W.—Sin is often taken for the punishment; and this effect of mortal sin may be remitted in purgatory, when the person has sincerely repented in this life. H.—To pass over other

proofs, we will only mention S. Aug. (hær. liii.) and S. Bernard, (Cant. lxvi.) who plainly account those “heretics,” who deny purgatory. It is also worthy of notice that Judas, who acted thus charitably, was the high priest and defender of the true faith; and that the Jews still pray for the dead, as the book *Mahzor*, published by Genebrard, 1569, evinces. There they say, “Let him rest in peace,” and “ye angels of peace come forth to meet him.” But this is acknowledged by Munster and Fagius, (in Deut. 14) and by Whitaker.—*Sins.* Go to 1 B. 6:18. W.

2 MACHABEES 13

Ver. 1. *Eupator.* Several of his generals had been already defeated. He therefore comes in person. 1 B. 6:28. C.—He was not above ten years old. But Lysias thought that his presence would animate the soldiers. H.

Ver. 2. *A hundred and ten thousand, &c.* The difference between the numbers here set down and those recorded 1 Mac. 4 is easily accounted for, if we consider that such armies as these are liable to be at one time more numerous than at another, either by sending away large detachments, or being diminished by sickness, or increased by receiving fresh supplies of troops, according to different exigencies or occurrences. Ch.—There are many such difficulties in the Books of Kings, &c. Only some of the troops were permanent. W.—Most were auxiliaries, so that the number might often vary. Nothing is said of the chariots. 1 B. 6:30.

Ver. 3. *Country.* He had continued at Antioch, as the Jews would not receive him. C. 4:24. C.—Yet now he pretended to be solicitous for their welfare, (H.) only that he might obtain power.

Ver. 4. *Evils.* The ambition of Jason and of Menelaus had brought on all these disturbances. C. 4:7. &c. and 1 B. 1:12.—*Place.* It would seem on the journey to Judea: but Josephus says he was slain after the king's return, at Antioch. The sacred historian relates what concerns him together. C.—*In the.* Gr. “conducting him to Berea.” H.

Ver. 5. *Down.* A beam was laid across the walls, on which the criminal, having been well regaled with wine, was placed till he fell among the ashes. V. Max. ix. 2.—Hystaspes invented this punishment. C.—*Prospect.* Gr. “organ, (or round instrument)” (Prot.) like a wheel, (C.) “hanging (or whirling a person) on all sides headlong over the ashes. Thence all pushed him who was guilty of sacrilege, or of other

crimes, forward to ruin." H.—Syr. passes over v. 5 and 6. C.

Ver. 9. *With.* Gr. "rendered barbarous by his designs," (H.) intending to punish the Jews worse than his father.

Ver. 13. *Ancients.* The people were not convoked. C.

Ver. 15. *Watchword* that night. W.—He usually gave some pious sentence. C. 7:23.—*Quarter.* Lit. "hall," (H.) a prætorium, or tent.—*Four.* Some Gr. and Lat. copies have "two." Syr. "three," though the old edit. of the Vulg. read, 14,000.—*Greatest,* carrying thirty-two men. 1 B. 6:37. Gr. also, "the chief over the elephants, with all his troops in the house," (H.) or the servants. C.—Prot. "will all that were upon him." H.—This office was very considerable. C. 14:12. Grot. C.

Ver. 21. *Prison.* This traitor was either in the camp or at Bethsura. C.

Ver. 22. *Away.* Cæsar said in the same laconic style, *Veni, vidi, vici.* H.

Ver. 23. *Overcome.* Hence Eleazar signalized himself. 1 B. 6:43.—*Rebelled.* Lysias persuaded him to treat the just exertions of Philip in this light. He was himself the usurper of the regency. He easily persuaded the young prince that peace was now most expedient; and conditions were granted to the Jews, which would have been very advantageous if they had been observed. But the king having offered sacrifice by the hands of the priests, and seeing the strength of the wall round Sion, ordered them to be demolished. C.

Ver. 24. *Gerrenians.* Gerrus was on the frontiers of Egypt. Ptol.—It was formerly called Gerara. Gen. 20:1. The successors of Judas afterwards possessed this government. C.—Gr. "He made Hegemonides governor from," &c. Usher, A. 3841.

Ver. 25. *Of the.* They disliked a Jewish governor, being always bitter against that nation. C. 6:8. and 1 B. 5:15 and 12:48. C.—Gr. "they or he raged, because they would break the agreements" (H.) with the Jews, (C.) or would revolt. Syr. Grot.

2 MACHABEES 14

Ver. 1. *But.* Read 1 B. 7:1. W.—*Years* of Eupator's reign, or dating from the purification of the temple.—*Demetrius,* to whom the crown belonged. 1 B. 7:1.

Ver. 3. *Priest,* after Menelaus, (1 B. 7:5) but never recognized, as

Judas was then pontiff. He had, moreover, voluntarily defiled himself during the times of persecution; or, according to most Gr. copies, (C.) when there was “no mixture” of Gentiles in the land to instigate him. H.—Though he was of Aaron’s stock, this apostacy rendered him ineligible; Mathathias was chosen, being also descended from Aaron, and more sincere in religion. W.

Ver. 4. *Fifty*, according to the Chaldee reckoning. C. 2:21. M.—*Boughs*; probably (H.) of gold, (W.) or adorned with leaves of that metal. People presented what they thought proper to the temple. The apostles admired these *gifts*, as well as the *stones* of the fabric. Lu. 21:5.

Ver. 6–11. *Assideans*: the most zealous defenders of the faith. Alcimus had slain sixty of them. 1 B. 7:12. 19. C.—This description, given by enemies through malice, serves to shew the zeal and sincerity of these people in promoting God’s law and virtue.—*Him*. See 1 B. 7:26. W.—Alcimus was guilty of much falsehood. He was not of the family to which the high priesthood belonged, and he had rendered himself unworthy of it. v. 3, 7.

Ver. 12. *Nicanor*; perhaps the same who had been defeated, C. 8:21. and 1 B. 4:8.

Ver. 13. *Great temple*. Such was the pagan’s idea of it. v. 31.

Ver. 14. *Gentiles* and apostate Jews. C.—Such people and politicians advanced themselves by pillaging the faithful. W.

Ver. 17. *Coming*. Gr. “silence,” (Bodwell) fearing some stratagem.

Ver. 20. *Captain*. Judas laid the proposals before all the people.

Ver. 24. *From the heart*; sincerely. C.—Gr. “he had Judas always in sight.” H.—His love was only apparent. T.—Yet this is contrary to the text, (H.) and to the common opinion.

Ver. 26. *His successor*, so as to keep Alcimus out of his office. C.

Ver. 29. *The king*. Nicanor was a worldly politician, like Pilate and other judges who have no zeal for religion, (W.) or for justice, being disposed to sacrifice all to their own interest. H.

Ver. 30. *A few*. Gr. and Syr. “not a few.” H.—Nicanor attacked him, and lost 5000 men. 1 B. 12:27. C.

Ver. 32. *Knew not*. This was true, and they would not seek for him (W.) if it had been required.

Ver. 33. *Bacchus*: a very suitable temple, when beaten to *the ground*! H.—He is styled *Liber*, and accounted the inventor of wine: hence drunkards dedicate temples to him. W.

Ver. 37. *Jews*. No crime could be laid to his charge, but his love for religion and his country.

Ver. 38. *Had held*. Gr. “when they were unmixed, had been judged for Judaism; (H.) or been brought to judgment for keeping others from idolatry. Syr. C.

Ver. 41. *He struck himself*, &c. S. Augustine (Epist. lxi. ad Dulcitium et lib. 2. cap. 23. ad Epist. 2. Gaud.) discussing this fact of Razias, says that the holy Scripture relates it, but doth not praise it, as to be admired or imitated, and that it was not well done by him, or at least not proper in this time of grace. Ch.—Whether he was thus inspired or not, we dare not decide. The Jews infer from the conduct of Samson, Saul, and Razias, that suicide is lawful when a person fears being overcome by torments, or giving occasion to other’s blasphemy. But Christianity lays down better maxims; (Rom. 3:8) and S. Aug. (c. Gaud. i. 31. and ep. 61 or 204) S. Thomas (ii. 2. q. 64. a. 5.) and others, disapprove of this action, observing that it is recorded and not praised, though other virtues of Razias be commended. C.—It was either not well done, or not to be imitated in this time of grace. S. Aug. ii. 23. contra ep. 2. Gaud. W.—Yet this holy doctor excuses Samson and some Christian virgins, by saying that they acted by the direction of the Holy Spirit. Sup. et de Civ Dei. i. 21. H. Lyran. Tirinius—This seems to be here the case, as the fact appears to be commended. M.

Ver. 44. *Neck. Venit per medium cervicem*.—In the Greek it is κενεωνα, which signifies a void place, where there is no building; (Ch. Grot.) and also “the belly,” which accounts for his not being killed on the spot. G.

2 MACHABEES 15

Ver. 1. *But*. Read here 1 B. 7:39. W.—*Samaria*. Arab. “Sebaste,” which is the same. Yet Judas was at *Adarsa*, in the tribe of Ephraim. C.—*Sabbath*. The profane take advantage of people’s tender consciences. But Judas being well-informed, fought on the sabbath. 1 B. 3:40.

Ver. 5. *Earth*. O Luciferian blasphemy! W.—He seems to place himself

above the Lord of heaven. C.

Ver. 6. *Public.* Gr. “common trophy over all the men of Judas.” H.—Syr. “he fortified himself exceedingly.” A trophy consisted of the trunk of a tree hung round with arms.

Ver. 10. *Oaths*, of which Eupator had lately given an instance. Apollonius and the people of Joppe had acted perfidiously. C.

Ver. 11. *Not with*, not only, or so much *with*, &c. H.—*Dream.* He knew it was supernatural (C.) by God’s light, as S. Joseph did. Mat. 1:20. W.

Ver. 12. *Onias* III. who had been slain (C.) at Daphne. C. 4:34. H.—The Jewish and Christian Churches never doubted that the saints interceded in the other world for the living, in whose concerns they take part. C.—Prot. evade this text by denying the canonicity of the book. Yet the same is proved Gen. 48. Ex. 32. Jer. 15. Lu. 16. Apoc. 5:6. 8 and 2 Pet. 1 and we have a right to produce the authority of this book, as Origen, (18 in Jo.) S. Bern. (76 in Cant. & ser. 3. Nat. &c.) have done. Onias and *Jeremias*, in limbo, interested themselves for the faithful on earth, and no doubt the saints in glory will do as much. W.

Ver. 15. *Gold*, such as kings and chief officers of Persia used. C.—Jeremias (38:17) had formerly dissuaded war: now he encourages it; as it also has a *time*. Eccle. 3:8. W.

Ver. 17. *Fight.* Gr. “not to fortify the camp,” (C.) or “remain there:” (H.) μη στρατοπηδευσθαι. C.—Grabe reads στρατευεσθαι, “to act as soldiers.” H.—Syr. “not to trust in troops set in array, but to take courage, and to expose their lives, in this extremity, for their country and for the temple.”

Ver. 25. *Songs.* Gr. “pean,” sung in honour of Apollo. C.—Before battle his aid was thus invoked, and he was thanked with songs after a victory. Grot.

Ver. 27. *Five.* Josephus has only 30,000. Ant. xii. 17. C.—*Presence.* He had granted them victory. M.

Ver. 28. *Armour*, at the beginning of the battle. 1 B. 7:44.

Ver. 29. *Language*, composing a canticle in Heb. or using such as had been written (C.) by David, &c. H.

Ver. 30. *Shoulder.* Thus his bust was set up. But the right arm was hung over-against the temple. v. 33 and 1 B. 7:47. C.

Ver. 34. *Blessed.* Gr. “*raising their voices, (M.) or looking towards heaven, praised the Lord, who had made himself manifest:*” ἐπὶ φωνῇ κυρίου. H.

Ver. 37. *Adar;* our February and March. The 13th was the feast, “of lots.” Est. 9:23. C.

Ver. 38. *So.* Read 1 B. 8:1 where more on this subject is written. After other persecutors were overcome, the land was at rest, and the author adds this general conclusion. W.

Ver. 39. *So.* Gr. “if in a frugal and middling style, this is as well as I was able.” H.—*Perfectly.* This is not said with regard to the truth of the narration, but with regard to the style and manner of writing, which in the sacred penmen is not always the most accurate. See S. Paul, 2 Cor. 11:6. Ch.—The style was frequently left to their choice. H.—Inspiration did not exclude natural acquirements. C.—The author is not afraid of having said any thing erroneous, though he might be less polished, like S. Paul: *imperitus sermone sed non scientia*. But we, having now come to the end of the Old Testament, must crave pardon for any mistakes into which we may have fallen, in the execution of this work, which is dedicated to the English (W.) and to all his majesty’s Catholic subjects, for whose benefit chiefly and for the sake of religion it has been undertaken. The *many things hard to understood*, which we did not wish to pass over, have swelled this work to a larger volume than was at first intended; larger, perhaps, than the purses of the poor and middle ranks, in the late hard times, could bear. But now the prospect is more cheering; and it is hoped that this profusion on a subject of such vast importance will be pardoned, particularly as we had also to comply with the desires of the more affluent, who repeatedly requested that the notes might be rather “more ample.” As *they that prepare a feast, and seek to satisfy the will of others, so we, for the sake of many, willingly undergo the labour.* C. 2:28. The variety of matter and of style may well be compared to a mixture of *wine and water.* v. 40. Yet our aim has not been merely to please, but rather to counteract the baneful influences of heresy and infidelity. T. Paine (Age of Reason, part 2nd) having touched upon a few difficulties in some of the books of Scripture, says exultingly: “I have gone through the Bible as a man would go through a wood, with an axe on his shoulders, and fell trees; here they lie, and the priests, if they can, may replant them. They may perhaps stick them in the ground, but they will never grow.” Yes, they will grow, and brave the fury of tempests, because they have been planted not by priest, but by the hand of God. The Scriptures and the Church will stand and support each other till time shall be no more. The true faith has been

preserved from Adam through all succeeding generations, and antichrist himself will not be able to destroy it. *My WORD shall not pass away*, says our divine Master. As we have repeatedly proved this assertion in the foregoing notes, which are already perhaps too copious, we shall refer the more inquisitive reader to the remarks of Dr. Worthington on the six ages, in the Douay Bible.

Ver. 40. *Always.* Gr. “only.” H.—Readers delight in variety. A middle style is adopted. C.—*But.* Gr. “But as wine mixed with water is pleasant, and affords delight, so the preparation (or style) of a discourse pleases the ears of those who read what is collected. But here shall be an end.” H.

N.B. The Third and Fourth Book of Machabees, as also the Third and Fourth Book of Esdras, (which some call the First and Second of Esdras) and the Prayer of Manasses, are here omitted, because they have never been received by the Church. Ch.

HAYDOCK CATHOLIC BIBLE COMMENTARY (New Testament)

This Catholic commentary on the New Testament, following the Douay-Rheims Bible text, was originally compiled by Catholic priest and biblical scholar Rev. George Leo Haydock (1774–1849). This transcription is based on Haydock’s notes as they appear in the 1859 edition of *Haydock’s Catholic Family Bible and Commentary* printed by Edward Dunigan and Brother, New York, New York.

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST

The books of the New Testament:

MATTHEW

MARK

LUKE

JOHN

ACTS

ROMANS

1 CORINTHIANS

2 CORINTHIANS

GALATIANS

EPHESIANS

PHILIPPIANS

COLOSSIANS

1 THESSALONIANS

2 THESSALONIANS

1 TIMOTHY

2 TIMOTHY

TITUS

PHILEMON

HEBREWS

JAMES

1 PETER

2 PETER

1 JOHN

2 JOHN

3 JOHN

JUDE

APOCALYPSE

The additional Notes in this Edition of the New Testament will be marked with the letter A. Such as are taken from various Interpreters and Commentators, will be marked as in the Old Testament. B. Bristow, C. Calmet, Ch. Challoner, D. Du Hamel, E. Estius, J. Jansenius, M. Menochius, Po. Polus, P. Pastorini, T. Tirinus, V. Bible de Vence, W. Worthington, Wi. Witham.—The names of other authors, who may be occasionally consulted, will be given at full length.

MATTHEW

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO S. MATTHEW

INTRODUCTION

This and other titles, with the names of those that wrote the Gospels, are not the words of the Evangelists themselves. The Scripture itself nowhere teacheth us, which books or writings are to be received as true and canonical Scriptures. It is only by the channel of *unwritten traditions*, and by the testimony and authority of the Catholic Church, that we know and believe that this gospel, for example of S. Matthew, with all contained in it, and that the other books and parts of the Old or New Testament, are of divine authority, or written by divine inspiration; which made S. Augustine say, *I should not believe the gospel, were I not moved thereunto by the authority of the Catholic Church:*

Ego evangelio non crederem, nisi me Ecclesiæ Catholicæ commoveret auctoritas. Lib. con. Epist. Manichæi, quam vocant fundamenti. tom. viii. c. 5, p. 154. A. Ed. Ben. Wi.

S. Matthew, author of the gospel that we have under his name, was a Galilean, the son of Alpheus, a Jew, and a tax-gatherer; he was known also by the name of Levi. His vocation happened in the second year of the public ministry of Christ; who, soon after forming the college of his apostles, adopted him into that holy family of the spiritual princes and founders of his Church. Before his departure from Judea, to preach the gospel to distant countries, he yielded to the solicitations of the faithful; and about the eighth year after our Saviour's resurrection, the forty-first of the vulgar era, he began to write his *gospel*: i.e., the good tidings of salvation to man, through Christ Jesus, our Lord. Of the hagiographers, S. Matthew was the first in the New, as Moses was the first in the Old Testament. And as Moses opened his work with the generation of the heavens and the earth, so S. Matthew begins with the generation of Him, who, in the fulness of time, took upon himself our human nature, to free us from the curse we had brought upon ourselves, and under which the whole creation was groaning. A.—This holy apostle, after having reaped a great harvest of souls in Judea, preached the faith to the barbarous nations of the East. He was much devoted to heavenly contemplation, and led an austere life; for he eat no flesh, satisfying nature with herbs, roots, seeds, and berries, as Clement of Alexandria assures us, *Pædag. l. ii. c. 1*. S. Ambrose says, that God opened to him the country of the Persians. Rufinus and Socrates tell us, that he carried the gospel into Ethiopia, meaning probably the southern or eastern parts of Asia. S. Paulinus informs us, that he ended his course in Parthia; and Venantius Fortunatus says, by martyrdom.—*See Butler's Saints' Lives, Sept. 21st.*

MATTHEW 1

Ver. 1. The first English Testament, divided into verses, was that printed at Geneva, by Conrad Badius, in the year 1557. A.—“The book of the Generation,” is not referred to the whole gospel, but to the beginning, as in Gen. 5. “This is the book of the generation of Adam.” E.—*The book of the* ^[1] *Generation*, i.e. the genealogy or pedigree, which is here set down in the first sixteen verses. In the style of the Scriptures any short schedule or roll is called *a book*, as the bill or short writing of a divorce, is called a little book. Matt. 5:31. Wi.—Jesus, in Hebrew *Jesuah*, is the proper name of Him, who was born of the Virgin Mary, who was also the Son of God, “a name given by the angel before he was conceived in the womb.” Luke 2. It signifies *Saviour*, “because he was to save his people from their sins.” He was also called *Christ*, which signifies anointed; for though in the Old Testament kings, priests, and prophets were *anointed*, and though many were then designated by the name of *Jesus*, properly, and by an invariable custom of the New Testament, that person is exclusively signified, who, on account of the union of the divine and human nature, was anointed by the Holy Ghost *above all his fellows*. Ps. 44 and Heb. 1:9. Whence in this turn the hypostasis is understood, in which the two natures, the divine and human, meet. E.

Ver. 2. He begins with Abraham, the father of the faithful, because to him the promise was made, that all generations should be blessed in his seed. *Theophylactus*.

Ver. 3. See Gen. 38, v. 6 & dein. and Zara of Thamar, her daughter-in-law. A.

Ver. 5. See Josue. c. 2 & dein. We nowhere else find the marriage of Salmon with Rahab; but this event might have been known by tradition, the truth of which the divinely inspired evangelist here confirms. *Bible de Vence*. Rahab was a debauched woman, preserved in the pillage of Jericho, where she had been born. In this genealogy only four women are mentioned, of which two are Gentiles, and two adulteresses. Here the greatest sinners may find grounds for confidence in the mercies of Jesus Christ, and hopes of pardon, when they observed how the Lord of life and glory, to cure our pride, not only humbled himself by taking upon himself the likeness of sinful flesh, but by deriving his descent from sinners, and inspiring the holy evangelist to record the same to all posterity. A.

Ver. 6. Extract from S. Chrysostom's first Homil. upon the first chapter of S. Matthew: "How, you say, does it appear that Christ descended from David? For if he be born not of man, but of a virgin, concerning whose genealogy nothing is said, how shall we know that he is of the family of David? We have here two difficulties to explain. Why is the genealogy of the Virgin passed over in silence, and why is Joseph's mentioned, as Christ did not descend from him?... How shall we know that the Virgin is descended from David? Hear the words of the Almighty addressed to the archangel Gabriel: 'Go to a virgin espoused to a man, whose name is Joseph, of the house and family of David.' What could you wish plainer that this, when you hear that the Virgin is of the family of David? Hence it also appears that Joseph was of the same house, for there was a law which commanded them not to marry any one but of the same tribe.... But whether these words, *of the house and family of David*, be applied to the Virgin or to Joseph, the argument is equally strong. For if he was of the family of David, he did not take a wife but out of the same tribe, from which he had descended. Perhaps you will say he transgressed this law. But the evangelist has prevented such a suspicion, by testifying beforehand that Joseph was a just man. Beware how you attach crime to him, whose virtue is thus publicly acknowledged.... It was not the custom among the Hebrews to keep the genealogies of women. The evangelist conformed to this custom, that he might not at the very beginning of the gospel offend by transgressing ancient rites, and introducing novelty."

Ver. 8. *Joram begot Ozias*, three generations are omitted, as we find 2 Paralip. 22; for there, *Joram begot Ochozias, and Ochozias begot Joas, and Joas begot Amazias, and Amazias begot Ozias*. This omission is not material, the design of S. Matthew being only to shew the Jews that Jesus, their Messiah, was of the family of David; and he is equally the son, or the descendent of David, though the said three generations be left out: for Ozias may be called the son of Joram, though Joram was his great-grandfather. Wi.—It is thought that S. Matt. omitted these three kings, Ochozias, Joas, and Amazias, to preserve the distribution of his genealogy into three parts, each of fourteen generations; and, perhaps, also on account of their impiety, or rather on account of the sentence pronounced against the house of Achab, from which they were descended by their mother Athalia. 3 Kings 21:21. C.

Ver. 11. *Josias begot* ^[2] *Jechonias*, &c. The genealogy of Christ, as it appears by the 17th verse, is divided by the evangelist into thrice fourteen generations, and so it is to contain 42 persons. The first class of fourteen begins with Abraham, and ends with David. The second class begins with Solomon, and ends with Jechonias. The third class is

supposed to begin with Salathiel, and to end, says S. Jerom, with our Saviour Christ. But thus we shall only find in the third class thirteen generations, and in all only forty-one, instead of forty-two. Not to mention in these short notes other interpretations, the conjecture of S. Epiphanius seems the most probable, that we are to understand two Jechonias's, the father and the son, who had the same name. So that the true reading should be, *Josias begot Jechonias and his brethren, and Jechonias begot Jechonias, and Jechonias begot Salathiel*. Thus Jechonias named in the 12th verse is not the same, but the son of him that was named in the 11th verse; and from Jechonias the son, begins the third class, and so Christ himself will be the last or 14th person in that last series or class. There are several difficulties about reconciling this genealogy in S. Matthew with that in S. Luke, c. 3. But without insisting on all the particulars in these short notes, I hope it may suffice to take notice, that no one can reasonably doubt but that both the evangelists copied out the genealogical tables, as they were then extant, and carefully preserved by the Jews, and especially by those families that were of the tribe of Juda, and of the family of David, of which the Messiah was to be born. For if the evangelists had either falsified, or made any mistake as to these genealogies, the Jews undoubtedly would have objected this against their gospels, which they never did. Wi.—The difficulties here are: 1. Why does S. Matt. give the genealogy of Joseph and not of Mary? 2. How is it inferred that Jesus is descended from David and Solomon, because Joseph is the son of David? 3. How can Joseph have two men for his father, Jacob of the race of Solomon, and Heli of the race of Nathan? To the 1st it is generally answered, that it was not customary with the Jews to draw out the genealogies of women; to the 2nd, that Jesus being the son of Joseph, either by adoption, or simply as the son of Mary his wife, he entered by that circumstance into all the rights of the family of Joseph; moreover, Mary was of the same tribe and family of Joseph, and thus the heir of the branch of Solomon marrying with the heiress of the branch of Nathan, the rights of the two families united in Joseph and Mary, were transmitted through them to Jesus, their son and heir; to the 3rd, that Jacob was the father of Joseph according to nature, and Heli his father according to law; or that Joseph was the son of the latter by adoption, and of the former by nature. A.—*In the transmigration,* ^[3] or transportation to *Babylon*; i.e. about the time the Jews were carried away captives to Babylon. For Josias died before their transportation. See 4 K. 24. Wi.—Some think we are to read: Josias begot Joakim and his brethren; and Joakim begot *Joachim*, or Jechonias. Jechonias was son to Joakim, and grandson to Josias. The brothers of Jechonias are not known, but those of Joakim are known. 1 Par. 3:15, 16. Besides this reading gives the number 14. A.—S.

Jerom says that Jechonias, the son of Josias, is a different person from Jechonias who begot Salathiel, for the latter was son of the former; see Paralip. 3. where it is said that Zorobabel was son of Phadaia; but Phadaia is the same as Salatheil. E.—Mat. Polus affirms that every one the least conversant in Jewish story, must know that several genealogies which *appear* to contradict each other, do not in reality. *Synop. Crit.* v. 4, p. 12.

Ver. 12. By the text of the first book of Paral. 3:17, 19 it appears that Zorobabel was grandson to Salathiel. In comparing the present genealogy with that of S. Luke, (C. 3) we find that in this last part S. Matthew has suppressed many generations, to bring the list to the number 14; for there are a greater number from Zorobabel to Jesus Christ in S. Luke, but in a different branch. V.—The evangelist was well aware that the suppressed names could be easily supplied from the Jewish records; and that every person could reply most satisfactorily to any objection on that head, who was the least acquainted with the Jewish tables. In the first fourteen of these generations, we see the family of David rising to the throne; in the second, a race of kings descending from him; in the last, the royal family descending to a poor carpenter. Yet, when every human appearance of restoring the kingdom to David's house was at an end, Jesus arose to sit on his father's throne, (Luke 1:32) and of his kingdom there shall be no end. A.

Ver. 16. *The husband of Mary.* The evangelist gives us rather the pedigree of S. *Joseph*, than that of the blessed Virgin, to conform to the custom of the *Hebrews*, who in their genealogies took no notice of women: but as they were near akin, the pedigree of the one sheweth that of the other. Ch.—*Joseph the husband of Mary.* ^[4] So he is again called, v. 19: but in v. 18, we read, *when Mary his mother was espoused to Joseph*. These different expressions of being *husband*, and being *espoused*, have occasioned different interpretations. Some think that Joseph and the blessed Virgin were truly married at the time of Christ's conception: others, that they were only then espoused, or engaged by a promise to marry afterwards. S. Jerom says, when you hear the name of husband, do not from thence imagine them to be married, but remember the custom of the Scriptures, according to which, they who are espoused only, are called husbands and wives. Wi.—That Jesus, who is called Christ, was of the seed of David, is also evident, as S. Augustine affirms from various texts of the holy Scriptures, as in the epistle to the Romans, where S. Paul, (c. 1) speaking of the Son of God, says, *who was made to Him of the seed of David, according to the flesh*. See also the promises made to David, 2 K. 7 Ps. 88 and 131 and spoken of Solomon, as a figure of Jesus Christ. E.

Ver. 18. The account of the birth of Jesus Christ follows his genealogy. From these words, “before they came together,” Helvidius and others have started objections, which have been answered long ago by S. Jerom, where he shews in many examples from Scripture, that the words *before* and *until* do not signify what happened afterwards; for that point is left indefinite, but only what was done before, or not done. Thus when it is said, *Sit thou at my right hand, till I make thine enemies thy footstool*, Ps. 109, by no means signifies, that after the subjection of his enemies, the Son of God is no longer to sit at the right hand of his Father. In common conversation, when we say that a man died before he reached his 30th year, we do not mean that he afterwards attained it. Or, should we say that Helvidius died before he did penance, we cannot mean that he afterwards did penance: the same conclusion should be deduced from the words, “before they came together,” the end being accomplished by the power of the operation of the Holy Ghost, without their going together. If we should advance, that such a man was cured before he went to a physician, the natural inference would be, that he did not go to a physician at all. Thus also in the language of Scripture, the word *first-begotten* does not mean after whom others were born, but before whom no one was born, whether there were further issue or not. And the reason is, because the law required that a sacrifice should be offered for the first-born, and that he should be redeemed very soon after his birth; nor did it allow the parents to wait and see if any other son should be born. E.—True and perfect marriage, and continual living in the same, without knowing each other. S. Aug. l. ii. Consen. Evang. c. i. B.

Ver. 19. And Joseph her husband, knowing her strict virtue, was surprised at this her pregnancy, but “being a just man,” and not willing to expose her, by denouncing her, or giving her a bill of divorce, he had a mind to dismiss her privately, committing the whole cause to God. Let us learn from Joseph to be ever tender of our neighbour’s reputation, and never to entertain any injurious thoughts, or any suspicions to his prejudice. A.

Ver. 20. *Fear not to take*, &c. i.e., fear not to marry her, if we suppose them not yet married, or if married already, the sense is, fear not to keep and remain with thy chaste wife; lay aside all thoughts of dismissing and leaving her. Wi.—As the incarnation of the Son of God was effected by the whole blessed Trinity, it may be asked why this operation is peculiarly attributed to the Holy Ghost, not only here, but in Luke 2, and in the apostles’ creed? The answer is, because as power is attributed to the Father, wisdom to the Son, so goodness is attributed to the Holy Ghost, and the gifts of grace which proceed

from it. Estius in diff. loca.

Ver. 21. *Jesus ... he shall save*, &c. The characteristic name of Saviour was peculiar to the Messias, by which he was distinguished, as well as by the adorable name of Jesus. The expectations of both Jew and Gentile looked forward to a saviour. S. Augustine, in the 18th book, 23d chapter, de Civitate Dei, introduces a curious anecdote. He mentions there, that he received from the eloquent and learned Proconsul Flactianus, a book containing in Greek the verses of one of the Sybils, which related to the coming of Christ. The substance of them is much the same as occurs in the prophecies of Isaiah, from which Virgil has likewise copied into his Pollio, many of the sublime thoughts which we find in that beautiful eclogue. It is remarkable that of the initials of these verses, S. Augustine had formed an acrostic to the following import, Ἰησοῦς Χριστὸς Θεοῦ υἱὸς σωτῆρ; that is, Jesus Christ, the Son of God, *Saviour*. A.

Ver. 22. The Greeks in general, after S. John Chrysostom, look upon this as a continuation of the angel's speech to S. Joseph. The other Fathers and commentators think it a reflection of the evangelist.

Ver. 23. *Behold a virgin*, ^[5] &c. The Jews sometimes objected, as we see in S. Justin's dialogue with Tryphon, that the Hebrew word *alma*, in the prophet Isaías, signified no more than a *young woman*. But S. Jerom tells us that *alma* signifies a *virgin kept close up*. Let the Jews, says he, shew me any place in which the Hebrew word *alma*, is applied to any one that is not a virgin, and I will own my ignorance. Besides the very circumstances in the text of the prophet, are more than a sufficient confutation of this Jewish exposition; for there a *sign*, or miracle, is promised to Achaz; and what miracle would it be for a young woman to have a child, when she had ceased to be a virgin? Wi.—How happens it that nowhere in the gospels, or in any other part, do we find Christ called *Emmanuel*? I answer, that in the Greek expression the name is given for the thing signified; and the meaning is: He shall be a true Emmanuel, i.e. a God with us, true God and true man. E.—The text says, *they shall call*, i.e. all men shall look upon Him as an Emmanuel. Again, *his name shall be called Wonderful, Counsellor, the mighty, the Prince of peace*, &c. i.e. He shall be all these, not so much nominally, as really and in effect. A.

Ver. 24. The heretic Helvidius argues from this text, and from what we read in the gospel of Christ's brethren, that Christ had brothers, and Mary other sons. But it is evident that in the style of the Scriptures, they who were no more than cousins were called brothers and sisters. [18](#).—S. Jerom assures us, that S. Joseph always preserved

his virginal chastity. It is "*of faith*" that nothing contrary thereto ever took place with his chaste spouse, the blessed Virgin Mary. S. Joseph was given her by heaven to be the protector of her chastity, to secure her from calumnies in the birth of the Son of God, to assist her in her flight into Egypt, &c. &c. We cannot sufficiently admire the modest reserve of both parties. Mary does not venture to explain to her troubled husband the mystery of her pregnancy; and Joseph is afraid of mentioning his uneasiness and doubts, for fear of troubling her delicate mind and wounding her exquisite feelings. So great modesty, reserve and silence, are sure to be approved by heaven; and God sends an angel to Joseph in his sleep, to dissipate his doubts, and to expound to him the mystery of the incarnation. A.

MATTHEW 2

Ver. 1. King Herod the Great, surnamed Ascalonite, was a foreigner, but a proselyte to the Jewish religion. S. Jerom.—This city is called Bethlehem of Juda, to distinguish it from another Bethlehem, which was situated in the division of the tribe of Zabulon. A.—*Wise men.* ^[1] Both the Latin and Greek text may signify wise philosophers and astronomers, which is the common exposition. The same word is also many times taken for a magician or soothsayer, as it is applied to Simon, (Acts 8:9,) and to Elymas, Acts 13, v. 6 and 8. Some ancient interpreters think these very men might have been magicians before their conversion. See a Lapide, &c.—*From the east.* Some say from Arabia, others from Chaldea, others from Persia. Divers interpreters speak of them as if they had been kings, princes, or lords of some small territories. See Baron. an. i. sect. 29. Tillemont, note 12. on Jesus Christ. The number of these wise men is uncertain. S. Leo, in his sermons on the Epiphany, speaks of them as if they had been three, perhaps on account of their three-fold offerings. What is mentioned in later writers as their names, is still of less authority, as Bollandus observed. There are also very different opinions as to the time that the star appeared to these wise men, whether before Christ's birth, or about the very time he was born, which seems more probable. The interpreters are again divided as to the year, and day of the year, when they arrived at Bethlehem, and adored the Saviour of the world. Some think not till two years after Christ's birth. See S. Epiphan. hæ. xxx. num. 29. p. 134. And S. Jerom puts the massacre of the Holy Innocents about that time in his chronicle. But taking it for granted that the wise men came to Jerusalem and to Bethlehem the same year that Christ was born, it is not certain on what day of the year they

adored him at Bethlehem. It is true the Latin Church, ever since the 4th or 5th age, has kept the feast of the Epiphany on the 6th day of January. But when it is said in that day's office, *This day a star led the wise men to the manger*, it may bear this sense only, this day we keep the remembrance of it; especially since we read in a sermon of S. Maximus (appointed to be read in the Roman Breviary on the 5th day within the octave of the Epiphany) these words: *What happened on this day, he knows that wrought it; whatever it was, we cannot doubt it was done in favour of us*. The wise men, by the 11th verse, found Jesus at Bethlehem, where his blessed mother was to remain forty days, till the time of her purification was expired. And it seems most probable that the wise men came to Bethlehem about that time, rather than within thirteen days after Christ's birth: for had they come so soon after Christ was born, and been directed to go, and make diligent inquiry at Bethlehem, which was not above five miles from Jerusalem, it can scarcely be imagined that so suspicious and jealous a prince as Herod was, would have waited almost a month for their return without searching for the new-born king. But it is likely, being again alarmed by what happened when Jesus was presented in the temple at his mother's purification, he thereupon gave those cruel and barbarous orders for the massacre of those innocent infants. Wi.

Ver. 2. *We have seen his star.* They knew it to be *his star*, either by some prophecy among them, or by divine revelation. This star was some lightsome body in the air, which at last seemed to point to them the very place where the world's Redeemer lay. We know not whether it guided them during the whole course of their journey from the *East* to *Jerusalem*. We read nothing more in the gospel, but that it appeared to *them in the East*, and that they saw it again, upon their leaving Jerusalem to go to Bethlehem. Wi.—The wise men, in the Syrian tongue maguscha, are supposed to have come from Stony Arabia, near the Euphrates. They might have preserved in this country the remembrance of the prophecy of Balaam, which had announced the coming of the Messias by the emblem of a star, (Num. 24:17) which was to arise from Jacob. The star which appeared then, was the symbol of the star which Balaam had predicted. A.

Ver. 3. Through fear of losing his kingdom, he being a foreigner, and had obtained the sovereignty by violence. But why was all Jerusalem to be alarmed at the news of a king so long and so ardently expected? 1. Because the people, well acquainted with the cruelty of Herod, feared a more galling slavery. 2. Through apprehension of riots, and of a revolution, which could not be effected without bloodshed, as the Romans had such strong hold. They had also been so worn down with perpetual wars, that the most miserable servitude, with peace, was to

the Jews an object rather of envy than deprecation.

Ver. 6. *And thou Bethlehem*, &c. This was a clear prophecy concerning the Messias, foretold by Micheas; (c. 5:2,) yet the words which we read in the evangelist are not quite the same as we find in the prophet, either according to the Hebrew or to the Greek text of the Sept. The chief difference is, that in the prophet we read: *And thou Bethlehem art little*; but in the evangelist, *thou art not the least*. Some answer that the words of the prophet are to be expounded by way of an interrogation, *art thou little*? It is certain the following words, both in the prophet and in the gospel, *out of thee shall come forth a leader or a captain*, &c. shew that the meaning is, *thou art not little*. S. Jerom's observation seems to clear this point: he tells us, that the Jewish priests, who were consulted, gave Herod the sense, and not the very words of the prophet; and the evangelist, as an historian, relates to us the words of these priests to Herod, not the very words of the prophet. Wi.—The testimony of the chief priests proves that this text of Micheas was even then generally applied to the Messias, and that to Him alone it must be referred according to the letter. V.

Ver. 11. *And going into the house*. Several of the Fathers in their homilies, represent the wise men adoring Jesus in the *stable*, and in the *manger*. yet others, with S. Chrys. take notice, that before their arrival, Jesus might be removed into some little house in Bethlehem. —Prostrating themselves, or *falling down*, *they adored him*, not with a civil worship only, but enlightened by divine inspiration, they worshipped and adored him as their Saviour and their God.—*Gold, frankincense, and myrrh*. ^[2] Divers of the ancient Fathers take notice of the mystical signification of these offerings; that by *gold* was signified the tribute they paid to him, as to their *king*; by *incense*, that he was *God*; and by *myrrh*, (with which dead bodies used to be embalmed) that now he was also become a *mortal man*. See S. Amb. l. 2. in Luc. c. 2. S. Greg. &c. Wi.—The Church sings, “*hodie stella Magos duxit ad præsepium*,” but it is not probable that the blessed Virgin should remain so long in the open stable, and the less so, because the multitude, who hindered Joseph from finding accommodations either among his relatives or in the public caravansaries, had returned to their own homes. E.—*They adored Him*. Therefore, in the eucharist also, Christ is to be adored. For it is of no consequence under what appearance he is pleased to give himself to us, whether that of a perfect man, a speechless child as here, or under the appearance of bread and wine, provided it is evident that he is there; for in whatever manner or place he appears, he is true God, and for that alone he is to be adored. Frivolous is the objection of certain sectarists, that Christ does not give himself to us in the blessed eucharist to be adored, but

to be eaten. For Christ was not in Bethlehem, nor did he descend from heaven to be adored: He tells us in the 20th chap. of Matthew, v. 28, *that the Son of Man came not to be ministered unto, but to minister*; yet he was adored on earth, even while he was in his mortal state, by the magi, by his disciples, by the blind man that was cured of his blindness, &c. &c. "Let us imitate the magi. Thou seest him not now in the crib, but on the altar; not a woman holding him, but the priest present, and the Holy Ghost poured out abundantly upon the sacrifice." S. Chrys. hom. xxiv. in 1 Cor. Hom. vii. de Sancto Philog.

Ver. 14. It is very probable that Joseph, with Jesus and his Mother, remained in some part of Egypt, where the Jews were settled, as at Alexandria. That many Jews dwelt in Egypt, particularly from the time of the prophet Jeremy, is evident from Josephus, and also from the first chapter of the second book of *Machab*. Mention is also made of them in Acts 2 and Act. 4 under the name of Alexandrines.

Ver. 15. *Out of Egypt have I called my son.* ^[3] S. Jerom understands these words to be taken out of the prophet Osee, (C. 11:2) and granted they might be literally spoken of the people of Israel: yet as their captivity in Egypt was a figure of the slavery of sin, under which all mankind groaned, and as their delivery by Moses was a figure of man's redemption by our Saviour Christ, so these words in a mystical and spiritual sense apply to our Saviour, who in a more proper sense was the Son of God, than was the people of Israel. Wi.—The application of this passage of the prophet to Christ, whereas in the simple letter it might appear otherwise, teaches us how to interpret the Old Testament; and that the principal sense is of Christ and his Church. B.

Ver. 16. By this example, we learn how great credit we owe to the Church in canonizing saints, and celebrating their holydays: by whose only warrant, without any word of Scripture, these holy Innocents have been honoured as martyrs, and their holyday kept ever since the apostles' time, although they died not voluntarily, nor all, perhaps, circumcised, and some even children of pagans. Aug. ep. 28. Orig. hom. iii. in diversos. B.

Ver. 18. *A voice was heard in Rama.* ^[4] S. Jerom takes *Rama*, not for the name of any city, but for a *high place*, as appears by his Latin translation. Jerem. 31:15. But in all Greek copies here in S. Matthew, and in the Sept. in Jeremy, we find the word itself *Rama*, so that it must signify a particular city. Rachel, who was buried at Bethlehem, is represented weeping (as it were in the person of those desolate mothers) the murder, and loss of so many children: and Rama being a

city not far from Bethlehem, in the tribe of Benjamin, built on a high place, it is said that the cries and lamentations of these children, and their mothers, reached even to Rama. Cornel. a Lapide on Jerem. xxxi. thinks that these words were not only applied by the evangelist in a figurative sense, but that the prophet in the literal sense foretold these lamentations. Wi.

Ver. 23. *He shall be called a Nazarite, or a Nazarene.* ^[5] Jesus was called a *Nazarite*, from the place where he was bred up in Galilee; and the Christians by the Jews were sometimes called *Nazarenes*, from Jesus of Nazareth. The evangelist would shew that this name, which the Jews through contempt gave to Christ and his disciples, had an honourable signification: and that this title was given in the predictions of the prophets to the Messias. But where, or in what prophet? For we find not the words exactly in any of the prophets. To this S. Chrysostom answers, that S. Matthew took it from some prophetical writings that have been lost. S. Jerom gives two other answers: first, that the word *Nazarene*, from the Hebrew *Nezer*, signifies *separated*, and distinguished from others by virtue and sanctity: and so some that were particularly consecrated, and devoted to the service of God, were called *Nazareans*, as Joseph, (Deut. 33:16,) Sampson, Judges 16:17, &c. Thus a Nazarene signifies one that is *holy*: and all the prophets, says S. Jerom, foretold that Christ should be holy. Therefore also it was that S. Matthew did not cite any one prophet, but the prophets in general. The second answer is, that a *Nazarean* (if derived from the Hebrew *Netser*) signifies a *flower*, or *bud*; and so in the prophet Isaias, c. 11 ver. 1) it is foretold of the Messias, that *a flower shall ascend from the root of David*. Wi.—The reason why Jesus is called of *Nazareth*, and not of Bethlehem, is, because he was educated there, and was generally supposed to have been born there. Hence he was called the Galilean; and the people argued from that circumstance, that he was not the Messias, nor even a prophet, saying, *Can the Christ come from Galilee? Search the Scriptures, and see that out of Galilee a prophet riseth not*. John 7:52. Again, in Nazareth the word was made flesh, though in Bethlehem he was produced to the world; and our Lord gives himself the same title, when he addressed Saul. *I am Jesus of Nazareth, whom thou persecutest*. Act. 22. He remained at Nazareth till he was about 30 years of age. A.

MATTHEW 3

Ver. 1. “In those days,” i.e. at the time of Jesus Christ, whose history

this book contains. This expression does not always mean that what is going to be narrated, happened immediately after that which precedes. V.—’Tis a way of speaking used by the Hebrews, even when there is no connection of time, as here are passed over 30 years of Christ’s life. John the Baptist was so called from his baptizing the people in water. The Jews took this for some token of their Messiah: for they said to him, (Jo. 1:25,) *why dost thou baptize if thou art not the Christ?*—*In the desert*, not in the house of his Father Zachary, as some pretend, but in a true wilderness, as appears by the circumstances of his food, apparel, &c. Wi.—The Baptist was about 30 years of age. He, as well as our Lord, in conformity with the Jewish law, did not enter upon his public ministry before that age. A.

Ver. 2. “Desert,” in Greek ἐρημος, hence hermit. S. John the Baptist is praised by S. John Chrysostom, as a perfect model, and the prince of an *Eremitical life*. Hom. i. in Mar. and hom. i. in J. Bap. Several sectarists do not approve of what S. Chrysostom advances in favour of an ascetic life, and doing penance for past sins. B.—*Do penance*.^[1] Beza would have it translated *repent*. We retain the ancient expression, consecrated in a manner by the use of the Church; especially since a true conversion comprehends not only a change of mind, and a new life, but also a sorrow for past offences, accompanied with self-denials, and some severities of a penitential life.—*The kingdom of heaven*, which many times signifies the present condition of Christ’s Church. Wi.—In this and other places of holy writ, instead of “do penance,” Protestants give “repent ye;” but general use has rendered μετανοια, by pœnitentia, or penance; and in this text, not any kind of penance, or grief for sins committed, but that which is joined with a desire of appeasing Him who has been offended by sin; and this also by some external signs and works. For as many as heard this μετανοειτε, obeyed the voice, received from him the baptism of penance, confessed their sins, and it was said to them: *Bring forth fruit worthy of repentance*, v. 8. Therefore, all this was contained in the penance preached by the baptist. And here we must not omit, that while sectarists preach faith alone, both the baptist and Jesus Christ begin their ministry with practising and preaching penance. T.—Pœnitentiam agite, μετανοειτε. Which word, according to the use of the Scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises. Ch.

Ver. 3. Isaias spoke these words of the deliverance of the Jews from Babylon; but this was a figure of the freedom of mankind through Jesus Christ. The Jews expected Elias would come in person to prepare the ways of the Messiah; but John the Baptist was raised up by

God in the spirit and power of Elias, to precede the first coming of Jesus Christ, as Elias in person was to precede the second coming of this divine Saviour. V.

Ver. 4. *His garment of camels' hair*, ^[2] not wrought camlet as some would have it, but made of the skin of a camel, with the hair on it. Thus Elias (4 Kings, 1:8,) is called *an hairy man*, with a leathern girdle about him.—*Locusts*, not sea-crabs, as others again expound it; but a sort of flies, or grasshoppers, frequent in hot countries. They are numbered among eatables. Lev. 11:22. S. Jerom and others mention them as a food of the common people, when dried with smoke and salt. Theophylactus, by the Greek word, understands the tops of trees or buds. Wi.

Ver. 5. So great was the celebrity of S. John's sanctity, so much did his mortified life, and powerful preaching, weigh upon the minds of the people, that all wished to receive baptism at his hands. A.

Ver. 6. *Baptized*. The word baptism signifies a *washing*, particularly when it is done by *immersion*, or by *dipping*, or *plunging* a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the Church, which cannot change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies. Not only the Catholic Church, but also the pretended reformed churches, have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water on the person baptized; nay many of their ministers do it now-a-days, by *filliping* a wet finger and thumb over the child's head, or by shaking a wet finger or two over the child, which it is hard enough to call a baptizing in any sense.—*Confessing their sins*. ^[3] We bring not this as a proof for sacramental auricular confession; yet we may take notice, with Grotius, that it is a different thing for men to *confess their sins*, and to confess themselves sinners. And here is expressed a declaring of particular sins, (as also Acts 19:18,) such as is recommended in the Protestant Common Prayer Book, in the visitation of the sick. Wi.—As the baptism of John was an external profession of penance, to this it was meet to add an external or oral confession of sins; and the more so, because such as were baptized by John, sought of him also, as we read in S. Luke, instructions how they were to amend their lives; now it is naturally expected of whoever asks for similar advice, that he should expose the defects of his past life. It is thus patients act with their physicians. A.

Ver. 7. *Pharisees and Sadducees*. These are the names of two sects at that time among the Jews. There are different conjectures about the

name of the Sadducees. This at least we find by the Gospels, and by the Acts of the Apostles, that they were a profane sort of men, that made a jest of the resurrection, and of the existence of spirits, and of the immortality of souls. To these the Pharisees were declared adversaries, as being a more religious sect, who pretended to be exact observers of the law, and also of a great many traditions, which they had, or pretended to have, from their forefathers. S. Epiphanius. (hæc. 16, p. 34,) derives their name from the Hebrew word *Pharasi*, signifying *separated*, divided, or distinguished from others by a more holy way of living. So the proud Pharisee (Luke 18) said of himself, *I am not like the rest of men*, &c.—*Brood of vipers*. S. John the Baptist, and also our Saviour himself, (Matt. 22:33,) made use of this sharp reprehension to such as come to them full of hypocrisy.—*The wrath to come*: meaning punishments for the wicked after death. Or as some expound it, the destruction that was shortly to fall on the city of Jerusalem, on the temple, and the whole nation of the Jews.²

Ver. 9. Do not, therefore, wantonly imagine, that the fear of destroying the posterity of this patriarch, and of annulling the promises which God had made to him and to his seed, will hinder Him from punishing you. V.

Ver. 10. Without the least attention to its origin, or other advantages. Hence you must not rest your hopes of salvation on your birth alone, nor on the baptism alone you receive at my hands. V.

Ver. 11. My baptism is only calculated to lead you to a penitential life, and not to give you true justice; but he who comes after me, is stronger than I, and whose shoes I am not worthy to carry: (it was customary with the attendant slave to carry a change of shoes for his master) he will baptize you in the Holy Ghost, and in the fire of his divine charity, which he will infuse into your hearts, to purify you from all your sins. V.—Here S. John tacitly insinuates the divinity of Jesus Christ. He acknowledges his unworthiness, and it is this his humility that makes him the more acceptable to God, “I ought to be baptized by thee, and comest thou to me?” T.—*Whose shoes I am not worthy to carry*. In S. Mark, (c. 1:7) and in S. Luke, (3:21) we read, *the latchet of whose shoes ... I am not worthy to untie*. The sense is the same, and S. John might use both these expressions. His meaning is, that he was not worthy to do him the least, or the lowest service.—*He shall baptize you in*, or with *the Holy Ghost*, i.e. by his baptism, he will give you the remission of your sins, and the graces of the Holy Ghost, signified also by *fire*, which may allude to the coming of the Holy Ghost at Pentecost, in the shape of fiery tongues. Wi.

Ver. 12. Address yourselves then to Him, and prevent, by a prompt and sincere conversion, that dreadful judgment which the just and severe Judge, whom I now announce to you, will most undoubtedly pass upon sinners, when he shall remove the chaff from the good grain, i.e. the bad from the good, calling the latter with him to his heavenly kingdom, and sending the former to burn in unquenchable fire. A.

Ver. 16. *He ... went up*, &c. Christ was in the river when he was baptized. As soon as he went out, and was *praying*, says S. Luke, (3:21,) *the heavens were opened to him*, or in favour of him; and he saw *the Spirit of God descending*: i.e. Christ himself saw the shape of the dove, which was also seen by the Baptist, as we find, Jo. 1:33. And it was perhaps seen by all that were present.—As a dove, or like a dove in a bodily shape. The dove was an emblem of Christ's meekness and innocence. Wi.—Calmet supposes that it was S. John that saw the Spirit of God descend thus upon Jesus Christ. The Greek text is favourable to this interpretation. But the Vulgate supposes it was Jesus Christ himself. S. John declares that he saw the Spirit; (John 1:32,) but this apparent disagreement is easily cleared, by supposing that both saw the shape of the dove, and also the surrounding crowd, and that they all heard the voice of the Father, as it was heard by the disciples in the transfiguration on Mount Thabor, (c. 17,) and by the crowd in the temple. John 12 T.

Ver. 17. This most solemn testimony of God the Father, relative to his own beloved Son, is repeated below in c. 17; and is of such great moment, that the Holy Ghost would have it repeated not only by three evangelists, Matthew, Mark and Luke, but also by S. Peter, as a fourth evangelist, 2 ep. c. 1. T.—In Greek, the emphatic article ο υιος μου ο αγαπητος, strengthens the proof that Jesus Christ, upon whom the Spirit of God descended in the shape of a dove, was not the adoptive, but natural Son of God, born of Him before all ages, and should silence every blasphemous tongue and pen that can attempt to rob Jesus Christ of his divinity, and poor man of all hopes of salvation, through this God-man, Christ the Lord. But if it here be asked, why Jesus Christ, who was innocence itself, yes, and the very essence of sanctity, condescended so far as to be baptized with sinners, we answer, with the Holy Fathers, that it was, 1. to sanction the baptism and ministry of his precursor; 2. not to lose this opportunity of teaching humility, by placing himself among sinners, as if he had stood in need of the baptism of penance for the remission of sins; and lastly, with S. Ambrose, that it was to sanctify the waters, and to give to them the virtue of cleansing men from their sins by the laver of baptism. A.

MATTHEW 4

Ver. 1. Jesus Christ was led by the Holy Ghost, immediately after his baptism, into the desert, ^[1] to prepare, by fasting and prayer, for his public ministry, and to merit for us by his victory over the enemy of our salvation, force to conquer him also ourselves. By this conduct, he teaches all that were to be in future times called to his ministry, how they are to retire into solitude, in order to converse with God in prayer, and draw down the blessing of heaven upon themselves and their undertaking. What treasures of grace might we expect, if, as often as we receive any of the sacraments, we were to retire within ourselves, and shut out, for a time, the world and its cares. Then should we come prepared to withstand temptation, and should experience the divine assistance in every difficulty through life. The life of man is a warfare on earth. It was not given us, says S. Hilary, to spend it in indolence, but to wage a continual war against our spiritual enemies. In the greatest sanctity there are often the greatest and most incessant trials; for Satan wishes nothing so much as the fall of the saints. A.—By these trials, we learn the strength we have received from above, we are preserved from self-complacency and pride in the gifts of heaven; we confirm the renunciation we made in baptism of the devil, and all his works and pomps; we become stronger, and better prepared for future attacks, and are feelingly convinced of the dignity to which we have been raised, and of which the enemy of souls endeavours all he can to deprive us. S. Chry. hom. xiii. Both S. John the Baptist and our divine Master, by retiring into the wilderness for contemplation, prayer, fasting and suffering, have given a sanction and an example to those holy men called hermits, who have taken shelter in their sanctified retreats against the dangers of the world. B.

Ver. 2. Jesus wished to manifest a certain corporeal weakness, arising from his continued fast, that the devil might venture to tempt him; and after a fast of 40 days and 40 nights he was hungry. A.—Christ was well acquainted with the thoughts of the wicked fiend, and his great desire of tempting or trying him. The devil had learnt that he was come into the world from the songs of the angels at his birth, and from the mouth of the shepherds and of S. John the Baptist. To fast 40 days without being hungry, was certainly far above the strength of man, but to be hungry at any time is inconsistent with God; for which reason our blessed Saviour, that he might not manifestly declare his divinity, was afterwards hungry. S. Hil.—On this example, as well as that of Moses and Elias, who also fasted 40 days, the fast of Lent was instituted by the apostles, and is of necessity to be observed according

to the general consent of the ancient Fathers. S. Jerom (ep. liv. ad Marcel.) says, we fast 40 days, or make one Lent in a year, according to the tradition of the apostles. S. Aug. (serm. lxi.) says, by the due observance of Lent, the wicked are separated from the good, infidels from Christians, heretics from Catholics. Our Saviour fasted 40 days, not because he stood in need of it, as we do, to subject the unruly members of the body, which lust against the spirit, but to set an example for our imitation. A.—Another reason might be, to prevent the captious remarks of the Jews, who might object that he had not yet done what the founder of their law, Moses, and after him Elias, had done. Palacius in Mat.

Ver. 3. “And the tempter coming,” Ο πειραζων, who looked upon this hunger as a favourable moment to tempt him, and to discover if he were truly the Son of God, as was declared at his baptism, desired Jesus to change by a miracle the stones into bread, to appease his hunger and to recover his strength. A.—By this we are taught, that amidst our greatest austerities and fasts, we are never free from temptation. But if your fasts, says S. Gregory, do not free you entirely from temptations, they will at least give you strength not to be overcome by them. S. Thos. Aquin. The tempter is supposed to have appeared in a human form, and the whole temptation to have been merely external, like that which took place with our first parents in Paradise. It would have been beneath the perfection of Christ, to have allowed the devil the power of suggesting wicked thoughts to his mind. Jan. p. 107. Had Jesus Christ converted the stones into bread, the devil, according to S. Jerom, would have thence inferred that he was God. But it was Christ’s intention to overcome the proud fiend rather by humility than power. S. Thos. Aquin. Thus, if the first Adam fell from God by pride, the second Adam has effectually taught us how to overcome the devil by humility. A.

Ver. 4. *Man liveth not by bread only.* The words were spoken of the manna. Deut. 8:3. The sense in this place is, that man’s life may be supported by any thing, or in any manner, as it pleaseth God. Wi.—S. Gregory upon this passage says: if our divine Redeemer, when tempted by the devil, answered in so mild a manner, when he could have buried the wicked tempter in the bottom of hell, out not man, when he suffers any thing from his fellow man, rather to improve it to his advantage, than to resent it to his own ruin. Man consists of soul and body; his body is supported by bread, his soul by the word of God; hence the saying, “Lex est cibus animæ.” Mat. Polus.

Ver. 5. In the text of S. Luke this temptation is the third: but most commentators follow the order of S. Mat. In Palestine, all buildings

had a flat roof, with a balustrade or a parapet. It was probably upon the parapet that the devil conveyed Jesus. The three temptations comprise the three principal sources of sin: 1. sensuality; 2. pride; and 3. concupiscence. 1 ep. John 2:16. We may hope to conquer the first by fasting and confidence in divine Providence; the second by humility; the third by despising all sublunary things, as unworthy a Christian's solicitude. A.—*the devil took him*, &c. ^[2] If we ask in what manner this was done, S. Gregory answers, that Christ might permit himself to be taken up, and transported in the air by the devil, he that afterwards permitted himself to be tormented, and nailed to a cross by wicked men, who are members of the devil. Others think the devil only conducted him from place to place. The text of S. Luke favours this exposition, when it is said, the devil *led* him to Jerusalem, to a *high mountain*, &c. Wi.

Ver. 6. Heretics, says S. Augustine, quote Scriptures, as the devil does here, in a wrong and forced sense; the Church cites them, like Jesus Christ, in their true sense, and to confute their falsehood. Cont. lit. Petil. l. ii. c. 51. It is on this account, that the Catholic Church wishes persons who come to the study of the most mysterious and difficult book ever published, should bring with them some preparation of mind and heart; convinced that the abuse of the strongest and best food may be converted into deadly poison. The promoters of Bible societies have published in Ireland a tract to encourage the universal perusal of the Scriptures, as the sole rule of faith. In this they give not only a mutilated and corrupt version of the letter of his late Holiness Pius VI. to the now archbishop of Florence, (to be seen at the head of this edition of the Bible) but certain letters from German Jansenists, who are described as being good Catholics. A.

Ver. 8. *Shewed him all the kingdoms of the world, and their glory*; and as S. Luke says, *in a moment of time*. We cannot comprehend how this could be done from any mountain, or seen with human eyes. Therefore many think it was by some kind of representation; or that the devil shewing a part, by words set forth the rest. Wi.—He shewed him the different climates in which each country was situated. S. Chry.

Ver. 9. *All these will I give thee*. The father of lies here promised what was not his to give. For though he be called the prince of this world, (Jo. 12:31,) meaning of the wicked, who wilfully make themselves his slaves; yet so restrained is the devil's power, that he could not go into the swine till Christ permitted it. Matt. 8:31. Wi.—What arrogance! what pride! The devil promises earthly kingdoms, whilst Jesus promises a heavenly kingdom to his followers. S. Remigius. Behold the

pride of his heart; as he formerly wished to make himself God, so now he wishes to assume to himself divine honours. Aquin.

Ver. 10. Jesus Christ does not here cite the words, but the substance of the text. Deut. 5:7 and 9; 6:13; 10:20.—It is remarkable that our Lord bore with the pride and insolence of the devil, till he assumed to himself the honour due to God alone. S. Chry.

Ver. 11. Then the devil having exhausted all his artifices, left him for a time, as S. Luke remarks; whence we are to learn, that after we have resisted with success, we are not to think ourselves secure, but avail ourselves of the truce to return thanks to God for the victory, and to prepare for fresh combats, especially by fortifying ourselves with the bread of angels in the holy communion. The temptations of Jesus Christ are to us a subject both of consolation and instruction. By example he has taught us how to fight and to conquer. The struggle may be painful; but angels, as well as God, witness our struggle, ready to crown our victory. A.

Ver. 12. Jesus then left the wilderness, and passed a few day on the banks of the Jordan, affording his holy precursor an opportunity of bearing repeated testimony of him and of his divine mission, as we read in the first chap. of S. John, and then retired into Upper Galilee to avoid the fury of the Jews. There were two Galilees, that of the Jews and that of the Gentiles; this latter was given by the king of Tyre to king Solomon. S. Jer. This conduct of Jesus Christ, shews that on some occasions it is not only lawful, but advisable, to flee from persecution. S. Chry.—Jesus Christ enters more publicly on his mission, and about to occupy the place of his precursor, the baptist, he chooses Galilee for the first theatre of his ministry, the place assigned by the ancient prophets. The Pharisees had prevailed upon Herod to arrest the baptist, nor could their hatred be less to Jesus Christ, who drew a still greater concourse of disciples after him.

Ver. 13. Nazareth was situated in Lower Galilee; and Capharnaum, a maritime town, in Higher Galilee. According to the historian, Josephus, it did not belong to Herod, the tetrarch, who sent the baptist to confinement, but to Philip, the tetrarch, his brother. C.—He leaves Nazareth for good and all, and retires to Capharnaum, a very flourishing and much frequented emporium, both for the Jews and Gentiles. Here he makes his chief residence, a place well calculated for his preaching, being on the limits of both Galilees, although he made frequent excursions through Galilee to disseminate his doctrines. Syn. crit.

Ver. 15. S. Mat. has omitted in this place part of the prophecy, (Isaiah

9) because it was not to his purpose. He has likewise given us the mystical, though still true, interpretation of the prophecy, which was written in the first instance to foretell the deliverance of Jerusalem from Senacherib, in the time of Ezechias. 1 Kings, 19. Jan.

Ver. 16. *And a light is risen*, &c. This light, foretold by the prophet Isaias, (c. 9, v. 1,) was our Saviour Christ, the light of the world, who now enlightened them by his instructions, and by his grace. Wi.—Thus when the morning star has gone by and disappeared, the sun rises and diffuses its light to mortals, who rejoice that the darkness of night is removed from the earth. Jan.

Ver. 17. Jesus began not to preach till S. John had announced his coming to the world, that the dignity of his sacred person might thus be manifested, and the incredulous Jews be without excuse. If after the preaching of S. John, and his express testimony of the divinity of our Redeemer, they could still say: thou givest testimony of thyself; thy testimony is not true: what would they not have said, if, without any precursor, he had, all on a sudden, appeared amongst them. He did not begin to preach till S. John was cast into prison, that the people might not be divided. On this account also S. John wrought no miracle, that the people might be struck with the miracles of our Saviour, and yield their assent to him. S. Chry. hom. 14.—It may here be remarked, how different were the motives of the prophets from those which the baptist and Christ made use of to exhort to repentance. The former menaced evil, and held out a promise of good, but the good or evil was temporal. S. John begins his exhortations with the threat of eternal punishments—but Christ sweetens the hardships of penance by reminding us of the reward. “The kingdom of heaven is at hand.” Jan.

Ver. 18. Jesus wished not only to prove that the establishment of his religion was heavenly, but also to humble the pride of man; and therefore he did not choose orators and philosophers, but fishermen, says S. Jerom. Cyprian, the eloquent orator, was called to the priesthood; but before him was Peter, the fisherman. S. Chry.—*Jesus saw two brothers*, &c. If we compare what is related by the evangelists, as to the time that S. Peter and S. Andrew became Christ’s disciples, we shall find Andrew, who had been a disciple of S. John Baptist, to have *brought to Christ his brother Simon*. Jo. 1, v. 40. But at that time they staid not with him, so as to become his disciples, and to remain with him as they afterwards did, by quitting their boat, their nets, their fishing, and all they had in the world, which is here related; and by S. Mark, (c. 1,) and by S. Luke, c. 5. Wi.

Ver. 19. Jesus Christ here makes an allusion to the prior occupation of his apostles. David, in his Psalms, makes similar allusions to his former occupation of shepherd: “He took him from the flocks of sheep, he brought him from following the ewes big with young, to feed Jacob, his servant, and Israel, his inheritance.” Ps. 77 v. 70. M.

Ver. 21. It was objected by the ancient enemies of Christianity, Porphyrius, Julian the apostate, and others, that Christ chose for his apostles simple and ignorant men, easy to be imposed upon, and not such as would have been on their guard against deception; thus converting that into an argument against the doctrine of Jesus Christ, which of all other circumstances most solidly and forcibly establishes its divinity and authority. Salmeron, trac. 25.—If Christ had persuaded the ignorant apostles only, there might be some room for such an argument. But if these 12 ignorant men triumphed over the learning, the eloquence, the sophisms of the philosophers themselves, over the strong arm of power in the hands of tyrants, and finally over the devils and passions of men, which were the last to give up the combat against a doctrine that established itself on their ruin, then we may conclude, with S. Paul, that it was wisdom in God to choose the weak things of this world to confound the strong—the foolish and the things that are not, to confound those which are. A.

Ver. 23. The synagogues were religious assemblies with the Jews, wherein they met on the sabbath and festival days, to pray, to read and hear expounded the word of God, and to exercise the other practices of their law. C.

Ver. 24. Many came to Christ to beg to be cured of their corporal infirmities; nor do we read of a single one here, who came to be delivered from spiritual sickness. Our blessed Savior nevertheless, bearing with their imperfection, condescends to heal them, that he might thence take occasion of exciting their faith, and preparing them for their spiritual cure. Jan.—It is much to be regretted, that the conduct of Christians at the present day, is not more reasonable than that of the Jews here mentioned. If the Almighty, says the eloquent Masillon, had not the power or will of dispensing goods and evils, how small would be the number of those who would ever retire to the temple to present their petition to Him. A.—Our Saviour asks not, if they believed, as he did on other occasions; they had given him sufficient proof, by bringing their sick from distant parts. Chry. hom. xiv.

MATTHEW 5

Ver. 1. What is said here, does not follow immediately what was said in the preceding chapter. See Luke 6.

Ver. 2. *Opening his mouth.* It is a Hebraism, to signify he began to speak. Wi.—This is a common expression in Scripture, to signify something important is about to be spoken. Thus it is used in various other places, as “Job opening his mouth cursed his day, and said,” &c. Daniel, c. x. et alibi. Jan.—And why is it added, says S. Chry. “and opening his mouth,” without doubt that we might know, that not only when he spoke, but even when silent, he gave instruction: sometimes, therefore, he opened his mouth; at other times he spoke by his very actions. Hom. xv.

Ver. 3. *The poor in spirit;* ^[1] which, according to the common exposition, signifies the *humble* of mind and heart. Yet some understand it of such as are truly in poverty and want, and who bear their indigent condition with patience and resignation. Wi.—That is, the humble; and they whose spirit is not set upon riches. Ch.—It is not without reason that the beatitudes are disposed of in this order. Each preceding one prepares the way for what immediately follows, furnishing us in particular with spiritual arms of such graces as are necessary for obtaining the virtue of the subsequent beatitude. Thus the poor in spirit, i.e. the truly humble, will mourn for their transgressions, and whoever is filled with sorrow and confusion for his own sins, cannot but be just, and behave to others with meekness and clemency; when possessed of these virtues, he then becomes pure and clean of heart. Peace of conscience reigns in this assemblage of virtues, and cannot be expelled the soul by any tribulations, persecutions, or injustices of men. Chry. hom. xv. What is this poverty of spirit, but humility and contrition? This virtue of humility is placed in the first place, because it is the parent of every other virtue, as pride is the mother of every vice. Pride deprived our first parents of their original innocence, and nothing but humility can restore us to our former purity. We may pray and fast, we may be possessed of mercy, chastity, or any virtues, if humility do not accompany them, they will be like the virtue of the Pharisee, without foundation, without fruit. Hom. xv.

Ver. 4. The land of the living, or the kingdom of heaven. The evangelist prefers calling it the land of the living in this place, to shew that the meek, the humble, and the oppressed, who are spoiled of the possession of this earth by the powerful and the proud, shall obtain

the inheritance of a better land. M.—“They shall possess the land,” is the reward annexed by our Saviour to meekness, that he might not differ in any point from the old law, so well known to the persons he was addressing. David, in psalm 36, had made the same promise to the meek. If temporal blessings are promised to some of the virtues in the beatitudes, it is that temporal blessings might always accompany the more solid rewards of grace. But spiritual rewards are always the principal, always ranked in the first place, all who practice these virtues are pronounced blessed. Hom. xv.

Ver. 5. Not those that mourn for worldly motives, but such as mourn for their sins, are blessed. The sorrow that is according to God, says S. Paul, worketh penance steadfast unto salvation, but the sorrow of the world worketh death. 2 Cor. 7:10. The same is promised in S. John; (16:20,) you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. M.

Ver. 6. *Hunger and thirst*; i.e. spiritually, with an earnest desire of being just and holy. But others again understand such as endure with patience the hardships of hunger and thirst. Wi.—Rupertus understands those to whom justice is denied, such as poor widows and orphans. Maldonatus those who from poverty really suffer hunger and thirst, because justice is not done them. M.—They shall be filled with every kind of good in their heavenly country. I shall be filled when thy glory shall appear. Psalm 16.

Ver. 7. Not only the giving of alms, but the practice of all works of mercy, both corporal and spiritual, are recommended here, and the reward will be given on that day when God will repay every one according to his works, and will do by us, as we have done by our brethren. A.

Ver. 8. The clean of heart are either those who give themselves to the practice of every virtue, and are conscious to themselves of no evil, or those who are adorned with the virtue of chastity. For nothing is so necessary as this purity in such as desire to see God. Keep peace with all and chastity, says S. Paul, for without this none can see God. Many are merciful to the poor and just in their dealings, but abstain not from luxury and lust. Therefore our Saviour, wishing to shew that mercy was not sufficient, adds, that if we would see God, we must also be possessed of the virtue of purity. S. Chry. hom. xv. By this, we shall have our heart exempt from all disordinate love of creatures, and shall be exclusively attached to God. A.—*The clean of heart*, i.e. they who are clean from sin: who are pure in body and mind, says S. Chrysostom. It seems to be a particular admonition to the Jews, who

were mostly solicitous about an outward and *legal cleanness*. Wi.

Ver. 9. To be peaceful ourselves and with others, and to bring such as are at variance together, will entitle us to be children of God. Thus we shall be raised to a participation in the honour of the only begotten Son of God, who descended from heaven to bring peace to man, and to reconcile him with his offended Creator. Chry. hom. xv.

Ver. 10. Heretics and malefactors suffer occasionally, but they are not on this account blessed, because they suffer not for justice. For, says S. Aug. they cannot suffer for justice, who have divided the Church; and where sound faith or charity is wanting, there cannot be justice. Cont. epis. Parm. l. i. c. 9. ep. 50. ps. 4. conc. 2. B.—By justice here we understand virtue, piety, and the defence of our neighbour. To all who suffer on this account, he promises a seat in his heavenly kingdom. We must not think that suffering persecution only, will suffice to entitle us to the greatest promises. The persecutions we suffer must be inflicted on us on *his* account, and the evils spoken of us must be false and contradicted by our lives. If these are not the causes of our sufferings, so far from being happy, we shall be truly miserable, because then our irregular lives would be the occasion of the persecutions we suffer. Chry. hom. xv.

Ver. 12. Reward, in Latin *merces*, in Greek μισθος, signifies wages done for hire, and due for work, and presupposes merit. B.—If you participate in the sufferings of the prophets, you will equally participate in their glory, their reward. A.

Ver. 13. The former instructions Jesus Christ gave to the multitude. Now he addresses his apostles, styling them the salt of the earth, meant to preserve men from the corruption of sin, and to make them relish the truths of salvation. He tells them not to suffer their faith or their charity to slacken, in which all their power consists, lest they come to be rejected by God, and despised by man. C.—I send you, says Jesus Christ, not to two, ten, or twenty cities, not to one single nation, as the prophets were sent, but to the whole world, a world oppressed with numberless iniquities. It is not the property of salt to restore what is already corrupted, but to preserve from corruption. Therefore the virtue of the merits of Christ delivers us from the corruption of sin; but the care and labour of the apostles preserves us from again returning to it. Chry. hom. xv.—It appears from Luke 14:34, that this comparison is taken from agriculture. We observe these properties of salt in the different manures that fertilize the soil, but suffer the salts to evaporate, and all their virtue is lost. A.

Ver. 15. This light of the world, city on a mountain, and candle upon

a candlestick, signify the Catholic Church, so built upon Christ, the mountain, that it must be visible, and cannot be hidden or unknown. S. Aug. cont. Fulg. Therefore the Church being a candle not under a bushel, but shining to all in the house, i.e. in the world, what shall I say more, saith S. Aug. than that all are blind, who shut their eyes against the candle which is set on the candlestick? Tract ii. in ep. Jo.

Ver. 17. *Not to destroy the law*, &c. It is true, by Christ's coming, a multitude of ceremonies and sacrifices, and circumcision, were to cease; but the moral precepts were to continue, and to be complied with, even with greater perfection. Wi.—*To fulfil*. By accomplishing all the figures and prophecies, and perfecting all that was imperfect. Ch.—Our Saviour speaks in this manner, to prepare the minds of the Jews for his new instructions. For although they were not very solicitous about fulfilling the law, still they were extremely jealous of any change being made in the letter of the law; more particularly, if the proposed change exacted a more perfect morality. Our Lord fulfilled the law three several ways: 1. By his obedience to the prescribed rites; therefore he says, it behoveth us to fulfil all justice: and who shall accuse me of sin? 2. He observes the law, not only by his own observance of it, but likewise by enabling us to fulfil it. It was the wish of the law to make man just, but found itself too weak; Christ therefore came justifying man, and accomplished the will of the law. 3. He fulfilled the law, by reducing all the precepts of the old law to a more strict and powerful morality. Chry. hom. xvi.

Ver. 18. *Amen*. That is, *assuredly, of a truth*. This Hebrew word *Amen*, is here retained by the example and authority of all the four evangelists, who have retained it. It is used by our Lord as a strong asseveration, and affirmation of the truth. Ch.—*Not one jot* (or not one jota), nor *one tittle*, i.e. not the least letter, nor stroke of a letter; that is, not the least moral precept. Besides every type and figure of the former law, now by my coming shall be fulfilled. Wi.— $\alpha\mu\eta\nu$, is retained in the Hebrew, Greek, Syriac, and Armenian languages, as well as in all vulgar idioms. It is a term of asseveration, and equivalent to an oath; and in many places, to make the asseveration still stronger, it is repeated. S. Luke very accurately translates it into $\nu\alpha\iota$. S. Paul and S. John unite them $\nu\alpha\iota$ and $\alpha\mu\eta\nu$. A.

Ver. 19. *He shall be called*; i.e. (by a frequent Hebrew idiom) he shall be *the least* in the kingdom of heaven; that is, according to S. Aug. he shall not be there at all; for none but the great in sanctity and virtue shall find admittance into heaven. Wi.—Do not then imitate the Scribes and Pharisees, who content themselves with instructing other in the precepts of the law, without practising them themselves, or if

they observe the letter, neglect the spirit of the law, performing what it ordains, not to please God, but to satisfy their vanity. C.

Ver. 20. *Of the Scribes and of the Pharisees.* The *Scribes* were the doctors of the law of Moses; the *Pharisees* were a precise set of men, making profession of a more exact observance of the law: and upon that account greatly esteemed among the people. Ch.—See how necessary it is, not only to believe, but to keep all the commandments, even the very least. B.—Our Saviour makes this solemn declaration at the opening of his mission, to shew to what a height of perfection he calls us. Aquin.—“Your justice.” It is our justice when given us by God. Aug. in Ps. xxx. l. de. spir. & lit. c. ix. So that Christians are truly just, and have in themselves inherent justice, by observing God’s commandments, without which justice of works, no man can be saved. Aug. de fide & oper. c. xvi. Whereby we see salvation, justice and justification, do not come by faith only, or imputation of Christ’s justice. B.

Ver. 21. *Shall be liable to the judgment.* That is, shall deserve to be punished by that lesser tribunal among the Jews, called the *judgment*, which took cognizance of such crimes. Ch.—Among the Jews at the time of Christ, there were three sorts of tribunals: the first composed of three judges to try smaller causes, as theft; there was one in each town: the second of twenty-three judges, who judged criminal causes, and had the power of condemning to death. This was called the Little Sanhedrim, and of this it is supposed Jesus Christ speaks: the third, or Great Sanhedrim of seventy-two judges, who decided on the most momentous affairs, relating to religion, the king, the high priest, and the state in general. It is this last that is designated under the name of council in the next verse. A.

Ver. 22. *Whosoever is angry* ^[2] *with his brother.* In almost all Greek copies and MSS. we now read *angry without a cause*: yet S. Jerom, who corrected the Latin of the New Testament from the best copies in his time, tells us that these words, *without a cause*, were only found in some Greek copies, and *not in the true ones*. It seems at first to have been placed in the margin for an interpretation only, and by some transcribers afterwards taken into the text. This as well as many other places may convince us, that the Latin Vulgate is many times to be preferred to our present Greek copies.—*Raca.* ^[3] S. Augustin thinks this was no significant word, but only a kind of interjection expressing a motion of anger. Others take it for a Syro-Chaldaic word, signifying a light, foolish man, though not so injurious as to call another a fool.—*Shall be guilty of the council:* ^[4] that is, shall deserve to be punished by the highest court of judicature, called the *council*, or *sanhedrim*,

consisting of seventy-two persons, where the highest causes were tried and judged, and which was at Jerusalem.—*Thou fool*; this was a most provoking injury, when uttered with contempt, spite, or malice.—*Shall be in danger of hell fire*. ^[5] Lit. according to the Greek, shall deserve to be cast into the *Gehennom of fire*. *Gehennom* was the valley of Hinnom, near to Jerusalem, where the worshippers of the idol Moloch used to burn their children, sacrificed to that idol. In that place was a perpetual fire, on which account it is made use of by our Saviour (as it hath been ever since), to express the fire and punishments of hell. Wi.—Here is a plain difference between sin and sin; some *mortal*, that lead to hell; some *venial*, and less punished. B.

Ver. 23. He commands us to leave unfinished any work we may have begun, though in its own nature most acceptable to God, in order to go and be reconciled to our brother; because God will have mercy and not sacrifice. Thus he in a manner seems to prefer the love of our neighbour to the love of himself. M.

Ver. 24. *Leave thy offering*. This is not to be understood, as if a man were always bound to go to the person offended; but it is to signify, that a man is bound in his heart and mind to be reconciled, to forgive every one, and seek peace with all men. Wi.—Beware of coming to the holy table, or to any sacrament, without charity. Be first reconciled to your brother, and much more to the Catholic Church, which is the whole brotherhood of Christian men. Heb. 13:1. B.

Ver. 25. & 26. Agree whilst you are in the way, or wayfaring men, i.e. in this life, lest you be cast into prison, i.e. according to SS. Cyprian, Ambrose, and Origen, into purgatory; according to S. Augustin, into hell, in which, as the debt is to be paid to inflexible justice, it can never be acquitted, and of course no release can be hoped for from that prison. A.

Ver. 27. Jesus Christ here perfects the old law, which makes no mention of the acts of the mind and will. M.

Ver. 29. Whatever is an immediate occasion of sin, however near or dear it may be, must be abandoned (M.), though it prove as dear to us, or as necessary as a hand, or an eye, and without delay or demur. A.

Ver. 32. *Excepting the cause of fornication*. A divorce or separation as to bed and board, may be permitted for some weighty causes in Christian marriages; but even then, he that *marrieth her* that is dismissed, commits adultery. As to this, there is no exception. The bond of marriage is perpetual; and *what* God hath joined, no power on

earth can separate. See again Matt. 19:9. Wi.—The knot of marriage is so sacred a tie, that the separation of the parties cannot loosen it, it being not lawful for either of the parties to marry again upon a divorce. Aug. de bon. conjug. c. vii. B.

Ver. 34. *Swear not at all.* We must not imagine that here are forbidden all oaths, where there is a just and necessary cause of calling God to witness. An oath on such an occasion is an act of justice and religion. Here are forbidden unnecessary oaths in common discourse, by which the sacred name of God, which never ought to be pronounced without reverence and respect, is so frequently and scandalously profaned. Wi.—’Tis not forbidden to swear in truth, justice and judgment; to the honour of God, or our own or neighbours’ just defence; but only to swear rashly, or profanely, in common discourse, and without necessity. Ch.

Ver. 35. The Anabaptists and other sectarists, following the letter, and not the spirit of the Scripture, and walking in the footsteps of their predecessors, the Waldenses, and the Pelagians, will allow of no oath to be lawful, not even before a judge. B.

Ver. 38. Hence your doctors have concluded that revenge, equal to the injury, was permitted.

Ver. 39. *Not to resist evil;* ^[6] i.e. not to resist or revenge thyself of him that hath done evil to thee.—*Turn him the other cheek. Let him have also thy cloak.* These are to be understood as admonitions to Christians, to forgive every one, and to bear patiently all manner of private injuries. But we must not from hence conclude it unlawful for any one to have recourse to the laws, when a man is injured, and cannot have justice by any other means. Wi.—What is here commanded, is a Christian patience under injuries and affronts, and to be willing even to suffer still more, rather than to indulge the desire of revenge; but what is further added does not strictly oblige according to the letter, for neither did Christ, nor S. Paul, turn the other cheek. S. John 18 and Acts 23. Ch.—Hence also the Anabaptists infer, that it is not lawful to go to law even for our just rights; and Luther, that Christians ought not to resist the Turks. B.

Ver. 41. *Go with him other two.* ^[7] I know many interpreters would have it to signify no more than two in all. But the literal sense of the Latin, and also of the best Greek MSS. (as Dr. Wells takes notice in his amendments to the Prot. translation) express *two more*, i.e. not only as far again, but twice as far. And thus it is expounded by S. Aug. Sermon. Domini in monte. t. iii. p. 193. Ed Ben. Wi.—Continue to be his guide sooner than lose patience, or be wanting in charity. A.

Ver. 43. *And hate thy enemy.* The words of the law (Levit. 19:18) are only these: *thou shalt love thy friend as thyself*; but by a false gloss and inference, these words, *and hate thy enemy*, were added by the Jewish doctors. Wi.

Ver. 44. I come to establish the purity of the law, which they have corrupted. A.

Ver. 46. *The publicans.* These were the gatherers of the public taxes: a set of men, odious and infamous among the Jews, for their extortions and injustice. Ch.

Ver. 48. Jesus Christ here sums up his instructions by ordering us to be perfect as our heavenly Father is perfect; i.e. to imitate, as far as our exertions, assisted by divine grace, can reach, the divine perfection. Wi.—See here the great superiority of the new over the old law. But let no one hence take occasion to despise the old. Let him examine attentively, says S. Chrysostom, the different periods of time, and the persons to whom it was given; and he will admire the wisdom of the divine Legislator, and clearly perceive that it is one and the same Lord, and that each law was to the great advantage of mankind, and wisely adapted to the times of their promulgation. For, if among the first principles of rectitude, these sublime and eminent truths had been found, perhaps neither these, nor the less perfect rules of mortality would have been observed; whereas, by disposing of both in their proper time, the divine wisdom has employed both for the correction of the world. Hom. xviii. Seeing then that we are thus blessed as to be called, and to be the children of so excellent a Father, we should endeavour, like Him, to excel in goodness, meekness, and charity; but above all in humility, which will secure to us the merit of good works, through the infinite merits of our divine Redeemer, Master, and model, Christ Jesus the Lord. A.

MATTHEW 6

Ver. 1. *Your justice;* ^[1] in the common Greek copies, your alms, which seems to be the sense in this place. Wi.—Hereby it is plain that good works are justice, and that man doing them doth justice, and is thereby just and justified, and not by faith only. All which justice of a christian man, our Saviour here compriseth in the three eminent good works, alms deeds, prayer, and fasting. Aug. l. perf. just. c. viii. So that to give alms is to do justice, and the works of mercy are justice. Aug. in ps. xlix, v. 5. B.—S. Gregory says, that the man who by his

virtuous actions would gain the applause of men, quits at an easy rate a treasure of immense value; for, with what he might purchase the kingdom of heaven, he only seeks to acquire the transitory applause of mortals. This precept of Christ, says S. Chrysostom, beautifully evinces the solicitude and unspeakable goodness of God, lest we should have the labour of performing good works, and on account of evil motives be deprived of our reward. Hom. xix. "Shut up alms in the heart of the poor." Eccles. 29:15.

Ver. 2. This must be understood figuratively, that we must avoid all ostentation in the performance of our good works. Many respectable authors are of opinion, that it was customary with the Pharisees and other hypocrites, to assemble the poor they designed to relieve by sound of trumpet. M.—Let us avoid vain glory, the agreeable plunderer of our good works, the pleasant enemy of our souls, which presents its poison to us under the appearance of honey. S. Bas.

Ver. 3. Be content to have God for witness to your good works, who alone has power to reward you for them. They will be disclosed soon enough to man, when at the day of general retribution the good and the evil will be brought to light, and every one shall be rewarded according to his works. A.

Ver. 4. This repaying or rewarding of good works, so often mentioned here by Jesus Christ, clearly evinces that good works are meritorious, and that we may do them with a view to a reward, as David did, *propter retributionem*. A.

Ver. 5. Hypocrisy is forbidden in all these three good works of justice, but not the doing of them openly for the glory of God, the edification of our neighbour, and our own salvation. Let your light so shine before men, i.e. let your work be so done in public, that the intention remain in secret. S. Greg.

Ver. 6. Because he who should pray in his chamber, and at the same time desire it to be known by men, that he might thence receive vain glory, might truly be said to pray in the street, and sound a trumpet before him: whilst he, who though he pray in public, seeks not thence any vain glory, acts the same as if he prayed in his chamber. M.—Jesus Christ went up to the temple, to attend public worship on the festival days.

Ver. 7. Long prayer is not here forbidden; for Christ himself spent whole nights in prayer: and he sayeth, we must pray always; and the apostle, that we must pray without intermission, 1 Thess. 5.; and the holy Church hath had from the beginning her canonical hours for

prayer, but rhetorical and elaborate prayer, as if we thought to persuade God by our eloquence, is forbidden; the collects of the Church are most brief and most effectual. Aug. ep. 121. c. viii, ix, x. B.—Perseverance in prayer is recommended us by the example of the poor widow, who by her importunity prevailed over the unjust judge. Chry. hom. xix.—The Greek word means, to babble or trifle.

Ver. 9. As God is the common Father of all, we pray for all. Let none fear on account of their lowly station here, for all are comprised in the same heavenly nobility ... By saying, “who art in heaven,” he does not mean to insinuate that he is *there* only, but he wishes to withdraw the humble petitioner from earth, and fix his attention on heaven. Chry. hom. xx. Other prayers are not forbidden. Jesus Christ prayed in different words (John, c. 8), and the apostles; (Acts 1:24,) but this is an example of the simple style to be used in prayer, and is applicable to all occasions.—*Hallowed* be thy name, from the word *holy*, be held and kept holy, be glorified by us, and that not only by our words, but principally by the lives we lead. The honour and glory of God should be the principal subject of our prayers, and the ultimate end of our every action; every other thing must be subordinate to this. A.

Ver. 10. Those who desire to arrive at the kingdom of heaven, must endeavour so to order their life and conversation, as if they were already conversing in heaven. This petition is also to be understood for the accomplishment of the divine will in every part of the world, for the extirpation of error, and explosion of vice, that truth and virtue may everywhere obtain, and heaven and earth differ no more in honouring the supreme majesty of God. Chry. hom. xx.

Ver. 11. *Our supersubstantial bread.* [2] So it is at present in the Latin text: yet the same Greek word in S. Luke, is translated *daily bread*, as we say it in our Lord’s prayer, and as it was used to be said in the second or third age, as we find by Tertullian and S. Cyprian. Perhaps the Latin word, *supersubstantialis*, may bear the same sense as daily bread, or bread that we daily stand in need of; for it need not be taken for supernatural bread, but for bread which is daily *added*, to maintain and support the substance of our bodies. Wi.—In S. Luke the same word is rendered *daily bread*. It is understood of the bread of life, which we receive in the blessed sacrament. Ch.—It is also understood of the supernatural support of the grace of God, and especially of the bread of life received in the blessed eucharist. A.—As we are only to pray for our daily bread, we are not to be over solicitous for the morrow, nor for the things of this earth, but being satisfied with what is necessary, turn all our thoughts to the joys of heaven. Chry. hom. xx.

Ver. 12. Of all the petitions this alone is repeated twice. God puts our judgment in our own hands, that none might complain, being the author of his own sentence. He could have forgiven us our sins without this condition, but he consulted our good, in affording us opportunities of practising daily the virtues of piety and mildness. Chry. hom. xx.—These debts signify not only *mortal* but *venial* sins, as S. Augustine often teaches. Therefore every man, be he ever so just, yet because he cannot live without venial sin, ought to say this prayer. Cont. 2 epis. Pelag. l. i. c. 14.—l. xxi. de civit. Dei. c. xxvii. B.

Ver. 13. God is not the tempter of evil, or author of sin. James 1:13. He tempteth no man: we pray that he would not suffer the devil to tempt us above our strength: that he would remove the temptations, or enable us to overcome them, and deliver us from evil, particularly the evil of sin, which is the first, and the greatest, and the true efficient cause of all evils. A.—In the Greek we here read, for thine is the kingdom, and the power, and the glory; which words are found in some old Greek liturgies, and there is every appearance that they have thence slipped into the text of S. Matt. They do not occur in S. Luke (6:4), nor in any one of the old Latin copies, nor yet in the most ancient of the Greek texts. The holy Fathers prior to S. Chrysostom, as Grotius observes, who have explained the Lord's prayer, never mention these words.—And not being found in Tertullian, S. Cyprian, S. Jerom, S. Ambrose, S. Augustine, &c., nor in the Vatican Greek copy, nor in the Cambridge MSS. &c. as Dr. Wells also observes, it seems certain that they were only a pious conclusion, or doxology, with which the Greeks in the fourth age began to conclude their prayers, much after the same manner as, *Glory be to the Father*, &c. was added to the end of each psalm. We may reasonably presume, that these words at first were in the margin of some copies, and afterwards by some transcribers taken into the text itself. Wi.

Ver. 14. Here he again recommendeth the forgiving of others, as the means of obtaining forgiveness. A.

Ver. 16. He condemns not public fasts as prescribed to the people of God, (Jud. 20:26. 2 Esdras 9. Joel 2:15. John 3) but fasting through vain glory, and for the esteem of men. B.

Ver. 17. The forty days' fast, my dear brethren, is not an observance peculiar to ourselves; it is kept by all who unite with us in the profession of the same faith. Nor is it without reason that the fast of Christ should be an observance common to all Christians. What is more reasonable, than that the different members should follow the example of the head. If we have been made partakers with him of

good, why not also of evil. Is it generous to exempt ourselves from every thing that is painful, and with to partake with him in all that is agreeable? With such dispositions, we are members unworthy of such a head.... Is it much for us to fast with Christ, who expect to sit at the table of his Father with him? Is it much for the members to suffer with the head, when we expect to be made one day partakers with him in glory? Happy the man who shall imitate such a Master. He shall accompany him whithersoever he goes. S. Bern. Sermon, in Quad.—Wherefore, my dear brethren, if the taste only has caused us to offend God, let the taste only fast, and it will be enough. But if the other members also have sinned, let them also fast. Let the eye fast, if it has been the cause of sin to the soul; let the ear fast, the tongue, the hand, and the soul itself. Let the eye fast from beholding objects, which are only calculated to excite curiosity and vanity; that being now humbled, it may be restrained to repentance, which before wandered in guilt. Let the ear fast from listening to idle stories and words that have no reference to salvation. Let the tongue fast from detraction and murmuring, from unprofitable and sacrilegious discourse; sometimes also, out of respect to holy silence, from speaking what appears necessary and profitable. Let the hand also fast from useless works, and from every action that is not commanded. But above all, let the soul fast from sin and the doing of its own will. Without these fasts, all others will not be accepted by the Lord. S. Bern. Sermon. 2 de Jejun. Quad.—Fast from what is in itself lawful, that you may receive pardon for what you have formerly done amiss. Redeem an eternal fast by a short and transitory one. For we have deserved hell fire, where there will be no food, no consolation, no end; where the rich man begs for a drop of water, and is not worthy to receive it. A truly good and salutary fast, the observance of which frees us from eternal punishment, by obtaining for us in this life the remission of our sins. Nor is it only the remission of former transgressions, but likewise a preservative against future sin, by meriting for us grace to enable us to avoid those faults we might otherwise have committed. I will add another advantage, which results from tasting, one which I hope I am not deceived in saying you have frequently experienced. It gives devotion and confidence to prayer. Observe how closely prayer and fasting are connected. Prayer gives us power to fast, fasting enables us to pray. Fasting gives strength to our prayer, prayer sanctifies our fast, and renders it worthy of acceptance before the Lord. S. Bern. Sermon. de Orat. & [Jejun. ^[3]

Ver. 20. By doing good works, distributing your superfluities to the indigent. A.

Ver. 22. Every action is lighted or directed by the intention. If the

intention be upright, the whole body of the action is good, provided it proceed not from a false conscience. If the intention be bad, how bad must be the action! Christ does not here speak of an exterior, but an interior eye. He, therefore, who directs all his thoughts to God, may justly be said to have his eye lightsome, and consequently his heart undefiled with worldly affections; but he who has all his thoughts corrupted with carnal desires is, beyond a doubt, enveloped in darkness. Chry.

Ver. 24. Behold here a fresh motive to detach you from the love of riches, or mammon. We cannot both serve God and the world, the flesh and the spirit, justice and sin. The ultimate end of action must be one, either for this or for the next life. A.

Ver. 25. A prudent provision is not prohibited, but that oversolicitude which draws the soul, the heart, and its affections from God, and his sweet all-ruling providence, to sink and degrade them in empty pursuits, which can never fill the soul. A.—*Be not solicitous*; ^[4] i.e. too solicitous with a trouble and anxiety of mind, as appears by the Greek.—*For your life*; lit. *for your soul*, which many times is put for life. Wi.

Ver. 27. Why should the children of God fear want, when we behold the very birds of the air do not go unprovided? Moreover, what possible good can this anxiety, this diffidence procure them? Almighty God gives life and growth, which you cannot do with all your solicitude, however intensely you think. Apollo may plant, Paul may water, but God alone can give the increase. 1 Cor. 3:6. Of how much greater consequence is it then to love and serve Him, and to live for Him alone! A.

Ver. 30. “O ye of little faith;” that is, of little confidence in God and his providence. M.

Ver. 32. It is not without reason that men are in such great fear and distress, when they are so blind as to imagine that their happiness in this life is ruled by fate. But such as know that they are entirely governed by the will of God, know also that a store is laid up for them in his hands. S. Chrys.

Ver. 33. ^[5] Your Father knoweth; he does not say God knoweth, but your Father, to teach us to apply to him with greater confidence. S. Chrys.—He that delivers himself entirely into the hands of God, may rest secure both in prosperity and adversity, knowing that he is governed by a tender Father. Aquin.

Ver. 34. The morrow will bring with it cares enough, to occupy you in providing what will then be necessary for you. Christ does not prohibit all care about temporal concerns, but only what hinders us from seeking the kingdom of heaven in the first instance; or what makes us esteem more the things of this world, than those of the next. **M.**—The affliction and labour which each day brings with it is a sufficient trial, nor ought we seek by our anxiety for labour and affliction before it arrive; for why should man forestall the evil day, which has not arrived, and perhaps may never arrive? But again, this does not prohibit us from making a provision for the morrow, for Jesus Christ does not say to us, provide not for the morrow, but, be not solicitous for to-morrow. *Est. in dif. loc.* He who supplied our wants to-day, will supply them also to-morrow. The evil of the day is sufficient, without borrowing to-morrow's burden to increase the load. It is the curse of the envious and wicked to be self-tormented, whilst they who live by faith, can always rejoice in hope, the true balm of every Christian's breast, the best friend of all in distress.

MATTHEW 7

Ver. 1. *Judge not,* ^[1] or condemn not others rashly, that you may not be judged or condemned. Wi.—S. Jerom observes, Christ does not altogether forbid judging, but directs us how to judge. Where the thing does not regard us, we should not undertake to judge. Where it will bear a favourable interpretation, we should not condemn. Magistrates and superiors, whose office and duty require them to judge faults, and for their prevention to condemn and punish them, must be guided by evidence, and always lean towards the side of mercy, where there are mitigating circumstances. Barefaced vice and notorious sinners should be condemned and reprobated by all. A.—In this place, nothing more is meant than that we should always interpret our neighbor's actions in the most favourable light. God permits us to judge of such actions as cannot be done with a right intention, as murder. As to indifferent actions, we must always judge in the most favourable sense. There are two things in which we must be particularly on our guard: 1. With what intention such an action was done. 2. Whether the person who appears wicked will not become good. S. Jerom.

Ver. 2. This rule, which God will infallibly follow, should put a check to the freedom with which we so frequently condemn our neighbour. A.—As we behave towards our neighbours, interpreting their actions with charitableness, and excusing their intentions with mildness; or, on the contrary, judging them with severity, and condemning them without pity; so shall we receive our judgment. M.—As the pardon of our sins is proportioned to the pardon we afford to others, so also will our judgment be proportioned to the judgment we pass on others. If our neighbour be surprised by sin, we must not reproach or confound him for it, but mildly admonish him. Correct your brother, not as an enemy, taking revenge, but as a physician, administering appropriate remedies, assisting him with prudent counsels, and strengthening him in the love of God. Chry. hom. xxiii.

Ver. 3. “*Mote and beam,*” light and grievous sins. M.

Ver. 5. *Thou hypocrites, cast out first the beam,* &c. Correct first thy own greater faults, before thou censure the lesser failings of others. Wi.

Ver. 6. *Give not that which is holy,* or holy things, (as in the Greek) to

dogs; i.e. to scandalous libertines, or infidels, who are not worthy to partake of divine mysteries and sacraments, who sacrilegiously abuse them, and *trample them under their feet*, as hogs do pearls. Wi.—The sacred mysteries should not be given to those that are not properly instructed in the sublime nature of them; nor should we hold any communication of religion with those that are enemies to the truths of Christ, which they tread under their feet and treat contemptuously, and will be so far from having any more friendship for you on account of such a criminal complaisance, that it is more probable they will betray you and turn against you. A.

Ver. 7. After having preached these great and wonderful truths, after having commanded his apostles to keep themselves free from the vices of mankind, and make themselves like not to angels or archangels only, but to the Lord of all things; and not only observe justice themselves, but likewise to labour for the correction of others, lest they should be disheartened at these almost insurmountable difficulties: our Redeemer subjoins, Ask, and you shall receive, &c. When we offer our petitions to the Almighty, we must imitate the example of Solomon, who immediately obtained what he asked of the Lord, because he asked what he ought. Two things, therefore, are necessary to every prayer, that it be offered up with perseverance and fervour, and that it contain a lawful prayer. Chry. hom. xxiv.—The reasons why so many do not obtain the effects of their prayers, are,—1st. Because they ask for what is evil; and he that makes such a request, offers the Almighty an intolerable injury by wishing to make him, as it were, the author of evil: 2nd. Although what they ask be not evil, they seek it for an evil end. S. James 4: 3rd. Because they who pray, are themselves wicked; (S. John 9) for God doth not hear sinners: 4th. Because they ask with no faith, or with faith weak and wavering: (S. James 1) 5th. Because although what we ask be good in itself, yet the Almighty refuses it, in order to grant us a greater good: 6th. Because God wishes us to persevere, as he declares in the parable of the friend asking bread, Luke, ch. 2; and that we may esteem his gifts the more: 7th. We do not always receive what we beg, because, according to S. Augustine, (lib. ii, de Serm. Dom. et epis. 34, ad Paulinum) God often does not grant us what we petition for, that he may grant us something more useful and profitable. Maldonatus.

Ver. 8. Whatever we ask necessary to salvation with humility, fervour, perseverance, and other due circumstances, we may be assured God will grant when it is best for us. If we do not obtain what we pray for, we must suppose it is not conducive to our salvation, in comparison of which all else is of little moment. A.

Ver. 9. Lest any one considering the great inequality between God and man, should despair of obtaining favours of God, and therefore should not dare to offer up his petitions, he immediately introduces this similitude of the Father; so that if we were on the point of despairing on account of our sins, from his fatherly tenderness we might still have hopes. S. Thos. Aquinas.

Ver. 12. *For this is the law and the prophets;* that is, all precepts that regard our neighbour are directed by this golden rule, *do as you would be done by.* Wi.—The whole law and all the duties between man and man, inculcated by the prophets, have this principle for foundation. The Roman emperor Alexander Severus, is related to have said, that he esteemed the Christians for their acting on this principle. A.—This is the sum of the law and of the prophets, the whole law of the Jews. M.

Ver. 13. *Enter ye in at the narrow gate,* &c. The doctrine of these two verses needs no commentary, but deserve serious attention. Wi.

Ver. 14. Our Saviour in another place says, my yoke is sweet, and my burthen light. How comes it then that so few bear it, or how can we reconcile these texts together? The answer is at hand; for if soldiers and mariners esteem wounds, storms, and shipwreck, easy to be borne with, in hopes of temporal rewards, surely no one can complain that the duties of a Christian are difficult, when compared with the glory which shall be revealed in us. Chry.—It may also be added that God, by his heavenly consolations, makes them not only supportable, but even easy and pleasant. Thus the martyrs occasionally did not feel their torments through the sweet unction of divine love, and the excessive joy which God poured into their souls. A.

Ver. 15. *In the clothing of sheep.* Beware of hypocrites, with their outward appearance of sanctity, and sound doctrine—*by their fruits you shall know them.* Such hypocrites can scarcely ever continue constant in the practice of what is good. W.—Heretics usually affect an extraordinary appearance of zeal and holiness, calling themselves evangelical preachers and teachers of the gospel, as if that Church which preceded them, and which descends by an uninterrupted succession from the apostles, did not teach the pure gospel of Christ. A.—*Beware of false prophets,* or heretics. They are far more dangerous than the Jews, who being rejected by the apostles, are also avoided by Christians, but these having the appearance of Christianity, having churches, sacraments, &c. &c. deceive many. These are the rapacious wolves, of whom S. Paul speaks, Acts 20. Chry. hom. xix. Origen styles them, the gates of death, and the path to hell. Com. in Job. lib. i. Tom.

Ver. 16. As the true Church is known by the four marks of its being one, holy, catholic, and apostolical, so heretics and false teachers are known by certain vices, and the pernicious effects of their novelties in religion. As the true Church is one, by its members submitting with humility to the authority established by Christ, (*he that will not hear the Church, let him be unto thee as the heathen and the publican.* Mat. 18:17) so are false teachers known by their separation from the ancient Church, and their divisions among themselves, the necessary consequences of rebelling against the authority established by Christ, and alone capable of determining controversies. The same pride and other secret vices which make them *despise government*, (2 Peter 2:10) make them also *not afraid to bring in sects of perdition, blaspheming*, and this in civil government as well as ecclesiastical. Those that call themselves Reformers, in the beginning of the 16th century, of all others were remarkable in this. What bloody tumults and wars were there not produced in Germany, by the first Reformers in that country! Calvin overturned the government of Geneva; and his followers, under the name Hugonots, filled France for a great length of time with slaughter and civil wars, frequently shaking the throne itself. In this country, the first cause of its separation from the universal Church, was the unbridled passion of a tyrant: the effects were adultery, and the murder of the successive queens that he had taken to his adulterous bed. In the reign of his successor, the insatiate avarice of a corrupt nobility, gratified with the sacrilegious plunder of the Church, established what is called the Reformation. The fear of being compelled to disgorge the fruits of their rapine, contributed much to the confirmation of that order of things in the reign of Elizabeth. She was inclined to it by the circumstances of her birth, which could not be legitimate, if her father's marriage with Catharine of Arragon was valid, as the first authority in the Catholic Church had declared. The natural spirit of this heresy, though checked a while and kept under by the despotical government of this queen, appeared in its own colours soon after, and produced its natural fruits in the turbulence of the times that succeeded, and the multiplicity of sects that are continually springing up to this very day.—As the true Church is holy, recommending various exercises of religion tending to purify human nature, and render men holy, as fasting, confession of sins, evangelical counsels, &c. so false teachers cast off all these, *promising liberty*, (2 Pet. 2:16) and giving full rein to the lustful passions, thus giving a liberty of living, as well as a liberty of believing.—Another fruit of false teachers is, separation from what was the Universal Church before their time, and which continues to be still the far greater part, not being confined to one state or country. If some modern principles,

of not allowing any communion of religion out of each state, were admitted, as many religions should have been established by heaven as men think proper to establish different states; nor could Christ have given one for all mankind, under whatever state or form of government they might live.—Finally, false teachers are to known by their not being able to shew, that they have received their doctrine and mission from the apostles, in a regular succession from them. Some of our modern divines would spurn at the idea of holding their doctrine and orders from the Catholic Church, such as it existed at the time of the Reformation, which is precisely such as it exists at the present moment.—In answer to this it has been retorted, that the fruits of the Catholic religion have been as bad, or worse; and the horrors of the French revolution are particularly mentioned, as a proof.... That great crimes have been committed by those who professed themselves Catholics, is not denied; but that they were prompted to them by the nature of their religion, is certainly not admitted. The revolution of France in particular, was the effect of the people falling off from their religion. As well may the Puritans, that brought Charles to the block, be said to be Catholics, because they or their parents once had been such: as well may the present bench of Protestant bishops be said to be Catholics, because the bishops of their sees once were so; or that Robespierre, Marat, and the Jacobins that persecuted catholicity in France, and brought its too indulgent sovereigns to the guillotine, were Catholics, or directed in the least by Catholic principles. A.

Ver. 17. It is not to be understood from this text, that a man who is once bad can never bring forth good fruit; but that as long as he remains in the state of sin, he cannot perform any meritorious action. Chry. hom. xxiv.

Ver. 18. *A good tree cannot yield bad fruit, &c.* ^[2] Not but that both good and bad men may change their lives. This, according to the unanimous consent of the Fathers, is only to be understood while they remain such. If a bad tree begin to produce good fruit, it becomes a good tree, &c. Wi.—For not those who do one or two good works are just, but those who continue permanently to do good: in the same manner, not those who commit one or two bad actions are wicked, but those who continue in evil. M.

Ver. 21. Here Jesus Christ shews, that it is not sufficient to believe in him and hear his words, but that in order to salvation, we must join works with faith; for in this shall we be examined at the last day. M.—Without faith they could not cry out, *Lord, Lord*. Rom. 10. But the strongest faith without the works of justice, will not be available to

salvation. 1 Cor. 13. B.—Many who have the Lord continually in their mouths, but care little about *putting on the Lord*, or penetrating themselves with his true spirit, will find their presumption, and the false consciences they have made to themselves, wofully disappointed. A.

Ver. 22. *Have not we prophesied in thy name?* The gift of prophecy, and of doing miracles, may sometimes be granted to bad men, as to Caiphas, and Balaam. Wi.—Under the name of *prophets*, the Hebrews comprised not only such as predicted future events, but also in general all such as gave themselves out for inspired, or who undertook teaching and interpreting the holy Scriptures; and here by *prophesying* is understood, in a general acceptation, all public functions, predicting futurity, expounding Scripture, instructing the people, preaching, &c. V.

Ver. 23. So as to approve and reward your works. Here he shews that even prophecy and miracles will not save us without good works. M.—How much less will faith, unassisted by good works, preserve us from condemnation. A.—The gift of miracles is bestowed on men not for their own good, but for the advantage of others. We must not then be surprised if men, who had indeed faith in Christ, but whose lives did not correspond with their faith, should be honoured with these extraordinary gifts, since the Almighty sometimes employs as his instruments in working similar wonders, men destitute both of faith and virtue. Balaam, void of faith and probity, still by the will of God, prophesied for the advantage of others. To Pharaoh and Nabuchodonosor were revealed future events of the greatest moment; and the wicked Judas himself cast out devils. Therefore S. Paul said, “if I had all faith so as to remove mountains, and if I knew all mysteries, and was possessed of all wisdom, but had not charity, I am nothing.” Hom. xv. S. Chry.

Ver. 24. In the Greek text, “I will compare him;” an apposite comparison, to shew the necessity of good works. It is the duty of each individual to erect this spiritual edifice of good works in the interior of his soul, which may be able to resist all the attacks of our spiritual enemy: whilst those men who have true faith and no works are compared to a fool, and are sure to perish. M.—Here again our Saviour dispenses his rewards to such as order their lives according to his instructions; but as before he promised the kingdom of heaven, divine consolations, and other rewards, so here he promises them the numberless blessings attendant on virtue in this life. The just alone are surrounded with virtue as with a strong guard, and amidst the high swelling waves of worldly troubles, enjoy a calm and unchangeable

tranquillity. Thus was Job strengthened by his virtue against the attacks both of men and satan. Chry. hom. xxv.

Ver. 25. The Scribes and Pharisees only explained the law, and laid open the promises of Moses, whereas our Saviour gives new laws, and makes new promises in his own name; But I say to you, &c. The energy also with which our Saviour spoke, together with the miracles which he wrought, had far greater influence on the minds of the people than the frigid manner in which the Scribes delivered their doctrines. M.

Ver. 26. Nothing can be more foolish than to raise an edifice on sand: it carries punishment with it, causing indeed abundance of labour, but yielding neither reward nor repose. The slaves of malice, luxury, and voluptuousness, labour in the pursuit of their desires, yet not only receive no reward, but, on the contrary, the greatest punishment. They sow in the flesh, from the flesh they shall reap corruption. Gal. 6. Chry. hom. xxv.

Ver. 27. Such again shall be the end of all false prophets. Their death shall be in the same proportion, ignominious and miserable, as their life had been glorious and attractive. They shall be punished with so much greater severity, than others, as their sins have proceeded from greater knowledge and greater malice. A.

Ver. 28. With reason were the people enraptured with his doctrines; for he taught as having authority from himself, and not like their doctors, who only spoke in the name of Moses, and whose only ambition was to please, and not to correct. In the Greek text there is only mention of the Scribes or doctors, but not of the Pharisees.

Ver. 29. He taught as one having power, ἐξουσίαν, to found a law of his own. Hence he said: Ego autem dico vobis; “But I say to you,” viz. as a legislator, announcing to you not the law of Moses, or of any other, but my own law. Est. in dif. loca.—All agree that S. Matthew anticipates the sermon on the mount, in order thus to prefix the doctrines of Christ to the account of his miracles; for we cannot doubt that the discourse on the mount, which is mentioned by S. Matthew, is the same as that recorded by S. Luke. The beginning, the middle, and the conclusion correspond with each other. If S. Matthew mentions some particulars omitted by S. Luke, it is because his design was to collect together several instructions, which Jesus delivered on different occasions; and these, for the most part, are to be found in other parts of S. Luke.—This admirable sermon may be divided into three parts, viz. the exordium, the body of the discourse, and the conclusion. The exordium comprises the eight beatitudes, and merits

our most serious attention. The body of the discourse is chiefly addressed to the apostles, whom Jesus had recently chosen, in order to instil into them, and all succeeding pastors of the Church, a right sense of the great duties belonging to their ministry; and, in the second place, it refers to all the faithful in general. The conclusion consists of an exhortation to a life of piety, and contains several advices, some of which chiefly regard pastors, others indiscriminately all the faithful in general.—May this excellent abridgment of thy doctrine, O Jesus! be the rule of our manners, the pattern of our life. Amen. A.

MATTHEW 8

Ver. 1. *And when he was come down from the mountain.* S. Matthew says, that Jesus Christ *ascended* the mountain, and *sat down* to teach the people; while S. Luke affirms, that he *descended*, and *stood* in a plain place. But there is no contradiction; for he first ascended to the top of the mountain, and then descended to an even plain, which formed part of the descent. Here he *stood* for a while, and cured the sick, as mentioned by S. Luke; but afterwards, according to the relation of S. Matthew, he *sat down*, which was the usual posture of the Jewish doctors. S. Aug.

Ver. 2. As the three evangelists relate the cure of the leper in nearly the same words, and with the same circumstances, we may conclude they speak of the same miracle. S. Matthew alone seems to have observed the time and order of this transaction, viz. after the sermon of the mount; the other two anticipate it. The Bible de Vence seems to infer, from the connection S. Matthew makes between the sermon of the mount and the cure of the leper, that it was not the same leper as that mentioned, Mark 1:40. Luke 5:12. V.—*Adored him.* In S. Mark it is said, *kneeling down*, c. 1:40. In S. Luke, *prostrating on his face*. It is true, none of these expressions do always signify the adoration or worship which is due to God alone, as may appear by several examples in the Old and New Testament; yet this man, by divine inspiration, might know our blessed Saviour to be both God and man. Wi.—“Make me clean;” literally, “purify me;” the law treated lepers as impure. V.—The leper, by thus addressing our Saviour acknowledges his supreme power and authority, and shews his great faith and earnestness, falling on his knees, as S. Luke relates it. Chry. hom. xxvi. Our prayer should be such with great faith and confidence, qualified with profound humility, and entire diffidence of self.

Ver. 3. *Jesus, stretching forth his hand, touched him.* By the law of Moses, whosoever touched a *leper*, contracted a *legal uncleanness*: but not by touching in order to heal him, says Theophylactus. Besides, Christ would teach them that he was not subject to this law. Wi.—“Touched him.” To shew, says S. Cyprian, that his body being united to the Divinity, had the power of healing and giving life. Also to shew that the old law, which forbad the touching of lepers, had no power over him; and that so far from being defiled by touching him, he even cleansed him who was defiled with it. S. Ambrose.—When the apostles healed the lame man, they did not attribute it to their own power, but said to the Jews: Why do you wonder at this? Or, why look you at us, as if by our power or strength we have made him walk? But when our Saviour heals the leper, stretching out his hand, to shew he was going to act of his own power, and independently of the law, he said: “I will. Be thou clean;” to evince that the cure was effected by the operation of his own divine will. Chry. hom. xxvi.

Ver. 4. *For a testimony to them.* That is, when the priest finds thee truly cured, make that offering which is ordained in the law. Wi.—He did this to give us an example of humility, and that the priests, by approving of his miracle, and being made witnesses to it, might be inexcusable, if they would not believe him. M.—He thus shews his obedience to the law, and his respect for the dignity of priests. He makes them inexcusable, if they can still call him a transgressor of the law, and prevaricator. He moreover gives this public testimony to them of his divine origin. Chry. hom. xxvi. S. Chrysostom, in his third book on the priesthood, says: “the priests of the old law had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people; but the priests of the new law have power to purify, in very deed, the filth of the soul. Therefore, whoever despiseth them, is more worthy to be punished than the rebel Dathan and his accomplices.” Our Saviour willeth him to go and offer his gift or sacrifice, according as Moses prescribed in that case, because the other sacrifice, being the holiest of all holies, viz. his body, was not yet begun. S. Aug. l. ii. & Evang. ii. 3. & cont. adver. leg. & Proph. l. i. c. 19, 20.

Ver. 5. *A centurion.* The same who (Luke 7:3,) is said to have sent messengers to our Saviour. But there is no contradiction: for what a man does by his servants, or friends, he is many times said to do himself. He came not in person out of humanity, but by his message shewed an extraordinary faith. Wi.—The centurion shews a much stronger faith in the power of Christ, than those who let down the sick man through the roof, because he thought the word of Christ alone sufficient to raise the deceased. And our Saviour, to reward his

confidence, not only grants his petition, as he does on other occasions, but promises to go with him to his house to heal his servant. Chry. hom. xxvii. The centurion was a Gentile, an officer in the Roman army. According to S. Luke he did not come to him in person, but sent messengers to him, who desired him to come down and heal his servant, whereas he seems here not to wish him to come: "Lord, I am not worthy," &c. These difficulties may be easily removed. A person is said to appear before the judge, when his council appears for him; so he may be said to have come to Jesus, when he sent his messengers. Or it may be that he first sent his messengers, and afterwards went himself. As to the second difficulty, it may be said the messengers added that of their own accord, as appears from the text of S. Luke. M.—S. Augustin is of opinion that he did not go himself in person, for he thought himself unworthy, but that he sent first the ancients of the Jews, and then his friends, which last were to address Jesus in his name and with his words. l. ii de cons. Evang. c. xx. Thus we see that the request of the two sons of Zebedee was made by themselves to Jesus Christ, according to S. Mark; (10:35,) and by the mouth of their mother, according to S. Matthew, 20:20.

Ver. 7. On this occasion our Saviour does what he never did before: every where indeed he meets the will of his supplicants, but here he runs before his request, saying: "I will come;" and this he does to teach us to imitate the virtue of the centurion.

Ver. 8. Origen says, when thou eatest and drinkest the body and blood of our Lord, he entereth under thy roof. Thou also, therefore, humbling thyself, say: Domine, non sum dignus; Lord, I am not worth, &c. So said S. Chrysostom in his mass, *Litturg. Græc. sub finem*; and so doth the Catholic Church say at this day in every mass. See S. Augustin. Ep. cxviii. ad Janu. B.—See Luke 7:6.

Ver. 10. Christ here compares the faith of the centurion with that of the people in general, and not with that of his blessed mother and the apostles, whose faith was beyond a doubt much greater. M.—The Greek says, "neither in Israel."—*Jesus hearing this, marvelled*. That is, by his outward carriage, says S. Aug. seemed to admire: but knowing all things, he could not properly admire any thing.—*I have not found so great faith in Israel*. This need not be understood of every one, but of those whom he had cured. Wi.

Ver. 11. In consequence of the faith of this Gentile, Jesus Christ takes occasion to declare that many Gentiles would be called to sit at table with Abraham, Isaac, and Jacob, in the kingdom of heaven, which is frequently represented under the figure of a feast. See chap. 22:2.

Luke 13:29. 16:16. Apoc. 19:9. In ancient times, the guests were reclined on beds when they took their meals. V.

Ver. 12. Whilst the Jews, who glory in descending from the patriarchs, and who, on this title, are children and heirs of the celestial kingdom which had been promised them, shall be excluded for having rendered themselves unworthy by their unbelief. V.—*Shall be cast out into exterior darkness.* This is spoken so as to imply a comparison to a supper in a great room, with a number of lights, when they who are turned out in the night, stand without, starving, weeping, and gnashing their teeth. Wi.

Ver. 14. *Into Peter's house.* That is, which had been Peter's house; for now he had quitted house, and all things to follow Christ. Wi.—According to S. Mark, (1:29,) and S. Luke, (4:38,) the cure of Peter's mother-in-law seems to have been performed previously to the sermon on the mount, of which St. Luke makes mention in chap. 6. We may suppose that S. Matthew mentions it in this order, on occasion of the miracle performed in the same place on the centurion's servant. V.

Ver. 17. In the Greek of the seventy-two interpreters, for infirmities we have ἀμαρτίας, sins; but the evangelist refers this to our bodily infirmities, because, as S. Chrysostom observes, diseases are the punishment of sins, and frequently arrive from the diseases of the soul. M.—The text of Isaias here quoted, regards the Messiah literally. V.—*He took our infirmities.* The words signify both the distempers of the body and the infirmities of the soul, for Christ cured both. Wi.

Ver. 20. By the fox is meant craft and cunning, by the birds pride. Thus then our blessed Lord answered him; pride and deceit dwell in your heart, but you have left no place for the Son of Man to rest his head, who can rest only in the meek and humble. S. Augustin.—Jesus Christ rejected this scribe, because he wished to follow Jesus rather through the desire of glory and wealth, hoping to be great in his kingdom, than with the design of perfecting himself in virtue; so that our Saviour answers him: You cannot expect riches from me; who am poorer than the beasts of the field, or birds of the air; they have a place of rest, whereas I have none. M.

Ver. 22. *Let the dead bury their dead.* The first words, *let the dead,* cannot mean those that were dead by a corporal death; and therefore must needs be understood of those who were spiritually dead in sin. Wi.—Two similar answers are mentioned in Luke 9:57, 60. Jesus Christ may have given the same answers on two different occasions. V.—God will not suffer us to go and bury a deceased parent, when he calls us to other employments. S. Chry.

Ver. 23. This bark is the Catholic Church. The sea denotes the world, the winds and tempests shew the attempts of the wicked spirits to overturn the Church. The Lord seems to sleep, when he permits his Church to suffer persecution and other trials, which he permits, that he may prove her faith, and reward her virtue and merits. Chry. hom. xxiii. in Mat. 8. The apostles had followed their divine Master. They were with him, and executing his orders, and it is under these circumstances they are overtaken with a storm. If their obedience to Jesus Christ, if his presence did not free them from danger, to what frightful storms do those persons expose themselves, who undertake the voyage of the present life without him? What can they expect but to be tossed to and fro for a time, and at last miserably to founder? Faithful souls ought, from the example here offered them, to rise superior to every storm and tempest, by invoking the all-powerful and ever ready assistance of heaven, and by always calling in God to their help before they undertake any thing of moment. A.

Ver. 25. Should God appear to sleep, with the apostles, we should approach nearer to him, and awaken him with our repeated prayers, saying: "Lord, save us, or we perish." A.—Had our Saviour been awake, the disciples would have been less afraid, or less sensible of the want of his assistance: he therefore slept, that they might be better prepared for the miracle he was about to work. Chry. hom. xxviii.

Ver. 26. Why are you fearful, having me with you? Do you suppose that sleep can take from me the knowledge of your danger, or the power of relieving you? A.—*He commanded the winds.* Christ shewed himself Lord and Master of the sea and winds. His words in S. Mark (4:39,) demonstrate his authority: *Rising up he rebuked the wind, and said to the sea: Peace, be still.* Wi.—As before our Lord restored Peter's mother-in-law on the spot, not only to health, but to her former strength; so here he shews himself supreme Lord of all things, not only by commanding the winds to cease, but, moreover, by commanding a perfect calm to succeed. Chry. hom. xxix. How many times has he preserved his Catholic Church, when (to all human appearance, and abstracting from his infallible promises) she has been in the most imminent danger of perishing? How many times by a miracle, or interposition of his omnipotence, less sensible indeed, but not less real, has he rescued our souls, on the point of being swallowed up in the infernal abyss? A.—He commands the mute elements to be subservient to his wish. He commands the sea, and it obeys him; he speaks to the winds and tempests, and they are hushed; he commands every creature, and they obey. Man, and man only, man honoured in a special manner by being made after the image and likeness of his Creator, to whom speech and reason are given, dares to disobey and

despise his Creator. *S. Aug. hom. in Mat.*

From this allegory of the ship and the storm, we may take occasion to speak of the various senses in which the words of Scripture may be occasionally taken.... The sense of Scripture is twofold, *literal* and *spiritual*. The literal is that which the words immediately signify. The spiritual or mystic sense is that which things expressed by words mean, as in Genesis 22, what is literally said of the immolation of Isaac, is spiritually understood of Christ; and in Coloss. 2:12, by the baptism of Christ, S. Paul means his burial. The spiritual sense in its various acceptations, is briefly and accurately given in the following distich:

Littera gesta docet, quid credas allegoria,
Moralis quid agas, quo tendas anagogia.

Ver. 28. *Two that were possessed with devils.* S. Mar. (c. 5) and S. Luke (c. 8), in the same passage, mentions but one man, who is also said to be possessed with *a legion of devils*. Those evangelists seem to make mention only of one of them, because he might be much more fierce and famous than the other. Wi.—These sepulchres were caverns excavated in the rocks, which served them as places of retreat. V.

Ver. 29. Before the time which God has marked to drive us from the world, and to bury us for ever in the prison of hell. V.—*What have we to do with thee?* Or what hast thou to do with us? what harm have we done thee? *Art thou come hither to torment us before the time?* That is, before the time and day of judgment, after which the torments and punishments of the devils will be increased. Wi.

Ver. 30. *And not far from them.* ^[1] In all Greek copies at present we read, *There was afar off*. Beza himself here owns, that the Latin Vulgate is to be preferred before all Greek copies and MSS. Wi.—The Greco-Latin MS. of Cambridge has not the word *non* in the Latin; but in the Latin of the ancient Vulgate it occurs. V.

Ver. 31. *“Send us into the herd of swine.”* According to S. Luke, they begged of him two things; the first, that they might not be sent into hell, there to be tormented with more grievous torments, as they will be at the end of the world; the second, that they might be permitted to go into the herd of swine, that these being destroyed, the inhabitants of that country might be ill affected towards our Saviour, and refuse to receive him. The event seems to confirm this opinion. M.

Ver. 32. Many reasons might be brought why our Saviour suffered the devils to enter into the swine: 1. To shew that the devils had no power

even over swine without his permission. 2. That such as were freed from their power, might acknowledge the greatness of the favour done them, by seeing from how great a multitude they were liberated. 3. To punish those Jewish citizens, who fed upon swine's flesh contrary to their law. And, 4. To shew how willingly the devils dwell in the hearts of those who are addicted to the voluptuous and carnal life, aptly designated by the swine. M.—S. Chrysostom says that our Saviour permitted the devils to enter the swine, not for their own sakes, but for our instruction. 1. That we might know how very desirous the enemy of our salvation is to bring upon us the greatest evils. 2. That the devil has not any power, even over swine, without the permission of God. And, 3. That these cruel fiends would, if the Almighty allowed them, inflict still more grievous torments on their unhappy slaves. Hom. xxix. Jesus Christ here confutes the Sadducean doctrine, which denies the existence of spirits, good or bad. A.

Ver. 34. *That he would depart from their coasts.* S. Jerom thinks these people did this out of a motive of humility, looking upon themselves unworthy of his presence: others judge that the loss of the swine made them apprehend lest Christ, being a Jew, might do them greater damages. Wi.—The fear lest his presence might cause them some fresh loss, seems to have overbalanced, in their estimation, the advantages they might have expected from his visit. V.—How often has our good Lord wished to visit us, to honour us with his sacred presence, to enrich us with his divine inspirations; and how often, like these Gerasens, have we desired him to depart from our territories? Some worldly interest, sensual enjoyment, or supine listlessness on our part, has occasioned us to neglect the proffered advantages. Oh! can there be more marked ingratitude than this! Oh! how shall we one day grieve for having lost, by our culpable indifference, immense spiritual treasures, which have been made over to others far more deserving than ourselves! Yes, the day will certainly arrive, when we shall value a single additional degree of the divine favor and grace, infinitely more than all the united honours, riches, and pleasures of this world. A.

MATTHEW 9

Ver. 1. The cure of the paralytic (v. 2), is generally supposed to have been anterior in point of time, to the cure of two possessed persons, chap. 8. Carrieres supposes the contrary. V.—*Into his own city.* Not of Bethlehem, where he was born, nor of Nazareth, where he was

brought up, but of Capharnaum, says S. Chrysostom, where he is said to have dwelt since he began to preach. See Matt. 4:13. Wi.—S. Jerom understands this city to be Nazareth, which was Christ's own, because he was conceived there. S. Austin, S. Chrysos. Euthy. Theophylactus, think it was Capharnaum, because this miracle was performed at the last mentioned place, according to S. Mark's relation; and S. Matthew calls it Christ's own city, because after leaving Nazareth, he chose Capharnaum for the chief place of his abode. If S. Jerom's interpretation be admitted, we must suppose that S. Matthew having told us that Christ came to his own city, Nazareth, and omitting to relate what happened there, passed immediately to the history of the cure of the paralytic, which took place at Capharnaum. Such omissions and change of place without the reader's being informed of the transition, are not unfrequent in the evangelists. We must likewise observe that they frequently invert the order of facts, as to the time of their happening. Jansen.—Christ may be said to have had three cities: *Bethlehem*, in which he was born; *Nazareth*, in which he was educated; and *Capharnaum*, in which he most frequently resided, during his sacred ministry. It is most probable, and most generally understood, that in this place of the Scripture Capharnaum is meant; though several understand it of Nazareth, and some few with Sedulius, li. 3. carm.

Intravit natale solum, quo corpore nasci
Se voluit, patriamque sibi pater ipse dicavit.

Ver. 2. *Thy sins are forgiven thee.* We do not find that the sick man asked this; but it was the much greater benefit, and which every one ought to prefer before the health of the body. Wi.—He says this, because he wished to declare the cause of the disease, and to remove it, before he removed the disease itself. He might also desire to shew the paralytic, what he ought to have prayed for in the first place. M.—The sick man begs for corporal health, but Christ first restores to him the health of his soul, for two reasons: 1st. That he might insinuate to the beholders, that the principal intent of his coming into the world was to cure the evils of the soul, and to let them know that the spiritual cure ought most to be desired and petitioned for. Corporal infirmities, as we learn in many places of the sacred text, are only the consequences of the sins of the patient. In S. John (ch. 3), Christ bids the man whom he had healed, to sin no more, lest something worse should befall him; and S. Paul says, that many of the Corinthians were afflicted with various diseases, and with death, on account of their unworthily receiving the body of the Lord. A second reason why Christ forgave the sick man his sins, was, that he might take occasion from the murmurs of the Pharisees, to speak more plainly of his power

and divinity, which he proved not only by restoring the man instantaneously to health, but by another miracle equally great and conclusive, which consisted in seeing the thoughts they had never expressed; for the evangelist observes, that they murmured in their hearts. He afterwards cures the sick man to shew, says he, that the Son of man has power to forgive sins. Jansen.—We may here observe likewise, that when Christ afterwards gave his apostles their mission, and empowered them to preach to the whole world, he communicates this same power to them, and seems to refer to the miracles which he had wrought, to prove that he himself had the power which he gave to them. All power, says he, is given to me in heaven and on earth. As the Father sent me, so I send you.... Whose sins you shall forgive, they are forgiven. A.—*Seeing their faith*. It does not follow from hence, as Calvin would have it, that faith alone will save us. For S. Chrysos. says, “Faith indeed is a great and salutary thing, and without it there is no gaining salvation.” But this will not of itself suffice without good works; for S. Paul admonishes us, who have made ourselves deserving a participation of the mysteries of Christ, thus, (Heb. c. 4) “Let us hasten, therefore, to enter into that rest.” He tells us to hasten, that is, faith alone will not suffice, but we must also strive all our life by good works to render ourselves worthy to enter the kingdom of heaven: for if those Israelites, who murmured and would not bear the calamities of the desert, were not, on that account, permitted to enter the land of promise, how can we think ourselves worthy of the kingdom of heaven, (figured by the land of promise) if we will not in this world undergo the labours of good works. S. Chrysos.—From hence S. Ambrose concludes, that our Saviour is moved to grant our petitions through the invocation of saints, as he even forgave this man his sins through the faith of those that brought him. Of how much greater efficacy then will not the prayers of the saints be? Baradius.—Christ does not always require faith in the sick who desire to be cured, but seems to have dispensed with it on many occasions; for example, in the cases of those he cured possessed by the devil. S. Chrys.—*Son, &c.* O the wonderful humility of the God-man! Jesus looks with complacence on this miserable wretch, whom the Jewish priests disdain to look upon, and in the midst of all his miseries calls him his son. S. Tho. Aquin.—They had read what Isaias had said: I am, I am he who destroyeth thy sins: ego sum, ego sum ipse, qui deleo iniquitates tuas, xliii. 25.: but they had not read, or, at least they had not understood what the same prophet says, liii. 6. The Lord hath heaped upon him the iniquity of us all: posuit Dominus in eo iniquitatem omnium nostrum. Nor had they remembered the testimony of the Baptist: behold the Lamb of God, behold him who taketh away the sins of the world. John 1:29. Mald.

Ver. 3. *This man blasphemeth*, by pretending to have a power to forgive sins, which none but God can do; and they looked upon Jesus as a man only. It is true, and what all Catholics teach, that *God alone* hath power of *himself* to forgive sins. But Christ, who was both God and man, could, and did communicate this power of forgiving sins *in his name*, to bishops and priests, as *his ministers and instruments* in the sacraments of baptism and penance. We have Christ's clear words for it, (Jo. 20:23) *whose sins you shall forgive, they are forgiven them*, &c. Wi.—*And behold some of the scribes*. The Jewish rulers wished to defame the character of our divine Redeemer, but by this means they rendered the miracle much more famous, and Christ turned their wicked designs to their own confusion. S. Chrys.—For Christ says, Why do you think evil in your hearts? in which words Jesus plainly evinces to them the reality of his divinity; for who knows the secrets of man's heart, but God alone? S. Jerom.

Ver. 4. *Jesus seeing their thoughts*. By shewing that he knew their hidden thoughts, as well as by healing the man, to confirm his words and doctrine, he gave them a proof of his divine power. Wi.—Not because they betrayed them by any exterior sign, but, as S. Mark says, knowing in his spirit that they so thought within themselves, because he was God, in whose hands are our hearts, (Prov. c. 15 and c. 21,) and to whose eyes all things are naked and open. Tostatus.—Had not our Saviour been truly God, and equal to his Father, he would have rebuked the scribes, for attributing that to God only which he exercised. But so far from denying their assertion, he immediately admits the truth of it, and answers them by another no less wonderful act of his almighty power. He tells them publicly the evil they had thought in their hearts, whilst the Scriptures repeatedly affirm that God alone can know the secrets of hearts. *Thou alone knowest the hearts of the children of men*, 3 Kings, c. 8. and 2 of Philip. c. 6 v. 30. *And man seeth those things that appear, but the Lord beholdeth the heart*. And 1st of Kings, c. 16, v. 7, *The searcher of reins and hearts is God*. Psalm 7, v. 10, *The heart is perverse above all things, and unsearchable. Who can know it? I am the Lord that search the heart and prove the reins*. Jeremias, c. 17, v. 9. and 10.; and innumerable other texts of Scripture might be brought to prove that God only can know the minds and thoughts of men. Our Saviour, therefore, shews himself to be equal to his Father, by thus revealing to all, the malicious murmurs of his enemies, who for fear of the multitude, dared not to publish themselves what their wicked hearts devised. S. Chrys. hom. xxx.—*Said: Why do you think*, &c. Here S. Cyril exclaims, Oh! thou Pharisee, who sayest, who is able to forgive sins, except God alone! I will answer thee; who is able to search into the secrets of the heart but God alone, who calls himself, by his prophet, the searcher of the

hearts and the reins of men! S. Cyril.—If thou art incredulous about my power of remitting sin, behold I exercise another, whilst I lay open thy interior. S. Chrysos.

Ver. 5. The power of working miracles, and of forgiving sins, is proper to God, but can be communicated by God to man equally in the sacraments of baptism and penance. A.—*Which is easier.* It is more difficult to remit sins than restore the health of the body. S. Austin remarks, (tract. lxxii in Joannem) it is more difficult to justify a man than to create the heavens and the earth; but Christ speaks thus, because the Pharisees might otherwise have said, that as he could not confer visible health upon the body, he had recourse to the invisible remission of sins, and that it was easy to grant in words, what no one could discern whether it was really granted or not. In this sense, therefore, the word, “Be thou healed,” is more difficult than simply to say, “Thy sins are forgiven thee;” which any one could say, though he might not effect what his word implied. M.—Doubtless the healing of the body was easier, for as much as the soul is more excellent than the body, so much is the healing of the soul more difficult and more excellent than that of the body. But since the one is visible, the other invisible, therefore he performs the less, but more evident miracle, in testimony of the performance of the other more excellent, but less evident exertion of his power. Thus he truly verifies what the Baptist said of him, “This is he that taketh away the sins of the world.” S. Chrysos. hom. xxx.

Ver. 6. *But that you may know.* This may be understood differently, either as spoken by Christ to the Jews present, or by the evangelist to the people to whom he wrote his gospel. S. Thom. Aquin.—Thus Christ proves that he had the power of remitting sins; as a falsity cannot be confirmed by a miracle, since in this case God would bear testimony to a falsity. M.—*Take thy bed, &c.* This doubtless was commanded him, to convince the whole world that this was no phantom, and to add still greater credibility to the fact, *and he rose, &c.*—He who was pleased to become man, is truly the Son of God; and, in this quality, he possesses all power. This he proves by the double exercise of his power over both soul and body. A.—*Surge, tolle, and vade,* Christ added these words for the greater evidence of the cure. Maldonatus.

Ver. 8. *Feared, and glorified God.* Here it may be observed, that the people, before they praised, feared God, for the fear of God is the beginning of wisdom. And S. Basil says, that fear, as a good guide, necessarily leads us to piety; and charity takes us, after having been exercised a little in fear, makes us perfect men. S. Basil.

Ver. 9. *Named Matthew.* 'Tis remarked by S. Jerom, that the other evangelist, out of respect to this apostle, did not call him Matthew, (the name he generally went by) but Levi; whereas he, in his own gospel, to shew the goodness of God who from a publican had made him an apostle, styles himself Matthew the publican. S. Thos. Aquin.—S. Austin. de Concor. Evan. It is most probable, says S. Austin, that S. Matthew does not mention what had happened to him, before he began to follow Jesus; for it is supposed that this evangelist was called antecedent to the sermon on the mount; for S. Luke named the 12 that were chosen, and calls them apostles. S. Matthew mentions his vocation to the apostleship as one of the miracles that Jesus performed, for certainly it was a great miracle for a publican to become an apostle.—*Rose up, and followed him.* When we hear the voice of God calling us to virtue, we must not delay. The devil, says S. Basil, does not advise us to turn entirely from God, but only to put off our conversion to a future time. He steals away our present time, and gives us hopes of the future. But when that comes, he steals that also in the same manner; and thus by giving us present pleasure, he robs us of our whole life. S. Basil.—*Sitting in the custom-house.* Jesus called S. Matthew with two words only, *follow me*; and presently he left all, and became his disciple; doubtless by a particular inspiration and motion of divine grace. Wi.

Ver. 12. *They that are in health.* The explication of which is, I converse with sinners, that I may heal their souls from incredulity. M.

Ver. 13. *I am not come.* The just appear to be mentioned ironically, as it is said in Genesis, *Behold Adam is become as one of us*: and *if I hunger, I will not tell thee*. Psalm 49. For S. Paul asserts, that none on earth were just: *all have sinned, and need the glory of God*. Rom. 3. S. Chrysos. hom. xxxi.—Christ came to call all men, both just and unjust, since he called Nathanael, who was a just man. But the meaning of these words is, I came not to call you, Scribes and Pharisees, who esteem yourselves just, and despise others, and who think you have no need of a physician; but I came to call those who acknowledge themselves sinners. Theophylactus.—Or the meaning may be, “I came not to call the just to penance, of which they have no need;” thus in S. Luke, (c. 5) *I came not to call the just, but sinners to repentance*. Or again, the meaning may be, I came not to call the just, because there are none just of themselves, and who stand not in need of my coming. S. Paul says, *All have sinned*, as above. M.—*Mercy, and not sacrifice.* Christ here prefers mercy to sacrifice; for, as S. Ambrose says, there is no virtue so becoming a Christian as mercy, but chiefly mercy to the poor. For if we give money to the poor, we at the same time give him life: if we clothe the naked, we adorn our souls with the robe of

justice: if we receive the poor harbourless under our roof, we shall at the same time make friends with the saints in heaven, and shall afterwards be received by them into their eternal habitations. S. Ambrose.—I will have mercy and not sacrifice: these words occur in the prophet Osee, c. 6. The Pharisees thought they were making a great sacrifice, and acceptable to God, by breaking off all commerce with sinners; but God prefers the mercy of the charitable physician, who frequents the company of sinners; but merely to cure them. V.

Ver. 14. *Then came.* When the Pharisees in the prior question had been discomfited. By S. Mark, (11:18,) we learn that the Pharisees joined with the disciples of the Baptist, and thus is reconciled what we read in S. Luke 5:33, who only mentions the Pharisees. V.—*Why do we, and the Pharisees fast.* It is not without reason that the disciples of S. John should ask this question, fasting being always esteemed a great virtue, witness Moses and Elias; the fasts which Samuel made the people observe in Masphat, the tears, prayers, and fasting of Ezechias, of Judith, of Achab, of the Ninivites, of Anna, the wife of Eleana, of Daniel, of David, after he had fallen into the sin of adultery. Aaron, and the other priests, also fasted before they entered into the temple. Witness also the fasts of Anna, the prophetess, of S. John the Baptist, of Christ himself, of Cornelius the centurion, &c. &c. &c. St. Jerom.—This haughty interrogation of S. John's disciples was highly blameable, not only for uniting with the Pharisees, whom they knew their master so much condemned, but also for calumniating him, who, they knew was foretold by John's own testimony. S. Jerom.—S. Austin is likewise of opinion, that John's disciples were not the only persons that said this, since S. Mark rather indicates that it was spoken by others. S. Thos. Aquin.

Ver 15. *Can the children of the bridegroom.* ^[1] This, by a Hebraism, signifies the friends or companions of the bridegroom, as a *lover of peace*, is called a *child of peace*: he that deserves death, *the son of death*, &c. Wi.—the disciples had not yet ascended to the higher degrees of perfection, they had not yet been renewed in spirit; therefore they required to be treated with lenity; for had the higher and more sublime mysteries been delivered to them without previous preparation, they would never, not even in the natural course of things, have been able to comprehend them. I have many things to say to you, said our Saviour, but you cannot bear them now. S. John 16. Thus did he condescend to their weakness. S. Chrys. hom. xxxi.

Ver. 16. *A piece of raw cloth.* ^[2] By the Greek is signified new-woven cloth, that has not yet passed the hands of the fuller. Wi.—*And no one putteth*, &c. Christ, by these similitudes, justifies the manner of life

which he taught his disciples, which at first was adapted to their understandings; lest, if in the beginning, he had required them to fast contrary to what they had been accustomed, they might have been frightened at the austerity of his institute, and deserted him. He compares, therefore, his disciples to an old garment, and to old bottles; and an austere mode of life to new clothes and new wine. And he argues, that if we do not put new cloth to an old garment, because it tears the garment the more, nor put new wine into old bottles, because by its fermentation it would easily break them, so in like manner his disciples, who had been accustomed to a less rigid mode of life, were not at once to be initiated into an austere discipline, lest they should sink under the difficulty, and relinquish the pursuit of a more perfect life. M.

Ver. 17. *New wine into old bottles.* ^[3] These vessels were made of skins, or were leather bottles, in which wine used to be carried and kept. Wi.—They were made of goat-skins prepared and sewed together, as is common in Spain and other southern countries to this day. A.—They were to wait till they were renewed by the Holy Ghost, before they could enter with advantage on the hard ways of penance. V.

Ver. 18. *A certain ruler.* ^[4] Lit. *a prince of a synagogue*. He is called Jairus. Mark 5. Luke 8.—*My daughter is just now dead:* or, as the other evangelists express it, is at the *point of death*; and her father having left her dying, he might think and say she was already dead. Wi.—In effect, news was shortly after brought him that she was dead. It is thus that some commentators explain the apparent difference found in Mark 5:22, and Luke 8:41.—*But come, lay thy hand,* &c. Let us admire and imitate the humility and kindness of our Redeemer; no sooner had he heard the request of the ruler, but rising up, he followed him. Though, says S. Chrysostom, he saw his earthly disposition, requesting him to come and lay his hand upon her.

Ver. 20. *And behold a woman.* This woman, according to Eusebius, came from Cæsarea Philippi, who, in honour of her miraculous cure, afterwards erected a brazen monument, descriptive of this event, before the door of her house in Cæsarea Philippi. Euseb.

Ver. 22. Επιστραφείς καὶ ἰδὼν, turning about and seeing, as if he were ignorant, and wished to see who it was that had touched him, as the other evangelists relate. In S. Mark (5:29,) we see she was cured on touching the garment; and Jesus only confirms the cure by what he says in verse 34.—*But Jesus turning about.* Our divine Saviour, fearing lest he might alarm the woman by his words, says immediately to her, *Take courage*; and at the same time calls her his daughter, because her

faith had rendered her such. S. Chrysos.

Ver. 23. *And when Jesus ... saw the minstrels.* It was a custom among the Jews at funerals to hire persons to make some doleful music, and great lamentations. Wi.—Ovid also mentions the lugubrious music attendant on funerals.

Cantabat moestis tibia funeribus. 4. *Fast.*

Ver. 24. *The girl is not dead.* Christ, by saying so, insinuated that she was not dead in such a manner as they imagined; that is, so as to remain dead, but presently to return to life, as if she had been only asleep. Wi.—*But sleepeth.* In the 11 chapter of S. John, Christ again calls death a sleep. *Our friend Lazarus sleepeth.* Thus he teaches us to be no longer in dread of death, since it was reduced to the condition of a sleep. If you believe this, why do you vainly weep? why do you afflict yourself? this the Gentiles do, who have not faith. Your child is asleep, not dead, is gone to a place of rest, not to destruction. Therefore the royal prophet says, “Turn, O my soul, into thy rest, for the Lord hath been bountiful to thee.” Psalm 114. If then it is a kindness, why should you weep? what else could you do at the death of an adversary, an enemy, the object of your greatest aversion? S. Chrysos. hom. xxxii.—Christ here asserts that the girl is only asleep, to shew that it was as easy for him to raise her from death as from sleep. Theophylactus.

Ver. 25. He took her by the hand, and as in his hands is the key both of life and death, (Apoc. 1:18,) so he commanded the soul to return and the girl to arise. A.—*And when the crowd,* &c. That is, if after a sinful and worldly life we wish to rise again, and be cleansed from the miserable condition of moral sin, denoted by the girl who was dead, we must cast out of our minds the great multitude of worldly concerns; for whilst these have possession, the mind is unable to recollect itself and apply seriously to consideration. S. Gregory.

Ver. 27. *Son of David, have mercy on us.* The blind men style our Saviour *Son of David*, to shew the great respect they had for him. Thus the prophets also did, when they addressed those kings to whom they wished to testify particular respect and esteem. S. Chrysos. hom. xxxiii.

Ver. 30. *And Jesus strictly charged them.* Although our Saviour strictly charged them to keep the miracle silent, they nevertheless published it throughout all that country; not being able to contain themselves, they became the evangelists and publishers of what they were commanded to conceal. Thus we are admonished not only to keep silent ourselves

whatever is to our own commendation, but likewise to endeavour to hinder others from publishing it; to act otherwise would be to render ourselves odious to men, and abominable in the sight of God. But if we are silent, we shall obtain greater glory in the sight both of God and men. On the other hand, whatever redounds to the glory of the Almighty, we must ourselves publish, and exhort others to make it known to the whole world. Therefore it is said, *Go and relate the glory of God*. S. Chrysos. hom. xxxiii.

Ver. 31. *Spread his fame abroad.* Unable to confine their gratitude within the narrow limits of humility prescribed them by Jesus Christ. A.

Ver. 32. *A dumb man.* The Greek rather signifies *a deaf* man: but these defects generally go together, because he that is deaf cannot learn to speak. Wi.

Ver. 34. *By the prince of the devils.* What more foolish ever entered the mind of man. Is it possible, as he afterwards says, that devils should be expelled by devils? They assist and strengthen, not weaken and destroy one another. Moreover, he did not only cast out devils, but he cleansed the lepers, raised the dead, appeased the storm, forgave sins by his own power, preached the eternal felicity of heaven, and brought back man to God: all which the devil never could, never would bestow upon mankind. S. Chrysos. hom. xxxiii.

Ver. 36. *He had compassion on them.* The bowels of his compassion yearned to see multitudes cast down and oppressed, like sheep that are without a shepherd. The Pharisees indeed were their shepherds; but they acted the part of ravenous wolves, not only neglecting to lead the people to virtue, but even hindering, as much as they could, their advancement in good; for when the admiring multitude cried out, “Never did the like appear in Israel,” they immediately decried it, saying, “By the prince of devils he casteth out devils.” S. Chrysos. hom. xxxiii.

MATTHEW 10

Ver. 1. Before this time the 12 were called *disciples*, and not *apostles*. But now he selects these from the disciples, and makes them, as it were, masters and interpreters of the ways of God to man. He sent afterwards 72 other disciples, (Luke 10:1,) but these 12 only to the whole world. A.—*His twelve*, &c. Christ chose 12 apostles, that they

might correspond to the number of the Jewish patriarchs, by whom they may be said to have been prefigured; and that as the whole Jewish people were descended according to the flesh from the 12 patriarchs, so the whole Christian people might be descended according to the spirit from the 12 apostles. M.—Others say he chose 12, neither more nor less, to correspond with the 12 prophets of the old law, with the 12 fountains in Elim; and the 12 stones selected from the river Jordan, and preserved in the ark of the testament. Others compare the 12 apostles to the 12 months of the year, and the four evangelists to the four seasons: thus Sedulius, l. i. carm.

Quatuor hi proceres una te voce canentes,
Tempora ceu totidem latum sparguntur in orbem.
Sic et apostolici semper duodenus honoris
Fulget apex numero menses imitatus, et horas,
Omnibus ut rebus semper tibi militet annus.

Ver. 2. *First, Simon.* ^[1] Simon was the first of the apostles, not in the time of his vocation, as his brother Andrew was called to the apostleship before him, but in dignity, in as much as he was constituted the vicar of Christ, and the head of the Church. M.—*Who is called Peter.* When he first came to our Saviour, (Jo. 1:42,) he said, *Thou art Simon, son of Jonas, (or John) thou shalt be called Peter;* in Chaldaic, *Cephas*; that is to say, *a rock*, designing to make him the first fundamental stone or head of his whole Church. See also Matt. 16:18. Beza, without any grounds, would have the word *first* to be an addition. But it is found in all Greek MSS. as well as in the ancient fathers. Wi.

Ver. 3. *James, the son of Zebedee*, called James the *greater*, put to death by Herod. Acts 12:2. He was brother to John the Evangelist. The other James was called the *less*, also *James of Alphaeus*, and the *brother of the Lord*, bishop of Jerusalem, martyred there about the year 61. Wi.—Some take Bartholomew to be the same as Nathaniel. Bartholomew signifies son of Tholmew; and he might have been called Nathaniel, son of Thalmew. V.

Ver. 5. *Go not into the way of the Gentiles*, or among the Gentiles. In this first mission, the apostles were ordered to preach to the Jews only, or *to the children of the kingdom*. Matt. 7:12. See also Matt. 15:24 and Acts 13:46. Wi.—*These twelve Jesus sent.* In this mission of the apostles we may observe three things: first, whither Jesus sent them; secondly, what he ordered them to teach; and thirdly, what they were to do. As to the first, he tells them not to go in the way of the Gentiles, nor enter into the city of the Samaritans; but to go rather to the lost

sheep of the house of Israel. We must here take notice that this commandment, given by Christ to the apostles, of confining their preaching to the house of Israel, does not contradict one related in Matthew, (c. 28) *Go teach all nations*, &c. We observe that these two commandments were given at two very different times; the first indeed, (the subject of our present annotation) the apostles received before the resurrection of Christ; the other after. It was necessary first to warn the Jews of the arrival of the Messias amongst them; otherwise they might have excused themselves for having rejected him, by saying, "He had sent his apostles to preach, not to them but to the Gentiles and Samaritans." S. Jerom.—S. Chrysostom assigns another reason why the apostles were sent first to preach in Judea, viz. that having withstood the opposition of one nation, they might be more prepared to hold out against the attacks, which they would no doubt have afterwards to sustain, in their endeavours to convert the whole world. S. Chrysos.—He forbids them to preach to the Gentiles, because it was proper that the word of God should first be announced to the Jews, children of the kingdom. Vide Acts c. 13, v. 46. M.

Ver. 7. *And going*, &c. What the apostles were to preach, is the second thing to be taken notice of in their mission. We here learn what it is, viz. that *The kingdom of heaven is at hand*. We here behold the great dignity to which the apostles were raised, when sent to preach. For, says S. Chrysostom, they are not sent to announce sensible things, like Moses and the prophets, but something wholly new, and before unheard of. They are not like the prophets, to confine themselves to the preaching of temporal things, their doctrine is wholly heavenly; they are sent to announce the good things of eternity. S. Thos. Aquin.

Ver. 8. *Heal the sick*, &c. This verse contains the third observation respecting the mission of the apostles: Christ not only gave them power to preach, but also to work miracles, in order, says S. Gregory, that works might give force and efficacy to their words, that as their doctrine was new, so their works might be new, and such as were before unheard of. S. Jerom also says, men would never have given any credit to the apostles, unlearned and illiterate as they were, had they not been able to work miracles in proof of the great promises they made to them of heaven. It was necessary that the greatness of their work should confirm the greatness of their promises. S. Jerom.—*Gratis you have received*. Here our Saviour admonishes his apostles not to work for the sake of lucre; but having themselves received gratuitously the light of faith, they should in the same manner communicate it to others. S. Jerom.—S. Thos. also observes on this passage, that our Saviour probably wished to repress the avarice of Judas, who as he kept the common purse, might be tempted to

increase their stock, by receiving pecuniary rewards for their labours. S. Thos. Aquin.—S. Chrysos. says, that the apostles were warned by this admonition of our Saviour against two vices, to which they might be tempted on account of the great favours and graces they had received from heaven, viz. pride and avarice: 1st. Against pride, *gratis you have received*; i.e. whatever you have received is the gift of God, without any merit of yours: 2ndly. Against avarice, *gratis give*; that is, since every thing you have received has been given you gratuitously; so if you make use of the same gifts for the good of others, act also gratuitously, without expecting any temporal reward from them. S. Chrys. hom. xxxiii

Ver. 10. *Nor two coats, nor shoes*; ^[2] i.e. provide not yourselves with another coat for a reserve, but go like poor people, who have but just what is necessary. They were not to wear *shoes*, but they were allowed *sandals*, or soles with tops tied to their feet. Mark 6:9.—*Nor a staff*. So Luke, C. 9 v. 3: yet S. Mark says, *but a staff only*. To reconcile these expressions, some distinguish betwixt a staff necessary to walk with (which even the poorest people had) and another staff for their defence, which at least they were not to seek for. And the meaning of these admonitions is that they were to go on their mission, not regarding whether they had a staff or not, unless it were necessary for them to walk with. Wi.—In many Greek MSS. we read *stuffs* in the plural, so that Jesus Christ orders them not to take any other than the one in their hand.

Ver. 11. *And there abide*, &c. That is, stay in the same house as long as you remain in the same city; remove not from *house to house*, as it is said Luke 10:7, but be content with what you meet with. Wi.—S. Chrysostom gives three reasons for this precept: 1st. that they might not afflict those whom they left; 2ndly. that the apostles might avoid the accusation of inconstancy; 3rdly. of gluttony also. Baradicet. *Into whatsoever*, &c. Lest the apostles should be induced to think, by what our Saviour had said in the preceding verse, viz. *the workman is worthy*, &c. that every door would be open for their entrance, he here tells them to inquire at their entry into any city, who amongst the inhabitants were worthy. S. Chrysostom, hom. xxxiii.—And since they could not be expected to know who in every city were worthy, they were to be informed of this by the report and opinion of the people, that so their dignity and great character of apostles might not be defamed by the bad characters of any who might receive them. S. Jerom, in S. Thos. Aquin.—But, if such was the rule given by Christ to the apostles, some one will perhaps ask, why did not Christ also follow the same maxim, since we read in Scripture, he entered into the house of Zacheus, the publican? S. Chrysostom answers, Zacheus was made

worthy by his conversion to Christ. S. Chrysostom, in S. Thos. Aquin.

Ver. 12. *Peace be to, &c.* Heb. *shalom*, “peace be to you.” The custom of salutation here recommended by our Saviour to his disciples, as S. Jerom informs us, was very prevalent among the Hebrews and Syrians.—This was an ordinary salutation among the Jews, by which they wished happiness and prosperity. Wi.

Ver. 13. *And if that house, &c.* i.e. if it be worthy to receive your peace. In S. Luke (C. 10, v. 6) it is written, *And if the son of peace be there*: that is, a lover of peace, or one worthy of peace and prosperity. Thus a son of death means one deserving of death. M.—*Your peace shall come upon it.* If men will not hearken to your instructions, you have this comfort and peace of mind, that you have discharged your duty. Wi.

Ver. 14. *Shake off the dust from your feet.* It was common enough with the Jews, or at least with the preachers and prophets, to use some extraordinary outward actions, to make what they said more taken notice of by the people, as here the shaking off the dust from their feet was to denote to the obstinate unbelievers, that the very dust which their feet had contracted, in coming to preach to them the gospel, should hereafter rise in judgment against them. Wi. By this, the apostles were to testify that they took nothing away with them belonging to these reprobate cities. They likewise shewed the long and painful journeys they had undertaken for their salvation. S. Chrysostom, hom. xxxiii.—He orders them to do this, to shew that they would have nothing in common with them, since they left them even their dust. Or it may be to shew, that the dust which they had gathered in their journey, would be a testimony against them in the day of judgment, because they had refused to receive them, as the Jews were accustomed to perform some remarkable action, for some great crime committed; thus, when they heard blasphemy, they tore their garments. M.

Ver. 16. *Wise as serpents, &c.* It is a proverbial way of speaking; and an admonition to be circumspect and discreet, but harmless, innocent, sincere in all our actions and dealings. Wi.—*Simple.* That is, harmless, plain, sincere, and without guile. Ch.—*In the midst of wolves.* Although Christ sent his apostles not only against wolves, but even into the very midst of wolves, still he commands them to behave with the meekness of sheep, and simplicity of doves. Thus he evinces the greatness of his power, in overcoming the wolves by the sheep, which were continually exposed to be devoured and torn in pieces by them, still never failing to change the fierce nature of the ravenous wolf into

their own nature, in mildness and innocence. As long as we retain the nature of sheep, we easily overcome our adversaries; but no sooner are we changed into wolves, than we become the derision of our enemies: the supreme Pastor, who superintends the sheep, not the wolves, withdrawing from us the powerful protection of his grace, and leaving us to the misery of our own weakness.—Our Saviour, in his infinite wisdom, knew full well the nature of things; passion was not to be overcome by passion, but by meekness only. Thus the apostles did, when the Jews having apprehended them, said, Have we not again and again commanded you not to teach in this name? Acts, C. 4. Though they had the power of working the greatest miracles, yet they let nothing harsh, nothing severe, escape them, either in words or actions. With simplicity they made answer, *Judge ye, if it be just to hear you rather than God*; and at the same time shewed their prudence, saying, *We cannot but speak what we have heard and seen*. S.

Chrysostom, hom. xxxiv.—*As sheep*, &c. He compares them to sheep, not only because of their innocence, but also because they were sent unarmed and destitute of all human support. M.—*Wise*, &c. That you may guard against the snares of your enemies. The prudence of the serpent is celebrated, because when it cannot escape, it strives at least to preserve its head free from hurt, whilst it leave the rest of its body exposed. Thus Christians, who have Christ for their head, must preserve his faith and religion, though with the loss of every thing else. M.

Ver. 17. *They will deliver you up in councils*. Christ, in this and the following verse, warns his apostles of the many troubles and persecutions to which the preaching of the faith would expose them. S. Chrysostom assigns several reasons for him choosing to foretell them such sufferings: 1st. that he might shew that he had the gift of prophecy; 2nd. that they might not think such evils came upon them on account of his weakness; 3rd. that knowing beforehand the great trials to which they would be exposed, they might not be discouraged when they happened. S. Chrysostom, in S. Thos. Aquin.

Ver. 18. *For a testimony to them*, &c. That is, that by suffering with fortitude and constancy, you may bear testimony of me, as men must know, that it is not any vain thing for which they see you are prepared to die. Or the sense may be, that this may be for you a testimony against them in the day of judgment, and may render them inexcusable, since they will be unable to say that they have not heard the gospel. M.

Ver. 19. *Be not thoughtful*, with too great a concern of mind. Wi.—That the apostles might not be discouraged at the description, which

our Saviour gave them in the two preceding verses, of the troubles which they would have to sustain in their ministry, he now endeavours to console them. When you are called before councils, says he, do not think how or what to speak, for it shall be given you in that hour what to speak. A truly comfortable thought for all who should afterwards engage in the ministry of Christ. Whatever troubles, whatever persecutions may fall to your lot, if even you should be cited before kings and councils to answer for your faith, do not be troubled. You engage in the conflict, I will fight: you speak, but I will tell you what you ought to say. A.

Ver. 22. *He that shall persevere, &c.* We are here told, that to be saved it is not sufficient that we were once virtuous, we must persevere to the end. We are also assured of the same truth in Ezechiel. *If the just man shall turn away from his justice, and shall commit iniquity, he shall die in his sins, and his justice which he hath done shall not be remembered.* C. 3, v. 20. A.—Some, says S. Chrysostom, are accustomed to be fervent at the beginning of their conversion, but afterwards grow remiss; of what advantage are seeds that flourish in the beginning, but afterwards wither and die? S. Chrysos. S. Thos. Aquin.

Ver. 23. *Flee into another.* Tertullian, with some others, held it never lawful to fly in the time of persecutions, against both the doctrine and example of our Saviour, Christ.—*You shall not finish, &c.* S. Chrys. thinks the sense of these words is, you shall not go through, and have finished your preaching in all the cities of Israel, till I, who follow you, shall come, and join you again. Others expound it, till the coming of me, your Messias, shall be published, and owned after my resurrection. Wi.

Ver. 24. *The disciple is not above, &c.* If we therefore are disciples of Christ, we ought to embrace with joy, opprobrious and evil language, willingly receive and bear with patience all those things which our noble Lord and Master underwent for us. But if we will not bear these things with patience, how shall we dare to call ourselves his followers, his disciples, his servants, his children, or his domestics. S. Austin.

Ver. 25. *Beelzebub.* In the Greek *Beelzeboul*. It was the name the Jews gave to the greatest of the devils, and also to the idol of Accaron. The word signifies the *lord of flies*; either because of the multitude of flies that were in the temple of that idol, or because the people used to sacrifice to this idol, when they were molested with flies. Wi.

Ver. 26. *For there is nothing hid, &c.* Even in this life, for truth, however much oppressed, is yet accustomed at length to rise superior to oppression. What Christ therefore says here is, although the wicked

persecute you, yet your virtue shall at length be known. M.—Patience for a while, and soon your charity, which is now unknown, shall be renowned throughout the whole earth. You shall be blessed by all as the greatest benefactors, and the cultivators of virtue, while the words of your adversaries shall be heard with the greatest contempt. S. Chrysos. hom. xxxv.

Ver. 27. *That which I tell you, &c.* We must not suppose that our Saviour was accustomed to deliver his instructions to his apostles in the secret of the night, or teach them in private by whispers. But here he uses a figure of speech, to convey to the minds of his apostles the insignificancy of Judea, where he was speaking in comparison of the whole world, which they were to instruct; and the low whisper of his voice, compared to the sound which they shall send forth to the ends of the earth. S. Chrysos. hom. xxxv.—*Upon the house-tops.* The tops of the houses in Palestine were flat, and the inhabitants were accustomed to assemble on them and discourse together in great numbers. To preach, therefore, on the top of a house, is the same as to preach where there is a great concourse of people. M.

Ver. 28. *Fear not those that, &c.* Men are afraid of a prison, yet they are not afraid of hell fire. They fear temporal punishments, but dread not the torments of eternal fire. S. Austin in Baradius.—He who continually fears hell, will never fall into it; but he who is negligent, will undoubtedly fall. S. Chrys. in Baradius.

Ver. 29. *Are not two sparrows?* The sense is, sparrows are of very small value, and yet divine Providence defends and feeds them; how much more, therefore, will not God take care of you, who so far excel them? No one, therefore, will be able to rob you of life without God's permission. M.

Ver. 30. *The very hairs, &c.* God numbers not the hairs of our heads after the manner of men: but by this our Saviour shews the infinite knowledge the Almighty has of all things, and the goodness of his Providence, watching over every, even the most minute part of the creation. S. Chrysostom. hom. xxxv.

Ver. 31. *Fear not therefore, &c.* Here Christ admonishes us, in our greatest undertakings, to put our trust in God. S. Bernard.

Ver. 34. *I came not to send, &c.* That is, dissension and war, in order that the false peace of sinners may be destroyed, and that those who follow me, may differ in morals and affections from the followers of this world. The sword, therefore, is the gospel, which separates those parents who remain in infidelity, &c. &c. &c. M.—It must be observed,

that the gospel does not necessarily of itself produce dissensions amongst men, but that Christ foresaw, from the depravity of man's heart, that dissensions would follow the propagation of the gospel. The blame of this, however, does not attach to the gospel itself, since those who embrace it, after their conversion sought more than ever to keep peace with all men, even with their most bitter persecutors; whilst those who rejected the gospel, forgetting even the ties of kindred, persecuted even to death the followers of Christ. A.—*Send peace*, &c. Indeed before Christ became man, there was no sword upon the earth; that is, the spirit had not to fight with so much violence against the flesh; but when he became man, he shewed us what things were of the flesh, and what of the spirit, and taught us to set these two at variance, by renouncing always those of the flesh, which constantly endeavour to get master over us, and follow the dictates of the spirit. Origen.

Ver. 35. *I am come to set a man at variance*, &c. Not that this was the end or design of the coming of our Saviour; but that his coming, and his doctrine would have this effect, by reason of the obstinate resistance that many would make, and of their persecuting all such as should adhere to him. Ch.—Not that Christ came for this end, to cause divisions between father and son, &c. On the contrary, the Scriptures teach us to love every one without exception, and especially our kindred; but this is to shew, and foretell what would happen in the same families, when some of them were Christians. We have divers instances of the truth of this in the Lives of the Saints. Wi.—No one can be connected with the earth and joined to heaven. Those who wish to enjoy the peace of heaven, must not be united to the lovers of this world by any connection. Baradius.

Ver. 36. *And a man's enemies*, &c. He here alludes to our own passions of love, hatred, anger, envy, &c. which are our greatest enemies; and it is against these that we must make use of the sword our Saviour came to send amongst men. Baradius.

Ver. 37. *Is not worthy of me*, &c. That is, is not worthy to be my disciple, and to enjoy my kingdom. M.

Ver. 38. *He that*, &c. There are two kinds of crosses which our Saviour here commands us to take up: one corporal, and the other spiritual. By the former, he commands us to restrain the unruly appetites of the touch, taste, sight, &c. By the other, which is far more worthy our notice, he teaches us to govern the affections of the mind, and restrain all its irregular motions, by humility, tranquillity, modesty, peace, &c. Precious indeed in the sight of God, and glorious is that cross, which

governs and brings under proper rule the lawless passions of the mind. S. Austin.

Ver. 39. *He that findeth*, &c. Behold the great losses that befall such as love their souls above measure; and on the contrary, the advantages that follow from hating them as they ought. S. Chrys. hom. xxxvi.—That is, he that findeth in this life pleasures and comforts, and places his affections upon them, will certainly soon lose them. For Isaias says, (C. 40, v. 6,) All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower is fallen. So man's glory seems to flourish and appears great, but falls away and dies before it has come to its full bloom; for what duration is there in the flesh? and what stability in the pleasures of this world? To-day you may behold a young man, strong, beautiful, healthy, admired, and flourishing in virtue; and to-morrow you will find him quite changed, oppressed with either sin, labour, want, or sickness. S. Ambrose.—But if he continues moderately happy as to temporal concerns till death, and places his affections on them, he hath found life here, but shall lose it in the next world. But he that shall, for the sake of Christ, deprive himself of the pleasures of this life, shall receive the reward of a hundred fold in the next. A.

Ver. 41. *The reward of a prophet.* That is, shall be partaker of the reward of a prophet, or shall receive the same reward as a prophet; as, according to the law of David, (1 Kings, C. 30, v. 24,) He who descended to the battle, and he who remained with the baggage, shared equally. So Saul, whilst he kept the clothes of those who stoned Stephen, stoned him by the hands of them all, as S. Austin observes. M.

MATTHEW 11

Ver. 2. The order of time is not here observed by the evangelist. S. John's deputation to Jesus Christ took place some time before; and the text of the 7th chap. of S. Luke, gives it soon after the cure of the centurion's servant; hence all that follows, in chap. 11 of S. Matthew, is placed by persons who have drawn up *evangelical harmonies*, immediately after the first 17 verses of chap. 8. A.

Ver. 3. *Art thou he that is to come?* ^[1] (Greek, *who cometh?*) i.e. the Messias. John the Baptist had already, on several occasions, declared that Jesus was the Messias. Jo. 1. He could not then doubt of it himself, but sent his disciples to take away their doubt. Wi.—S. John

the Baptist sent his disciples not to satisfy his own doubts, but for the sake of his disciples, who, blinded by the love they bore their Master, and by some emulation, would not acknowledge Christ to be the Messias. S. Chrysos. in Baradius.—This expression of S. John is much taken notice of, as conveying with it a very particular question. “Tell me, says S. John, now that I am departing out of this world, whether thou art coming to redeem the patriarchs and holy fathers; or wilt thou send another?” S. Thos. Aquin.—And S. Chrysostom also explains it thus, Art thou he that art to come to limbo? but the Baptist omitting this last word, sufficiently indicated to our Saviour what was the purport of this question. S. Jerom and S. Gregory say, that by his death, he was going to preach to the holy fathers that Christ, the Messias, was come. John does not here propose this question as ignorant of the real case, but in the same manner as Christ asked where Lazarus was laid. So John sends his disciples to Jesus, that seeing the signs and miracles he performed, they might believe in him. As long, therefore, as John remained with his disciples, he constantly exhorted them to follow Jesus; but now that he is going to leave them, he is more earnest for their belief in him. S. Thos. Aquin.

Ver. 4. *Go, and relate*, &c. S. Luke here relates that Christ wrought more miracles when the disciple of S. John came than usual, by which he proved in a much stronger manner than he could have done by words, that he was the Messias. For the prophets only wrought miracles by invoking the name of God, whereas he did it by his own authority. S. Cyril.—The reason why our Saviour did not return a plain answer in words to S. John’s disciples is, because as the Jews expected the Messias to be a great and powerful king, had he acknowledged himself to be the Messias in the presence of the multitude, he might have given umbrage to the secular power, or afforded a pretext to the Scribes and Pharisees of calumniating him, and putting him to death before the time preordained for his passion. Baradius.

Ver. 5. *The blind see*, &c. [2] Christ shews them who he was by the miracles, which were foretold concerning the Messias.—*The poor have the gospel preached to them.* This is the sense held forth by the prophet Isaias. C. 41 v. 1. Wi.—That is, they are declared to have the kingdom of heaven, and are styled blessed. Here also he fulfils the prophecy of Isaias, (C. 61) which in the Septuagint version is rendered, *He sent me to preach the gospel to the poor.* Nicolaus de Lyra.

Ver. 6. *Scandalized in me*. That is, who shall not take occasion of scandal or offence from my humility, and the disgraceful death of the cross which I shall endure: (Ch). or on my account, that is, at the

doctrine of the cross; or when I shall die on an infamous cross. Wi.—*Blessed is he*, &c. That is, who shall not be offended by my doctrine or manners; for Christ was a stumbling block to many, but this was entirely their own fault. He seems indeed directly to mark the disciples of S. John, and at the same time to shew that he knew their hearts. M.

Ver. 8. *Clothed in soft*, &c. That the Baptist was not like the reeds, changeable by nature, the respect that the whole Jewish people paid him sufficiently evinced. Our Redeemer, therefore, proceeds to shew that S. John was not changeable by his manner of life. Delicacies and effeminacy (the ordinary sources of fickleness of behaviour,) being found in the houses of kings, and the great ones of this earth, were far from being desired by the precursor. This he shewed to the world by his garments of camels' hair, his habitation in the wilderness, his slender and insipid food of wild honey and locusts, and the prisons to which his constancy brought him. S. Chrys. hom. xxxviii.

Ver. 9. *More than a prophet*. John was a prophet, because he foretold the coming of Christ; and he was more than a prophet, because he saw him, which was a privilege that none of the ancient prophets enjoyed; and not only did he see him, but pointed him out, before he was acknowledged in that character. Again, he was more than a prophet, in as much as he was the precursor of the Messias, who even deigned to receive baptism at his hands. M.

Ver. 11. *He that is the lesser*, &c. Many understand this of Christ, who is less in as much as he is more humble, younger in age, and according to the erroneous opinion of men, of less sanctity than John. Maldonatus and Tolletus suppose the meaning to be, that he who is the least in sanctity in the Church of Christ is greater than John; not that John did not excel in sanctity many, nay even most of the children of the Church of Christ, but that those who belong to the Church, on account of this circumstance of their being under the new law, which is the law of children, are greater than those under the old law, which was the law of bondsmen, as the least among the children is greater than the greatest among the bondsmen. Now John in this respect did not belong to the Church of Christ, as he was slain before Christ's death, before which time the gospel was not fully established. M.—*There hath not risen ... a greater*, &c. This comparison, by what we find, Luke 7:28, is only betwixt John and the ancient prophets, to signify that John was greater than any of the prophets, at least by his office of being the immediate precursor of the Messias. The comparison cannot be extended to Christ himself, who was both God and man, nor to his blessed Virgin Mother; nor need we understand it

of his apostles. Wi.

Ver. 12. *Suffereth violence, &c.* It is not to be obtained but by main force, by using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations. Ch.—Certainly it is great violence for a man to look for a seat in heaven, and to obtain that by his virtue which was refused him by his nature. S. Jerom in S. Thos. Aquin.—*The kingdom of heaven, &c.* That is, the kingdom of heaven is to be obtained by mortification, penance, poverty, and those practices of austerity which John, both by word and example, pointed out. According to this interpretation, *the kingdom of heaven* means eternal life. Or the meaning may be, the kingdom of heaven is taken by the violent, because it is not now confined, as in the old law, to one people, but open to all, that whoever will may enter in and take possession of it. The kingdom of heaven, in this interpretation, is taken for the Church of Christ, for the gospel, and also for eternal life. M.

Ver. 13. *All the prophets and the law prophesied until John:* as if he had said, all they who prophesied before, foretold the coming of the Messias; but now John points him out present with you, so that now all the types and figures of the ancient law will be fulfilled, and are at an end. Wi.

Ver. 14. *He is Elias, &c.* Not in person, but in spirit. Luke 1:17. Ch.—John is here styled Elias, not in the same manner as those who taught the transmigration of souls; but the meaning is, that the precursor came in the spirit and virtue of Elias, and had the same fulness of the Holy Ghost. The Baptist is not undeservedly styled Elias, both for the austerity of his life, and for his sufferings. Elias upbraided Achab and Jezabel for their impieties, and was obliged to flee. John blamed the unlawful marriage of Herod and Herodias, and died for his virtue. S. Jerom, in S. Thos. Aquin.

Ver. 16. *Is like to children, &c.* This similitude signifies that there was nothing necessary for their salvation, which God had not abundantly provided for; but they had pertinaciously continued in their incredulity. To explain this, he uses a similitude taken from morose children, whom nothing can please; he appears to refer to some custom of that time with which we are little acquainted. M.

Ver. 17. *We have piped.* Christ, says, S. Jerom on this place, was represented by the children that piped, or played on pipes, and S. John by those that mourned; because Christ refused not upon occasions, to eat and converse with sinners. Wi.—Jesus shews the Jews by this simile, that he had endeavoured to induce them, by the

common life he led, to an imitation of his virtues; and they had not complied with his desire.—*We have lamented.* This part is to be understood of S. John, who led a most austere life, and notwithstanding was despised by the Jews. S. Jerom, in S. Thos. Aquin.—Similar to this is the complaint of the Almighty, by the mouth of the prophet Isaias: *What is there that I should have done to my vineyard, and have not done?* Our Redeemer and the Baptist imitated skilful huntsmen, who made use of various and opposite stratagems, that if the nimble animal escape one, he may fall into another. As men are commonly more engaged by fasting and austerities, therefore did the Baptist practise them in the highest degree, that they thus might be prevailed upon to believe his words. Christ, condescending more to their weakness, did not embrace this rigid manner of life, though at the same time he sanctified and approved it by his fast of forty days, and extreme poverty, not having where to recline his head. It was better that our Saviour's doctrine should be approved of by one who practiced austerity, than that he himself should fast and live rigidly. If the Jews admired fasting and penance, whose words should have led them to the Son of God? If fasting appeared sorrowful and forbidding, why did they not join themselves to Jesus, who came eating and drinking, and compassionating their infirmities? which way soever they chose they might have arrived at salvation? S. Chrys. hom. xxxviii.

Ver. 18. *He hath a devil.* Those possessed by devils, were often accustomed to pass their time in the open air, to use unusual food, and sometimes to refrain a considerable time from meat and drink. M.

Ver. 19. *Come eating and drinking.* Whereas John came living in the wilderness on locusts, wild honey, &c. Yet most part of the Jews neither regarded Christ nor S. John: nay the Pharisees here (v. 18) say of John, that he is possessed with a devil.—*Wisdom is justified by her children.* That is, by such as are truly wise; and the sense seems to be, that the divine wisdom and Providence hath been justified, i.e. approved, owned, and declared just and equitable by those that being truly wise, have made good use of the favours and graces offered them at this time of their redemption, when others have remained obstinate in their blindness, and refused to believe in Christ. Wi.—That is, the multitude of believers by their faith justify the providence and justice of God, against the calumnies of the wicked; for as these believed, what hindered others also from believing? where it appears that Divine Providence omitted nothing of those things, which were necessary to procure and promote the salvation of men. M.

Ver. 21. *Wo to thee, Corozain,* &c. These four verses shew us how

dangerous it is to resist the divine graces, and not to make good use of those favourable opportunities which the divine Providence hath placed us in, of working our salvation and of improving ourselves in virtue and sanctity. Wi.—*Sack-cloth and ashes*, &c. It was the custom for those who were in mourning, to be clothed with sack-cloth, and sit in ashes. M.

Ver. 22. *More tolerable*, &c. For as the fault of him who never had the truth announced to him, was less than of him who rejected it when offered, so also his punishment would be less. M.

Ver. 23. If we compare this with Luke 10:15, it will appear that Jesus Christ made twice this reproach to these two impenitent cities. V.

Ver. 25. *Jesus answered*, &c. lit. *Jesus answering, said*: where we may take notice, that *answering*, in the style of the Scripture, is often put when it is no answer to any thing that was said before. Wi.—*Because thou hast hid*, &c. Jesus gives thanks to his heavenly Father, because he had revealed the secret of his coming to his disciples, who, according to the false opinion of men, are called children and fools, and had hid it from the Scribes and Pharisees, whom he in ridicule calls the wise and prudent. By this prayer, he also begs that his heavenly Father would complete what he had begun in his apostles. S. Jerom.—Christ does not rejoice that it was not revealed to the wise and prudent, but because it was revealed to his little ones. S. Thos. Aquin.

Ver. 26. *Yea, Father*, &c. S. Chrysostom interprets this passage as if Christ would say, Go on, Father, as you have begun; or the sense may be, I give thee thanks, O Father, that it has pleased thee to act thus, that since the wise men of this world have rejected the gospel, thou hast deigned to manifest it to little ones. M.

Ver. 28. *All you that*, &c. That is, you who are wearied with the heavy load of your sins, and the grievous yoke of the old law. M.

Ver. 29. *Take up my yoke*, &c. Fear not the yoke of Christ, for it is a yoke of the greatest sweetness. Be not disheartened when he mentions a burden, because it is a burden exceeding light. If then our Saviour says, that the way of virtue is exceeding narrow, and replete with difficulties and dangers, we must call to mind that it is so to the slothful only. Perform therefore with alacrity what is required, and then will all things be easy; the burden will be light, and the yoke sweet. S. Chrysos. hom. xxxix.

Ver. 30. *For my yoke is sweet*, &c. For though, in regard of our weak nature, it be a very heavy yoke, yet the grace of God renders it easy

and light, because our Lord himself helps us to bear it, according to that of the prophet Osee, (C. 11, v. 4) *I will be unto them as he that takes the yoke from off their heads*. S. Bernard says, that our Saviour sweetens by the spiritual unction of his grace, all the crosses, penances, and mortifications of religious souls. S. Austin owns, that before he knew the power of grace, he could never comprehend what chastity was, nor believe that any one was able to practice it; but the grace of God renders all things easy. Rodriguez. On Mortification. C. 19.

MATTHEW 12

Ver. 1. *And his disciples being hungry.* How truly admirable is the conduct of the apostles, who would not depart from the company of Jesus, though pressed by the greatest hunger and fatigue, not even to take a little refreshment for the body. S. Chrys.—It is remarked by S. Jerom, that the Pharisees did not accuse the disciples of theft, but of a breach of the sabbath. S. Luke calls this sabbath, *Sabbatum secundo primum*, which is differently explained by interpreters. Ribeira, following S. Chrysostom and Theophilactus, thinks that every sabbath was so called, which followed immediately any feast. Maldonatus is of opinion that some particular sabbath is pointed out by this name, and conjectures that it was the sabbath of Pentecost, because it is the second of the great feasts, viz. the Passover, Pentecost, Scenopegia, or of the Tabernacles.—In the Greek, *sabbath* is in the plural, and means the days of the sabbath or rest, which were a part of the feast. The three great feasts lasted a whole week each. They were all three called *πρωτα*, i.e. great, solemn feasts. The first was that of the Passover, with the seven days of unleavened bread, called *πρωτοπρωτον*, the first-first sabbath by excellence: the second was the great feast of Pentecost, *δευτεροπρωτον*, the second-first sabbath, (which seems to have been the feast meant by the evangelist in this place, as at this season the corn was ripe in Palestine) and the third was the feast of tabernacles, *τριτοπρωτον*, the third-first great sabbath. Many, however, are of opinion, that by the second-first sabbath is meant the octave day of the feast, which was ordered to be equally solemnized with the first day of the feast. Liv. 23:36. 39 and Num. 29:35.

Ver. 2. *That which is not lawful to do on the sabbath-days.* The Pharisees blame not the disciples for plucking the ears of corn, as they passed by, (this being allowed, Deut. 23:25) but for doing it on a sabbath-day, as if it had been a breach of the sabbath. Wi.—*Behold*, &c. The

Pharisees here mildly rebuked our Lord; but afterwards, when he restored the withered hand, they rose up against him with such rage, that they formed upon the spot designs of killing him, as in v. 14. When there is nothing great or sublime, they are more quiet, but when with his word only he restores health to the infirm, like furious beasts, they grow enraged. S. Chrysos. hom. xl.

Ver. 3. *What David, &c.* ^[1] Christ shews them that the law need not always be taken according to the bare letter.—*Into the house of God;* i.e. where the tabernacle was then kept: not into the temple, which at that time was not built.—*Eat the loaves, &c.* Christ speaks of those loaves which were ordered to be placed on a table within the tabernacle, and changed from time to time. This translation seems as literal as may be, and more intelligible than *loaves of proposition, or shew-bread*. Wi.—To refute this calumny of the Jewish leaders, Jesus reminds them of the conduct of David when pursued by Saul, who, reduced to the like extremity, eat of that bread which the priests alone were allowed to touch. Achimelec, the high priest, thinking it a more pleasing sacrifice to God to preserve the life of man, than to make an offering of bread. S. Jerom.—*And they that were with him.* In the place alluded to, (1 K. 21) it is said, *that he was alone*. It may be answered, that no one was with him when he received the loaves. M.

Ver. 4. *How he entered, &c.* The house of God was then at Nobe. In S. Mark, the high priest is called Abiathar. See C. 2:26. To this difficulty some answer, that the father and son bore these two names, Achimelec and Abiathar. This they attempt to prove from 2 K. 8:18, and 1 Paral. 24:3. Others say that Abiathar, son of Achimelec, was present, and sanctioned the action of his father, thus making it his own. Others again contend, that it ought to have been translated, *in the chapter called Abiathar*, instead of *under Abiathar*: for the Jews divided the Scripture into parts, and called them by the names of the most remarkable person or thing spoken of in them. Thus *Romans*, 2:2. *In Elias*, means in the part called *Elias*.—*The loaves of proposition.* So were called the twelve loaves which were placed before the sanctuary, in the temple of God. Ch.—These were exposed every sabbath, on the golden table, before the Lord. V.

Ver. 5. *Break the sabbath;* i.e. they do that, which if the divine worship did not require, would not be allowed on the sabbath, as the work they do, of its own nature, is servile.

Ver. 6. *A greater than the temple:* so what can be done for the temple without a sin, may be done for him without a crime. V.

Ver. 7. *Mercy, and not sacrifice.* Osee 6:6. The meaning of this is, if

you then approve of the mercy of the high priest, who refreshed the famished fugitive David, why do you condemn my disciples? S. Jerom.

Ver. 8. *Lord ... of the sabbath.* He proves that he can dispense with the observation of the feast, because he is master of the feast. In S. Mark (2:27) it is written, *the sabbath was made for man, and not man for the sabbath*; i.e. man's salvation is to be preferred to the observation of the sabbath. M.—In the concurrence of two incompatible precepts, we must give the preference to that which is the end and object of the other; thus we must prefer the preservation of life to the observance of the sabbath. A.—These loaves were twelve, corresponding to the twelve tribes of Israel. They were set six and six, one upon another, at each end of the table. Upon the uppermost loaf of each heap stood a vessel, smoking with the sweetest incense. These loaves at the week's end were, according to God's order, eaten by the priests only, when they were replaced by twelve fresh ones, made like them, with the finest flour, tempered with oil. This offering of the *shew-bread before the Lord*, was a continual sacrifice, as the holy Fathers observe, and a figure of a more excellent kind of shew-bread, viz. Jesus Christ himself in the holy eucharist. A.

Ver. 9. *He came into the synagogue.* This happened some days later, but again on a sabbath. M.

Ver. 10. *Is it lawful?* His enemies perceiving in what manner he excused his disciples, have recourse to a fresh stratagem. S. Jerom.—By this question they did not seek learning or improvement, but merely an occasion to ensnare Jesus in his words. If he answered in the affirmative, they would accuse him of violating the repose of the sabbath, enjoined by the law of Moses; if in the negative, of cruelty and want of feeling, and would infallibly have objected his own practice against him, as he had before justified his disciples for plucking corn on the sabbath. Jesus seeing their malice, avoids their captious question by proposing one to them, as we read in S. Mark. *Is it lawful to do good or ill on the sabbath?* As if he had said, whether is it better to assist your neighbor on the sabbath, or to abandon him in his distress, when you are able to afford him relief? Unable to give an answer, that would not be a justification of his actions, they remain silent; but he still presses the subject, by retorting their own actions upon themselves. They afforded relief to brute animals that stood in need of it on the sabbath. It was therefore cruelty, or mere malice, to cavil at his relieving the sick man on the sabbath. Jans.

Ver. 13. *Stretch forth.* Our Saviour places the man that had the withered hand in the midst of the Jews, and looking round upon the

multitude, (according to S. Mark) he ordered him to stretch out his hand, that by these several ways, he might excite the pity of the stiff-necked people; but no sooner had he performed this act of charity, than they, swelling with anger, went out, meditating destruction. So ruinous and pestiferous is the vice of envy! S. Chrys. hom. xli.—S. Matthew having mentioned this miracle, takes occasion to narrate others which Christ performed on his second return from Judea. We have frequently to mention that the particule *tunc, then*, and such like, do not always relate to what immediately goes before. A soul in sin may be said to resemble the withered hand, but obedience with faith to God's commands can and will restore it to its pristine state. Jesus bids him stretch out his hand, and power accompanies the command; he stretches it forth, and it is made whole like the other. A.

Ver. 18. *Behold my servant*, &c. The words are out of the prophet Isaias, C. 41:1. And it is observed that the Jews, before the coming of Jesus, used to expound them of their Messias. Wi.—Our Lord Jesus Christ may be called the Servant of the Almighty, because, as himself assures us, he came down not to be served, but to serve; or, as S. Remigius says, not on account of his divinity, but on account of his humanity, which he received from the pure flesh and blood of the immaculate Virgin. Ex D. Thoma. There is some difference in the text of Isaias, whence this is taken. The apostles and evangelists did not confine themselves to cite the very words of the text, but only the sense. V.

Ver. 19. *He shall not contend*. These words do not occur in the prophet, but are added by S. Matthew to express more fully the sense, because he offered himself up to the will of his heavenly Father, and delivered himself into the hands of those who persecuted him. Aquin. *Nor cry out*; because, like a lamb, in the hands of the shearer, he opened not his mouth.

Ver. 20. *The bruised reed*. The prophet here shews the mildness of our Saviour, who, though he could have broken them like a reed, and as a bruised reed, yet would not do it; and though he could have easily extinguished their rage and anger, yet he bore with it for a while, with singular clemency, till he should send forth *judgment unto victory*, i.e. till justice shall have appeared triumphant, till Christ shall have fulfilled all things, and raised his most illustrious trophy: till the Gentiles shall have placed their confidence in his most adorable name, and the Jews have no plea, notwithstanding their unparalleled obduracy, to make in reply. S. Chrys. hom. xli.—*Judgment unto victory*. S. Jerom and S. Hilary expound these words in conformity with their interpretation of the two foregoing verses, as follows: "The Lord will

cherish and support the infirm and weak in this time of penance and probation, inviting them to greater strength, and light, and perfect charity, till the power of death be taken away, till he return to judge the world, when his judgment shall be victorious; though, in the meanwhile, it often may appear suppressed, and even subdued by the obstinate will of man." But the exposition, most conformable to the literal sense of the prophet, is: he will support the weak by his mildness, until it come to pass that his judgment, which he came to announce to the Gentiles, be led to victory, by his truth becoming universally triumphant over the world, and in his name all nations shall hope. *Jansenius*.—Thus will he bear with the little light and virtue of his enemies, till the bright light of his faith, and the warmth and strength of his grace, obtain in their hearts, and triumph over every opposition. A.

Ver. 21. *In his name the Gentiles.* Here are two words differing from those used by the prophet: in the Hebrew text we have, in his *law* the *islands* shall hope: probably the oversight of the amanuensis substituting *ovoμα* for *νομω*; the latter variation is of still less moment, as the prophets understand by islands, countries far removed; and also the poet,

Et penitus toto divisos orbe Britannos.

And, *Mittam ad insulas longe ad eos, qui non audierunt de me.* *Isaias*, 60:9, and 66:19.

Ver. 25. *Every kingdom.* Strong as a kingdom may appear, it is easily overturned by divisions; and lest it should be objected, that ruin was brought upon it by a multiplicity of clashing affairs, it is added that cities and families share the same fate, if subject to similar divisions. *S. Chrys. hom. xlii.*—The Pharisees, on a former occasion, had laid a similar accusation against him. Then indeed he did not correct them, wishing them to discover his virtue from the miracles he performed, and the dignity of his character from the doctrines he delivered; but as they still continue the old accusation, he now wishes to convince them of their error. Envy does not so much seek *how* to speak, as *what* to speak. Yet Christ does not despise them, but answers them in the most meek and humble manner, teaching us to be charitable to our enemies, though they behave to us in the most inimical manner. By this also, our divine Saviour evidently demonstrates the falsity of the accusation; for it is never in the power of a possessed person to know another's thoughts, nor give so mild an answer. And as his enemies did not dare, from fear of the people, openly to broach this base calumny, seeing their thoughts, he answered them; still he does not expose to public infamy the malice of their hearts, but gives them a

private solution of their difficulty. S. Chrys. ex D. Thom.

Ver. 27. *Your children*, &c. Some by their children understand, *exorcists*, that were among the Jews, that sometimes cast out devils; but it is more commonly taken for Christ's disciples and apostles, who were of the Jewish nation, to whom he had given power to cast out devils: as if he had said, If you allow them to cast out devils by divine power, why do not you also believe this of me, their master? Wi.—S. Chrysostom says the apostles and disciples of Christ are here meant, for they had already cast out devils in virtue of the power conferred upon them by their divine Master, without ever having it said of them, that in the prince of devils they cast out devils. Thus he shews that envy was the origin and cause of their persecuting spirit, and that not his actions but his person gave them such great umbrage. hom. xlii.—If Christ alludes here to their own exorcists, who drove out devils by the invocation of the adorable name of God, he confounds the unjust malice and prevention of the Pharisees; if to the apostles, he constitutes them his umpires. S. Thos. Aquin.

Ver. 28. *Kingdom of God.* Christ either calls himself and his coming the kingdom of God, because it was the beginning of the kingdom of God, and laid open the way to us: or the sense may be, If I, as proved in an argument above, cast out devils by the spirit of God, therefore what I, my apostles, and John preach, is true, viz. that the kingdom of God is at hand; because the Holy Ghost, who worketh miracles by us, proveth that our preaching is true. Mald.

Ver. 29. *How can any one enter;* how can I drive Satan from his possession? i.e. cast him out from the bodies of men, unless I am stronger than he, and first unarm him. Maldon.

Ver. 30. *He that is not with me.* This sentence is not to be understood as directly spoken of heretics and schismatics, although at first sight it may appear so, but of the devil, who wishes to lead the souls of men captive, whilst Christ wishes to free them. He entices men to wickedness, Jesus Christ draws them to virtue: how therefore can the works of Christ be compared with those of Satan! S. Jer.—There is no medium. We must either be with Christ, or against Christ: if we are not of Christ, whose then must we be, when nothing but sin can separate us from Christ and God? Oh, where will the generality of Christians, who shew themselves so indifferent with regard to salvation, find themselves at the last day? Can they say they are with Christ?

Ver. 31. *The blasphemy* ^[2] *against the Spirit*, or against the Spirit and the Holy Ghost. S. Augustine takes notice, that this is one of the most

difficult places in the Scriptures. According to the common exposition, here is not meant a sin committed by speaking against the third person of the blessed Trinity, the Holy Ghost, but that sin by which the obstinate Jews wilfully opposed Christ, and attributed those miracles to Beelzebub, which he performed by the Spirit of God, of which they could not be ignorant, but by a wilful blindness. Wi.—The sin here spoken of is that blasphemy, by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to *Beelzebub*, the prince of devils. Now this kind of sin is usually accompanied with so much obstinacy, and such wilful opposing the Spirit of God, and the known truth, that men who are guilty of it are seldom or ever converted; and therefore are never forgiven, because they will not repent. Otherwise there is no sin which God cannot, or will not forgive to such as sincerely repent, and have recourse to the keys of the Church. Ch.—*Therefore* I say: this *therefore* is not referred to what immediately precedes, but to what is said in verse 24. Maldon.—Whosoever he be, says S. Augustine, that believeth not man's sins to be remitted in the Church of God, and therefore despiseth the bounteous mercies of God, in so mighty a work, if he continue in his obstinate mind till death, he is guilty of sin against the Holy Ghost. Enchir. lxxxiii. ep. 50. in fine.

Ver. 32. *Whosoever*, &c. It was their duty to have a knowledge of the Holy Ghost, and they obstinately refused to admit what was clear and manifest. Though they were ignorant of the divinity of Jesus Christ, and might take him to be merely the son of a poor artizan, they could not be ignorant that the expelling of demons, and miraculous healing of all diseases, were the works of the Holy Ghost. If, therefore, they refused to do penance for the insult offered to the Spirit of God, in the person of Christ, they could not hope to escape condign punishment. Chrys. hom. xlii.—*Against the Son of man, it shall be forgiven him*; i.e. they who for want of sufficient instruction, were invincibly ignorant that Christ was God, might more easily be brought to the true knowledge and faith of Christ, and so receive forgiveness of their sins: but if *he shall speak against the Holy Ghost*, i.e. against the Spirit of God in Christ, and shall oppose the known truth, by attributing to the devil that doctrine, and those miracles, which evidently were from the Spirit and the hand of God, that sin shall never be forgiven him. But how is this consistent with the Catholic doctrine and belief, that there is no sin any man commits of which he may not obtain pardon in this life? To this I answer, that in what manner soever we expound this place, it is an undoubted point of Christian faith, that there is no sin which our merciful God is not ready to pardon; no sin, for the remission of which, God hath not left a power in his Church, as it is clearly proved by those words, *Whose sins you shall forgive, they are*

forgiven them, &c. S. Chrys. therefore expounds these words, *shall not be forgiven them*, to imply no more, than shall scarcely, or seldom be forgiven; that is, it is very hard for such sinners to return to God, by a true and sincere repentance and conversion; so that this sentence is like that (Mat. 19:26) where Christ seems to call it an impossible thing for a rich man to be saved. In the same place S. Chrys. tells us, that some of those who had blasphemed against the Holy Ghost, repented, and had their sins forgiven them. S. Augustine, by this blasphemy against the Spirit, understands the sin of *final impenitence*, by which an obstinate sinner refuseth to be converted, and therefore lives and dies hardened in his sins. Wi.—*Nor in the world to come*. From these words S. Augustine (De Civ. l. xxi. c. 13) and S. Gregory (Dial. iv, c. 39.) gather, that some sins may be remitted in the world to come; and consequently that there is a purgatory, or a middle place. Ch.—S. Aug. says these words would not be true, if some sins were not forgiven in the world to come; and S. Gregory says, we are to believe from these words in the existence of the fire of purgatory, to expiate our smaller offences, before the day of judgment. S. Isidore and Ven. Bede say the same. S. Bernard, speaking of heretics, says, they do not believe in purgatory: let them then inquire of our Saviour, what he meant by these words.—It is well known that Ven. Bede, on his death-bed, bestowed several small tokens to the monks who were present, that they might remember to pray for his soul in the holy sacrifice of the mass. A.

Ver. 33. *Either make the tree good*, &c. This is connected with what had been said of their attributing his works to Beelzebub. He condemns them for blaspheming him on all occasions, when at the same time they were not able to find fault with his life and doctrine. Christ therefore tells them, that the tree is known by its fruit; and that if they cannot blame his actions, and his doctrine, they ought to allow him to be good, to be like the good tree; and that if they continue to blame him, they ought consequently to condemn his doctrine, yet this they were not able to do. Wi.

Ver. 34. As the Pharisees were ever boasting of, and glorying in their ancestry, Christ here shews, that they have not much reason to boast, since their ancestors were but vipers. S. Chrys.

Ver. 36. *That every idle word*. ^[3] By *idle words*, S. Jerom, &c. expound words that are neither profitable to the speaker nor the hearer: but S. Chrys. says, false and abusive language. Wi.—If, of every idle word, how much more of blasphemy, as when you say in Beelzebub I cast out devils. M.—This shews there must be a place of temporal punishment hereafter, where these slighter faults shall be punished.

Ch.—If of every idle word we must make account before God in judgment, and yet shall not for every such idle word be damned eternally, there must necessarily be some temporal punishment in the next life. B.

Ver. 38. *We would see a sign.* They wanted to see some new and unusual miracles. They wished, says S. Jerom, either that he would call down fire from heaven, like Elias; or, like Samuel, cause it to rain, to thunder and lighten in summer, contrary to the nature of the country. M.—That they might be assured he was sent by God, and acted by his Spirit.

Ver. 39. *Sign of Jonas.* I will give no other sign than my death and resurrection, as then, though unwillingly, they will acknowledge me, and people will believe and be converted: so in John (C. 8) it is said, When you shall have exalted the Son of man, then you shall know that I am he. M.

Ver. 40. *In the whale's belly.* ^[4] The word signifies a great fish, and was not perhaps that which we commonly call a whale. In the prophet Jonas, it is called, *a great fish*.—*Three days and three nights*; not three whole days and three nights, but part of three natural days, from which, in common computation, the nights used not to be separated. We have an instance of this, Esther 4:16, where the Jews were ordered to fast with her *three days, and three nights*: and yet (C. 5, v. 1) Esther, after part of three days, went to the king.—*In the heart of the earth*: by which is signified, Christ's descent into hell; as S. Paul says (Ephes. 4:9) that he descended into the *inferior parts of the earth*, and this cannot be understood of the grave only. Wi.—Jesus Christ expired on the cross about the ninth hour, or 3 p.m. when the general and supernatural darkness that covered the earth, may be counted for the first night, and the light which again appeared, for the term of the first day. V.—As Jonas was a sign to the Ninivites, so is Christ to the Jews; for as he by the prodigy of remaining so long in the fish's belly, and afterwards coming forth alive, gave such authority to his preaching, that the Ninivites were converted; so Christ, by his death and resurrection on the third day, shall shew that he is the true Christ, and this generation shall acknowledge him for the Messias. M.

Ver. 42. *Queen of Saba*, a province of Arabia, situated to the south of Judea. 3 K. 10:1 and seq.

Ver. 45. *Seven* is taken frequently, in Scripture, for an indefinite number; for several. V.

Ver. 46. *His mother and his brethren*; i.e. his mother and relations. Wi.

—See verse 55 of the next chapter. Ch.

MATTHEW 13

Ver. 1. On the same day Jesus left the house, in which he had performed the miracle, and delivered the preceding discourse, and sat himself down on the shore of the sea of Galilee, where multitudes crowded unto him.

Ver. 3. To them he spoke many things, from a ship, in parables; probably many more than are here recorded. By familiar and well-known objects, Jesus Christ would thus convey more pleasingly his divine instructions, and teach them to spiritualize their daily labours, and by natural things, which meet the senses, lead them to the knowledge of things divine, which we cannot naturally comprehend. A.—Several reasons may be assigned why our Lord made use of parables: 1st. The lively imagination of the Orientals made them relish these figurative expressions, which awaken the attention, and exercise the understanding. 2d. The indisposition of his hearers made him frequently veil his instructions under similitudes or parables; but in private, he expounded the meaning to his disciples, who were better disposed, and was ever ready to give every necessary and satisfactory explanation to as many as sincerely wished for it.—A third motive, given by S. Matthew, was the accomplishment of the prophecies; for one of the characteristics of the Messias was, that he would express himself in this parabolical manner; and Jesus Christ was pleased that the most minute circumstances should be fulfilled in his person, in order that the resemblance between him and the ancient prophets, in the mode of instructing, might induce the Jews to consider him as the great prophet, foretold by Moses. There are few Christians that do not dwell with delight and improvement on our Lord's parables. Their imagination, warmed with the singular beauty of the imagery, more easily retains them; and the greatest geniuses have ever esteemed them as very superior and striking lessons of *morality* and *religion*.—In his sermon on the mount, Jesus Christ does not make use of parables to convey his instructions to the Jews, for then his auditors were composed of a mixed multitude, and the major part of them illiterate people; but here, on the contrary, they are the Scribes and Pharisees, the doctors of the law. Chrys.—Jesus Christ speaks sometimes in plain, and sometimes in obscure terms, that, by what they understand, they may be led to the search of what they do not understand. S. Jerom.

Ver. 4. *And whilst he soweth.* S. Matthew and S. Mark subjoin the

following parables to what goes before, but S. Luke places the parable of the *sower* immediately after the second journey through Galilee, which he anticipates. Jesus Christ successively proposed four parables to the people, and then dismissed them; and being now retired with his disciples, he unfolded to them the meaning of the parables when in the house. v. 36. S. Matthew, however, interrupts the course of the parables, and after the first, anticipates the request of the disciples to have it explained; but from S. Mark, we learn that this did not take place till Christ was alone in the house. Of the eight parables, all spoken by Jesus on the same day, the first five were addressed to the people assembled on the sea-shore, the other three were added by him when alone with the apostles in the house, and are in some measure explanations of the former. In the first, we see the different success of the word of God from the different dispositions of the hearers. And as we find that only one-fourth part of the seed produced fruit, we may thence infer how many and great are the obstacles in the way of salvation, and how few will be the number of the elect. A.

Ver. 5. *Had no deepness of earth;* and therefore the seed, not able to shoot downwards, shot upwards, and for want of necessary moisture and nutriment, was burned by the scorching heat of the sun.

Ver. 8. *Some a hundred-fold.* This difference of fruits is the difference of merits *here*, and of the rewards *hereafter*, according to the diversity of states, &c. S. Augustine, in his work, (*de Virginitate*, c. xlv, and seq.) saith, that the hundred-fold agreeth with professed virgins; the sixty-fold with religious widows; the thirty-fold with married persons. This old heretic, Jovinian, and many of modern date, deny, affirming that there is no difference of *merits* or *rewards*. S. Jer. l. ii. adv. Jovin. Amb. ep. lxxxii. Augustinus ep. lxxxii. B.

Ver. 9. *He that hath ears to hear.* By these words, we are exhorted to examine the meaning of the parables. S. Jer. See C. 11:15.—We are also taught that not all, but only such as have had the sense of the Scriptures opened to their understanding from above, can properly understand them. The apostles themselves were in ignorance till Jesus Christ gave them the true meaning: *aperuit illis sensum*, ut *intelligent Scripturas*: “he opened their understanding, that they might understand the Scriptures.” S. Luke 24:45. It is God who speaketh in the Scripture, and it is God who giveth us to understand what is therein delivered. His truths he conceals from the proud, while he reveals them to the little and humble. How can any persons pretend that the most mysterious, as well as the most sacred book in the world, is open to every understanding? S. Paul (*Acts 13:26*) tells the Jews, that although the Scriptures were read to them every

sabbath-day, their very rulers did not understand them; and S. Peter, in his 2d Ep. (3:17) assures us, that there are many passages hard to be understood.—All comes from God. It is He who openeth our ears to hear, our heart to believe, and our mind to understand. Agar was near a well, and yet she wept, because she had no water to give her son to drink. God opened her eyes, and she saw the well that was close to her. Thus, says Origen, we may read the Scripture, and find no nourishment for the soul, unless God opens our mind, to see therein on what we are to nourish it. It contains salutary waters, but only those can be benefited by them, who see how to drink of the heavenly source. It is the Holy Ghost alone who can effectually open our eyes, to see these waters that spring up to life eternal; and this special grace we are to obtain by humble and fervent prayer. *Knock, and it shall be opened to you.*

Ver. 10. *And his disciples came.* How great was the concern of the apostles for the welfare of their countrymen. They did not say to Jesus, Why speakest thou thus to us; but, why speakest thou to them in parables? S. Thos. Aquin.

Ver. 11. *To you it is given.* The mysteries of the kingdom of God are not disclosed to the Scribes and Pharisees, who were unwilling to believe in him, (though it was the duty and occupation of the Scribes to expound the sacred oracles to others) but to those who adhered closely to Christ, and believed in him: let us therefore run in company with the apostles to Jesus Christ, that he may disclose to us the mysteries of his gospel. S. Thos. Aquin.—Can we then suppose, for a single moment, that the mere putting of a Bible into every man's hand, will convert the world. The command given to the apostles and their successors in the ministry is, *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, &c. teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all days, even to the end of the world.* S. Mat. 28:20. There is not a single word to them about *writing*. During 2,500 years, from Adam to Moses, were the patriarchal families and other servants of God in a state of ignorance, concerning either the positive instructions of the Almighty respecting the sabbath-day, the rites of sacrifice, or their moral duties? Yet there was no Scripture during all that period. For more than 400 years after Jesus Christ, the canon of Scripture, as now generally received by Protestants, remained unsettled. Had the apostles and evangelists done nothing more than publish their writings, and disseminate them to every pagan country, not a single nation, not a single pagan, would have abandoned their gods to believe in a crucified Jesus.—*To them it is not given;* i.e. to such as are unworthy, and by hardening their hearts, have made themselves

unworthy. Wi.

Ver. 12. *But he that hath not, from him shall be taken away even that which he hath.* We read again, (Matt. 25:29) *That also which he seemeth to have, shall be taken away;* and in S. Luke, (C. 8:18) *That also which he thinketh he hath.* One passage helps to expound another: so that each of these texts, with a little reflection, will be found true; and such a truth, as ought to be a subject of fear and apprehension to all that are negligent and indolent in the service of God. For, as S. Augustine observes, they who have received graces and favours from God, and have not made good use and profited by them, they may be said *not to have them*, although they are not yet take from them. And why? but because they make no more use of them, than if they had them not. See the parables of the talents, Matt. 25, and Luke 19. Wi.—He that hath, to him shall be given the knowledge of the mysteries of the kingdom of God. But such as are incredulous, and resist my words, like the Pharisees and other Jews, so far from being enriched with my spiritual gifts in my kingdom, shall even be deprived of the benefits they now possess. Thus the Jews were deprived of their temple, priesthood, kingdom, and even the true worship of God. S. Jer.—They rejected Jesus Christ, the fountain and corner-stone of virtue; all therefore they had acquired, or possessed, shall be taken from them, and given to the apostles. Idem.—Whoever has a desire of complying with the divine precepts, that desire shall not only be increased, but all other virtues shall be added unto him; but if he be devoid of this desire, the virtues he already possesses, or seems to possess, shall be taken from him, not that God will deprive him of these without cause, but he will render himself unworthy of them. S. Chrys.

Ver. 13. *Because seeing they see not, &c.* i.e. they see not as they might, and ought to do, by shutting their eyes against the lights given them. —*Therefore do I speak to them in parables: because seeing they see not, &c.* This passage, by which the prophet Isaias (6:9) was ordered to foretell the obstinate blindness of the Jews, in refusing to receive and believe in their Messias, is cited six times in the New Testament; to wit, here in S. Matthew, also Mark 4:14, Luke 8:10, Jo. 12:40, Acts 28:26, and Rom. 11:8. In all these places we must detest the false interpretation of those who, not without heresy and blasphemy, would have God to be the author and cause of sin. When it is said, (Isai. 6:9) *blind the heart of this people, &c.* the prophet is only commanded to foretell their blindness, of which, by their wilful obstinacy, they were the true cause. And when we read in S. Mark, that *to those that are without, all things are done in parables, that seeing they may see, and not see, &c.* the word *that* does not signify the *cause*, nor the *end*, but only the *event*, and the *consequence* of what would happen by the wilful

blindness of the Jews, and by the just *permission* of God. S. Matthew here expounds to us the words of the prophet, by which it clearly appears that they were the cause of their own blindness; and that, by their obstinacy, they had made themselves unworthy of particular lights from God. *For the heart of this people (v. 18) is grown gross.... and their eyes they have shut, &c.* The Jews therefore shut their own eyes, hardened their own hearts, which God only permitted. See Rom. 9:18. &c. Wi.—If this blindness were natural, then indeed I would have opened their eyes to see and understand, but since this blindness is voluntary, he says, *that seeing they see not, and hearing, they hear not;* i.e. they have seen me cast out devils, and they said, *in Beelzebub he casteth out devils;* they heard I drew all to God, and they say, *this man cometh not from God.* Since, therefore, they assert the very contrary to what they both see and hear, the gift of seeing and hearing me shall be taken away from them.

Ver. 15. *And should be converted.* In this the prophet shews the atrocity of the Jewish wickedness, and the malice of their hearts, but that he may attach them to God, their Father, he immediately subjoins, *lest being converted, I should heal them;* and this he says, in order to manifest to them the goodness of God, if they would repent. S. Chrys. ex. D. Tho.—There is some difference between the text of Isaias, given by S. Matthew, and the original. But we have elsewhere observed, that the evangelists attend more to the *sense* than the *words*. The Septuagint have translated this text in the same manner. The prophecy here mentioned regarded the Jews in the time of Isaias, according to the strict letter, but still more particularly the Jews in the time of Christ. V.—They were authors of their own blindness, sin, damnation, and not Jesus Christ, as Calvin teaches. See also *Acts of the Apostles*, 28. and *Rom.* 1. and 9:18. &c. God is not the author of evil. B.

Ver. 16. *But blessed are your eyes.* As the eyes of such as see and will not believe are miserable, so, he says, blessed are your eyes; you see my miracles, you hear my heavenly doctrines, &c. Aquin.—Had we not read in a preceding part, that Christ exhorted his auditors to search after the knowledge of his words, we might perhaps have thought that Jesus here spoke of corporal eyes and ears; but the eyes here mentioned, seem to me to be those which can discern the mysteries of Christ. S. Jer. ex D. Thom. Aquin.

Ver. 17. *Amen, I say to you.* S. Jerom remarks, that these words of our Saviour seem to contradict another part of Scripture, where it is said, *Abraham desired to see my days; he saw them, and rejoiced.* But S. Jerom answers his own objection thus: Abraham indeed saw my days, but only in a dark manner, in enigma, but not in reality, whilst you have

your Lord with you; you speak to him, and interrogate him at pleasure. Aquin.—Christ declares his disciples more blessed than the ancient patriarchs and prophets.... They saw him only by faith, but the disciples with their corporal eyes. S. Chrys.

Ver. 19. *When any one heareth.* This seed falleth upon four different kinds of soil, which represent four different sorts of persons. The 1st, such as continue obdurate in vice; the 2d, such as are unsteady and inconstant in their good resolutions; the 3d, such as are absorbed in the cares and pleasures of life; the 4th, such as have every proper disposition for receiving the word of God with fruit.—*There cometh the wicked one*, ο πονηρος, the devil, and taketh away the word that was sown in their hearts, lest believing they should be saved. A.

Ver. 21. And suffers shipwreck in his faith. Maldon.

Ver. 24. *Another parable he proposed.* As in the preceding parable our Lord spoke of those who did not receive the word, so in this he speaks of those who receive the corrupted word; for it is a diabolical machination to confound error with truth. S. Chrys. ex D. Tho.—There are three things worthy of observation in this parable. 1st. That the Church of God on earth consists of both good and bad; the 2d. that God is not the author of evil; the 3d. that God does not always punish the wicked on the spot, but patiently bears with them. M.

Ver. 25. *Were asleep.* When the superiors or pastors of the Church were lulled asleep or negligent, or, when the apostles were dead, as S. Augustine expounds it, the devil spread the tares or error and sin amongst a great number of Christians. These falling from the state of grace, or becoming heretics, are yet mingled with the rest of the faithful in the same outward profession of Christianity, not unlike the good corn and cockle in the same field.

Ver. 27. *Then the servants.* S. Chrysostom observes, there are many circumstances in the parables that have no connexion with the instruction designed to be conveyed in the parables, and which are merely added to connect the different parts together.

Ver. 29. *No, lest, &c.* The prayers of repenting sinners are never despised. We are taught also by this example not to cut off too hastily a fallen brother; for, whatever he may be to-day, to-morrow perhaps he may see his error and embrace the truth. S. Jerom.—Jesus Christ exhorts us to bear with infidels and heretics, not on our own account only, as wicked men are frequently of use to the virtuous, but also on their account; for sometimes the persons who have been corrupted and perverted, will return to the paths of virtue and truth. Let,

therefore, both grow until the harvest, i.e. to the day of judgment, when the power of rectifying another's error shall be no more. S. Aug. ex D. Tho.—When many are implicated in one misfortune, what remains but to bewail their condition. Let us then be willing to correct our brethren to the utmost of our power, but let it be always with mercy, charity and compassion; what we cannot correct, let us bear with patience, permitting what God permits, and interceding with him to move and convert their hearts. But when an opportunity offers, let us publicly advocate the truth, and condemn error. S. Jer.—S. Augustine affirms, that no one should be compelled by force to an unity of religious tenets: such as dissent for us must be persuaded by words, overcome by argumentation, and convinced by reason. S. Thos. Aquin.

Ver. 32. *The least of all seeds.* That is, it is one of the least seeds; but in hot countries it is observed to grow to a considerable height, and to become a bush or a little tree. Wi.—The gospel of Christ, compared in this verse to the grain of mustard seed, has indeed little show of grandeur and human greatness. S. Paul calls it a scandal to the Jew, and a stumbling block to the Gentile. But Jesus Christ here assures us, that when it has been spread and promulgated by his ambassadors, viz. the apostles, it shall surpass every other mode of instruction both in fame and extent. S. Amb. S. Jer. S. Aug.

Ver. 33. *In three measures.* *Sata*, the word here used, was a particular Hebrew measure, which corresponds not to any particular measure that we make use of, and therefore I have put *measures*, as it is in other English translations. See Walton de Ponderibus & mensuris, before his first tome, p. 42. Wi.—It was the *Seah* of the Jews, the third part of the *Epha*, and contained about ten pints, and appears to be the ordinary quantity they baked at a time. V.—By the woman here mentioned, S. Jerom understands the Church gathered from all nations; or the power and wisdom of God, according to S. Augustine.

Ver. 35. *By the prophet.* It is taken from Psalm 77:2. S. Jerom remarks that many copies have, *Isaias, the prophet*, but supposes that the evangelist wrote, *Asaph, the prophet*, to whom the title of this psalm seems to attribute it; but it was probably chanted by Asaph, and composed by David, who is simply characterized under the name of *prophet*, because he prophesied in composing his canticles. V.

Ver. 44. *Like unto a treasure.* This hidden treasure is the gospel of Christ, which conducts to the kingdom of heaven. Thus he who by the knowledge which the gospel affords, has found the kingdom of heaven, should purchase it at the expense of every thing most near

and dear to him: he cannot pay too great a price for his purchase.

Ver. 46. This eternal kingdom faith opens to your view, but it does not put you in possession without good works. V.

Ver. 52. *Every scribe*; i.e. master or teacher. Wi.—Because you know how invaluable is the treasure, the pearl, the kingdom, here mentioned; you, who are scribes and teachers, should cultivate it yourselves, and communicate the same blessing to others. Thus imitating a father of a family, who draws from his treasure both new and old things, and distributes them to his children, according to their several wants and necessities. This was a proverbial expression with the Jews, to signify every thing useful or necessary for the provision of a family. Jer. Aug. Chrys. Bede, and Tirinus.—Thus also a pastor of souls throws light upon the mysteries of the New Testament, by the figures of the Old, and explains the workings of grace, by the operations of nature.

Ver. 55. *Is not this the carpenter's son?* ^[1] I find carpenter in all translations, though the Greek word signifies, in general, a workman or craftsman. The Latin is also a general word, which of itself signifies no more a carpenter than a *smith*. But the common belief of the faithful is, that S. Joseph was a carpenter, which may be confirmed by what Theodoret relates (l. iii. Hist. c. xviii.) of one Libanius, under Julian the apostate, who asking scornfully of a holy man, what the carpenter's son was doing at that time? the holy man made him this smart reply, that he was making a coffin for Julian; who was killed not long after. Wi.—O! how truly astonishing is the stupidity of the Nazareans! They wonder whence wisdom itself possesses wisdom, and virtue itself virtue. The reason is evident: they only considered him as the son of a carpenter. S. Jer.—Was not David the son of an husbandman, and Amos a shepherd? They should then have honoured our Lord, when they heard him speak in this manner. What wonderful mildness in Christ! Though calumniated and reviled, he still answers with the greatest humility and charity, *a prophet is not without honour, save in his own country.* v. 57. S. Chrys. ex D. Tho. Aquin.—*His brethren.* These were the children of Mary, the wife of Cleophas, sister of our blessed Lady; (Mat. 27:56. John 19:25) and therefore, according to the usual style of the Scripture, they were called *brethren*, that is, *near relations* to our Saviour. Ch.

MATTHEW 14

Ver. 1. Tetrarch. This word, derived from the Greek, signifies one that rules over the fourth part of a kingdom: as *Herod* then ruled over *Galilee*, which was but the fourth part of the kingdom of his father. Ch.—S. John had been now imprisoned in the castle of Machærus about a year, at the instigation of Herodias. It is very probable that before this he would have fallen a sacrifice to her vindictive temper, had it not been for the great personal respect in which (on account of the singular holiness of his life) he was held, not only by the people, but by Herod himself.—Josephus, in his *Antiquities of the Jews*, gives the following account: This Herod, who was also called Antipas, was the son of Herod the great, by his sixth wife, Cleopatra, of Jerusalem. A general opinion obtained among the Jews, that Herod's discomfiture by the Parthians, was the effect of divine vengeance upon himself and his army, for the blood of John, surnamed the Baptist. He was a man of immaculate character, whose object was to exhort the Jews to the practice of virtue and piety, point out the necessity of repentance, and hold forth by baptism the import of regeneration to a new life, which he made to consist, not in abstaining from a particular sin, but in an habitual purity of both mind and body. Such was the influence of this great and good man, as appeared from the multitude of his disciples, and the veneration of his life and doctrines, that Herod was apprehensive of a revolt. He therefore sent him bound to prison, where by the malice of Herodias, his brother's wife, he was afterwards put to death, which inhuman act was shortly followed by the marked vengeance of heaven on its execrable author, as the Jews were firmly convinced. B. xviii, c. vii.—For Herod going to Rome, at the instigation of Herodias, expecting to be made king, was severely reproved by the emperor Caius, (Caligula) who transferred his tetrarchy to Agrippa, in consequence of which, Herod retired with his wife to Spain, and died in exile. *Wars of the Jews*. B. ii, c. viii. In the 18th book, and 9th chapter, Josephus says, the place of his exile was Lyons, in Gaul; that his goods were also confiscated, and that both himself and Herodias died in great misery.

Ver. 2. Risen from the dead. S. Jerom thinks these words are spoken by Herod ironically; but they are generally supposed to be his real sentiments, the dictates of a guilty conscience. For he respected John, as appears from v. 9, and was afraid he was returned to avenge his unjust murder. Jans.—*Mighty works shew forth themselves in him, [1] or work in him.* Wi.

Ver. 3. Because of Herodias, his brother's wife. In the common Greek copies we read, his brother Philip's wife, as it is in the Latin in S. Mark, 6:17. Wi.—He is a different person from Philip the tetrarch, mentioned in S. Luke. 3:1. V.

Ver. 5. *He feared the people.* The fear of God corrects us, the fear of man restrains us, but removeth not the desire of evil. Hence it renders such as have been restrained by it for a time, more eager afterwards to indulge their evil propensities. Glossa.

Ver. 7. *He promised.* Wicked promises and wicked oaths are not binding. That promise is wicked, in which the thing promised is wicked, and that oath is not binding, by which impiety is promoted. S. Isidore.

Ver. 9. *Yet because of his oath,* which could not bind him, being unjust. Wi.—See the preposterous religion of this wicked prince. He feels no remorse for his impious conduct to his brother and his own wife; murder, adultery, and incest do not appal him; and yet he is terrified with the thought of violating a vain and wicked oath on no occasion and in no circumstances obligatory. Herod did wrong in taking such a rash oath, but he did worse in fulfilling it. *Jans.*—David swore to kill Nabal. He swore rashly; but with greater piety, he refused to keep his oath. Perhaps it is because Catholics inculcate this principle, that they have been accused by their adversaries of teaching that faith is not to be kept, and also the doctrine of expediency. A.

Ver. 11. *His head was brought.* How wonderful are the ways of the Almighty towards his servants! He permits them in this life to be afflicted, and to be given up to the will of the impious, because he knows this is good for them, and beneficial to their eternal salvation. We behold here S. John, the precursor of the Messias, who is declared by our Saviour to be the most distinguished personage ever born of woman, cast into prison, and, after a year's confinement, slain at the request of an impious vile adulteress. How can any one be heard to complain of the small trials to which he may be exposed for the faith of Christ, when he beholds so eminent a servant of God suffering so much in the same cause. Dion. Carth.

Ver. 13. *Which, when Jesus had heard.* Our Saviour did not retire till he was informed of the death of the Baptist, by message; and this he did, not because he was ignorant of it before, but that he might shew to the world, not only by his appearance, but also by his manner of acting, the reality of the mystery of his incarnation. Chrys. hom. 1.—He did not retire through fear, as some may think. Hence the evangelist does not say, *he fled*, but *he retired*, to shew us that he did not fear his enemies. Jer.—The desert was called Bethsaida, not because it was on the same side of the town, but opposite it. Wherefore those who wished to join Jesus, not able to pass the lake, went round by the northern extremity, which they passed either by

means of a bridge or in boats, and made such haste as to arrive at the desert before Jesus Christ, as S. Mark relates; (6:33) whilst others, not equally expeditious, followed after, according to SS. Matthew, Luke, and John; so that there is no contradiction in the evangelists. V.

Ver. 15. *And when it was evening.* ^[2] To understand this, and other places, we may take notice that the Hebrews counted two evenings: the first began when the sun was declining, about three in the afternoon; and such was the evening here mentioned. The second evening was after sunset, or the night-time, as it is taken here in this chap. v. 23. Wi.—*That ... they may buy.* Jesus Christ does not always anticipate the intentions of his supplicants: on this occasion, he waited for the multitude to ask of him to feed them; but they, though their great respect for him, did not dare to request the favour. S. Chry.

Ver. 16. *But Jesus said.* It may perhaps be asked here, if then our Lord, as S. John relates, looking upon the multitude, inquired of Philip how so great a multitude could be fed in the desert, how can this be true, which S. Mat. relates, that the disciples first desired Jesus to send away the multitude? But we are to understand, that after these words our Lord looked upon the multitude, and said to Philip what S. John mentions, which S. Mat. and the other evangelists omit. S. Aug. de concord. evang.—*They have no need to go: give you them to eat.* This he says for our instruction, that when the poor ask us alms, we send them not to other persons and other places, if we are able to relieve them ourselves. E.—This happened when the Passover was near at hand, (being the third since the commencement of our Saviour's ministry.) S. John does not usually relate what is mentioned by the other evangelists, especially what happened in Galilee. If he does it on this occasion, it is in order to introduce the subject of the heavenly bread, 6:37. He seems also to have had in view to describe the different Passovers during Christ's preaching. As he, therefore, staid in Galilee during the third Passover, he relates pretty fully his transactions during that time.

Ver. 19. *Commanded the multitude to sit down.* ^[3] Lit. *to lie down*, as it was then the custom of the Jews, and of other nations, at meat. See Mark 6, and John 6. &c.—*He blessed.* S. Luke (9:16) says, *he blessed them.* S. John (6:11,) says *when he had given thanks:* some take this *blessing* and *giving thanks*, for the same; but *blessing them*, must be referred to the loaves, and *giving thanks*, must be to God. The loaves miraculously increased partly in the hands of Christ, when he broke them, partly in the hands of the disciples, when they distributed them about. Wi.—*He blessed and brake.* From this let Christians learn to give thanks at their meals, begging of God that his gifts may be sanctified

for their use. From this miracle it appears, that it is no impossibility for bodies, even in their natural state, to be in many places at the same time; since, supposing these loaves to have been sufficient for 50 persons, as there were a hundred such companies, the loaves must have been in a hundred different places at one and the same time. It cannot be said, as some pretend, that other loaves were invisibly put into the apostles' hands, since it is said that they filled 12 baskets of fragments of the five barley loaves; and again, he divided the two fishes among them all. If God could cause bodies, in their natural state, to be in many places at one and the same time, how much more easy would it be to do the same with spiritual bodies, with the properties of which we are entirely unacquainted; so that from this it appears, that the objection that Christ's body cannot be in many different places in the holy Eucharist, is nugatory. But, who are we, to ask such a question of the Almighty, who know not what is possible, and what is not possible for him to do! Bp. Hay, Sincere Christian.

Ver. 20. *And they did all eat, and were filled.* This miraculous multiplication of the loaves was effected on a Thursday evening—an excellent figure of the blessed Eucharist. On the next morning, Friday, he cured the sick at Genesareth, and arrived at Capharnaum for the first vespers of the sabbath; where, in the Synagogue, he made his promise of the holy Eucharist, which he instituted on a Thursday evening, the eve of his death. See *Evangile médité*. Tom. iii, p. 425.

Ver. 22. *And forthwith Jesus, &c.* In this we have the genuine picture of a Christian life. After eating of the miraculous bread, we must like the disciples, prepare ourselves for labour. As bread was given Elias, to enable him to walk 40 days to the mountain of God, Horeb, so the blessed Eucharist, the true heavenly bread, is given us that we may be able to support the hardships to which we are exposed. *Paulus de Palacio*.—We here also see the ardent love of the disciples for their Lord, since they were unwilling to be separated from him even for a moment. Theophylactus also adds that they were unwilling for him to go, ignorant how he could return to them.

Ver. 23. *Alone to pray.* By our Saviour's conduct on this occasion, we are taught to leave occasionally the society of men, and to retire into solitude, as a more proper place to commune with heaven in earnest and fervent prayer. The company of mortals is often a great distraction to the fervent Christian. Dion. Carth.

Ver. 25. *And in the fourth watch of the night.* The Jews, under the Romans, divided the night, or the time from sunset to sunrise, into four watches, each of them lasting for three hours. And the hours were

longer or shorter, according as the nights were at different seasons of the year. At the equinox, the first watch was from six in the evening till nine; the second, from nine till twelve; the third, from twelve till three in the morning; and the fourth, from three till six, or till sunrise. Wi.—They had been tossed by the tempest almost the whole night. S. Jer.

Ver. 28. *And Peter ... said.* Everywhere Peter appears full of faith and love. He now with his usual ardour believes he can do at the command of his Master, what by nature he is unable to perform. He desires to be with his Lord, and cannot bear delay; and, in reward of his eagerness, Christ works a miracle in his favour. Jans.—*Lord, if it be thou.* Peter, by saying *if*, did not doubt in faith, as Calvin pretends; nor was he guilty of any arrogance, as others conjecture; for our Lord granted his request. Peter knew that his request would be pleasing to Christ, who had shewn himself so very considerate for his apostles. Peter had also worked miracles himself in the name of Christ, and observing that he wished to pass by, Peter hastened to be with him, to embrace him, and serve him. *Tirinus.*

Ver. 29. Let those who argue that the body of our Saviour was not a *real* but an *aerial* body, or phantom, because he walked upon the waters, explain to us how S. Peter, whom they will not deny to be a true man, walked on the waters. S. Jer.

Ver. 30. *He was afraid.* As long as Peter had his eye and faith fixed on Christ, the liquid element yielded not to his steps; but the moment he turns his thoughts on himself, his own weakness, and the violence of the winds and waves, he begins to lose confidence, and on that account to sink. Again his faith saves him; he calls upon the Lord, who stretcheth forth his arm, and takes hold of him. Jan.—By his confidence in God, we learn what we can do by the divine assistance; and by his fear, what we are of ourselves: also, that no one receives from God the strength he stands in need of, but he who feels that of himself he can do nothing. S. Aug. ser. 76.

Ver. 31. *And immediately Jesus.* Five miracles are here wrought: 1. Christ walks upon the water; 2. enables Peter to do the same; 3. when Peter begins to sink, preserves him; 4. suddenly stills the tempest; 5. the ship is immediately in port, which may be mystically explained thus: a Christian is with Jesus Christ, to tread under foot the whole world, with the whirlpools of earthly distractions, whilst God calms all tempestuous passions, temptations, and persecutions, and leads him with faithful and continued support to the harbour of eternal rest and life. *Tirinus.*

Ver. 32. *And when they were come up into the boat.* S. Mark (6:51) tells us, Christ went up with S. Peter into the boat. Nor is this denied by S. John (6:21) when he says, *They were willing therefore to take him into the boat: and presently the boat was at the land.* They not only would, but did also take him into the boat, which was presently at the shore. Wi.

Ver. 33. It may be doubted, whether the mystery of the blessed Trinity had been at this time explicitly revealed to the Jews. Most probably not. By “thou art the Son of God,” they only mean to bear testimony of his sanctity, and shewed themselves willing to acknowledge him for their Messiah, as formerly prophets and holy men were styled, *sons of God*. Or we may suppose that the Almighty enlightened their understanding by an interior ray of his light, to know a truth which was obscure to others, and therefore they come and adore him. Jan.

Ver. 36. Hence the veneration Catholics pay to holy relics is vindicated. Not only Christ’s words, but his very garments had a virtue and power communicated to them. B.

MATTHEW 15

Ver. 1. The *Pharisees* observed a rigid and simple mode life, disdaining all luxurious delicacies. They scrupulously followed the dicta of reason, and paid the greatest veneration and implicit obedience to the opinions and traditions of their seniors. All contingencies they ascribe to fate, but not to the exclusion of free-will. The immortality of the soul, and a future state of rewards and punishments, were favourite tenets with them, and their fame for wisdom, temperance, and integrity was proverbial. *Josephus, Antiq. B. xviii, c. ii.*

Ver. 2. *Why do thy disciples transgress the tradition.* The Pharisees had various traditions delivered down from their ancestors, called *δευτερωσεις*, of which some were works of supererogation, others were contrary to the law. E.—It is a great proof of malice in the Pharisees, and of irreproachable character in our Lord, that they should be reduce to notice trifles, no ways connected with either piety or religion ... They moreover betrayed their superstition, by insisting on the observance of these outward ceremonies, as essential parts of piety, which were not commanded by any law, (were certainly of no divine origin) and which, at most, were duties of

civility, or emblems of interior purity. Jans.—*The tradition of the ancients?* They do not say the written law, which did not prescribe these washings of hands, cups, pots, beds, &c. These traditions came only from the doctors of their law, who are called *elders*, which is a name of dignity, as was that of *senator* among the Romans, and so, in English, are the names of *major*, *alderman*, &c. See Acts 5:6. &c. Wi.

Ver. 3. *Why do you also.* The Jews understanding the saying of the prophets, “wash yourselves and be clean,” in a carnal manner, they made a precept of not eating without first washing their hands. *Ven. Bede.*—The traditions here alluded to, and which they call the *oral law*, were respected equally with the written law, by all the Jews, except the sect of Caraites; they were collected in seventy-two books, and composed the *cabbala*, and were kept by Gemaliel and other heads of the sanhedrim, till the destruction of Jerusalem. About 120 years after this, Rabbi Judas composed a book of them, called *Mishna*, or *second law*; afterwards two supplements and explanations were given, viz. the *Talmud* of Jerusalem, and the *Talmud* of Babylon. By these the Jews are still governed in ecclesiastical matters.

Ver. 5. *The gift whatsoever proceedeth from me, shall profit thee.* ^[1] This gift is called *Corban*, Mark 7:11. Now, as to the sense of this obscure place, I shall mention two expositions that seem preferable to others. The first is, as if a son said to his father or mother, Whatsoever was mine, (with which indeed I might have assisted you, my parents) I have given, i.e. promised to give to the temple: and being to keep this promise, I need not, or I cannot now assist you. The second interpretation is, as if the son said to his father or mother, Whatsoever gift I have made to God *will be profitable to you*, as well as to me; or, *let it be profitable to you*, (which is more according to the Greek text, both here and in S. Mark) and therefore I am no further obliged to assist you. Wi.—That is, the offering that I shall make to God, shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves, by exempting children from giving any further assistance to their parents, if they once offered to the temple and the priests that which should have been the support of their parents. But this was a violation of the law of God, and of nature, which our Saviour here condemns. Ch.—They committed a double crime. They neither offered the gift to God, nor succoured their parents in their distress. Chrys. hom. lii.

Ver. 6. *And he shall not honour;* that is, assist *his father or his mother*. It is doubtful whether these may not be the words of the Pharisees; but they rather seem the words of our Saviour Christ, especially seeing that in S. Mark, Christ himself adds: *And, farther, you suffer him not to*

do any thing for his father or mother, making void the word of God by your tradition. Wi.

Ver. 9. *In vain* they worship, or think they worship God, who neglect the divine commandments to observe the commands of men. We must not here suppose that Christ censures the commands of the Church, or the tradition of the apostles, because these are in nowise contrary to the divine law, but rather serve to enforce it, and reduce it to practice; nor are they so much the commands of men, as of God, delivered to us by his ambassadors. Christ censures such as are merely human, such as those mentioned here, which are vain and futile, as the superstitious washing of hands; or erroneous, as that the soul is defiled by meat; or openly contrary to natural and divine law, as the defrauding parents of their just support. *Tirinus*.—It is evidently erroneous to argue from this text against apostolic traditions. S. Paul tells the Thessalonians, to stand fast, and hold the traditions which they had been taught, whether by word of mouth or by epistles. 2 Thess. 2:14.—*Commandments of men*. The doctrines and commandments here reprehended, are such as are either contrary to the law of God, (as that of neglecting parents, under pretence of giving to God) or at least are frivolous, unprofitable, and no ways conducing to true piety, as that of often washing hands, &c. without regard to the purity of the heart. But as to the rules and ordinances of the holy Church, touching fasts, festivals, &c. these are no ways repugnant to, but highly agreeable to God's holy word, and all Christian piety; neither are they to be counted among the *doctrines and commandments of men*, because they proceed not from mere human authority, but from that which Christ has established in his Church; whose pastors he has commanded us to hear and obey, even as himself. Luke 10:16. Matt. 18:17. Ch.

Ver. 11. *Not that which goeth into the mouth, &c.* We must heartily pity and pray to God for those who blindly pretend from hence, that to eat any kind of meats, or as often as a man pleaseth on fasting-days, *can defile no man*. Wi.—No uncleanness in meat, nor any dirt contracted by eating it with unwashed hands, can defile the soul; but sin alone, or a disobedience of the heart to the ordinance and will of God. And thus, when *Adam* took the forbidden fruit, it was not the apple which entered into his mouth, but the disobedience to the law of God, which defiled him. The same is to be said if a *Jew*, in the time of the old law, had eaten swine's flesh; or a Christian convert, in the days of the apostles, contrary to their ordinance, had eaten blood; or if any of the faithful, at present, should transgress the ordinance of God's Church, by breaking the fasts: for in all these cases the soul would be defiled, not indeed by that which goeth into the mouth, but by the

disobedience of the heart, in wilfully transgressing the ordinance of God, or of those who have their authority from him. Ch.—Jesus Christ by no means prohibits fasting and abstinence from certain food, and at certain times, or he would have been immediately accused of contradicting the law; he only says, that meat which they esteem unclean does not of itself, and by its own nature, defile the soul; which is what the Pharisees (and before them Pythagoras, and after them the Manicheans) maintained, and which S. Paul warmly confutes. 1 Tim. 4:4. Tirinus.—If a man gets intoxicated, adducing this same plea, that *what entereth by the mouth*, &c. is not the answer obvious; that it is not the *wine*, but the *intemperance*, contrary to the law of God, which defileth him: *for drunkards shall not possess the kingdom of God*. 1 Cor. 6:10.

Ver. 12. Scandalized. When the Pharisees had received our Lord's answer, they had nothing to reply. His disciples perceiving their indignation, came and asked Jesus if he observed they were scandalized, i.e. offended. It is probable the disciples were also a little hurt, or afraid lest his words were contrary to the law of Moses or the tradition of the ancients, and took this occasion of having their scruples removed. S. Hilary, S. Chrys. and Theophylactus understand this answer, *Every plant*, &c. to signify that every doctrine not proceeding from God, consequently the traditions of the Pharisees here in question, were to be eradicated by the promulgation of the gospel truths, which were not to remain unpublished on account of the scandal some interested or prejudiced persons might choose to take therefrom. Jans.—It must be here observed, that Christ was not the direct cause of scandal to the Jews, for such scandal would not be allowable; he only caused it indirectly, because it was his doctrine, at which, through their own perversity, they took scandal. Dion. Carth.

Ver. 14. Let them alone. It must not be hence inferred, that he desired not the conversion of the Scribes and Pharisees. He only says: if, through their own perversity, they choose to take scandal, let them do it; we must not neglect to teach the truth, though it displease men. S. Jer.—When, says S. Gregory, we see scandal arise from our preaching truth, we must rather suffer it to take place than desert the truth. Our Lord says they are blind, let us leave them. For the land which has often been watered with the dews of heaven, and still continues barren is deserted. Behold your house shall be left desolate. Luke 13:35. And Isaias (5:6) says, It shall not be pruned, and it shall not be digged, but briars and thorns shall come upon it; and I will command the clouds to rain no more rain upon it. For, although God never refuses man grace sufficient to enable him to rise, if he pleases, yet he sometimes denies such assistance as would render his rise easy. The

state of a sinner is then desperate indeed, when Christ tells his disciples to leave him. For as the Sodomites were destroyed, so soon as Lot, who was just and good in the sight of God, had departed from them, and as Jerusalem was laid waste when Jesus went out of it, (for he suffered without the gates) so the sinner is in a very dangerous state, when he is left by the ministers of religion as one infected with a mortal distemper. *Paulus de Palacio.*

Ver. 19. *For out of the heart.* We must here observe, that our divine Redeemer mentions offences against our neighbour, to shew us that he is even more desirous we should love our neighbour than worship himself. *Idem.*

Ver. 21. *Confines of Tyre.* It perhaps may be asked, why Jesus went among the Gentiles, when he had commanded his apostles to avoid those countries? One reason may be, that our Saviour was not subject to the same rules he gave his disciples; another reason may be brought, that he did not go then to preach; hence S. Matthew observes that he kept himself retired. S. Chry.—Tyre and Sidon were both situated on the Mediterranean sea, about 20 miles distant from each other, and the adjoining country to the west and north of Galilee was called the coast or territories of Tyre and Sidon. The old inhabitants of this tract were descendants of Chanaan, (for Sidon was his eldest son) and continued in possession of it much longer than they did of any other part of the country. The Greeks called it Phœnicia; and when, by right of conquest, it became a province of Syria, it took the name of Syrophœnicia; hence the woman, whom S. Mat. calls a Chanaanite, S. Mark calls a Syrophœnician and Gentile; as being both by religion and language a Greek.

Ver. 22. It is probable that woman first cried out before the door, and assembled a crowd, and then went into the house. *Have mercy on me.* The great faith of the Chanaanæan woman is justly extolled. She believed him to be God, whom she calls her Lord, and him a man, whom she styles the Son of David. She lays no stress upon her own merits, but supplicates for the mercy of God; neither does she say, have mercy on my daughter, but have mercy on me ... To move him to compassion, she lays all her grief and sorrow before him in these afflicting words: *my daughter is grievously afflicted by a devil.* Glossa.

Ver. 23. *He answered her not.* It must not be supposed that our Saviour refused to hear the woman through any contempt, but only to shew that his mission was in the first instance to the Jews; or to induce her to ask with greater earnestness, so as to deserve more ample assistance. Dion. Carth.

Ver. 26–7. *And to cast it to the dogs;* i.e. to Gentiles, sometimes so called by the Jews. Wi.—The diminutive word *Κυνάριος*, or whelp, is used in both these verses in the Septuagint. Our Lord crosses the wishes of the Chanaanæan, not that he intended to reject her, but that he might bring to light the hidden and secret treasure of her virtue. Let us admire not only the greatness of her faith, but likewise the profoundness of her humility; for when our Saviour called the Jews children, so far from being envious of another's praise, she readily answers, and gives them the title of lords; and when Christ likened her to a dog, she presently acknowledges the meanness of her condition. S. Chry. hom. liii. He refused at first to listen to her petition, says the same saint, to instruct us with what faith, humility, and perseverance we ought to pray. To make his servants more sensible of his mercy, and more eager to obtain it, he often appears to pay no attention to their prayers, till he had exercised them in the virtues of humility and patience. Ask, and you shall receive; knock, and it shall be opened to you. A.

Ver. 28. *Be it done.* In the beginning God said, *Let there be light, and there was light;* here Jesus Christ says, *let it be done,* &c. and her daughter was healed from that hour. So powerful with God is earnest and fervent prayer. *Idem.* hom. liii.

Ver. 30. *And he healed them.* The Chanaanæan was long in obtaining her request, and only prevailed by her importunity; whereas the Jews were cured on declaring their infirmities. Thus were they left without excuse, seeing how much greater was the faith of this poor Gentile woman, than that of the descendants of Abraham. Chry. hom. liii.

Ver. 32. *They continue with me now three days,* eager to hear his divine instructions, and to witness the greatness of his miracles. The disciples, as if not remembering what Jesus had done on a similar emergency, (see Matthew, 14:16,) expressed their solicitude and uneasiness for the hungered multitude. A.

Ver. 36. He gave thanks to his heavenly Father, for that providential care with which he supplies our wants, even miraculously, when necessary for us. Everywhere his goodness and attention to the wants of his children are manifested, but not more so in the manna of the desert, than in the fertility of the holy land. A.

Ver. 37. *Seven baskets full* remained, to intimate that God remunerates with a liberal hand all alms given for his sake. Various are the circumstances attending the present multiplication of the loaves with that in the preceding chapter. In the former, there were five loaves and two fishes; here there are seven loaves and a few little fishes: In

the former, 5,000 men were filled, here 4,000: in the former case, 12 baskets full of fragments remained, here seven. T.—All which sufficiently prove that these were two distinct miracles, to both of which Jesus Christ refers in chap. 16, v. 9. and 10. A.

Ver. 39. *Magedan.* Some copies read Μαγδαλαν, others Μαγαδαν, or Magedan: this last is found in the Vulgate, and in the best MS. copies. Mat. Polus. T. iv, p. 409.

MATTHEW 16

Ver. 1. *The Pharisees and Sadducees.* These were widely opposite in their religious sentiments to each other, but closely united in their design of persecuting Jesus Christ, and they come and ask of him a sign or prodigy from heaven, to convince them that he was the Christ, the Messias.³, above.—S. Chrys. is of opinion he would have granted them any sign they wished, had they been willing to believe; but as their object was curiosity and censure, he refused to comply. They mistrusted, it would seem, his other miracles as the effect of some occult quality inherent in him, and wished to see a miracle performed upon distant objects in the heavens or clouds, which would be to them less suspicious and objectionable. A.

Ver. 4. *You know then how to discern the face of the sky, &c.* Jesus Christ does not condemn every observation made upon the weather, from external appearances in the heavens. He only upbraids the Jews for so closely examining these signs, and neglecting at the same time to notice the many signs and predictions which so plainly manifested him to be the promised Messias. Dion. Carth.—The reasoning of Jesus Christ is this: you know how to judge of the weather from observation, and cannot you then know the certain signs so often promised, and now completed in my coming? The signs of this event were, the taking away the sceptre from the tribe of Juda. Gen. 39:10. The completion of the 70 weeks of years of *Daniel* 9:25, amounting to 490 years, which were now on the eve of being completed. The miracles of Jesus Christ, as the curing of the blind, the lame, the deaf and dumb, foretold by Isaias 35:5 and 61:1. To which may be added the apparition of angels to the shepherds at Bethlehem, the miraculous star which appeared to the magi, the testimony of his heavenly Father, the descent of the Holy Ghost in the form of a dove. Besides, the testimony of the Baptist, and so many miracles of every kind wrought to establish this truth, most certainly, clearly, and infallibly

demonstrate, that the long expected Messias had already come, and that this Jesus was the Messias. T.

Ver. 5. *Forgotten to take bread.* The disciples had just filled seven baskets with fragments, but had forgotten to take any with them into the ship; or, according to others, had distributed all among the poor. Barradius.—They were so taken with the company of Christ, that they even forgot the necessities of life. S. Anselm.—The disciples, ever constant attendants on our Redeemer, were retained so strongly by the love of his company, that they would not be absent from him for one moment. We may also remark how far they were from an eager search after delicacies, when they even forgot the daily pittance requisite for their support. S. Remigius.—It was the custom of those times, and that country, for persons on a journey to carry their own bread. V.

Ver. 6–7. *Beware of the leaven, &c.* The disciples, not understanding the meaning of Christ's words, supposed he was instructing them not to touch the bread of the Scribes and Pharisees. V.

Ver. 8. *Why do you think?* That we might know what effect this discourse of our Saviour had upon his disciples, the evangelist immediately subjoins, *then they understood*, &c. This exposition of Christ freed them from the accusation of the Jews; it made them who were negligent and inattentive, both diligent and attentive, and confirmed them in their faith. S. Chry.

Ver. 13. *Cæarea Philippi*, was first called Paneades, and was afterwards embellished and greatly enlarged by Philip the tetrarch, son of Herod the great, and dedicated in honour of Augustus, hence its name. There was moreover another Cæsarea, called Straton, situated on the Mediterranean: and not in this, but in the former, did Christ interrogate his disciples. He first withdrew them from the Jews, that they might with more boldness and freedom deliver their sentiments. S. Chry. hom. lv.—The Cæsarea here mentioned continued to be called by heathen writers Panea, from the adjoining spring Paneum, or Panium, which is usually taken for the source of the Jordan.

Ver. 14. *Some say, &c.* Herod thought that Christ was the Baptist, on account of his prodigies. S. Mat. 14:2. Others that he was Elias: 1st. because they expected he was about to return to them, according to the prophecy of Malachias; *behold I will send you Elias*; 2d. on account of the greatness of his miracles; 3d. on account of his invincible zeal and courage in the cause of truth and justice. Others again said he was Jeremias, either on account of his great sanctity, for he was sanctified in his mother's womb; or, on account of his great charity and love for his brethren, as it was written of Jeremias: *he is a lover of his brethren*.

Or, again, one of the prophets, viz. Isaias, or some other noted for eloquence; for it was the opinion of many of the Jews, as we read in S. Luke, that one of the ancient prophets had arisen again. Dion. Carth.

Ver. 15. *Whom do you say that I am?* You, who have been continually with me; you, who have seen me perform so many more miracles; you, who have yourselves worked miracles in my name? From this pointed interrogation, Jesus Christ intimates, that the opinion men had formed of him was very inadequate to the exalted dignity of his person, and that he expects *they* will have a juster conception of him. Chrys. hom. lv.

Ver. 16. *Simon Peter answering.* As Simon Peter had been constituted the first in the college of apostles, (Matt. 10:2) and therefore surpasseth the others in dignity as much as in zeal, without hesitation, and in the name of all, he answers: thou art the Christ, the Redeemer promised to the world, not a mere man, not a mere prophet like other prophets, but the true and natural Son of the living God. Thus SS. Chrys. Cyril, Ambrose, Austin, and Tirinus. When our Saviour inquired the opinion of the vulgar, all the apostles answered; but when he *asks* their opinion of him, Peter, as the mouth of the rest, and head of the whole college, steps forth, and prevents the others. Chrys. hom. lv.—Tu es Christus, filius Dei vivi; or, as it is in the Greek, ο χριστος, ο υιος; The Christ, the Son, the Christ formerly promised by the law and the prophets, expected and desired by all the saints, the anointed and consecrated to God: ο υιος, the Son, not by grace only, or an adoptive filiation like prophets, to whom Christ is here opposed, but by natural filiation, and in a manner that distinguishes him from all created beings.—*Thou art* ^[1] *Christ, the Son of the living God*, not by grace only, or by adoption, as saints are the sons of God, but by nature, and from all eternity, the true Son of the living God. Wi.

Ver. 17. *Blessed art thou, Simon Bar-Jona.* Σιμον is undoubtedly Συμεων, as written 2 Pet. 1:1. Βαρωνα is son of Jona, or John, an abridgment for Βαρωναννα. Bar, in Chaldaic, is son; hence S. Peter is called, in John 21:16 and 17, *Simon, son of John*. It was customary with the Jews to add to a rather common name, for the sake of discrimination, a πατρωνυμικον, or patronymic, as appears from Matt. 10:3 and 23:35. Mark 2:14. John 6:42. *P.*

Ver. 18. Καγω. And I say to thee, and tell thee why I before declared, (John 1:42) that *thou shouldst be called Peter*, for thou art constituted the rock upon which, as a foundation, I will build my Church, and that so firmly, as not to suffer the gates (i.e. the powers) of hell to prevail against its foundation; because if they overturn its foundation,

(i.e. thee and thy successors) they will overturn also the Church that rests upon it. Christ therefore here promises to Peter, that he and his successors should be to the end, as long as the Church should last, its supreme pastors and princes. T.—In the Syriac tongue, which is that which Jesus Christ spoke, there is no difference of genders, as there is in Latin, between *petra*, a rock, and *Petrus*, Peter; hence, in the original language, the allusion was both more natural and more simple. V.—*Thou art Peter*; ^[2] *and upon this* (i.e. *upon thee*, according to the literal and general exposition of the ancient Fathers) *I will build my church*. It is true S. Augustine, in one or two places, thus expounds these words, *and upon this rock*, (i.e. upon myself:) or upon *this rock, which Peter hath confessed*: yet he owns that he had also given the other interpretation, by which Peter himself was the rock. Some Fathers have also expounded it, *upon the faith*, which Peter confessed; but then they take not faith, as separated from the person of Peter, but on Peter, as holding the true faith. No one questions but that Christ himself is the great foundation-stone, the chief *corner-stone*, as S. Paul tells the Ephesians; (C. 2, v. 20) but it is also certain, that all the apostles may be called foundation-stones of the Church, as represented Apoc. 21:14. In the mean time, S. Peter (called therefore *Cephas*, a rock) was the first and chief foundation-stone among the apostles, on whom Christ promised to build his Church. Wi.—*Thou art Peter*, &c. As S. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ, so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: viz. that he, to whom he had already given the name of Peter, signifying a *rock*, (John 1:42) should be a *rock* indeed, of invincible strength, for the support of the building of the church; in which building he should be next to Christ himself, the chief foundation-stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven.—*Upon this rock*, &c. The words of Christ to Peter, spoken in the vulgar language of the Jews, which our Lord made use of, were the same as if he had said in English, *Thou art a rock, and upon this rock I will build my church*. So that, by the plain course of the words, Peter is here declared to be the rock, upon which the church was to be built; Christ himself being both the principal foundation and founder of the same. Where also note, that Christ by building his house, that is, his Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder. Matt. 7:24, 25.—*The gates of hell*, &c. That is, the powers of darkness, and whatever Satan can do, either by himself or his agents. For as the Church is here likened to a house, or fortress, built on a rock; so the adverse powers are likened to a contrary house or fortress, the gates of

which, i.e. the whole strength, and all the efforts it can make, will never be able to prevail over the city or Church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the Church of Christ. Ch.—*The gates*, in the Oriental style, signify the powers; thus, to this day, we designate the Ottoman or Turkish empire by the *Ottoman port*. The princes were wont to hold their courts at the gates of the city. V.

Ver. 19. *And I will give to thee the keys, &c.* This is another metaphor, expressing the supreme power and prerogative of the prince of the apostles. The keys of a city, or of its gates, are presented or given to the person that hath the chief power. We also own a power of the keys, given to the other apostles, but with a subordination to S. Peter and to his successor, as head of the Catholic Church.—*And whatsoever thou shalt bind, &c.* All the apostles, and their successors, partake also of this power of *binding* and *loosing*, but with a due subordination to one head invested with the supreme power. Wi.—*Loose on earth*. The loosing the bands of temporal punishments due to sins, is called an indulgence: the power of which is here granted. Ch.—Although Peter and his successors are mortal, they are nevertheless endowed with heavenly power, says S. Chry. nor is the sentence of life and death passed by Peter to be attempted to be reversed, but what he declares is to be considered a divine answer from heaven, and what he decrees, a decree of God himself. *He that heareth you, heareth me, &c.* The power of binding is exercised, 1st. by refusing to absolve; 2d. by enjoining penance for sins forgiven; 3d. by excommunication, suspension or interdict; 4th. by making rules and laws for the government of the Church; 5th. by determining what is of faith by the judgments and definitions of the Church. T.—The terms *binding* and *loosing*, are equivalent to *opening* and *shutting*, because formerly the Jews opened the fastenings of their doors by untying it, and they shut or secured their doors by tying or binding it. V.—Dr. Whitby, a learned Protestant divine, thus expounds this and the preceding verse: “As a suitable return to thy confession, I say also to thee, that thou art by name Peter, i.e. a rock; and *upon thee, who art this rock*, I will build my Church, and I will give to thee the keys of the kingdom of heaven, *the power of making laws to govern my Church.*” Tom. i, p. 143. Dr. Hammond, another Protestant divine, explains it in the same manner. And p. 92, he says: “What is here meant by the keys, is best understand by Isaias 22:22, where they signify ruling the whole family or house of the king: and this being by Christ accommodated to the Church, denotes the power of governing it.”

Ver. 20. *Tell no one that he was Jesus, the Christ.* In some MSS. both

Greek and Latin, the name Jesus is not here found, and many interpreters think it superfluous in this place. The Greek expressly says the Christ adjoining the article, which the Latin tongue does not express. V.—“In a preceding part of Scripture, Jesus sending his apostles, commanded them to publish his coming; but here he seems to give a contrary mandate, *tell no one*, &c. but in my opinion it is one thing to preach the Christ, and another to preach Christ Jesus; for Christ is a name of dignity, but Jesus is the particular name of the Redeemer.” S. Jer.—He did not forbid them to teach that there was a Messias a Redeemer, but to declare then that he was the person; 2d. the disciples (Matt. 10,) are not sent to preach the gospel, strictly speaking, but only to prepare the minds and hearts of the people for the coming of the Messias, as is evident from Mat. 10:23. See Mark 14:61 and 62. John 5:18 and 8:58 and 10:30 and 11:27. But why did he lay this injunction? To avoid the envy of the Scribes, and not to appear to raise his own glory. He wished the people to be induced to own him for their Messias, not from the testimony of his retainers, but from his miracles and doctrines; and lastly, because as his time was not yet come, the apostles were not yet fit to deliver, nor the people to receive, this grand tenet. Mat. Polus.—It might moreover have proved a hinderance to his death.

Ver. 21. *From that time*, &c. Now when the apostles firmly believed that Jesus was the Messias, and the true Son of God, he saw it necessary to let them know he was to die an infamous death on the cross, that they might be disposed to believe that mystery; (Wi.) and that they might not be too much exalted with the power given to them, and manifestation made to them. A.

Ver. 22. *Peter taking him*, &c. out of a tender love, respect and zeal for his honour, began to expostulate with him, and as it were to *reprehend him*,^[3] saying, Lord, far be it from thee, God forbid, &c. Wi.

Ver. 23. *Go after me, Satan.* ^[4] The words may signify, begone from me; but out of respect due to the expositions of the ancient fathers, who would have these words to signify *come after me, or follow me*, I have put, with the Rheims translation, *go after me*. *Satan* is the same as an adversary: (Wi.) and is here applied to Peter, because he opposed, out of mistaken zeal, Christ’s passion, without which the great work of man’s redemption could not be effected. Peter, however, unknowingly or innocently, raised an opposition against the will of God, against the glory of Jesus, against the redemption of mankind, and against the destruction of the devil’s kingdom. He did not understand that there was nothing more glorious than to make of one’s life a sacrifice to God. V.—*Thou dost not*, i.e. thy judgment in this particular is not

conformable with that of God. Hence our separated brethren conclude that Christ did not, in calling him the *rock* in the preceding verses, appoint him the solid and permanent foundation of his Church. This conclusion, however, is not true, because, as S. Augustine and theologians affirm, Peter could fall into error in points regarding morals and facts, though not in defining or deciding on points of faith. Moreover, S. Peter was not, as S. Jerom says, appointed the pillar of the Church till after Christ's resurrection. T.—And it was not till the night before Christ suffered that he said to Peter: *Behold, Satan hath desired to have thee; but I have prayed for thee, that “thy faith fail not,” and thou being once converted confirm thy brethren.* Luke 22:31. A.

Ver. 24. *If any man will come.* S. Chry. Euthymius, and Theophylactus, shew that free will is confirmed by these words. Do not expect, O Peter, that since you have confessed me to be the Son of God, you are immediately to be crowned, as if this were sufficient for salvation, and that the rest of your days may be spent in idleness and pleasure. For, although by my power, as Son of God, I could free you from every danger and trouble, yet this I will not do for your sake, *that you may yourself contribute to your glory*, and become the more illustrious. S. Chry. hom. lvi.

Ver. 25. *Whosoever will save his life.* Lit. *his soul.* In the style of the Scriptures, the word *soul* is sometimes put for the life of the body, sometimes for the whole man. Wi.—Whosoever acts against duty and conscience to save the life of his body, shall lose eternal life; and whoever makes the sacrifice of his life, or the comforts and conveniences of life for conscience sake, shall be rewarded with life eternal.

Ver. 26. *And lose his own soul.* Christ seems in these words to pass from the life of the body to that of the soul. Wi.

Ver. 27. *Shall come in the glory.* Jesus Christ wishing to shew his disciples the greatness of his glory at his future coming, reveals to them in this life as much as it was possible for them to comprehend, purposely to strengthen them against the scandal of his ignominious death. S. Chry.

Ver. 28. *Till they see the Son of man coming in his kingdom.* Some expound this, as fulfilled at his transfiguration, which follows in the next chapter. Others understand it of the glory of Christ, and of his Church, after his resurrection and ascension, when he should be owned for Redeemer of the world: and this state of the Christian Church might be called the kingdom of Christ. Wi.—This promise of a transitory view of his glory he makes, to prove that he should one day

come in all the glory of his Father, to judge each man according to his works: not according to his mercy, or their faith, but according to their works. Aug. de verb. apos. serm. 35.—Again, asks S. Aug. how could our Saviour reward every one according to his works, if there were no free will? l. ii. c. 4. 5. 8, de act. cum Fœlic. Manich. B.

MATTHEW 17

Ver. 1. *And after six days.* S. Mat. reckons neither the day of the promise, nor the day of the transfiguration; S. Luke, including both, calls the interval *about eight days*, ὠσεὶ ἡμέραι οκτώ. S. Chry.—He took Peter, as head of the apostolic college; James, as first to shed his blood for the faith; and John, as he was to survive all the rest, and to transmit to posterity the circumstances of this glorious mystery; or, according to S. Chry. on account of their more excellent love, zeal, courage, sufferings and predilection. The mountain is generally believed to be Thabor, and as such is considered by Christians as holy, and was much frequented by pilgrims, as S. Jerom testifies. Ven. Bede tells us that three churches were built upon it; and Mr. Maundrell, in his *Journey from Aleppo to Jerusalem*, p. 112, says there are still three grottoes, made to represent the three tabernacles proposed by S. Peter. According to Le Brun, Thabor is situated about 12 miles from the sea of Galilee, and eight from Nazareth. Others, however, do not think the transfiguration took place on Mount Thabor, which was in the middle of Lower Galilee, because S. Mark (9:29,) says, that Christ and his apostles, departing thence, passed *through* Galilee, and not *out of* Galilee, and suppose it might be Libanus, because it was near Cæsarea Philippi; in the borders of which Christ appears at this time to have been, at least the promise of the transfiguration was made there, and this place is distant about 60 miles from Mount Thabor. Mat. 16:13.—Mount Libanus is the highest in Palestine, according to S. Jerom; and of it Isaias prophesied: “*the glory of Libanus is given to it, the beauty of Carmel and Saron; they shall see the glory of our God,*” 35:2. T.—But, as we said above, Thabor is very generally supposed to have been the mountain.

Ver. 2. *Transfigured.* Let no one think that he changed his natural form, laying aside his corporeal, and assuming a spiritual form; but when the evangelist says his countenance shone like the sun, and describes the whiteness of his garments, he shews in what the transfiguration consisted. He added to his former appearance splendour and glory, but laid not aside his substance.... The Lord was

transfigured into that glory with which he will appear again at the day of judgment, and in his kingdom. S. Jer.—Calvin translates μεταμορφωσθαι, *transformed*, but contrary to the sentiment of the holy fathers. He did not shew them his divinity, which cannot be seen by the eyes of the body, but a certain glimpse or sign of the same: hence the hymn—

Quicunque Christum quæritis,
Oculos in altum tollite;
Illic licebit visere
Signum perennis gloriæ.

Ver. 3. *Moses and Elias.* Jesus Christ had been taken by the people for Elias, Jeremias, or one of the prophets. He therefore chose the chief of all the prophets to be present, that he might shew his great superiority over them, and verify the illustrious confession of Peter. The Jews had accused Christ of blasphemy, and of breaking the sabbath; the presence of Moses and Elias refuted the calumny; for the founder of the Jewish laws would never have sanctioned him who was a transgressor of those laws; and Elias, so full of zeal for the glory of God, would never have paid homage to one who made himself equal to God, had he not really been the Son of the Most High. S. Chry. hom. lvii.—S. Hilary thinks that Moses and Elias (who represent the law and the prophets, and who here bear witness to the divinity of Jesus Christ,) will be the precursors of his second coming, alluded to in Revelations, ch. 11, though the general opinion of the Fathers is, that the two witnesses there mentioned are Enoch and Elias. Jans.—It is hence evident, that the saints departed can and do, with the permission of God, take an interest in the affairs of the living. S. Aug. de curâ pro mort. c. xiii. 16.—For as angels elsewhere, so here the saints also, served our Saviour; and as angels, both in the Old and New Testament, were frequently present at the affairs of men, so may saints. B.—All interpreters agree, that Elias appeared in his own body, but various are their opinions with regard to the apparition of Moses. A.

Ver. 6. *And were very much afraid.* There were two causes that might produce this fear in the apostles, the cloud that overshadowed them, or the voice of God the Father, which they heard. Their human weakness could not bear such refulgent beams of glory, and trembling in every limb, they fall prostrate on the ground. S. Jer.—The Almighty, it seems, was pleased to fulfil the wish of Peter, thereby to shew that Himself is the tent or pavilion, under the shade of which the blessed shall live for ever, and to sanction the public and explicit confession of Peter relative to the divinity of Jesus Christ, by his own

no less public and explicit confession, joined with an express command to hear and obey him. S. Chrysostom very justly remarks, that this voice was not heard till after the departure of Moses and Elias, that no possible doubt might exist to whom it was referred, and that it was to Christ only and to no other.—*Hear ye Him*: i.e. as the law and the prophets are fulfilled and verified in Jesus Christ, your new legislator and prophet, you are to hear and obey Him in preference to either Moses or Elias, or any other teacher. A.

Ver. 7. *And Jesus came and touched.* The terrified disciples were still prostrate on the ground, and unable to rise, when Jesus, with his usual benevolence, approaches, touches them, expels their fear, and restores them to the use of their limbs. S. Jer.

Ver. 9. *Tell the vision to no man, till the miracle of his resurrection has prepared the minds of men for the belief of this.* Expose not an event so wonderful to the rash censure of the envious Pharisees, who calumniate and misrepresent my most evident miracles. Jesus Christ also gave a lesson here to his followers to observe the closest secrecy in all spiritual graces and favors.

Ver. 10. *Elias must come first.* The prophet Elias will come again in person before my second coming to judgment, and will *re-establish all things*, by the conversion of the Jews to the Christian faith, according to the common opinion. But John the Baptist who was Elias in spirit, is already come. See Matt. 11:14. Wi.—This was a vulgar error spread by the Scribes among the Jewish people. It proceeded from an erroneous interpretation of Scripture. They confounded the two comings of our Saviour. The Baptist was the precursor of Christ at his first coming, and was styled by our Lord Elias, because he performed the office of Elias; and *he shall go before Him in the spirit and power of Elias*. Luke 1:17.—But this prophet in person will be the precursor of the second coming of Christ. Whereby Malachy, predicting this coming of Christ, says: *I will send to you Elias the Thesbite*; thus evidently distinguishing him from the Baptist, who was also Elias in spirit and in the dignity of his office. S. Chry. hom. lviii.—Jesus Christ here confirms the literal sense of the prophecy; (Malac. 4:5,) but, in the next verse, he shews a prior, though less perfect accomplishment of the same in the person of John the Baptist, who was raised by God to prepare the ways of the Lord.

Ver. 11. *Shall ... restore all things.* According to S. Chry. Theophylactus, and others, these words signify that Elias shall restore all the Jews to the one true faith towards the end of the world; or, according to S. Augustine, he shall strengthen those that shall be

found wavering in the persecution of Antichrist.

Ver. 12. *So also shall the Son of man.* Jesus in a most beautiful manner takes advantage of this conversation, to remind them of his future passion, and from the recollection of the sufferings of John, affords them comfort in his own. S. Chry.

Ver. 14. *And when he was come.* Peter, by wishing to remain on the holy mount, preferred his own gratification to the good of many. But true charity seeketh not its own advantage only; what therefore appeared good to Peter, did not appear so to Christ, who descends from the mountain, as from his high throne in heaven, to visit man. Origen.

Ver. 15. *I brought him to thy disciples.* By these words the man here mentioned privately accuses the apostles, though the impossibility of the cure is not always to be attributed to the weakness of God's servants, but sometimes to the want of faith in the afflicted. Jerom.—Stand astonished at the folly of this man! how he accuses the apostles before Jesus! But Christ frees them from this inculpation, imputing the fault entirely to the man himself. For it is evident, from many circumstances, that he was weak in faith. Our Saviour does not inveigh against this man alone, not to wound his feelings too sensibly, but against the whole people of the Jews. We may infer, that many of the bystanders entertained false notions of his disciples, from these words of deserved reproach: *O! unbelieving and incredulous generation, how long shall I be with you?* In which words, he shews us how much he wished for his passion, and his departure hence. S. Chry.—We must not imagine that our Saviour, who was meekness and mildness itself, uttered on this occasion words of anger and intemperance. Not unlike a feeling and tender physician, observing his patient totally disregarding his prescriptions, he says, *How long shall I visit you; how long shall I order one thing, and you do the contrary?* Thus Jesus is not angry with the man, but with the vices of the man; and in him he upbraids the Jews, in general, for their incredulity and perversity. S. Jer.—The general sentiment is, that these reproaches are limited to the people; some extend them to the apostles. See below, v. 19. V.

Ver. 18. *Why could not we?* The disciples began to apprehend that they had incurred their Master's displeasure, and had thereby lost their power of working miracles. They come therefore secretly to Jesus Christ, to learn why they could not cast out devils. He answered them, that it was their want of faith, which probably failed them on this occasion, on account of the difficulty of the cure, little reflecting that the virtue of the Lord, which worked in them, was superior to

every possible evil of both mind and body.—S. Hilary is of opinion, that during the absence of Christ on the mountain, the fervour of the apostles had begun to abate. Jans.

Ver. 19. *If you have faith as a grain of mustard-seed.* Christ insinuates to his apostles, as if they had not yet faith enough to work great miracles, which require a firm faith joined with a lively confidence in God. The mustard-seed is brought in with an allusion to its hot and active qualities. Wi.—That is, a perfect faith; which, in its properties and its fruits, resembles the grain of mustard-seed in the parable. C. 12:31. Ch.—By faith is here understood, not that virtue by which we assent to all things that are to be believed of Christ, the first, of the theological virtues, in which the apostles were not deficient, but that confidence in the power and goodness of God, that he will on such an occasion exert these, his attributes, in favour of the supplicant. To have a true faith of this kind, and free from all presumption, is a great and high privilege, which the Holy Ghost breathes into such only as he pleases. Jans.—Examples of this efficacious faith are given by S. Paul. Heb. c. 2. S. Gregory of Neo-Cæsarea is also related, by Eusebius and Ven. Bede, to have removed by the efficacy of his faith a rock, which obstructed the building of a church; thus literally fulfilling the promise of Jesus Christ. Tirinus.—The faith of the apostles, especially of those that had not been present at the transfiguration, was not perfect and complete in all its parts, till after the resurrection and ascension of Jesus Christ, and the descent of the Holy Ghost. A.—S. Jerom understands by *mountains*, things the most difficult to be effected.

Ver. 20. See here the efficacy of prayer and fasting! What the apostles could not do, prayer accompanied with fasting can effect. How then can that be genuine religion, which makes fasting an object of ridicule? We see also here that the true Church in her exorcisms follows Scripture, when she uses besides the name of Jesus, many prayers and much fasting to drive out the devils, because these, as well as faith, are here required. B.

Ver. 21. Jesus then taking the road to Jerusalem with his disciples, and whilst they were in Galilee, which they had to pass through, he spake to them of his sufferings, death, and resurrection. V.

Ver. 22. *They were troubled exceedingly,* not being able to comprehend the mystery of Christ's sufferings and death, which were so opposite to the notions they had of the glorious kingdom of the Messias. Wi.—This grief was the consequence of their attachment to their divine Master. They were ignorant, as S. Mark and S. Luke notice, of the

word that was spoken. They full well understood that he would be put to death, but did not sufficiently comprehend the shortness of his rest in the grave, the nature of his triumphant resurrection, nor the inestimable benefits which his death would bring on the world. S. Chrys. hom. lix.

Ver. 23. *They that received the didrachmas*, (τα διδραχμα) in value about fifteen-pence of our money. Wi.—A tax, according to some, laid on every person who was twenty years of age, for the service of the temple. See Exod. 30. S. Chrysostom thinks it was paid for the first-born only, whom the Lord would have redeemed for the first-born of the Egyptians, whom he slew. Others think it was a tribute paid to the Romans, as Christ, in v. 24, seems to insinuate, by mentioning the kings of the earth; and the Jews were tributary to them at this time. In v. 24, the evangelist uses the word Κηνσος, taken from the Latin *census*, or tax.

Ver. 25. *Then the children.* From these words and the following, *that we may not scandalize them*, some argue that Christians are exempt from taxes. The fallacy of this deduction is victoriously demonstrated from the express words of S. Paul, (Rom. 13) commanding us to be subject to the higher powers, not only for wrath, but also for conscience sake: *Render tribute to whom tribute is due; custom to whom custom*, &c. The word children then does not mean subjects, but must be understood in its natural limited sense. Jans.—Jesus Christ argues *a minori ad majus* thus, if the kings of the earth exact money from their subjects only, and exempt their own children, how much more ought I to be exempt, who do not claim my descent from a temporal prince only, but from the supreme King of heaven. This example our Saviour would never have adduced, says S. Chrys. had he not really been the Son of God. hom. lix. Our Saviour uniformly waved his right to exemptions in temporal things: he declares every where that temporal princes have nothing to fear from him, or his doctrines, since his kingdom is not of this world. A.

Ver. 26. *But that we may not.* Jesus Christ pays the tribute, not as one subject to the law, but as consulting the infirmity of the people; but he first shews himself exempt from the above example, lest his disciples might take occasion of scandal therefrom. S. Chrys. hom. lix.—*For me and thee.* A great mystery this: Jesus Christ paid not only for himself, but for the future representative of Him and his Church, in whom, as chief, the rest were comprised. S. Aug. q. ex Nov. Tes. q. lxxv. tom. 4. Jesus Christ here, as well as on many other occasions, pointedly marks the precedence of Peter, which might give rise to the strife and contention of the disciples, in the commencement of the ensuing

chapter, on the subject of superiority. Thus S. Jer. Chrys. Tirinus, &c.

MATTHEW 18

Ver. 1. *Who, thinkest thou?* This altercation for superiority among the apostles, whilst they were upon their road to Judea, might have arisen from another cause besides the precedence given by Jesus Christ to Peter above, as S. Chrysostom (hom. lix. in Mat.) affirms. A report prevailed among the disciples, that Christ would soon die; and they wished to know who would be the first, when he was gone. Jans.—Or expecting that by his future resurrection he would enter into full possession of his temporal kingdom, they wished to learn which of them should be the greater in this new and glorious state. Calmet supposes that Peter was not with them, but that he had gone before with his Master to Capharnaum. C.

Ver. 2. *And Jesus calling... a little child.* In S. Mark (9:32) we find that Jesus did this in the house, when they were arrived at Capharnaum.

Ver. 3. *You shall not enter, &c.* i.e. you shall have no place in my kingdom of glory, in heaven, where none shall find admittance but they that are truly humble. Wi.—Our Lord in this and the next chapter teaches us, 1st, To sit down in the lowest place; 2nd, to bear patiently with our neighbor; 3rd, not to scandalize a weak brother; 4th, mildly to correct him when faulty; and 5thly, to forgive him when repentant.

Ver. 4. *Greater in the kingdom of heaven,* because more conformable to me here on earth. Humble souls, who are little in their own eyes, are so dear and closely united to the Almighty, that Christ declares them to be the most acceptable, the first in merit, not highest in authority or dignity either in church or state, as some idle fanatics pretend. Jans.—The kingdom of heaven is not the reward of ambition, but the boon of simplicity and humility.

Ver. 5. *He that shall receive.* To *receive*, in the style of the Scriptures, is to honour and favour, to be charitable, and kind to any one. Wi.—Who does not admire here the great goodness of God! Jesus, knowing that he was soon to leave the world, and that his disciples would no longer have it in their power to manifest their charity for him by their kind services, substitutes the poor in his place, declaring, that if they receive or honour them, they received Christ himself. Dion. Carth.—What greater proof can we wish for the merit of good works!!!

Ver. 6. *But he that shall scandalize*, shall by their evil doctrine or example draw others into sinful ways. The words *scandalize*, and *scandal*, being sufficiently understood, and authorized by use, both in English and French, might I thought be retained. The words *offend and offences*, in Prot. translation, do not express sufficiently the sense. Wi.—That is, shall put a stumbling-block in their way, and cause them to fall into sin. Ch.—By these strong expressions of our Lord, we may judge of the enormity and malice of scandal. Rather than be the cause of scandal to any of the faithful, and occasion the loss of his soul, we must be ready to undergo every torment, yes, and suffer death itself. Dion. Carth.—The ancient punishment among the Greeks for sacrilege was drowning, with a mill-stone fastened about the neck, according to Diodorus Siculus.

Ver. 7. *It must needs be*, not absolutely, but the weakness and wickedness of the world considered *that scandals should happen*. Wi.—Considering the wickedness and corruption of the world, such things always will happen; but the judgments of God, though slow, will be terrible in the extreme. Lento quidem gradu Divina procedit Vindicta, sed tarditatem gravitate compensat. Val. Max.—We must not suppose for a moment that Christ subjects human actions to the control of rigid fatality. It is not the prescience or prediction of Christ, which causes these evils to take place; they do not happen, because Christ foretold them; but, Christ foretold them, because they would infallibly happen. The Almighty permits scandals, because the good are benefited by them, making them more diligent and more watchful: witness the great virtue of Job, of Joseph, and many others perfected in temptation. If the less virtuous receive any detriment from scandals, they owe it to their own sloth and laziness. S. Chry. hom. ix.—Jesus Christ pronounces a double wo to the man who bringeth scandal, and to the world which is punished by it. But why, asks S. Chrys. does he bewail the miseries of the world, when it depended upon him to stretch forth his hand and remove them? He imitates the conduct of a good physician, who, after prescribing various remedies, feels himself obliged to declare to his patient, that by neglecting the prescriptions, he is increasing his distemper. Jesus Christ had left the throne of his glory, taken upon him the form of a servant, and suffered the greatest extremities, but seeing man so perverse as to reap no advantage from all he had done and suffered for him, he weeps over his miserable state. Nor is this without its particular fruit; for it frequently happens, that whom good counsel cannot move, prayers and tears, and the relation of the dismal consequences attendant on sin, bring to repentance. This also manifests his tenderness and boundless charity, since he weeps over the people, who of all others most contradicted him. S. Chrys. hom. ix.

Ver. 8. *And if thy hand, or thy foot, &c.* These comparisons are to make us sensible, that we must quit and renounce what is most dear to us, sooner than remain in the occasions of offending God. Wi.—These words more properly mean our relatives and friends, who are united to us as closely as the different members of the body. This he had touched upon before, yet he again repeats it, for nothing is so pernicious, nothing so dangerous, as the company and conversation of the dissolute. Connections of friendship and affinity, are sometimes more powerful in inclining us to good or evil, than open compulsion. On this account Christ, with great earnestness, commands us to cut with those most near and dear to us, when they are to us the immediate occasions of scandal. S. Chrys. hom. lx.

Ver. 10. *Their angels.* The Jews also believed that men had their good angels, or angels appointed to be their guardians. See Gen. 48:16. Wi.—Observe the dignity of the humble and little, whom the world despises. They have angels constantly pleading their cause in the divine presence. They are now weak and unable to defend themselves, but they have their advocates in heaven, accusing those who offer them any injury or scandal. It is evident from many parts of Scripture, that angels are appointed guardians of kingdoms, countries, cities, and even individuals, Exod. 23. Dan. 10. Apoc. 12. & alibi. *The angel of the Lord shall encamp round about them that fear him, and he shall deliver them.* Ps. 33. S. Jerom does not hesitate to affirm that every man has an angel assigned him at his birth, which he confirms from C. 12, of Acts, where it is related that the girl thought she saw Peter's angel. The thing is so plain, that Calvin, dares not deny it, and yet he will needs doubt of it. L. i. Inst. c. xiv. sect. 7. Origen thinks that only the just have their guardian angels, and these only at their baptism. The opinion of S. Augustine is universal in the Catholic Church. "I esteem it, O my God, an inestimable benefit, that thou hast granted me an angel to guide me from the moment of my birth, to my death." De dilig. Deo. Medit. c. xii. How much are we indebted to the Providence of God, for extending itself also to the wicked. They likewise have their angels, without whose assistance they would fall into many more grievous sins, and the evil spirits would have more power over them. Let us then with gratitude remember our dignity, and fear to commit any thing in their presence, which may make them grieve and withdraw from us their protection and assistance.

Ver. 12. *If a man have a hundred sheep.* This is to shew the goodness and mercy of God towards sinners. By the *one sheep*, some understand all mankind, and by the ninety-nine, the angels in heaven. Wi.—Jesus Christ manifests his tender regard and solicitude for us poor weak creatures, by becoming himself the Son of man, thus abandoning in

some measure the angels who are in heaven. He is come down upon earth to save by his death what was lost, imitating thus, with regard to men, the conduct themselves observe with regard to their sheep. V. —In the Greek, it is dubious whether the shepherd leaves the ninety-nine in the mountains, or, whether he himself goeth into the mountains in quest of the lost sheep.

Ver. 14. *Even so it is not.* Here some may perhaps object, that since the Almighty does not wish any of his little ones to perish, he must consequently wish all to be saved, and therefore that all will be saved. Now this is not the case: the will of the Almighty is therefore sometimes frustrated in its effects, which is contrary to Scripture. To this objection, S. John Damascene replies, that in God we must distinguish two distinct wills; the one *antecedent*, the other *consequent*. A person wills a thing *antecedently*, when he wills it merely as considered in itself. For instance, a prince wishes his subjects to live, in as much as they are all his subjects. But a person wills a thing *consequently*, when he wills a thing in consideration of some particular circumstance. Thus, though the king wishes all his subject to live, he nevertheless wills that some should die, if they turn traitors, or disorganize the peace of society. In the same manner, the Almighty wishes none of his little ones to perish, in as much as they are all his creatures, made to his own image, and destined for the kingdom of glory; though it is equally certain that he wills the eternal punishment of many who have turned away from his service, and followed iniquity. If we observe this distinction, it is easy to see what our Saviour meant, when he said that it was not the will of his Father that any of these little ones should perish. S. John Dam.

Ver. 15. *Offend against thee.* S. Chrysostom, S. Austin, and S. Jerom understand from this verse, that the injured person is to go and admonish his brother. Other understand *against thee*, to mean in thy presence, or to thy knowledge, because fraternal correction is a duty, not only when our brother offends us, but likewise when he offends against his neighbour, and much more when he offends God. It is moreover a duty not peculiar to the injured, but common to all. When the offence is not personal, our advice will be less interested. This precept, though positive, is only obligatory, when it is likely to profit your brother, as charity is the only motive for observing it. Therefore, it not only may, but ought to be omitted, when the contrary effect is likely to ensue, whether it be owing to the perversity of the sinner, or the circumstances of the admonisher. Jans.

Ver. 17. *Tell the church.* This not only shews the order of fraternal correction, but also every man's duty in submitting to the judgment of

the Church. Wi.—There cannot be a plainer condemnation of those who make particular creeds, and will not submit the articles of their belief to the judgment of the authority appointed by Christ. A.

Ver. 18. *Whatsoever you shall bind, &c.* The power of *binding* and *loosing*, which in a more eminent manner was promised to S. Peter, is here promised to the other apostles and their successors, bishops and priests. Wi.—The power of binding and loosing, conferred on S. Peter, excelled that granted to the other apostles, inasmuch as to S. Peter, who was head and pastor of the whole Church, was granted jurisdiction over the other apostles, while these received no power over each other, much less over S. Peter. T.—Priests receive a power not only to *loose*, but also to *bind*, as S. Ambrose writeth against the Novatians, who allowed the latter, but denied the former power to priests. Lib. i. de pœnit. c. ii. B.

Ver. 19. *That if two of you.* From these words, we learn how superior is public to private prayer. The efficacy of the former is attributed to the presence of Christ in those assemblies. The Father, for his Son's sake, will grant petitions thus offered. Jans.—The fervour of one will supply for the weakness and distractions of the other.

Ver. 20. *There am I in the midst of them.* This is understood of such assemblies only, as are gathered in the name and authority of Christ; and in unity of the Church of Christ.—S. Cyprian, de Unitate Ecclesiæ. Ch.—S. Chrysostom, Theophylactus, and Euthymius explain the words *in his name*, thus, assembled by authority received from Christ, in the manner appointed by him, or for his sake, and seeking nothing by his glory. Hence we may see what confidence we may place in an œcumenical council lawfully assembled. T.—S. Greg. lib. vii. Regist. Epist. cxii.

Ver. 21. S. Peter knew the Jews to be much given to revenge; he therefore thought it a great proof of superior virtue to be able to forgive seven times. It was for this reason he proposed this question to our Lord; who, to shew how much he esteemed charity, immediately answered, not only seven times, but seventy times seven times. He does not mean to say that this number must be the bounds of our forgiving; we must forgive to the end, and never take revenge, however often our brother offend against us. There must be no end of forgiving poor culprits that sincerely repent, either in the sacrament of penance, or one man another his offences. B.—To recommend this great virtue more forcibly, he subjoins the parable of the king taking his accounts: and, from the great severity there exercised, he intimates how rigid will his heavenly Father be to those who forgive not their

enemies. Dion. Carth.

Ver. 22. *Till seventy times seven*; i.e. 490 times; but it is put by way of an unlimited number, to signify we must pardon private injuries, though even so often done to us. Wi.—When our brother sins against us, we must grieve for his sake over the evil he has committed; but for ourselves we ought greatly to rejoice, because we are thereby made like our heavenly Father, who bids the sun to shine upon the good and the bad. But if the thought of having to imitate God alarm us, though it should not seem difficult to a true lover of God, let us place before our eyes the examples of his favourite servants. Let us imitate Joseph, who though reduced to a state of the most abject servitude, by the hatred of his unnatural brethren, yet in the affliction of his heart, employed all his power to succour them in their afflictions. Let us imitate Moses, who after a thousand injuries, raised his fervent supplications in behalf of his people. Let us imitate the blessed Paul, who, though daily suffering a thousand afflictions from the Jews, still wished to become an anathema for their salvation. Let us imitate Stephen, who, when the stones of his persecutors were covering him with wounds, prayed that the Almighty would pardon their sin. Let us follow these admirable examples, then shall we extinguish the flames of anger, then will our heavenly Father grant us the forgiveness of our sins, through the merits of our Lord Jesus Christ. S. Chrys. hom. lxii.

Ver. 24. *Ten thousand talents.* It is put as an example for an immense sum. It is not certainly agreed what was the value of a talent. A talent of gold is said to be 4900 lb.; of silver 375 lb. See Walton's Prologomena, Dr. Harris's Lexicon, &c. Wi.—The 10,000 talents, according to some authors, amount to £1,875,000 sterling, i.e. 740,000 times as much as his fellow-servant owed him; the hundred pence amounting to not more than £3 2s. 6d.

Ver. 35. *So also shall my heavenly Father do to you.* In this parable the master is said to have remitted the debt, and yet afterwards to have punished the servant for it. God doth not in this manner with us. But we may here observe, once for all, that in parables, diverse things are only ornamental to the parable itself; and a caution and restriction is to be used in applying them. Wi.—Not that God will revoke a pardon once granted; for this would be contrary to his infinite mercy, and his works are without repentance. It means that God will not pardon, or rather that he will severely punish the ingratitude and inhumanity of the man, who, after having received from God the most liberal pardon of his grievous transgressions, refuses to forgive the slightest offence committed against him by his neighbour, who is a member, nay a son of his God. This ingratitude may justly be compared with the 10,000

talents, as every grievous offence committed against God, exceeds, in an infinite degree, any offence against man. T.—This forgiveness must be real, not pretended; from the heart, and not in word and appearance only; sacrificing all desire of revenge, all anger, hatred and resentment, at the shrine of charity.

MATTHEW 19

Ver. 3. *Is it lawful?* Here again the Pharisees, ever anxious to ensnare Jesus in his words, come to him and ask him, is it lawful for a man to put away his wife for every cause? Thinking now they had to a certainty succeeded, they argue thus with themselves: shall he say that it is not lawful, we will accuse him of blasphemy, contradicting the Scriptures. For, it is written, Deut. 4:1. *If a man take a wife, and she find not favour in his eyes, for some uncleanness, he shall write a bill of divorce.* And Malachy, 2:16. *When thou shalt hate her, put her away.*—On the other hand, if he shall say it is lawful, we will accuse him of favouring the passions. But Jesus Christ, the wisdom of the eternal Father, silences them with the authority of that Scripture they attempted to bring against him. *What God has joined together, let no man put asunder;* intimating, that the connexion between husband and wife is so strict, that by it they become as one flesh, and can no more be separated than one member from another. Dion. Carth.—*To put away his wife for every cause,* ^[1] or upon every occasion. They did not doubt it, if the cause was considerable. Wi.

Ver. 4. *In the beginning.* It is remarked by S. Jerome, S. Chrys. and Theophylactus, that the Almighty does not say of any of the animals which he created, as he does of man and woman, that he joined one male to one female; from which it appears, according to the reasoning of S. Augustine, that monogamy, as well as the indissolubility of marriage, was instituted from the beginning by the Almighty. T.

Ver. 5. These words were pronounced by Adam. Gen. 11:24.—*And they two shall be in one flesh.* ^[2] I translate thus with submission to better judges; yet the sense may be, by a kind of Hebraism, they shall be esteemed as one person. Wi.

Ver. 7. The Pharisees, not satisfied, again attack our Saviour. To this second attack he replies: Moses indeed permitted you to put away your wives on account of the hardness of your hearts, and to prevent a greater evil, lest through your cruelty you should poison them, or put them to violent death; but in the natural law, signified by *the beginning*, it was not so. Dion. Carth.

Ver. 8. *Moses, because of the hardness of your hearts, permitted you, &c.* Whether this was permitted in the old law, so that the man who was divorced from his wife could marry another woman, is disputed. Some

think this second marriage was still unlawful, though tolerated, and not punished. At least in the new law, a divorce upon just causes may be sometimes permitted; but this does not make it lawful for the man or woman so separated to marry another. Wi.—The latter part of this verse, of S. Paul, (Rom. 7:3,) and the constant tradition of the Church, shew that the exception only refers to separation, but not to the marrying another during the life of the parties. In this place Christ restores the original condition of the marriage state, and henceforth will have it to be a perfect figure of the hypostatic union of his divine person with our human nature, as also of his nuptial union with his Church, and consequently that it should be indissoluble. T.

Ver. 9. *And I say to you.* It is worthy of remark, that in the parallel texts, S. Mark 10:2. and S. Luke 16:18. and S. Paul to Cor. 7:10. omit the exception of fornication; and also that S. Matthew himself omits it in the second part of the verse; and says absolutely, that he who shall marry her that is put away committeth adultery. It perhaps crept in here from c. 5:32, where it is found in a phrase very similar to this, but which expresses a case widely different. Divorce is in no case admitted but in that of adultery. This is what Christ teaches in c. 5:32, and to this the exception is referred, marked in the two texts. But in this very case the separated parties cannot contract a second marriage without again committing adultery, as we must infer, from a comparison of this text with the parallel texts of S. Mark and S. Luke. V.—If we did not understand it in this manner, the case of the adulteress would be preferable to the case of her who should be put away without any crime of her own; as in this supposition, the former would be allowed to marry again, which the latter would not be allowed. T.—S. Augustine is very explicit on this subject. See l. 11. de adult conjug. c. xxi. xxii. xxiv.—S. Jerom, in his high commendation of the noble matron, Fabiola, says of her: “that though she was the innocent party, for the unlawful act of marrying again, she did public penance.” In Epitaph. Fabiolæ.—This universally received doctrine of the Catholic Church was confirmed in the general council of Trent. Sess. xxiv. can. 6.

Ver. 11. *All receive not this word.* ^[3] To translate all *cannot* take, or cannot receive this word, is neither conformable to the Latin nor Greek text. To be able to live singly, and chastely, is given to every one that asketh, and prayeth for the grace of God to enable him to live so. Wi.—Jesus Christ takes occasion from the remark of the Pharisees to praise holy virginity, which he represents as a great and good gift of heaven; and such it has ever been considered in the eye of true and genuine religion. Hence it appears that besides commandments, there are evangelical counsels, to the observance of which it is both lawful

and meritorious for a Christian to devote himself, especially for the purpose of employing himself with greater liberty and less encumbrance in the service of his God.—Our Lord does not approve of the conclusion his disciples drew from his doctrine on the indissolubility of marriage, lest he should seem to condemn matrimony both good and necessary; neither does he reprove them for it, lest he should seem to prefer it before the state of continency. His answer therefore prudently avoids both difficulties, by seeming to grant, on the one hand, that it was more expedient not to marry, because chastity is a great gift of God; (1 Cor. 7) and plainly shewing on the other, that only few can have this privilege, because *all do not receive this word*, i.e. all are not called to this state. Jans.—All cannot receive it, because all do not wish it. The reward is held out to all. Let him who seeks for glory, not think of the labour. None would overcome, if all were afraid of engaging in the conflict. If some fail, are we to be less careful in our pursuit of virtue? Is the soldier terrified, because his comrade fights and falls by his side? S. Chrys.—He that can receive it, let him receive it. He that can fight, let him fight, overcome and triumph. It is the voice of the Lord animating his soldiers to victory. S. Jer.

Ver. 12. *And there are eunuchs, who have made themselves eunuchs, &c.* It is not to be taken in the literal sense, but of such who have taken a firm and commendable resolution of leading a single life.—*He that can receive it, let him receive it.* Some think that to *receive*, in this and the foregoing verse, is to *understand*; and so will have the sense to be, he that can understand what I have said of different eunuchs, *let him understand it*; as when Christ said elsewhere, *he that hath ears to hear, let him hear*. But others expound it as an admonition to men and women, not to engage themselves in a vow of living a single life, unless, after a serious deliberation, they have good grounds to think they can duly comply with this vow, otherwise let them not make it. Thus S. Jerom on this place, and S. Chrys. where they both expressly take notice, that this grace is granted to every one that asketh and beggeth for it by prayer. Wi.—To the crown and glory of which state, let those aspire who feel themselves called by heaven.

Ver. 13. *That he should lay his hands upon them.* It was the custom to present children to men reputed holy, as it is now the custom for bishops and priests to pray and give a blessing to others. Wi.—It was customary with the Jews to present their children to the elders, that they might receive their blessing; hence they present them on this occasion to our Lord. Remigius.—*And the disciples rebuked them*, not because they were unwilling that the children should be blessed by the hands of our Saviour, but as they were yet weak in faith, they

thought that, like other men, he would be teased by the importunity of the offerers. S. Jerom.—The people thought that the same hands, which could restore instantaneous health to the sick, must necessarily impart every good to such children as they should touch. The disciples thought they made too free with their Master, requesting what, in their ideas, was beneath his dignity. A.

Ver. 14. *Jesus said ... Suffer the little children, &c.* He here blames the conduct of the apostles, and shews that his assertions in praise of virginity, were not meant as derogatory from the holiness of the marriage state, by giving his blessing to these little ones, the fruits of lawful wedlock; and declares that the kingdom of heaven is the portion of such as resemble these little ones, by the innocence of their lives and simplicity of their hearts. He, moreover, shews that confidence in our own strength, in our own free-will, and in our merits, is an invincible obstacle to salvation. S. Mark (10:16) says, that embracing them, and laying hands upon them, he blessed them. Hence probably arose the ancient custom of presenting children to bishops and priests, to receive their blessing, beside that of confirmation immediately after baptism.—Nicephorus tells us that the celebrated S. Ignatius, afterwards bishop of Antioch, was one of these children who, on this occasion, received Christ's blessing.—If we would enter into the kingdom of heaven, we must imitate the virtues of little children. Their souls are free from every passion; void of every thought of revenge, they approach those who have grieved them as to their best friends. Though the parent repeatedly chastise his child, it still will adhere to him, still will it love him, and prefer him in all his poverty to all the fascinating charms of dazzling gold and purple. They seek not beyond what is necessary, they admire not the beauty of the body, they are not grieved at the loss of worldly wealth, therefore does the Saviour of the world say, that theirs is the kingdom of heaven. S. Chrys. hom. lxiii.

Ver. 16. *Behold one came.* S. Luke (18:18) calls him *a prince or lord*. Some conjecture this young man came only in a dissembling way, to try or tempt our Saviour, as the Pharisees sometimes did, and without any design to follow his advice; but by all the circumstances related of him, by the evangelists particularly, when S. Mark (C. 10:22) tells us, he *went away sorrowful*, he seems to have come with sincerity, but without resolution strong enough to leave his worldly goods and possessions. Wi.

Ver. 17. *Why askest thou me concerning good?* ^[4] In the ordinary Greek copies, *why dost thou call me good?* Wi.—*One is good, &c.* God alone, by his own nature, is essentially, absolutely, and unchangeably good; at

the same time, he is the source of all created goodness, as all goodness is a mere emanation from his. The person here addressing our Saviour, appears not to have believed that Christ was God: wherefore our Saviour, to rectify his misconception, tells him that God alone is good, insinuating thereby, that he should believe him to be God, or cease to address him by the title of good. T.—The sense is, that only God is good *necessarily*, and by his own nature. The Arians bring this place to shew, that Christ is not truly and properly God: but by this way of speaking, Christ does not deny that he is good, even by his nature, and consequently God; but seems to speak in this manner, to make the man know who he was. Wi.

Ver. 19. S. Jerom thinks his answer was not conformable to truth, or he would not have been sorry when ordered to distribute his goods among the poor.

Ver. 21. *If thou wilt be perfect.* This shews there is a difference betwixt things that are of *precept*, and those that are of *counsel only*, which they aim at, that aspire to the greatest perfection. Wi.—Evangelical perfection essentially consists in the perfect observance of God's commandments, which is greatly assisted by embracing not only *voluntary poverty*, but also the other counsels given to us in the gospels, such as *perpetual chastity*, and *entire obedience*.—*Follow me.* Thus to follow Christ, is to be without wife and care of children, to have no property, and to live in community; this state of life hath a great reward in heaven. This state, we learn from S. Augustine, the apostles followed; and he himself not only embraced it, but exhorted as many others as he possibly could to embrace it. Aug. ep. lxxxix, *in fine*, and in Ps. ciii conc. 3. post. med. B.—The whole perfection of a Christian life consists in following Christ, by an imitation of his virtues. So that he who possesses poverty and chastity, does not immediately become perfect, but only enters upon the way of perfection, by facilitating his progress to perfection, removing hindrances, and laying aside all care of temporal concerns. Nicholas de Lyra.—In this chapter Jesus Christ delivers the evangelical counsels. In v. 12, he recommends continency—here he proposes voluntary poverty, and immediately adds that of obedience, *follow me.* S. Augustine teaches, that the apostles bound themselves by vow to the observance of these three counsels. De civit. Dei. B. xvii. c. 4.

Ver. 22. *Sorrowful.* I know not how it happens, that when superfluous and earthly things are loved, we are more attached to what we possess in effect than in desire. For, why did this young man depart sad, but because he had great riches? It is one thing not to wish for, and another to part with them, when once we have them. They become

incorporated, and, as it were, a part of ourselves, like food; and, when taken, are changed into our own members. No one easily suffers a member of his body to be cut off. S. Aug. ep. xxxi. ad Paul.

Ver. 24. *It is easier for a camel,* ^[5] &c. This might be a common saying, to signify any thing impossible, or very hard. Some by a *camel*, would have to be meant a *cable*, or ship-rope, but that is differently writ in Greek, and here is commonly understood a true *camel*. Wi.—But nothing is impossible to God.

Ver. 25. *They wondered very much.* The apostles wondered how any person could be saved, not because all were rich, but because the poor were also included, who had their hearts and affections fixed on riches. S. Aug. and Nicholas de Lyra.

Ver. 27. *Behold we have left all!* What confidence this in Peter! He had been but a fisherman, always poor, living by his industry, and gaining his bread by the sweat of his brow; yet with great confidence he says, we have left all. S. Jer.—For, we are not to consider what he left, but the will with which he left his all. He leaves a great deal, who reserves nothing for himself. It is a great matter to quit all, though the things we leave be very inconsiderable in themselves. Do we not observe with how great affection we love what we already have, and how earnestly we search after what we have not? It is on this account that S. Peter, and his brother, S. Andrew, left much, because they denied themselves even the desire and inclination of possessing any thing. S. Gregory on S. Mat. hom. v.—Though I have not been rich, I shall not, on that account, receive a less reward; for, the apostles, who have done the same thing with me, were no richer than myself. He therefore leaves all the world, who leaves all he has, and the desire of ever having more. S. Aug. ep. lxxxix. ad. Hilar.

Ver. 28. *In the regeneration.* Jesus Christ here calls the general resurrection the regeneration, because there will then be a renovation of the human body, and of the whole world. The promise which is here made to the apostles of sitting on thrones at the general judgment, and passing sentence on the 12 tribes of Israel, must not be understood as limited to the apostles, or to the Jews. For S. Paul says, (1 Cor. 6:2 and 3,) that not only he, but also many of the Corinthians to whom he was writing, would judge not merely the 12 tribes, but the whole world, and moreover angels themselves. It is the opinion of many of the Fathers, S. Jerom, S. Austin, S. Gregory, and others, that all apostolical men, i.e. such as, renouncing the goods of this life, adhere to Christ in mind and affection, and by every possible means promote his reign and the propagation of his gospel, will be so far

honoured as to sit in judgment with him at the general resurrection. T.—*You also shall sit on twelve seats*, or thrones, meaning at the general resurrection, when Christ will appear on the throne of his majesty, with his heavenly court, and with his elect, shall condemn the wicked world. Wi.

Ver. 29. *Shall receive a hundred-fold.* In S. Mark we read *a hundred-fold now in this time, and in the world to come life everlasting.* Which *hundred-fold* is to be understood of the blessings in this life, of interior consolations, of the peace of a good conscience, and in general of spiritual gifts and graces, which are much more valuable than all temporal goods. And besides these spiritual graces in this world, he shall have everlasting glory in the world to come. Wi.—Our Saviour does not here lay down a precept of separating from wives; but, as when he before said, he that loseth his life for my sake, shall find it, he did not counsel, much less command us to lay violent hands upon ourselves; so here he teaches us to prefer the duties of piety to every other consideration. S. Chrys. hom. lxx.—The reward will be a hundred-fold, by the accumulation of spiritual gifts and graces in this life, infinitely superior to all we have left, and the inheritance of life eternal in the next. V.

MATTHEW 20

Ver. 1. *For the kingdom.* The participle *for*, is found in the Greek, and connects the present parable with the last verse of the preceding chapter: indeed it is a comment on that text, and describes to us the gospel dispensation. Thus the conduct of God in the choice he makes of members for his spiritual kingdom, the Church, and of his elect for the kingdom of heaven, is not unlike that of the father of a family, who hires workmen to labour in his vineyard. There are various opinions respecting who are meant by *the first*, and by *the last*, in this parable. Many of the fathers suppose that the saints of different states and degrees are here designed, whose reward will suffer no diminution from the circumstances of their having come to the service of Christ at a late age of the world, according to SS. Hilary, Gregory, and Theophylactus; or, at a late age of life, according to SS. Basil, Jerom, and Fulgentius. In the latter case, however, we must understand that their greater fervour in co-operating with divine grace, in the latter part of their life, has supplied and compensated for the defect of their preceding negligence; hence it may sometimes happen that the reward of such as enter late in life on the service of

God, will exceed that of the less fervent who have entered at an earlier period. But as Christ rather seems to speak here of his *militant* than his *triumphant* Church, many commentators explain the parable of the Jews and Gentiles. For the Jews, after bearing the yoke of the Mosaic law for so many ages, received nothing more than what was promised to the observance of that law; whilst Christians receive a more plentiful reward for their more easy labour under the sweet yoke of the gospel. In which sense Christ says to the Jews, Luke 13:29: Publicans and harlots shall go before you into the kingdom of heaven. "And, strangers shall come from the east, and from the west, and the north, and the south, and shall sit down in the kingdom of God. And behold they are last that shall be first, and they are first that shall be last." Ibid. 30.—Hence the Jews may be supposed to murmur, that they who are first in their vocation to be the people of God, and first in the observance of his law, should not be preferred to others, who in these respects have been far posterior to them. T.—By the vineyard, says S. Chrysostom, we here understand, the commandments of God. The time for labour is the present life. In the first, third, sixth, ninth, and eleventh hours, i.e. in infancy, youth, manhood, declining years, and extreme decrepitude of age, many individuals, yielding to the effective call of God, labour in the exact performance of the divine commandments. Hom. lxxv.

Ver. 2. The Roman penny, or denarius, was the 8th part of an ounce; which, at the rate of 5s. per ounce, is 7½d. It is put here for the usual hire of a day-labourer.

Ver. 3. *About the third hour.* As the Jews divided their nights into four watches, each watch comprehending three hours, so they divided their days into four greater hours, from sunrise to sunset, and each of these great hours contained three lesser hours; so that the whole day from sunrise to sunset, consisted of 12 hours, as also did the night. The first of the great hours, comprehending the three first lesser hours, contained half of the space betwixt the rising of the sun and mid-day; and the end of this time was called the *third hour*. The next great hour was from that time till mid-day, called the *sixth hour*. The following great hour contained half of the time betwixt noon and the setting of the sun, the end of which was called the *ninth hour*. The fourth great hour comprehended the last three lesser hours remaining till sunset, so that at the end of the *eleventh hour*, mentioned here, v. 6, began the last lesser hour of the twelve hours of the day; of which our Saviour said, (Jo. 11:9,) *are there not twelve hours in the day?*—As to the moral sense of the parable, by the *day* is commonly expounded all the time from the *creation* to the end of the world, and so the third hour is reckoned from *Adam* to *Noe*; the sixth from *Noe* to *Abraham*; the ninth

from *Abraham* to *Moses*; and from the ninth to the eleventh, was from *Moses* till *Christ's* coming; and the time from *Christ* to the *end of the world*, is the 12th hour. Other interpreters, by *the day* understand *human life*; and by the different hours, *infancy*, *youth*, *the age of manhood*, *old age*, and the last hour *man's decrepit age*. God is master and disposer of all, who by his grace calls some sooner, some later. The *market-place*, in which men are so often found idle, as to the great concern of their eternal salvation, is the *world*. The design of this parable was to shew that the Gentiles, though called later than the Jews, should be made partakers of the promises made to the Jews; this is also the meaning of verse 16, where it is said: *the last shall be first, and the first last*. Wi.

Ver. 4. *I will give you what shall be just.* The prospect of a reward is therefore a good motive, authorized here by Christ himself.

Ver. 7. *No man hath hired us.* S. Chrys. again puts us in mind, that in parables all the parts are not significant, but some things are to be taken as mere ornaments of parabolical discourses, as here *murmurings*, which cannot be found in heaven: nor can men pretend they *are not hired* into God's service; God hath given lights, called, hired, and promised heaven to all. The rewards in heaven are also different. And they who are last called, if they labour with greater fervour, may deserve a greater reward than others called before them. Wi.—The Greek text finishes with, *you shall receive what is reasonable*. —We must observe here, says S. Chrys. on the words, *because no man hath hired us*, that this is the voice of the labourers only, in excuse for their not having entered upon their work before this late hour; for the master of the vineyard had shewn his willingness to hire them all, by going out early for that purpose. Though the fault was their own, he does not upbraid them, but abstains from all harshness and severity, that he may the more easily engage them. Hom. lxxv.

Ver. 11. *And when they received it.* By those who laboured all the day in the vineyard, we are to understand such as have spent their whole lives in the service of God; but we are not thence to infer, that in the kingdom of heaven, where all receive their just reward, there is envy, discontent, or any complaint. By these words, Christ wishes to convey to our minds an idea of the immense honours that will be heaped upon all such as return with sincerity, though at the decline or even verge of life, to the Almighty. So exceeding great will be their reward, that it would excite envy, were it possible, even in the elect. S. Chrys. hom. lxxv.

Ver. 14. *I will also give.* Some are called to the service of their God,

and to a life of virtue, from their infancy, whilst others, by a powerful call from above, are converted late in life, that the former may have no occasion to glory in themselves, or to despise those who, even in the 11th hour, enter upon the path of rectitude; and that all might learn that there is time sufficient, however short, left them to repair by their diligence and fervour their past losses. S. Chry. hom. lxx.—Jesus Christ does not count so much the number of years, as the fervour and diligence we employ in his service. Calvin is rather unhappy in his choice of this parable to prove his favourite tenet, that salvation is not the reward of good works, but of faith alone, or predestination, since Jesus Christ represents heaven as given wholly as a just reward of meritorious labour in the vineyard, though some labour a shorter, and others a longer time, and God of his great goodness may give more to some than to others, while to all He gives at least their due. And a truly humble Christian will be ever satisfied with his lot, without envying that of others. A.—*As star differeth from star in glory* in the firmament, (1 Cor. 15:41,) so will there be different degrees of glory in heaven. S. Aug. de virgin. c. xxvi.

Ver. 16. *Few chosen:* only such as have not despised their caller, but followed and believed him; for men believed not, but of their own free will. S. Aug. l. i, ad Simplic. q. ii. B.—Hence the rejection of the Jews and of negligent Christians, and the conversion of strangers, who come and take their place, by a conversion both of faith and morals. On the part of God all are called. Mat. 11:28. *Come to me all*, &c. In effect, many after their call, have attained to faith and justification; but few in comparison are elected to eternal glory, because the far greater part do not obey the call, but refuse to come, whilst many of those who come fall away again; and thus very few, in comparison with those that perish, will at the last day be selected for eternal glory. T.

Ver. 18. *Behold we go*, &c. Jesus here, for the third time, foretells his death; (the first time, Mat. 16:21; the second time, Mat. 17:21) Our salvation and happiness are owing to the death of Christ; neither is there any thing that more loudly calls for our gratitude than his sufferings and death. Jesus takes the 12 apart, and reveals to them the mystery of his passion. He had previously declared it in public, but in ambiguous terms, saying: *destroy this temple*, &c. *A sign shall not be given, but the sign of Jonas the prophet*; but here he manifestly expounds to his disciples the mystery: *behold we go up to Jerusalem*, &c. This discourse of our Saviour is remarkable for an energetic strength of expression. S. Chrys.—Jesus had repeatedly spoken to his apostles of his passion; but as much of what he had said had escaped their memory, now that he is upon the road to Jerusalem in company with

his disciples, he brings it back to their recollection, to fortify them against the scandal they might take at his ignominious death. S. Jerom.

Ver. 19. *The third day he shall rise again.* We may take notice, that as often as Christ mentioned his sufferings and death, he also joined his resurrection, that they might take notice, and not lose their faith. Wi.—Like the rest of the Jews, the apostles were so fully prepossessed with the idea that the Messiah would be immortal, that they could not understand what Jesus Christ said to them. He, however, did reveal these things, that, on a future day, recollecting how their Lord and Master had foreseen and foretold to them the most material circumstances relating to his passion and death, they might believe more firmly in him, and be convinced that he suffered of his own free choice. A.

Ver. 20. *Then came to him.* Upon Christ's informing his apostles that he should die and rise again, they conceived that he would immediately reign in Jerusalem with great glory and power; and it was this made the mother of the sons of Zebedee petition that they might take precedence, and be honoured by the other apostles. But Christ answers them that they knew not what they asked, for honours were to be bestowed not on relationship, but on merit: in like manner, the dignities of the Church are not to be conferred upon relatives, but upon the worthy. Nic. de Lyran.—On comparing the 27th chapter of S. Mat. with the 15th of S. Mark, it will appear that she was the same as Salome.—In S. Mark 10:35, we find that the sons themselves made this petition: both the sons and their mother might make it; at least the sons may be said to have done what they got their mother to desire for them; and therefore Christ directed his answer to them: *you know not what you ask.* You think, says S. Chrys. of temporal preferments, of honours, and crowns, when you should be preparing yourselves for conflicts and battles. Wi.—Our Lord suffers these occasional weaknesses in his apostles, that he might, from his instructions and corrections, render his doctrines more intelligible to them and to posterity. S. Jer.

Ver. 22. *The chalice.* It is a metaphor signifying Christ's sufferings and death. See Psal. 10:7 and 74:9. Isai. 51:17. The apostles replied, *we can drink thy cup.* Their answer shewed their readiness, but want of humility. Wi.

Ver. 23. *Of my chalice indeed you shall drink.* S. James was the first apostle that suffered martyrdom at Jerusalem. Acts 12:2. And S. John at Rome was put into a cauldron of boiling oil, and banished into

Patmos.—*Is not mine to give you.* ^[1] The Arians objected these words against Christ's divinity. S. Aug. answers that the words are true if taken of Christ, as he was man. The easier answer is, that it was not *his* to give to *them*, while they were in those dispositions of pride and ambition. So that the distinction made, is not betwixt the Father and his eternal Son, as if the Father could give what the Son could not, but betwixt persons worthy, and not worthy of such a favour. It is true the word *you*, is now wanting in the Greek MSS. and must have been wanting in some of them in the fourth, or at least the fifth century, since we find them not in S. Chrysostom. S. Aug. also in one place omits it, but sometimes lays great stress upon it; Christ's meaning being no more, than that heaven was not his *to give them*; that is, *to the proud*, &c. S. Amb. reads it; and what is still of greater weight, S. Jerom hath it in the text of the New Testament, which he corrected from the best Greek MSS. Wi.—In your present state there is no exception of persons with God; for, whosoever is worthy of heaven, shall receive it as the reward of his merits. Therefore Christ answers them, it is not mine to bestow the kingdom of heaven upon you, because you are not yet deserving, on account of your pride in seeking to have yourselves preferred before my other apostles. But be ye humble, and heaven is prepared for you, as well as for all others, who are properly disposed. Nic. de Lyra.—Greatness in the next life will be proportioned to humility in this.

Ver. 24. *The ten ... were moved with indignation against the two brothers*, who had petitioned for the first and chief places. Wi.—The disciples understood from our Lord's answer, that the request came in the first instance from the two disciples; but as they saw them much honoured by Christ, they did not dare openly to accuse them. S. Chry.—The other ten apostles were as much wrong in their anger and jealousy as the former two were in their untimely petition. In his answer to both, we cannot sufficiently admire the wonderful meekness of our blessed Saviour's character. Jansenius.

Ver. 25. *Princes of the Gentiles lord it over them*: tyrannize over those that are under them, by arbitrary and violent proceedings. Wi.—Our Lord wishing to extinguish the indignation conceived against the two brothers, lays before them the difference of secular and ecclesiastical princes, shewing that precedence in the Church is neither to be sought for by him who is not possessed of it, nor too eagerly loved by him who has it; for secular princes are lords of their subjects, keeping them under subjection, and govern them in every particular according to their will; but ecclesiastical princes are honoured with precedence, that they may be servants of their inferiors, administer to them whatever they have received from Christ, neglect their own

convenience for the good of their neighbour, and be willing even to die for the spiritual good of their subjects. It is neither just nor reasonable, therefore, to desire precedence in the Church, without these qualifications. No prudent man is willing to subject himself to such servitude and danger, as to take upon himself the obligation of having to give an account of the wickedness and perversity of others, unless fearless of the divine judgments, he abuse his ecclesiastical superiority. S. Chrys.

Ver. 28. *A redemption for many*; i.e. for all, as it is sometimes the style of the Scriptures. See S. Paul, 1 Tim. 2:6. Wi.—Certain Puritans pretend from this part of holy Scripture, that all superiority is forbidden; but it is merely pride, ambition, and haughtiness, not superiority, that is here proscribed. Jesus Christ himself, as Son of man, was their and our Superior, Lord, and Master, notwithstanding his humility. B.—For the divine appointment of both civil and ecclesiastical government, see Rom. 13:2 and 1 Cor. 12:28. Heb. c. 13:7, 17.

Ver. 30. *Two blind men.* S. Mark, (10:46) when he seems to relate the same passage, mentions but one, called *Bartimeus*; perhaps because he was the more famous of the two. Wi.—These were very opportunely presented to our Lord, that they might go up to Jerusalem with him, after they had received sight from his divine hands, and appear there as witnesses of the divinity of his mission. S. Chrys. hom. lxvi, in Matt. —We may here consider, if the blindness of the body be looked upon as a very great misfortune, how much greater must be the darkness of the soul. The former is only a privation of the light of day, the other is a privation of the light of grace and glory. The light of this world, though a great blessing, is enjoyed in common with the brute creation; it serves only to distinguish material objects. The light which Christ communicates to the soul, enables us to know God and his sacred truths, as revealed to his holy Catholic Church; it elevates us above all inferior creatures, it dissipates the spiritual darkness caused by sin and our unruly passions, and conducts us to the true light of eternal glory. Oh what unspeakable joy must then fill and overwhelm the elect, when in the light of God they see light itself, the bright countenance of their loving and beloved Father!!!

MATTHEW 21

Ver. 1. *Bethphage*, was a village of the priests, and signifies the house

of figs and dates, or the house of the fountain, or of the flatterer, situated on the declivity of Mount Olivet, about a mile to the east of Jerusalem, a sabbath-day's journey. As Bethphage was probably so called from the fig and date trees growing there, Mount Olivet was from the great number of olive-trees: τῶν ἐλαιῶν. The triumphal entry of Jesus Christ into Jerusalem from Bethania, was on the first day of the week, answering to our Sunday, the very day on which, by the appointment of the law, (Exod. 12:3) the lamb was brought hither, to be sacrificed at the Passover. To shew, moreover, that in himself all the figures of the old law were realized, he chose that very night for the institution of the Passover of the new law, the blessed eucharist, which was appointed for the immolation of the paschal lamb in the old law, and the very day for the redemption of the world, in which the people of God had formerly been redeemed from Egyptian bondage ... When they were arrived to the mid-way between Bethania (which he had just quitted) and Bethphage, he sends two of his disciples. In the Greek it is, Καὶ ἦλθον εἰς Βηθφαγή; i.e. ἐπορεύοντο, they were travelling to Bethphage, and were near the place, within sight of it, but had not reached it, as we learn from both S. Mark and S. Luke.

Ver. 2. *Go ye into the village;* in Latin, Castellum, but in Greek, εἰς τὴν Κωμὴν, which is, before you, contra vos, as Virgil says, Italiam contra Æneid i. Some authors think it was Bethphage. A.—*An ass tied,* ^[1] *and a colt with her.* This colt, which never yet had been rid upon, represented the people of the Gentiles, to whom God had not given a written law, as he had done to the Jews. Here was manifestly fulfilled the prophecy of Zachary. C. 9. It was now the first day of the week, in which Christ suffered; he was pleased to enter into Jerusalem in a kind of triumph, the people making acclamations to him, as to their king and Messias. 4, supra, to fulfil the prophecy of Zarcharias, who had given this mark of the Messias. Hence S. John (Chrys. hom. lxvi) challenges the Jews to shew him any other king of theirs, who had entered Jerusalem riding on an ass. Other reasons were, to give a faint specimen of his real kingly dignity before he suffered; to be publicly acknowledged for the Messias; to confirm the faith of his disciples; and to leave his enemies no excuse for their incredulity. On this, as on all other occasions, magnificence is admirably blended with humility, in our Saviour's actions. Even in this his triumph, we cannot help admiring his humility, in riding upon an ass. Jans.—The glorious reception he met with from the people, was perfectly voluntary on their parts, the genuine effusions of their hearts, and as such, infinitely superior to the vain and often forced parade bestowed upon earthly princes; and is commemorated in the blessing and distributing of palms in the Catholic Church, on Palm-Sunday, all over the Christian

world.

Ver. 9. *Hosanna*, ^[2] or *hosiiah-na*, was an acclamation of the Jews: when applied to God, means *save us, I beseech Thee*; when applied to a sovereign prince, means *vivat*, in Latin, or long live the king. V.—*Hosanna*, says S. Jerom, is the same as, *Save, I beseech thee*. Ps. 117. Some will have the word *Hosanna* directed to Christ himself, and the sense to be, *Save us, O thou Son of David*; others understand *Hosanna*, directed to *God*, as if the people said, *Save, O Lord, this our king*; by which the people wished peace, safety, and prosperity to Jesus their Messias. Wi.—It appears that the Holy Ghost, on this occasion secretly inspired their tongues, and through their means caused loud thanks to be offered to Jesus, for an approaching blessing, of which as yet they had no conception.—These same words of acclamation are daily used in the preface of the mass, and represent the exultations of both priest and people, expecting, as it were, and rejoicing at his coming. B.

Ver. 10. He entered by the golden gate which looks towards the east, and which was not far distant from the temple, where the procession terminated. There Jesus, as high priest, made his solemn entry into his Father's house.

Ver. 11. *The Prophet*, &c. It was amidst these acclamations that Christ wept, and foretold the destruction of the city. Luke 19:42. Wi.—It was not without great reason, that the whole city was so much disturbed with the triumphal entry of Jesus. Man was extolled as God, and God extolled in man. The elders, admiring his heavenly virtue, exclaimed, *who is the king of glory!* Origen.—This is Jesus, the prophet, (οὗτος ἐστὶν Ἰησοῦς ὁ προφητῆς,) the one promised by Moses, (Deut. 18:15) was the answer of the simple and candid people. Jans.

Ver. 12. *And cast out all.* Since the Jews came to the temple from all parts of Judea, such as came from a distance did not bring with them their sacrifices, but purchased them at Jerusalem. The money-changers were persons who lent out money to the poor, that they might purchase the victims, &c. But as the law forbade usury, they received other fruits, grapes, &c. in return. These persons, beyond a doubt, beheld a more than human brightness darting from his eyes, otherwise they would not have suffered him to act thus. In the same manner, the servants of the high priest fell down when they came to apprehend Jesus, at these words, *I am he*. Nic. de Lyra.—*Into the temple.* Into that part of it called the court of the Gentiles, where pigeons were to be sold for sacrifices, where there were tables of money-changers, &c. S. Jerom here admires this as one of the greatest of Christ's miracles, that a poor man should be permitted to cast the

buyers and sellers out of the temple, to overturn their stalls, their money-tables, &c. without any opposition. Wi.

Ver. 13. *My house shall.* That man is a thief, and turns the temple of God into a den of thieves, who makes religion a cloak for his avarice. Of all the innumerable miracles which Jesus performed, none appear greater in my eyes than this: that one man, at that time so contemned and despised, who was afterwards nailed to the tree of the cross, should with his single power be able to expel from the temple that multitude of Scribes and Pharisees, who were so maliciously bent upon his destruction, and so greedy of gain. Something more than human appeared in his celestial countenance on this occasion, and the majesty of the divinity shewed itself in his looks and gestures. *Ignem quiddam, atque sidereum radiabat ex oculis ejus, et divinitatis majestas lucebat in facie.* S. Jerom.—Hence it is not to be wondered at, if in the utmost fear and consternation they fled away. M.

Ver. 15. *Hosanna.* S. Augustine (l. de doct. christ. c. xi) thinks this word is an interjection of joy, without any particular meaning, denoting only affection, as *Racha* is an expression of indignation. This opinion seems supported by the interpreters not having translated either of these words, but retained them in the Greek and in the Latin versions. It seems more than probable, according to S. Jerom, that the whole sentence is taken from Ps. 117:25 and 26, in which the supposition, *hosanna* will signify *God save*; the word *me*, though in the verse of the Psalm just mentioned, is not in the Hebrew. It is a familiar acclamation among the Jews, which they sung every day on the feast of the tabernacles, carrying branches in their hands. (The feast of the tabernacles was figurative of Christ's divinity, resting under the tabernacle of our humanity.) The manner in which it was chanted, was not unlike our litanies. First some name or attribute of the Deity was sung, as "For thy own sake, O Lord of Lords," to which the people answered, "hosanna," or "save us," "by thy covenant," "save us," "thy holy temple," "Hosanna, save us." These litanies were very long, and are said at present by the Jews in their synagogues. Many things have undoubtedly been added in process of time, but they most probably were in use from the beginning. Jans.

Ver. 16. *Have you never read: Out of the mouth, &c.* The words are Psalm 8:3, which some apply to the praises the people gave to David, when he had conquered Goliath, but Christ applies them to the present circumstances. Wi.—It is here said, that from the mouth of children the Almighty, had perfected praise, as in Ps. 8:3 in the Septuagint, to shew that their words did not proceed from their own minds, but that their tender tongues were employed by the power of

God to sound forth his praise. S. Chrys. hom. lxviii.—It is evident from this and various other texts, that we ought to read the Old Testament with an eye to Christ, who was the end of the law.

Ver. 17. *And having viewed all about;* (as we read in S. Mark 11:11,) when the hour of evening was come, he went out of the city into Bethania, as usual, with the 12 apostles. Hence we may collect in how great poverty our Saviour lived, and how far he was from flattering the great ones of this world, since he could not find a friend to offer him his house for a night's repose, and to ease his fatigued members, but is obliged to go to Bethania, a small village, to the house of Martha and Mary. S. Jer.

Ver. 18. *In the morning,* returning into the city, he was hungry. This hunger, though real and pressing, was mysterious, and affords an opportunity of giving instruction both to the Jews and to all his disciples. By the fig-tree, was represented the Jewish synagogue; the hunger of Christ was a figure of his extreme desire of finding it productive of good works, (and there is no time nor season when the servants of God can be excused from bringing forth good works) answerable to the pains of cultivation he had taken for more than three years. The leaves were their pompous shew of exterior service, the barren foliage of legal rites, void of the internal spirit and good works, the only valuable produce of the tree. By the withering of the tree subsequent to Christ's imprecation, the reprobation and utter barrenness of the synagogue are represented. S. Mark observes, (11:13,) that it was not the season for figs; nor are we to suppose that our Saviour went up to the tree expecting to find fruit; but if some of the evangelists mention this circumstance, they only relate the surmises of the disciples. Though he had before shewn his power by innumerable miracles, Christ still thought this necessary to excite the hearts of his disciples to greater confidence. He had often exercised his power to do good, but now for the first time shews himself able to punish. Thus he testifies to the apostles and to the Jews themselves, that he could with a word have made his crucifiers wither away, and therefore that he willingly bore the extremity of the sufferings he should in a few days have to undergo. S. Chry. hom. lxviii.

Ver. 20. *The disciples, &c.* This surprise of the disciples, at the sudden withering of the fig-tree, happened the following morning. See Mark 11:20.

Ver. 24–25. *The baptism of John,* by which is also understood his doctrine and preaching, *was it from heaven or not?* Wi.

Ver. 26. *He will say to us: Why then did not you believe him?* When he

divers times bore witness to you that I am your Messias. Wi.

Ver. 28. *A certain man had two sons, &c.* The ancient interpreters, by the first son generally understand the Gentiles, as also publicans and scandalous sinners; and by the second, the Jewish people. The Gentiles, &c. who at the first did not, would not worship and serve God; yet afterwards they, as also publicans, and many sinners, received the faith, and being converted, became faithful servants of God, and saints: the Jews, or the greatest part of them, who pretended to be God's servants, and his people, rejected the gospel and their Messias; therefore this commination follows, *the publicans, &c. shall go before you into the kingdom of God.* Wi.—By these two sons are to be understood, says S. Chrysostom, the Gentiles and the Jewish people; the latter our Redeemer wishes to make sensible of their own great ingratitude, and of the ready obedience of the cast-off Gentiles. For they having never heard the law, nor promised obedience have still shewn their submission by their works; whereas the Jews, after promising to obey the voice of God, had neglected the performance. Hom. lxviii.

Ver. 33. *A certain master of a family, &c.* This *master* is God; the *vineyard*, the Jews; the *husbandmen*, the Jewish priests; the *servants*, God's prophets, sent from time to time: the *son*, called (Mark 12:6,) *his only and most dear son*, is our Saviour Christ, whom they persecuted to death. Wi.—By this parable, our Saviour teaches the Jews that the providence of God had wonderfully watched over them from the beginning, that nothing had been omitted to promote their salvation, and that notwithstanding his prophets had been put to most cruel deaths, still the Almighty was not turned away from them, but had at length sent down his only Son, who should suffer at their hands the inexpressible ignominies and tortures of his cross and passion. S. Chry. hom. lxix.

Ver. 37. *They will reverence, &c.* This is not said, as if God were ignorant what the Jews would do to his only begotten Son, since in this very place he declares that they would condemn him to death; but, to shew what they ought to have done, and what he had a right to expect from them. Nic. de Lyra.

Ver. 38. *Heir.* From this text, it appears that the princes of the Jews knew Jesus to be the Messias, and that it was only through envy and malice they were so blinded as not to acknowledge him for the Son of God. When, therefore, the apostle says, (1 Cor. 2:8,) *If they had known, they would not have crucified the Lord of glory;* this, it is probable, must be understood of the common people, since we can hardly believe that

the princes of the people were ignorant of it, as Christ had so repeatedly inculcated this truth, that he even says himself they had no excuse, and were only actuated by hatred against him and his Father. S. John 15:22. T.—*Inheritance*, &c. It appears from S. John 11. that one of the motives why the Jews killed our Saviour was, lest if they let him live, all men should believe, and the Romans should come and destroy their nation. But the very means they took to secure their kingdom to themselves, hastened their downfall, and eventually caused their ruin; since in punishment of their crucifying Jesus Christ, their city and state were completely ruined under the Roman emperors Titus and Vespasian. Nic. de Lyra.

Ver. 41. *He will bring those evil men to an evil end.* This answer was made by some of them. Yet S. Luke (20:16,) tells us, that others among them, (whom we may take to be the Scribes and Pharisees) cried out, *God forbid*; seeing well enough that this was a prediction of their future ruin. Wi.—If we compare this text with S. Luke, it will appear that it was from the midst of the people that this answer was given, which was confirmed by Jesus Christ, and at which the high priests were so indignant, because they saw clearly it must fall upon themselves. V.

Ver. 42. *The head of the corner.* By these words, (Psal. 117) which the Jews themselves expounded of their Messias, Christ shewed them, that although they, who should have been the architects, had rejected him, yet he should be the chief *corner-stone* to unite the Jews and the Gentiles, converted into one Christian Church, militant on earth and triumphant in heaven. See Acts 4:11. Wi.—S. Austin remarks, that this parable was addressed not only to the opponents of Christ's authority, but likewise to the people.

Ver. 43. *The kingdom of God shall be taken from you.* By this dreadful conclusion he tells them in plain terms, that they shall be forsaken, and punished for their blindness and obstinacy. Wi.

Ver. 45. *They understood that he spoke of them.* This parable, though immediately addressed to the Jews, contains an admirable instruction for Christians. For, what the Jews have suffered for their wickedness and ingratitude, has also been the fate of many Christian kingdoms, and the mournful lot of many once flourishing happy churches, whose candlesticks are removed, and light extinct. The same conduct God observes with regard to particular persons, in punishment of their repeatedly abusing his graces; he at last withdraws them, and leaves the culprit to himself, and to the miserable consequences of this merited privation of grace.

MATTHEW 22

Ver. 1. *Jesus answered, and spoke to them again in parables, and concludes his discourse with again describing, 1st. the reprobation of the Jews; 2d. the calling of the Gentiles to the true faith; and 3d. the final judgment of both the one and the other.* In this parable of the marriage feast, says S. Chrysostom, our Saviour again declares to the Jews their reprobation, and the vocation of the Gentiles, their great ingratitude, and his tender solicitude for them. For he did not send them a single invitation only; he repeatedly invited them. *Say, says he, to the invited; and afterwards, call the invited;* thus evincing the greatness of their obstinacy, in resisting all the calls and pressing invitations of the Almighty. Hom. lxx.—This parable is certainly not the same as that mentioned in S. Luke 14:16, as every one that will be at the pains to examine and compare all the circumstances of each, will easily discover, though they are very much alike. M.

Ver. 2. *Is like to a man being a king, &c.* This parable seems different from that of Luke 14:16. See S. Aug. l. ii. de Cons. Evang. c. lxx. The main design in this parable, is to shew the Jews that they were all invited to believe in Christ; though so few of them believed. The *king* is God; *his son* is Jesus Christ; the *spouse* is the Church; the *marriage* is Christ's incarnation; the *feast*, the grace of God in this life, and his glory in the next. *His servants* were the prophets; and lastly his precursor, S. John.—*My fatlings*, which I have prepared, and made fat for the feast: but this is but an ornament of the parable. Wi.—The same takes place in the kingdom of heaven, as when a king makes a marriage feast for his son. Jesus Christ seems to have had two things in view in this parable: 1st. that many are called to the kingdom of heaven, i.e. his Church, and that few come, as he concludes, v. 14, *many are called, &c;* 2d. that not all that come when called will be saved, i.e. will be reputed worthy of the celestial feast; because some have not on the wedding-garment, as he shews, v. 11. M.—Thus the conduct of God in the formation of his Church, and in the vocation of men to glory which himself has prepared for them in the kingdom of heaven, is like to that of a king, wishing to celebrate the marriage of his son. V.—Marriage is here mentioned, says S. Chrysostom to shew there is nothing sorrowful in the kingdom of God, but all full of the greatest spiritual joy. S. John Baptist likewise calls our Saviour the *spouse*; and S. Paul says, *I have espoused thee to one man*, 2 Cor. 11. S. Chrys. hom. lxx. See also Eph. 5:25 and Apoc. 21:2 and 9. *The nuptials* in this place do not signify the union of marriage, or the incarnation of Jesus Christ, by which the Church is made his spouse; but the marriage feast, to which men are said to be invited. This is no other

than the doctrines, the sacraments and graces, with which God feeds and nourishes our souls, united to him by faith in this life, and by eternal joy and glory in the next. Jans.—This union is begun here on earth by faith, is cemented by charity in all such as are united to Christ in the profession of the one true faith he came down to establish, and will be consummated and made perpetual hereafter by the eternal enjoyment of Christ in his heavenly kingdom.

Ver. 3. *His servants.* John the Baptist and Christ himself, who took the form of a servant, to call such as had been formerly invited to the nuptials that were to be celebrated in his time. The Jews were invited by Moses and the prophets, and were instructed to believe that the Messias would celebrate this happy feast. On the predetermined day, they were again called by his servants, saying: *Do penance; for the kingdom of heaven is at hand:* come to the feast, i.e. become members of his Church, by believing in Christ. Jans.—In the same manner, S. Chrysostom says that the Jews had been invited by the voice of the prophets, and afterwards by the Baptist, who declared to all, that Christ should increase, but that he himself should decrease. At length, they were invited by the Son in person, crying aloud to them: *come to me all you that labour, and are heavily laden, and I will refresh you.* Mat. 11:28. And again: *if any man thirst, let him come to me and drink.* S. John 7:37.—And not by his words only, but by his actions also did he call them; and after his resurrection, by the ministry of Peter and the rest of the apostles (hom. lxx,) he informed the invited Jews that the banquet was ready; because the Christian religion being now established, the way to eternal happiness was laid open to mankind.

Ver. 5. *One to his farm.* After they had put to death the Son of God, still did the Almighty invite them to the marriage-feast; but they with futile excuses declined and slighted the proffered favour, wholly taken up with their temporal concerns and sensual enjoyments, their oxen, lands and wives. From the punishment inflicted on these, we learn, that no consideration, how specious soever it may appear, can prove a legitimate excuse for neglecting our spiritual duties. S. John. Chrys. hom. lxx.—Such as refuse to be reconciled to the holy Catholic Church, allege vain pretexts and impediments; but all these originating in pride, indolence, or human respects, will not serve at the day of general retribution and strict scrutiny.

Ver. 6. *Put them to death.* Thus the Jews had many times treated the prophets. Wi.—These were by far the most impious and the most ungrateful; *tenuerunt Servos ejus*, as is related in the Acts, with regard to the death of James, and Stephen, and Paul. M.

Ver. 7. *Sending his armies.* Here our Redeemer predicts the destruction of Jerusalem, by the armies of Vespasian and Titus, sent against them by the Almighty, in punishment of their incredulity and impiety. S. Chrys. hom. lxx.—Thus the king destroyed those murderers, and burnt their city; for sooner or later God is observed to exert his vengeance on all such as despise his word, or persecute his ministers. See the miseries to which the Jews were reduced in Josephus, book the 6th, c. ix, Hist. of the Jewish war; who declares, that in the last siege of Jerusalem 1,100,000 persons perished, and that the city was completely destroyed. Other interpreters suppose that the evil spirits are here meant, by whom God punishes man, according to Psalm 77, v. 49. M. and Maldonatus.

Ver. 8. *Were not worthy.* The Almighty knew full well that they were not worthy; he still sent them these frequently repeated invitations, that they might be left without any excuse. S. Chry. hom. lxx.—More is signified here than the bare letter conveys; they were not only less worthy of the nuptials, but by their very great obstinacy, ingratitude and impiety, quite unworthy. Not so the Gentiles. Jans.—Hence Christ says:

Ver. 9. *Go ye therefore into the highways.* The apostles first kept themselves within the precincts of Judea, but the Jews continually sought their destruction. Therefore S. Paul said to them, (Acts 13:46) *to you it behoved us first to speak the word of God, but seeing you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.* S. Chrys. hom lxx.

Ver. 10. *Both bad and good.* Christ had before told the Jews that harlots and publicans should, in preference to them, inherit the kingdom of heaven, and that the first should be last, and the last first, which preference of the Gentiles, tormented the Jews more than even the destruction of their city. Chrys. lxx.—Good and bad, persons of every tribe, tongue, people, nation, sex and profession, without any exception of persons or conditions. Hence it is evident that the Church of God doth not consist of the elect only; and, that faith alone, without the habit of charity and good works, will not suffice to save us. B.

Ver. 11. *Wedding garment,* which Calvin erroneously understands of faith, for he came by faith to the nuptials. S. Augustine says it is the honour and glory of the spouse, which each one should seek, and not his own; and he shews this, in a sermon on the marriage feast, to be *charity*. This is the sentiment of the ancients, of S. Gregory, S. Ambrose, and others. What S. Chrysostom expounds it, viz. an immaculate life, or a life shining with virtues, and free from the filth

of sin, is nearly the same; for charity cannot exist without a good life, nor the purity of a good life, without charity. In his 70th homily on S. Matthew, he says that the garment of life is our works; and this is here mentioned, that none might presume, (like Calvin and his followers) that faith alone was sufficient for salvation. When, therefore we are called by the grace of God, we are clothed with a white garment, to preserve which from every stain, from every grievous sin, depends upon the diligence (the watching and praying) of every individual. S. John. Chrys.—It was the custom then, as it still is in every civilized nation, not to appear at a marriage feast, or at a dinner of ceremony, except in the very best attire. V.

Ver. 12. *Not having a wedding garment.* By this one person, are represented all sinner void of the grace of God. Wi.—To enter with unclean garments, is to depart out of this life in the guilt of sin. For those are no less guilty of manifesting a contempt for the Deity, who presume to sit down in the filth of an unclean conscience, than those who neglected to answer the invitations of the Almighty. He is said to be silent, because having nothing to advance in his own defence, he remains self-condemned, and is hurried away to torments; the horrors of which words can never express. S. Chrys. hom. lxx.

Ver. 15. This is the third conference which Jesus Christ had with the Jews. It relates to the civil conduct of mankind, as directed and influenced by religion.

Ver. 16. *The Herodians.* That is, some that belonged to Herod, and that joined with him in standing up for the necessity of paying tribute to Cæsar; that is, to the Roman emperor. Some are of opinion that there was a sect among the Jews called Herodians, from their maintaining that Herod was the Messias. Ch.—These soldiers had come to Jerusalem for the feast of the Passover, which was to take place in a very few days. The Pharisees sent their disciples with these soldiers, that immediately as the former ensnared him in his discourse, the latter might apprehend him. It is worthy of remark, that these blood-thirsty miscreants sought to ensnare him in his words, not able to discover a fault in any action of his whole life. Nic. de Lyra. and S. Chrys.—*Master, we know.* The Pharisees had instructed their disciples and the Herodians to speak in this seemingly friendly manner to our Saviour, that they might put him off his guard, and thereby ensnare him; thinking that Jesus, like other men, could be led away by flattery. Thus do all hypocrites act. They first praise those they want to destroy; and thus by their deceitful words, lead them aside from the true path, into all kinds of evils and miseries. Ita S. Chrys. Tostatus, &c.

Ver. 17. *Is it lawful*, reasonable and just, *to give tribute to Cæsar*? It was at that time a question much agitated among the Jews, whether they, being the peculiar people of God, ought to be subject and pay taxes to Cæsar, or to any prince whatsoever, or be exempt from them. Wi.—Judas Galilæus, about the time of Christ's birth, stirred up the people to a revolt, which though suppressed by violent measures, and himself slain by the Romans, yet the doctrine he broached did not expire with him. Some even among the Pharisees were of opinion, that it was unlawful for the people of God to serve strangers and idolaters, as we learn from Josephus. The question, therefore, proposed to our Saviour was insidious in the extreme, and not easy to be answered, without incurring the displeasure of one or other of the parties. For, if he answered that it was lawful, he would expose himself to the hatred of the Jews, who were aggrieved with what generally thought an unjust extortion, and a mark of servitude injurious to God; if he denied the legality of this hated capitation-tax, he would incur the displeasure of the Herodians, and be denounced to Cæsar. This latter appears to have been their wish; as, in that case, it would have been very easy to persuade Pilate, that Christ and his disciples coming from Galilee, were favourers of that sect, who, from the name of their founder, Judas Galilæus, were called Galilæans; and some of whom, as we read in S. Luke (c. 13:1,) Pilate put to death, *whose blood he mingled with their sacrifices*. Indeed so determined were the enemies of Christ to injure him with Pilate on this subject, that notwithstanding his answer was plainly in favour of the tribute, yet they blushed not a few days after to accuse him to Pilate of teaching it to be unlawful to pay tribute; *we have found him, say they, forbidding tribute to be paid to Cæsar*. T. and Dion. Carth.

Ver. 18. *Ye hypocrites*? Our divine Saviour knowing their malice, and that it was their wish in proposing this question, to render him odious to the people, or a suspicious character to the prince, answers them in these severe words.... Another motive was, to let them see that the secrets of their inmost heart were open to him, and thus induce them to be converted from their wickedness; for, certainly, if they perceived that he could read their hearts, they must thence concluded that he was something more than human. This severe reprehension, according to S. Chrysostom, shews, that it is better for man that God should chastise him here in this life, than spare him here to chastise him hereafter. Tostatus.

Ver. 21. *Render therefore to Cæsar the things that are Cæsar's*. He neither directly decided the question, nor offended the Herodians. They admired his wisdom, were quite disappointed, and retired with confusion. Wi.—The reasoning of Christ appears to be this: As you are

the subjects of Cæsar, which you plainly acknowledge by admitting his coin, upon which he inscribes himself lord of Asia, Syria, and Judæa, &c. it is but just you pay him the tribute due from subjects to their sovereign; nor have you any reason to object on the plea of religion, since he demands of you for the exigencies of the public service only temporal things, and such as are in some respects already his own, by being stamped with his own image and superscription. But spiritual things, which belong to God alone, as your souls, stamped with his image, divine worship, religious homage, &c. God, not Cæsar, demands of you. “Give therefore to Cæsar what belongeth to Cæsar, and to God what belongeth to God.”¹⁷) as if he forbade tribute to be paid to Cæsar. In like manner, in spite of the most explicit declarations of the Catholic Church, respecting her loyalty and subjection to temporal powers, her enemies fail not to calumniate her doctrine as inimical to the state, and subversive of due subordination. But let our opponents attend to the following authority and public declaration of Pope Clement XIV. addressed to all Catholic bishops in the Christian world. “Be careful,” says he, “that those whose instruction in the law of the gospel is committed to your charge, be made sensible from their very infancy of their sacred obligation of loyalty to their kings, of respect to their authority, and of submission to their laws, not only for wrath, but for conscience sake.”—But princes should not exact, and subjects should not affect to give them ecclesiastical jurisdiction. S. Athanasius quotes the following strong words from an epistle of the famous confessor Hosius, to Constantius, the Arian emperor: “Cease, I beseech thee, and remember that thou art mortal. Fear the day of judgment, and meddle not with ecclesiastical matters; neither do thou command us in this kind, but rather learn them of us. To thee God hath committed the empire; to us he hath committed what belongs to the Church. And as he who, with a malicious eye, hath designs upon thine empire, opposeth the ordinance of God; so do thou also beware lest, by an improper interference in ecclesiastical matters, thou be made guilty of a great crime. For it is written, *Give to Cæsar*, &c. Therefore, neither is it lawful for us on earth to hold the empire, neither hast thou, O emperor, power over incense and sacred things.” Athan. ep. ad solit. vitam agentes.—And S. Ambrose to Valentinian, the emperor, (who by the ill counsel of his mother Justina, an Arian, required of S. Ambrose to have one church in Milan made over to the Arian heretics) saith: “We pay that which is Cæsar’s to Cæsar, and that which is God’s to God. Tribute is Cæsar’s; it is not denied. The Church is God’s; it cannot verily be yielded to Cæsar; because the temple of God cannot be Cæsar’s right. Be it said, as all must allow to the honour of the emperor, for what is more honourable than that the emperor be said

to be the son of the Church? A good emperor is within the Church, but not above the Church.” Ambros. l. v. epist. Orat. de Basil, trad.

Ver. 24. *Raise up issue to his brother*, to be heirs of his name and of his effects, as we read in Ruth, c. 4, v. 10: *suscitare nomen defuncti*, &c. *to raise up the name of the deceased in his inheritance, lest his name be cut off from among his family, and his brethren, and his people.* A.

Ver. 29. *You err.* The Sadducees erred in supposing that there would be no resurrection, or if there was, that the future state would be like the present. Unable to conceive any thing else, they thought themselves justified in concluding that the soul would not survive the body. Had they known the Scriptures, they would not have fallen into this error; since therein are found abundant testimonies of a resurrection, as Job 14 and 19, Isaias 26, Ezechiel 37, Daniel 12. The power of God also, had they paid sufficient attention to that consideration, would have taught them the same truth. It cannot be difficult for that power, which created and formed all things from nothing, to raise the body again after it has been reduced to ashes: nor impossible to prepare in a future state, rewards and enjoyments superior to and widely different from any thing that is seen in our present stage of existence. Jansenius.

Ver. 30. *As the angels.* Not in every respect, for the body shall be likewise raised with the soul, whilst the angels are pure spirits: but in this we shall be like unto angels, we shall be endowed with immortality, and impassibility; and our joys, like those of the angels, shall be wholly spiritual. Jans.—*If not to marry, nor to be married*, be like unto angels, the state of religious persons, and of priests, is justly styled by the Fathers an angelic life. S. Cyp. l. ii. de discip. et hab. Virg. sub finem. B.

Ver. 32. *He is not the God of the dead.* Jesus Christ here proves the resurrection of the body by the immortality of the soul; because in effect these two tenets are inseparable. The soul being immortal, ought necessarily to be one day reunited to the body, to receive therein the recompense or punishment which it has merited in this same body, when it was clothed with it.—By this text S. Jerom refutes the heretic Vigilantius, and in him many of modern date, who to diminish the honour Catholics pay to the saints, call them designedly *dead men*. But the Almighty *is not the God of the dead*; of consequence these patriarchs, dead as they are in our eyes as to their bodies, are still alive in the eyes of God as to their souls, which he has created immortal, and which he will undoubtedly have the power of reuniting to their bodies.—The Sadducees were a profane sect, who denied the

resurrection of the body, and the existence of angels and spirits, and any future state in another world: (see Acts 23:8) nor did they receive any books but the five books of Moses. Christ therefore, from a passage Exod. 3:15, shewed them that Abraham, Isaac and Jacob, had still a being; because God, 200 years after the death of the last, said thus to Moses, *I am the God of Abraham*, &c. He did not say, (as S. Chrys. takes notice) *I was the God of Abraham*, &c. Therefore these souls had a being: for the Lord would not call himself the God of those who were not at all: no one calling himself lord or king of those who are no more. Wi.

Ver. 34. *The Pharisees heard that he had silenced their adversaries, the Sadducees, &c. Some of them, says S. Luke, (20:39) applauded him, saying, Master, thou hast said well.* Wi.—The Pharisees assembled themselves together, that they might confound him by their numbers, whom they could not by their arguments. Wherefore they said one to another: let one speak for all, and all speak by one, that if one be reduced to silence, he alone may appear to be refuted; and, if he is victorious, we may all appear conquerors. Hence it is said, *And one of them, a doctor of the law, (S. Chrysostom) asked him, tempting him*, if he were really possessed of that wisdom and that knowledge which people so much admired in him. V.

Ver. 40. *On these two, &c.* Whereby it is evident that all dependeth not upon *faith* only, though faith be the first, but much more upon *charity*, which is the love of God and of our neighbour, and which is the sum of all the law and the prophets; because he that hath this double charity, expressed here by these two principal commandments, fulfilleth all that is commanded in the law and the prophets. B.

Ver. 45. *If David then call him Lord, how is he his son?* It was allowed of as a certain truth, that the Messiah was to be the son of David. Christ shews them by David's own words, that he was *the Lord* as well as the *son of David*: and this is what they could not answer to. Wi.—Jesus Christ here inculcates to the Pharisees, that two natures must be admitted in the Messiah; in one of which, viz. in his human nature, he is the son of David, and as such inferior to him; and in the other, viz. in his divine nature, he is the son of God, and consequently superior to David; whence this latter, by the inspiration of the Holy Ghost, justly calls him Lord. T.—Jesus Christ does not wish them to think that the Messiah is not the son of David, but only wished to rectify their opinion concerning him. When therefore he asks how he is the son, he teaches them that he is not after the manner they understand it, the mere *Son*, but what is much more, the *Lord* also, of David. S. John Chrysostom, hom. lxxii.

MATTHEW 23

Ver. 1. *Then Jesus, &c.* Jesus thus spoke to the multitude a few days previous to his passion. It is here observable that our Saviour, after he had tried all possible remedies, after he had taught and confirmed his doctrines by innumerable miracles, after he had secretly by his parables reprehended them for their wickedness, but without effect, now publicly upbraids their vices. But before his reprehension of the Pharisees, he instructs the people, lest they should despise the authority of the priesthood. Salmeron.

Ver. 2. *The Scribes.* They, who professed the greatest zeal for the law of Moses, and gloried in being the interpreters of it, sat upon the chair of Moses, succeeded to his authority of governing the people of God, of instructing them in his law, and of disclosing to them his will. Such, therefore, as did not depart from the letter of the law, were called Scribes. But such as professed something higher, and separated themselves from the crowd, as better than the ordinary class of men, were called *Pharisees*, which signifies, separated. Origen.—God preserveth the truth of the Christian religion in the apostolic See of Rome, which in the new law answers to the chair of Moses, notwithstanding the disedifying conduct of some few of its bishops. Yes, though a traitor, as vile as Judas himself, were a bishop thereof, it would not be prejudicial to the integrity of the faith of God's Church, or to the ready obedience and perfect submission of sincere good Christians, for whom our Lord has made this provision, when he says: *do that which they say, but do not as they do.* S. Aug. Ep. clxv.

Ver. 3. *All therefore whatsoever they shall say.* S. Augustine, in his defence of the Apostolic See, thus argues, *contra lit. Petil.* "Why dost thou call the apostolic chair the chair of pestilence? If, for the men that sit therein, I ask: did our Lord Jesus Christ, on account of the Pharisees, reflect upon the chair, wherein they sat? Did he not commend that chair of Moses, and, preserving the honour of the chair, reprove them? For he sayeth: they *have sat on the chair of Moses.* All therefore whatsoever they shall say to you, observe and do. These points if you did well consider, you would not, for the men whom you defame, blaspheme the Apostolic See, wherewith you do not hold communion." l. ii. c. 51. And again, c. 61. Ibid. "Neither on account of the Pharisees, to whom you maliciously compare us, did our Lord command the chair of Moses to be forsaken; (in which chair he verily figured his own) for he warned the people to do what they say, and not what they do, and that *the holiness of the chair be in no case forsaken, nor the unity of the flock divided,* on account of the wicked

lives of the pastors.”—Christ does not tell them to observe every thing, without exception, that the Pharisees should say to them; for, (as it was observed in a previous chapter) many superstitions and false ordinances had obtained amongst them, corrupting the Scriptures by their traditions; but only such as were not contrary to the law of Moses. We are taught to obey *bad* no less than *good* ministers, in those things that are not expressly contrary to the law of God. Hence appears how unfounded and unreasonable is the excuse so often adduced by persons in justification of their misdeeds, viz. that they saw their pastors do the same. Such must attend to the rule here given by Jesus Christ. What they say, do: but according to their works, do ye not. Dion. Carthus.—The words, *all whatsoever*, shew that nothing must be excepted, but what the supreme law orders to be excepted. E.

Ver. 4. *Heavy and insupportable burdens.* Some understand in general the ceremonies of the law of Moses; but Christ seems rather here to mean the vain customs, traditions, and additions, introduced by the Jewish doctors, and by their Scribes and Pharisees. Wi.—They thus greatly increase the burden of others, by multiplying their obligations; whilst they will not offer themselves the least violence in observing them, or alleviating the burden, by taking any share upon their own shoulders.

Ver. 5. *Phylacteries.* ^[1] These were pieces or scrolls of parchment, on which were written the ten commandments, or some sentences of the law, which the Jews were accustomed to fasten to their foreheads, or their arms, to put them in mind of their duty. Thus they interpreted those words. Deut. 6:8. *Thou shalt tie them as a sign on thy hand: and they shall be, and move before thy eyes.* Perhaps all the Jews, and even our Saviour himself, wore them; and that he only blames the hypocrisy and vanity of the Scribes and Pharisees, who affected to have them larger than others; and they did the like as to the fringes which the Jews wore on their garments. Wi.—That is, parchments, on which they wrote the ten commandments, and carried on their foreheads before their eyes: which the Pharisees affected to wear broader than other men: so to seem more zealous for the law. Ch.—The word *Phylacterion*, which is found both in the Greek and Latin Vulgate, properly signifies a preservation. It was a piece of parchment which the Jews carried round their heads from one ear to the other, and round their arms like bracelets, and upon which were written certain words of the law. Since the origin of the sect of Pharisees, they began to attach to these bands of parchment chimerical virtues, such as preservatives of maladies, and preservations from the insults of devils; hence the name *phylacterion*. V.

Ver. 7. Rabbi. A title like that of *master* or *doctor*. Judas gave it to our Saviour. Matt. 26:49. And the disciples of S. John the Baptist call him so. John 3:26.—Christ blames their pride, and vanity in affecting such titles, rather than the titles themselves. Wi.—Διδασκαλος, properly a preceptor, as John 3:10. *Art thou a master in Israel, and knowest not these things?* V.

Ver. 8. *One is your master*, or teacher, who is the Christ, and under him one vicar, the successor of S. Peter, with whom all Catholic teachers are one, because they all teach one and the same doctrine in every part of the Christian world; whereas in the multiplicity of modern sects, which are every day dividing and subdividing into fresh sects, no two leaders can be found teaching in all points exactly the same tenets; as each is not only allowed, but expected to follow his own private spirit, and to build his creed upon his own interpretation of Scripture. A.

Ver. 9–10. *Call none your father ... Neither be ye called masters, &c.* The meaning is, that our Father in heaven is incomparably more to be regarded, than any father upon earth: and no master is to be followed, who would lead us away from Christ. But this does not hinder but that we are by the law of God to have a due respect both for our parents and spiritual fathers, (1 Cor. 4:15,) and for our masters and teachers. Ch.—This name was a title of dignity: the presidents of the assembly of twenty-three judges were so called; the second judge of the sanhedrim, &c. V.—Nothing is here forbidden but the contentious divisions, and self-assumed authority, of such as make themselves leaders and favourers of schisms and sects; as Donatus, Arius, Luther, Calvin, and innumerable other of very modern date. But by no means the title of father, attributed by the faith, piety, and confidence of good people, to their directors; for, S. Paul tells the Corinthians, that he is their only spiritual Father: *If you have 10,000 instructors in Christ, yet not many Fathers.* 1 Cor. 4:15.

Ver. 13. *You shut the kingdom of heaven.* This is here taken for eternal happiness, which can be obtained only by faith in Christ, since he calls himself the gate. S. John c. 10.—Now the Pharisees, by refusing to believe in him, and conspiring against him, deterred those, who would otherwise have believed in Christ, from professing his name and following his doctrines, and thus shut the gate of heaven against them. Nic. de Lyra.—In all these reprehensions, it is to be noted, for the honour of the priesthood, Jesus Christ never reprehendeth priests by that name. S. Cyp. ep. lxxv.

Ver. 14. *You devour the houses of widows.* Here our blessed Saviour

severely reprehends the hypocrisy and other vices of the Scribes and Pharisees, a little before his death, to make them enter into themselves, and to hinder them from seducing others. Wi.—The Pharisees, by every means in their power, endeavoured to persuade the widows of the poor to make vows or offerings for the temple, by which they themselves became rich, and thus they *devoured the houses of widows*. Nic. de Lyra.—Whoever is a perpetrator of evil, deserves heavy chastisements; but the man who commits wickedness under the cloak of religion, is deserving of still more severe punishment. Origen.—The same is said of fasting, alms, prayers. Mat. 6.—As above our Lord had inculcated eight beatitudes, so here he denounces eight woes or threats of impending judgment, to the Scribes and Pharisees, for their vile hypocrisy. Jans.

Ver. 15. Because whilst a Gentile he sinned without a perfect knowledge of the evil, and was not then a two-fold child of hell; but after his conversion, seeing the vices of his masters, and perceiving that they acted in direct opposition to the doctrines they taught, he returns to the vomit, and renders himself a prevaricator, by adoring the idols he formerly left, and sells his soul doubly to the devil. S. Chrys.—They that teach that it is sufficient to have faith only, do make such Christians as blindly follow them, as these Jews did their proselytes, children of hell far more than before. S. Aug. l. de fide et oper. c. xxvi.

Ver. 16. *Wo to you blind guides.* Avarice seems to have been the chief motive of the Pharisees in teaching this doctrine, since they taught that those who swore by the temple were guilty of no sin, nor under any obligation at all; whereas they who swore by the gold of the temple, were bound to pay a certain sum of money to the priests, by which they themselves were enriched. Nic. de Lyra.—*Whosoever shall swear by the temple, it is nothing*, &c. To understand this obscure place, we may take notice, that a good part of what was offered on the altar, and given to the treasury of the temple, fell to the share of the Jewish priests; and therefore it was not their interest to have such promises or oaths dispensed with. This made them teach the people, that if any one had made a promissory oath or vow to give their money or goods *to the temple*, or *to the altar* itself, as it is said v. 18, such oaths or promises were not obligatory, or might easily be dispensed with. But if any one had sworn or vowed to give any thing to the *treasury of the temple*, or join it to the *offerings to be made* on the altar, then such oaths and promises which turned to their profit were by all means to be kept. S. Jerom expounds it of oaths in common discourse; as if they taught the people, that when any one swore *by the temple*, or *the altar*, it was not so considerable as to swear by *the gold in the temple*, or by

the offerings there made: for in the latter cases, they were to make satisfaction according to the judgment of the Jewish priests. And to correct their covetous proceedings, Christ tells them that the temple and the altar were greater than the gold and the offerings. Wi.

Ver. 19. Sanctifieth. The altar is sanctified by our Lord's body thereon. Theophylactus, the close follower of S. Chrysostom, writeth thus upon this text: "In the old law, Christ will not allow the gift to be greater than the altar; but with us the altar is sanctified by the gift: for the bread, by the divine grace is converted into our Lord's body, and therefore the altar is sanctified by it."

Ver. 21. By him that dwelleth in it. Here we see that swearing by creatures, as by the gospel and by the saints, is all referred to the honour of God, whose gospel it is, whose saints they are. B.

Ver. 23. You ... who pay tithe, &c. The tithes of these small things are not found in the law. Nor yet doth Christ blame them so much for this, as for neglecting more weighty matters; and tells them by a proverb, *that they strain out a gnat, and swallow a camel*. Wi.—The Pharisees pretended the greatest exactitude even in the smallest commands of the law, when the observance of them could impress the people with a favourable idea of their sanctity; whereas they omitted the more essential precepts of the law, when it did not procure them the praise of men. Nic. de Lyra.—S. Jerom interprets this passage of receiving tithes; the Vulgate has *decimare*. S. Jer.—The Pharisees are blamed by our Lord for their avarice, in scrupulously exacting tithes of the most trifling things, whilst they lived in a constant neglect of their duty, both to God and their neighbour. Idem.

Ver. 25. Wo to you. Jesus Christ here condemns, in forcible language, the principal vices of the Pharisees, viz. their hypocrisy, false devotion, boundless ambition, insatiable avarice, false zeal, and ignorance in deciding upon cases of conscience. S. Luke represents our Saviour as saying this to the Pharisees at dinner; (C. 11) so that Christ must either have repeated these things at different times; or, S. Mat. according to custom, must have added them to other words of our Saviour, which, though spoken on another occasion, had some connection with the same subject. In vain do you, Pharisees, boast of your external sanctity. Do not imagine, that fornication, adultery, and other actions, are the only sins to be attended to; and that pride, avarice, anger, and other spiritual sins, are of no moment. He who made the body, made also the soul; and it is of equal consequence that both be kept clean and free from sin. Nic. de Lyra.—By the similitude of the cup, and of whited sepulchres, as also that of building the

sepulchres of the prophets, he shews that they did all their actions purposely to be seen by men, and that this was their only motive in all they did. Idem.—Like Ezekiel's bitter roll, we have here a dreadful list of woes, like as many thunderbolts, levelled against hypocrisy, avarice, ambition, and all bitter zeal. We should be careful not to suffer such rank weeds to grow up in our soil, to the ruin of all good.

Ver. 26. *Thou blind Pharisee.* The vices of the Scribes and Pharisees are not unfrequently to be found in Christians. The genuine characters of the pharisaical and hypocritical spirit, are: 1. to be punctiliously exact in trifles; 2. to be fond of distinction and esteem; 3. to be content with external piety; 4. to entertain a high opinion of ourselves, and to be impatient of reproof; 5. to be harsh to others, and ready to impose on them what we do not observe ourselves. Sins abundantly sufficient to rob us of every good, and to leave our house quite desolate! not less so than the temple and city of Jerusalem!

Ver. 27. *Whitened sepulchres.* The Jews, lest they should be defiled with touching the sepulchres, whitened them on the outside, in order to distinguish them. But this exterior whiteness, covering interior corruption, was a genuine picture of the pharisaical character. But these men, says S. Gregory, can have no excuse before the severe judge at the last day; for, whilst they shew to the view of mankind so beautiful an appearance of virtue, by their very hypocrisy they demonstrate that they are not ignorant how to live well. Moral. xxvi. —Tell me, you hypocrite, what pleasure there is in wickedness? why do you not wish to be what you wish to appear? What it is beautiful to appear, is beyond a doubt more beautiful to be. Be therefore what you appear, or appear what you really are. S. John Chrysostom.

Ver. 28. Jesus Christ so often and so boldly condemns the Pharisees, because he reads their hearts and intentions; but we, who can only judge of overt actions, who cannot dive into the secrets of the heart, must never presume to call men's exterior good actions hypocrisy; but judge of men according as we see and know. B.

Ver. 29. *Build the sepulchres, &c.* This is not blamed, as if it were in itself evil to build or adorn the monuments of the prophets; but the hypocrisy of the Pharisees is here taxed; who, whilst they pretended to honour the memory of the prophets, were persecuting even unto death the Lord of the prophets. Ch.—Jesus Christ foresaw that they would shortly accomplish the wickedness of their fathers in shedding his blood, as their fathers did the blood of the prophets. Hilar.—And although they seemed to honour the prophets, and to abhor the murder of the just, it was merely that in their persecution of Jesus

Christ he might appear to the people neither a prophet, nor just. M.

Ver. 32. Jesus Christ does not here persuade the Jews to continue on in their wicked ways, as if praising and sanctioning their conduct; but only predicts his own death, which they were about to compass, and which crime would greatly exceed that of their fathers: as he was the greatest, and even the Lord of all the other prophets, whom their fathers had put to death. Dion. Carth.

Ver. 35. *From the blood of Abel, &c.* Not that the Jews, to whom Christ spoke, should be punished for crimes which they themselves did not commit nor be more severely punished than they themselves deserved; but he speaks of the Jewish people which, by putting to death their Messias, should shortly fill up the number of their sins; so that God would destroy their whole nation, as if the blood of Abel, and of the prophets unjustly murdered came upon them at once. See Maldonat.—*Of Zacharias, the son of Barachias.* ^[2] Some think this was Zachary, numbered among the lesser prophets, whose father's name was Barachias; but we do not read of his being murdered in this manner. The more common opinion is, that here is meant Zachary, who, preaching to the people, (2 Par. 24:20,) was stoned to death in the very place where Christ was now speaking. But there he is called the *son of Joiada*, and not *of Barachias*. Some conjecture his father might have had both names; and S. Jerom tells us, that in an ancient copy of S. Matthew, called the *Gospel of the Nazarenes*, he found this Zacharias, of whom our Saviour speaks, called the son of Joiada. Wi.—S. Jerom gives another reason why he might have been called the son of Barachias, and not the son of Joiada, and this is to commend the sanctity of the father; for *Barachias* is interpreted the blessed of the Lord. Others suppose that he was the 11th of the 12 prophets; but it is not mentioned that he was slain between the temple and the altar. Some surmise that it was the father of the Baptist, collecting from the apocryphal writings that he was killed for preaching the arrival of the Redeemer: but that he was the son of Joiada, otherwise called Barachias, is the common opinion. S. Jerom.—*That upon you may come, &c.* Not that they should suffer more than their own sins richly deserved; but that the justice of God should now fall upon them with such a final vengeance once for all, as might comprise all the different kinds of judgments and punishments, that had at any time before been inflicted for the shedding of just blood. Ch.

Ver. 36. *Amen, I say to you.* More severe punishments were inflicted on these Jews, on account of their more grievous and heinous transgressions; for nothing had been able to recall them from their wickedness. They had the example of their ancestors before their eyes,

continually irritating the wrath of God; yet all they had suffered for their crimes, could not incite them to leave their sinful ways; but they proceeded further than their ancestors in impiety, and ought therefore to receive a more severe condemnation. Thus though Lamech had not killed a brother, but had neglected to be more prudent after the exemplary punishment of Cain, he still cried out: *Seven-fold punishment is taken of Cain, but of Lamech seventy times seven.* Gen. 4. S. Chrys. hom. lxxiii.

Ver. 37. *And thou wouldst not.* Three truths may be gathered from these words of our Saviour: 1. They, who perish, perish by their own fault, because they refuse to listen to the voice of God calling them to salvation; 2. that man's will is free, and that it is an error in man to lay all his wickedness to the charge of God, or of blind chance; for God justly attributes the reprobation of man to his own perverse will, which often opposes that of God, and brings destruction on itself; 3. how necessary it is for man to subject his will to that of the Almighty, and ever to say with our Saviour: *Nevertheless, not my will, but thine be done.* Salmeron.

Ver. 38. *Behold, your house.* Their house shall be deprived of the protection of the God of heaven. He it was that had hitherto preserved them, and he also would inflict upon them those very severe judgments they so much dreaded. S. Chrys. hom. lxxv.

Ver. 39. *Till you say, blessed is he that cometh.* Hereafter you shall own me for your Messias, and the world's Redeemer, at least at the day of judgment. Wi.—The time here foretold, when they should say: *Blessed is he that cometh in the name of the Lord,* is the day of general judgment. When our Saviour says, *henceforth*, we must understand it of all that time, which intervened between the time of his speaking and his passion. S. Chrys. hom. lxxv.—It may also be understood of the Jews, who are to be converted to the faith of Jesus Christ towards the end of the world. M.

MATTHEW 24

Ver. 1. After the fatigues of preaching and teaching, Jesus towards evening left the temple, as it is in the Greek, *επορευετο απο του ιερου*, and went towards Mount Olivet, where he was accustomed to spend his nights, as we learn from S. Luke, c. 21:5 penult. Jans.—*His disciples came to shew him the buildings*, not moved by curiosity, for they had seen them frequently before, but by pity; because he had on

a former occasion, and only just before in Jerusalem, threatened the destruction of the temple and city, hoping that the splendour and magnificence of so fine a structure, consecrated to God, might alter his determination, as S. Hilarius observes. But the anger of God, provoked by sins, is not to be appeased with stones and buildings. He therefore answered them: (Jans.)

Ver. 2. *Do you see all these things?* Examine again and again all this magnificence, that the sentence of heaven may appear more striking. —*A stone upon a stone.* We need not look on this as an hyperbole. The temple burnt by the Romans, and afterwards even ploughed up. See Greg. Naz. orat. ii. cont. Julianum, Theodoret l. iii. Histor. c. xx. &c. Wi.—Julian the apostate, wishing to falsify the predictions of Daniel and of Jesus Christ, attempted to rebuild the temple. For this purpose, he assembled the chief among the Jews, and asking them why they neglected the prescribed sacrifices, was answered, that they could not offer any where else but in the temple of Jerusalem. Upon this he ordered them to repair to Jerusalem, to rebuild their temple, and restore their ancient worship, promising them his concurrence in carrying on the work. This filled the Jews with inexpressible joy. Hence flocking to Jerusalem, they began with scorn and triumph to insult over the Christians. Contributions came in from all parts. The Jewish women stripped themselves of their most costly ornaments. The emperor opened his treasures to furnish every thing necessary for the building. The most able workmen were convened from all parts; persons of the greatest distinction were appointed to direct the work; and the emperor's friend, Alipius, was set over the whole, with orders to carry on the work without ceasing, and to spare no expense. All materials were laid in to an immense quantity. The Jews of both sexes bore a share in the labour; the women helping to dig the ground, and carry away the rubbish in their aprons and gowns. It is even said that the Jews appointed some pick-axes, spades, and baskets, to be made of silver, for the honour of the work. Till this time the foundations and some ruins of the walls had remained, as appears from S. Cyril, in his catechism xv. n. 15. and Euseb. Dem. Evang. l. viii. p. 406. These ruins the Jews first demolished with their own hands, thus concurring to the accomplishment of our Saviour's prediction. They next began to dig a new foundation, in which many thousands were employed. But what they had thrown up in the day, was, by repeated earthquakes, the night following cast back again into the trench. When Alipius the next day was earnestly pressing on the work, with the assistance of the governor of the province, there issued, says Ammianus Marcellinus, such horrible balls of fire out of the earth near the foundations, as to render the place inaccessible from time to time to the scorched workmen. And the victorious element continuing in this

manner obstinately bent, as it were, to drive them to a distance, Alipius, thought proper to abandon, though reluctantly, the enterprise. This great event happened in the beginning of the year 363, and with many very astonishing circumstances is recorded both by Jews and Christians. See the proofs and a much fuller account of this astonishing event, which all the ancient fathers describe as indubitable, in Alban Butler's life of S. Cyril of Jerusalem, March 18th. Thus they so completely destroyed whatever remained of the ancient temple, that there was not left one stone upon another; nor were they permitted by heaven even to begin the new one. Maldonatus.

Ver. 3. *Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?* ^[1] We must take good notice with S. Jerom, that three questions are here joined together. 1. Concerning the destruction of Jerusalem; 2. of the coming of Christ; 3. of the end of the world. Christ's answers and predictions in this chapter, are to be expounded with a reference to the three questions. This hath not been considered by those interpreters; who expound every thing here spoken by Christ of the destruction of Jerusalem; nor by others, who will have all understood of his coming to judgment, and of the end of the world. Wi.—It is probable the apostles themselves did not understand that they were asking about two distinct events. Being filled with the idea of a temporal kingdom, they thought that Christ's second coming would take place soon; and that Jerusalem, once destroyed, the Messiah would begin his reign on earth.

Ver. 4. *And Jesus answering.* Various are the interpretations given here. Some will have it refer to the destruction of Jerusalem, which took place, A.D. 70; and others, to the end of the world. That of S. Chrys. seems to be very conformable to the context, and is followed by many. He explains all, to the 23d verse exclusively, of what shall precede the destruction of Jerusalem; nor is there any circumstance which cannot easily be referred to that event, as will appear from a careful and attentive observation of the history of the Jews, and of the Church at that time, in the writings of Josephus and Eusebius. Even the preaching of the gospel to the whole world, which seems to favour the contrary explanation, is by the same father said to have taken place before the destruction of Jerusalem. S. Paul tells the Colossians, that even in his time the faith was spread all over the world. The abomination of desolation may be explained of the Roman soldiery, or, of the seditious zealots, who, by their murders and other atrocities, polluted the temple. See Josephus, b. 4. and 5. of the Jewish war. As decide was a crime peculiar to the Jews and exceeded every other crime, their punishment was severe above measure. Had the Almighty

punished them to the full of what they had deserved, not one of the Jews would have escaped. But as he formerly would have spared Sodom and Gomorrha, had there been found therein ten just men to avert the impending ruin; so shall these days of affliction be shortened for the sake of some who believe. The verses subsequent to the 22d, are explained by S. Chrys. of the second coming of Christ, previous to the general judgment. Jans.—Such as wish for a more particular explanation of every thing preceding the 23d verse, how it applies to the Jews, may consult the concordance of Jansenius, who thus concludes his observations: “Hitherto we have explained all things of the destruction of Jerusalem, which prophecies, though they principally regarded the times of the apostles, may be of use to us in two ways. 1. It will confirm our faith, when we see clearly fulfilled whatever was distinctly foretold of this people; and may serve to increase our fears, when we reflect, that what is immediately added concerning the day of judgment, shall be fulfilled with the same rigorous exactitude and certainty. It is another effect of divine Providence for the increase of our faith, that this prophecy, which was to take place with regard to Jerusalem, is not mentioned by S. John, who lived long enough to see it accomplished, but by the other evangelists, who died long before the event. 2. It should animate us in the practice of virtue, and gratitude to reflect, that whatever tribulations happen to the Church, or throughout the earth, all co-operate to the advantage of the elect. Such as will be good, have nothing to fear.” Jans.

Ver. 5. *For many will come.* One of these was Simon Magus, who in the Acts (c. 8:10) is mentioned as calling himself the power of God; hence the apostle S. John (1 ep. 2:18,) says, *and as you have heard that Antichrist cometh, even now there are become many Antichrists.* By Antichrists I understand heretics, who, under the name of Christ, teach doctrines different from Christ; neither is there any reason for us to be surprised, if many be seduced, since our Lord declares that many will be seduced. S. Jerom.... This alone will be sufficient for us to know the false doctrines taught by Antichrist, when they assure us that they are Christ; for we do not read in any part that Christ said so of himself. The miracles he performed, the doctrines he taught, and the virtues he on every occasion exhibited, were proofs sufficient to convince us that he was the Christ. There is need of the assistance of God to overcome the snares laid for us by hypocrisy. Origen.—Among these impostors were one Theodas, (Acts 5:36,) the impious Egyptian, (Acts 21:38,) Judas of Galilee, Menander, and several others who preceded the destruction of Jerusalem; but many more will precede the destruction of the world. This therefore is the *first sign*, the seduction of many souls from the true faith by heresies, and is

common to both events. Jans.—See much more in Barradius, tom. iii. l. 9, c. 2, where he collects various illustrations from Josephus and profane authors. M.

Ver. 6. *Shall hear of wars.* Most authors understand this *second sign* of the Jewish wars which preceded the ruin of Jerusalem; others of the wars of Antichrist, previous to the end of the world. Both are very probable. The first is proved from history, and from the events; the latter, from what we learn from the Apocalypse, will certainly happen. M.—These things must happen, as is said of scandals and heresies, not absolutely, but considering the malice of man, and the decree of God, by which he had determined to punish the Jews. Maldonatus.

Ver. 7. *And there shall be,* according to the proverb, λοιμός μετά λιμόν, plague after famine, both natural daughters of war, with intestine divisions, earthquakes, and other calamities; the *third sign*.... As the bodies of men generally grow weak and faint previously to dissolution, so will it be with the earth before the destruction of the world; so that this inferior globe will be shaken with unusual convulsions, as if making its last effort for existence. The air filled with destructive vapours will turn to the ruin of men, and the earth exhausted of its natural fertility, will refuse its accustomed support to the sons of Adam. Hence will arise wars and famines, insurrections, rebellions, and mobs; some driven on by famine and want, others by ambition and avarice. But if the corrupted heart of man shall refuse to depart from its evil ways, these calamities shall be increased; for all these are only the beginnings of more dreadful sorrows. Origen.

Ver. 9. *Then shall they deliver you up,* &c. The *fourth sign*, common to both these events, shall be the persecution raised against the Church, which will be two-fold; it will regard both body and soul. See Luke 21:12. Mark 13:9. All this happened to the apostles previously to the siege of Jerusalem, as well as to the martyrs in subsequent times. A similar persecution, attended probably with additional severity, will most probably be the lot of the faithful during the reign of Antichrist. The calamities, bloodshed, and utter ruin which took place at the destruction of the city and temple of Jerusalem, are a figure of the still more dreadful calamities, bloodshed, and ruin to be expected towards the end of the world; and which should be frequently present to our minds. The late learned and venerable prelate Walmesly admonishes all parents to stand prepared for the bloody trial themselves, and to teach their children to be ever ready to meet, with Christian resignation, the awful and approaching event; for the rest of the world, as we learn from revelation, will be taken by surprise, as the people at the deluge. Yes, this last may literally be styled a bloody

trial; for the Church, which was purified with blood, began in blood, increased in blood, and will end in blood.

Sanguine mundata est ecclesia, sanguine cœpit,
Sanguine succrevit, sanguine finis erit.

The last chapter of the Apocalypse, which is the last communication of the divine will to man, is deserving our frequent and very attentive perusal. In it Jesus Christ, by his repeated warnings, wishes to awaken us to a sense of that day of general retribution, saying: *surely I come quickly: behold I come quickly: and my reward is with me, to render to every man according to his works.* (Behold the merit of good works proceeding from faith and charity.) With what earnestness have the servants of God, in every age, prayed with S. John: (ibid) *Come, Lord Jesus; come*, put a final end to the reign of sin and Satan; come, admit thy elect, who have been purified in the waters of the great persecution, and in the blood of the Lamb, to thy heavenly bosom; to that happy sanctuary and asylum, where no hunger or thirst, no scorching heat of the sun, no fiery temptation will any more reach or molest them; where the sigh and the groan will not be heard; where all tears will be wiped away from every eye, and where they will be inebriated at the torrent of immortal delights, and will see and enjoy the Lord Jesus, without any apprehension of offending him, for ever and ever. A.

Ver. 11. *And many false prophets shall rise*, like those *lying teachers* mentioned by S. Peter, (2nd Ep. c. 2 v. 1) *who shall bring in sects of perdition*, (i.e. heresies destructive of salvation) *bringing upon themselves swift destruction.*

Ver. 12. *And because iniquity hath* (literally, *shall*) *abounded*, shall arrive at its height, the charity of many, carried away by the force of bad example, will grow cold; and scarcely, even among Christians, will a person be found willing to assist Christians, lest he may be known for a Christian. Of this we have an example, 2 Tim. 4:16, *At my first answer, no man stood with me, but all forsook me: may it not be laid to their charge; but the Lord stood by me, and strengthened me.* Maldonatus.

Ver. 13. *But he that shall persevere to the end*, in the midst of this trying and afflicting scene, in *faith* and *charity*, (or as it is in the Greek; he that shall preserve his patience to the end, ο υπομεινας, proof against heresies, persecutions, hatreds, or scandals) *shall be saved.* To perseverance alone this promise is made; for, non quæruntur in Christianis *initia* sed *finis*. Tert. A part of this prediction was, beyond all doubt, accomplished with regard to the faithful, in the first

persecutions raised by the Jews against the infant Christian Church; but the entire and literal completion of it is reserved for the latter times.

Ver. 14. *This gospel ... shall be preached in the whole world*, to serve as a testimony to all nations, of the solicitude of heaven in having the doctrine of salvation announced to them. This then is a *fifth sign*, and not till then shall the consummation come.—*And then shall the consummation come.* The end of the world, says S. Jerom. The destruction of Jerusalem, says S. Chrys. and others. Wi.—If the final destruction of Jerusalem be here meant, the gospel had been preached throughout the major part of the then known world. See Rom. 10 and Colos. 1:6, 23. If the end of the world, there is the greatest probability that the true faith will have been announced to every part of the globe, before that period.

Ver. 15. *The abomination of desolation* was first partly fulfilled by divers profanations of the temple, as when the image of Cæsar was set up in the temple by Pilate, and Adrian's statue in the holy of holies, and when the sacrifices were taken away; but will be more completely fulfilled by Antichrist and his precursors, when they shall attempt to abolish the holy sacrifice of the mass. S. Hyppolitus, in his treatise *de Anti-Christo*, mentioned by Eusebius, S. Jerom, and Photius, thus writeth: "The churches shall lament with great lamentations, because there shall neither be made oblations, nor incense, nor worship grateful to God ... In those days the liturgy (or mass) shall be neglected, the psalmody shall cease, the reciting of Scripture shall not be heard."—The prophet Daniel (12:11) calculates the reign of Antichrist, *from the time that the daily sacrifice shall be taken away*; which, by able commentators, is understood of the sacrifice of the mass, which Antichrist will endeavour to suppress.—*The abomination of desolation*,^[2] or the abominable desolation. Instead of these words, we read in S. Luke, (21:20) *When you shall see Jerusalem surrounded by an army*. Christ said both the one and the other. But the words in S. Luke, seem rather to give us a sign of the ruin of Jerusalem, than of the end of the world.—*Spoken of by Daniel, the prophet*. The sense is, when you shall see that very prophecy of Daniel literally fulfilled hereafter. What follows in the prophecy of Daniel, confirms this exposition; when the prophet adds, that the *desolation shall continue to the end*; that the Jews from that time, shall be *no more the people of God, for denying their Messias*; and that they shall *put the Christ to death*. But what then was this desolation, which by the following verse, was to be a sign to the Christians to *fly out of Judea*? Some expound it of the heathen Roman army, approaching and investing Jerusalem, called the *holy city*. Others understand the profanation of the temple,

made by the Jews themselves, a little before the siege under Vespasian; when the civil dissensions, those called the *Zealots*, had possessed themselves of the temple, and placed their warlike engines upon the pinnacles; and a part, at least, of the temple was defiled with the dead bodies of those killed there. It was at that time that the Christians, according to Christ's admonition, left Jerusalem and Judea, and fled to Pella, beyond the river Jordan. See Euseb. l. iii. Hist. c. v. Wi.

Ver. 16. *Then let those.* It is well known that this prophecy was verified to the letter, in the destruction of Jerusalem. For, as the Roman army advanced, all the Christians who were in the province, forewarned by divine admonition, retired to a distance, and crossing the Jordan, took refuge in the city of Pella, situated in Trachonitis, and became subjects of king Agrippa, who was in amity with the Romans. Remigius.

Ver. 17. *Not come down,* into the house. They had no occasion, as Mauduit and others seem to suppose, to throw themselves from the roof, for the Jews had usually stairs on the outside of their houses. V.

Ver. 20. *In the winter:* an inconvenient season for flying away.—*Or on the sabbath,* when it was lawful to travel only about a mile. Wi.—Pray to God that you may be enabled to escape those evils, and that there may be no impediment to your flight. Estius in dif. loca.

Ver. 22. *No flesh:* a Hebraism for no person; denoting that no one would have escaped death, had the war continued. Wi.—All the Jews would have been destroyed by the Romans, or all the Christians by Antichrist. Maldonatus.—From this place, Jesus Christ foretells the coming of Antichrist, and forewarns Christians of latter ages, to guard all they can against seduction.

Ver. 23. *Lo, here is Christ.* These words are very aptly applied by Catholics to the conventicles of heretics; and would Christians attend to the injunctions of their divine Master, *Go ye not out:*—*believe it not,* we should not see the miserable confusion occasioned in the Catholic Church, by unsteady Christians; who are guilty of schism, in forsaking the one true fold, and one shepherd, to follow their blind and unauthorized leaders. E.

Ver. 26. *Behold he is in the desert.* This prediction of *false Christs*, may be understood before the destruction of Jerusalem, but chiefly before the end of the world.⁵

Ver. 28. *Wheresoever the body,* ^[3] &c. This seems to have been a

proverb or common saying among the Jews. Several of the ancient interpreters, by this *body*, understand Christ himself, who died for us; and they tell us, that at his second coming the angels and saints, like eagles, with incredible swiftness, will join him at the place of judgment. Wi.—When he shall come to judgment, all, as it were by a natural instinct, shall fly to meet him, and receive their judgment. S. Hilary understands this literally; that where his body shall hang upon the cross, there will he appear in judgment, i.e. near the valley of Josaphat; in which place the prophet Joel (c. 3 v. 2,) declares, that the general judgment shall take place. T.

Ver. 29. *The sun shall be darkened, &c.* These seem to be the dreadful signs that shall forerun the day of judgment.—*The stars shall fall*, not literally, but shall give no light. Wi.—According to S. Austin, by the sun is meant Jesus Christ; by the moon, the Church, which will appear as involved in darkness.

Ver. 30. *The sign of the Son of man, &c.* The Fathers generally expound this of the cross of Christ, that shall be seen in the air. Wi.—This sign is the cross, much more resplendent than the sun itself. Therefore the sun hides its diminished head, whilst the cross appears in glory; because the great standard of the cross, excels in brightness all the refulgent rays that dart from the meridian sun. S. Chrys. hom. lxxvii. —The Jews, looking upon him whom they had pierced, now coming in the clouds of heaven with power and exceedingly great glory, shall have great lamentations. Bitterly will they weep over their misery, in having despised and insulted *him* on a cross, who ought to have been the object of their veneration, adoration, and love. S. Chrys. hom. lxxvii.

Ver. 34. *This generation;* i.e. the nation of the Jews shall not cease to exist, until all these things shall be accomplished: thus we see the nation of the Jews still continue, and will certainly continue to the end of the world. T.—Then the cross, which has been a scandal to the Jew, and a stumbling-block to the Gentile, shall appear in the heavens, for the consolation of the good Christian. Hoc signum crucis erit in coelo, cum Dominus ad judicandum venerit.—If it be to be understood of the destruction of Jerusalem, the sense may be, this race of men now living; if of the last day of judgment, this generation of the faithful, saith Theophylactus, ^[4] shall be continued: i.e. the Church of Christ, to the end of the world. Wi.—This race, I tell you in very truth, shall not pass away till all this be finally accomplished in the ruin of Jerusalem, the most express figure of the destruction and end of the world. V.—By *generation*, our Saviour does not mean the people that were in existence at that time, but the faithful of his

Church; thus says the psalmist: *this is the generation of them that seek the Lord*. Ps. 23, v. 6. S. Chrys. hom. lxxvii.

Ver. 35. *Shall pass away*: because they shall be changed at the end of the world into a new heaven and new earth. Ch.

Ver. 36. *No man knoweth ... but the Father alone*. The words in S. Mark (13:32) are still harder: *neither the angels, nor the Son, but the Father*. The Arians objected this place, to shew that Christ being ignorant of the day of judgment, could not be truly God. By the same words, *no one knoweth, but the Father alone*, (as they expound them) the Holy Ghost must be excluded from being the true God. In answer to this difficulty, when it is said, *but the Father alone*, it is certain that the eternal Son and the Holy Ghost could never be ignorant of the day of judgment: because, as they are one and the same God, so they must have one and the same nature, the same substance, wisdom, knowledge, and all absolute perfections. 2. It is also certain that Jesus Christ knew the day of judgment, and all things to come, by a knowledge which he could not but have, because of the union by which his human nature was united to the divine person and nature. See Colos. 2:3. And so to attribute any ignorance to Christ, was the error of those heretics called *Agnoitai*. 3. But though Christ, as a man, knew the day of judgment, yet this knowledge was not due to him as *he was man*, or *because he was man*, but he only knew the day of judgment, because he was God as well as man. 4. It is the common answer of the fathers, that Christ here speaks to his disciples, only as he was the ambassador of his Father; and so he is only to know what he is to make known to men. He is said not to know, says S. Aug. ^[5], what he will not make others know, or what he will not reveal to them. Wi.—By this Jesus Christ wished to suppress the curiosity of his disciples. In the same manner after his resurrection, he answered the same question: *'Tis not for you to know the times and the moments, which the Father has placed in his own power*. This last clause is added, that the apostles might not be discouraged and think their divine Master esteemed them unworthy of knowing these things. Some Greek MSS. add *nor even the Son*, as in Mark 13:32. The Son is ignorant of it, not according to his divinity, nor even according to his humanity hypostatically united to his divinity, but according to his humanity, considered as separate from his divinity. V.

Ver. 37–38. *And as it was*. The same shall take place at the coming of the Son of man at the last day, as at the general deluge. For, as then they indulged their appetites, unmindful of the fate that was attending them, γαμουvτες και εκγαμιζοντες, marrying and given in marriage, solely occupied with the concerns of this life, and indifferent to those

of the next; so shall it be at the end of the world. They are not here accused of gross sins, but of a supine security of their salvation, as is evident from what follows. Jans.

Ver. 39. *And they thought not of the deluge, though preached and predicted by Noe, (which rendered their ignorance and incredulity inexcusable) till it came and swept them all away. So shall it be at the coming of the Son of man. S. Luke adds, (c. 17, v. 28,) likewise as it was in the days of Lot; they shall be eating and drinking, buying and selling, planting and building, i.e. totally immersed in worldly pursuits. Hence the apostle; when they shall say peace, viz. from past evils, and security, viz. from future, then shall destruction come upon them on a sudden.* But some one may ask, how can there possibly be all this peace, all this security, when the evils mentioned above, famines, wars, plagues, earthquakes, and particularly the darkness of the sun, &c. &c. are presages calculated to strike with panic and consternation minds the most thoughtless and giddy? I answer, that the wicked are chiefly designed here, who in the midst of the afflictions and alarms of the good, will still indulge in their pleasures and luxuries, like cruel soldiers, whilst the peaceable inhabitants are plundered. S. Jerom adds, that the world for some time before its final dissolution, will be freed from all those calamities. As to what is said (v. 29,) of the darkness of the sun and moon, these are circumstances that refer to the very coming of the judge. Jans.

Ver. 40. Then of two men, who shall think of nothing less than of going to appear before God, one shall be taken to be placed among the number of the elect, and the other shall be left condemned to eternal fire with the damned, on account of his crimes. V.—This example of the men in the field, and of the condition and disposition of men at the period of the deluge, strongly expresses how unexpectedly these evils will rush in upon mankind; and the subsequent account of the two women grinding in the mill, shews how little they were solicitous for their salvation. We are, moreover, taught by these examples, that some of all states and conditions will be saved, whether rich or poor, in ease or labour, or decorated with all the various degrees of worldly honour. The same is mentioned in Exodus, c. 11, v. 5. *From the first-born of Pharaoh, who sitteth on his throne, even to the first-born of the handmaid that is at the mill, ... every first-born shall die.* S. Chrys. hom. lxxviii.

Ver. 41. *Two women.* Slaves of both sexes were employed in grinding corn. Of these, one shall be carried up to heaven by angels, the other shall be left a prey to devils, on account of her bad life. V.—In many ancient MSS. both Greek and Latin, what we read in S. Luke, (17:34)

of two men in the same bed, one shall be taken, and the other shall be left,
is here added.

Ver. 42. *Watch ye, therefore.* That men might not be attentive for a time only, but preserve a continual vigilance, the Almighty conceals from them the hour of their dissolution: they ought therefore to be ever expecting it, and ever watchful. But to the eternal infamy of Christians be it said, much more diligence is used by the worldly wise for the preservation of their wealth, than by the former for the salvation of their immortal souls. Though they are fully aware that the Lord will come, and like a thief in the night, when they least expect him, they do not persevere watching, nor guard against irreparable misfortune of quitting the present life without previous preparation. Therefore will the day come to the destruction of such as are reposed in sleep. S. Chrys. hom. lxxviii. on S. Mat.—Of what importance is it then that we should be found watching, and properly attentive to the one thing necessary, the salvation of our immortal souls. For what will it avail us, if we have gained the whole world, which we must then leave, and lose our immortal souls, which, owing to our supine neglect to these admonitions of Jesus Christ, must suffer in hell-flames for all eternity? A.

MATTHEW 25

Ver. 1. *Ten virgins.* By these are signified all mankind. By the *bridegroom*, Christ; by the *bride*, the Church; by *oil*, grace and charity. Wi.—The kingdom of heaven is not unfrequently compared to the Church militant; which, as it is composed of both just and wicked, reprobate and elect, is deservedly compared to five wise and five foolish virgins: the wise constantly aspiring after their blessed country; the foolish, with all their fasts and austerities, wishing to procure nothing more than the empty esteem of men. S. Gregory.—*Went out to meet the bridegroom and the bride;* in the Greek, it is simply, *before the bridegroom.* The custom among the Jews was, that the bridegroom should go to fetch his spouse, and conduct her with solemnity to his house. Wi.—From this, it appears, we can do no good of ourselves, but only by means of God's grace, though he requires our co-operation; since the servants could only make use of the talents given them to gain others. (A talent is £187 10s.) It is also worthy of remark, that both he who received five and he who received only two talents, received an equal reward of entering into the joy of our Lord; which shews, that only an account will be taken according to what we have received, and that however mean and despicable our abilities may be, we still have an equal facility with the most learned of entering heaven. Jans.—The servant to whom this treasure was delivered, is allegorically explained of the faithful adorers of God, in the Jewish law, who departing from it, became followers of Christ, and therefore deserving of a double recompense.... The servant to whom the two talents were delivered, is understood of the Gentiles, who were justified in the faith and confession of the Father and the Son, and confessed our Lord Jesus Christ, God and man, composed of body and soul; and as the people of the Jews doubled the five talents they received, so the Gentiles, by the duplication of their two talents, merited a double recompense also.... But the servant who received only one talent, and hid it in the ground, represented such of the Jews as persisted in the observation of the old law, and thus kept their talent buried in the ground, for fear the Gentiles should be converted. S. Hilary.

Ver. 18. *He that had received the one.* The man who hid this one talent, represents all those who, having received any good quality, whether mental or corporal, employ it only on earthly things. S. Gregory.—Origen is also of the same sentiment: if you see any one, says he, who

has received from God the gift of teaching and instructing others to salvation, yet will not exercise himself in this function, he buries his talent in the ground, like this unworthy servant, and must expect to receive the like reward.

Ver. 19. *After a long time.* This represents the time that is to intervene between our Saviour's ascension and his last coming. For, as he is the Master, who went into a far country, i.e. to heaven, after he had inculcated the relative duties of each man in his respective state of life; so shall he come at the last day, and reckon with all men, commending those who have employed their talents well, and punishing such as have made a bad use of them. S. Jerom.

Ver. 20. *I have gained other five.* Free-will, aided by the grace of God, doth evidently merit as we see here.

Ver. 24. *I know that thou art a hard man.* This is an insignificant part, that is, an ornament of the parable only; as also when it is said: *I should have received mine with usury*, v. 27. Wi.—This seems to have been an adage levelled at avaricious men, who are never pleased but with what increases their hoards. Under this symbol is also depicted the excuse of many, who accuse God of being the cause of their idleness, both here and in the judgment to come; as that God is too severe and unbending, whose service is extremely hard, and who adopts, rejects, and reprobates whom he pleases; who deals out heavier burdens than the weak nature of man is made to support; who denies the grace of obedience, and thus wishes to reap where he has not sown. Jans.

Ver. 26. *Thou evil and slothful servant,* for thus calumniating thy master; if I wish to reap where I have not sown, how ought you to fear my just indignation, if were I have sown I find nothing by your neglect to reap. Thus our Lord retorts the accusation upon the servant, as in Luke 19:22. *Out of thy own mouth I judge thee, thou wicked servant.*

Ver. 29. *To every one that hath*, &c. That is, who hath, so as to have made good use of, or to have improved, what was committed to his trust and management. See the notes Matt. 13, v. 12. Wi.—When those who are gifted with the grace of understanding for the benefit of others, refuse to make a proper use of the gift, that grace is of consequence withdrawn; whereas had they employed it with zeal and diligence, they would have received additional graces. S. Chrys. hom. lxxix.—This, moreover, shews that God never requires of men more than he has enabled them to perform.

Ver. 30. *And the unprofitable servant.* Thus not only the rapacious, the

unjust, and evil doers, but also all those who neglect to do good, are punished with the greatest severity. Let Christians listen to these words, and while time will permit them, embrace the means of salvation. S. Chrys. hom. lxxix.—Let no one suffer his talent to lie uncultivated, and, as it were, hidden and buried in this unhappy earth of the world and the flesh, which engages all their thoughts and affections more than the honour and glory of God, or the eternal welfare of their own or their neighbour's souls. — The foregoing parables manifestly tend to excite in us great watchfulness, under the just apprehension of the strict account which hereafter we must give of our respective talents. Jesus, therefore, naturally concludes these parables with a description of that awful day which is to succeed the final reckoning, and which will unalterably fix our abode either in eternal happiness, or in eternal misery. In this description we are to remark, 1. the preparations for this awful scene; 2. the sentence pronounced by the judge; 3. the execution of this sentence.

Ver. 34. *Shall the king say to them ... on his right hand.* By setting forth to all the world the good works of his faithful servants, the Sovereign Judge silences the murmurs of the reprobate, who might otherwise object that they had it not in their power to do good. In the same manner, the conduct of the wise virgins was the condemnation of the foolish ones; the diligence of the faithful servant, of the sloth and drunkenness of the idle one; the zeal of the servants who multiplied the talents entrusted to them, of him that hid his talent in the ground; and the fervour of the observers of the commandments, of the negligence and remissness of those who are ever transgressing them. S. Chrys. hom. lxxx.—These works of mercy, says S. Austin, prevail towards life everlasting, and to the blotting out of former sins; in Ps. 49.

Ver. 35. *For I was hungry, &c.* We may take notice, that the wicked at the day of judgment, are said to be condemned for having omitted to perform good works. Wi.—S. Austin, in his 33d sermon, brings a beautiful reason why the kingdom of heaven is bestowed solely upon the works of mercy, and eternal damnation for the neglect of them; viz. because, however just a man may be, still he has many failings to atone for, on account of which the kingdom of heaven might be justly denied him: but because he has shewn mercy to his neighbours, he deserves in like manner to have mercy shewn him. But the wicked, not having shewn mercy to their neighbours, nor redeemed their sins by alms-deeds, or the like, are thus delivered up to eternal damnation. Jans. concord.—Jesus Christ only mentions one species of good works, though others may be equally meritorious; for the means of salvation are not precisely the same for all the saints; some are saved by

poverty, others by solitude, and each by that virtue which he shall have practised in the greatest degree of perfection.

Ver. 36. *And you visited me.* How easy are the things our Saviour requires at our hands! He will not say at the day of judgment: “I was in prison, and you delivered me; I was sick, and you healed me; but only this, you visited me, you came to me.” S. Chrys. hom. lxxx.—This seems particularly addressed to Christians engaged in the cares of the world, whose salvation principally depends on the practice of works of mercy.

Ver. 40. *As long as you did it to one of these, my least brethren.* Can there be a more forcible motive to charity, than the assurance of revelation that the Son of God will accept all good offices done to the afflicted, as done to himself. This condescension of the part of Jesus Christ, will fill the elect with sentiments of profound admiration and astonishment.—Then with fire in his eyes, and terror in his countenance, he shall say to the wicked: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. It was not originally created for rebellious man; for man was created subsequently to the fall and damnation of the rebel angels: and though he imitated their transgression, the sentence of everlasting burning was reversed by Jesus Christ ... By his blood man has been redeemed from eternal punishment. If many, notwithstanding, are yet condemned to never-ending flames, they are punished under the quality of the slaves of the devil: for as they have wilfully followed his rebellious example, they must expect with him to participate in his torments. Consult. 1 John 3:8.

Ver. 41. *Prepared for the devil.* When Christ invited the just to his heavenly kingdom, he calls it a kingdom prepared for them from the foundation of the world; a kingdom of inexpressible happiness, which from all eternity he designed for those who he knew would faithfully serve him. But, when he pronounces the sentence of the reprobate, he speaks in a widely different manner. He calls it an everlasting fire, prepared not for them, but for the devils and wicked spirits, their accomplices. They have chosen to cast themselves into it; they must therefore look upon themselves as the authors of all their miseries and sufferings. S. Chrys. hom. lxxx.—The pain of loss is here expressed by *depart from me*, and the pain of sense by *eternal fire*. M. and Maldonatus.

Ver. 42. *Gave me not.* Jesus Christ chargeth them not here with a want of faith, but with a want of good works. They certainly believed, but they attended not to good works; as if a dead faith, i.e. a faith not

working by charity, could bring them to heaven. S. Aug. de fide & oper. c. xv. & ad Dulcit. q. 2. ad 4.—Jesus Christ suffers his members to want, in mercy to them, and to afford others an opportunity of shewing their love for him, and of redeeming their sins by alms-deeds, as was said to the king of the Chaldeans, *peccata tua eleemosynis redime*. Dan. 4.

Ver. 46. Everlasting punishment. The rewards and torments of a future life are declared by Jesus Christ, who is truth itself, to be eternal. Let no one be found to argue hence against the goodness and mercy of God, for punishing sins committed in time with punishments that are eternal. For 1. according to human laws, we see forgery and other crimes punished by death, which is in some measure an eternal exclusion from society. 2. The will of the sinner is such, that he would sin eternally if he could; it is an eternal God, a God of infinite majesty, who is offended. He essentially hates sin; and as, in hell there is no redemption, the sin eternally continuing, the hatred God bears to sin must eternally continue, and with it eternal punishment. The doctrine of those who pretend, with Origen, to question the eternity of the duration of hell's torments; who can say with him, *video infernum quasi senescentum*, must encourage vice and embolden the sinner; for if the conviction of eternal torments is not capable to restrain his malice, the doctrine of temporal punishment would be a much less restraint. The present world would not be habitable, were there nothing for the wicked to apprehend after this life. There are many questions often proposed with regard to the situation and nature of hell-fire, &c. &c. but in all these and similar objects of curiosity, it is best to adhere to the sage reflection of S. Austin: "When we dispute upon a point very obscure, without any clear and certain documents from the holy Scripture, the presumption of man should stop short, and lean not more to one than the other side." l. ii. de pecc. meritis et remiss. c. xxxvi. ep. 190. ad Optat. c. v. No. 16. — On a recapitulation of this long and most interesting discourse, we may observe, that in the first place, it treats of those wars and persecutions which are to happen in the latter ages of the world; that it next proceeds to describe the heresies and schisms among Christians; the general propagation of the gospel; the great apostacy at the time of the Antichrist; and lastly, the grand and closing scene of the day of judgment. Thus these grand and momentous events are intimately connected with each other, and all materially regard the Church of Christ.

This second council of the Jews against Jesus, was held on the Wednesday, two days before the Passover; and because on this day Judas sold Christ, and the Jews decreed his death, the ancient custom, according to S. Austin, originated of fasting on Wednesdays; (Ep. xxxvi. t. 3. p. 80,) and the general custom of abstaining from flesh on Fridays, because on that day Jesus suffered death for our redemption. — In the notes on these two following chapters, I shall join all the chief circumstances related by the other evangelists that the reader may have a fuller and more exact view of the history of Christ's sufferings and death. Wi.

Ver. 2. *You know that after two days shall be the Pasch;* ^[1] or the feast of the Pasch. The Protestants translate, *of the Passover*. The French all retain the same word in their language, *Pâque*; as the author of the Latin Vulg. and all other Greek versions have done. It is indeed an evident mistake, (as S. Aug. observed) to take *Pascha* for a Greek word, as Mr. N ... has done, who in his note on this place says, *Pascha*, in Greek, is a passion or suffering. It is certain that the word *Pascha*, or *Pasche*, is from a Hebrew derivation, signifying a *passing by* or *passing over*. Yet it must also be observed, that this same word *Pascha*, has different significations; sometimes it is put for the *Paschal Lamb*, that was sacrificed; as Luke 22:7, elsewhere for the *first day* of the *Paschal feast* and solemnity, which lasted seven days; as in this place, and Ezech. 45:21. Again it is taken for the sabbath-day, that happened within the seven days of the solemnity. Jo. 19:14. And it is also used to signify all the sacrifices, that were made during the seven days' feast; as John 18:28. Wi.—*And the Son of man*. Jesus Christ informed his disciples of the bloody transactions, which were soon to be perpetrated at Jerusalem, lest they might be disheartened, when they saw their Master condemned to die on a cross. Christ was delivered up to death by his heavenly Father out of love for man; he is betrayed by Judas for base lucre, condemned by the priests out of envy, and persecuted by the common enemy of mankind, who feared that his empire and reign might be destroyed among men by the preaching of our Redeemer; not perceiving, that man would be freed from his empire more by his death, than by his preaching. Origen.

Ver. 3. *Into the palace or court of the high priest*. Assemblies were held in the public places, at the gates, or in the courts of the nobles. V.

Ver. 5. *Not on the festival day*. Such a day seemed to them at first improper, at least to some of them; but this was overruled, when Judas informed them how he could and would put him into their hands on Thursday night. S. Jerom takes notice, that when they said, *Not on the festival*, it was not through a motive of religion that they

made this objection, but only lest a tumult should happen in his favour among the people; (Wi.) for they looked upon him as a great prophet.—Behold how fearful these people are, not of offending God, nor of increasing the enormity of their most atrocious crime, by committing it on the solemnity of the Passover, but of offending men by raising a tumult. Still boiling over with rage, they no sooner found the Traitor, than yielding to the impulse of their blind fury, they gladly seized the opportunity offered, and immolating their victim in the middle of their solemnity. Though this their wickedness was the instrument of the divine dispensation, to bring about the greatest good, still they will not go without receiving condign punishment; which the perversity of their wills so richly deserved, for murdering innocence itself; and at a time when guilt was accustomed to meet with mercy and forgiveness. S. Chrys. hom. lxxx.—We know that by a decree of divine Providence, what had been so long and so earnestly sought for by the Jewish princes, viz. an opportunity of murdering the innocent Lamb of God, was not granted to them, except on the very feast of the Pasch. For it was only fitting, that what had been for such a length of time figuratively promised, should be manifestly fulfilled; that the true Lamb should supersede the figurative one; and that by one grand sacrifice, the vast variety of offerings and holocausts should be done away. S. Leo the great.

Ver. 6. *When Jesus was in Bethania*, &c. S. Aug. observes, that this pouring of the ointment on Jesus is not related by S. Matthew in due order of time. It was not done on this Wednesday, but as S. John expressly tells us, (12:1) *six days before the Pasch*, or *Paschal feast*, began. This anointing was different from that done in the house of the Pharisee, and in Galilee, set down by S. Luke, C. 7:37. Wi.—S. Matthew mentions the fact in this place, because it was in some measure the occasion of Judas's treason. V.—S. Ambrose seems to assert, that the Simon here mentioned was at that time a leper, in the following words: "Hence, it appears, that Christ did not flee the company of lepers; he kept company with the unclean, that he might purify them from their uncleanness." S. Jerom is of opinion that Simon was not then a leper, but had been cured of a leprosy by our Lord; and that he afterwards retained the name of leper, as S. Matthew, after he was called by our Saviour, continued to be called the Publican. The latter sentiment seem most probable, because the Jews were not permitted to associate with lepers. Dion. Carth.

Ver. 7. *A woman.* This was Mary, the sister of Lazarus. S. John 12:3. V.—It is not the use, but the abuse of things, which is blameworthy. That man is not to be blamed, who does not exceed the rules followed by good, honourable, and conscientious men, with whom he

associates. What, therefore, in some is often reprehensible, in another is highly commendable. A good reputation is a sweet perfume, which a man merits for his worthy deeds; and whilst he follows the footsteps of Christ, he may justly be said to anoint our Redeemer's feet with a most precious ointment. S. Augustin.

Ver. 8. Indignation. It was chiefly Judas, who blamed aloud this profusion. V.—S. Matt. and S. Mark mention the disciples. But such of them as spoke, were persuaded to what they said either by Judas's words, or by their feeling and affection for the poor; but the only motive of Judas was avarice. S. Thos. Aquin.

Ver. 10. *Why do you trouble this woman?* By this, our Saviour teaches us, that we are not to expect the more perfect acts of virtue from persons still novices, or young in the service of God. He takes the part of the woman, and speaks in her behalf; that the tender bud of her faith might not be blasted, but that her virtues might be watered with tenderness, and thus assisted to produce greater fruit for the future. When, therefore, we behold any good action done, though some imperfection may creep in with it, still ought we to behold it with kindness, and assist it to bring forth more perfect acts for the time to come. S. Chryst. hom. lxxxii.

Ver. 11–12. *Me you have not*, or will not have *always*, in this visible manner.—*She ... hath done it for my burial.* S. Mark (14:8) says, *She hath prevented the time to anoint me*, which is done at burials, for my time of being buried will be in a few days. Wi.—*Me you have not always*; viz. in a visible manner, as when conversant here on earth: and as we have the poor, whom we may daily assist and relieve. Ch.—Or, he is not always corporally present with us, except in the persons of the poor, whom our Saviour commands us to receive or assist; promising to reward us in the same manner, as if we had conferred the same charity on himself. This saying does not contradict what he afterwards said: *behold, I am with you all days, even to the consummation of the world*; (C. 28:20) because in the former, he only speaks of his corporal presence, but in the latter text, of his spiritual presence and constant assistance. Dion. Carth.

Ver. 13. *That also which she had done.* The exploits of kings and emperors are no longer remembered. The actions of those who have built cities, raised fortresses, carried on wars, and erected trophies of their victories; who have subdued nations, dictated laws to thousands, and raised statues to their own honour, have passed into oblivion; and many of their names are long ago forgotten. But when a poor simple woman, in the house of a leper, in the presence of twelve men, pours

out her ointment; her good work is rehearsed after the lapse of so many ages, in every part of the habitable globe. S. Chrys. hom. lxxxii.

Ver. 14. *The chief priests* were then assembled; Judas, the disciple, who chiefly regretted the expense of the perfumes that had been used on his Lord and Master, at the feast of Bethania, and wished for an opportunity to make good the loss, went to the chief priests, saying:

Ver. 15. *What will you give me?* The impious wretch did not betray his divine Master out of fear, but out of avarice. Of all passions the love of sordid lucre is the most vile; and the avaricious soul does not fear to plunge herself into the bottom of hell, for a trifling gain. There is no vestige of honour or justice, or probity, remaining in the heart of that man who is possessed with the love of base lucre; whose god is his money. The perfidious Judas, inebriated with this passion, while he thirsts after gain, sells with the most foolish impiety his Lord and his Master. S. Leo the great.—He sells him for the paltry consideration of thirty pieces of silver, about £3 15s. the price of a common slave. See Exod. 21:32. It is probable that even the obdurate heart of Judas would not have betrayed his Master to the Jews, had he not expected that Jesus would escape from their hands on this occasion, as he had done at Nazareth, and in the temple.

The Pascal Supper

Ver. 17. *The first day of the azymes; unleavened bread.* S. Mark (14:12) adds, *when they sacrificed the Pasch:* and S. Luke (22:7) says, *And the day of the unleavened bread came; on which it was necessary that the Pasch* (i.e. the Paschal lamb) *should be killed.* From hence it follows, that Christ sent his apostles that very day (the 14th day of the month of Nisan) on which, in the evening, or at night, *the Pasch* was to be eaten; and which was to be with unleavened bread. It is true, the 15th day of that month is called (Exodus 12:1) *the first day of unleavened bread:* but we must take notice, that the Jews began their feasts, or festivals, from sunset of the evening before; and consequently on the evening of the 14th day of the moon: at which time there was to be no leavened bread in any of their houses. This shews that Christ eat the *Pasch*, or *Paschal lamb*, after sunset. And when the Paschal supper was over, he consecrated the blessed Eucharist, in unleavened bread, as the Latin Church doth. There are two or three difficulties relating to this matter in S. John, of which in their proper places. Wi.—There were four passovers during Christ's public ministry. The 1st was after the marriage feast of Cana, in the 31st year of Jesus, and the 779th from the foundation of Rome. To derive *pascha* from the Greek, *πασχειν*, *to suffer*, is a mistake, as S. Austin observes; tract. lv. in

Joan. It is certainly taken from the Hebrew, and signifies *a passing by*, or *passing over*: 1st, because the children of Israel passed in haste on that night out of the land of Egypt; 2d, because the angel, who on that night killed all the first-born of the Egyptians, seeing the doors of the Israelites stained with the blood of the paschal lamb, passed by all theirs untouched; 3d, because that was a figure of our Saviour passing out of this life to his eternal Father. Yet it must be observed that this same word, *pascha*, or passover, is used sometimes for the *paschal lamb*, that was sacrificed; (Luke 22:7) elsewhere, for the first day of the paschal feast and solemnity, which lasted seven days; (Mat. 16:2. Ezech. 45:21) for the sabbath-day, which occurred within the seven days of the solemnity; (John 19:14) and also for all the sacrifices made during the seven days' fest. The Passover was the most solemn rite of the old law. When God ordered the Israelites to sprinkle the blood of the lamb upon their door-posts, it was solely with a view of signifying, that the blood of the true Lamb was to be the distinctive mark of as many as should be saved. Every thing was mysteriously and prophetic. A bone of the lamb was not to be broken; and they broke not the arms or legs of Jesus Christ, on the cross. The lamb was to be free from blemish; to express the perfect sanctity of Jesus Christ, the immaculate Lamb of God. The paschal lamb was to be sacrificed and eaten; because Christ was to suffer and die for us: and unless we eat his flesh, we shall have no life in us. The door-posts of the Israelites were to be sprinkled with blood, that the destroying angel might pass over them; for with the blood of Christ our souls are to be purified, that sin and death may not prevail against us. In every house was eaten a whole lamb; and Christ, at communion, is received whole and entire by every faithful soul.—The manner in which it was to be eaten, shews the proper dispositions for Christians when they receive the blessed sacrament. The roasting by fire, expresses divine charity; the unleavened bread, sincerity, truth, and a good conscience; the bitter herbs, repentance and contrition for sin; the girded loins and shod feet, the restraint upon our passions and lusts, and a readiness to follow the rules of the gospel; the staff, our mortal pilgrimage, and that having no lasting dwelling here, we should make the best of our way to our true country, the heavenly Chanaan.—On this day the passover was to be eaten, at least by a part of the people, according to S. Matt. S. Mark, and S. Luke; i.e. according to some, by the Galileans; for, according to S. John, it appears that the priests, and the Jews properly so called, such as dwelt in Judea, did not immolate it till the next day. John 13:1, 18:28, and 19:14. V.—But we have here again to remark, that the Jews began their day from sunset of the previous day.

Ver. 18. *To a certain man*, whom SS. Mark and Luke call, *the good man of the house*, or *master of the house*. When S. Mat. therefore says, *a*

certain man, he seems to do it for brevity's sake; as no one ever speaks to his servants thus, *go to a certain man*. The evangelist, therefore, after giving our Saviour's words, *go ye into a certain city*, he adds as from himself, *to a certain man*, to inform us that there was a particular man to whom Jesus sent his disciples. S. Austin.—In Greek, τὸν δεῖνα; in Hebrew, *Peloni*; words that express a person whose name is either not known, or is wished to be kept secret. Jans.

Ver. 19. *And they prepared* what was necessary, a lamb, wild lettuce, and unleavened bread. V.

Ver. 20. *When it was evening.* ^[2] S. Luke says, *when the hour was come*, which was at the latter evening, after sunset. The time of killing and sacrificing the lamb was, according to the 12th of Exodus, to be *between the two evenings*; (see Mar. 14:15) so that we may reasonably suppose, that Christ sent some of his apostles on Thursday, in the afternoon, to perform what was to be done, as to the killing and sacrificing of the lamb, and then to bring it away: and he eat it with his disciples after sunset.—*He sat down*, &c. Lit. *laid down*, in a leaning or lying position. Some pretend, from this circumstance, that he eat not the paschal lamb that year, because it was to be eaten, *standing*, according to the law. But they might stand at the paschal lamb, and eat the rest of the supper on couches; as it was then the custom. Wi.—We must not hence suppose that he transgressed the law. He first eat the Pasch according to the Mosaic rite, standing, and then *sat down* to supper. S. Chrys. hom. lxxxii.

Ver. 22. *And they being very much troubled.* There were three motives for this great sorrow in the disciples: 1st, because they saw their innocent and dear Master was so soon to be taken from them, and delivered up to a most cruel and ignominious death; 2d, because each of them was afraid lest, through human frailty, he might fall into so great a crime; for they all were convinced, that what he said must necessarily come to pass: and lastly, that there could be found one among them so wretchedly perverse, as to deliver Jesus into the hands of his enemies. Hence afraid of themselves, and not daring to affix a suspicion on any individual, they began every one to say: Is it I, Lord, on whom so atrocious a crime is to fall?... It is extremely probable that Christ made this prediction three times: 1st, at the commencement of supper; (Mat. 26:21) 2d, after washing the feet; (John 13:18) 3d, after the institution of the blessed Eucharist. Luke 22:21. Thus Pope Benedict XIV. Sandinus, &c.

Ver. 23. *He that dippeth.* He that is associated to me, *that eateth bread with me, shall lift up his heel against me*, according to the prophecy of

the psalmist, cited by S. John, 13:18.—Jesus Christ does not here manifest the traitor; he only aggravates the enormity and malice of the crime.

Ver. 25. *Is it I, Rabbi?* After the other disciples had put their questions, and after our Saviour had finished speaking, Judas at length ventures to inquire of himself. With his usual hypocrisy, he wishes to cloke his wicked designs by asking a similar question with the rest. Origen.—It is remarkable that Judas did not ask, *is it I, Lord?* but, *is it I, Rabbi?* to which our Saviour replied, *thou hast said it:* which answer might have been spoken in so low a tone of voice, as not perfectly to be heard by all the company. Rabanus.—Hence it was that Peter beckoned to S. John, to learn more positively the person. Here S. Chrysostom justly remarks the patience and reserve of our Lord, who by his great meekness and self-possession, under the extremes of ingratitude, injustice, and blasphemy, shews how we ought to bear with the malice of others, and forget all personal injuries.

The Institution of the Holy Sacrament

Ver. 26. *And whilst they were at supper.* Jesus Christ proceeds to the institution of the blessed Eucharist, that the truth or reality may succeed to the figure in one and the same banquet; and to impress more deeply upon our minds the remembrance of so singular a favour, his last and best gift to man. He would not institute it at the beginning of his ministry; he first prepares his disciples for the belief of it, by changing water into wine, and by the miraculous multiplication of the loaves.—*Whilst they were,* &c. before they parted: for by S. Luke (22:20) and 1 Cor. (11:25) the blessed sacrament was not instituted till *after supper.*—*Jesus took bread, and blessed it.* S. Luke and S. Paul say, *he gave thanks. This blessing and giving thanks,* was not the consecration itself, but went before it. See the Council of Trent, sess. xiii. c. i. Wi.—*This is my body.* He does not say, *this is the figure of my body*—but, *this is my body.* 2d Council of Nice. Act. 6. Neither does he say *in this,* or *with this is my body,* but absolutely *this is my body;* which plainly implies transubstantiation. Ch.—Catholics maintain, after the express words of Scripture, and the universal tradition of the Church, that Christ in the blessed sacrament is *corporally* and *substantially* present; but not *carnally;* not in that gross, natural, and sensible manner, in which our separated brethren misrepresent the Catholic doctrine, as the Capharnaïtes did of old; (John 6:61, 62) who were scandalized with it.... If Protestants, in opposition to the primitive Fathers, deny the connection of the sixth chapter of John with the institution, *it is from the fear of giving advantage to the doctrine of*

transubstantiation, says Dr. Clever, Protestant bishop of Bangor.—*This is my body*. By these words, and his divine power, Christ changed that which before was bread into his own body; not in that visible and bloody manner as the Capharnaïtes imagined. John 6. Yet so, that the elements of bread and wine were truly, really, and substantially changed into the substance of Christ's body and blood. Christ, whose divine power cannot be questioned, could not make use of plainer words than these set down by S. Matthew, S. Mark, S. Luke, and S. Paul to the Corinthians: *this is my body; this is my blood*: and that the bread and wine, at the words of consecration are changed into the body and blood of Christ, has been the constant doctrine and belief of the Catholic Church, in all ages, both in the east and west, both in the Greek and Latin churches; as may be seen in our controvertists, and particularly in the author of the books of the *Perpetuity of the Faith*. The first and fundamental truths of the Christian faith, by which we profess to believe the mystery of the holy Trinity, i.e. *one God* and *three divine Persons*, and of the *incarnation*, i.e. that the true Son of God was made man, was born, suffered and died upon the cross for our salvation, are no less obscure and mysterious, no less above the reach of human capacity, than this of the real presence: nor are they more clearly expressed in the sacred text. This change the Church hath thought proper to express by the word, *transubstantiation*: and it is as frivolous to reject this word, and to ask where it is found in the holy Scriptures, as to demand where we read in the Scriptures, the words, *trinity, incarnation, consubstantial to the Father*, &c.—Luther fairly owned that he wanted not an inclination to deny Christ's real presence in the sacrament, by which he should vex and contradict the Pope; but this, said he, is a truth that cannot be denied: ^[3] *The words of the gospel are too clear*. He and his followers hold, what is called *impanation*, or *consubstantiation*; i.e. that there is really present, both the substance of the bread and wine, and also the substance of Christ's body and blood.—Zuinglius, the Sacramentarians, and Calvinists deny the real presence; and hold that the word *is*, (*est*) importeth no more, than it *signifieth*, or is a *figure* of Christ's body; as it hath been lately translated, *this represents my body*, in a late translation, or rather paraphrase, 1729. I shall only produce here the words and reasoning of Luther: which may deserve the attention of the later reformers. ^[4] “Who,” saith Luther, (tom. vii. Edit. Wittemb. p. 391) “but the devil, hath granted such a license of wresting the words of the holy Scripture? Who ever read in the Scriptures, that *my body* is the same as *the sign of my body*? or, that *is* is the same as *it signifies*? What language in the world ever spoke so? It is only then the *devil*, that imposeth upon us by these fanatical men.... Not *one* of the Fathers, though so numerous, ever spoke as the Sacramentarians: not one of

them ever said, *It is only bread and wine*; or, *the body and blood of Christ is not there present*. Surely it is not *credible*, nor *possible*, since they often speak, and repeat their sentiments, that they should never (if they thought so) not so much *as once*, say, or let slip these words: *It is bread only*; or *the body of Christ is not there*, especially it being of great importance, that men should not be deceived. Certainly in so many Fathers, and in so many writings, the *negative* might at least be found *in one of them*, had they *thought the body and blood of Christ were* not really present: but they are all of them unanimous.” Thus far Luther; who, in another place, in his usual manner of writing, hesitates not to call the Sacramentarians, men *possessed, prepossessed, and transpossessed by the devil*.^[5]—*My body*. In S. Luke is added, *which is given for you*. Granted these words, *which is given*, may bear this sense, which *shall be given*, or offered on the cross; yet as it was the true body of Christ, that was to be crucified, so it was the same true body which Christ gave to his apostles, at his last supper, though in a different manner.—The holy Eucharist is not only *a sacrament*, but also *a sacrifice*, succeeding to all the sacrifices of the ancient law, which Christ commanded all the priests of the new law to offer up. Luther was forced to own, that divers Fathers, taught this doctrine; as Irenæus, Cyprian, Augustin: and in his answer to Henry VIII. of England: The king, says he, brings the testimonies of the Fathers, to prove the sacrifice of the mass, for my part, I care not, if *a thousand Augustines, a thousand Cyprians, a thousand Churches*, like that of *Henry*, stand against me. The Centurists of Magdeburg own the same to have been the doctrine of Cyprian, Tertullian, and also of Irenæus, in the end of the second age; and that S. Greg. of Nazianzen, in the fourth age, calls it an *unbloody sacrifice; incruenti sacrificii*. Wi.

This is my body

To shew how these words have been interpreted by the primitive Church, we shall here subjoin some few extracts from the works of some of the most eminent writers of the first five centuries.

First Century

S. Ignatius, bishop of Antioch, who was a disciple and contemporary with some of the apostles, and died a martyr, at Rome, in a very advanced age, An. 107, speaking of certain heretics of those times, says: “They abstain from the Eucharist and from oblations, because they do not confess the Eucharist to be the flesh of our Saviour Jesus Christ, who suffered for our sins.” See epis. genuin. ad Smyrnæos.—He calls the Eucharist the medicine of immortality, the antidote against

death, by which we always live in Christ.—In another part he writes: “I desire the bread of God, which is the flesh of Jesus Christ, and for drink, his blood.” Again: “use one Eucharist; for the flesh of our Lord Jesus Christ is one, and the cup is one in the unity of his blood. There is one altar, as there is one bishop with the college of the priesthood,” &c.

Second Century

S. Justin, the philosopher, in an apology for the Christians, which he addressed to the emperor and senate of Rome, about the year 150, says of the blessed Eucharist: “No one is allowed to partake of this food, but he that believes our doctrines are true, and who has been baptized in the laver of regeneration for remission of sins, and lives up to what Christ has taught. For we take not these as common bread, and common drink, but in the same manner as Jesus Christ, our Saviour, being incarnate by the word of God, hath both flesh and blood for our salvation; so we are taught that this food, by which our flesh and blood are nourished, over which thanks have been given by the prayers in his own words, is the flesh and blood of the incarnate Jesus.” Apology ii. in fin. he calls it, *Panem eucharistisatum* τὸν ἁγίον εὐχαριστηθέντα, the bread blessed by giving thanks, as he blessed and miraculously multiplied the loaves, εὐλόγησεν αὐτούς.

Third Century

S. Cyprian, bishop of Carthage, who suffered martyrdom in 258, says: “the bread which our Lord delivered to his disciples, was changed not in appearance, but in nature, being made flesh by the Almighty power of the divine word.”

Fourth Century

S. Cyril, bishop of Jerusalem, who was born in the commencement of the 4th century, and died in 386, explaining the mystery of the blessed Eucharist to the newly baptized, says: “Do not look upon the bread and wine as bare and common elements, for they are the body and blood of Christ; as our Lord assures us. Although thy senses suggest this to thee, let faith make thee firm and sure. Judge not of the thing by the taste, but be certain from faith that thou has been honoured with the gift of Christ’s body and blood. When he has pronounced and said of the bread, *this is my body*, who will after this dare to doubt? And when he has assured, and said, *this is my blood*, who can ever hesitate, saying it is not his blood? He changed water

into wine at Cana; and shall we not him worthy of our belief, when he changed wine into blood? Wherefore, let us receive them with an entire belief, as Christ's body and blood; for under the figure of bread, is given to thee his body, and under the figure of wine, his blood; that when thou hast received Christ's body and blood, thou be made one body and blood with him; for so we carry him about in us, his body and blood being distributed through our bodies." S. Cyril, catech.—S. Ambrose, one of the greatest doctors of the Latin Church, and bishop of Milan, who died in 396, proving that the change of the bread and wine into the body and blood of Christ, is really possible to God, and really takes place in the blessed Eucharist, uses these words: "Will not the words of Christ have power enough to change the species of the elements? Shall not the words of Christ, which could make out of nothing things which did not exist, be able to change that, which already exists, into what it was not? It is not a less exertion of power to give a new nature to things, than to change their natures. Let us propose examples from himself and assert the truth of this mystery from the incarnation. Was it according to the course of nature, that our Lord Jesus Christ should be born of the Virgin Mary? It is evident that it was contrary to the course of nature for a virgin to bring forth. Now this body, which we produce, was born of the virgin. Who dost thou seek for the order of nature in the body of Christ, when our Lord Jesus Christ was born of a virgin. S. Ambrose, lib. de initiandis, c. ix.

Fifth Century

S. Chrysostom, bishop of Constantinople, who died in 407, does not speak less clearly on this subject. "He," (i.e. Jesus Christ,) says the holy doctor, hom. l. in Matt. "has given us himself to eat, and has set himself in the place of a victim sacrificed for us." And in hom. lxxxiii.: "How many now say they could wish to see his form, his garments, &c.; you wish to see his garments, but he gives you himself not only to be seen, but to be touched, to be eaten, to be received within you. Than what beam of the sun ought not that hand to be purer, which divides this flesh! That mouth, which is filled with this spiritual fire! That tongue, which is purpled with this adorable blood! The angels beholding it tremble, and dare not look thereon through awe and fear, on account of the rays, which dart from that, wherewith we are nourished, with which we are mingled, being made one body, one flesh with Christ. What shepherd ever fed his sheep with his own limbs? Nay, many mothers turn over their children to mercenary nurses; whereas he feeds us with his own blood!"—On another occasion, to inspire us with a dread of profaning the sacred body of Christ, he says: "When you see Him exposed before you, say to

yourself: this body was pierced with nails; this body which was scourged, death did not destroy; this body was nailed to a cross, at which spectacle the sun withdrew his rays; this body the Magi venerated.” — “There is as much difference between the loaves of proposition and the body of Christ, as between a shadow and a body, between a picture and the reality.” Thus S. Jerom upon the epistle to Titus, c. i. See more authorities in the notes on S. Mark’s Gospel, ch. 14, v. 22, on the real presence, and also in the following verses and *alibi passim*.

Ver. 27. *Drink ye all of this.* This was spoken to the twelve apostles; who were the *all* then present; and *they all drank of it*, says Mark 14:23. But it no ways follows from these words spoken to the apostles, that all the faithful are here commanded to drink of the chalice, any more than that all the faithful are commanded to consecrate, offer and administer this sacrament; because Christ upon this same occasion, and as I may say, with the same breath, bid the apostles do so, in these words, (S. Luke 22:19,) *Do this for a commemoration of me.* Ch.— It is a point of discipline, which the Church for good reasons may allow, or disallow to the laity, without any injury done to the receiver, who according to the Catholic doctrine of the real presence, is made partaker of the same benefit under one kind only; *he that eateth of this bread shall live for ever.* John 6.... When our adversaries object to us, in opposition to the very clear and precise proofs we produce from the primitive writers of the doctrine of the *real presence*, that is called sometimes bread, a figure, a sign; we reply, that they can only mean that the outward forms of bread and wine, which remain after consecration, are a figure, a sign, a commemoration. They nowhere teach that the consecrated species are barely figures or signs, and nothing more. On the contrary, with S. Cyril above quoted, they say: “Let your soul rejoice in the Lord, being persuaded of it, as a thing most certain, that the bread, which appears to our eyes, is not bread, though our taste do judge it to be so, but the body of Christ: and that the wine which appears to our eyes, is not wine, but the blood of Christ.” Myst. catech. 4, p. 528: and with S. Gregory of Nyssa, born in 331, “the bread, which at the beginning was common bread, after it has been consecrated by the mysterious word, is called, and is become, the body of Christ.” And with S. Paulinus, in the same age, “the flesh of Christ, with which I am nourished, is the same flesh as that fastened to the cross; and the blood, with which my heart is purified, is the same blood that was spilt upon the cross.”

Ver. 28. *This is my blood of the New Testament, which shall be shed for many for the remission of sins.* The Greek text in S. Luke shews that the words *shall be shed*, or *is shed*, cannot, in construction, be referred to

the *blood of Christ* shed on the cross, but to the *cup*, at the institution of the holy sacrament. *This cup* (says Luke 22:20,) *is the New Testament in my blood; which cup* ^[6] *shall be shed, or is shed for you*. S. Paul also saith: *this cup is the New Testament in my blood*. And if any one will needs insist upon the words, as related by S. Matthew and S. Mark, the sense is still the same; viz. that this cup was not wine, but the blood of Christ, by which the New Testament was confirmed, or alliance betwixt God and man.—*For many*. S. Luke and S. Paul, instead of *many*, say *for you*. Both are joined in the canon of the mass. Euthymius says, for many, is the same as for *all mankind*. This new alliance was made with all, and the former with the Jews only. Wi.—As the Old Testament was dedicated with blood in these words: *This is the blood of the Testament*, (Heb. 9:20,) so here is the institution of the New Testament, in Christ's blood, by these words: *This is the blood of the New Testament*, which God contracts with you, to communicate to you his grace and justice, by the merits of this blood, which shall be shed for you on the cross; and which is here mystically shed for many, for the remission of sins: for the Greek is in the present tense in all the three evangelists, and in S. Paul, 1 Cor. 11, and the Latin Vulgate of S. Luke, 22:19. *Hoc est corpus meum quod pro vobis datur*: διδομενον, κλωμενον εκχυνομενον.

Ver. 29. *I will not drink from henceforth of this fruit of the vine*. In S. Luke, (22:15, 16,) Christ said to his disciples; *I earnestly desired to eat this Pasch with you before I suffer; (or this paschal sacrifice) for I say to you, that, from this time I will not eat thereof, till it be fulfilled in the kingdom of God*. These expressions seem to import no more, than that it was the last time he would eat and drink with them in a mortal body. And if, as some expound it, Christ, by the *generation of the vine*, understood the consecrated cup of his blood, he might call it *wine*, or the *fruit of the vine*; because he gave them his blood under the appearance of wine; as S. Paul calls the body of Christ *bread*, because given under the appearance of bread. 1 Cor. 11:26. Wi.—*Fruit of the vine*. These words, by the account of S. Luke, (22:18,) were not spoken of the sacramental cup, but of the wine that was drunk with the paschal lamb. Though the Sacramental cup might also be called the *fruit of the vine*, because it was consecrated from wine, and retains the likeness, and all the accidents, or qualities, of wine. Ch.—As S. Paul calleth the body of Christ *bread*, so the blood of Christ may still be called *wine*, for three reasons: 1. Because it was so before; as in Genesis 11:23, Eve is called Adam's bone; in Exod. 7, Aaron's *rod devoured their rods*, whereas they were not now rods but serpents; and in John 2, He *tasted the water made wine*, whereas it was now wine not water. 2. Because the blessed Eucharist retaineth the forms of bread and wine, and things in Scripture are frequently called from their

appearance; as. Tob. 5, the archangel Raphael, is called a young man; and Gen. 18, three men appeared to Abraham; whereas they were three angels. 3. Because Jesus Christ in the blessed Sacrament is the true bread of life, refreshing us in soul and body to everlasting life. B. —*Drink it new*, after a different manner most wonderful and hitherto unheard of, not having a passible body, but one clothed with immortality; and henceforth no longer in need of nourishment. Thus he brings to their minds the idea of his resurrection, to strengthen them under the ignominies of his passion, and eats and drinks with them, to give them a more certain proof of this grand mystery. S. Chrys. hom lxxxiii.

Ver. 30. *And when they had sung a hymn.* Christ, with his disciples, after supper, sung a hymn of thanksgiving. Here in order to follow those incomparable instructions, which we read in S. John, chap. 14. 15. 16 and 17. Wi.

Ver. 31. *Scandalized in me, &c.* For as much as my being apprehended shall make you all run away and forsake me. Ch.

Ver. 33. *I will never be.* After our Saviour had assured them of the prediction of the prophet, that the flock should be dispersed, and had confirmed it himself, still Peter denied it; and the more Christ assured him of his weakness, the more, according to S. Luke, (c. 22) did Peter affirm that he would not deny him. Whence this confidence in Peter? who when our Lord had said, that one of them would betray him, feared for himself, and though conscious of nothing, still prevailed on S. John to put the question to our Saviour. Freed now from that solicitude and anxiety, which had so much oppressed him concerning the treason of Judas, he began to trust to himself. Let us learn from this fall of the chief of the apostles, ever to assent with the greatest sincerity to the words of God. Let us believe him in every possible circumstance, though it may appear to our senses and understanding contradictory; for, the word of God can never be made void; but our senses may easily be deceived. When, therefore, he says, *this is my body*, let us without any the least hesitation immediately believe and contemplate the mystery with the eyes of our understanding. S. John Chrys. hom. lxxxiii.

Ver. 34. *Before the cock crow.* ^[7] S. Mark is more particular; *before the cock crow twice, thou shalt deny me thrice.* The sense seems to be, before the time that the cocks crow the second time, towards the morning. Wi.

Christ's prayer and agony in the garden. He is seized, and carried

Ver. 36. Gethsemani. S. John tells us it was a garden, whither Jesus was accustomed to go with his disciples, which Judas knew. S. Luke says, he went according to *his custom to the mount of Olives*; i.e. where he used to spend part of the nights in prayer. Wi.

Ver. 37. He began to grow sorrowful. ^[8] The Greek signifies to be *dispirited*. S. Mark, to *be in a consternation with fear*: to wit, when all he was to undergo was represented to him, as well as the ingratitude of sinners. Wi.

Ver. 38. My soul is sorrowful. The cause of our Lord's grief was not the fear of suffering; since he took upon himself human nature, to suffer and to die for us; but the cause of his grief was the unhappy state of Judas, the scandal his disciples would take at his passion, the reprobation of the Jewish nation, and the destruction of the miserable Jerusalem. Our Lord also suffered himself to be thus dejected, to convince the world of the truth and reality of his human nature. S. Jerom.

Ver. 39. Going a little further. S. Luke says, about *a stone's cast, kneeling down*; or as here in Matt. *prostrating himself*. He did both.—*Father, if it is possible*. Which is the same, says S. Augustin, as if he said, *if thou wilt, let this cup of sufferings pass from me*.—*Nevertheless not as I will, but as thou wilt*. He that was God and man, had both *a divine* and a *human will*. He was pleased to let us know what he naturally feared, as man, and in the sensitive part of his soul; yet shews his human will had nothing contrary to his divine will, by presently adding, *but not my will, but thine be done*. Here, as related by S. Luke, followed his *bloody sweat*. Luke 22:43. Wi.—These words are a source of instruction for all Christians. These words inflame the breasts of confessors; the same also crown the fortitude of the martyrs. For, who could overcome the hatred of the world, the assaults of temptations, and the terrors of persecutors, unless Christ in all, and for all, had said to his eternal Father: *Nevertheless, not as I will, but as thou wilt*. Let all the children of the Church then understand well these words, that when calamities violently beat upon us, we may with resignation exclaim: *nevertheless, not as I will, but, &c.* S. Leo the great.

Ver. 41. Watch ye and pray, &c. We watch by being intent on good works, and by being solicitous that no perverse doctrine seize our hearts. Thus we must first watch, and then pray. Origen.—*The spirit indeed is willing, &c.* This is addressed to the disciples; that they were not to trust too much to their own courage; for although their spirit was ready to undergo any temptation, their bodies were still so weak,

that they would fail, unless strengthened by prayer. S. Hilary.

Ver. 44. *He prayed the third time*, to teach us perseverance in our prayers. Of these particulars Christ might inform his disciples afterwards; or they were revealed to them. Wi.—Our Lord prayed three different times, to obtain of his heavenly Father pardon for our past sins, defence against our present evils, and security against our future misfortunes; and that we might learn to address ourselves in prayer to the Father, Son, and Holy Ghost. Rabanus.

Ver. 45. *Sleep on now*. These were words spoken, as it were, *ironically*. *The hour is come*, that I am to be betrayed. Wi.—It seems more probable that he then permitted them to sleep for some time, compassionating their weakness, and leaving them undisturbed. For, it is not very probable that after the agony he had just been in, he should address his disciples ironically; so that the words in the next verse, *Rise, let us go*, seem to have been spoken after he had permitted them to enjoy a short repose. Jans.—S. Austin also supposes that after our Lord said, *sleep ye now*, he was silent for some time, and only then added, *it is enough, the hour is come*.

Ver. 48. Judas wished to give them a sign, because Jesus had before been apprehended, and had escaped from them on account of their ignorance of his person; which on this occasion he could also have done, if such had been his pleasure. S. John Chrysostom.

Ver. 49. *Hail, Rabbi. And he kissed him*. This kind of salutation was ordinary with the Jews. S. Luke tells us, Christ called Judas *friend*; and added, *Is it with a kiss thou betrayest the Son of man?* By what we read in S. John, these men that came with Judas, seem not to have known our Saviour: for when he asked then, *whom seek you?* they do not answer, thyself, but Jesus of Nazareth. They were struck with a blindness, which S. Chrysostom looks upon as done miraculously. The second miracle was, that when Christ said, *I am he*, they *fell to the ground*, as thunder-struck. The third was, *let these go*, by which they had no power to seize any one of his disciples. The fourth was, the *healing* of Malchus's ear. Wi.

Ver. 51. *Drew out his sword*. Peter did not comprehend the meaning of what Christ had said, Luke 22:36. *He that hath not a sword, let him buy one*, which was no more than an intimation of the approaching danger. Now Peter, or some of them, asked, and said: *Lord, shall we strike?* But he struck without staying for an answer. Wi.

Ver. 52. *Shall perish by the sword*. This was not to condemn the use of the sword, when employed on a just cause, or by lawful authority.

Euthymius looks upon it as a prophecy that the Jews should perish by the sword of the Romans. Wi.—Our divine Saviour would not permit this apostle to continue in his pious zeal for the safety of his Master. He says to him: *put up thy sword*. For he could not be unwilling to die for the redemption of man, who chose to be born for that end alone. Now, therefore, he gives power to his implacable enemies to treat him in the most cruel manner, not willing that the triumph of the cross should be in the least deferred; the dominion of the devil and man's captivity in the least prolonged. S. Leo.

Ver. 53. *More than twelve legions of angels.* A legion was computed about 6,000. Wi.—These would amount to 72,000; but our Lord means no more than a great number.

Ver. 55. *In that same hour, &c.* The reason why the Jewish princes did not seize our Lord in the temple, was, because they feared the multitude; on which account Jesus retired, that he might give them an opportunity, both from the circumstances of place and time, to apprehend him: thus shewing us, that without his permission they could not so much as lay a finger upon him. The evangelist informs us in the following verse of the reason of this conduct; *that the writings of the prophets might be fulfilled*. S. Chrys. See Luke 22:53.

Ver. 56. *All leaving him, fled away.* Yet Peter and another soon followed after at a distance. S. Mark says (14:51,) that a young man followed with nothing on *but a linen cloth*. Perhaps it was some one that upon the noise came hastily out of the neighbourhood; and when they caught hold on him, fled away *naked*. It is not known who he was. Wi.

Ver. 57. *To Caiphias.* Our Saviour Christ was led in the night time, both to Annas and Caiphias: and first to Annas; (Jo. 18:13,) perhaps because the house of Annas was in their way; or that they had a mind to gratify the old man with the sight of Jesus, now taken prisoner and bound with ropes. Wi.—After the chief priests had bribed Judas to betray Christ, they bring him to Caiphias, not as to his judge, but as to his enemy, to insult over him: and then they began to examine him concerning his doctrine and disciples, that they might find some heads of accusation from his answers: thus they shewed that they acted contrary to common justice, in apprehending a person before they had any thing to lay to his charge. Jans.—Josephus relates that Caiphias had purchased the high priesthood for that year; although Moses, at the command of God, had ordained that a regular succession be kept up, and the son should succeed the father in the high priesthood. It is no wonder then if an iniquitous judge passed an iniquitous sentence.

S. Jerom.

Ver. 58. *Peter followed.* To wit, to the court of Caiphas, where a great many of the chief priests were met.—*And another disciple.* Many think this disciple was S. John himself. Wi.

Ver. 60. *False witnesses.* But how were these men false witnesses, who affirm what we read in the gospel? That man is a false witness, who construes what is said in a sense foreign to that of the speaker. Jesus Christ spoke of the temple of his body. Our divine Saviour had said, *Destroy this temple*; and they affirm that he had said, *I am able to destroy*. Had the Jews attended sufficiently to our Saviour's words, they would easily have perceived of what Christ was speaking, from what he there says: *and in three days I will raise it up*, S. Jerom.—These words of Jesus Christ are only mentioned by S. John 2:19, who marks on what occasion and in what sense there were spoken. V.

Ver. 61. *This man said: I am able to destroy the temple of God.* These men that gave this evidence, are called *false witnesses*. They relate not the true words of Christ; which were not, *I can destroy*, but *destroy you this temple*, &c. 2. Christ spoke of the temple of his body, and they of the material temple. 3. It is not unlikely that they made other additions, as well as false constructions, omitted by the evangelists. Wi.

Ver. 63. *I adjure thee by the living God.* They hoped this might make him own himself God; for which they were for stoning him. Jo. 10:31.—S. Luke tells us, (22:66,) that this question was put to Jesus, *when it was day*. S. Augustine thinks it was put to him first in the night, and again the next morning. We must not forget that when Christ was examined by the high priest, one of the servants standing by gave our blessed Redeemer a box on the ear, or on the face. See John 18:22. Wi.—Our divine Saviour as God knew perfectly well, that whatever he said would be condemned; and therefore the more Jesus was silent to what was alleged against him, the more did the high priest try to extort an answer from him, that he might have some accusation against the Lord of glory. Hence he exclaimed in that violent manner: *I adjure thee*, or I command thee by the living God, Εξορκίζω σε κατα του Θεου ζωντος. The law for witnesses is to be found in Levit. 5:1; where the witness is pronounced guilty who should suppress the truth, after he has heard the φωνην ορκισμου. This is the true meaning of that law, so very ill understood by many. See also Menochius, who on these very words of Leviticus says: if any one shall be called upon to say what he knows of a point that another has confirmed by oath, he shall carry his iniquity, i.e. the punishment of his iniquity, which God

will inflict. M.—See 1 Kings 14:24. 27. Numbers 5:19. 1 Thess. 5:27. The confession or denial of a person thus interrogated was decisive. C.

Ver. 64. *Thou hast said it.* Or, as it is in S. Mark, *I am.* According to S. Luke, Christ in the morning, before he answered directly, said to them: *If I tell you, you will not believe me,* &c. Wi.

Ver. 65. The same fury that made Caiphas rise from his seat, forced him also to rend his garments, saying: *he hath blasphemed.* It was customary with the Jews, whenever they heard any blasphemous doctrines uttered against the majesty of the Almighty, to rend their garments in abhorrence of what was uttered. S. Jerom.—This was forbidden the high priest; (Lev. 21:10,) but the Pharisees allowed him to rend his clothes from the bottom, but not from the top to the breast.

Ver. 66. *He is guilty of death;* i.e. of blasphemy, and so deserves to be stoned to death. Wi.

Ver. 67. *Then they spat in his face, and buffeted him,* &c. Here it was that this wicked council of the Sanhedrim broke up, in order to meet again the next morning. Our blessed Saviour in the mean time was abandoned; that is, had abandoned himself for our sake, to be abused, vilified, beaten and tormented by a crew of miscreants, by all the ways and means their enraged malice could devise or invent: which S. Luke passeth over in a few words, telling us, *that, blaspheming, they said many other things against him.* Let us, at least, compassionate our blessed Redeemer, and cry out with the angel in the Apocalypse: *thou art worthy, O Lord, to receive power and divinity, honour and glory for ever.* Wi.—Behold with what accuracy the evangelist mentions every, even the most ignominious circumstance, concealing nothing, ashamed of nothing, but esteeming it his glory that the Creator of heaven and earth should suffer so much for man's redemption. Let us continually meditate upon this; let us ever glory in this, and fix it irrevocably in our minds. S. Chrys. See Mark 14:65. Luke 22:64.

Peter's Denial

Ver. 69. *Peter sat without in the palace:* i.e. in the open court below, where the servants had lighted a fire. There came to him a certain servant-maid, the portress, says S. John, 18:17. *But he denied,* saying: *I know not what thou sayest.* In S. Luke, *I know him not:* in S. John, *I am not.* The sense is the same; and Peter might use all these expressions. Wi.

Ver. 71. *As he went out of the gate another maid.* S. Mark says, he went

out before the court. By the Greek, he seems to have gone out of the court into the porch. He went from the fire, but returned thither again: for by S. John, (18:25,) this second denial was *at the fire*. S. Luke seems to say it was *a man*,^[9] that spoke to him: and S. John, that they were *several that spoke to him*: it is likely both a girl and a man. Wi.

Ver. 73. *And after a little while.* S. Luke says, *about an hour after*: this seems to have been about the time that the cocks crow the second time.—*They that stood by came.* S. Luke says, *another man*. S. John says, *the cousin to him whose ear Peter cut off*. It is probable not he alone, but others with him.—*Peter began to curse and swear.* It is in vain to pretend to excuse Peter, as if he meant that he knew not Jesus, *as man*; but knew him *as God*.^[10] They (says S. Jer.) who are for excusing Peter in this manner, accuse Christ of a lie, who foretold that he should deny him. Wi.—See how one fall draws on another, and generally a deeper: to a simple untruth is added perjury; and to this, horrible imprecations against himself. Lord, Jesus, preserve me! or, I also shall deny thee!

Ver. 75. *And Peter remembered the word of Jesus.* S. Aug. understands this rather of an interior illumination of grace: but it is likely our Saviour then might be where he saw Peter, and gave him a glance of his eye.—*And going forth he wept bitterly*: even daily all his life-time, say the ancient historians of his life. Wi.—S. Clement, pope, in his *itinerary*, relates how S. Peter was ever after accustomed to watch in prayer, from the first crow of the cock till morning, pouring forth torrents of tears, and bitterly bewailing his heinous crime. Dion. Carth.—Let us compassionate our blessed Lord under his sufferings, and in opposition to the cruel malice of his enemies, let his followers cry out with the angel in the Apocalypse: *Thou are worthy, O Lord, to receive power and divinity, honour and glory, for ever and ever.*

MATTHEW 27

Ver. 1. *When the morning was come.* The evangelist is silent with regard to what was transacted during the night, and of the multiplied cruelties and base indignities offered to our divine Redeemer during the whole of the night; for, after he has informed us of Peter's denial, he immediately proceeds to tell us what happened at break of day. S. Austin.—The chief priests, with the ancients and scribes, after they had wreaked their vengeance upon Jesus by the vilest treatment of his

sacred person, took counsel how they might induce the governor to put him to death. In this Sanhedrim, or full council of seventy-two, they again put the question to hold a council.—*Council.* Caiphas, in the morning, called a full council of the Sanhedrim. They again put the question to Jesus, and commanded him to tell them if he were *the Christ*, and *the Son of God*? He owned he was. Luke 22:70.—Upon this they led him away, and *delivered him to Pontius Pilate, the governor*: lit. *the president*. This they did, 1. because being a festival day, they apprehended a tumult among the people. 2. To make him die a more infamous death on the cross; otherwise they might perhaps have stoned him to death, as they afterwards did S. Stephen. 3. The power of death being taken from them, they durst not well exercise it, at least, without permission from the Roman governor. Wi.

Ver. 2. In the council Jesus was free; but now all the council rising up, as appears from S. Luke, and binding him, (δητάντες αὐτον) as one certainly guilty of death, they conduct him to Pilate. All attend to repress by their authority the people, to engage Pilate to pronounce sooner the sentence, when he saw that he was condemned by the unanimous voice of the Sanhedrim, and to hinder any one from rising in his defence. They were the more anxious, 1. because about three years before, the power of life and death had been taken from them; 2. because they wished to throw the odium of the crime on another person; and lastly, because as both Jew and Gentile were equally to benefit of Christ's death, so both Jew and Gentile were to concur in inflicting it; and as all were to have salvation offered them through his blood, so none were to be freed from the guilt of shedding it. A.

Ver. 3. *Then Judas, ... repenting himself.* A fruitless repentance, accompanied with a new sin of despair, says S. Leo. Wi.—Perceiving that Jesus was delivered up, and remembering what our divine Saviour had said concerning his resurrection, he repented of his atrocious wickedness. Perhaps Satan, who assisted and urged him on to betray his Master, deserted him, not that he had prevailed upon the unhappy miscreant to perpetrate what he had so passionately desired. But how could Judas see that Jesus was condemned? He certainly did not see it, but foreboded in his despairing mind what would be the event. But some are of opinion that this passage is referred to Judas himself, who then became sensible of his crime, and saw his condemnation impending over his head. Origen.—For the devil does not blind his agents in such a manner, as to leave them insensible of the crime they are about to commit, till it is perpetrated. S. Chrys.—Although Judas conceived a horror at his crime, and confessed it, and made satisfaction to a certain degree by restoring the money, still many essential conditions were wanting to his repentance: 1. faith in

Christ, as God, as a redeemer, as the sole justifier from sin; 2. besides this, there was also wanting hopes of pardon, as in Cain, and a love of a much injured and much offended God. Hence his grief was unavailing, like that of the damned. If Judas, says an ancient Father, had had recourse to sincere repentance, and not to the halter, there was mercy in store even for the traitor. A.

Ver. 5. *Hanged himself*, ^[1] and did not die of the quinsy, (a tumid inflammation in the throat) as some of late expound it. It is true the Greek word may sometimes signify a *suffocation* with grief; but it signifies also to be strangled with a rope, as Erasmus translated it. So it is in the ancient Syriac version; and the same Greek word is made use of in 2 K. 17, as to Achitophel's death. Wi.—To his first repentance succeeded fell despair, which the devil pursued to his eternal destruction. If the unhappy man had sought true repentance, and observed due moderation in it, (by avoiding both extremes, presumption and despair) he might have heard a forgiving Master speaking to him these consoling words: *I will not the death of a sinner, but rather that he may be converted and still live.* Origen.

Ver. 6. *Corbona*. A place in the temple, where the people put in their gifts or offerings. Ch.

Ver. 7. *Burying-place*. This the Pharisees did, as a shew of their charity to strangers; but their intention, according to S. Jerom, was to disgrace Jesus; thus to keep alive in the minds of the people, that he was sold by one of his own disciples, and delivered up to a disgraceful death. Dion Carth.

Ver. 8. *Haceldama* is a Syriac word: it is not the Greek; and some conjecture, that it found its way hither from the first chapter of the Acts, 5:19. V.

Ver. 9. *Then was fulfilled that which was spoken by Jeremias*. Jeremy is now in all Latin copies, and the general reading of the Greek; whereas the passage is found Zachary 11:12. Some judge it to have been in some writing of Jeremy, now lost; as S. Jerom says he found it in a writing of Jeremy, which was not canonical. Others conjecture, that Zachary had also the name of Jeremy. Others, that S. Matthew neither put Jeremy nor Zachary, but only *of the prophet*: and that the name of Jeremy had crept into the text. Jeremy is not in the Syriac; and S. Augustine says it was not in divers copies.—*And they took the thirty pieces of silver*; each of which was called an *argenteus*. The evangelist cites not the words, but the sense of the prophet, who was ordered to cast the pieces into the house of the Lord, and to *cast them to the potter*: ^[2] which became true by the fact of Judas, who cast them into

the temple: and with them was purchased *the potter's field*. *The price of him that was prized*. In the prophet we read, the *handsome price*, spoken ironically, *as the Lord did appoint me*; i.e. as he had decreed. Wi.

Ver. 11. *Jesus stood before the governor*. By comparing the four evangelists together Pilate condescended to come out to the priests, and asked them, what accusations they brought against this man? They replied first in general terms: (John 18:30) *If he were not a malefactor, we would not have delivered him up to thee. Take him you*, said Pilate, *and judge him according to your law*. They answered: It is not permitted us to put any one to death. After this they accused him of *raising tumults, and forbidding to give tribute to Cæsar*; (Luke 23:2; a manifest falsehood; see Matt. 22,) and that he said, *he is Christ, the king*. Upon this Pilate called him into the palace before him, and said: *Art thou the king of the Jews?* Jesus *owned he was*: but first asked Pilate, if he said this of himself, or by the suggestion of others; which was to insinuate, that this information of his being a king came from his malicious adversaries; and that Pilate, having been so long governor, could not but know that he had never set himself up for king, nor pretended to any kingly power. However, Pilate replied somewhat peevishly: *Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?* Jesus then told Pilate, that *his kingdom was not of this world*. This abundantly satisfied Pilate: who needed not trouble his head about any spiritual kingdom, or such as was not of this world. Jesus speaking of *truth*, Pilate asked him after a slight manner, *what is truth?* but perhaps, without waiting for any answer, went presently out, and told the Jews, that he found *no cause nor crime in Jesus*. Wi.—The Judge of every living creature was arraigned by permission of his heavenly Father, before the petty judge of Judea, and suffers himself to be interrogated by him, though every question proposed was either put out of ridicule, or some equally base motive. Origen.—Our divine Saviour confessed himself to be a king; but that he might give no umbrage either to Jew or Gentile, he at the same time declared, that his kingdom was not of this world. S. Chrys.

Ver. 14. *The governor wondered exceedingly* at Jesus's patience and silence: and he saw very well that it was *envy* that excited the Jewish priests against him. Matt. 27:18. But they went on charging him, that he *stirred up the people*, even *from Galilee* to Jerusalem. Pilate hearing that he was of Galilee, laid hold on this occasion, and sent him to Herod Antipas, who was tetrarch of Galilee; and being a Jew was come up to Jerusalem at this great feast. Herod was glad to see Jesus brought to him, hoping to see him do some miracle in his presence: but finding him silent, and that he did not satisfy his curiosity, *he contemned him*, and ordered him to be clothed in such a garment as

might make him laughed at for a fool, or a mock king; and in this dress, sent him back through the streets to Pilate. Wi.—The president admires the constancy and courage of his soul; and though, perhaps, he saw it was necessary to declare him guilty of the accusation; yet, beholding the heavenly wisdom and gravity that appeared in his countenance and the heavenly composure in which he stood, he could not conceal his admiration at his conduct. So that it seemed to him most miraculous, that a man brought to the bar, and tried for a capital crime, should stand without fear at the approach of death, which men commonly so much dread. Origen.

Ver. 15. *Upon the solemn day of the paschal feast, (which began the evening before) it was a custom for the governor to pardon and release to the people any one criminal whose life they should petition for: and to induce them to beg for Jesus, he put in the balance with him one Barabbas a famous malefactor, a seditious murderer, says S. Mark; a robber, or thief, says S. John. Wi.—*Pilate, wishing to release the innocent Jesus, that he might not give the Jews a possibility, as he thought, of refusing his offer, puts the murderer Barabbas in competition with the innocent Lamb of God. S. John. Chrys.

Ver. 19. *In a dream.* We must remark, that these kind of dreams were not unusual among the Gentiles, being sent by God for some just and necessary reason; as on this occasion, that there might be a public testimony from the Gentiles, of the justice and innocence of Christ. S. Jerom.

Ver. 20. *That they should ask Barabbas.* All, therefore, that resemble the Jews in either theory or practice, desire to have Barabbas loosed to them; al, I therefore, that seek after iniquity, ask for Barabbas, and put Jesus away. But all who walk in the paths of virtue, ask for Jesus, and destroy Barabbas. Pilate wishing on this occasion to shew the Jews the enormity of their crime, again puts the question, *which will you have of the two?* And again, *What shall I do with Jesus, who is called Christ?* But, they being enraged that Pilate should declare Jesus to be the Christ, all in the frantic fury exclaimed, *Let him be crucified.* Origen.

Ver. 21. *Which ... of the two,* said Pilate to them, will you have released? S. Mark tells us, that at the instigation of the priests, the people petitioned for *Barabbas*. It was no small disappointment to Pilate. *What then,* said he, *shall I do with Jesus?* They all answer, *let him be crucified.* In S. Luke, *crucify him, crucify him. What evil hath he done?* replied Pilate; and this he repeated *thrice*, according to S. Luke, 23:22. —Here in order followed the cruel scourging of our blessed Saviour,

which Pilate consented to, in hopes to move the people to compassion. This was executed with the utmost cruelty. For they assembled the whole band of soldiers, commonly about 600. And they made him one wound from head to foot. Then a scarlet or purple coat was thrown over his shoulders: and *plating or wreathing a crown of thorns*, i.e. twisting sharp thorns, with some resemblance of a crown, they violently pressed it down on his head; and struck him at their pleasure with a *reed*, or *cane*, which they had placed in his hand, instead of a sceptre; and kneeling in derision, said, *Hail, king of the Jews*.—When the soldiers had treated Jesus in this barbarous manner, Pilate himself presented him in this condition to the people saying, *Behold the man*. He imagined their fury would now be changed into pity: but they still cried out, *Crucify him! crucify him!* Take him you, said Pilate, and crucify him; for I find no crime in him. The Jews then answered: *We have a law: and according to our law, he must die; because he hath made himself the Son of God*. At this Pilate was more afraid, lest perhaps he should be of the progeny of the gods, as the Romans fancied their heroes to be. He returned back to the palace and asked Jesus again: *whence art thou?* Jesus gave him no direct answer, yet told him, *he could have not power over him, unless it had been granted him from above*. Pilate was still very desirous to set him at liberty, especially when his wife sent a message to him to have nothing to do with that just man, for that she had suffered much in a dream on his account. Matt. 27:19. —The Jews perceived Pilate's great inclination to set Jesus at liberty: they therefore tell him in plain terms, *that if he doth dismiss this man, he is no friend to Cæsar: for every one, say they, that pretends to be a king, contradicts Cæsar*. This moved Pilate more than any thing whatsoever, and prevailed with him both against justice and his own conscience, to condemn Jesus. He feared lest some private information might be presented against him to Tiberius Cæsar. He presently mounted the judgment-seat in a public place, and said to the Jews: *behold your king*. They cry out, *away with him, crucify him. Shall I crucify your king?* said Pilate. They reply: *we have no king but Cæsar*; thus renouncing their Messias. At this Pilate yielded; and (v. 24,) *washed his hands*, and said: *I am innocent of the blood of this just man: look you to it*. Wi.

Ver. 24. *Taken water*. It was the custom of the ancients, when they wished to shew themselves innocent of any alleged crime, to take water and wash their hands in public. Remigius.—Because the element of water naturally signifies purity. See Virgil, *Æneid* xi. ver. 718.

*Me bello è tanto digressum, et cæde recenti
Attractare nefas, donec me flumine vivo*

Ver. 25. All the people answered: *his blood be upon us, and upon our children* which continues, saith S. Jerom, to this day. Then Pilate delivered to them Jesus *to be crucified*. Wi.—This blasphemous prayer continues to this day, and will continue a protracted curse upon the Jews, and upon their posterity. Origen.—Behold the insanity of the Jews! Their passion and pertinacious obstinacy will not suffer them to see and understand: they draw down curses upon themselves in these terrible imprecations: *his blood be upon us and upon our children*. Still the God of all mercies did not literally comply with their impious prayer. For, of these children he selected some for himself; amongst the rest even Paul, and many thousands who were converted at Jerusalem. S. Chrys.

Ver. 26. *And having scourged Jesus*. We must know that Pilate was a subject of the Roman empire; and by the Roman law it was ordained, that whoever was condemned to the cross, should previously suffer the punishment of scourging. S. Jerom.—He wished also by this apparent severity to soften the minds of the Jews, content their inveterate animosity, and this with hopes that they would in the end consent to the liberation of Jesus. V.

Ver. 27. A Roman cohort properly consisted of 625 men; but they were not always complete, nor all equally strong. V.

Ver. 28. *A scarlet cloak*. S. Mark and S. John call it *purple*. But these colours are frequently taken promiscuously by writers. Scarlet is a lighter, and crimson a deeper red colour. V.

Ver. 29. The crowning of thorns had preceded the time, when Jesus was made over by Pilate to the Jews. As the Jews have no preterpluperfect tense, we may conjecture that those words, *circumdederunt, posuerunt*, are Hebraisms; for *circumdederant, posuerant*, they had covered him with a cloak; they had placed a crown of thorns on his head, and a reed or cane in his hand. V.

Jesus carrieth his cross to Mount Calvary, where he is nailed to it. A great darkness

Ver. 31. *And led him away to crucify him*. It was the custom for men condemned to die by crucifixion to carry their cross, which Jesus did through the city; but going out, or being gone out of the city, and, as it is probable, fainting under the weight of it, (his strength as man being exhausted) they forced a man *of Cyrene*, named *Simon*, perhaps a Gentile, or Cyrene, in Lybia, to carry the cross after him. S. Luke

says, *they laid the cross upon him to carry after Jesus*; whether it were that they made Simon carry the whole cross, or whether he only bore it up behind, is not expressed. S. Luke tells us, *a great crowd followed*, and a number of women, who wept and lamented; to whom Christ said: *weep not over me, but weep for yourselves, and for your children*, on account of the punishments and miseries that will shortly happen. Wi.

Ver. 32. *Cyrene* was the capital of a province in Africa, near Lybia. See Acts 2:10. Some are of opinion that this Simon was a Jew; his name favours that sentiment, and there were many Jews in that province. V.—S. John says that Christ went out carrying his own cross, while the other three evangelists state that they forced Simon of Cyrene to carry it for him. Both are true: for seeing Christ unequal to the weight, they compelled the other to take it up for him; not a part only, as some painters represent, but the whole, to Mount Calvary, as Jesus Christ had carried the whole before. S. Austin.—The evangelists would not have been so particular in this part, had they not wished to inculcate, that all who desire to follow Christ, must also take up their cross and follow him. S. Jerom and Jans.—The latter says, in his Commentaries on the Gospels; as no one liked to carry the ignominious cross, the insolence of the soldiery compelled a stranger to carry it. By this we learn, that the cross is not taken up by many except with compulsion; but, when once taken up, they carry it with willingness. Jans.

Ver. 33. *Golgotha*, i.e. *the place of Calvary*, ^[3] *of heads and skulls*: perhaps, says S. Jerom, from the skulls of persons executed, and buried there. Several ancient writers would have it so called, from Adam's skull, whom they guess to have been buried there. Some also say that a part of this mountain was called *Moria*, the place where Abraham was ready to have sacrificed his son Isaac. Wi.—Isaac, carrying the wood on his shoulders for the sacrifice, was a figure of Jesus Christ carrying his cross. The mountain was situated to the north-west of Jerusalem.

Ver. 34. *Wine ... mingled with gall*. ^[4] The Prot. from the ordinary Greek copies, translate *vinegar*; but other Greek copies have *wine*, which S. Jerom and S. Hilary follow. And in S. Mark all copies, without exception, have *wine mixed with myrrh*: perhaps *myrrh*, from its bitterness, is here called *gall*. It is also observed that wine, with a mixture of myrrh, was often given to those that were to die a violent death, to comfort them, or stupefy them. Our Saviour tasted it, but would not drink it. He refused not to taste the bitterness, but would not take what might lessen his torments. Wi.—S. Mark says, *mingled with myrrh*; perhaps it was mixed with both, to render it as bitter as

possible. S. Austin.—What S. Mark relates, *he took it not*, is thus explained: he took it not, so as to drink it; which S. Mat. confirms, by saying: *and when he had tasted, he would not drink*; (Idem,) so as to receive the support and comfort which a strengthening draft might afford.

Ver. 35. *They divided his garments.* This was accounted with the ancients the greatest infamy. It was never done with any but the most vile and worthless wretches; with men who possessed nothing more than their garments. This they did to our blessed Saviour; a punishment they did not think the two thieves deserving of. S. Chrys.

Ver. 37. *This is Jesus, the King of the Jews.* S. Mark has only, *this is the King of the Jews*; as also S. Luke. S. John, *Jesus, of Nazareth, King of the Jews*, which might be the whole inscription. It was the custom of the Romans to put such inscriptions with the cause of their being crucified. S. Luke and S. John tell us, it was written in *Hebrew, Greek, and Latin*. The Jews begged of Pilate that it might be changed, or only put; *He said, I am the King of the Jews*: but Pilate made them this short answer: *what I have written, I have written*. Wi.—This title was nailed over the head of our expiring Redeemer, by divine Providence; that the Jews might still be convinced, that with all their opposition, they must acknowledge him for their King, whom they had condemned to so cruel a death; and that so far from lessening his empire and regal power, they rather increased it. Remigius.

Ver. 38. *Two robbers, or thieves, and Jesus in the midst*; as if he had been the greatest malefactor of the three. Wi.

Ver. 39. *They ... blasphemed*, reviled, and insulted him with words and gestures. Wi.

Ver. 40. *If thou be the Son of God.* Behold these children of Satan, how they imitate the language of their father. That wicked fiend, tempting our divine Saviour, exclaimed, “if thou be the Son of God, cast thyself down:” and these *his* children say, “if thou be the Son of God, come down from the cross:” but, on the other hand, Jesus will not descend from the hard wood of the cross, because he is the Son of God; for, being God, he descended on earth, took upon himself human nature, to die thus for those who crucified him. S. John Chrys.

Ver. 42. *If he be the king of Israel.* Pilate having written on the inscription set upon the cross, that Christ was the king of Israel, the Jews endeavoured to persuade him to remove or alter it; but Pilate gave them for answer, according to S. John, “*what I have written, I have written*.” The Jews, therefore, wishing to shew that he was not

their king, said with insulting scorn, "*if he be the king of Israel, let him come down from the cross,*" (S. Chrys.) "*and we will believe him.*" Falsehood and deceit are stamped upon these words of the Jewish priests; for, whether is it more difficult to descend from his cross, being yet alive, or, being dead, to raise himself from the tomb? He rose again, and you did not believe; had he descended from the cross, you would have been equally incredulous. S. Jerom.

Ver. 43. *If he will have him:* lit. *if he will him.* In the style of the Scriptures, *to will*, is to love, or be pleased with any one; and so it is applied, Psalm 21:9, from whence these words are taken. See also 1 Kings 18:22. Wi.

Ver. 44. *And the same thing the thieves also:* i.e. one of them, the other being converted, as we find Luke 23:39. Wi.—S. Ambrose, S. Chrysostom, S. Jerom, and Ven. Bede say, that at first both of the thieves blasphemed; but one of them seeing the wonderful things that happened, viz. that the sun was darkened, the rocks split asunder, &c. was terrified and converted, he believed in Jesus, and atoned for his former evil language, by praying to him as to his God. Dion. Carth.

Ver. 45. *From the sixth hour.* S. Mark says, it was *the third hour*, and they *crucified him*. S. John says, it was about *the sixth hour, when Jesus was condemned*. To reconcile these expressions, we may take notice, that the third greater hour lasted till the sixth hour; and so S. Mark calls it the third hour, because the third great hour (which contained three lesser hours) did not end till mid-day, when the sixth hour was beginning; so that the end of the third, and the beginning of the sixth, happened together.—*Darkness*, ^[5] at mid-day, and at full moon. Some call it an eclipse of the sun. It was rather by an interposition of clouds, or by the substraction of the rays of the sun.—*Over all the earth, until the ninth hour.* It could be no miracle to be night in the opposite hemisphere; but whether it was in all those parts of the world where, of course, it should have been light, is doubted. Origen thinks this darkness was only in Palestine, and the neighbouring countries: for as to the words, *over the whole earth*, or *over the whole land*, we find one kingdom or empire, by a common way of speaking, called the *whole earth*, or the *whole world*. Here, in the history of Christ's passion, we should take notice of his seven last words, or sentences on the cross. 1. He prayed for his enemies, and those that put him to death, (Luke 23:34) *Father, forgive them, for they know not what they do.* 2. His mercy called the good thief, *This day thou shalt be with me in Paradise*, Luke 23:43. 3. He recommended his beloved disciple to his mother, saying: *woman, behold thy son*; and his mother to the same disciple, with, *Behold thy mother*. Jo. 19:26 and 27. 4. Here (v. 46) he cried out with

a loud voice, *Eli, Eli, lamma sabacthani*, i.e. *my God, my God, why hast thou forsaken me?* These words, out of Psalm 21:1, were to express his violent sufferings. The Arians objected them against the divinity of Christ; to whom the Fathers answer, that he spoke these words in the person of sinners, for whose sake he suffered, as they shew by the following words of the same Psalm: *far from my salvation are the words of my sins*: which cannot be applied to Christ, he being incapable of sinning. Besides, these words may be expounded as a prayer, by which he desires of his Father, not to be abandoned any longer, but that his sufferings may now have an end. In fine, that these words were uttered with an entire confidence, and an assurance in the presence and assistance of God, appears by what he presently added, recommending his spirit into the hands of his Father. The fifth sentence was, *I thirst*, to let us know the violent thirst of his exhausted body. S. John (19:28,) says it was that the Scripture might be fulfilled. Psalm 68:22. *And in my thirst they gave me vinegar to drink*. The sixth sentence was, *It is consummated*; (Jo. 19:30) i.e. the work of man's redemption, and all the prophecies, and decrees of heaven, concerning me, the Saviour of the world, are now accomplished. The seventh and last sentence was, *Father, into thy hands I commend my spirit*; and with these words, says S. Luke, (23:46) pronounced with a loud voice, *he expired*. Wi.—The learned are divided on this passage: 1st, As to the cause of the obscuration of the sun; and, 2ndly, as to the extent of its darkness. Origen is inclined to think that the darkness was partial, and confined to Judea and the neighbouring countries, as the darkness of Egypt was only perceived in that country, and not in Gessen, where the children of Israel were. S. Jerom imagines that the obscurity was caused by the rays of the sun being suddenly withdrawn by divine power, as was the case in Egypt. These they give as conjectures only. But S. Dionysius, the Areopagite, speaks from his own observations, being, as he informs us in a letter to S. Polycarp, then at Heliopolis, a city of Egypt, for the purpose of astronomical observations. He noticed this miraculous eclipse. He saw the moon rise from the east, and placing itself directly under the sun, cause the above mentioned darkness. This made him cry out to his companion, in the greatest admiration. He observes in this eclipse, four things contrary to the ordinary course of nature: 1. The time, full moon, when there cannot be an eclipse of the sun; 2. the moon being under the sun at the sixth hour, returned to its place in the east for the evening; 3. the order in which the sun was obscured. In ordinary eclipses, the western limb of the sun is first obscured, on account of the motion of the moon in its orbit, being from west to east; whereas, in the present case, the moon having already passed the sun, and being removed from the sun the distance of a semicircle, returned from the east to the sun, and of

course first eclipsed it on the eastern limb: 4. contrary to the manner of common eclipses, in which that part is first visible which was first obscured, that part of the sun first appeared which was last eclipsed, because the moon returned again to the east after the eclipse was full. To this may be added the observation of S. Chrys. and S. Jerom: that the duration of natural eclipses is very short, whilst this lasted the space of three whole hours. But this interposition of the moon, which suffers the greatest parallax, could not cause an universal eclipse; if, therefore, the text is to be understood literally of the whole earth, another cause must be supposed for this universal darkness. But it may be understood in a more limited sense, of the land of Judea. Dion. Carth.

The miracles at Christ's death. His burial

Ver. 47. *This man calleth for Elias.* S. Jerom thinks these might be some of the Roman soldiers, who understood not Syriac, but who had heard of the prophet Elias. Wi.—But if we understand it of the Jews, who could not possibly be ignorant of this word, we must suppose it was merely a stratagem of theirs, who wishing still to shew the weakness of our Redeemer, said that he called Elias to his aid. S. Jer.—The soldiers thinking that he called for Elias, wished to hinder any one from offering vinegar, lest it should hasten his death, and prevent Elias from coming to assist him; which, from the darkness and other signs, they might think probable. S. Austin.—Wine and vinegar, on account of their penetrating quality, were thought to hasten death. We read in Plutarch, that wine was given to Mark Anthony, when he had stabbed himself, that he might die the sooner. Jans.

Ver. 50. *With a loud voice.* In this our Redeemer confirms what he had said to Pilate; *I have the power to lay down my life, and I have the power to take it up again:* for he cried with a loud voice, and at the very hour of the evening sacrifice, to shew that it was by the effect of his own will that he died. S. John Chrys. hom. lxxxix.

Ver. 51. *The veil of the temple was rent.* As there were in the temple two parts of the sanctuary, so there were two veils, or partition walls. The first sanctuary, called the *holy*, was separated by a veil from that part of the temple called *the court of the Israelites*. Into this outward sanctuary, called the *holy*, entered every day the priests that were in office. The second interior sanctuary, called *the holy of holies*, was also separated from the outward sanctuary by another veil. And into this holy of holies, no one was to enter except the high priest, and he but once a-year. Both these veils seem to have been rent at Christ's death: and by their being broken down, was signified first, that the

ceremonies of the ancient law were to be abolished by the law of Christ; and also that heaven should be open to all.—*The earth quaked.* How far this earthquake was extended, is uncertain.—*The rocks were rent, and the graves were opened: and many bodies of the saints ... arose.* S. Jerom takes notice, that these saints did not rise with their bodies till after Christ was risen; and so it follows, *that going out of the graves, after the resurrection, they came into the holy city,* (i.e. into Jerusalem) *and appeared to many.* Wi.—This event was a prophecy of the fatal destruction that was shortly to fall upon the temple; and also, that it should henceforth give place to things more noble and sublime. It likewise shews that greatness of Christ's power. S. Chrys. hom. lxxxix.

Ver. 54. *Indeed this was the Son of God.* S. Mark says, that when they saw Jesus die in that manner, crying out with *a loud voice*, which could not be natural, and when they saw the other miracles, they were struck *with fear*. S. Luke says, (23:47) that the *centurion glorified God*, &c. Wi.—It is said that this centurion, being afterwards confirmed in the faith, was honoured with the crown of martyrdom. S. Chrys. hom. lxxxix.

Ver. 55. *Ministering unto him.* It was customary with the Jews, for the women of that country to minister unto their teachers both food and raiment; but because this was liable to abuse, and to cause scandal to the Gentiles, S. Paul dispensed with their assistance. These women ministered to our Lord, hoping that he would bestow heavenly food to them, who offered earthly food to him: not that the Creator of all things stood in need of assistance: but he wished to shew his disciples an example of poverty in himself, and charity in these women. But let us see what sort of women these were that followed our Lord, among whom were Mary Magdalene, sister of Martha and Lazarus; Mary, the mother of James the less and Joseph, sister of the blessed Virgin Mary, and the mother of the sons of Zebedee, otherwise called Salome, who were disciples of Jesus. S. Jerom, and M.

Ver. 57. *When it was evening*, &c. S. John tells us, (C. 19:31) that the day on which Jesus died, being the *day of preparation*, (lit. *the parasceve*) that is the Friday or eve of *the great sabbath*, to wit, of the sabbath-day, which happened in the week of the paschal solemnity, the Jews desired of Pilate that the bodies might not remain on the crosses on *the sabbath-day*, but that they might be taken away. Some soldiers were sent for this purpose, and broke the legs of the two others that were not quite dead; but perceiving that Jesus was dead, they broke not his legs, but one of them pierced and opened his side with a *lance* or *spear*; and with such a wound, as would have deprived him of life, had he not been already dead. The divine Providence

permitted this, to make his death more certain and undoubted.—*Joseph, a disciple in private*, now encouraged by the miracles which had happened, went *boldly* to Pilate, and begged *the body of Jesus*. S. Mark says, Pilate wondered, when he heard he was dead; and having been informed of the truth by the centurion, *he granted the body to Joseph*. Nicodemus also, who is called *a prince of the Jews*, (Jo. 3:1) came to bury our Saviour, bringing with him *a mixture of myrrh and aloes*, to embalm the body, as they did. Wi.—The evangelist does not call Joseph a rich man out of vanity, or to inform us that Jesus had persons of distinction among his followers, but to shew why Joseph in preference to any other went to beg the body; for being a nobleman, he could obtain easier access to the governor of Judea than any of the other disciples, who were chiefly poor illiterate fishermen. S. Jerom.—The town of Arimathea is placed on the maps about eighteen or twenty miles north-west of Jerusalem.

Ver. 58. The Roman laws forbade sepulture to be given to criminals, without an express permission from the judges. V. and M.

Ver. 59. *Wrapt it up*. Behold with admiration the courage and constancy of this disciple of Christ, who, through love for his crucified Saviour, willingly exposed himself not only to the enmity of his countrymen, but even to the danger of death, and dared in the presence of all to beg the body of Jesus, and to give it public interment. S. Chrys. hom. lxxxix.

Ver. 60. And Joseph *laid it in his own new monument, ... hewed or cut out in a rock*, where no one had ever been laid: and *rolled a great stone* against the entrance, that no one might go in, or take away the body. But *Mary Magdalene*, and other women that had accompanied Jesus from Galilee, followed at a distance, to mark the place, having a design to come afterwards, and again embalm the body. Wi.—It was the custom of that country, to excavate a tomb from the hard rock, for all persons of great distinction. V.—From the unadorned tomb of a Man-God, we are taught to despise the grandeur of this perishable world, and fear the example of those who, even in their sepulchres, manifest to the world how grieved they were to leave their wealth, since they carried it with them to their tombs, ornamenting them with every costly decoration human ingenuity could devise. S. Jerom.

Ver. 61. *Sitting over-against*. Though S. Matthew makes mention of two women only, who were there, it is nevertheless certain from the other evangelists, that there were more, though these two are here particularized, because they perhaps shewed greater anxiety. They are said to be sitting, because they were afraid to join themselves with the

two noblemen, Joseph, of Arimathea, and Nicodemus; and not able to leave their Lord, without knowing where he was placed, they sat down to see the end. Jans.

Ver. 62. *The next day*, which followed that of the *parasceve*, or *preparation*, (that is, on the great sabbath-day) the *chief priests* came to Pilate, to beg him to set a guard at the monument. Wi.—*The day of the preparation*. The eve of the sabbath; so called, because on that day they *prepared* all things necessary; not being allowed so much as to dress their meat on the sabbath-day. Ch.

Ver. 63. *Sir, we have remembered, that that seducer*, this impostor, this cheat; so they called our blessed Redeemer; from whence, says S. Augustine, Christians may learn to be patient under the greatest injuries.—*Said: ... after three days I will rise again*. This, therefore, must have been well known among the Jews. Wi.—The chief motive, which influenced the high priest on this occasion, was probably the apprehension lest this prediction of Christ's resurrection should be verified. The wonderful prodigies which took place at his death, and especially the opening of the graves, (though none arose it is believed till after Christ's resurrection, since Christ is called the first-born from the dead, 1 Coloss. 1:18 and the first-fruits of them that sleep, 1 Cor. 15:20) might naturally appear as preludes to what he had so often foretold. It is true they had no idea but of a temporal passing resurrection, like that of Lazarus, which they had seen: yet they judged that such an event might be attended with the most serious consequences. Hence, it is probable, that they gave them most express injunctions to put Jesus to death by all means, and to secure the body in the monument: for, it is certain, they formed a similar design against the life of Lazarus, whose resurrection occasioned many to believe in Jesus. A.—They were not satisfied with taking his life; they must, moreover, deprived him of his good name. Menoch.—The chief priests could not yet be satisfied, after the horrid murder they had committed, unless they stirred up the minds of the people to a still greater height, by calumniating this innocent Lamb of God, and calling *him* an impostor, who was the most innocent of men, and spread abroad their poisonous doctrines in every sentence they uttered. S. Jerom.

Ver. 65. *You have a guard*; supposed to be a company of Roman soldiers, destined for the guard of the temple: (V.) or, may take a guard; go, and make it secure; which they did, sealing the stone, and placing guards at the monument. Providence ordered this, to make Christ's resurrection more certain and evident. Wi.

Ver. 66. *They departing.* See how beyond the possibility of contradiction these precautions prove the reality of Christ's resurrection, and how the inveterate enemies of Christ become unwilling witnesses of it; for, since the sepulchre was guarded, there was an impossibility of any deceit on the part of the disciples. Now, if the least deceit was utterly impracticable, then indeed Christ our Lord was infallibly risen; and to remove every, the least possibility of deceit, Pilate would not permit the soldiers alone to seal up the monument. S. Thos. Aquin.—The high priests made the sepulchre sure, sealing the stone at the entrance of the monument with the public seal, σφραγιζαντες τον λιθον, proof against all fraud, either of corrupt guards or of designing followers, as Darius did, (Daniel 6:17) that no violence might be offered him. All this diligence, on the part of the enemies of the Christian faith, was permitted by divine Providence, that our faith in Christ's resurrection might be more certain, his glory greater, and the minds of the people better disposed to believe. Jans.

MATTHEW 28

Ver. 1. ^[1] *And in the end of the sabbath, when it began to dawn towards the first day of the week.* According to the letter, *in the evening of the sabbath, which began to dawn on the first of the sabbath;* (or of the *sabbaths* in the common Greek copies.) This latter translation, which is that of the Rheims Testament, is certainly more according to the letter, and more obscure than it need to be. First, by translating, *on the first of the sabbath*, where sabbath is taken for a week, as in other places, Luke 18:12. Acts 20:7 and 1 Cor. 16:2. It may therefore here be literally translated, *on the first day of the week*. Secondly, By the *evening*, is here meant the *night*: for in the Scriptures, both the Latin and Greek word, which we find in this place, not only signifies that time which we commonly call the evening, but is also put for the whole night itself, and for the time from sunset to sunrise next morning. Thus it is taken in the first chapter of Genesis, where, in the computation of natural days of 24 hours, all the hours in which it was dark, are called *vespere*, in the Sept. And all the hours in which it was light, are called *mane*, πρωι. *et factum est vespere & mane dies unus*, i.e. *primus*. And from the fourth day, on which were created *sun* and *moon*, by *vespere* was understood all the time from the sun setting on such parts of the earth, to its rising to them again: and *mane* signified all the day, or the hours that the sun appeared to the like parts of the earth. Therefore, the literal and proper sense of the verse is: *in the*

night, i.e. in the latter part of the night of the sabbath, or after the sabbath, *towards the morning of the first day of the week*. And that in this place is signified the latter part of the night, and not what is commonly called the evening, appears first by the following words, *when it began to dawn*, or to be light. Secondly, It appears by the other evangelists. S. Mark (16:1) says, *when the sabbath was past ... very early in the morning*. S. Luke says, (24:1,) *very early in the morning*. S. John (20:1) says of Mary Magdalene, that *she came in the morning, when it was yet dark*. From all which it is plain, that Mary Magdalene, and the other pious women, came to the sepulchre at the end of the night after the sabbath-day, or when it began to be light, and about sunrise on the first day of the week, on our Sunday.—There may indeed be some doubt whether the Latin word *vesperè* be not an adverb, corresponding to the Greek οψε, *serò*. And then it may be translated with Dr. Wells: *late in the night after the sabbath, as it began to dawn towards the first day of the week*. But this makes no difference at all as to the sense. *And the other Mary*, &c. S. Mark says, *Mary*, the mother of *James and Salome*. S. Luke also names *Joanna*, who was wife to Chusa, Herod's steward. These women had rested the sabbath, and as soon as it was over, i.e. after sunset, they bought spices, and prepared them in the night, in order to embalm the body next morning. Wi.

Ver. 2. *Behold ... an angel*. The angel did not remove the stone to afford a passage to Christ when he arose; for Christ most certainly arose before the angel appeared; but he removed the stone to prepare the way for the women, and to shew the soldiers that Christ was arisen. He sat on the stone, that the women might know he had removed it; and, in the second place, that they might not be terrified at the appearance of the soldiers; for he exhorted them not to fear, but to come and see; and lastly, to prevent the soldiers from putting in another body, had they been so disposed. The holy women seem not to have known that there were guards placed near the sepulchre; otherwise they would not have been so solicitous who should roll away the stone for them, as how they should deceive the guards and break the seal. Tirinus.—*For an angel of the Lord*. This angel, who came to testify Christ's resurrection, removed the *great stone*; but Christ was risen before, who according to all the fathers, says Estius, rose, the sepulchre being yet shut. ^[2]—S. Matthew and S. Mark name but one angel; S. Luke and S. John name *two*. It may be answered, that the women saw *one* at one time, and *two* at another: one upon the stone, out of the monument; (which also frightened the guards) afterwards this angel disappeared, and the women coming near, and looking into the vault, *saw two angels*, when he that was on the right side said, *why seek you him that is living, among the dead?*—Another difference to be observed, is, that S. Matthew, Mark and John tell us,

that the angel, or angels, *sat*; and S. Luke, that they *stood*: they might *sit* at one time, and *stand* at another. Besides that in the style of the Scriptures, *standing*, or *sitting*, many times imply no more than that they were present there.—In the third place, we take notice that Mary Magdalene seems to have come running to S. Peter, and S. John, as soon as she saw the stone removed, with these words, *They have taken away the Lord ... and we know not where they have laid him*: John 20:2, we do not there read that she said any thing of the angels. Or perhaps S. Peter and S. John ran away before they heard all that Magdalene had to say. In all these there is no contradiction; and the difficulties rise only from this, that each evangelist does not relate all the circumstances. Wi.

Ver. 4. *The guards were struck*, &c. Fear and astonishment seized upon them, because they had not that charity for our Redeemer, of which he is so deserving; and they became petrified, like statues, at the thought that the crucified Jesus was arisen from the sepulchre. For these men guarded the sacred tomb, actuated more by passion and cruelty than by any sentiment of love and duty. Rabanus.

Ver. 5. It is not yours to fear, who love Jesus Christ: let those rather fear, who through hatred have crucified Jesus. All such, if they do not repent of their wickedness, must have to undergo the greatest extremities of pain. S. Chrys. hom. xc.—Those miscreants fear, because they have not charity, but *fear not you*; for I know you seek him that was crucified, who is risen, as he promised you. These affectionate women sought Jesus among the dead, who was then among the living. The recent storm of calamities had nearly overwhelmed their faith, and the weight of temptations had so enfeebled their understanding, that they came to seek the Lord of heaven as one dead among the dead. S. Jerom.—The angel blushes not to style Jesus the *crucified*; for this is now the height and perfection of all good. By these glad tidings he endeavoured to expel their fears, speaking with a smiling countenance, as the messenger of the most joyful news. S. Chrys. hom. xc.

Ver. 6. *He is risen, as he said*. This is to put them in mind of what they ought to have remembered, and believed.—S. Luke is more particular; and tells us the angel said: *remember how he spoke to you, when he was yet in Galilee, that the Son of man must be delivered into the hands of sinners, and be crucified, and on the third day rise again*. Wi.—By this the angel give them to understand, that if they would not believe him upon his own testimony, they should at least on the testimony of their Redeemer's promises, who had frequently assured them that on the third day he should rise again. S. Chrys. hom. xc.

Ver. 7. Into Galilee. It is not without reason that the angel informs the women that he will go before them into *Galilee*; for *Galilee* is interpreted a *transmigration*, or a passage. O happy women, who merited the glorious ministry of announcing to a sunk and distressed world the triumphant resurrection of our Redeemer. But thrice happy those souls, who in the day of judgment shall deserve to sing in everlasting canticles, the joy you now conceive in your breasts at the happy resurrection of Jesus. Ven. Bede.—Moreover, the disciples being Galileans, it was natural for them to return to Galilee, after the festival week of the Passover. V.

Ver. 9. Jesus met them. According to S. Mark, Christ appeared first to Mary Magdalene; and the particulars are related by S. John. She at first did not know him, but took him *for the gardener*: then he called her by her name *Mary*, and she knew him: he said to her, *touch me not, for I have not yet ascended to my Father*; i.e. according to the common exposition, I have not ascended, nor am yet going to ascend; thou mayest see me again before I ascend: this is not the last time.—We also read here, (v. 9,) that he appeared to some of the other women, as they were returning to Jerusalem from the sepulchre, and that they *laid hold on his feet, and adored him*; nor is it said that he hindered them. Wi.—They were then returning to carry the news to the disciples, when they laid hold of his feet. To touch the feet, was in the Scripture a species of veneration; (see Exod. 4:25. 4 Kings 4:27) as among the Greeks, the touching of the knees. Thus Homer's Illiad, b. i.,

Και ρα παροιθ αυτοιο Καθεζετο, Και λαβε γουνων. v 500.
And again, v. 512; ως ηψατο γουνων.

Ver. 10. There they shall see me. Our Saviour, on the day of his resurrection, shewed himself alive five different times: 1. to Mary Magdalene; 2. to the women leaving the sepulchre; 3. to S. Peter; 4. to the two disciples going to Emmaus; 5. to the disciples assembled together, when the two returned from Emmaus. And after the day of his resurrection, before he ascended into heaven, he appeared other five times: 1. after eight days, when Thomas was present; 2. when the seven disciples were fishing on the sea of Tiberias; (S. John c. 21) 3. to the eleven on Mount Thabor; 4. in Jerusalem, on the day of his ascension; and 5. on the same day on Mount Olivet, when he was taken from them. Dion. Carth.—The *seventh* apparition of Jesus, which was by the sea or lake of Tiberias, S. John calls the *third*, which may mean in any numerous assembly of his disciples; the first being on the day of his resurrection, and the second the Sunday following. This may also be referred to the number of days. He first appeared to

different persons on the very day of his resurrection; secondly, eight days afterwards, and then a third time. S. Aug.—The history of our Lord's different apparitions is not very clear, and it is necessary to have recourse to the first chapter of the Acts, and to the 15th chapter of S. Paul's first epistle to the Corinthians. S. Austin says, (l. iii. de cons. Evang. c. xxv,) that there are ten apparitions of our Lord recorded in the four evangelists, which he specifies; but Maldonatus, on the 28th chap. of S. Mat. enumerates 13 different apparitions.

Ver. 11. *Some of the guards came into the city.* It is probable they had retired a while to some place to consult what to say, and how to avoid being punished. The chief priests, after consulting upon the matter, ordered them to say, *that when they were asleep, the disciples came and stole away Jesus's body.* This report was spread about every where. S. Augustin laughs at them for their blindness and folly, in bringing men in for witnesses of a fact, which they themselves own was done whilst they were *asleep*. Wi.—The poet, Sedulius, also is no less severe on these faithless guards:

*Mentita est vox vana sibi; tamen ista figuram
Res habet egregiam, Judæis constat ademptum,
Quem nos devoto portamus pectore Christum.*

Ver. 12. *Gave a great sum of money.* These princes of the Jewish nation still persisting in their malice, refused to turn to their Creator by hearty repentance, and wished to persuade the world that Jesus was not risen, sacrificing that money to falsehood, which was given for the use of the temple. For as they offered Judas 30 pieces of silver to betray his Master, so now they offer a great sum of money to suppress a truth so useful and so necessary for man. S. Jerom.

Ver. 13. It hence appears, that the chief priests themselves were fully convinced of the fact; for otherwise, they would not have bribed the soldiers to dissemble, but would have accused the soldiers before the president of a neglect of duty. T.—How was it possible for the timid and weak disciples, who dared not shew themselves in public, to come in defiance of an armed multitude to steal away the body! If these men dared not even to come forward in defence of their Master when alive, is it probable that these same men after his death would steal away his body? And could they, even allowing the possibility of conceiving the design, have removed the stone, which required a great number of hands to stir? Was not the mouth of the sepulchre also sealed? But why did they not steal away the body the first night, before the guards were stationed? For it was on Saturday the priests petitioned for a guard. Why did they not also take the clothes, which

S. Peter saw lying in the sepulchre? Would not a delay in taking off the clothes, and the napkin that bound his head, have appeared dangerous? Would it not have exposed their lives, particularly as the body had been anointed, and some time would be requisite to remove the linen, which would adhere to the body? The means they take to make the miracle uncertain, render it utterly undeniable. For in protesting that the disciples stole it away, they confessed that the body was no longer in the sepulchre. The fear and doubts of the disciples, joined to the idle story of the soldiers, is an evident demonstration, that the account of the body being stolen away, is a gross calumny. S. Chrys. hom. xc.—But let us again see how beautifully Sedulius paints the same in verse.

— *Fare improbe Custos,
 Responde scelerata cohors, si Christus, ut audes
 Dicere, concluso furtim prductus ab antro
 Sopitos latuit, cujus jacet intus amictus?
 Cujus ad exuvias sedet angelus? Anne beati
 Corporis ablator velocius esse putavit
 Solvere contectum, quam devectare ligatum?
 Cum mora sit furtis contraria. Cautiùs ergo
 Cum Domino potuere magis sua lintea tolli.*

Ver. 16. *The eleven disciples went into Galilee*, yet not till above eight days after. As to the order of Christ's apparitions, in the gospels: He appeared first to Mary Magdalene, and to other devout women; then to S. Peter; next to two disciples going to *Emmaus*; after that to the apostles that were all together, except only S. Thomas. These apparitions were all on the very day he rose from the dead. We find also (Jo. 20,) that *eight days* after he appeared to all the eleven apostles, *Thomas* being then present, to whom he said, *put in thy finger hither*, &c. This is generally thought to have happened at Jerusalem. When the apostles and disciples were gone into Galilee, he shewed himself to seven of them, as they were fishing on the lake of Tiberias. Jo. 21:4. We read also in this chap. (v. 16,) that he appeared to them *on a mountain in Galilee*: what mountain it was we know not. It may be of this apparition that S. Paul says, (1 Cor. 15:6,) *Then was he seen by more than five hundred brethren at once*. He also tells us he appeared to S. James. See v. 7. But when or where this was, is not mentioned. In fine, Christ till his ascension frequently appeared to them, and conversed with them. He taught them to *understand the holy Scriptures*, and all that belonged to their ministry: he gave them *power to forgive sins*: He *sent his apostles as his heavenly Father had sent him*. He gave in particular to S. Peter *the charge over his whole flock*: He *promised to send down upon them the Holy Ghost*; and to *remain with them himself to*

the end of the world, i.e. with his Church. Wi.—It is supposed that then and there took place what S. Paul mentions, that Jesus Christ shewed himself to more than 500 of the brethren together. V.

Ver. 17. *They adored: but some doubted.* This, says Theophylactus, need not be understood of the apostles, but of others, who had not seen Christ after his resurrection. It may also be expounded of those disciples who had doubted at the first, and particularly of S. Thomas the apostle. Wi.—These doubted not of the resurrection or divinity of Christ, but whether the person that appeared to them was really their Master, Jesus Christ. V.

Ver. 18. *All power is given to me.* The Arians object that the power which Christ had, is said to be *given him* by another. The Catholics answer, that Christ, *as man*, received this power *from God*. 2dly. It may also be said, that the eternal Son, though he be equal, and be the same God with the Father, yet he *proceeds* and *receives* all from the Father. Wi.—See here the warrant and commission of the apostles and their successors, the bishops and pastors of Christ's Church. He received from his Father, *all power in heaven and in earth*: and in virtue of *this power he sends them* (even as his Father sent him, S. John 20:21) to *teach* and *disciple*, μαθητεύειν, not one, but *all nations*, and instruct them in *all truths*: and that he may assist them effectually in the execution of this commission, he promises to be with them, (not for three or four hundred years only) but *all days, even to the consummation of the world*. How then could the Catholic Church go astray? having always with her pastors, as is here promised, Christ himself, who is *the way, the truth, and the life*. S. John 14:6. Ch.—Some hence infer that Jesus Christ, according to his human nature, was sovereign Lord of the whole world; but more properly this may be taken of his spiritual power, such as regards the salvation of souls. For Jesus Christ says to Pilate, *my kingdom is not of this world*. This spiritual power, Jesus Christ communicated in part to his apostles and their successors in the ministry, as to his vicars: *As my Father hath sent me, so I send you. Whatsoever you shall loose upon earth, shall be loosed also in heaven*: behold here the power both in heaven and earth. E.

Ver. 19. *Teach all nations.* In S. Mark we read, *going into the whole world, preach to every creature*, that is capable of it; not only to the Jews, but to *all nations* throughout the *whole world, baptizing them*, &c. The Anabaptists pretend to shew from this place, that none are to be baptized, unless they be first taught and instructed. This is true, as to persons who are already come to an age, in which they are capable of being instructed before their baptism. But according to the tradition and constant doctrine of the Catholic Church, received also by the

pretended Reformed Churches, new born children are to be baptized before they are capable of instruction: nor can they enter into the kingdom of heaven without baptism.—*In the name of the Father, &c.* We are made Christians *in the name of the Father, and of the Son, and of the Holy Ghost*: we profess to believe, and hope for our salvation, by believing, hoping, serving, and adoring the same three divine Persons, from whence the Fathers prove the *Father*, the *Son*, and the *Holy Ghost* to be *one God*, and equal in all perfections. Wi.—Had Christ only said, Lo! I am with *you* all days; it might, in that case, be limited to the natural lives of the apostles; but as He moreover adds, *even to the consummation of the world*, it must necessarily be extended to their successors in the ministry, till the end of time. E.—By these words *Go, teach*, he gives them the power of teaching not only what relates to faith, but also what is necessarily connected with piety and a holy conversation. For we see added a further explanation, *teaching them to observe all things whatsoever I have commanded you*; which words, beyond all doubt, must be referred to the precepts of a holy life. How egregiously then must those men be deceived, who infer from the words *teach all nations*, that faith alone will suffice. What follows, *baptizing them*, shews another part of the pastoral functions, which consists in the administration of the sacraments. Hence also all heretics are refuted, who pretend to affirm that all ecclesiastical ministry consists in barely delivering the word. Estius, in dif. loca.

Ver. 20. *Behold I am with you all days, even to the end of the world*, embraces two points necessary for the Church; viz. *integrity of doctrine*, and *sanctity of life*; for, if either of these should be wanting to the Church, it might then be justly said, that she had been left and abandoned by Christ, her Spouse. E.—Jesus Christ will make good his promise: 1. by always dwelling in the hearts of the faithful; 2. by his sacramental presence in the holy Eucharist; 3. by his providential care, and constant protection to his holy Catholic Church. These last six lines of S. Matthew's gospel, says the bright luminary of France, Bossuet, most clearly demonstrate the infallibility and indefectibility of the one, holy, Catholic Church, which all are commanded to hear and obey.

MARK

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO S. MARK

INTRODUCTION

S. Mark, who wrote this Gospel, is called by S. Augustine, the abridger of S. Matthew; by S. Irenæus, the disciple and interpreter of S. Peter; and according to Origen and S. Jerom, he is the same Mark whom S. Peter calls his son. Stilling, the Bollandist, (in the life of S. John Mark, T. vii. Sep. 27, p. 387, who was son of the sister of S. Barnabas) endeavours to prove that this was the same person as our evangelist; and this is the sentiment of S. Jerom, and some others: but the general opinion is that John, surnamed Mark, mentioned in Acts 12 was a different person. He was the disciple of S. Paul, and companion of S. Barnabas, and was with S. Paul at Antioch, when our evangelist was with S. Peter at Rome, or at Alexandria, as Eusebius, S. Jerom, Baronius, and others observe. Tirinus is of opinion that the evangelist was not one of the seventy-two disciples, because as S. Peter calls him his son, he was converted by S. Peter after the death of Christ. S. Epiphanius, however, assures us he was one of the seventy-two, and forsook Christ after hearing his discourse on the Eucharist, (John 6) but was converted by S. Peter after Christ's resurrection, hæc. 51, c. v. p. 528.—The learned are generally of opinion, that the original was written in Greek, and not in Latin; for, though it was written at the request of the Romans, the Greek language was commonly understood amongst them; and the style itself sufficiently shews this to have been the case:—

—— Omnia Græcè;

Cum sit turpe magis nostris nescire Latinè. *Juvenal, Satyr vi.*

The old MS. in Latin, kept at Venice, and supposed by some to be the original, is shewn by Montfaucon and other antiquaries, to have been written in the sixth century, and contains the oldest copy extant of S. Jerom's version.—S. Peter revised the work of S. Mark, approved of it, and authorized it to be read in the religious assemblies of the faithful; hence some, as we learn from Tertullian, attributed this gospel to S. Peter himself. S. Mark relates the same facts as S. Matthew, and often in the same words: but he adds several particular circumstances, and changes the order of the narration, in which he agrees with S. Luke and S. John. He narrates two histories not mentioned by S. Matthew;

the widow's two mites, and Christ's appearing to the two disciples on the road to Emmaus; also some miraculous cures; (Mark 1:40, 7:32, 8:22, 26) and omits many things noticed by S. Matthew ... But nothing proves clearly, as Dom. Ceillier and others suppose, that he made use of S. Matthew's gospel. In his narrative he is concise, and he writes with a most pleasing simplicity and elegance.

It is certain that S. Mark was sent by S. Peter into Egypt, and was by him appointed bishop of Alexandria, (which, after Rome, was accounted the second city of the world) as Eusebius, S. Epiphanius, S. Jerom, and others assure us. He remained here, governing that flourishing church with great prudence, zeal, and sanctity. He suffered martyrdom in the 14th year of the reign of Nero, in the year of Christ 68, and three years after the death of SS. Peter and Paul, at Alexandria, on the 25th of April; having been seized the previous day, which was Sunday, at the altar, as he was offering to God the prayer of the *oblation*, or the mass.

MARK 1

Ver. 1. *The beginning of the Gospel.* The Greek word ^[1] and Latin derived from it, signifies the *good news*, or happy tidings about Christ's coming and doctrine. The word *gospel* is from the Saxon, *God's spell*, or *good spell*, i.e. *God's word*, or *good speech*. Wi.—Some are of opinion that the termination of the first verse should be pointed with a simple comma, thus connecting it with the sequel; and the Greek text seems to favour this sentiment. According to the punctuation of the Vulgate, the first verse is merely the inscription or title.

Ver. 2. *In Isaias, the prophet.* That in the ancient copies was read *Isaias*, and not *Malachy*, is confirmed by the Syriac version, and also by S. Irenæus, Origen, S. Jerom, &c. It is also proved from an objection of Porphyrius, who says, S. Mark mistook Isaias for Malachy. In the ordinary Greek copies at present, we read *in the prophets*, not naming either Isaias or Malachy. The words seem taken partly out of one, and partly out of the other. These words, *behold I send my angel before thy face, who shall prepare thy way before thee*, are found Malac. 3 v. 1. And the following words, *a voice of one crying in the desert: prepare ye the way of the Lord, make straight his paths*, are in Isaias, c. 40, v. 3. Wi.—In the beginning of his gospel, S. Mark alleges the authority of the prophets, that he might induce every one, both Jew and Gentile, to receive with willingness what he here relates, as the authority of the

prophets so highly respected was very great. S. John is here styled an angel, on account of his angelic life, and extraordinary sanctity; but what is meant by, *who shall prepare thy way*, is, that S. John is to prepare the minds of the Jews, by his baptism and preaching, to receive their Messiah. Theophylactus. See in Mat. 11:10.

Ver. 3. See Mat. 3:3.

Ver. 4. *For the remission of sins.* Some commentators think from this that the baptism of John remitted sins, though he says in another place, *I baptize you with water*, but there has stood one amongst you, who will baptize you with water and the Holy Ghost, to shew that he did not baptize with the Holy Ghost, without which there is no remission of sin. This apparent difficulty will be easily reconciled, if we refer this expression to the word *penance*, and not *baptism*; so that by penance their sins were to be washed away, and there were baptized to shew their detestation of their former life. Jans. Concord. Evang.

Ver. 6. See Matt. 3:4.—*Wild honey.* Rabbanus thinks it was a kind of white and tender leaf, which, when rubbed in the hand, emitted a juice like honey. Suidas thinks it was a kind of dew, collected from leaves of trees, and was called manna. But S. Chrys. Theophy. Euthy. and Isidore, with greatest probability, think it was honey collected by wild bees, in the fissures of rocks, or in the holes of decayed trees, which was insipid and unpleasant to the taste. Tirinus.

Ver. 7. *One mightier than I.* The precursor does not yet openly declare our Lord to be the Son of God, but only one mightier than himself. The Jews were not prepared to receive his coming; he therefore wisely led them by degrees to the knowledge of what divine Providence had designed them; he yet secretly assures them that he is the Son of God. I have baptized you with water, but he shall baptize you with the Holy Ghost. Now it is evident that none but God can bestow upon man the grace of the Holy Ghost. Ven. Bede.

Ver. 9. See notes on our Saviour's baptism, Matt. 3.—That Christ was baptized by immersion, is clear from the text; for he who ascended out of the water must first have descended into it. And this method was of general use in the Church for 1300 years, as appears from the acts of councils and ancient rituals. It is imagined by some, that in the very spot of the river Jordan, where the ark stood whilst the Israelites passed over, our Lord (the ark of the covenant of grace) was baptized by S. John.

Ver. 10. *Spirit.* The epithet Holy is not found in most of the Greek

MSS. but it is in John 1:32 and 33.

Ver. 11. The Greek printed copies, and some MSS. read with S. Matt. (3:17) *in whom*, εν ω, ita. S. Chrys. Euthym. and Th. Some few, however, have εν σοι, *in thee*, with the Syriac and Latin text. P.—All the Fathers cite these verses for a proof of the Trinity: the testimony of the Father speaking, of the Son receiving the testimony, of the Holy Ghost descending in the shape of a dove. P. in Matt. 3:17.

Ver. 12. *Into the desert.* For the description of this desert, &c. read Maundrel's Travels, or extracts therefrom in Rutter's Evangelical Harmony. Vol. i. p. 169.

Ver. 13. The Greek does not express the forty nights, but we find it in S. Matt. 4:2.

Ver. 15. As if he were to say: To this day the Mosaic law has been in full force, but henceforth the evangelical law shall be preached; which law is not undeservedly compared to the kingdom of God. Theophy.—Repent, therefore, says our Saviour, and believe the gospel; for if you believe not, you shall not understand; repent, therefore, and believe. What advantage is it to believe with good works? the merit of good works will not bring us to faith, but faith is the beginning of good works. S. Jerom.

Ver. 16. We must observe that what S. Luke mentions, relative to the vocation of the apostles, is antecedent in point of time to what is here related by S. Mark; since it is known that these disciples on some occasions returned to their fishing, until Jesus called them to be his constant attendants. Theophylactus.

Ver. 24. The Greek text has here the same as in Luke 4:34, *Let us alone.* V.—*I know who thou art.* It is a common opinion, that the devil did not know for certain that Jesus was the true Son of God. Yet S. Mark's words, both in this and v. 34, seem to signify he did know it. Wi.

Ver. 25. Christ would not suffer the devils to be produced as witnesses of his divinity; the author of truth could not bear the father of lies to bear testimony of him. Hence Jesus threatened him, in order to teach us never to believe or put our trust in demons, whatever they may foretell. S. Chrys.

Ver. 26. *Tearing him:* not that the devil tore the poor man's limbs or body; for S. Luke (4:35) expressly tells us, that *the devil hurt him not.* It means no more, than that he shook him with violent agitations. Wi.

Ver. 27. It is observed by S. Justin, (Apol. i. 54) that the discourses of Jesus were short and concise. S. Chrys. (in hom. xlviii in Matt.) says, that Christ here accommodated his preaching to his hearers, and to his subject. The ancients differ as to the length of time employed by Christ in the ministry of the word. It is most probable that he spent about three years in announcing to the world his heavenly doctrines. In the first year of his preaching, he seems not to have met with any great opposition; and on this account it may have been called, by the prophet Isaias, the *acceptable year*. Sandinus.—*What is this new doctrine?* In the Greek, *This new manner of instructing*. See below, 14:2, and 12:38.

Ver. 30. It appears from S. Mark and S. Luke, that the cure of Peter's mother-in-law and the other sick, here mentioned, happened after the preceding narrative, and probably on the same day. But S. Matt. does not observe this order; for having related that Jesus, after the sermon on the mount, entered Capharnaum, and healed the centurion's servant, he hence takes occasion to mention this and the other miracles, which he had omitted, and which Jesus had wrought at his first coming to Capharnaum. Rutter.

Ver. 34. The devils knew that it was Christ, who had been promised for so many ages before; for they saw him perform the wonders which the prophets had foretold of him; yet they were not perfectly acquainted with his divine nature, or otherwise they never would have persecuted to death and crucified the Lord of glory. S. Aug.—But Christ would not permit them to declare that they knew him. V.—See Luke 4:41.

Ver. 44. It was not the intention of Christ, that he should not tell any body; had that been his wish, he would easily have realized it: he spoke thus purposely, to shew us that we ought not to seek the empty praises of men. He bade him also offer the sacrifices prescribed, because the law remained in full force till the passion of Christ, in which was offered a perfect sacrifice, that did away with all the legal sacrifices. Nic. de Lyra.

MARK 2

Ver. 2. Some Greek and Latin copies have, *after eight days*.

Ver. 4. Such diligence ought to be used to bring sinners to Christ, by means of the sacraments, as was used to procure for this man, through

Christ, the health of his body. B.

Ver. 5. *When Jesus saw their faith.* Our Lord is moved to shew mercy to sinners, by the faith and desires, and prayers of others; for this man was not more helpless in his limbs, than in his soul. From this example, we are taught that in sickness the sacraments and helps of the Church, which are the medicines of the soul, should be called for in the first instance; for Christ first healed the sick man's soul, before he removed his bodily infirmity. We also learn that many diseases originate in sin, and that we are to remove the effect by removing the cause.

Ver. 10. *The Son of man.* Jesus Christ here proveth that himself as man, and not as God only, hath power to forgive sins; by this, that he was able to do miracles, and make the sick man suddenly rise; so the apostles and their successors, though they be not God, may in like manner have authority from God to remit sins, not as God, but as God's ministers, and acting in his name, and vested with his delegated authority.—*On earth.* This power which the Son of man hath to remit sins on earth, was never taken from him, but is perpetuated in his sacraments and ministers, by whom he still remitteth sins in the Church, and not in heaven only. Relative to sin, there is one court of conscience on earth, and another in heaven, and the judgment of heaven followeth and approveth this on earth; as is plain by the words of our Saviour, to Peter first, and then to all the apostles: *Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.* See Matt. 16:19 and 18:18. Whereupon S. Jerom sayeth: that priests having the keys of the kingdom of heaven, judge in some manner before the day of judgment. Ep. v. ad Heliod; and S. Chrys. more at large, l. iii. de Sacerd.

Ver. 12. This paralytic is not the same as that mentioned in S. John; for that distressed man had no one to assist him, whereas this person had four; the former was by the side of the Probatica, but the latter in a house at Capharnaum. Theophy.

Ver. 14. To follow Christ, is to imitate him; wherefore this apostle, that he might be able to follow Christ, the model of poverty, not so much by his bodily steps, as by the inward affections of his soul, forsook all; he not only forsook his present goods, but despised all danger, which he incurred by leaving his business abruptly, and without rendering any account of it to his employers or governors. Ven. Bede.—The person to whom Christ addresses the words, *follow me*, was Matthew: see infra 9:9.

Ver. 17. The Greek printed copies, and some MSS. add *to penance*, as we read in Luke 5:33.

Ver. 18. See Matt. 9:14, and Luke 5:33.

Ver. 20. Jesus Christ here foretelleth that fasting shall be used in his Church, no less than in the old law, or in the time of John the Baptist. See Matt. 9:15.—When first we begin to be converted to God, the spiritual consolations which God infuses into our souls, cause in us an overflowing of spiritual delights, so that we then feast, and are in the midst of delight; but when the Bridegroom shall be taken away, when these spiritual consolations cease, then we fast, and find the commandments difficult. It is then we must prepare ourselves for tribulation. Ven. Bede.

Ver. 25. *When he had need.* In necessity many things are done without sin, which in other circumstances it would be unlawful to do. B.

Ver. 26. *Under Abiathar.* The priest from whom David had these loaves, is called *Achimelech*, 1 K. 21. The most probable answer to this difficulty is, that the priest had both these names of *Achimelech* and of *Abiathar*, as also his father had before him. For he that (1 K. 22) is called *Abiathar, the son of Achimelech*, is called 2 K. 8:17, *Achimelech, the son of Abiathar*. See also 1 Par. 18:16. Wi.—Others say that Abiathar, son of Achimelech, was present, and sanctioned the deed of his father, thus making it his own. Dion. Carth.

Ver. 28. The maker of the law may abrogate or dispense with it when and where, for just cause, it seemeth good to him: thus the Church can dispense with, change, or abrogate, for just reasons, the discipline of the Church founded upon Church authority. This we prove also from the action of David, (v. 26, supra) which the Scripture notices without blaming it, because the observance of the law, prescribed for the utility of man, must yield to the necessities of man.

MARK 3

Ver. 1. *He entered again into the synagogue*, viz. of Capharnaum. The man was there either, of course, on account of the sabbath, or to be cured by Jesus Christ.

Ver. 4. A difficulty here arises, how to reconcile S. Mark with S. Matthew. S. Mark puts the words into the mouth of Jesus Christ: *Is it lawful?* When S. Matthew says, that they interrogated him: *Is it lawful?*

To cut the knot of this apparent difficulty, we must understand that they first put the question to our Lord, whether it was lawful to heal on the sabbath-day or not: and that Jesus understanding their secret thoughts, that they wished to have some grounds of accusation against him, placed the sick man in the midst of them, and said what S. Mark here relates of him: *Is it lawful to do good on the sabbath-day, or to do evil?* S. Aug.

Ver. 8. What is to be understood by Idumea, see Rutter's Evangelical Harmony. Vol. i. p. 286.

Ver. 11–12. The unclean spirits being obliged by the Divine Power, not only to come and worship, but also to declare his majesty, exclaimed: *Thou art the Son of God*. How astonishing then is the blindness of the Arians, who even after his resurrection denied him to be the Son of God, whom the devils confessed as such when clothed with human nature. But it is certain that not only the devils, but the infirm that were healed, and the apostles themselves were forbidden, as well as the unclean spirits, to proclaim his divinity; lest the passion and death of Christ might be on that account deferred. Ven. Bede.

Ver. 13. He spent here the whole night in prayer, not that he who had all things to bestow, stood in need of prayer, or had any thing to ask; but to teach us that we must undertake nothing without previously recommending the affair to heaven, in humble and fervent prayer.

Ver. 14. The number twelve is mystical, as appeareth by choosing Mathias to full up the place of Judas: they are the twelve foundations, under Christ, of the heavenly Jerusalem. Apoc. 21.

Ver. 15. He gave his apostles the power of curing maladies both of soul and body, and of expelling devils, that they might prove the truth of their doctrines by the authority of miracles. V.

Ver. 16. The evangelist here gives the names of the twelve. First, Simon, to whom he gave the name of Peter, in Greek, Πέτρον, which signifies a rock; thus shewing that upon him his Church should be founded, as on a rock, never to be overturned. Tirin.—Polus, in his Synopsis Criticorum on this verse says that some Greek copies have, Πρωτον Σίμωνα, *First, Simon*, which he believes to be the genuine reading: “nec dubito quin hæc sit germana lectio.”

Ver. 17. *And he called James, &c.* The words, *he called*, are no addition, as they only express the literal sense: they are included in what is said, v. 13, that *he called to him whom he would*.—*Boanerges*, the *sons of thunder*, or *thunderers*, is only to express their great zeal.

Wi.—He gave also the two sons of Zebedee the name of Boanerges, (Βοανεργες) from the Syriac, *Benairesch*; or the Hebrew, *Beni*, sons, *regesch*, thunder, noise or tumult. In conformity to their name, we find these two apostles asking Jesus, (Luke 9:54) *wilt thou that we command fire to come down from heaven, to consume them?* They spread the fame of the gospel through the whole world. So great was the zeal of S. James, that he incurred the resentment of king Agrippa, and was the first of the apostles to seal the doctrines of Jesus Christ with his blood. S. John also fulfilled the import of his name, as appears from his gospel, epistles, apocalypse, and the sufferings he underwent at Rome for the faith. SS. Peter, James, and John, were the only apostles to whom our Saviour gave particular names, a mark, perhaps, of his special affection for them. T.

Ver. 21. *And when his friends had heard of it;* ^[1] lit. *his own*. We cannot here understand his apostles, for they were in the house with him; but either some of his kindred and friends, or some that were of the same country and town of Nazareth, though perhaps enemies to him.—*For they said*. It is not certain who said this, whether his friends or his adversaries.—*He is become mad.* ^[2] By the Greek, *he is not himself*. Christ might be called a *madman* by the Scribes and Pharisees, when he blamed their vices and when he preached with such extraordinary zeal. Or, as the Greek implies, he was thought to be transported out of his wits, and, as the Prot. translation hath it, *was beside himself*. If they were his friends that said this of him, they did not think so, but only pretended it, that they might get him safe out of the hands of his adversaries. Wi.

Ver. 22. From S. Matt. 12:22. et dein. we learn that it was on the occasion of the delivery of a possessed person, this blasphemy was uttered.

Ver. 24. *Kingdom against kingdom*. As this is true in all kingdoms and states where civil dissensions obtaineth, so it is especially verified in heresies and heretics which have always divisions among themselves, as a punishment for their abandoning the Church, the pillar and ground of truth, the only centre of peace and unity.

Ver. 29. See S. Matt. 12:32.—*Of an everlasting sin*; i.e. of eternal punishment. Wi.—What is here called *everlasting offence*, is (as S. Matt. expresseth it) that which shall neither be remitted in this life, nor in the life to come; which words would not be true, says S. Austin, if some sins were not forgiven in the world to come. Now, as no *mortal sin* can be forgiven after death, there must necessarily be smaller transgressions, which we call *venial*; though many of our separated

brethren will needs have all sins to be mortal; which is very far from a comfortable tenet.

Ver. 32. The brethren of our Lord were not the children of the blessed Virgin: nor were they the sons of S. Joseph by a former wife, as some pretend; but in the Scripture language, and in this place, we understand by brethren the relatives of Mary and Joseph. Ven. Bede.

Ver. 33. Our Lord does not refuse to go out through any, the least, inattention to his mother; he wishes hereby, to teach us the preference we should give to the business of our heavenly Father, before that of our earthly parents. Neither does he consider his brethren as beneath his attention, but prefers spiritual before temporal duties; and shews us, that a religious union of hearts and feelings is far more lasting, and better rooted than any other ties of affinity or friendship whatsoever. Ven. Bede.

Ver. 34. The Pharisees were afraid lest the greatness of Christ's miracles, and the excellence of his doctrines, should put an end to their credit and authority among the people. Hence their calumnies against him.

MARK 4

Ver. 1. If we examine S. Matthew on this point, we shall discover that this discourse was made on the same day as the preceding discourse; for S. Matthew informs us, that having finished this exhortation, he the same day went and taught by the sea. Ven. Bede.

Ver. 10. *When he was alone:* in Greek ΟΤΕ ΕΓΓΕΝΕΤΟ ΚΑΤΑΜΟΝΑΣ; i.e. when he was retired and alone, either in the house, out of the city, or at a distance from the multitude. T.

Ver. 11. Such as are out of the Church, though they both hear and read, they cannot understand. Ven. Bede, in C. iv, Mark.

Ver. 12. *That seeing they may see, &c.* In punishment of their wilfully shutting their eyes, (Matt. 13:15) God justly withdrew those lights and graces which otherwise he would have given them, for their effectual conversion. Ch.—These speeches here and elsewhere, we are not to understand as if he spoke in parables to this end that the hearers might not understand, lest they should be converted; but we must learn the true sense from the corresponding texts in Matt. 13, and Acts 28, where our Saviour and S. Paul render it thus: *with their ears they*

have been dull of hearing, and their eyes they have shut. lest, perhaps, they may see, and understand, and be converted, and I heal them. Whereby it is evident, that the speaking in parables was not the cause, (for many besides the apostles heard and understood) but themselves, who would not hear and understand, and be converted: and thus they were the real cause of their own wilful and obstinate infidelity. And therefore also he spoke in parables, because they were not worthy to understand, as the others were to whom he expounded them. B.

Ver. 22. All my parables, doctrines, and actions, which appear now to you so full of mystery, shall not always be so: in due time they shall all be publicly expounded by you, my apostles, and by your successors. Tirinus.

Ver. 23. And let him learn that he is not to bury in unjust silence the instructions or the examples I give him; but must exercise them for the light and direction of others. V.

Ver. 24. Pay attention then to what you hear this day, that you may retain it, and communicate it to others, your brethren; for as you measure to others, so shall it be meted unto you; yes, more shall be given to you, who receive the word of God, if you be attentive to preserve it yourselves, and to communicate it to your brethren. V.

Ver. 25. They who do not profit by the knowledge of the word of God, shall in punishment of their neglect, lose the advantage which they may seem to have, since it will turn in the end to their greater condemnation: and moreover, by trusting to their own judgment, they interpret the word in a perverse sense, and thus also lose what they seem to have. Nic. de Lyra.—Let those who talk so much about Scripture, and interpret it according to their own private spirit or fancy, see lest this also attach to them. A.

Ver. 26. So it is with him who announces the gospel of the kingdom of God, as with the sower. For whether he sleep or rise, the seed will grow up while he knoweth not; and the well prepared soil will, by the blessing of God, be productive: so the word of God shed abroad in the heart of man, will increase and fructify independently of all the preacher's solicitude, till he who has received it, being arrived at the measure of the age and fulness of Christ, shall be withdrawn by God from this world, and be called to himself. V.

Ver. 29. *When the fruit is brought forth:* lit. *when the fruit* ^[1] *hath produced.* By the *fruit* is here meant the seed; i.e. when the seed by degrees hath produced the blade, then the *ear*, and lastly the *corn*, which is become ripe. Wi.—This is a secondary sense of the text, *when*

the fruit hath come to maturity, and by no means a forced interpretation.

Ver. 33. This seems to contradict what was said v. 12, that *seeing they may not see*, &c.; but we must observe, that parables have more explanations than one, some more easy, whilst others are more difficult to be understood. In parables, the multitude understood the more literal interpretation, whilst Christ explains the more abstruse and hidden sense to his apostles. Hence there is no contradiction in these texts. Nic. de Lyra.

MARK 5

Ver. 2. Ven. Bede gives a beautiful explanation of this miracle. He says that it represents the Gentiles, who were converted to the faith by the apostles. The legion represents the innumerable vices to which they were subject, neither restrained by the laws of God nor man, but breaking through every restraint, and wallowing in all kinds of uncleanness. Ven. Bede.—The three evangelists agree in the expulsion of the legion of devils, except that S. Matt. makes mention of two demoniacs, and SS. Mark and Luke only of one. The difficulty is thus solved by S. Austin. S. Mark and S. Luke only mention one, as being more generally known, and particularly frightful in the neighbourhood. S. Aug.

Ver. 7. *I adjure thee by God.* The same is, I earnestly beg of thee *not to torment me*, by sending me into hell, and confining me in the *abyss*, there to be more tormented than I am at present. See S. Luke 8:31. Wi.

Ver. 9. *My name is Legion.* Spirits have no names, only with respect to our language. These devils say their name is *Legion*, because they *are many*. Wi.

Ver. 13. Jesus Christ permitted the devil to destroy these swine, that from their destruction, the men of that country might take the alarm, and be converted. Ven. Bede.

Ver. 17. Astonished at the miracle that had been performed, and displeased with the loss of their herds, they refused the Saviour of the world entrance into their country. Theophy.—It is observed that all Christ's miracles, except this, and the blasted fig-tree, were of the beneficent kind. We cannot but pity the wretched blindness of the Gerasens, in driving Jesus from their coasts. As a just judgment of

God, their city was the first that fell into the hands of the Romans, in the fatal war under Vespasian.

Ver. 18. *That he might be with him;* i.e. as one of his disciples. S. Amb. says Christ did not grant his request, lest they might think that he sought to be glorified by men, in having always in his company a man out of whom he had cast so many devils. Christ himself seems to give us another reason, that the man might go, and publish in his own country the miracles done by Jesus. Wi.

Ver. 19. *And he admitted him not:* By Christ's conduct on this occasion, he teaches his disciples that they ought sometimes to make known their own good works, when either the glory of God or the edification of their neighbour were likely to be advanced by such a manifestation: otherwise they ought to conceal them, out of a spirit of humility. Dion. Carth.

Ver. 20. *Decapolis*, a territory on the eastern borders of the sea of Tiberias, and is so called, from ten principal towns that compose it. V.

Ver. 23. S. Matt. says: *my daughter is even now dead.* The sense in both is exactly the same. S. Matt. attended rather to the thoughts of Jairus, than to his words; for, as he left her dying, he could not reasonably hope to find her still in the same state; and, as he expected she was already dead, when he spoke this to Jesus, S. Matt. relates what the man thought at that instant, not what he said. S. Aug.

Ver. 28. *Touch his garment.* Almighty God is pleased to give occasionally to the relics and clothes of his pious and faithful servants, a degree of virtue. See Acts 5, and 19, where the very shadow of S. Peter, and the handkerchiefs and aprons that had touched the body of S. Paul, and were brought to the sick, cured their diseases, and banished the wicked spirits. See S. Chrysostom, T. 5. contra Gent. in vit. Babylœ. S. Basil saith: "he that toucheth the bone of a martyr, receiveth in some degree holiness of the grace or virtue that is therein. Bas. in Psalm cxv.

Ver. 30. *Virtue that hath proceeded from him.* Virtue to heal this woman's malady proceeded from Christ, though she touched but his coat: so when the saints by their relics and garments perform miracles, the grace and force thereof cometh from our Saviour; they being but the means of instruments of the same. B.

Ver. 35. Ruler of the synagogue. His house is understood.

Ver. 36. *Only believe.* Dissenters grossly abuse this and other similar texts of Scripture, to prove that faith alone will suffice for

justification; whereas God only declares, that he requires a faith in his almighty power for the performance of miracles, and that without this necessary predisposition, he will not do any miracles. See v. 5, of the following chapter.

Ver. 41. Only three resurrections from the dead are mentioned as performed by our Saviour: one just dead; one carried out to be buried; and Lazarus, already in his tomb. These represent the different states of sinners dead in sin, some more desperate than others. To such as have been for years in sin, and have none to intercede for them, we must apply the words of Christ, *suffer the dead to bury the dead*. Ven. Bede, and S. Aug. de verb. Dom. serm. 44.

MARK 6

Ver. 1. After the miracles that Christ had performed, though he was not ignorant how much they despised him, yet that there might be no excuse for their disbelief, he condescended to return to them. Theophylactus.

Ver. 3. S. Matt. relates that they asked: *Is not this the son of the carpenter?* ^[1] It is not improbable that both questions were asked; it was certainly very natural to take him for a carpenter, who was the son of one. S. Austin.—*They were scandalized* at his lowly birth and humble parentage. Hence Jesus Christ takes occasion to expose the malice and envy of the Jews, in refusing him, and to shew that the Gentiles would more esteem him. See Luke 4:25, and John 1.

Ver. 13. It was usual for the Jews to prescribe oil as a proper thing to anoint the sick; but its virtue in the present instance, when used by the apostles, was not natural but supernatural, and was derived from him who sent them; because this unction always produced a certain and constant cure in those who were anointed. This miraculous gift of healing the sick with oil, which Christ conferred on his apostles, was a prelude or gradual preparation to the dignity to which he raised this unction, when he established it a perpetual rite in his holy Church. Rutter.—*With oil*, &c. This anointing the sick, was at least a figure of the sacrament, which Christ was pleased to institute for the spiritual relief of persons in danger of death: and which is fully expressed by S. James, in his Catholic Epistle. C. 5. The Council of Trent says this sacrament *was insinuated in S. Mark, and published in the Epistle of S. James.* Trid. sess. xiv. c. 1. Wi.

Ver. 14. The Herod here mentioned was the son of Herod, from whom S. Joseph fled with Jesus and Mary into Egypt. S. Chrys. hom. xlix. in Matt.—How great was the envy of the Jews, is easily to be conceived from this passage. They can believe that John is risen from the dead, and appeared in public again, although no one gave testimony that this was the case: but that Jesus, so much favoured by God, who worked so many and so great miracles, should be risen again is incredible, although attested by angels, by apostles, by men, women, and persons of every denomination. They still assert that the body of Jesus was stolen. V. Bede.

Ver. 20. *Herod*, ^[2] &c. The sense both of the Latin and Greek text

seems to be, that Herod entertained and shewed a particular respect and value for John the Baptist: yet some expound it, that he had a watchful eye over him, and sought only for an occasion to take him off. Wi.

Ver. 26. It is customary, in Scripture, to give the generally prevailing sentiment at the time; thus Joseph is called by the blessed Virgin, the father of Jesus; so now Herod is said to be stricken with sadness, because he appeared to be so to the company at table, though within his own breast, he secretly rejoiced that he had an opportunity of destroying an importuning monitor, with an exterior shew of piety and honour. Ven. Bede.

Ver. 29. Church history informs us, that the Christians were accustomed to frequent this tomb with great piety and respect, till the reign of Julian the apostate, at which time the pagans, through hatred for Christianity, broke open his tomb, and dispersed his bones; but immediately after, thinking it better to burn them, they endeavoured to collect them again. But some religious of a neighbouring convent, joining themselves to the pagans, under pretence of collecting the bones to burn, secreted the greater part of them, and sent them to Philip, at Jerusalem, who sent them to Athanasius, bishop of Alexandria; and in the reign of Theodosius, the temple of Serapis was converted into a Christian church, and dedicated to the honour of S. John the Baptist, where his relics were deposited. Gloss. Ordina.

Ver. 37. *For two hundred pence.* See Matt. 18:28. The apostles seem to speak these words ironically, to signify that they had not so much money as could procure a mouthful for each of them. Wi.

Ver. 45. The apostles were in a desert place belonging to Bethsaida, which probably was divided from it by some bay or creek, that ran into the land; and Christ only ordered them to pass over this to the city, where he might afterwards have joined them, when he had sent away the people. But in their passage a great storm arose, and they were driven by an adverse wind to the open sea, towards Capharnaum; or, probably, when they found the wind so violent, afraid of shipwreck if they neared the shore, they rowed out to sea. This reconciles the seeming discrepance of S. Mark and S. John, when notwithstanding the directions Christ had given his disciples to go before him to Bethsaida, we find them going to Capharnaum. Rutter.

Ver. 48. Thus the divine mercy often seems to desert the faithful in the height of tribulation, but God only acts thus, that he may try their patience, and reward them more abundantly. Nic. de Lyra.

Ver. 52. *They understood not concerning the loaves;* ^[3] i.e. they did not reflect how great a miracle that was which Christ had lately wrought, otherwise they would not have been so much surprised at his walking upon the sea. Wi.

MARK 7

Ver. 2. *With common hands.* It may be translated, *with defiled hands;* as also v. 15; but the circumstances plainly shew the sense. Wi.

Ver. 3. *Often washing, &c.* ^[1] Some would have the Greek to signify *unless they wash up to the elbows,* but I think without sufficient grounds. Wi.

Ver. 4. *Washed:* lit. *baptized.* By *beds* are not understood night beds, but couches to eat upon, as it was then the custom. Wi.

Ver. 7. See the annotations Matt. 15:9, 11. It is groundless to pretend from this text, that the precepts and traditions of the Church are not binding and obligatory, for Christ himself has commanded all to hear his Church, and obey their lawful pastors. These indeed may be called the precepts of men, but they are precepts of men invested with power and authority from God, and of whom Christ himself said, (Luke 10:16) *He that heareth you, heareth me; and he that despiseth you, despiseth me.*

Ver. 9. *Well do you.* Christ here speaks by the figure called *irony.* Wi.

Ver. 17. *Asked him the parable.* Asked him to explain its meaning.

Ver. 24. If he desired to conceal himself, and could not, his will it seems was under control; but this is impossible. His will must always take place. On this occasion, therefore, he wished himself to be sought for by these Gentiles, but not to be made known by his own apostles. Wherefore it came to pass, that not the persons who were his followers, but the Gentiles who entered the house in which he was, published his fame abroad. S. Augustine.—Jesus Christ commanded his disciples not to publish that he was come into that country; not that he intended to cease from healing the infirm, and curing diseases, when he saw the faith of the inhabitants deserved it; for he informed the Gentile woman of his coming, and made it known to as many others as he thought worthy; but that he might teach us, by his example, to decline the applause of men. Ven. Bede.

Ver. 25. This part, in which S. Mark says that Christ was in the house, when the woman came to petition in behalf of her daughter, seems to differ from the narration of S. Matthew, who says that the disciples besought Christ to dismiss her, because she cried after them; by which he signifies, that she followed them as they were on the road. These apparent differences may thus easily be reconciled. The woman came to our Lord when he was in the house, and he, according to S. Matthew, not answering her a word, went out during the silence: the woman followed after, and by her perseverance obtained her request. S. Austin.

Ver. 32. *Dumb.* ^[2] The Greek signifies one that speaks little, or with difficulty. Wi.—*They besought him.* In the Greek it is, *they beseech him*, which agrees so well with *they bring*, that we have every reason to believe that this was the original reading.

Ver. 34. *Ephphetha*, a Syriac word. Jesus Christ, in the cure of this man, uses many and various actions; but as of their own nature they are no ways equal to such a cure, they shew: first, that the cure was miraculous; and secondly, the virtue, which his divinity communicated to his sacred body. V.—We must not suppose that our Saviour here groaned on account of any difficulty he experienced in working this miracle, but only from commiseration for the man, whom he was about to heal; as likewise to shew, how very difficult is the cure of those who are spiritually deaf and dumb by sin. He was affected in a similar manner when he raised Lazarus to life, to shew with what difficulty a man, dead and buried in sin by evil habits, can arise from that miserable state. Dion. Carth.

MARK 8

Ver. 8. After the multitude had eaten and were filled, they did not take the remains; but these the disciples collected, as in the former miracle of the multiplication of the loaves. By this circumstance we are taught to be content with what is sufficient, and to seek no unnecessary supplies. We may likewise learn from this stupendous miracle the providence of God and his goodness, who sends us not away fasting, but wishes all to be nourished and enriched with his grace. Theoph.—Thus does our Lord verify in his works what he has promised in his instructions; that if we will seek in the first instance the kingdom of God and his justice, that all necessary things shall be added unto us. By the gathering up of the fragments that remained, he

not only made the miracle more striking to the multitude and to the apostles, but has also left us a practical lesson, how, in the midst of plenty, which proceeds from the munificence of heaven, we must suffer no waste. A.

Ver. 9. S. Mat. (15:38) adds, without counting either the women or the children.

Ver. 10. *Dalmanutha*. S. Mat. (15:39) has, *to the borders of Magedan*; in Greek, Μαγδαλα, or Μαγεδαν. These were two towns beyond the sea of Galilee, situated near to each other; it is of little consequence which of these names the Evangelists mention; perhaps our Saviour visited both. Tir.—The major part of commentators, if we can believe the Bible of Venice, take Magedan, or Magdala, to be the town of that name situated to the east of the lake of Tiberias, in the vicinity of Gerasa, and *Dalmanutha* to be the name of that part of the country in which these two towns were situated. V.—Polus in his *Synopsis Criticorum*, (vol. iv. p. 410.) gives three explanations for the discrepance of the names in SS. Matthew and Mark: 1. *Idem locus erat binominis*, the same place might have two names. 2. *Propiqua erant loca*, the places were near. 3. *Alterum erat regio, alterum vicus*, the one was the name of the territory, the other of the town or village; and concludes with asserting from Jewish authorities, that it was the same territory in which the two villages *Magedan* and *Dalmanutha* were situated; so that it might be known by either name, as we find the territory of Gadara and of Gergesæ is one and the same. Polus.

Ver. 11. Jesus Christ did not consent to the petition they made him, because there will be another time for signs and wonders, viz. his second coming, when the powers of heaven shall be moved, and the moon refuse her light. This his first coming is not to terrify man, but to instruct and store his mind with lessons of humility, and every other virtue. Theophy.

Ver. 12. Jesus Christ fetches a deep sigh on account of their obduracy, and says; why do these ask for a miracle to confirm their belief, when they resist the authority of so many miracles, which are daily performed under their eyes? V.—*A sign shall not be given*. But by a Hebrew form of speech, *if* divers times is put for a negative. Wi.

Ver. 15. *Of the leaven of Herod*. In S. Matt. c. 16 v. 6, we read of *the leaven of the Pharisees and Sadducees*: we may conclude that Christ named all of them. Wi.

Ver. 23. It may be asked, why our Lord led the man from the multitude before he cured him?—It may be answered, that he did it

not to seem to perform his prodigies through vain glory; and thence to teach us to shun the empty praises of men: 2dly, to facilitate recollection, and to give himself to prayer, before he cured the blind man; and lastly, he went out of the city because the inhabitants of Bethsaida had already rendered themselves unworthy of the miracles of Christ. For among them our Saviour had wrought many miracles, yet they would not believe. S. Matt. 11:21. Tir. Theophy.—Dionysius says, that Jesus led him from the multitude to shew that if a sinner, figured by the blind man, wishes to be converted from his evil ways, he must first leave all immediate occasions and inducements to sin. D. Diony.

Ver. 24. *Men* ^[1] *as trees walking.* In the Latin text, *walking* may agree either with *men*, or with *trees*, but the Greek shews that *walking* must be referred to *men*. Perhaps Christ restored sight in this manner to the man by degrees, to make him more sensible of the benefit; or to teach us how difficult is a sinner's conversion; of which this was a figure. Wi.

Ver. 25. Our Saviour made use of exterior signs in the performance of his miracles to command attention, and to signify the inward effects of the favours grants: these the Catholic Church, after the example of her Founder and Model, also uses in the celebration of her sacraments, and for the same purposes. Nor ought any supercilious and superficial reasoner to undervalue and condemn the corporal and external application of holy things, under the hollow plea, that we are exclusively to attend to the spirit and faith.

Ver. 28. *As one of the prophets.* In the Greek it is, *one of the prophets.*

Ver. 31. After our Redeemer had heard the confession of his first apostle, who spoke in the name of all, as the head, he opens out to them the grand mystery of his passion.

MARK 9

Ver. 4. The law and the prophets were signified by Moses and Elias; both bear testimony to the divinity of Jesus Christ's mission, which was effectually to close the old, and open the new dispensation. By the apparitions of these two illustrious personages, we learn also that sometimes, though not often, there is, by the permission of heaven, a certain intercourse between the living and the dead. B.

Ver. 5. Peter had forgotten that the glorious kingdom of Christ was not of this world, but in heaven only; that himself and the other apostles, clothed as they were with their mortality, could not participate in immortal joys; and that the mansions in the house of the Father are not raised with human hands. He again shewed that he knew not what he said, by wishing to make three tabernacles, one for the law, one for the prophets, and one for the gospel, since these three cannot be separated from each other. Ven. Bede.

Ver. 9. *Risen from the dead.* The disciples believed the resurrection of the dead, but they knew not what Christ meant by *his rising from the dead*. Their thoughts were filled with the idea of a glorious kingdom in this world, in which they should enjoy great dignities and offices under the Messias. Wi.

Ver. 10. The Jews here confound the two comings of Jesus Christ. The Baptist, in the spirit of Elias, will precede the first, and Elias in person, the second coming of Christ.

Ver. 14. The multitude were so solicitous to see Christ that they saluted him when yet a great way off. Some imagine that the countenance of our Saviour, being rendered more beautiful by his transfiguration, attracted the attention and admiration of the people. Theophy.

Ver. 20. Let those blush who pretend to affirm, that all men come into this world clear of original sin, and perfectly innocent like Adam when first created. For why should this child be tormented by a cruel devil, if he had not been under the guilt of original sin, as it is clear, beyond dispute, that he could not be guilty of any actual transgression? Ven. Bede.

Ver. 22. The answer of our Lord is adapted to the petition of the child's father. He had said: *If thou canst do any thing, have mercy on us:* and Christ answered: *If thou canst believe, &c.* Thus when the leper said: *If thou wilt, thou canst make me clean,* he answered: *I will, be thou made clean.* Ven Bede.—^[1]*All things are possible to him that believeth.* The sense is not, as if he that believeth could do all things; but that any thing might be done by the divine power and goodness, in favour of him that had a firm and lively faith. Wi.

Ver. 23. If the man believed, as he said, why does he add, *help my unbelief?* It may be answered: because faith is manifold; there is a faith of beginners, and a faith of the perfect. The incipient faith this man already possessed, and he besought our Saviour to help him to the higher degrees of this virtue. No one becomes great and perfect all at

once, but must first set off with small beginnings, and thus gradually ascend to the height of perfection. Thus the man, who, by the inspiration of grace has received imperfect faith, may be said at the same time to believe, and still to be incredulous. Ven. Bede.—Here we are taught that our faith is weak, and has need of support and increase from God's assistance. When tears accompany our faith, they obtain for us the grant of our petitions. S. Jerom.

Ver. 26. Him whom the devil had made like to the dead, the goodness of Christ, by his charitable touch, restored to life. Thus proving at once both his divinity and humanity; the former by his wonderful cure of healing, and the latter by performing this cure by a touch of the hand. Ven. Bede.—The devil could not inflict a real death on the child, on account of the dissent of the Author of life. S. Chrys.

Ver. 27. This person, whom the apostles had forbidden to work miracles in the name of Christ, believed indeed in Christ, but did not follow him, on account of the great poverty of the apostles: he was not perfect, nor had he left all things to follow Christ. The apostles therefore concluded, that such a one was not worthy to work miracles in the name of their divine Master. But for this indiscretion, Christ rebukes them, saying, *do not*, &c. T.

Ver. 31. They could not comprehend what he said; and this not so much through the dulness and stupidity of their understandings, as through their personal affection to him; and because knowing him to be God, they could not conceive how a God could die. Nic. de Lyra.

Ver. 37. *Who followeth not us*, in that special manner, as Christ's apostles did. Wi.

Ver. 40. Here we may find that no one, however poor, can be excused from good works; since there is no one who is not able to give at least a cup of cold water; and we are assured that he will not lose his reward. Nic. de Lyra.

Ver. 43. *Where their worm dieth not*. These words are taken out of Isaias 66:24; and are to be expounded of the punishments, and fruitless repentance of the wicked in the next world. Wi.

Ver. 48. ^[2]*For every one shall be salted with fire*. The sense seems to be, that every wicked unrepenting sinner (of whom it was before said, *that their worm dieth not*) shall be severely and continually punished, though not consumed by the fire of hell.—*And every victim shall be salted with salt*; that is, even good men shall be cleansed and purified by trials and sufferings in this world, as some victims were to be

salted by the law. Lev. 2:13. Wi.

Ver. 49. *Become unsavoury*; i.e. if he, who has once received the faith, should apostatize from it, what is there that can possibly convert him from his wicked ways? since even the salt, with which he was salted, is become unsavoury, i.e. the doctrines he formerly received are no longer of any use. Nic. de Lyra.

MARK 10

Ver. 4. Moses permitted the injured husband to send away his wife, declaring that he had repudiated her. See Deut. 24:1.

Ver. 5. Because of the hardness of their hearts, and to prevent the excesses they would otherwise have committed with regard to their wives. V.

Ver. 6. But from the beginning of the world it was not thus; for then God only formed one man and one woman, that they might be exclusively and invariably attached to each other.

Ver. 7. Hence it is written, (Gen. 2:24, and Matt. 19:5) *A man shall leave father and mother, and adhere to his wife.*

Ver. 14. Unless we are possessed of the innocence and purity of little children, we cannot enter the kingdom of heaven. By the kingdom of heaven, we may here understand the truths of the gospel; for as a child never contradicts its teachers, nor opposes to them vain reasonings and empty words, but faithfully and readily receives their instructions, and with fear obeys them; so must we implicitly obey, and without any, the least, opposition, receive the word of the Lord. Ven. Bede.

Ver. 18. *None is good.* Of himself, entirely and essentially, but God alone: men may be good also, but only by a participation of God's goodness. Ch.

Ver. 20. We must recollect, that to the faithful observers of the Mosaic law, not only present goods were given, but the happiness of a future life promised. Hence our Lord with reason inquired, *whether he had kept the commandments.* The innocent life of this young man is deserving of our imitation. Ven. Bede.

Ver. 21. *Loved him.* We need understand no more by this, than that

Christ gave him some marks of his tenderness for him, and for all men by his kind instructions, and invitations to a good and perfect life. Wi.—It is worthy of inquiry, how that could happen which the evangelist here mentions, how Jesus could love this young man; when, as it is here related, he did not follow the admonitions given him by Jesus Christ. The reason is, Christ loved him for his past behaviour, and his strict observance of the old law. S. Chrys. in S. Thom. Cat. aur.

Ver. 28. Although S. Peter had left but few things, he still calls them his all. For small things have power of attaching us to them, and of exciting our passions; therefore he that forsakes his small possessions, shall be a partaker of the blessings of Jesus Christ. Theophylactus.

Ver. 32. Christ goes before, to shew his eagerness to suffer the ignominies and torments of his approaching passion, for our salvation. Theophy.—But the disciples being already forewarned of what their Master was to suffer from the high priest and Scribes, went along the road to Jerusalem, with silent fear and trepidation, either lest they should be put to death with him, or lest he, whose life and doctrines they enjoyed, should fall into the hands of his enemies. But our kind Redeemer, foreseeing that the minds of his disciples were disturbed, comforts them with the assurance of his resurrection. Ven. Bede.

Ver. 35. S. Matt. (20:20) says it was their mother, Salome, but probably at their solicitation, or at least with their connivance and consent.

Ver. 42. *Who seem to rule over the Gentiles*, &c. See Matt. 20:25, and Luke 22:25. Wi.

Ver. 43. In vain then do men either seek for immoderate power, or sigh after human greatness; for, not power, but humility, is the sure and only path to the summit of perfection. He then proves to them by his own example, that if they would not believe his words, they might at least learn by his example. Ven. Bede.

Ver. 46. Bartimæus is a Syriac word, and signifies, son of Timæus.

Ver. 51. Let us endeavour sedulously to imitate the good example of this blind man, who did not ask for honours, riches, or other worldly advantages, but only that he might receive his sight; that he might behold the light with the blessed angels, to which faith alone can conduct us. Ven. Bede.—In this worse than Cimmerian darkness, how few are found, who pray as they ought for this all-necessary light of faith!!!

MARK 11

Ver. 1. This place, doubtless, had its name from the great number of olive-trees that grow upon it. It lay a little out of Jerusalem, on the east side, about five furlongs from the city, according to Josephus; but he must be understood of the nearest part of it, since S. Luke makes the distance to be a sabbath-day's journey, i.e. eight furlongs, or a mile; unless we suppose he meant the summit of the hill, from which our Saviour ascended. Acts 1:12. Mr. Maundrell says: I and my companions going out of Jerusalem, at S. Stephen's gate and crossing the valley of Josaphat, began immediately to ascend the mountain; and being about two-thirds of the way up, we came to certain grottos, cut with intricate windings and caverns, under ground, which were called, *the sepulchres of the prophets*; that a little higher up, were twelve arched vaults under ground, standing side by side, and built in memory of the apostles, who are said to have compiled their creed in this spot. Sixty paces higher, we came to the place where Christ is said to have uttered his prophecy, concerning the final destruction of Jerusalem; and a little on the right hand, to another, where he is said to have dictated (a second time) the *Lord's prayer* to his disciples. A little higher, is the cave of a saint called Pelagia; a little lower, a pillar denoting the place where an angel gave the blessed Virgin three day's warning of her death; and, at the top of all, we saw the place of our blessed Lord's ascension. See Maundrell's Journey to Jerusalem.—In the Greek, being between Bethphage and Bethania. Bethania, which they had just left, was about one mile and a half from Jerusalem: Bethphage was between the two. V.

Ver. 2. This order of Jesus Christ shews his omniscience and supreme dominion. By the former, he informs his two disciples that in Bethphage they would find a colt tied; and by the latter, he assures them that the master, on learning that the Lord hath need of the colt, will immediately let him go. A.

Ver. 8. The martyrs strewed garments in the way by putting off the garments of the flesh, and thus preparing a way by their blood for the servants of God. Many strew their garments in the way, by subduing their bodies in fasting and abstinence, and thus affording good example to those that follow them. Those cut down branches from the trees, who in their instructions take their seeds from the discourses of the Fathers, and, by an unassuming and humble delivery, spread them in the way of God. V. Bede.—Let us strew the way of life, and cut branches from the trees, by imitating the example of the saints. For the saints are the trees, from which we cut down branches, when we

imitate their virtues. Theophylactus.—The just shall flourish like the palm-tree, (Ps. 91) confirmed in their roots, and extensive in their fruit and flowers, being the sweet odour of Christ. 2 Cor. 2:15.

Ver. 9. They that went before, were the prophets; and they that come after, are the apostles. S. Jerom.—All these voluntary offerings were grateful to our divine Saviour; so are the like offerings made to him in the blessed sacrament. B.

Ver. 10. They call the kingdom of Christ the kingdom of David, because Christ was descended of the family of David. David is likewise interpreted, *strong of hand*; but who is strong of hand but the Lord, whose hand has wrought so many and such miracles? Theophy.—How great is the similarity of this sentence with that delivered by the angel Gabriel, when he addressed the blessed Virgin Mary: “the Lord God will give to Him the seat of David, his father.” Ven. Bede.—“*In the highest.*” By this is meant, that the just shall be built upon the ruins of the angels; and, that the inhabitants of the earth shall obtain salvation. S. Jerom.—The literal meaning is: blessed be the kingdom of our father, David, which he sees arrive in the person of his Son: *Hosanna*, glory and salvation to this Son so long expected, so ardently desired: peace and salvation, and glory be given to Him, by the great Lord and God, who dwelleth in the highest heaven. S. Mat. 21:9. S. Luke 19:38.

Ver. 11. In going into the temple, immediately on entering the city, he shews what religion recommends to us, viz. to enter first into a place of worship, if there is one, where we visit. Ven. Bede.—Looking into the hearts of all, he could not, amongst those who contradicted the truth, find where to recline his head; therefore, he withdraws to his faithful servants, and takes up his abode with the children of obedience. Idem.

Ver. 13. *He came, if perhaps, &c.* Christ knew there was no fruit upon it, and that it was *not the season, or a season for figs*. See Matt. 21:19, what instruction he designed to give his disciples by what he said and did to the fig-tree. Wi.—Jesus Christ here curses the barren tree, on account of his disciples, who were present; for as he every where gave instances of his most beneficent will, it was proper he should also give them proofs of his justice and severity. Hence his principal motive for cursing the fig-tree was, not on account of any hunger he then experienced; for it is not probable that Christ should experience so great hunger, and at so early an hour, as these words seem to indicate. Ven. Bede.

Ver. 16. The vessels here spoken of as not allowed to be carried

through the temple, were not any belonging to the temple, but only such as were brought by those who were buying and selling. Origen asserts, that our Saviour's driving so many thousands out of the temple, poor and humble as he appeared, was a more astonishing miracle than even his giving sight to the blind. So divine an effulgency flashed from his eyes and whole countenance, as affected every beholder with astonishment and awful terror. Orig. in D. Diony.—If Christ could not bear to see his Father's house profaned, even with those things which in another place were not unbecoming, how indignant must he be to see the temple of God defiled with blasphemous and heretical doctrines, and with that levity and inattention observed in thoughtless giddy Christians, who thus scandalize and pervert his devoted children. A.

Ver. 17. Not to the Jews only, but to all nations; not in Jerusalem only, but in every city of the known world. It is no longer a temple of bulls, goats, and rams, but a temple of prayer. Ven. Bede.

Ver. 18. What effect this strong reproof of our Saviour had upon the Jewish priests, and other ministers of the temple, is related by the evangelist in the subsequent words: *they sought how they might destroy him*. Still they were obliged to protract their iniquitous designs for a short time, as the multitude were in admiration of his doctrines. Gloss.—It was on a Tuesday that Jesus Christ discussed various subjects in the temple, his mission, the duties we owe to society, the resurrection of the body, &c. &c.

Ver. 23. Ecclesiastical history informs us, that S. Gregory of Neo-Cæsarea, surnamed Thaumaturgus (whose feast is kept Nov. 17.) performed this miracle, removing by his prayers a mountain that obstructed the building of a church. Ven. Bede.

Ver. 26. Faith alone will not suffice for the remission of sins; we must moreover pardon every neighbour, and from our heart.

Ver. 28. “It was a reasonable demand,” says Dr. Barrow, “which was made to our Saviour: *tell us by what authority thou doest these things, and who hath given thee this authority*. The reasonableness of it our Lord did often avow, declaring, that if by his doctrine and works he had not vouched the divinity of his authority, it had been no sin to disbelieve or reject him.” John 5:31, 36. 10:25, 37 and 15:22, 24. Dr. Barrow on Supremacy, p. 49.—This principle, which supposes in pastors the necessity of a lawful mission, was formerly, and may still be, triumphantly urged against Luther, Calvin, Tindal, Cranmer, and all the first pretended Reformers of the Catholic Church. For whence, said the Catholics, did these innovators derive their mission? Who sent

them to preach? Who gave them authority to reform and alter the whole state of God's Church? Let them shew their commission for this purpose, either *ordinary* or *extraordinary*. Unless they can do this, we have nothing to do with usurpers and intruders.... If it be pretended that they had *extraordinary* mission, immediately derived from God, why did they not shew their credentials, stamped with the broad seal of heaven; that is, why did they not by clear and evident miracles, such as Christ and his apostles wrought, attest their being thus extraordinarily commissioned for the extraordinary work of the Reformation? Without such proofs as these, no pretensions to an extraordinary mission, in opposition to the ordinary Church authority, can be admitted. Otherwise every fanatic or enthusiast, following his own caprice, may pretend to a call from heaven; and, upon this foolish plea, preach up his own dreams for the pure word of God, in contempt of all authority, whether of Church or State. If it be said that the missions of the first reformers were *ordinary*, and derived to them by the ministry of men, it behoves them to point out what men these were from whom they received this ordinary power. Were they Catholics or Protestants? Not Protestants, for they cannot name any such who commissioned them to preach; not Catholics, because the religion which Luther and his reforming brethren endeavoured to propagate, was a new religion, directly opposite to that of Catholics, and therefore could not be taught, in virtue of any commission from Catholics. *And how can they preach unless they be sent?* Rom. 10:15. If it be urged that Luther had received his orders in the Catholic Church, it is easily answered that this could not authorize him to commence preacher and teacher of another religion, any more than the orders which Mr. Whiston and Mr. Wesley might receive in the Protestant church of England could authorize them to teach a doctrine anathematized by that Church. Rutter.

Ver. 33. *Neither do I tell you, &c.* I do not tell you what I know, because you refuse to own what you know. We should observe, there are here two reasons for concealing the truth from inquirers: 1st, when he that inquireth after the truth is incapable of understanding it; 2d, when on account of some contempt of the truth, or some other evil indisposition, the person is not deserving of having the truth laid open to him. Ven. Bede.

MARK 12

Ver. 1. Under these figurative modes of speech, or parables, Jesus

Christ began to trace out for their reflection a true portraiture of their ingratitude, and of the divine vengeance. By this *man* we are to understand God the Father, whose vineyard was the house of Israel, which he guarded by angels; the place dug for the wine-vat is the law; the tower, the temple; and Moses, the prophets and the priests, whom the Jews afflicted and persecuted are the husbandmen or servants. S. Jerom.—This same parable was employed by Isaias, (v. 1) where speaking of Christ, he says: *My beloved had a vineyard, and he fenced it in.* Tirinus.—*He went into a far country*, not by change of place, for he is every where, but by leaving the workmen the power of free-will, either to work or not to work; in the same manner as a man in a far country cannot oversee his husbandmen at home, but leaves them to themselves. Ven. Bede.—This parable is thus morally explained: Jesus Christ planted a Church with his own blood, surrounded it with evangelical doctrine, as with a hedge; dug a place for the wine-vat, by the abundance of spiritual graces which he has prepared for his Church; built a tower, by appointing his angels to guard each individual Christian, who are the husbandmen to whom he has let it out. Nic. de Lyra.

Ver. 2. The first servant whom the Almighty sent, was Moses; but they *sent him away empty*; for, says the Psalmist, they provoked him to anger in the camp. Ps. 105. The second servant sent was David, whom *they used reproachfully*, saying: *What have we to do with David?* 3 Kings 12:16. The third was the school of the prophets; and which of the prophets did they not kill? Mat. 23. Ven. Bede.

Ver. 7. From this it appears, that the chief priests and lawyers were not ignorant that Christ was the Messias promised in the law and the prophets, but their knowledge was afterwards blinded by their envy: for otherwise, had they known him to be true God, they would never have crucified the Lord of glory, says S. Paul. For a further explanation, see S. Mat. 21. Ven. Bede.

Ver. 8. They cast the heir, Jesus Christ, out of the vineyard, by leading him out of Jerusalem to be crucified. Theophy.—They had before cast him out by calling him a Samaritan and demoniac; (S. John, C. 8) and again by refusing to receive him, and turning him over to the Gentiles. S. Jerom.

Ver. 9. The vineyard is given to others; as it is said, they shall come from the east and the west, from the north and the south, and sit down with Abraham, Isaac and Jacob in the kingdom of God. S. Jerom.

Ver. 10. By this question, Christ shows that they were about to fulfil

this prophecy, by casting him off, planning his death, and delivering him up to the Gentiles, by which he became the corner-stone, joining the two people of the Jews and Gentiles together, and forming out of them the one city and one temple of the faithful. Ven. Bede.—The Church is the corner, joining together Jews and Gentiles; the head of it is Christ. By the Lord hath this been done in our days, and it is wonderful in our eyes, seeing the prodigies which God has performed through him whom men reject as an impostor. Theophy. and V.

Ver. 12. The chief priests thus shew, that what our Saviour had just said was true, by thus seeking to lay their hands on him. Ven. Bede.

Ver. 14. The disciples of the Pharisees said this in order to induce our Saviour to answer them, “that they were not to pay tribute to Cæsar, being the people of God; an answer they confidently anticipated, and which the Herodians hearing, might immediately apprehend him, and thus remove the odium from themselves to Herod. Ven. Bede.

Ver. 15. *Knowing their hypocrisy.* ^[1] The Latin word commonly signifies, *cunning*, but by the Greek is here meant their *dissimulation*, or *hypocrisy*. Wi.

Ver. 17. Although Christ clearly establishes here the strict obligation of paying to Cæsar what belongs to Cæsar, to the confusion of his very enemies, we shall still find them bringing forward against him the charge of disloyalty, as if he forbade tribute to be paid to Cæsar. Luke 23:2. After the example of her divine Model, the Catholic Church has uniformly taught with S. Paul, the necessity of obeying the powers in being; and this not for fear of their wrath, but for conscience sake. Render to Cæsar the money on which his image is stamped, but render yourselves cheerfully to God; *for the light of thy countenance, O Lord, is stamped upon us*, (Ps. 4) and not the image of Cæsar. S. Jerom.—With reason were they astonished at the wisdom of this answer, which eluded all their artifices, and taught them at the same time what they owed to their prince, and what they owed to God: and whoever hopes for the favour of heaven, must conscientiously observe this double duty to God and to the magistrate.

Ver. 26. The doctrine of the resurrection from the dead is clearly given in the book of Moses, where mention is made of the burning bush, from the midst of which God appeared to Moses: have you not read, I say, what God there said to him? As God is the God of the living, you must be in an egregious error in imagining, that such as die in the eyes of the world not to return thither any more, die in the same manner in the eyes of God, to live no more. V.

Ver. 29. Literally the Lord our God is the only Lord: and this is the sense of the text in Deuteronomy 6:4. The word in the original text, rendered by the term *Lord*, is the grand name JEHOVA, which signifies properly God, considered as the supreme Being, or the author of all existence.

Ver. 33. Venerable Bede gathers from this answer of the Scribes, that it had been long disputed among the Scribes and Pharisees, which was the greatest commandment in the law; some preferring the acts of faith and love, because many of the fathers, before the law was instituted, were pleasing to God on account of their faith and piety, and not on account of their sacrifices; yet none were agreeable to God who had not faith and charity. This Scribe seems to have been of the opinion of those who preferred the love of God. Ven. Bede.—This excellence of charity teacheth us that faith only is not sufficient. B.

Ver. 34. Being now refuted in their discourse, they no longer interrogate him, but deliver him up to the Roman power. Thus envy may be vanquished, but with great difficulty silenced. Ven. Bede.

Ver. 35. According to S. Mat. it was principally to the Pharisees that Christ proposed this question. See Mat. 22:41.

Ver. 37. This interrogation of Jesus instructs us how to refute the adversaries of truth; for if any assert that Christ was but a simple and holy man, a mere descendant of the race of David, we will ask them, after the example of Jesus: If Christ be man only, and the Son of David, how does David, under the inspiration of the Holy Ghost, call him Lord? The Jews were not blamed for calling him the Son of David, but for denying him to be the Son of God. Ven. Bede.

Ver. 43. God accepts alms, if they are corresponding to each one's abilities; and the more able a man is, the more must he bestow in charities. The widow's mite was very acceptable to God, and very meritorious to herself; because though small the offering considered in itself, it was great considering her extreme indigence.

Ver. 44. *But she, of her want*, ^[2] or indigence, out of what she wanted to subsist by, as appeareth by the Greek.

MARK 13

Ver. 2. As Christ had frequently denounced the destruction of the temple, his disciples, surprised that so beautiful an edifice should be

reduced to nothing, wish on that account to shew him the grandeur and magnificence of it; upon which Christ exclaimed: *There shall not remain a stone upon a stone.* Theophy.

Ver. 4. *When shall these things be?* The miseries that took place previously to the destruction of the temple and city of Jerusalem, were a figure of the extreme calamity that will happen before the last day, in the reign of Antichrist: hence Jesus Christ speaketh indifferently of both. B.

Ver. 6. At the destruction of Jerusalem there appeared many impostors, many who professed themselves to be the Christ, and assured the populace that their delivery was at hand. And in the Church many heresiarchs started up, and many came in the name of Christ; the first of these was Simon Magus, mentioned in the Acts of the Apostles, whom the people of Samaria received as the power and virtue of God. But it is remarkable from the time of our Saviour's passion, when they preferred the robber Barabbas to Jesus Christ, the Lamb of God, they had no peace or quiet in the city, but constant tumult and dissension succeeded, to the very time of its destruction. Ven. Bede.—So shall many seducers come towards the end of the world, who shall make themselves authors of sects, and shall gain many disciples: as followeth in plain words, v. 22 of this chapter. B.

Ver. 9. *In the synagogues*, or assemblies. The word is here taken for assemblies of judges, and of justice.—*For a testimony to them;* i.e. that you may bear witness of me and my doctrine, and also against them. V.

MARK 14

Ver. 1. Though the evangelists generally use the words pasch and azymes promiscuously, yet S. Mark distinguishes them, being really different. The pasch is used for the 14th day of the moon of the first month. But the 15th day, on which they departed out of Egypt, was the feast of the azymes, or the unleavened bread; which continued seven days, till the 21st day of the moon inclusive. Ven. Bede.—*Pasch* is also used for the sabbath day within the seven days of the solemnity; (Jo. 19:14) and also for all the sacrifices made during the seven days of the feast.

Ver. 2. They were not so much afraid of the sedition itself, as of the people delivering Christ out of their hands. Ven. Bede.

Ver. 3. *Of precious* ^[1] *spikenard*. This was a perfume extracted and distilled from the leaves, tops, or stalks, of the plant or herb called *nard*. It was the custom of the eastern people to pour such precious perfumes on their own heads, or on the heads of their guests whom they had a mind to honour. Wi.—This happened six days previous to the pasch. The woman here mentioned was Mary, sister of Lazarus. John 12:3.

Ver. 4. It was chiefly Judas Iscariot that murmured here. S. John only mentions him; perhaps some others had been excited to complain, by the traitor. This is certain, that if any concurred in murmuring with Judas, they afterwards repented, on hearing the answer given immediately by our Saviour. D. Dionys.

Ver. 7. Christ here answers the apostles, by informing them that he should not always be with them, but would shortly leave them, as to his corporal presence, though he spiritually will remain with them, and their successors, to the end of time. Mat. 28.—*Behold I am*, &c. He will not always be with them, so as to want their services. Ven. Bede.

Ver. 10. Many of the present day shudder at the thought of the horrid and inexpressible crime of Judas, in betraying his Master, his Lord, and his God, and yet do not take care to avoid the like wickedness themselves; for, as often as for a little gain they neglect the duties of faith and charity, they become traitors to God, who is charity and faith. Ven. Bede.

Ver. 12. *Whither wilt thou*, &c. By these words the disciples teach us to direct our every step according to the will of God; therefore does their Lord tell them, with whom he would eat the pasch, to go two of them into the city. S. Jerom.

Ver. 14. *Were is my refectory:* ^[2] *where I may eat the pasch*, or the *paschal supper* of the lamb sacrificed? Lit. in the Lat. *where is my eating*, or my *refection*? but it is generally agreed that here is meant a place to eat in.

This is my Body

Ver. 22. This which I now give, and which you now receive; for the bread is not the figure only of Christ, but is changed into the true body of Christ; and he himself says, *The bread, which I will give you, is my flesh*. S. John 6. But the flesh of Christ is not seen, on account of our infirmity; for if we were allowed to see with our eyes the flesh and blood of Jesus, we should not dare to approach the blessed sacrament. Our Lord therefore condescending to our weakness, preserves the

outward species of bread and wine, but changes the bread and wine into the reality of flesh and blood. Theophy.—S. Chrysostom, in his thirtieth sermon on the treason of Judas, says: “Christ is also now present to adorn our table, (altar) the same that was present to adorn that table. For it is not man that causes the elements to become the body and blood of Christ, but the very Christ, the same that was crucified for us: ουδε γαρ ανθρωπος εστιν ο κοιων τα προκειμενα γινεσθαι σωμα και αιμα χριστου αλλ αυτος ο σταυρωθεις υπερ ημων χριστος. The priest stands his vicegerent, and pronounces the words, but the power and grace is of God. He says, this is my body, and the word changes the elements: and as the sentence ‘increase and multiply, and fill the earth, was spoken once, but still imparts fecundity to human nature throughout all time: so these words (of consecration) once spoken, constitute an absolute, perfect sacrifice upon every altar of the Church from that day to this, yea even to the time when Christ shall come again at the last day.”

Σχημα πληρων εστηκεν ο ιερεις, τα ρηματα φθεγγομενος εκεινα η δε δυναμις, και η χαρις του θ εου εστι. τουτο μου εστι το σωμα, φησι τουτο το ρημα μεταρρυθμιζει τα προκειμενα. Και καθαπερ η φωνη εκεινη η λεγουσα αυξανεσθε, και πληθυνεσθε, και πληρωσατε την γην, ερρεθη μεν απαξ, δια παντος δε του χρονου γινεται εργω ενδυναμουσα την φυσιν την ημετεραν προς παιδοποιαν. ουτω και η φωνη αυτη απαξ λεχθεισα, καθ εκαστην τραπεζαν εν ταις εκκλησιαις, εξ εκεινου μεχρι σημερον, και μεχρι της αυτου παρουσιας, την θυσιαν απηρτισμενην εργαζεται. S. Chrysostom, Sermon. xxx, on the treachery of Judas.

These words are so plain, that it is difficult to imagine others more explicit. Their force and import will however appear in a still stronger light, if we consider the formal promise Christ had made to his apostles, as related by S. John, that he would give them his flesh to eat, that same flesh he was to deliver up for the life of the world. He on that occasion confirmed with remarkable emphasis of expression the reality of this manducation, assuring them *that his flesh was meat indeed, and his blood drink indeed*; and when some of the disciples were shocked at such a proposal, he still insisted that unless they eat his flesh, they should have no life in them. The possibility of it he evinced from his divine power, to be exemplified in his miraculous ascension; the necessity of it he established, by permitting those to abandon him who refused to believe it; and the belief of it he enforced on the minds of his disciples, from the consideration that he, their teacher, was the Son of God, and the author of their eternal salvation. The apostles were deeply impressed with these thoughts, previously to the institution of the holy Eucharist; consequently when they beheld Jesus

Christ, just before his death, taking bread into his sacred hands; when after blessing it with solemnity, they heard him say, *Take, eat; this is my body, which shall be given for you*; they must necessarily have concluded, that it was truly his body, which he now gave them to eat, according to his former promise. And though their reason or senses might have started difficulties, yet all these were obviated by their belief of his being God, and consequently able to effect whatever he pleased, and to make good whatever he said. — Moreover, if we consult tradition, we shall find that the Greek, as well as the Latin Church, has uniformly declared in favour of the literal sense of Christ's words, as may be seen at large in all Catholic controvertists. The learned author of the *Perpetuité de la Foi*, and his continuator, Renaudot, in the two additional quarto volumes, have invincibly demonstrated, that the belief of all the Oriental Christians perfectly coincides with that of the Catholic Church, respecting the real presence. Dr. Philip Nicolai, though a Protestant, candidly acknowledges, in his first book of the Kingdom of Christ, p. 22, “that not only the churches of the Greeks, but also the Russians, the Georgians, the Armenians, the Judæans, and the Ethiopians, as many of them as believe in Christ, hold the true and real presence of the body and blood of our Lord.” This general agreement amongst the many Churches of the Christian world, affords the strongest evidence against Secker and others, who pretend that the doctrine of the real presence is a mere innovation; which was not started till 700 years after Christ's death. For, how will their supposition accord with the belief of the Nestorians and Eutychians, who were separated from the Church of Rome long before that period, and who were found to agree exactly with Catholics concerning this important tenet?—*See this point* clearly given in Rutter's Evangelical Harmony.

This is my Blood

Ver. 24. *Which shall be shed.* With words so explicit, with the unanimous agreement of the Eastern and Western Churches, how can any Dissenters bring themselves to believe that there is nothing more designed, or given, than a memorial of Christ's passion and death? Catholics, who believe in the real presence, do certainly renew in themselves the remembrance of our Saviour's death and passion, with more lively sentiments of devotion than they who believe it to be mere bread and wine. The outward forms of bread and wine, which remain in the Eucharist, are chiefly designed to signify or represent to us three things; viz. 1. *The passion of Christ*, of which they are the *remembrance*; 2. *the body and blood of Christ*, really, though sacramentally present, of which they are the *veil*; and 3. *everlasting life*,

of which they are *the pledge*.—N. B. In speaking of the real presence in the Eucharist, Catholics hold that Christ is *corporally* and *substantially* present, but not *carnally*; i.e. not in that gross, natural, and sensible manner, in which or separated brethren so frequently misrepresent our doctrine.

Ver. 25. This vine represents the Synagogue, according to Isaias. The vine, or vineyard of the Lord of hosts is the house of Israel. Of this vine Christ drank for some time; and though many of the branches were become useless, there were yet many that still brought forth fruit. But Christ now going to his passion, declares that it would be no longer acceptable to him, since the figures were not to pass into reality. Ven. Bede.

Ver. 26. Jesus Christ is seized upon Mount Olivet, whence he ascended into heaven; that we might know that the place on earth where we watch and pray, where we suffer chains without resistance, is the place whence we are to ascend into heaven. S. Jerom.

Ver. 27. Christ permitted his disciples to fall, that they might learn not to trust in themselves. To strengthen his prediction, he adduces the testimony of Zacharias the prophet, (13:7) *I will strike the shepherd, and the sheep shall be dispersed*. Theophy.... This text is expressed in other words, being there spoken in the person of the prophet: *Strike the pastor, and the sheep shall be dispersed*. Ven. Bede.—By these words, the prophet prays for the passion of the Lord. The Almighty Father answers his prayer: *I will strike the shepherd*. The Son is sent by the Father, and is stricken by becoming incarnate and suffering death. S. Jerom.

Ver. 37. You who were ready to die for me, cannot watch with me! We are here taught a great duty of a Christian life, and that is, to beg of God, *that he would give us strength to observe and follow the motions and inspirations of his Holy Spirit, and never to resist the calls of heaven*.

Ver. 45. Our Lord received the kiss of the traitor, that he might not appear to avoid being delivered up; and at the same time he fulfilled that of the Psalmist, *with those who hated peace, I was peaceful*. Ps. 119:7.

Ver. 46. Here is Joseph betrayed and sold by his brethren, and pierced in his soul with a sword. S. Jerom.

Ver. 47. This was Peter, as we learn from S. John 18:10. He is here actuated with his usual ardent zeal, calling to mind the example of Phinees, who by executing justice on the wicked, merited the reward

of justice, and a continual priesthood. Ven. Bede.—S. Mark conceals his master's name, lest he should seem to be publishing the ardour of his zeal for Christ. Theophy.

Ver. 51. This probably was the owner, or the son of the owner of the garden, who hearing the tumult came to see what was the cause. It must have been a young man from the Greek word νεανίσκος. T.

Ver. 55. Though the law prescribed there should be only one high priest, yet at this time there were many, being appointed yearly by the Roman governor; and those are here called chief priests who had once been invested with the dignity of high priest, but were at that time out of office. Theophy.

Ver. 56. *Their evidence did not agree.* ^[3] Others translate, their testimonies were not *sufficient*; that is, so as to amount to a crime that made him guilty of death. The Greek, as well as the Latin text, may be taken in either sense. The high priest, vexed at this, stood up, and asked him questions, hoping to make him appear guilty by his own confession. Wi.—This latter sense is given to the same expression, v. 59 infra.

Ver. 57. Thus has iniquity lied to itself, (Ps. 26) as formerly in the case of the wife of Putiphar against Joseph, (Gen. 29) and the elders against Susanna. Dan. S. Jerom.

Ver. 61. Our Redeemer was silent, because he knew they would not attend to his words; therefore does he say in S. Luke, *If I shall tell you, you will not believe me.* Theophy.

Ver. 63. Caiphas, in order to excite their hatred against what was said, rent his garments, and thus deprived himself of the priestly dignity, by transgressing the precept; which, speaking of the high priest says: *He shall not uncover his head, and his garments he shall not rend.* Lev. 21:10. S. Leo the Great.—By the high priest rending his garments he shews, that the Jewish priesthood, on account of their crimes, was now dissolved; whereas the tunic of Christ, by which the one true Catholic Church is prefigured, was seamless, and not to be divided. Ven. Bede.

Ver. 71. In this one apostle, Peter, the first and chief in the order of apostles, in whom the Church was figured, both sorts were to be signified, viz. the strong and the weak, because the Church is not without both. S. Austin, Sermon. xiii. de verb. Do.—Again, our Saviour would shew by the example of the chief apostle, that no man ought to presume of himself, when even S. Peter was not secure and

immoveable. Idem. tract. lxvi. in Evan. Joan. and S. Leo. serm. ix. de Pass. Do.

MARK 15

Ver. 1. It was customary with the Jews to bind and deliver over to the Roman governors those whom they had condemned in their own councils; but we must not suppose that this was the first time they bound Jesus; for, as S. John informs us, when first they apprehended him, they put manacles upon him. Ven. Bede.

Ver. 2. It may be remarked upon this answer of our Lord, that he was not unwilling to answer the questions put to him by the governor, who condemned him contrary to his inclination, though he would not condescend to return an answer to the question of the high priests, as they were not worthy of the favour. Theophy.

Ver. 6. This practice of releasing to the people any prisoner they might think proper, was instituted in order to captivate the will of the people; which was most commonly done on the festival day, when the Jews were assembled from the different provinces to Jerusalem. But that the blindness and malice of this people might be more apparent, the evangelist here describes the atrocious wickedness of the man they preferred to the Son of God. Gloss.

Ver. 10. Since envy put to death the Author of life, Jesus Christ, how watchful should all Christians be against every degree of that sin. S. Chrysos. hom. xl in Matt.

Ver. 21. S. Jerom thinks Alexander and Rufus were disciples of Christ, and on this account the name of their father is here expressed. S. Jerom. in D. Diony.

Ver. 23. S. Matt. says mixed with gall; for gall is here used for bitterness, and wine that has myrrh in it is a very strong bitter; although, perhaps, both gall and myrrh might have been ingredients to increase the bitterness. S. Austin.—Or, in the confusion that was occasioned, some might have offered him one thing, some another; one person giving vinegar and gall, another wine mixed with myrrh. Theophy.—Wine mingled with myrrh may perhaps be used for vinegar. S. Jer.—This was given to criminals, to lessen their torments. Our Lord was pleased to taste the bitterness, but he would not permit the relief which the admittance of the same into his stomach might

have afforded. Thus also were the scriptures fulfilled: *they gave me gall for my food, and in my thirst they gave me vinegar to drink.* Ps. 68. Ven. Bede.

Ver. 25. S. Mark is the only evangelist who says it was the third hour. S. John says it was the sixth. But these may easily be reconciled by supposing that he was crucified towards the end of the third hour, that is, about eleven of the clock, or half-past eleven, which being near the sixth hour, or twelve, the evangelist might say it was the sixth hour. Nic. de Lyra.—*The third hour.* The ancient account divided the day into four parts, which were named from the hour from which they began: the first, third, sixth, and ninth hour. Our Lord was crucified a little before noon; before the *third hour* had quite expired; but when the *sixth hour* was near at hand. Ch.

Ver. 26. It was written on a board, or rather on parchment fixed to a board, (as Leipsius informs us) expressing the cause why he was crucified, viz. because he was the *King of the Jews*. And, indeed, Pilate himself was fully persuaded that he was the Messiah promised to the Jews: and though he knew him to be innocent, he connived the more at his death through fear lest he might attempt something against the Roman empire, if he were permitted to continue. At the same time, by putting up his cause, he wished to revenge himself of the Jews, for their importunity and obstinacy in compelling him, partly against his will, to condemn him to death. For what could be more ignominious to the Jews than to see their king crucified at their own request, and for no other reason than because he was their king, and they did not wish him to reign over them. Thus did they receive the king for whose coming they had so long sighed, and from whom they had expected delivery from the Roman yoke, and the subjugation of the whole world to their own power. Sirinus.

Ver. 28. This text of Isaias regards the Messiah according to the very letter. V.

Ver. 32. Afterwards they saw Him arising out of the sepulchre whom they thought unable to descend from the cross. Where, O Jew, is thy infidelity? I ask you yourselves. You shall be your own judges. How much more astonishing is it to be able, when dead, to rise again, than, when living, to descend from the cross? You desired a small exertion of power, and a much greater is here performed: but still your infidelity would not be cured. All have turned out of the way, all have become useless. S. Jer.—If the Scribes and Pharisees did not believe in Christ when he rose from the dead, neither would they have believed in him had he left the cross. Though the scripture had foretold in

many places that he was to suffer, Ps. 21. *They have dug my hands and feet*; and Ps. 95, *They shall look upon him whom they have pierced; He shall reign from the tree*: (and which St. Justin assures us the Jews had erased from the psalm) yet where can the Jews point out that it was foretold he should descend from the cross? Tir.

Ver. 39. The centurion considered the crying out of our Saviour as an effect not of human, but divine power, since it generally happens that people at the moment the soul quits the body are reduced to so debilitated a state, that they are scarce able to utter the least word. Although Jesus was truly the natural, not the adoptive, Son of God, it is nevertheless probable that the centurion, being a Gentile, did not speak in this manner as if he knew Jesus to be the natural Son of God. He did not know that the Son of God was really true God, equal to the Father, but called him Son of God, as if adopted, on account of his extraordinary sanctity; or, perhaps, he might have called him the Son of God, in order to oppose the Jews, who called our Saviour a blasphemer, because he made himself the Son of God. D. Diony.

Ver. 42. Ven. Bede thinks the word *parasceve* is derived from the Greek παρασκευη, signifying a preparation. It was the day before the sabbath, on which the Jews were accustomed to prepare two meals, one for the parasceve, and another for the sabbath; the Jews not being allowed to dress any meat on the latter day, on account of its great solemnity. The Jews learnt this word of the Greeks, who lived among them in Jerusalem. Ven. Bede.

Ver. 43. *A noble Decurion.* The Decurions among the Romans were first called so as having ten men under them, as the centurions were over a hundred. But some of the *Decurions* were also *Counsellors* in towns, as is here signified by the Greek word Βουλευτης. Wi.

Ver. 46. According to the description of those that have seen it, it is a kind of small chamber, the height of which, from top to bottom, is eight feet and an inch, its length six feet and one inch, and its breadth fifteen feet ten inches. Its entrance, or vestibule, which looks towards the east, is but four feet high, and two feet four inches wide. The place within, where our Lord's body was laid, takes up a whole side of the cave. The stone which was laid to secure the door of the sepulchre is still remaining, and according to Mr. Maundrell, is two yards and a quarter long, one broad, and one thick: but the particular parts of it are not visible, being all incrustated over with white marble, except in five or six little places, where it is left bare to receive the kisses and other devotions of pilgrims. Mark Luke's Voyage to Asia Minor, Vol. II. p. 12. and Maundrell's Journey from Aleppo to Jerusalem.

MARK 16

Ver. 1. Saturday evening, after the sun was set, for the sabbath began and ended with the setting sun.

Ver. 2. S. Mark says very early, the sun being now risen, whereas S. John tells us that it was yet dark. But when S. Mark says the sun was risen, he means that it began, by its approach to the horizon, to enlighten the heavens, at which time there is still darkness remaining, (according to S. John) which decreases as light approaches the earth. S. Austin.

Ver. 5. S. Matthew says the angel was sitting on the stone, whilst S. Mark says that they saw him sitting on the right side of the sepulchre. This must not surprise us; for the angel which first appeared sitting upon the stone, might have been afterwards seen by him sitting on the right side of the sepulchre. Theophy.—Perhaps the angel mentioned by S. Matthew is different from the one mentioned by S. Mark. Or it may be understood, that the women entering the monument, which may mean the enclosure of it, saw the angel sitting on the stone, which was placed on the right side of the sepulchre. S. Austin.

Ver. 9. This appearance of our Saviour is more fully related by S. John. Our Lord arose early from the monument in which he had been placed late in the evening, thus fulfilling the words of the psalmist: *In the evening weeping shall have place, and in the morning gladness.* Ps. 29. Ven. Bede.—*Rising early.* It appears from this that our Saviour arose early, about sunrise, as was the sentiment of S. Austin; though S. Gregory seems to think that he arose at midnight, in the same manner as Samson, who was a figure of Christ, arose in the middle of the night and carried away the gates of Gaza. If we follow this opinion, we must understand the word *early* as referring to the verb *appeared*, not to the participle *rising*, and then the sentence will be: *he rising*, (having arisen) *appeared early the first day of the week.* The first interpretation, however, of S. Austin seems more agreeable to the text: *he rising early the first day of the week, appeared, &c.*

Ver. 12. He had appeared to Magdalene in the form of a gardener, and to two disciples in the form of a traveller.

Ver. 14. *At length, &c.* ^[1] in the Latin text, taken according to the letter, is *lastly*, or *last of all*: but if we examine and compare the four gospels, this was not the last time that Christ appeared to his disciples after his resurrection. We can only then understand it of the *last* time mentioned by this evangelist.—*To the eleven.* If this apparition (as it

was the opinion of S. Augustine) was made when S. Thomas was not with them, they were only then ten, without S. Thomas and Judas. The evangelist here calls them *eleven*, because the apostolical college (Judas being dead) consisted of no more than *eleven*. And this way of speaking may be justified by diverse examples: one instance may suffice. A meeting of the Jewish *sanhedrim* might be called the *Council of the Seventy-two*, though it many times happened that all the seventy-two were not there present. Wi.—Some think that this was the last apparition of Jesus Christ, after which he quitted the earth, and ascended into heaven. V.

Ver. 16. Let those weep and lament who have not yet seen him, and in a short time they shall receive consolation. Blessed are they that weep, for they shall be comforted, S. Mat. 5. S. Jerom.—Perhaps some one will say within himself, I have already believed, I shall be saved: he says true, if his faith be supported by good works; for that only is true faith, which does not contradict in works what is believed in words. S. Greg.

Ver. 19. By these words it is not to be understood that Jesus is to be confined to that particular posture of body, or that the Father has any hands, or any human shape; for God is a pure, incorporeal, and all-perfect Spirit. The image of God, as he is in himself, comes not within the reach of our mortal senses. When the Scripture, therefore, speaks of God, it uses such imagery of language as is adapted to our senses, that it may thereby convey to us some imperfect knowledge of those sublime mysteries, which are ineffable in themselves, and incomprehensible to our understanding. Thus we are informed that Jesus Christ sits at the right hand of God, the Father Almighty, to signify that, as man, our Lord is raised to the height of glory, and to that supreme beatitude, than which there is nothing higher, and nothing greater in the whole bliss of heaven; and that he moreover holds the same sovereign dominion with the Father over all creatures; because, as God, he is equal to the Father in power, in wisdom, and in all perfection. See Pouget, p. 256. ed. in fol.—*On the right hand of God.* Jesus Christ, our Redeemer, was not man only, but truly God, the same God with his eternal Father: and hereby is signified that the *person*, who took upon him human nature, and became man, is equal in dignity with the Father: he, who, as man, ascended into heaven. [2]When S. Jerom says that most Greek copies wanted this chapter, he speaks not of chapters according to our present division, but only of the last 12 verses, which formerly made what was called a *little chapter*: yet these twelve verses must have been omitted in those MSS. by some negligent transcribers. Now they are found in all, both Latin and Greek copies. They are found in the Canons of Eusebius on the

Gospels; in S. Jerom in several places; in S. Amb. l. iii, in Luc. tom. iii, p. 292. Ed. Paris, an. 1582, in S. Aug. l. iii, de consensu Evang. c. xxv, tom. 3, part 2, p. 142, &c. Wi.—S. Gregory of Nyssa, (orat. 2. de Resurr.) says, that the best copies of S. Mark's gospel finished with the 8th verse, *a trembling and fear had seized them*: Εν τοις ακριβεστεροις το Κατα Μαρκον Ευαγγελιον μεκρι του εφοβουντο γαρ, εχει το τελος. It is the very generally received sentiment of the learned, that the last 12 verses were given by S. Mark; and the most probable reason yet offered for the omission of them in various copies is, that the transcribers followed a mutilated copy, where the last page was wanting. V.

Ver. 20. Let us here take notice, that, as the apostles confirmed their words by the signs that followed, so also in us must our words be confirmed by works. "Grant, O Jesus! that the discourse we deliver, concerning virtue, may be confirmed by works and actions; that thus, by thy co-operation, we may become perfect in word and work; for to Thee is due the glory of our discourses and actions." Theophylactus.

LUKE

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO S. LUKE

INTRODUCTION

S. Luke was a physician, a native of Antioch, the metropolis of Syria, and well skilled in the Greek language, as his writings sufficiently evince. In some ancient MSS. he is called Lucius, and Lucanus. Some conjecture that he was at first a Gentile and a pagan, and was converted by the preaching of S. Paul, at Antioch; others, that he was originally a Jew, and one of the seventy-two disciples. SS. Hippolitus and Epiphanius say, that hearing from our Lord these words, *he that eateth not my flesh, and drinketh not my blood, is not worthy of me*, he

withdrew, and quitted our Saviour, but returned to the faith at the preaching of S. Paul. But, to leave what is uncertain, S. Luke was the disciple, travelling companion, and fellow-labourer of S. Paul. Of him S. Paul is supposed to speak: (2 Cor. 8:18) *We have sent also with him (Titus) the brother, whose praise is in the gospel, through all churches:* and again, *Luke, the most dear physician, saluteth you:* (Coloss. 4) and, *only Luke is with me.* 2 Tim. 4. Some are of opinion that as often as S. Paul, in his Epistles, says *according to my gospel*, he speaks of the Gospel of S. Luke. This evangelist did not learn his gospel from S. Paul only, (who had never been with our Lord in the flesh) but from the other apostles also, as himself informs us in the beginning of his gospel, when he says, *according as they have delivered them unto us; who, from the beginning, were eye-witnesses, (αὐτοπται) and ministers of the word.* His *gospel*, therefore, he wrote as he heard it; but the *Acts of the Apostles*, from his own observations; and both, as some believe, about the same time in which his history of the Acts finishes, towards the year of Christ 63. But the received opinion now is, that S. Luke wrote his gospel in Achaia, in the year 53, ten years previously to his writing of the *Acts*, purposely to counteract the fabulous relations concerning Jesus Christ, which several persons had endeavoured to palm upon the world. It does not appear, as Calmet observes, that he had ever read the gospels of S. Matt. and S. Mark ... He chiefly insists in his gospel, upon what relates to Christ's priestly office; hence the ancients gave, of the four symbolical representations, mentioned in Ezechiel, that of the ox, or calf, to S. Luke, as an emblem of sacrifices. He lived 84 years in the state of celibacy, was crucified at Elœa, in Peloponnesus, near Achaia, and was buried in the church of the apostles, at Constantinople, to which city his remains were translated, together with those of S. Andrew and S. Timothy, in the year 357, by order of the emperor Constantius. When this church was repaired, by an order of Justinian, the masons found three wooden chests, in which the bodies of these saints were interred. Baronius mentions, that the head of S. Luke was brought by S. Gregory from Constantinople to Rome, in the year of Christ 586. S. Luke writes purer Greek than any of the other hagiographers; yet many Syriac words, and turns of expressions, occur in both his gospel and *Acts of the Apostles*; some also that imitate the genius of the Latin tongue. He cites Scripture according to the Septuagint, and not after the Hebrew text. S. Paul, in his Epistles, generally quotes the gospel in a manner the most conformable to S. Luke, as may be seen in the following instances; 1 Cor. 11:23 and 24 c. 15:5. The Marcionites would only receive the gospel of S. Luke, and from this they retrenched the first two chapters, with regard the birth of Jesus Christ, and only admitted ten of S. Paul's Epistles, as Tertullian and S. Epiphanius have remarked. Marcion embraced the

errors of Cerdon: to these he added others, the offspring of his own brain. He began to disseminate his novel opinions at Rome, about the year of Christ 144. He could not bring himself to believe how a spirit, such as the human soul, could be shut up in a body, be subject to ignorance, to weakness, to pain; nor in what manner, or for what end, the great and good Lord, the Creator of spirits, could have thus degraded them. Revelation, which teaches us the fall of the first man, did not appear to the Marcionites, to solve the difficulty, since the first man was composed of a spiritual soul and a terrestrial body; they, moreover, imagined that an all-good, an all-powerful God, ought to have prevented the fall of man. No wonder then, that they refused to adopt the first two chapters of S. Luke, which contain the miraculous births of Jesus and his precursor; as also sundry texts of the very scanty portions of holy Scriptures which their party chose to retain. But what does this shew? that *tradition*, in the first instance, must be admitted, to inform us what is authentic scripture; and, secondly, an *infallible Church-authority*, to inform us what is the genuine interpretation of the genuine text. Without the assistance of apostolical tradition and Church-authority, could any Seeker (even with the assistance of Brown's *Self-interpreting Bible*, in 2 vols. 4to.) rest secure, that he properly understood the disputed points of holy writ; that his, and no other interpretation, was the genuine sense of these mysterious words, when he was informed that by far the greater part of learned societies, and learned individuals, gave a widely different interpretation to the same texts. This freedom of expounding Scripture, by unassisted reason and private spirit, was the first germ of the daily increasing spread of sects and heresies; this is the nucleus, which, after enveloping itself like the comet, in much nebulous obscurity, terminates in a fiery tail, of portentous magnitude, the ruinous effects of which can only be prevented by a speedy return to first principles, *apostolical tradition, and Church-authority*.

LUKE 1

Ver. 1. *That have been accomplished.* ^[1] In the Prot. translation, of *things most surely believed*. They have followed Beza, and Erasmus: but other learned critics have shewn that the same Greek word often signifies to fulfil; and it is clearly proved by S. Chrysostom.

Ver. 3. *Having diligently obtained.* Here we see, that although the Holy Ghost regulated the pen of the holy writers, that they might not err; they still employed human means to search and find out the truth of

things they mentioned. Even so do general councils, and the president thereof, the holy pontiff, discuss and examine all causes by human means, although they have the promise from Jesus Christ of the aid, assistance, and direction of his holy Spirit; (S. John 16:13,) as is manifest from the very first council of the apostles, held at Jerusalem. Acts 15:7 and 28.—*Most excellent Theophilus*. This word, *Theophilus*, by its etymology, signifies a *lover of God*: but here we may rather understand some particular person, by the title given him of *most excellent*, or *best*: which, at that time, was given to persons in dignity; as to Felix, Acts 23:26 and to Festus, Acts 26:25. Wi.—Κρατιστε, may signify most powerful from Κρατος, strength, or Κρατειν, to conquer; or, as most generally given, from Κρειττων.—Θεοφιλος, may be interpreted either a lover of God, or one beloved of God. Whoever, therefore, loves God, and desires to be beloved by Him, should consider this gospel as penned for himself, and should preserve it as a pledge deposited in his hands. Ven. Bede.

Ver. 5. The Almighty appointed to Moses, that there should be but one high priest at a time, to whom, at his decease, a successor should be chosen. This rule obtained till the time of David, by whom, by the inspiration of God, many were appointed at once. 1 Paralip. c. 24. According to this regulation, Zachary is said to perform the office of priest, according to the order of his course. Ven. Bede.—Zachary seems here to be described as high priest, who once a year entered alone in the inward sanctuary with the blood of the victims, which he offered for himself and the sins of the people. S. Ambrose.—He was not chosen by a fresh lot to offer up incense, but by a previous lot, according to which the family of Abia succeeded to the office of high priest. The people waited without, according to Levit. 16:12.; whilst the high priest carried the incense into the holy of holies, on the 10th day of the 7th month. Ven. Bede.—*Of the course of Abia*. [2] What we read in the Greek for *course*, is commonly put for the employment of *one day*, but here for the functions of a *whole week*. For by appointment of David, (1 Paral. 24,) the descendants from Aaron were divided into 24 families; of which the eighth was Abia, from whom descended this Zachary, who at this time was in the week of his priestly functions. Wi.—It is worthy of remark, that there were three Herods. The first was the one here spoken of, (surnamed Ascalonite, from his palace in the city of Ascalon, in Palestine) the same who murdered the Innocents. The second was the son of the first, (surnamed Antipas) who derided Christ at the time of his passion, the same who beheaded the Baptist. The third was Herod Agrippa, who beheaded S. James, imprisoned S. Peter, and who was afterwards, for his great pride, stricken by an angel, and devoured by worms. Our Saviour was born in the reign of the first Herod, by whom the

prophecy of Jacob, related in the book of Genesis (c. 49,) was fulfilled: *The septre shall not be taken*, &c. Herod was an Idumæan, and made king of the Jews by the Romans. The Jews, after they entered the land of promise, were first governed by judges, until Saul: then by kings, until the Babylonian captivity; after that by high priests, until the time of Hyrcanus, whom Herod having killed, succeeded. From that period to the present day, they have been governed by strangers. Ven. Bede, and D. Dion. Carth.—Elizabeth was of the race of Aaron, by her father; but her mother was probably of the race of David, from whom the blessed Virgin, cousin of Elizabeth, descended. See *infra*, v. 36.

Ver. 6. *Both just, ... walking ... without blame.* ^[3] Not that in the sight of God they were exempt even from all lesser feelings, which are called *venial* faults; but only from such sins as might make them forfeit the grace and favour of God. Wi.—Three things are here to be noticed: 1. that good men do keep all God's commandments, which some moderns declare to be impossible; 2. that men are justified not by imputation only of Christ's justice, nor by faith alone, but by walking in the commandments; 3. that keeping and doing the commandments, is properly our justification through Jesus Christ. The Greek word δικαιοματια, is properly rendered by Catholics, *justifications* or commandments, because the keeping of them through Jesus Christ, is justification. But our separated brethren purposely avoid this word against the justification of the Catholics, as one of their leaders in innovation blushes not to advance. Hence Beza, in his annotations on the New Test. ann. 1556, uses the word *constituta*, which his scholars render into English by *ordinances*. B.

Ver. 9. *It was his lot.* The priests drew lots for the different functions to be performed in the same week; and now it fell by lot to Zachary, to burn or offer up incense, morning and evening, in that part of the temple called the *holy*, where was the altar of incense: Zachary was in this part of the tabernacle. Wi.—See Exod. 30:6, 8.

Ver. 10. *And all the ... people were praying without:* i.e. in that part of the temple called the *court of the Israelites*. For the Jews themselves were not permitted to enter into the first part of the tabernacle, called the *holy*, much less into the second part of it, called the *holy of holies*; the people then prayed, and performed their private devotions, in that division of the temple called the court of the Israelites, and were there waiting for the coming out of the priest Zachary. Wi.—We here see that the priest's functions profited the people, though they neither heard nor saw the priest, but only joined in intention with him; and so may the prayers of the priest in the Catholic Church, though offered up in an unknown tongue.

Ver. 12. The cause of this fear, was the general sentiment that obtained with the Jews, that they would die immediately on seeing an angel. V.

Ver. 13. *Thy prayer is heard.* We cannot suppose, as S. Aug. observes, (l. ii. QQ. Evang. c i, tom. 3, part 2, p. 249. Ed. Ben.) that he was praying to have children, when his wife was so advanced in years; *that* he did not think possible; but he was praying for the people, and for the coming of the Messias. See S. Chrys. hom. ii. de incomprehensibili, tom. 1, p. 454. Nov. Ed. Ben. Wi.—Zachary so far despaired of having any offspring, that he did not believe the angel, when he made him the promise. When therefore the angel says, *thy prayer is heard*, we must understand it of the prayer he offered in behalf of the people, to whom salvation and remission of sins were to be brought by Christ. The angel, moreover, told him of the birth of his son, who was to be the precursor of Christ. S. Austin.—The son that is to be born of thee, will shew that thy prayer is heard, when he cries out, *behold the Lamb of God*. S. Chrysos.—It is always a mark of singular merit, whenever the Almighty either appoints or changes the name of a man. Ven. Bede.—The name of *John* is derived from the Hebrew word, *Jochanan*, which frequently occurs in the Old Testament, as 1 Par. 3:15 and 6:9. and 12:12. &c. and signifies, *blessed with grace or divine favour*; see also in Isai. 30:18, 19.

Ver. 14. This was fulfilled not only at his birth, but ever after by the Catholic Church, celebrating his nativity. A.

Ver. 15. After the angel had assured him of the joy this son should bring to many, he acquaints him of the excellency of his virtue. *He shall be great before the Lord.* He did not extend the boundaries of empire; he did not obtain the triumphs of war, and force captive and degraded kings to pay him homage: but, what is much greater, preaching in a desert, he renounced the pleasures of the world, and with the greatest fortitude repressed and subdued the concupiscence of the flesh. Therefore it is said, *he shall drink no wine, nor strong drink*. S. Ambrose.—*And shall drink no wine, nor strong drink:* ^[4] lit. *sicera*, by which is signified any liquor that is apt to make a man drunk, according to S. Jerom. Wi.—This prohibition of the angel was a part of the consecration of the Nazarites. See Numb. 6:3. The word *sicera* properly signifies wine of the palm-tree; and next to wine of the grape, there was no more common liquor, none more intoxicating. V.—*And he shall be filled with the Holy Ghost, even from his mother's womb*; from which words some conjecture, that S. John the Baptist, though conceived in original sin, yet might have been freed from the guilt of it before he came into the world. Of this see S. Aug. Ep. lviii. now Ep.

Ver. 17. *Turn the hearts of the fathers, &c.* The angel applies these words (Malach. 4:6) to S. John the Baptist; telling his father, that he shall convert *many of the children of Israel*, &c. by bringing them to the knowledge of Christ. Secondly, that *he shall go before him*, or be his precursor and forerunner.—*In the spirit and power of Elias*; i.e. S. John shall be the forerunner of Christ's first coming to redeem mankind, as Elias shall be the forerunner of Christ's second coming to judge the world. Thirdly, that S. John, by converting the Jews, shall also *turn the hearts of the fathers to the children*, &c. The meaning of which obscure words seems to be, that whereas Moses, Abraham, and the prophets, (whose souls were in a place of rest) knew by a revelation from God, that their children, the Jews, lived in sin and disobedience to the laws of God; and on this account were offended and displeased at them: now when they shall know that they have been converted by the preaching of S. John, they shall rejoice, and be reconciled to their children, the Jews: for as our Saviour tells us, (Luke 15:7) *there is joy in heaven upon any one sinner that doth penance*. The angel, to explain the foregoing words, adds, *and the incredulous to the wisdom and prudence of the just*; i.e. S. John's preaching shall make them truly wise and just. Wi.—With reason is he said to precede Christ, who was his forerunner both in his birth and in his death. In the spirit of prophecy, and in the power of abstinence, and patience, and zeal, they resembled each other; Elias was in the desert, S. John was in the desert also. The one sought not the favour of king Achab, the other despised the favour of Herod. The one divided the Jordan, the other changed it into a laver of salvation. The one is to be the forerunner of Jesus Christ's second coming, as the other was of his first. S. Ambrose.

Ver. 18. *Whereby shall I know this?* Zachary could not question the Divine Power, but he doubted of what the angel told him. Wi.—It was customary with the Jews, when they heard that any wonderful event was to take place, to inquire whether the Almighty had manifested his will by any supernatural sign. Zachary puts this question to the angel, not through any doubt concerning the omnipotence of God, but because what was promised could not be compassed in the natural order of things: for, *I am an old man and my wife is advanced in years*. D. Diony.

Ver. 19. The name *Gabriel* signifies, the strength of God; or, God is my strength. The angels are sometimes styled by proper names, in order to shew their respective duties; thus, no angel could better be appointed to declare the precursor, as also the Messiah himself, than he who was styled *the power of God*: since he came to declare the

coming of one who was to destroy the power of the devil, and overthrow his kingdom. Nic. de Lyra. See Tob. 12:15. Apoc. 1:4 and 8:2.

Ver. 20. On account of the many signs the angel had given, that what he said was true, the unbelief of Zachary seemed inexcusable; for the angel appeared in a holy place, in the temple, and during divine service: he, moreover, foretold what related to the redemption of all the people, and to the glory of God; from all which circumstances, Zachary ought to have concluded, that it was a good angel, and that what he said would eventually come to pass. Nic. de Lyra.—*Shalt be dumb*, &c. He seems to have been both dumb and deaf by the Greek text, and by what we may learn from v. 62; where we find, that those who were present did not speak, but rather made *signs to him*. Wi.

Ver. 23. *After the days of his office were accomplished*; i.e. the weekly ministry; for during that time, the priests lodged in buildings joining to the temple, separated from their wives. Wi.—When it fell to the lot of any of the priests to offer incense, they not only separated from their wives, but left their houses; wherefore it is said, *as soon as the day*, &c. As it was ordained that the priesthood should continue in the family of Aaron, it was necessary they should have wives. But, as we do not now so much seek after priests of the same family, as those who are virtuous, it has been decreed, that priests should observe perpetual continency, that they may be able to assist at all times at the altar. Ven. Bede.—For the law of perpetual celibacy of the clergy, See S. Jerom, l. i. c. ix. 19. advers Jovin. et. ep. 50; also S. Ambrose, in 1 Tim. iii.

Ver. 27. The word Miriam, or Mary, is expounded by S. Jerom from different etymologies, to signify in Hebrew, *star of the sea*, and in Chaldaic, *lady*. Both interpretations admirably well agree with her, who is the glorious Queen of heaven, our patroness and star, to direct us in the stormy ocean of this world.—“O you,” cries out S. Bernard, “who find yourselves tossed to and fro in this tempestuous life, turn not your eyes away from the brightness of this star, if you would not be overwhelmed in these storms. If the winds of temptations arise; if you fall among the rocks of tribulation; look up to the star, call upon Mary. If you are agitated, and hard driven with the surges of pride, ambition, detraction, jealousy, or envy; look up to the star, call upon Mary. If anger, covetousness, or lust, beat furiously on the vessel of your soul; look up to the star, call upon Mary. If you are beginning to founder, and are just sinking into the gulph of melancholy and despair; think on Mary. In dangers, in distresses, in perplexities, think on Mary, call on Mary. Let her name be never absent from your

mouth; from your mouth let it constantly descend into your heart; and, that you may obtain the suffrage of her prayers; both in life and death, never depart from the example of her pious conversation." S. Bernard, hom. ii. super Missus est.

Ver. 28. *Hail, full of grace:* ^[5] by the greatest share of divine graces granted to any creature. This translation, approved by the ancient Fathers, agrees with the ancient Syriac and Arabic versions. There was no need therefore to change it into *gracious*, with Erasmus; into *freely beloved*, with Beza; into *highly favoured*, with the Prot. translators. For if seven deacons (Acts 6:3) are said to be *full of the Holy Ghost*, as it is again said of S. Stephen, (Acts 7:55) and also of the same S. Stephen, (Acts 6 v. 8) that he *was full of grace*, (as the learned Dr. Wells translates it in his amendments made to the Prot. translation) why should any one be offended at this salutation given to the blessed mother of God; who would not have been raised to this highest dignity, had not her soul been first prepared for it by the greatest share of divine graces?—*The Lord is with thee*, by his interior graces; and now, at this moment, is about to confer upon thee the highest of all dignities, by making thee truly the mother of God. Wi.—The Catholic Church makes frequent use of these words which were brought by the archangel from heaven, as well to honour Jesus Christ and his virgin Mother, as because they were the first glad tidings of Christ's incarnation, and man's salvation; and are the very abridgment and sum of the whole gospel. In the Greek Church, they are used daily in the Mass. See the Liturgy of S. James, and that of S. Chrysos.

Ver. 29. *When she had heard.* In the Greek text, when she had *seen*; as if she also saw the angel, as S. Ambrose observed. Wi.

Ver. 31. It may perhaps in the first instance of reflection, appear shocking to our ideas, that a God should dwell in a human body; but does not the sun emit its rays into all kinds of places, without any detriment to its purity? How much more would the Sun of justice, assuming a most pure body, formed of the purest blood of the spotless Virgin, not only remain free from every the least stain himself, but even impart additional sanctity to his virgin Mother. S. Thos. Aquinas.

Ver. 32. *He ... shall be called;* i.e. according to the style of the Scriptures, he shall truly be the Son of God. Wi.

Ver. 33. Those are here called of the house of Jacob, who out of the multitude of the Jews believed in Christ. This is conformable to that text of S. Paul: *All are not Israelites that are of Israel, but the children of the promise are accounted for the seed.* Rom. 9:6, 8. S. Chrysos. hom. vii. on S. Matt.—*And of his kingdom there shall be no end:* which clearly

shews it was not to be a temporal, but a spiritual and an eternal kingdom. Wi.

Ver. 34. *How shall this be done?* She only asks about the manner.—*Because I know not man.* [6] This answer, as S. Aug. takes notice, would have been to no purpose, had she not made a vow to God to live always a virgin. Wi.—Listen to the words of this pure Virgin. The angel tells her she shall conceive; but she insists upon her virginity, holding her purity in higher estimation than the promised dignity. S. Greg. of Nyssa.—She did not doubt the truth of what the angel said, (as Calvin impiously maintained) but she wished it might not happen to the prejudice of her vowed virginity. Ambrose, Austin, Bede, Theophylactus, &c. &c.

Ver. 35. *The Holy Ghost shall come upon thee, &c.* By the divine power thou shalt bring forth, and yet remain always a pure virgin.—*And therefore also the Holy which shall be born of thee, shall be called* (shall be) *the Son of God.* The second person of the ever blessed Trinity, being united to our human nature, remaining unchangeably the same God, and being born of the Virgin Mary; it must needs be true to say that God was born, that God suffered and died for us; and consequently that the blessed Virgin Mary was truly the mother of God, or of him that is truly God; though not the mother of the Godhead: as the Catholic Church declared in the council of Ephesus, (431) against the heretic Nestorius. Wi.—Seek not for natural order in things that transcend nature. You ask, *how shall this be done, since you know not man?* This, your ignorance of man, is the very reason why this will take place within you. For had you not been pure, you never would have been deemed worthy of so great a mystery. Not because marriage is bad, but because virginity is far more excellent. The common Lord of all ought in his birth to have something common with all mankind, and still something different. He was conceived and born in the womb like the rest of mankind, but he differed from them in being born of a virgin. S. Chry. xlix. in Genes.

Ver. 36. We find that Aaron, who was of the tribe of Levi, took a wife of the tribe of Juda, viz. Elizabeth, the sister of Naasson. In the successors of David we find that Joiada, the chief priest, took a wife of the family of David, viz. the daughter of Joram; from which it appears that both the royal and sacerdotal tribes were united, and that Mary and Elizabeth were relatives. It was certainly proper that Christ should be born of both these tribes, because he was in himself both king and priest. Ven. Bede.

Ver. 38. *Behold the handmaid.* With all modesty and humility of heart

and mind, the blessed Virgin consented to the divine will: and from that moment in her was conceived the Saviour and Redeemer of the world. Wi.—Thus ought the virgin, who brought forth meekness and humility itself, to shew forth an example of the most profound humility. S. Amb.

Ver. 39. This city is generally supposed to be Hebron, a sacerdotal town, (Jos. 21:11) situated in the mountains, to the south of Juda, and about 120 miles from Nazareth. V.

Ver. 41. *The infant leaped in her womb.* ^[7] According to the general opinion of the interpreters, this motion of the child at the time was not natural: and some think that God gave to S. John, even in his mother's womb, a passing knowledge of the presence of his Redeemer. See S. Aug. in the above cited letter to Dardanus. Wi.

Ver. 42. In the same words she is pronounced blessed by Elizabeth, and by the angel Gabriel, both inspired by the Holy Ghost, and this not only to the praise of Jesus, but for his sake, to the praise of Mary, calling her blessed, and her fruit blessed; and thus, as Ven. Bede asserts, holding her up to the veneration of both men and angels.

Ver. 43. *The mother of my Lord.* A proof that Christ was truly God, and the blessed Virgin Mary truly the mother of God. Wi.—Elizabeth was a just and blessed woman; yet the excellency of the mother of God does so far surpass that of Elizabeth, and of every other woman, as the great luminary outshines the smaller stars. S. Jerom præf. in Sophon.

Ver. 47. *In God my Saviour,* as appears by the Greek text, ^[8] though literally in Latin, *in God my salvation.* Wi.

Ver. 48. *The humility of his handmaid,* ^[9] i.e. the humble, low, and abject condition; as perhaps might be translated both in this and in v. 52. For the blessed Virgin does not here commend and praise her own virtue of humility; as divers interpreters observe. See S. Francis of Sales, in his introduction to a devout life, part 3, c. vi. Wi.—As death entered into the world by the pride of our first parents, so was it proper that the path to life should be opened by the humility of Mary. Ven. Bede.—Not Elizabeth only, but all nations of believers are to call her blessed. Theophy.

Ver. 51. The wise men of the Gentiles, the Pharisees and Scribes, were powerful; but these the Almighty cast down, and exalted those, *who humbled themselves under his powerful hand.* 1 Peter 5. The Jews were proud in their strength, but their incredulity brought on them their humiliation; whilst the low and mean among the Gentiles, have by

faith ascended to the summit of perfection. S. Cyril Alex. in S. Thom. catenâ aureâ. Wi.

Ver. 53. The Jews were rich in the possession of the law, and the doctrines of the prophets; but, as they would not humbly unite themselves to the incarnate word, they were sent away empty, without faith, without knowledge, deprived of all hopes of temporal goods, excluded from the terrestrial Jerusalem, and also from that which is in heaven. But the Gentiles, oppressed with hunger and thirst, by adhering to their Lord, were filled with all spiritual gifts. S. Basil in Ps. xxxiii.

Ver. 63. As then in circumcision, so now in baptism, names are given. And as we see here, and is all the Old Testament, great respect was had of names, so must we be aware of profane and secular names, and rather, according to the *catechism of the council of Trent*, take names of saints and holy persons, which may put us in mind of their virtues. De Bap. in fine.

Ver. 69. As Christ was born of the race of David, he is here called the horn of salvation in the house of David. As Isaias says, *a vineyard is planted in the horn*, c. 5.—*A powerful salvation*. ^[10] According to the letter both of the Latin and Greek text, *a horn of salvation*. But as it is generally agreed, that by *horn*, in the phraseology of the Scriptures, is understood strength and *power*, and that *horn* sounds awkwardly in English, and other languages, I hope it may be literally enough translated, *a powerful salvation*. Wi.

Ver. 71. *That he would save us*, &c. Lit. *salvation from our enemies*. The construction and sense is, that God, as he had declared by his prophets, would grant us salvation, or would save us. Wi.—This is not to be understood of temporal, but of spiritual enemies. For the Lord Jesus, strong in battle, came to destroy all our enemies, and thus to deliver us from their snares and temptations. Origen, hom. xvi.—*He is that King of Glory, the Lord strong and powerful, the Lord powerful in battle*. Ps. 23.

Ver. 72. *To remember his holy covenant*, i.e. of his promise, or of the covenant made with Abraham, that he would bless all nations in his seed. Wi.—At the coming of Christ, Abraham, Isaac and Jacob were made partakers of his mercy. For, we cannot suppose that they who saw his day, and were glad, should not participate in the fruit of his coming; since S. Paul says: *he maketh peace through the blood of the cross, both to the things that are on earth, and the things that are in heaven*. Col. 1:20. Origen, hom. x.

Ver. 73–4. According to *the oath which he swore*. ^[11] The words *according to*, are no addition to the letter of the text: they only barely express what is here signified; to wit, that God swore to Abraham, that he would *grant us*, or make it come to pass, that *being delivered from our enemies*, sin and the devil, *we should* be in a condition *to serve him without fear, in holiness, &c.* Wi.

Ver. 75. It is possible, we here see, to have true justice, not only in the sight of man, or by the imputation of God, but in his sight; and the coming of Christ was to give men such justice.

Ver. 77. Jesus is our salvation, and S. John was sent to give to the people the knowledge of this salvation: he bore testimony of Christ; (Theophy.) by whom alone remission of sins can be obtained.

Ver. 78. The *rising light*, ^[12] or the rising sun, *hath visited us* from on high. The Rheims translation hath the *Orient*, the Prot. the *day-spring*. Both seem more obscure than they need be. The Latin, as well as the Greek, hath a noun substantive, by which Christ himself is signified. Yet the same word, in both languages, is sometimes taken for *a rising light*, and sometimes for a *bud*, or branch; in which latter sense it is expounded by S. Jerom. Comment in Zachar. p. 1737, tom. 3, Ed. Ben. But in this place it is rather taken for a light that riseth, by the following words, *to enlighten them that sit in darkness, &c.* Wi.—*The Orient*. It is one of the titles of the Messias, the true light of the world, and the sun of justice. Ch.—By this he shews that God has forgiven us our sins, not through our merits, but through his own most tender mercy; (Theophy.) and that we are to solicit this forgiveness through the bowels of his most tender mercy.

Ver. 79. The Gentiles were in darkness, and given to the adoration of idols, till the light arose and dispelled the darkness, spreading on all sides the splendour of truth. S. Basil on Isai.—With reason it is said in this place, *who sit in darkness*; for we did not walk in darkness, but sat down, as if destitute of all hopes of being delivered. S. Chrys. hom. xiv. on S. Matt.... Then our steps are directed in the paths of peace, when in our every action we act conformably to the grace of the Almighty. S. Greg. hom. xxxii.

Ver. 80. S. John remained in the desert till the 30th year of his age. The reason why he concealed himself so long was because he feared the cruelty of Herod; for, though he was not under his jurisdiction, not being on the confines of Bethlehem, yet on account of the remarkable events that took place at his birth, by which he was declared the precursor of the Messias, he had reason to dread the cruelty of the jealous and suspicious Herod. Peter of Alexandria, Nicephorus,

Baronius, and others, say, that when he was yet in his mother's arms, he was conveyed into the desert, and there concealed in the caves and fissures of the rocks, where people concealed themselves on the approach of their enemies. Cedrinus adds, that 40 days after their flight, the mother of S. John died; after which, an angel is said to have undertaken the care of the Baptist; but most probably this office was performed by some attendant on S. Elizabeth. Tirinus.—The Baptist remained in the desert till he began his public ministry, which by a law of the Jews could not be much before he had attained his 30th years. He is styled by antiquity the first hermit. See S. Jerom in Vita Pauli.

LUKE 2

Ver. 1. By the *whole world*, is understood the Roman empire. Wi.—This decree was promulgated in the 752d year of Rome, in the 3970th year of the world, and the 42d year of the reign of Augustus, when there was universal peace, and the temple of Janus remained shut for 12 years. Jans. concord. Evan.—It was the custom among the Jews to be numbered according to their tribes and families. Hence arose the necessity of the journey of the Holy Family to Nazareth. This enrolment probably included the number, as well as the property of each family, that the taxes might be proportioned. Idem. *ibid*.

Ver. 2. By *Cyrinus*, or Publius Sulp. Quirinus. Wi.—This was the first census made by Quirinus, governor of Syria: nine years after the birth of Christ, this same Quirinus was charged to make a second, when Judea was reduced to a Roman province, by the deposition and exile of Archelaus.

Ver. 3. *Into his own city*, i.e. the city of every one's family. Now Joseph and Mary, being both of the *family of David*, were obliged to go to Bethlehem, the city of David, where by Providence, according to the predictions of the prophets, the Messiah was to be born. Wi.—This decree took place by a special providence of the Almighty, that every one might be compelled to go to his own country; and that thereby the Saviour of Israel might more easily escape the snares of the treacherous Herod. Ven. Bede.—This circumstance, moreover, was a public testimony, to be kept in the archives of the country, of the birth and descent of the Messiah. Augustus only meant to enumerate his subjects, but among them was numbered his God.

Ver. 4. The evangelist here mentions the city of David, to remind us

how exactly that was fulfilled, which God promised to David, that an everlasting king should be born of him: and the reason why the inspired writer was content to mention the relationship between Joseph and David, omitting that of the Blessed Virgin and the royal prophet, was, because in the law it was commanded that persons of the same family should intermarry; hence it is added in the subsequent verse, *with Mary, his espoused wife*. S. Irenæus hæc. l. iii. c. 11.

Ver. 7. *In a manger* within a stable, or place where beasts were sheltered. And it is the common opinion that an ox and an ass were there at that time. See Baronius, Tillemont, &c. Wi.—O wonderful mystery! O astonishing condescension of a God-man! From his birth he takes upon himself poverty. Had such been his pleasure, Christ might, at his birth, have shaken the heavens by his power, and terrified all nature by his majesty. But these were not the attendants of his coming; for he came not to destroy, but to save; not to display riches, but to teach us a contempt of human grandeur. He therefore condescended not only to become man, but even *the vilest of men*. Metaphrastes.

Ver. 11. Because the light of life is risen to us, dwelling in the region of the shadow of death. Ven. Bede.

Ver. 12. On the eastern side of the town of Bethlehem, say S. Justin, S. Jerom, &c. there was a cave cut in the side of a rock, in which was a manger used by the people of those environs; so that these shepherds easily understood the angel, who told them they should find him laid in a manger. SS. Jer. Greg. Naz. Cyril, say that they found the child between an ox and an ass, according to the version of the Septuagint. Habac. 3:2.: *You shall find him laid between two beasts*. In the place where this crib was, S. Helen built a magnificent church in honour of the blessed Virgin Mary. Ven. Bede says that she built another in honour of the three shepherds; whence S. Bernard concludes, that there were only three shepherds that came to adore the divine infant in the manger. Tirinus.—It might be necessary to give them notice of this humble appearance of the Messias, to encourage them to go and pay him their homage. Barradius.

Ver. 14. *And on earth, peace to men of good will.* ^[1] I had translated, *peace to men of his good will*, looking upon the sense to be, that a peace and reconciliation were offered, and given to men from the good will and mercy of God. The ordinary Greek copies altogether favour this exposition. And Bellarmine (l. ii, de Verb. D. c. 11.) is so convinced of this sense, that he brings it for an instance of one of those places, in

which the true sense of the Latin is to be found by the Greek text; which is many times true: but Bellarmine might not take notice, that several of the best Greek MSS. are conformable to the Latin Vulgate, and have *peace to men of good will*; as it is also expounded by divers of the ancient Fathers, that peace is offered to men of good will, to those who by the grace of God are disposed to believe and obey the Gospel-doctrine. And upon this, having advised with others, I did not think fit to change the former Rheimish translation. Wi.—The reason why the will is designated in preference to any other power of the soul, is, because the will moves the rest; consequently the goodness or badness of an action depends chiefly on the will. By this also the angels wished to shew, that the peace which Christ came to bring into the world, was the internal peace of our souls, of which the external peace that subsisted under Augustus, was a figure. Nic. de Lyra.—Peace is made on earth, since human nature, before an enemy of God, is now reconciled and united to him by his incarnation. Theophy.—In this hymn of the angels there is a remarkable difference observable in some of the Greek and Latin copies. The latter have it according to this text, *men of good will*; the former, *good will among men, or to men*. Εὐδοκία, signifies the gratuitous benevolence of God towards man. So that this sentence seems divided into three parts: glory to God, peace on earth, and good will to men. Jans. conc. Evang.—The birth of Christ giveth not peace of mind, or salvation, but to such as are of good will, because he worketh not our good against our wills, but with the concurrence of our will. S. Aug. quæst. ad Simplic. l. 1. q. 2. t. 4.

Ver. 15. The word which always was, let us see how it is made for us; that which we could not see, when it was the word, let us see because it is made flesh. V. Bede.—See how particularly the Scripture weighs the meaning of every word. The shepherds hastened to see the word, for when the flesh of the Lord is seen, the word is seen, which is the Son. S. Amb.

Ver. 17. They saw this with the eyes of their body, but with their internal eyes they discovered other wonders, viz. that he, who lay there in such great poverty, was their Messiah, their great King, and the Son of God. Barradius.

Ver. 19. Mary kept all these things, and compared what was accomplished in her, concerning the Lord, with what had been written of him by the prophets. V. Bede.—She considered in her heart the arguments of faith. S. Ambrose.

Ver. 21. *Should be circumcised*; which might be done not only in the

temple, or in a synagogue, but in any house. Wi.—Many reasons may be alleged why our Saviour submitted to the painful and humbling knife of circumcision: 1. to manifest to the whole world the reality of his human nature, and the difference between his divinity and humanity; 2. to shew he approved of circumcision, which he had instituted; 3. to prove that he was of the seed of Abraham; 4. to teach us humility and obedience, by observing a law to which he was not bound; 5. that by receiving the burthen of the law, he might free those that were under the law, (Gal. 3); and lastly, that the Jews might have no excuse for rejecting him, because he was uncircumcised. S. Epiph. and Nic. de Lyra.

Ver. 22. *Of her purification.* The blessed Virgin mother stood not in need of this ceremony, to which she submitted herself, as her Son did to that of *circumcision*. Wi.—Whence S. Laur. Justin. in his sermon on the purification, very well observes: grace raised the Virgin above the law; humility subjected her to it. Jesus Christ, in subjecting himself to the law of Moses, has left an example to princes and magistrates, to obey their own laws; for then they may expect them to be observed by others, when themselves shew respect to them. Barradius.

Ver. 23. *Every male opening the womb.* ^[2] This translation is more conformable to the doctrine of the Fathers, that Christ was born without opening the womb; which Bede calls the doctrine of the Catholic Church. Wi.—See Exod. 13:2 and Num. 8:16.

Ver. 24. This was the offering of the poorer classes.

Ver. 25. *A man ... named Simeon*, whom some conjecture to have been one of the Jewish priests.—*Waiting for the consolation of Israel*, for the happy coming of the Messias.—*And the Holy Ghost was in him*, by the spirit of grace and of prophecy. Wi.—The consolation here expected by Holy Simeon, was the coming of the Messias, and the consequent redemption of mankind from sin and the devil; not a redemption only, as some carnal Jews thought, from the power of temporal enemies. These supposed the Messias was to come in order to raise them in power above all nations, to whom before his coming they had been subject. S. Greg. of Nyssa in Diony.—Many have pretended that Simeon was a priest; the best and oldest interpreters say he was a laic. V.

Ver. 26. *And he had received an answer, ... that he should not see death;* i.e. die. Wi.

Ver. 27. *And he came by the spirit*, or moved by the holy Spirit. Wi.

Ver. 30. *Thy salvation;* i.e. the Saviour, whom thou hast sent. Wi.

Ver. 31. *Before the face of all people;* not of Israel only, but also as a *light* to be revealed to the Gentiles, the spiritual children of Abraham: to whom also the promises were made. Wi.

Ver. 33. In the Greek, *Joseph and the mother of Jesus.* V.

Ver. 34. *Is set for the ruin.* Christ came for the redemption and salvation of all men: but Simeon prophesies what would happen in consequence of the wilful blindness and obstinacy of *many*. Wi.—Not that God sent his Son for the fall of any man; but that many, by their own perverseness, in wilfully refusing to receive and obey him, would take occasion of falling. Ch.—*And for a sign which shall be contradicted,* to signify that Christ, and his doctrine, should be as it were a *mark*, or *butt*, against whom the Jews should discharge the arrows and darts of their malice. Wi.—Hence S. Paul, (2 Cor. 2:16) *We are to one the odour of death unto death, but to the other the odour of life unto life.*

Ver. 35. *And thy own soul a sword shall pierce.* These words, which figuratively express the grief of the blessed Virgin mother, when present at the death of her Son, are to be taken by way of a parenthesis.—*That out of many hearts thoughts may be revealed,* and these are to be joined with what went before; to wit, that child shall be a *sign of contradiction, set unto the fall and resurrection of many, that the thoughts of many hearts* may be revealed and disclosed; when some shall believe, and others remain in their obstinacy. Wi.—Bede, and many others, understand this of the sharp sorrow, which wounded the soul of the blessed Virgin Mary, at the time of Christ's passion. Barradius.—Carthusianus and Jansenius explain this passage as follows: Behold, this child is placed for a sign that shall be contradicted, which as a sword of most poignant grief will pierce thy soul, O Virgin! But Christ shall be contradicted, that the thoughts of the Jews may be revealed from many hearts, and it may appear who among them are good, and who are wicked and hypocrites. Barradius.

Ver. 36. *Anna, a prophetess.* She was another witness that Jesus was the Messias, venerable for age, and more for her piety.—*And had lived with her husband seven years from her virginity;* i.e. had been seven years a wife: and from the death of her husband, had remained always a widow: now 84 years of age: who *departed not from the temple*, but was constantly there at the times of prayer, with *fastings and prayers, serving God day and night.* Wi.

Ver. 40. *The child grew, and waxed strong, full of wisdom,* and (52) *increased in wisdom and age.* The Arians from this, pretend to prove

that Christ was not truly God, who cannot advance or increase in wisdom. The true meaning is, that Jesus, as he advanced in age as man, gave greater marks of his divine wisdom, and discovered himself full of knowledge, wisdom, &c. Wi.

Ver. 41. How can we account for what is related in this verse, that his parents went up every year to Jerusalem, during the childhood of Jesus, when, as we are taught in other parts, his parents did not dare to fix their abode in Jerusalem, for fear of Archelaus: but this, says S. Austin, will not be very difficult to answer; for, it might be easier for them to ascend up to Jerusalem on these particular occasions, without being noticed in so numerous a crowd, and privately return; though it might not be prudent for them to fix their habitation there, lest they might be too much noticed: and, as no one has yet informed us how long Archelaus continued to reign, what S. Luke relates might have taken place after the death of that prince. S. Austin.

Ver. 44. It may be asked how the blessed Virgin and S. Joseph could possibly have come so far without missing him; but we must take notice, that when the people went up to the temple from remote parts of Judea, the men went in one company, and the women in a separate company, whilst the children went in either company indifferently: so that S. Joseph imagined that he was with Mary, his mother, whilst she imagined he was with S. Joseph. Nic. de Lyra.

Ver. 49. *I must be about the things that are my Father's?* By these words he shewed, that not S. Joseph, but only God, was his father. Wi.

Ver. 50. *They understood not,* &c. That is, knew not when, or by what means, Christ designed to make himself known to the world. Wi.

Ver. 51. *Was subject to them.* Astonishing humility! which the Son of God was pleased to teach by his example, as also obedience to parents. Wi.—The evangelist relates nothing of our Saviour from the age of twelve till the age of thirty, except that he was subject to S. Joseph and the blessed Virgin. The divine Spirit shewing by this, that nothing is so great and amiable in Christians, as ready obedience to the directions of their superiors. Barradius.—All children are hereby taught what subjection and obedience is due from them to their parents.

Ver. 52. Not that he was wiser at any future period of his life, than he was at the moment of his conception, but this is said, because he chose to manifest increasing signs of wisdom as he increased in years.—In the same manner also he increased in grace, by displaying, as he advanced in age, the gifts of grace with which he was endowed; and

by this excited men to the praise of God, from the consideration of favours God had bestowed upon him; and thus he conduced to the honour of God, and the salvation of men. S. Greg.—The sun, always equally brilliant in itself, is said to increase in splendour, till it has reached its meridian brilliancy.

LUKE 3

Ver. 1. *Pilate being governor of Judea*, lit. *procurator*; i.e. with a subordination to the president of Syria. Wi.—This was Herod Antipas, son of Herod the great, mentioned in C. 1, v. 5.

Ver. 2. *Under the high priests, Annas and Caiphas*. There was properly but one high priest at a time; and Caiphas had this office and title all the ten years that Pilate governed Judea. See Joseph. l. xviii. Antiq. c. iii.—In these short notes I shall not pretend to examine the chronological difficulties, as to Christ's birth, death, &c. Wi.

Ver. 3. To all who read, it is plain, that S. John not only preached baptism, but likewise conferred it upon many; yet, he could not give baptism to the remission of sins. S. Greg. hom. xx.—When the victim was not yet immolated, how could they obtain remission of sins? How could S. Luke say, *preaching the baptism of penance, for the remission of sins*? The ignorant Jews not considering the greatness of their transgressions, S. John came exhorting them to acknowledge their sins, and do penance for them; that being converted, and truly contrite, they might seek after their Redeemer, and thus obtain remission of their offences. S. Chrys. hom. x. in Matt.—From these words originated an opinion, that the baptism of John remitted sins. Thus Prudentius, in his hymn on S. John:

Hortatur ille primus, et Doctor novæ
Fuit salutis, nam sancto in flumine
Veterum pictas lavit errorum notas.

The fallacy of this sentiment, now universally exploded, may be detected from two passages of Scripture: 1. Where John himself declares that he does not baptize with the Holy Ghost; and secondly, in the Acts, (C. 19) where S. Paul orders those who had only been baptized by John, and had not heard of the Holy Ghost, to be rebaptized. We must then conclude, that S. John's baptism was only a ceremony or initiation, by which they enrolled themselves as his disciples, to do penance, as a preparation for the remission of sins by

means of the second baptism, viz. of Jesus Christ. Jans. Evan. Conc.

Ver. 5. *Every valley*, &c. If these words, in one sense, were a prediction of the deliverance of the Israelites from their captivity, (Isai. 40:3) and an admonition to level the roads for those that were to return, they also signified the redemption of mankind from the slavery of sin; and that all obstacles, which retarded this benefit, should be removed, and also that the proud should be depressed, and the humble receive graces. Wi.

Ver. 6. This text is given according to the Sept.

Ver. 7. This saint of the desert, seeing all the inhabitants of Palestine surrounding and admiring him, was not elated with the honour, but openly and severely rebuked them. S. Chrys. hom. xi on S. Matt.—According to S. Matt. the Baptist addressed these words principally to the Pharisees and Sadducees, there and then present.

Ver. 8. It is one thing to bring forth fruits of penance, and another to bring forth *worthy fruits*. We should know that the man who has committed nothing unlawful, may have a right to use the lawful things of the world, and can perform works of piety, without forsaking innocent enjoyments, unless he pleases. But, if he has fallen into great crimes, let him abstain from what is lawful, as much as he has transgressed, by yielding to guilt. Nor is equal penance required of him who has sinned little, and of him who has fallen into many crimes. And let those, whose consciences convict them, labour to lay up a treasure of good works, proportioned to the injury they have done themselves by their sins. S. Greg. hom. xx. in Evang.—It is not sufficient for penitents to forsake their sins, they must also bring forth worthy fruits, according to that of the psalmist, *decline from evil, and do good*. Ps. 36. As it is not enough to extract the dart; and external application is also necessary. He says not *fruit*, but *fruits*, to shew the abundance of good works we ought to perform. S. Chrys. hom. x. on S. Matt.—He does not mean to say that they did not descend from Abraham, but that their descending from Abraham would avail them nothing, unless they kept up the succession of his virtues. S. Chrys. hom. xi. and xii on S. Matt.—What can those be thought but stones, who have given themselves to the adoration of stones; to which, says the psalmist, they are assimilated, who place their trust in them? By this the Baptist prophesies, that faith shall be infused into the stony hearts of the Gentiles, who by faith shall become the children of Abraham. S. Amb.—Consider, says S. Chrys. how S. John draws them from boasting of their pedigree, and trusting to their descent from Abraham, to place their hope of salvation in the practice of penance

and a holy life. hom. xi. *ibid.*—A lesson this for Catholics, not to expect to find mercy at the last day, for being members of the true religion, unless they live up to the maxims which it prescribes. *If I should have all faith, so that I could move mountains, and have not charity, I am nothing.* 1 Cor. 13:2.

Ver. 9. By this example is meant that anger of God, which the Jews raised against themselves by their impiety towards their Messias. The axe is laid to the root of the tree, for the branches are already lopt off; but the tree was not rooted up, *for a remnant of Israel shall be saved.* S. Cyril. l. 3. on Isai. xl.

Ver. 11. *He that hath two coats, &c.* S. John exhorts them to works of charity towards the poor, by giving what is superfluous. Wi.—Here we are taught that whatever we have more than our own wants require, must be bestowed on those who are in need; for the love of that God, of whom we have received all. S. Basil, in Avar.—Charity to the poor is frequently recommended in Scripture, as a powerful method of redeeming sin, and reconciling us to divine mercy. This was Daniel's advice to king Nabuchodonosor: "May my counsel please thee, O king, and do thou redeem thy sins with alms and mercy to the poor." Dan. 4. Hence S. Chrys. says: "The poor are physicians, and their hands are an ointment for your wounds." hom. xiv. in ep. 1. ad Tim.—See the unbounded love of God; he offers us his mercy, provided we will relieve our indigent brethren! A.

Ver. 12. The Baptist exhorts worldlings to abstain from every species of fraud, that by first restraining all desires of the goods of others, they may at length come to communicate some of their own to their neighbours. Ven. Bede.

Ver. 13. *Do nothing more.* You who are military men, exact no more of the people than what is allowed and appointed you. Wi.

Ver. 14. The Baptist knew that such as engage in war, are not murderers, but ministers of the law; not avengers of injuries, but defenders of the public weal. Had he thought otherwise, he would have said: "cast away your arms, abandon the service, never strike, maim, or destroy any one:" these are not the things which are blameable in the military, but their cruelty, their revenge, their implacable dispositions, and lust of power. S. Austin, l. 22. cont. Faust.

Ver. 15. Many reasons might have induced the people to think that John was the Christ: 1. The wonders that took place at his birth and conception, his mother being very old, and without any prospect of

offspring; 2. the excellence of his preaching, his mortified life, and the novelty of his baptism; and thirdly, the report which then generally prevailed among the Jews, that the Messiah was already come; on account of the coming of the magi, and the murder of the infants by Herod: both which circumstances were probably fresh in their memory; and several perhaps, who witnessed them, were still living. Dion. Carth.

Ver. 16. See Matt. 3:11. That baptism cannot be valid, in which the name of the Holy Ghost *only* is invoked. For, the tradition concerning life-giving grace, must be preserved entire. To add or to omit any thing, may exclude from life everlasting. For, as we believe, so also are we baptized, in the name of the Father, and of the Son, and of the Holy Ghost. S. Basil, l. de Spirit. Sanc. c. xxii.—*Fire*. This is a metaphor, to signify the Holy Ghost and his gifts, particularly the fire of divine love to the expiation of sins, and is very common in Scripture. Sometimes also he is represented by water, as in S. John 4:10, et dein. and 7:38–9. Isai. 44 &c. &c. Hence, in the hymn to the Holy Ghost, the Church uses both figures.

Thou who art call'd the Paraclete,
Best gift of God above,
The living Spring, the living Fire,
Sweet unction and love.

Ver. 17. By the barn-floor is here prefigured the Church of Christ, in which many are called, but few are chosen. This *perfect* cleansing of the floor, as it is in the Greek, is performed both here when the wicked, on account of their open crimes, are excluded from the communion of the faithful by the Church; or, on account of their hidden sins, are after death by infinite justice chastised; but most especially at the end of the world, when the Son of man shall send his angels to gather from his kingdom all scandals. Ven. Bede.

Ver. 19. See in S. Mark 6:17. *The wife of his brother* (Philip.) The Greek adds the name, and he is also named in S. Mark; but he is a different person from the tetrarch, mentioned in c. 3 v. 1. V.—It was not at this time that John was cast into prison; but, as S. John relates, after our Saviour had begun to work miracles, and after his baptism. S. Luke anticipates this event, in order to describe more strongly the malice of Herod; who, whilst he saw multitudes flocking to hear the words of John, his own soldiers believing, and all the people receiving baptism, still could despise the Baptist, could imprison him, and put him to death. Ven. Bede.

Ver. 21. The motive of his baptism, as he himself informs us, was,

that he himself might fulfil all justice. What is here meant by justice, but that obligation of doing first ourselves what we wish others to do?—Let no one then refuse the laver of grace, since Christ did not refuse the laver of penance. S. Amb.—Although all our sins are forgiven in baptism, still the frailty of the flesh is not yet perfectly strengthened. For, after passing this red sea, we rejoice at the destruction of the Egyptians, but still we must fight with assurance of the grace of Christ, against the enemies we shall undoubtedly meet with in the desert of this world, till at length we arrive at our true country. Ven. Bede.—It is said *the heavens were opened*, because they had been hitherto shut. The sheepfolds of heaven and earth are now united under the one Shepherd of the sheep: heaven is opened, and man, though formed of the earth, is admitted to the company of angels. S. Chrys.

Ver. 22. The reason why the Holy Ghost shewed himself in the shape of a dove, was because he could not be seen in the substance of his divinity. But why a dove? To express that simplicity acquired in the sacrament of baptism. *Be ye simple as doves*; to signify that peace bestowed by baptism, and prefigured by the olive branch which the dove carried back to the ark, a true figure of the Church, and which was the only security from the destructive deluge. S. Amb.—You will object: Christ, though he was God, would not be baptized till the age of 30, and do you order baptism to be received sooner? When you say, *though he was God*, you solve the difficulty. For, he stood not in need of being purified at all; of course, there could be no danger in deferring his baptism. But you will have much to answer for, if, being born in corruption, you pass out of this world without the garment of incorruption. S. Greg. Nazian. orat. 40.

Remarks on the two Genealogies of Jesus Christ

To make some attempt at an elucidation of the present very difficult subject of inquiry, we must carry in our minds, 1. That in the Scripture language the word *begat*, applies to the remote, as well as the immediate, descendant of the ancestor; so that if Marcus were the son, Titus the grandson, and Caius the great-grandson of Sempronius, it might, in the language of Scripture, be said, that Sempronius begat Caius. This accounts for the omission of several descents in S. Matthew. 2. The word *begat*, applies not only to the natural offspring, but to the offspring assigned to the ancestor by law. 3. If a man married the daughter and only child of another, he became in the view of the Hebrew law the son of that person, and thus was a son assigned to him by law. The two last positions shew in what sense Zorobabel was the son both of Neri and Salathiel, and Joseph the son

both of Jacob and of Heli, or Joachim.—“S. Matthew, in descending from Abraham to Joseph, the spouse of the blessed Virgin, speaks of a son *properly* so called, and by way of *generation*, Abraham begot Isaac, &c. But S. Luke in ascending from Jesus to God himself, speaks of a son properly or improperly so called. On this account he make use of an indeterminate expression, in saying, *the son of Joseph, who was of Heli*. That S. Luke does not always speak of a son properly called, and by way of generation, appears from the first and last he names; for Jesus was only the putative son of Joseph, because Joseph was the spouse of Mary, the mother of Christ; and Adam was only the son of God by *creation*. This being observed, we must acknowledge in the genealogy in S. Luke, two sons improperly so called, that is, two sons-in-law, instead of sons. As among the Hebrews, the women entered not into the genealogy, when a house finished by a daughter, instead of naming the daughter in the genealogy, they named the son-in-law, who had for father-in-law the father of his wife. The two sons-in-law mentioned in S. Luke are Joseph, the son-in-law of Heli, and Salathiel, the son-in-law of Neri. This remarks clears up the difficulty. Joseph, the son of Jacob, in S. Mat. was the son-in-law of Heli, in S. Luke; and Salathiel, the son of Jechonias, in S. Mat. was the son-in-law of Neri, in S. Luke. Mary was the daughter of Heli, Eliacim, or Joacim, or Joachim. Joseph, the son of Jacob, and Mary, the daughter of Heli, had a common origin; both descending from Zorobabel, Joseph by Abiud the eldest, and Mary by Resa, the younger brother. Joseph descended from the royal branch of David, of which Solomon was the chief; and Mary from the other branch, of which Nathan was the chief. By Salathiel, the father of Zorobabel, and son of Jechonias, Joseph and Mary descended from Solomon, the son and heir of David. And by the wife of Salathiel, the mother of Zorobabel, and daughter of Neri, of which Neri Salathiel was the son-in-law, Joseph and Mary descended from Nathan, the other son of David, so that Joseph and Mary reunited in themselves all the blood of David. S. Mat. carries up the genealogy of Jesus to Abraham; this was the promise of the Messias, made to the Jews; S. Luke carries it up to Adam, the promise of the Messias, made to all men.”

Whatever the difficulties attending the genealogies may be, it is evident that they arise from our imperfect knowledge of the laws, usages, and idiom of the Jews, from our ignorance of the true method of reconciling the seeming inconsistencies, or from some corruptions that in process of time may possibly have crept into the text. The silence of the enemies of the gospel, both heathen and Jewish, during *even* the first century, is itself a sufficient proof, that neither inconsistency nor corruption could be then alleged against this part of the evangelical history. If the lineal descent of Jesus from David were

not indisputable, he could not possess the character essential to the Messias, nor any right to the Jewish throne. We may confidently then assert, that his regular lineal descent from David could not be disproved, since it was not even disputed at a time when alone it could have been done so successfully; and by those persons who were so deeply interested in falsifying the first Christian authorities.

Ver. 36. *Who was of Cainan.* Notwithstanding the veneration due to the Latin Vulgate, which is to be esteemed authentic, Corn. a Lapide calls it a chronological problem, whether the word Cainan be the true reading, or whether it hath slipt into the text. It is true Cainan is found in the Sept. Gen. 10:24. Gen. 11:14. and 1 Paral. 1:18; though, in this last place, a Lapide says, it is wanting in one edition of the Sept. by Sixtus V.; at least it is not read in all those places, neither in the Hebrew, nor Latin Vulgate. Some say that here in S. Luke's text, is found Cainan, because his citations are conformable to the Sept. Others conjecture that Cainan and Sale were only different names of one and the same person, so that the sense may be, *who was of Sale*, who is also Cainan. *Qui fuit Sale, qui & Cainan.* Wi.

Ver. 38. What could be more beautiful, than that this holy race should begin from the Son of God, and be continued up to the Son of God; that the creature might go before in figure, and the Son of God might follow after in reality; that he who was made after the image of God, might first appear, that the true image of his eternal Father may descend from his glory. Thus did S. Luke mean to refer the origin of Christ to God, of whom he was the true and eternal Son. To shew this still more evidently, the evangelist had before introduced the Almighty speaking from heaven: *This is my beloved Son, in whom I am well pleased.* S. Amb.

LUKE 4

Ver. 2. In collating the present narrative with that of S. Mat. it appears that Jesus Christ was not tempted till the expiration of forty days. V.—Many reasons may be assigned why Christ permitted himself to be tempted. 1st. To merit for man the grace of overcoming temptations. 2d. To encourage us under temptations. 3d. To teach us not to be cast down with temptations, however grievous they may be, since even Jesus Christ submitted to them. 4thly. To point out to us the manner in which we ought to behave in time of temptation. D. Dion.

Ver. 3. The tempter here appears to endeavour to discover by stratagem whether Christ was the Son of God. He does not say, *if thou be the Son of God*, “pray” that these stones be made bread, which he might have said to any man; but “command,” effect by thine own authority, that this come to pass. If Christ had done this, the tempter would have instantly concluded, that Jesus Christ was the Son of God, since only God could effect such a miracle. D. Dion.

Ver. 10. We have the devil here again citing Scripture, (Ps. 90 v. 11) [Read what is given on this subject in note on v. 6, c. 4. of S. Matthew’s gospel] which shews how very dangerous a thing it is to put the Scripture, in the first instance, indiscriminately into every, even the most illiterate person’s hands, without any previous disposition of the mind and heart, by study and prayer. How much more satisfactory must it be to be guided by the Church of God, which Christ has promised to secure against all error, and which he commands all to obey! How much more rational to begin with distributing elementary catechisms, approved by the Catholic Church as conformable to the word of God, and then only opening to them the sacred mystic book, when their minds and hearts are better prepared to avail themselves of the inestimable treasure, and of justly appreciating and exploring the golden lore. If humility be a virtue that renders us most pleasing to God, it is a virtue particularly necessary for the proper understanding of Holy Writ. This will teach us to submit (whenever the Scripture is either silent or obscure in points of faith) our own private and unassisted judgment to the judgment and comments of the Church. This was the sentiment of a great philosopher of this nation, who, when charged with scepticism and a love of novelty by his contemporaries, replied: “However fanciful I may be esteemed in matters of philosophy, in religious concerns I like to go the beaten road. Where the Scripture is silent, the Church is my text. Where that speaks, it is but the comment; and I never refer any thing to the arbitration of my own judgment, but in the silence of them both.”

Ver. 13. *For a time*, viz. until his Passion, in which he again most grievously tempted him, by the hands of impious persecutors, whom he could not overcome with sensuality, covetousness, or vanity. The devil now deals with men in the same manner. He tempts them, and, being overcome, leaves them for a time, to prompt them to rest in a fatal security; that indulging indolence, they may at some future period be attacked, with greater certainty of success, when unprepared. Knowing, therefore, the trick and design of our infernal enemy, how much does it behove us to be on our guard; and having overcome in one temptation, prepare ourselves for another; never

resting in the presumptuous thought, that we are sufficiently strong in virtue to resist the enemy, without fresh preparation. D. Dion.—This history of the various temptations to which our Saviour subjects himself, as related by S. Luke, is exactly the same as that given by S. Matt. with this only difference, that the order in which the temptations took place is not the same in both evangelists: but it does not matter what order is observed, where all the circumstances are related. S. Austin.

Ver. 17. *As he unfolded the book:* and again, (v. 20) *when he had folded the book.* Books at that time were not like our now-a-days, but were skins or parchments, rolled or folded up. Wi.—Some are of opinion that the Jews of Nazareth, having heard of the miracles and fame of Jesus, and that he was accustomed to teach in the synagogues, though he had never been instructed in any learning, when he rose to speak, purposely gave him the book of Isaias, which was esteemed the most difficult to be explained, in order to try his learning; though it is probable that it was done by the all-directing interposition of Divine Providence. Maldonatus.

Ver. 18. By the poor are to be understood the Gentiles; who might truly be called poor, since they possessed neither the knowledge of the true God, nor of the law, nor of the prophets. Origen.—Isaias in this place speaks of himself, as a figure of the Messias. The captivity of Babylon, which is the literal object of this prophecy, was a figure of the then state of mankind; the return from this captivity announced by the prophet, and effected by Cyrus, represented the redemption of man, effected by Jesus Christ. V.

Ver. 19. *To set at liberty them that are bruised,* or oppressed. These words are not in the prophet; but are added by S. Luke, to explain the others.—*To preach the acceptable year,* as it were the jubilee year, when slaves used to be set at liberty. Wi.

Ver. 20. To observe and admire a person that had never learned letters, and who stood up amongst them an experienced teacher. Menochius. See John 7:15 and Maldonatus.

Ver. 21. By this Christ wished to shew that he was the Messias foretold by the prophet Isaias, whom they so anxiously expected: he declares himself to be the person pointed out by the prophet. There seems also to be a secret reprehension in these words of Christ; as if he were to say: Why are you so desirous to behold the Messias, whom, when he is before your eyes, you will not receive? Why do you seek him in the prophets, when you neither understand the prophets, nor perceive the truth of their predictions, when they are fulfilled before

you eyes? Maldonatus.

Ver. 23. I see you will object to me this similitude, (παράβολην) or trite saying, applied to such as attended to the concerns of others, and neglected their own. Menochius.

Ver. 30. *Passing through the midst of them, went his way.* Perhaps by making himself on a sudden invisible, or by striking them with blindness, or by changing their minds, and hearts, as he pleased. Wi.—All commentators observe on these words, that the evangelist wished to shew that Christ worked a miracle on this occasion, and by it proved his divinity. This is the opinion of SS. Euthymius, Ambrose, and Thomas. S. Ambrose says, we must observe that Christ did not suffer from necessity, but because he wished it. He was not taken by the Jews, but delivered up himself; at his own pleasure he is seized, and at his own pleasure he escapes; when he wills it, he is condemned; and when he wills it, he is freed. The most common opinion is, that he rendered himself invisible on this occasion; though others imagine that he changed their wills, or withheld their hands. Maldon.—When we observe the outrageous treatment Jesus Christ met with from the people of Nazareth, we are not surprised that he should shut up the fountain of his beneficence against them for their incredulity, and return to Capharnaum. A.

Ver. 31. Although Christ was well acquainted with the obduracy of the Jews, nevertheless, like a good physician, he condescends to pay them another visit, and try what a fresh medicine might effect in this their last stage, as it were, of existence. He publicly preaches therefore in the synagogue, according as Isaias had declared of him, and struck amazement into every heart. The Jews themselves considered him as something very extraordinary; as one of the prophets, or ancient saints. But Christ, that they might conceive a higher opinion of his person, does not make use of the expressions they did, but speaks as Lord and Master of the law. S. Cyril.

Ver. 38. It is evident that S. Peter was married; but after his call to the apostleship, he left his wife, as S. Jerom writes, in ep. xliii. C. ii. ad Julianum, and l. i. adv. Jovin. See Matt. 19:29.

Ver. 40. The evangelist mentions this circumstance, because these distressed people did not dare to bring their sick before that time, either through fear of the Pharisees, or of violating the sabbath. Origen.

Ver. 41. It appears, that when the devil expresses himself thus, it is less through conviction than artifice. He suspected the fact; and to

certify the same, he said to him in the desert, *if you be the Son of God*, change these stones into bread. In the same manner by saying here, *you are the Son of God*, he wished to give him an occasion of explaining himself on the subject. V.—But Jesus Christ would not accept of the testimony of evil spirits, lest he might be suspected of some intelligence with them, to cause himself to be acknowledged the Son of God. Ibid.

Ver. 43. From the apparent good dispositions of these people, we might be induced to think, that if Christ had yielded to their solicitations, and remained with them, he could have drawn all to himself; yet he did not choose to do this, but has left us an example worthy of our imitation, in seeking out the perishing and strayed sheep; for by the salvation of one soul, our many sins will be remitted. S. Chrys. in cat. Græc. Pat. hom. in Matt.

Ver. 44. Our divine Redeemer frequented the Jewish synagogue, to shew he was no seducer. If he had inhabited wilds and deserts, it might have been objected to him, that he concealed himself, like an impostor, from the sight of men. S. Chrys. Ibid.

LUKE 5

Ver. 1. What S. Luke here gives till v. 10, is mentioned purposely to shew on what occasion, and by what miracle, Peter, Andrew, James, and John, were called. Maldon.

Ver. 2. *Washing their nets.* See S. Matt. 4:18. and S. Mark 1:16, where it is said, that Christ saw them when they were *casting their nets*; i.e. some of them were *casting*, others *washing*, or *mending*, their nets. A.

Ver. 20. Great is the Lord, who pardons men on account of the merits of others. If you are diffident of the pardon of your grievous sins, have recourse to the Church. She will pray for you; and the Almighty, at her intercession, will grant you that pardon he might have denied to your prayers. S. Ambrose, l. v. in Luc.

Ver. 21. How great is the madness of this unbelieving people, who confessing that God alone can forgive sins, will not believe God when he grants pardon. S. Ambrose.—They indeed spoke the truth, for none can forgive sins but God only, who forgives our offences by the ministry of others, to whom he has committed this power, both in baptism and penance. But Christ, by forgiving sins as God, i.e. with his

own power, clearly proves to all his divinity. Ven. Bede.

Ver. 24. *The Son of man ... on earth.* By which act, says S. Cyril, it is clear that the Son of man hath power on earth to remit sins; which he said both for himself and us. For he, as God-man, the Lord of the law, forgiveth sins; and we also have obtained by him that wonderful grace when he said to his disciples: *Whose sins you shall forgive, they are forgiven them.* John 20:23. And how should he not be able to remit sins, who gave others the power to do the same? B.

Ver. 26. At the sight of the exertion of divine power, the Jews would rather fear than believe; for had they believed they would never have feared, but rather loved; for perfect love excludes fear. S. Ambrose.

Ver. 28. The profane Julian charged S. Matthew with levity, in leaving all and following a stranger at one word. But hereby is seen the marvellous efficacy of Christ's word and internal working, which in a moment can alter the heart of man, and cause him to despise what before was most near and dear to him. And this was done not only whilst Christ was living on earth, but daily in his Church. Thus S. Anthony, S. Francis, and others, hearing this word in the Church, forsook all and followed Jesus. S. Jer. in Matt. ix. S. Athan. in vita. S. Anton. August. Confess. l. viii. c. 11. Bonav. in vit. S. Francisci.

Ver. 29. *And Levi made him a great feast,* to testify his gratitude to Jesus for the favour he had done him. It appears that both S. Mark and S. Luke affect, through consideration for S. Matthew, to designate him here by his less known name of *Levi*; whereas he designates himself, through humility, in this same circumstance, by his more known appellation of *Matthew*. See Matt. 9:9. V.

Ver. 31. Jesus Christ gives them here to understand, that they were of the number of those who languished under a severe indisposition, and that he was come to act as their Physician. S. Chrysos. hom. xxxi in Matt.

Ver. 33. S. Matt. says, it was S. John's disciples themselves that objected this to Christ. Most probably both they and the Pharisees endeavoured all they could to press this objection. S. Austin de cons. Evang. l. ii. c. 27.—Why do you not fast, as is customary with all that wish to regulate their lives according to the law? The reason why the saints fasted was, that they might, by afflicting their bodies, subdue their passions. Jesus Christ, therefore, had no need of fasting, being God, and of course free from every, the least, disorderly motion of concupiscence. Neither did his attendants stand in need of fasting, for being enriched with his grace, they were strengthened in virtue,

without the help of fasting. When, therefore, Christ fasted forty days, he fasted to set an example to carnal men. S. Cyril.—As long as the Spouse is with us, we are in joy, we cannot fast, we cannot mourn. But when he has been driven away by sin, then we must both fast and weep. Ven. Bede.

LUKE 6

Ver. 1. As this chapter is almost verbally like to the 5th, 7th, and 12th of S. Matthew, and the 3d of S. Mark, the reader is referred to these for further explanation.—*On the second-first sabbath.* An obscure passage, on which S. Jerom says to Nepotianus, ^[1] that he consulted his master, S. Greg. Nazianzen, but in vain. S. Chrys. Hom. xl. in Matt. takes it for a *double feast*, or a *double rest*: by which we may either understand a sabbath, and another feast concurring on the same day; or a sabbath and a feast immediately succeeding to each other. Theophylactus says the same; and that then the latter day, on which they were to rest, was called the *second-first*. Others say, that when the Jews kept their solemn paschal feast for seven days, the *last day* was called the *second-first*, because it was kept with equal solemnity as the first day had been. See Maldonatus. Later interpreters have found out other expositions, of which the most plausible seems to be, that by the *second-first sabbath* may be understood the *feast of Pentecost* (which also happened when corn was ripe in Palestine). To understand this we must take notice, that the Jews had three great and solemn feasts: 1. That of the *Pasch*, or the great paschal feast, with the seven days of *unleavened bread*; the 2d. was the great *feast of Pentecost*; and the 3d. was the *feast*, called of *tabernacles*. It is supposed then that the *paschal feast* was called the *first-first sabbath*, that *Pentecost* was called the *second-first sabbath*, and that of *tabernacles* the *third-first*, or great *sabbath*. Wi.

Ver. 2. The Scribes and Pharisees boasted much, as do many modern teachers, of their great knowledge of Scriptures, but our Saviour often sheweth their profound ignorance. B.

Ver. 13. These twelve Christ chose as individual companions and domestics. To these he committed the charge of founding and governing his Church. He sent them as legates, or ambassadors, (for this is the import of the word *apostle*) to all the world. Hence their power was more universal than that of bishops, which is confined to their own dioceses or districts. The jurisdiction of the apostles was not

limited to place. Tirinus.—This power which Jesus Christ delegated to his apostles, and which was for the benefit and regulation of the universal Church in all future ages, the apostles, in their turn, delegated to their successors in the ministry, with such regulations and limitations as have been judged in the Holy Ghost necessary for the proper government of the spiritual kingdom of God upon earth. And it is the height of presumption to question any ordinations that come to us with the authority of the Catholic Church: for, “whatever the Church says, is true; whatever she permits is lawful; whatever she forbids, is evil; whatever she ordains, is holy; whatever she institutes, is good.” S. Augustine.—How futile then is the objection of Calvin, who pretends, that an apostle, being nothing but a legate, can make no laws, nor prescribe or teach any thing not expressed in his *mandatum*! Calv. Inst. l. iv. c. 8.

Ver. 16. *Judas*, surnamed Thaddeus in S. Matt. x. 3. and in S. Mark 3:18. At the head of his epistle he styles himself Judas, brother of James. V.

Ver. 17. To a more extended and even part of the mountain, as we learn from comparing this text with S. Matt. 5:1. as it was from the mountain that Jesus Christ addressed to the people the following discourse. V.

Ver. 20. S. Matt. (5:3. 10) mentions eight beatitudes, S. Luke only four; but S. Luke only gives an abridgment in this place of the discourse, which S. Matt. gives more at length. We are also to remark, that in these four the whole eight are comprised, and that both evangelists place poverty in the first place, because it is the first in rank, and, as it were, the parent of the other virtues; for he who hath forsaken earthly possessions, deserves heavenly ones. Neither can any man reasonably expect eternal life, who is not willing to forsake all in affection, and in effect also, if called upon for the love of Jesus Christ. S. Ambrose.—Not that every one under great poverty is happy, but that the man who prefers the poverty of Christ to the riches of the world, ought certainly to be esteemed such. Many indeed are poor in worldly substance, but are avaricious in affection; to such as these poverty is no advantage. Nothing that is against the will, merits reward; therefore all virtue is known by the will. Blessed, therefore, are the poor, who bear poverty for the sake of Christ: he himself hath already trodden the path before us, and taught us by his example that it leads to honour and enjoyment. S. Cyril, ap. T. Aquin.

Ver. 24. Jesus Christ having declared how meritorious poverty of spirit was to eternal life, proceeds to denounce heavy chastisements

upon the rich and proud. Idem Ibidem.—Although in great riches there are great inducements to sin, yet there are not wanting even in that state great incitements to virtue; neither is this wo aimed against those who abound in affluence; but against “those who abuse that affluence which Providence has bestowed upon them: Non enim census, sed affectus, in crimine est.” S. Ambrose.

Ver. 25. As before he promised blessings to those that hunger, that weep, that are outcasts for Christ’s sake; so here, and in the next verse, he denounces curses to such as are filled, that laugh, and are praised; i.e. to such, as so far seek their beatitude in present enjoyment, as to become indifferent with regard to the good things of the next world. A.

Ver. 26. *Wo to you, when men shall bless you.* The ministers of the gospel must not value themselves, when they are applauded by men; for so did the *fore-fathers* of the Jews, formerly commend the false prophets, when they flattered the people, and spoke things that were pleasing to them. Wi.

Ver. 30. Jesus Christ does not order us never to refuse a petition: but the meaning of his words is, that we are to give what is just and reasonable, what will be neither injurious to yourself nor your family; for what is unjustly asked, may be justly denied. S. Austin, l. x. c. 40. de serm. Dom. in Monte.—But in this, the sin we commit is often far from trivial; particularly, when to the refusal of a just request, we add also reprehensions and complaints. For why, say we, does he not labour? why has he reduced himself to penury, through his own indolence?—But, tell me, do you live upon the fruits of your own industry? On the supposition that you do, is it not that you may have some plea to reprehend another for the morsel of bread he begs at your hands? You give him no charitable relief, give him then no contumelious words: if you have no compassion for him yourself, do not prevent others from shewing him commiseration. Abraham, in the number of guests he received, had the honour of receiving under his roof even angels. Let us not, therefore, be strict and unfavourable judges in regard of our suffering and distressed neighbours, lest perhaps we ourselves come to be more severely judged. S. Chrys. collected from hom. xxi. in ep. ad. Rom.—Hom. xi. in ep. ad. Heb. and hom. ii. de Lazaro.

Ver. 35. *Hoping for nothing*, but merely impelled by a desire of doing good. They who only give when sure of having a greater return, do not give, but traffic with their generosity; in which there is no charity. A.

Ver. 37. What can be imagined more kind, what more merciful, than this conduct of our Sovereign Lord, that the sentence of the judge should be left in the hands of the person to be judged? Jans. Comment. in sanct. Evang.

Ver. 38. Here all solicitude of diffidence, all delay of avarice, is cut off; for what truth promises to repay, humility may safe expend. S. Leo. Serm. vi.

Ver. 48. That man buildeth safely who hath both faith and good works; whereas the man that trusteth to his faith alone, to his reading or knowledge of Scripture, and doth not work and live accordingly, buildeth on sand. B.

LUKE 7

Ver. 1. It was not immediately after he had spoken the preceding words that Christ entered Capharnaum, for in the interim he healed the man afflicted with the leprosy, according as S. Matthew related it in its proper place. S. Austin.

Ver. 2. This history, though different in some circumstances from that related by S. Matt. c. 8 is most likely a relation of the same event, and the apparent discrepancies may be easily reconciled. S. Matt. says it was the centurion's boy; S. Luke calls him his servant: but in these terms there is no necessary contradiction. And whereas the former says the centurion went himself to Christ, S. Luke mentions that he sent the ancients, or senators, of the Jews. Here, as in other places, we may suppose, that the former evangelist, for the sake of brevity, attributes to the centurion what was done in his name and with his authority; and through the whole narrative he represents our Saviour answering the centurion as if personally present. Jans. concord. Evan.

Ver. 3. When S. Luke says that the centurion begs of our Lord to come to him, he must not be supposed to contradict S. Matt. who says, that the centurion objected he was not worthy to receive him under his roof. S. Luke seems here to relate the words of the Jews, who most probably would stop the centurion as he was going to Christ, and promise to intercede with our Lord for him. S. Chrysos. hom. xxvii in Matt.—Some pretend that the centurion, after having sent to Jesus, went himself; but there is no necessity for such a supposition. We see in another case, that the petition of the sons of Zebedee, made by them to Jesus Christ, according to S. Mark (10:35) was made to him

by the mouth of their mother, according to S. Matt. 20:20. And this the old adage also teaches: *qui facit per alium, facit per se*; what a man does by another, he does by himself.

Ver. 6. Jesus Christ went with them, not because he could not cure him, when absent, but that he might set forth the centurion's humility for our imitation. He would not go to the child of the ruler of the synagogue, lest he might appear to be induced by the consideration of his consequence and riches; but he went to the centurion's servant, that he might appear to despise his humble condition. S. Amb.

Ver. 9. Our Lord does not speak of the patriarchs, but of the Israelites of his own time, with whose faith he compares and prefers that of the centurion, because they had the assistance of the law and of the prophets; but this man, without any such instruction, willingly believed. V. Bede.

Ver. 11. *Naim* is a city of Galilee, about two miles from Mount Thabor. It was by divine dispensation, that so very great a multitude was present on this occasion, in order to witness this stupendous miracle. Ven. Bede.—The burying-places of the Jews were out of the precincts of the city, as well for the preservation of health as decency. Thus Joseph of Arimathea, had his sepulchre in the rock of Mount Calvary, which was out of the city. Tirinus.

Ver. 12. The evangelist seems to relate this miracle, as if it had happened by mere accident; though, beyond a doubt, divine Providence disposed all things to increase the splendour of the miracle. Jesus Christ would not raise this young man to life before he was carried out to be buried, that he might meet him near the gates of the city, where the assembly of the people took place. Besides this, there were present both the multitude that followed Jesus, and the multitude that followed the corpse, to the end that all these might be eye-witnesses to the miracle, and many might praise God, as Ven. Bede remarks. It was very proper that Christ should work this miracle just as he was entering the city, that he might preach the gospel with better success, from the opinion they must form of him, after beholding so great a miracle, and so great a favour bestowed upon them. Maldonatus.—In a few words, the evangelist paints to life the affliction of this distressed widowed parent: a mother and a widow, without the least hopes of children, deprived of him who was her only support, the life of her habitation, the source of all her maternal tenderness and satisfaction, now in the prime of health, the only branch of her succession, and the staff of her old age. S. Greg. of Nyssa, *de hominis opificio*.

Ver. 14. Here Christ shews that he raised the dead by his own power, and at his own command: *I say to thee, arise*. This shews that it is the voice of God that speaks; for the dead can hear the voice of him alone, according to S. John. *Amen, I say to you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they who hear shall live*. S. John 5:25. Maldon.—Our Saviour is not like Elias, weeping for the son of the widow of Sarepta; nor Eliseus, who applied his own body to the body of the dead child; nor Peter, who prayed for Tabitha: but he it is that calls the things that are not, as those that are; who speaks to the dead as to the living. Titus Bostrensis.

Ver. 16. *And there came a fear on them all*; i.e. a certain reverential awe and trepidation seized them, and an uncommon degree of astonishment at the divinity which appeared to them. Menoch.—*And they glorified God*: (εδοξαπαν) they gave praise and glory to God for thus visiting his people, by sending them the Saviour he had promised them. Polus synop. crit.

Ver. 20. *The men*; (οι ανδρες) viz. the two disciples sent by John, who delivered their master's message; but, before Jesus Christ undertook to reply to their question, he performed on the spot various kinds of miracles.

Ver. 22. Then addressing himself to these disciples of John, he ordered them to go and relate to their master all they had seen and heard; and to tell him, that he declared all those to be happy, who, strong in faith, should not take occasion to doubt of his divine power, (the proofs of which they had so recently seen) from the weakness of his flesh, which he had taken upon himself for the love of man.—Jesus Christ alludes to the known and full testimonies that had been given of him by the prophets. *The Lord giveth food to the hungry, the Lord looseth them that are in fetters, the Lord enlighteneth the blind, he lifteth up them that are cast down, ... and he who does these things, shall reign for ever thy God, O Sion, from generation to generation*. Ps. 145 S. Ambrose.—The words of the prophet Isaias are not less descriptive of the promised Messias: *God himself will come, and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. The lame man shall leap as a hart, and the tongue of the dumb shall be free*. Isai. 35:4, 5, 6. Theophylactus.

Ver. 26. Because the Scripture styles him an angel; or, because he is the immediate precursor of him whom all the prophets announced at a distance.

Ver. 29. *Justified God*; i.e. feared and worshipped God, as just, merciful, &c. Wi.—There are only two different sets of men, who

glorified God for the baptism of John, and these seemed the most remote from works of piety; viz. the ignorant multitude, who scarcely knew the law; and the publicans, who were in general the most avaricious of mortals, and were looked upon as public sinners. If the preaching of the Baptist had such an effect upon these men; what kind of hearts must not the Scribes have had, who, with all the advantage of the knowledge of the law, still refused to believe? This verifies the saying of our Lord, in S. Matt. c. 21:31: *Amen, I say unto you, that the publicans and harlots shall go into the kingdom of heaven before you.* Maldon.—God has hidden these things from the wise and prudent, and has revealed them to little ones; (S. Luke, 10:21) for so it hath seemed good in his sight. Ibid.

Ver. 32. *Speaking one to another:* (προσφωνουσιν ἀλλήλοις) they seem to have been alternate choirs of youths, answering each other in the above words. Menochius.

Ver. 36. *And one of the Pharisees,* by name Simon, as we learn in v. 40.

Ver. 37. *A woman in the city, who was a sinner.* Some say she had only been of a vain airy carriage; one that loved to be admired for her beauty and wit; but the common exposition and more conformable to the text, is, that she had been of a lewd, debauched life and conversation. Wi.—Mary Magdalene.

Ver. 38. Jesus Christ was then at table, after the manner of the Orientals, reclined at length on a couch, a little raised from the ground, having his face turned towards the table, and his feet extended. He had quitted his sandals, according to the custom of the country, before he had laid himself on the couch.

Ver. 39. The Pharisee was egregiously deceived. 1. In thinking that Christ was ignorant of the character of the woman, when he not only clearly saw the past bad conduct of the woman, but the present unjust thoughts of the Pharisee; 2. in his erroneous inference that Christ could not be a prophet; for all things are not necessarily revealed by God to his prophets; 3. by judging of Christ, after his own and the other Pharisees' treatment of sinners; who, elated with pride, and thinking themselves just, kept all public sinners at a respectful distance; whereas not those who are well, but such as are sick, need the physician. Menochius.

Ver. 42. Which will love him most? as we read in the Protestant version, and in the Greek, ἀγαπησεί. But Christ, seeming to require love as a previous disposition to the remission of sins, as appears from v. 47 infra, the Catholic Church has adopted the version of S. Austin,

hom. xxiii. in the present tense: quis ergo plus eum diligit? Jans. Comment. in Evang.

Ver. 43. In proportion to our sins, should be our grief, says S. Cyprian: *ut poenitentia non sit minor crimine. l. de lapsis.*

Ver. 47. *Many sins are forgiven her, because she hath loved much.* In the Scripture, an effect sometimes seems attributed to one only cause, when there are divers other concurring dispositions; the sins of this woman, in this verse, are said to be forgiven, because *she loved much*; but (v. 50,) Christ tells her, *thy faith hath saved thee*. In a true conversion are joined faith, hope, love, sorrow, and other pious dispositions. Wi.

Ver. 50. This is one of those places upon which modern sectaries lay so much stress, in order to prove that faith alone can save us. But if they will attentively consider the different parts of this history, they will easily discover the fallacy of their argument. Because, before Christ spoke these words: *thy faith*, &c. he had said to Magdalene: *many sins are forgiven her, because she hath loved much*. Therefore she was justified not so much through her faith, as her charity: still she had faith, or she would not have come to Jesus, to be delivered from her sins. It was therefore her faith, working by charity, that justified her: and this is the doctrine of the Catholic Church. Nevertheless, she had not that faith, which modern sectaries affirm to be necessary for their justification, viz. a belief that they are already justified, and that their sins are forgiven: this faith the woman here mentioned had not before Christ spoke those words to her; for it was to obtain the remission of her sins, that she performed so many offices of charity, washing his feet with her tears, &c. But is may be asked, why then does Christ attribute her salvation to her faith? The answer is easy, and has often been given, viz. that faith is the beginning of salvation; for it was her faith that brought her to Christ: for had not the woman believed in him, she never would have come to him to obtain the remission of her sins. Maldonatus.

LUKE 8

Ver. 2. Mention is made in the gospels, of a woman who was a sinner, (Luke 7) of Mary of Bethania, the sister of Lazarus, (John 11 and 12 Mark 14 Matt. 26) and of Mary Magdalene, who followed Jesus from Galilee, and ministered to him. Many think all this to belong to one and the same person: others think these were three distinct persons.

See the arguments on both sides in Alban Butler's *Lives of Saints*, July 22d; and also more at large in the dissertations upon the three Marys, at the conclusion of the harmony in the Bible de Vence.

Ver. 3. *The wife of Chusa, Herod's steward.* Lit. his *procurator*, as in the Rheims translation. The Greek signifies one that provides for another, or manages his concerns. The same word is used, Matt. 20:8 and Gal. 4:2. Wi.—The Greek word is επιτροπου. It was the custom of the Jews, says S. Jerom, that pious women should minister of their substance, meat, drink, and clothing, to their teachers going about with them. But as this might have given cause of scandal among the Gentiles, S. Paul mentions that he allowed it not. 1 Cor. 9:5. 12. They thus ministered to our Lord and his apostles of their worldly substance, from whom they received spiritual riches.

Ver. 8. *Ears to hear, let him hear, &c.* i.e. he that is willing to hear the word of God, and diligently comply with what is therein commanded, let him be attentive to the words of Christ. For the sight, hearing, and other senses, were not given to man to be used only as beasts use them, but likewise that they might profit his soul to eternal life. Tirinus.

Ver. 9. After the multitude had left our divine Saviour, his disciples wishing thoroughly to understand the meaning of his instructions, came to him, and desired he would give them an explanation of the parable. Tirinus.

Ver. 14. The sense of the Greek text is: they produce no fruit that arrives at maturity. V.

Ver. 16. Our Lord calls himself the lighted candle, placed in the middle of the world. Christ was by nature God, and by dispensation man: and thus, not unlike a torch placed in the middle of a house, does our Lord, seated in the soul of man, illumine all around him. But by the candlestick, is understood the Church, which he illuminates by the refulgent rays of his divine word. S. Maximus.—By these expressions, Jesus induces his audience to be very diligent, and quite alive in the momentous affair of salvation; informing them that they are placed in the public view of the whole world. S. Chry. hom. xv. in Matt.

Ver. 18. He here exhorts his audience to attend to what he was about to deliver, and to apply themselves with all their attention to the divine word; for he who has a desire of hearing the word, shall also receive the grace and power of understanding it. But the man who has no desire of hearing it, though from his learning he might expect to

understand it, shall not understand it, because he does not willingly attend to the divine admonitions; hence it is said, *Whosoever hath, to him also shall be given.* Ven. Bede.

Ver. 20. These brethren were not the sons of the blessed Virgin Mary, mother of God, as Helvidius wickedly taught; nor yet the sons of Joseph, by another wife; for, as S. Jerom writeth, not only Mary, but Joseph also, observed virginity. *Contra Helvidium*, c. ix. et *ibidem*, c. viii.—In the scriptural idiom, cousins are called brethren. B.

Ver. 21. There is no tie of affinity and friendship so proper, and so becoming man, as that made by faith in Christ, and strengthened by charity. Tirinus.

Ver. 22. *And they launched forth:* lit. *they went up.* The sense is, being gone abroad, they set forward, or launched forth, as in the Prot. translation. Wi.

Ver. 23. *And they were filled;* i.e. the little ship was filled with water. Wi.

Ver. 24. In this Christ evidently shews two distinct natures; his human nature, denoted by his sleep; and his divine nature by stilling the tempest at sea. Ven. Bede.

Ver. 25. After Christ had appeased the storm at sea, the disciples, all astonishment at the miracle, began to whisper to each other, saying, *Who is this?* not that the disciples were ignorant of whom they were speaking, but they wondered at his mighty works, and at the glory of his divine power. S. Amb.

Ver. 26. Here S. Matt. relates the history of the two demoniacs, whilst S. Mark and S. Luke speak only of one; but the man mentioned in these two evangelists, was a man of some consideration and consequence, for whose cure the country was deeply interested. S. Austin de concord. evang.

Ver. 28. This is not a voluntary confession, which merits a reward, but a forced acknowledgment, extorted against their wills. Like fugitive servants, who, when they meet their masters, think of nothing but of deprecating punishment. The devils think our Lord is come down upon earth to judge them. S. Jerom.—The torment from which this devil desires to be freed, is the pain and affliction he would suffer by being forced to yield to the power of Christ, in leaving the man; not the general torment of hell, to which he knew he was unchangeably and irrevocably condemned. He was also tormented with the fear, lest he should be now consigned to those eternal pains

before his time, as it is expressed in S. Matt. For, though the evil spirits are unavoidably condemned, and already suffer the chief torments of hell, yet the rigorous fulfilment of all is deferred to the day of judgment. Jans. conc. Evang.

Ver. 30. He did not put the question through ignorance of his name, but that his answer might shew forth the divine power in a more glorious manner; as also for our instruction, that knowing the great number of our invisible enemies, we might work out our salvation with fear and trembling, placing all our confidence in God. Dion. Carth.

Ver. 32. If, says S. Athanasius, the infernal spirits have no power over such impure beasts as swine, with much greater reason then are they deprived of power over man, who is made after God's own image, and redeemed by the blood of his son, Christ Jesus. We should therefore fear only God, and despise the devil. In vit. S. Ant.

Ver. 33. This event shews what was before asserted, that many devils had possession of the man. The obstinacy of the Sadducees, who denied the existence of evil spirits, was thus likewise refuted; as well as the cavils of certain moderns, who pretend that these effects which appeared in the demoniacs, were not produced by the power of the devil, but were the consequences of some violent natural malady. Jans. conc. Evang.

Ver. 41. See this explained in Matt. 9 and Mark 5.

Ver. 43. *All her substance*; (ὅλον τὸν βίον) i.e. all that she had to live upon.

Ver. 45. All denied that they had *designedly* touched him, though, on account of the pressure of the crowd, many *unwillingly* touched him. Menochii Commentaria.

Ver. 48. Παρά τοῦ ἀρχισυναγωγῶ, which some interpret, from the house of the ruler. M.—In vain do you trouble him. Idem. Ibid.

Ver. 55. This returning of the souls again, to reanimate the bodies of those whom Christ and his apostles raised from death, (and especially Lazarus, who had been dead four days) doth evidently prove the immortality of the soul. From this place we may also conclusively infer against our adversaries, who say, that every one goeth straight to heaven or hell, that it is not probable that they were called from the one or the other; and therefore from some third place.

LUKE 9

Ver. 1. *Over all devils;* so that none should be able to resist them. For all were not equally easy to be expelled, as we shall see in this same chapter, in the person of a possessed child, whom the apostles could not heal, because they did not use prayer and fasting against it; and because their faith was not sufficiently strong and ardent. Calmet.

Ver. 4. *And depart* ^[1] *not from thence.* In the ordinary Greek copies we find, and *depart from thence.* The sense appears, by the other evangelists, (Matt. 10:11 and Mark 6:10) that Christ gave this admonition to his disciples, not to change their lodging from house to house; but while they staid in a town, to remain in the same house. And though the negative be here omitted in the Greek, interpreters bring it to the same, by telling us that the sense is, *stay here,* and *depart from thence;* i.e. stay in that house, so that leaving the town, you may depart from the same house. Wi.

Ver. 8. *Risen from the dead.* Herod was perplexed and in suspense about the report, that it was John that was risen from the dead.... From this it appears, that some of the Jews, and Herod himself, believed in some kind of metempsychosis, or transmigration of souls. Josephus says, (Antiq. lib. xviii, c. 2) that the Pharisees believed the soul to be immortal; and after death, to depart to some subterraneous places, where they received the recompense of good, or evil, according to their actions. There the souls of the wicked remain for ever, without the power of departing thence. The souls of the good sometimes returned, and entered other bodies. Herod probably thought that the soul of John Baptist was united to that of Christ, in the same body, and was thence enabled to perform new and more extraordinary functions. Such were the reveries of some of the Rabbins; who, as S. Jerom remarks, abused the passages of the gospel we are now explaining, in support of this Pythagorean doctrine. Most of the Jews believed the true doctrine of the resurrection, viz. that of the body; which must one day be renewed to life by the same soul which now animates it: and this is the doctrine of faith and of the Church, which she teaches you from both the Old and New Testament, instead of that transmigration of souls, which has no foundation or appearance of truth. It is probable that this error was widely diffused among the Jews, in our Saviour's time. It was a doctrine suited to the taste of the Orientals. Some think they can see traces of it in the

history of Elias. That prophet being taken away, and the Jews seeing Eliseus perform the same miracles, said, that the spirit of Elias had rested on him. Calmet.

Ver. 18. *As he was alone praying:* i.e. remote from the people, though his disciples are said to *have been with him*. Wi.

Ver. 27. *Kingdom of God.* This is generally understood of the transfiguration, in which Christ shewed to the three disciples an essay of his glory. Calmet.

Ver. 28. *Mountain, &c.*—Since Christ has ascended the mountain, both to pray and to be transfigured, all of us who hope for the fruit of his resurrection, and long to see the king in his glory, must dwell in heaven by our thoughts, and apply our minds to continual prayer. Ven. Bede.

Ver. 30. *And behold two men.* Moses and Elias, by ministering to our Lord in his glory, shewed him to be the Lord of both the Old and New Testament. The disciples also, upon seeing the glory of their fellow-creatures, would be filled with admiration at the condescension of their divine Master; and considering the delights of future happiness, be stirred up to a holy emulation of those who had laboured before them, and be fortified in their ensuing conflicts; for nothing so much lightens the present labour, as the consideration of the future recompense. S. Cyril.

Ver. 31. *They spoke of his decease,* ^[2] or his *departure out of this world.* S. Peter useth the same Greek word for his death. 2 Pet. 1:15. Wi.

Ver. 33. *It is good for us.* It is not good, O Peter, for Christ to remain always. Should he have remained there, the promise he had made thee would never have been fulfilled. Thou wouldst never have obtained the keys of the kingdom of heaven, and the reign of death would not have been destroyed. Seek not for joys before the time, as Adam sought to be made like God. The time will come, when thou shalt for eternity behold him, and reign with him who is life and light. Damasus Orat. de Transfigurat. Domini.—*Three tabernacles.* The Lord does appoint thee the builder, not of tabernacles, but of his whole Church. Thy disciples, thy sheep, have fulfilled thy desire, by erecting tabernacles for Christ and his faithful servants. These words of S. Peter, *let us make, &c.* were not spoken of himself, but by the prophetic inspiration of the Holy Ghost. Therefore it is added, he knew not what he said. Damasus, ut supra.—S. Peter knew not what he said, because by proposing to make three tabernacles for these three personages, he improperly ranked together, the servants and

their Lord, the creature and the Creator. Titus Bostrensis.

Ver. 35. *And a voice, &c.* This is the voice of the Father from the cloud, as if he should say, "I call him not one of my sons, but my true and natural Son, to the resemblance of whom all others are adopted. S. Cyril.—Not Elias, not Moses, but he whom you see alone, is my beloved Son. S. Ambrose.—Therefore, it is added: and when the voice was heard, Jesus was alone, lest any one should imagine these words, *This is my beloved Son*, were addressed to Moses or Elias." Theophylact.

Ver. 45. *They understood not this word.* They understood well enough what was meant by being delivered into the hands of his enemies, and being put to death; but they could not comprehend how Jesus Christ, whom they knew to be the Messias, and the Son of God, and whom they believed to be immortal, and eternal, could suffer death, or affronts and outrages from men. These ideas seemed incompatible; they perceived in them some mystery, which they could not penetrate. Calmet.

Ver. 46. *And there entered a thought, &c.* It is improbable that all the disciples had fallen into this fault: but the evangelist, that he might not point out any in particular as guilty of it, says indiscriminately, that this thought had entered among them. S. Cyril. ex D. Thom.

Ver. 49. *We forbade him.* S. John having the most love for his Lord, and being particularly beloved by him, thought all were to be excluded from these gifts, who were not obedient to his divine Master. S. Aug.—But we must remember, that not the minister is the author of these miracles, but the grace which is in him, who performs these wonders by virtue of the power of Christ. S. Cyril.—How wonderful is the power of Christ, who by his grace works miracles in the persons of the unworthy, and those that are not disciples; as men are sanctified by the priest, though the priest should not be in the state of grace! Theophylact.

Ver. 50. *Forbid him not.* Our Lord is not moved by this event, to teach us that perfect virtue entertains no thoughts of revenge, and that anger cannot be found where the fulness of charity reigns. The weak must not be driven away, but assisted. Let the breast of the religious man be ever unmoved by passion, and the mind of the generous undisturbed by desires of revenge. S. Ambrose.

Ver. 51. *The days of his assumption*, i.e. of his ascension into heaven. See the same Greek word. Mar. 16:19 and Acts 1:11.—*He steadfastly set his face to go to Jerusalem*, or literally, *he fixed* ^[3] *his countenance to*

go up to Jerusalem.—And (v. 53) *because his face was of one going to Jerusalem*. These expressions come from the style of the Hebrews. See 4 Kings 12:17. Jerem. 42:15. Ezech. 4:3. The sense is, that the Samaritans perceived that he and his company were going up to adore in Jerusalem, at which they were displeased, having an antipathy against the Jews and their temple. Wi.—It is not here said, as some interpreters have believed, that his journey to Jerusalem was the last of his life, in which he was crucified. It appears from the context, that there were still many months before the death of Christ, and that this journey was probably for the feast of Pentecost. But that year was the last of the life of Jesus Christ and he already knew the dispositions of the Jews, and what was to befall him shortly. These words, *he set his face*, are often used in Scripture for obstinacy and hardness in evil. Prov. 7:13. 21:29. Jeremy 42:15. &c. But we may likewise take them to signify a strong resolution, and intrepid and inflexible firmness, to perform what you have resolved. Jesus Christ shewed by his air, by his conduct and discourse, that notwithstanding the malice of his enemies, he was determined to go to Jerusalem. Calmet.

Ver. 52. *Messengers*, &c. S. Jerom believes that Christ sent true angels before him to announce his coming. The Greek word ἀγγελος, generally signifies an angel; but it likewise means a messenger. Most interpreters believe he sent James and John, to prepare what was necessary for provisions and lodging. This precaution was necessary, as he was always followed by great crowds. The history, from verse 51 to the end of the chapter, is mentioned by none of the evangelists, except S. Luke. Calmet.

Ver. 54. *Wilt thou that we command fire*, &c. In the Greek is added as Elias *did*. These words might be first in the margin, and thence by transcribers taken into the text. The two apostles, called the *sons of thunder*, knew their Master was greater than Elias; and therefore they are for calling for fire from heaven, as he had done. Wi.—It was probably this trait in the life of James and John, which gained them the name of *boanerges*, the sons of thunder. Their too great zeal for the glory of Jesus Christ, and the spirit of revenge, of which they were not yet healed, caused them to make this petition; which seemed in some manner justified by the example of Elias, 4th book of Kings, chap. 1:10. Many editions have the addition of these words, *as Elias did*. Calmet.

Ver. 55. *You know not of what spirit you are*, i.e. that my Spirit, which you ought to follow, is the Spirit of mercy, mildness, and patience. Wi.

Ver. 56. *But to save souls*. It might be translated, to save *men's lives*; [4]

but it seems better here to stick to the letter, especially since in most Greek copies we read, the *souls of men*. Wi.

Ver. 57. *Follow thee*, &c. Although the Sovereign Lord of all is most munificent, yet he does not lavish his gifts on all without distinction, but bestows them on the worthy only. When, therefore, this man offered to follow Christ, he answers him by telling him, that all who follow him, must daily take up their cross, and renounce the conveniences of this life. Thus he mentions what was reprehensible in his person. There appears likewise great presumption in his conduct, as he did not petition to be admitted, as other Jews did, but seems to claim the honour of the apostleship; an honour which none must assume, but such as are called by God. Heb. 5. S. Cyril in Divo Thoma.

Ver. 60. *Bury their dead*, &c. Though this was an act of religion, yet it was not permitted him; that we may learn to prefer always the concerns of God to all human considerations. S. Ambrose.—However necessary this might appear, however easy, however short the time which it would take up, might be, it is not permitted him. Not the least delay can be allowed, although a thousand impediments stand in the way; for spiritual things must be preferred to things even the most necessary. Chrys. hom. xxviii on S. Matt.

Ver. 62. *Putting his hand to the plough*. A proverb and metaphor, to signify that nothing must hinder a man from God's service. Wi.—Christ seems here to allude to the call of Eliseus by Elias. The former was at the plough, and the latter called him. Immediately Eliseus quits his plough, runs with Elias's permission to bid adieu to his father and mother, sacrifices two of his oxen, roasts them with the wood of the plough, and joins the company of the prophets. Jesus Christ wishes that all who follow him, should in like manner think of nothing else. Calmet.

LUKE 10

Ver. 1. *Other seventy-two*. Most Greek copies, and the Syriac version, have seventy, as in the Prot. translation. Yet there seems no doubt but the true number was seventy-two. For seventy-two may be called seventy; but had they been only seventy, they could never have been called seventy-two. This was also the exact number of the judges chosen to assist Moses; (Exod. 24:1) though called seventy, (Numb. 11:16) as it is evident, because there were six chosen out of every one of the twelve tribes. In like manner the exact number of the

interpreters called the Sept. must have been seventy-two; and also the just number of the Sanhedrim.—*Two and two*, that one might be a help and comfort to the other; as also a witness of the carriage and behaviour of his companion. Wi.

Ver. 4. As Moses formerly chose twelve elders as princes and fathers of the twelve tribes of Israel, and afterwards gave to each of these elders six others, to assist them in the arduous work of governing the people, so our divine Saviour chose twelve apostles to govern his Church. He likewise afterwards gave six disciples to each apostle, which makes 72, to serve as priests, and assist in governing the Church. Tirinus.—*Salute no man*, i.e. go forwards promptly, and do not stay to amuse yourselves with vain compliments and useless civilities towards those whom you meet. This was a proverb. Eliseus said the same to Giezi, when he sent him to restore life to the child of the widow of Sunamis. If any man meet you, salute him not; think of nothing but of executing the orders I give you. Calmet.

Ver. 15. *And thou, Capharnaum*, &c. Capharnaum is situated on the western coast of the sea of Tiberias. Christ having left Nazareth, made the former city the usual place of his abode. There was no city in which he had preached so much, or wrought so many miracles. On this account, he said it was exalted to the heavens; but for its incredulity he threatens it shall be cast down even unto hell. Calmet.

Ver. 18. *I saw Satan as lightning*, &c. Many expound it in this manner: I, who am from eternity, saw Satan with all the rebellious angels, as glorious as they were, fall from heaven; fear then, and tremble, though you have received such favours from God. Others take it in this sense, that Christ, by his incarnation, hath seen the power of the devils lessened and confounded, according to what he also said, (Jo. 12:31.) *Now shall the prince of this world be cast out*. Wi.—What connexion have these words with what goes before? Some understand them thus: the reign of the devil is near at an end; this prince of darkness is going to be overturned; he will fall from the air, where he reigns, with the same precipitation as lightning, which cuts the clouds and presently disappears. It is almost the same thing he says in other places. “The prince of this world is already judged; behold now is the judgment of this world; behold now the prince of this world shall be cast forth! When I sent you to preach the gospel to the poor, I saw Satan fall; I saw his empire overturned. The last effort which this empire of darkness shall make is the death of our Saviour, as he himself says: This is your hour, and the power of darkness. Since his resurrection he has bound the dragon in the abyss for a thousand years; he has shut up the entrance, and sealed it with his seal.” Apoc.

12:9. 20:2. Others think that Jesus speaks here of the fall of Lucifer, at the beginning of the creation. Wishing to give his disciples a lesson in humility, on account of the vain complacency which he saw they took in the miracles they wrought, he says to them: Beware of pride, that precipitated the first angel from heaven: I have seen him in the glory with which he was surrounded, and I have seen him hurried into the abyss. Fear, lest the same should happen to you. The former explanation appears to us more simple and literal. Calmet.

Ver. 19. *Given you power*, &c. By these words our Saviour seems to insinuate, that the venom of serpents, and the other noxious qualities of some animals, proceed from the malice of the devil. These are the arms and the instruments he makes use of to kill us, being the prince of death and a murderer from the beginning, as the Scripture styles him. The Jews attributed sickness, poisons, and every thing of the same kind to evil spirits.

Ver. 21. *He rejoiced in the Holy Ghost*. In almost all Greek copies, we read in *spirit*, without *holy*. And it is expounded of Christ's own spirit. Wi.—*I give thanks*, &c. In this verse we see plainly refuted the heretical Marcion, and his follower Manicheus, who asserted that God was not the creator of the earth, or of any thing existing on the earth. S. Epiphanius says, that in a gospel written by Marcion, the words *Father* and *earth* were entirely omitted. Who does not here deplore the blindness of heretics, who, in order to spread their errors, do not hesitate thus to corrupt the original Scripture received by the whole Christian world!!! D. Dion. Carth.

Ver. 25. *Eternal life?* The law of Moses does not expressly promise eternal life to the observers of it, but confines its promises to temporal blessings during this life. Still we always find that the Jews hoped in another life after this. This opinion is clearly observable in the books of Scripture, written both before and after the captivity, and in Josephus and Philo. Calmet.

Ver. 29. *Neighbour?* It appears this was a celebrated controversy among the doctors of the law; some probably affirming, that the Jews only were so; while others maintained that their friends alone were their neighbours. Maldonatus.

Ver. 30. *A certain man*, &c. This some would have to be a history: others rather judge it spoken by way of parable, to teach us to perform offices of charity towards all men without exception. Wi.—Were we to adhere to the mere words of this parable, it would seem to follow, that only those who do us good were to be esteemed our neighbours; for the context seems to intimate, that the Levite and the priest were not

neighbours to the man who fell among the robbers, because they did not assist him. But according to the opinion of most fathers, the intent of this parable is the shew, that every person who has need of our assistance is our neighbour. Maldonatus.

Ver. 31. Our Saviour here shews the Jewish priests how preposterous was their behaviour, who, though scrupulously exact in performing all external acts of religion, entirely neglected piety, mercy, and other more essential duties. The Jews despised the Samaritans as wicked and irreligious men; but our Saviour here tells them that they were less exact in works of charity towards their neighbours than the very Samaritans. Tirinus.

Ver. 34. This is the allegorical meaning of the parable: The man that *fell among robbers*, represents *Adam* and his posterity; *Jerusalem*, the state of peace and innocence, which man leaves by going down to *Jericho*, which means the moon, the state of trouble and sin: the *robbers* represent the devil, who *stripped* him of his supernatural gifts, and *wounded* him in his natural faculties: the *priest and Levite* represent the old law: the *Samaritan*, Christ; and the *beast*, his humanity. The *inn* means the Church; *wine*, the blood of Christ; *oil*, his mercy; whilst the host signifies S. Peter and his successors, the bishops and priests of the Church. Origen, S. Jerom, S. Ambrose, S. Austin, and others.

Ver. 40. Calvin here ridicules the professors of evangelical poverty, because they gather from this place that there are two states of life, viz. the active and the contemplative, figured by Martha and Mary. But what will he answer, when he is informed, that this is the opinion not merely of monks, but even of a S. Austin, (Serm. xxvii, De verbis Domini,) of a S. Jerom, (Com. 3 cap. of Jeremiah,) of a S. Greg. and many others? Not that they were ignorant that there was another more natural explanation; but they were of opinion that nothing could be found more proper for the illustration of these different states of life. Maldonatus.

Ver. 42. *One thing is necessary.* Some think that Christ's meaning was, that Martha was preparing many dishes, when one was sufficient. But others, that this *one thing necessary*, was to learn, and comply with the will of God; which Mary was employed about. Wi.

LUKE 11

Ver. 2. *Father, hallowed be thy name, &c.* See Matt. 6. In the ordinary

Greek copies here are all the seven petitions, as in S. Matthew: and so they are in the Prot. Testament. Yet S. Aug. in his Enchiridion, (c. i. tom. 6, p. 240,) says there were read seven petitions in S. Matt. and only five in S. Luke. We may also take notice, that though in the Greek copies here in S. Luke are all seven petitions of the Lord's prayer, yet the doxology, *for thine is the kingdom*, &c. is omitted in all Greek copies, and by the Protestants; which is a new argument and proof, that the said doxology is an addition from the Greek liturgy. Wi.

Ver. 3. In the Greek it is called *επιουσιον*; i.e. supersubstantial. This is not the bread that goeth into the body, but the bread of eternal life, that supports the life of the soul. It is here called *daily* bread. Receive then daily, what will daily profit you; and continue so to live, that you may be daily in proper dispositions for receiving it. All who are under sin, have received a wound, and must seek for a cure. The cure is this heavenly and most venerable sacrament. S. Austin, Sermon. ii. de verbo Dei.

Ver. 4. Christ does not teach us to pray for afflictions of the body, but always enjoins us to pray, that we may not enter into temptation. When, therefore, temptation attacks us, we must beg of God grace to withstand it, that the promise in S. Matthew (chap. 10) may be fulfilled in us, he *who perseveres to the end shall be saved*. S. Bede in Reg. Brev. 221.

Ver. 5. This parable is not found in any one of the evangelists, except S. Luke. Our Saviour having taught his disciples the aforesaid form of prayer, now shews them the utility and efficacy of prayer in general. He wishes to inculcate the necessity of perseverance in prayer. A friend comes to borrow of another friend at an unseasonable hour; his request is refused; he insists, and obtains, by his perseverance, what he could not have gained without it. Thus also the Almighty wishes to be importuned; he wishes us to pray with zeal and perseverance. This is the model we ought to follow. Calmet.—God would not exhort us so earnestly to pray, unless he was ready to grant our petitions. Let us blush at our sloth: he is more ready to give than we are to receive. S. Austin.

Ver. 8. After our Saviour had given his apostles this form of prayer, knowing that men would recite it with remissness and negligence, and then on account of not being heard, would desist, he teaches here to avoid this pusillanimity in prayer; perseverance in our petitions being the most advantageous. S. Cyril, ex Divo Thoma.

Ver. 9. Our petitions are frequently not immediately granted, that our earnestness and assiduity may be increased; that we may learn to

esteem the gifts of God, and preserve them with care, for whatever we procure with labour, we preserve with care, lest by losing it we lose our labour also. S. Basil in Con. Mon.

Ver. 10. How comes it to pass then, that many pray, and receive not? To this we answer, that if they approach in a proper manner, and observe the necessary conditions of the petition, they will undoubtedly receive what they ask for; but if, on the contrary, they deviate from this rule, and ask not, as they ought, they will not receive; because as S. James says, *you ask, and receive not, because you ask amiss*. Chap. i. By asking for things that are prejudicial to your well-being; or, if for spiritual blessings, you do not receive them, on account of your evil motives. Origen ex S. Thoma.

Ver. 14. This possessed person is said in S. Matthew to have been also blind. Upon him, therefore, were wrought three wonders: the blind saw, the dumb spoke, the possessed was delivered; which daily takes place in the persons of such as are converted to the number of true believers: the devil is expelled, and they both receive the light of faith beaming upon their eyes, and having the strings of their silent organs loosed to sound forth the praises of God. Ven. Bede.—*And the multitude*, &c. The multitude, though devoid of learning, were constant admirers of the actions of our Lord, whilst the Scribes and Pharisees either denied them, or by a sinister interpretation, ascribed them to the power of the unclean spirit. Ven. Bede.

Ver. 17. *And house upon house shall fall.* He speaks of a house or family divided, which thereby shall fall to ruin. Wi.

Ver. 19. *Your judges.* They will condemn you of injustice, envy, and hatred against me, and blasphemy against God; because when they perform any exorcisms, though they appear but little more than human in their actions, yet you ascribe them to the virtue of God; but when I perform any miracle, though there always appear most evident signs of the power and virtue of God, you ascribe all to the hand and machinations of the devil. Tirinus.

Ver. 24. *Man*, &c. By this one man is meant the whole Jewish people, out of whom the unclean spirit had been driven by the law. S. Ambrose.—For as long as they were in Egypt, they lived after the manners of the Egyptians, and were the habitation of the unclean spirit; but it was expelled from them, when they slew the paschal lamb in figure of Christ, and escaped destruction by sprinkling themselves with its blood. S. Cyril ex Divo Thoma.—But the evil spirit returned to his former habitation, the Jews, because he saw them devoid of virtue, barren, and open for his reception. And their latter

state is worse than their former; for more wicked demons possessed the breasts of the Jews than before. Then they raged against the prophets only; but now they persecute the Lord himself of the prophets: therefore have they suffered much greater extremities from Vespasian and Titus, than from Egypt and Babylon; for besides being deprived of the merciful protection of Providence, which before watched over them, they are destitute of all grace, and delivered up to a more poignant misery, and a more cruel tyranny of the devil. S. Chrys. hom. xliv on S. Matt.

Ver. 26. *The last state*, &c. But these words are also addressed to us Christians, who may often, and with reason, fear lest the vice we think extinguished in us, again return and seize on our slothful and careless souls, finding them cleansed indeed from the filth of sin by the grace of baptism, but destitute of every ornamental and protective virtue. It brings with it seven other evil spirits, by which we must understand every vicious inclination. V. Bede.—The latter state of these souls is worse than the former; because having been delivered from all former sins, and adorned with grace, if they again return to their iniquities a much more grievous punishment will be due for every subsequent crime. S. Chrys. hom. xliv on S. Matt.

Ver. 28. ΜΕΝΟΥΝΥΕ, imo vero, yes indeed. Our Saviour does not here wish to deny what the woman had said, but rather to confirm it: indeed how could he deny, as Calvin impiously maintained, that his mother was blessed? By these words, he only wishes to tell his auditors what great advantage they might obtain by attending to his words. For the blessed Virgin, as S. Augustine says, was more happy in having our Saviour in her heart and affections, than in having conceived him in her womb. Tirinus.

Ver. 29. *But the sign of Jonas.* Instead of a prodigy in the heavens or in the air, I will give you one in the bosom of the earth, more wonderful than that of the prophet Jonas, who came out alive from the belly of the fish, which had swallowed him. Thus I will return alive from the bosom of the earth three days after my death. Calmet.—He gave them a sign, not from heaven, for they were unworthy to behold it, but from the deep; the sign of his incarnation, not of his divinity; of his passion, not of his glory. V. Bede.

Ver. 31. *Queen of the South* shall condemn this generation, not by exercising the power of judgment against them, but by having performed an action which, when put in competition with theirs, will be found superior to them. V. Bede.

Ver. 34. *If thy eye be single.* As when the eyes of the body are pure,

and free from the mixture of bad humours, the whole body is lightsome; so if the eyes of the mind, viz. reason, faith and understanding, are not infected with the pestiferous humours of envy, avarice, and other vices, the whole mind will be illuminated by the presence of the Holy Ghost. Take care, therefore, lest by giving way to these vices, the light which is in thee be turned into darkness. Barradius.

Ver. 36. *The whole shall be lightsome.* Not only all thy body, but all about thee; all thy ways and actions. Wi.

Ver. 38. *Washed, &c.* There was nothing ordained by the law concerning this washing of the hands, which the Pharisees observed before taking meat. Christ and his apostles washed their hands when they pleased, without looking for any mystery in such things, or making to themselves vain obligations in frivolous and indifferent things. They did not neglect what was ordained by the law in certain cases for purification; but beside that, they observed nothing more. Calmet.

Ver. 41. *But yet that which remaineth, give alms.* ^[1] The sense seems not to be of *what remaineth*, give alms, as some expound it; but by the Greek, the sense is, *give alms of what you have*, i.e. of your goods, according to your abilities; and as Toby said to his son, *If thou hast much, give much; if little, give a little willingly.* Tob. 4:9.—*All things are clean unto you.* Not that alms without other pious dispositions, will suffice to your salvation; but that other necessary virtues will be given you, by the mercies of God. Wi.—These are the means I propose to you to gain that interior purity I am speaking of. But will alms suffice to expiate all sorts of crimes? Is it enough for the murderer, the homicide, &c. to give alms? Undoubtedly not. Our Saviour only compares alms-deeds with the exterior washing which the Pharisees affected. As if he had said, “It is not by the washing in common water that you will take out the stains of your souls, but by the works of charity. Charity will be more efficacious to cleanse you than all the waters of the rivers and of the sea.” Or, according to Euthymius, if you wish to cleanse yourselves truly, bring forth worthy fruits of penance, give up ill acquired possessions; and as for the rest, redeem you sins by alms. Thus shall all things be made clean to you, as well within as without the vase. Calmet.

Ver. 43. *Salutations in the market-place, &c.* Such as wish to be saluted, and have the first places, that they may appear great, are likened to sepulchres, which are covered externally with ornaments, but are filled inwardly with rottenness. S. Cyril ex D. Thoma.

Ver. 44. *Sepulchres that appear not.* This comparison is partly different from that of Matt. 23:27. For there Christ compares hypocrites to *whitened sepulchres*, which may be seen and avoided; here he compares them to sepulchres covered with grass, which appear not: yet the comparison, in the main, is the same; that whether they appear or not, still under them is corruption: as the interior of the Pharisees was always full of vice and corruption. Wi.—*Men that walk*, &c. Because they bear with them a fair outside, but are made up of nothing but corruption. S. Ambrose.

Ver. 45. *Then one of the lawyers*, &c. Correction, which turns to the advantage of the meek, appears always more intolerable to the wicked. Christ denounces woes against the Pharisees for deviating from the right path, and the doctors of the law found them equally applicable to themselves. S. Cyril ex D. Thoma.—How miserable is the conscience which, upon hearing the word of God, thinks itself insulted, and always hears the punishment of the reprobate rehearsed as the words of its own condemnation. Ven. Bede.

Ver. 47. *Wo to you who build*, &c. Not that the building of the monuments of the prophets was in itself blameworthy, but only the intention of these unhappy men, who made use of this outward shew of religion and piety, as a means to carry on their wicked designs against the prince of prophets. Ch.

Ver. 48. *Build*, &c. See the notes Matt. 23:29. Wi.

Ver. 49. *The wisdom of God said.* In S. Matt. it is, Behold I send to you prophets and wise men; and in this passage of S. Luke, the wisdom of God saith, I will send, &c.: thus is Christ truly the wisdom of the Almighty God. S. Ambrose.

Ver. 51. *Blood of Zacharias*, &c. This Zacharias was, according to some Zacharias the son of Joiada, whom the Jews slew between the temple and the altar. Theophylactus,—also S. Jerom, who moreover mentions that some editions had Zacharias, son of Joiada.—*This generation.* Not that this generation of the Jews should be punished for the crimes of others, but that having before their eyes the severe chastisements their ancestors had received, in punishment of their wickedness, they had not grown better, but had imitated their perversity. S. Chrys. hom. lxxv in Matt.

Ver. 52. *You have taken away the key of knowledge.* A comparison of a master that locks others out. As if Christ said: you pretend, as masters and teachers, to open and expound the law and the prophets; and by your false doctrine and interpretations, you neither observe the law,

nor permit others to observe it. See Matt. 23:13. Wi.—The key of knowledge is faith; for by faith we come to the knowledge of truth, according to that of Isaiah, How shall they understand, if they have not believed? Cap. 7, (according to Septuagint) these doctors of the law took away the key of science, by not allowing the people to believe in Christ. S. Cyril ex D. Thoma.

Ver. 53. *And to oppress* (i.e. stop) *his mouth about many things.* [2] This is the literal signification of the Greek: they started one question upon another, to raise confusion and confound the answers. Wi.

LUKE 12

Ver. 1. *Beware ye of the leaven,* &c. Christ calls the hypocrisy of the Pharisees heaven, which changes and corrupts the best intentions of men; for nothing is more destructive than hypocrisy to such as give way to it. Theophylact.

Ver. 3. *House-tops.* Our divine Saviour speaks here according to the custom of his own nation, where it was not uncommon for men to preach from the house-top, when they wished to deliver any thing to the public; for their houses had flat roofs. Ven. Bede.

Ver. 8. *Whosoever shall confess me.* By these words we are informed, that more than bare inward protestations of fidelity will be demanded of us; for he moreover requires an exterior confession of our faith. S. Ambrose.

Ver. 13. *The inheritance.* This man might think, that Jesus being the Messias, would act like a king and a judge. Wi.—*Speak to my brother,* &c. See in this the spirit of this world, at the very time Jesus is teaching disinterestedness, and the contempt of riches, he is interrupted by a man, who begs him to interfere in a temporal concern: deaf to every thing else, this man can think of his temporal interest only. Calmet.—He begged half an inheritance on earth; the Lord offered him a whole one in heaven: he gave him more than he asked for. S. Aug.

Ver. 14. *Judge,* &c. Our Saviour does not here mean to say that he or his Church had not authority to judge, as the Anabaptists foolishly pretend; for he was appointed by his Father, the King of kings, and the Lord and Judge of all. He only wished to keep himself as much detached as possible from worldly concerns: 1. Not to favour the

opinion of the carnal Jews, who expected a powerful king for the Messias. 2. To shew that the ecclesiastical ministry was entirely distinct from political government, and that he and his ministers were sent not to take care of earthly kingdoms, but to seek after and prepare men for a heavenly inheritance. S. Ambrose, Euthymius, Ven. Bede.

Ver. 19. *Much goods, &c.* It is evident how far this poor man was mistaken, when he called these things goods, which with more reason ought to be esteemed evils. The only things that can rightly be called goods, are humility, modesty, and its other attendants. The opposite to these ought to be esteemed evils; and riches we ought to consider as indifferent. S. Chrys.

Ver. 22. *Therefore I say to you, &c.* Our Lord proceeds step by step in his discourse, to inculcate more perfect virtue. He had before exhorted us to guard ourselves against the fatal rocks of avarice, and then subjoined the parable of the rich man; thereby insinuating what folly that man is guilty of, who applies all his thoughts solely to the amassing of riches. He next proceeds to inform us that we should not be solicitous even for the necessities of life: wishing by this discourse to eradicate our wicked propensity to avarice. Theophy.

Ver. 29. *And be not lifted up on high.* ^[1] S. Aug. (l. ii. QQ. Evang. q. 29. t. 3, part 4, p. 257.) expounds it thus: do not value yourselves for the plenty and variety you have of things to eat. Others, by the Greek, look upon it as a metaphor, taken from *meteors* in the air, that appear high, and as it were in suspense whether to remain there or to fall down; so that they expound it: be not distracted and disturbed with various thoughts and cares how to live. Wi.

Ver. 32. Christ styles the elect in this place, his little flock, on account of the greater number of the reprobate; or rather through his love of humility, because though the Church be most numerous, yet he wishes it to continue in humility to the end of the world, and by humility to arrive at the reward which he has promised to the humble. Therefore, in order to console us in our labours, he commands us to seek only the kingdom of heaven, and promises us that the Father will bestow it as a reward upon us. Ven. Bede.

Ver. 33. Be not solicitous that whilst you are fighting for the kingdom of heaven, the necessities of this life will be wanting to you, on account of his command. Sell what you possess, that you may bestow charity; which those do, who having left all things, nevertheless labour with their hands for their livelihood, and to bestow the rest in charity. Ven. Bede.

Ver. 35. *Let your loins be girded;* i.e. be prepared to walk in the way of virtue; a comparison taken from the custom of the eastern people, who girded up their long garments, when they went about any business. Wi.—After our divine Saviour had given his disciples such excellent instructions, he wishes to lead them still farther in the path of perfection, by telling them to keep their loins girt, and to be prepared to obey the orders of their divine Master. By lamps burning in their hands he wished to insinuate, that they were not to pass their lives in obscurity, but to let their lights shine before men. Theophy.

Ver. 38. In the first watch is childhood, the beginning of our existence, and by the second is understood manhood, and by the third is meant old age. He, therefore, who does not comply with our divine Master's injunctions in the first or second watch, let him be careful not to lose his soul by neglecting to be converted to God in his old age. S. Greg. in S. Tho. Aquin.

Ver. 39. Some have imagined that the devil, our implacable enemy, is designated by the thief, and our souls by the house, and man by the householder: yet this interpretation does not agree with what follows; for the coming of our Lord is compared to the thief, as if surprising us on a sudden. This latter opinion, therefore, seems to be the more probable one. Theophylactus.

Ver. 48. *Shall be beaten with few stripes.* Ignorance, when it proceeds from a person's own fault, doth not excuse, but only diminisheth the fault. Wi.

Ver. 49. *I am come to send fire on the earth.* By this fire, some understand the light of the gospel, and the fire of charity and divine love. Others, the fire of trials and persecutions. Wi.—What is the fire, which Christ comes to send upon the earth? Some understand it of the Holy Ghost, of the doctrine of the gospel, and the preaching of the apostles, which has filled the world with fervour and light, and which was signified by the flames of fire which appeared at the descent of the Holy Ghost upon the apostles. My words, says the Lord, in Jeremias, (C. 23:29) are as a fire, and as a hammer, that breaketh the rock in pieces. Others understand it of the fire of charity, which Christ came to enkindle upon the earth, and which the apostles carried throughout the whole world. But the most simple and literal opinion seems to be, the fire of persecution and war. Fire is often used in Scripture for war: and our Saviour declares in S. Matt. that he is come to bring the sword, and not peace; that is, the doctrine of the gospel shall cause divisions, and bring persecutions, and almost an infinity of other evils, upon those who shall embrace and maintain it. But it is by

these means that heaven must be acquired, it is thus that Jesus Christ destroys the reign of Satan, and overturns idolatry, superstition, and error, in the world. So great a change could not be made without noise, tumult, fire, and war. Calmet.

Ver. 50. *I am to be baptized*, with troubles and sufferings.—*And how am I straitened?* &c. not with fear, but with an earnest desire of suffering. Wi.

Ver. 54. In these words he reproaches them, that they knew well enough how to judge of the weather by the appearance of the heavens; but were ignorant how to distinguish the times: i.e. could not discern that the time marked by the prophets, for the coming of the Messias, was accomplished. In Palestine, the Mediterranean Sea, which was to the west, was accustomed to send clouds and rain; and the south winds, which came from Arabia and Egypt, very warm countries, caused dryness and heat. Calmet.

LUKE 13

Ver. 1. *Whose blood Pilate had mingled with their sacrifices.* These seem to have been some of the seditious followers of Judas, the Galilean, or *Gaulonite*, who denied that God's people were to pay taxes; and it is thought that some of them, coming to offer up sacrifices in the temple, Pilate caused them to be slain at that very time, so that their blood was mixed with the sacrifices. Wi.—*Whose blood*, &c. i.e. whom he had caused to be massacred in the temple, at the time they were offering sacrifices. The history, to which allusion is made in this place, is not well known; but there is great probability that these Galileans were disciples of Judas, the Galilean, who taught that they ought not to pay tribute to foreigners. As they were spreading this doctrine in Jerusalem, and perhaps even in the temple, Pilate laid violent hands upon them, and caused them to be murdered amidst the sacrifices. Calmet.—*Galileans*, &c. These were the followers of one Judas, a Galilean, of whom S. Luke makes mention in the Acts of the Apostles, (C. 5) who held it unlawful to call any one *lord*. Many of this sect were punished by Pilate, because they would not allow this title to be given to Cæsar; they also maintained that no other sacrifices could lawfully be offered, except such as were prescribed by the law, by which opinion they forbade the accustomed sacrifices offered up for the emperor and people of Rome. Pilate, irritated by these their opinions, ordered them to be slain in the midst of their sacrifices, and this was

their blood mixed with that of the victims. Cyril ex D. Thoma.

Ver. 2. *Sinners*, &c. People are naturally inclined to believe, that those who are unfortunate, and afflicted with calamities, must likewise be culpable and impious. The Jews were very much given to these sentiments, as we see in many places of Scripture; John 9:2 and 3. Our Saviour wishes to do away with this prejudice, by telling them that the Galileans, who are here spoken of, were not the most culpable among the inhabitants of that country; shewing by this, that God often spares the most wicked, and sends upon the good the most apparent signs of vengeance, that he may exercise the patience, and crown the merit of the latter, and give to the former an example of the severity which they must expect, if they continue in their disorders. Neither can it be said, that in this God commits any injustice. He uses his absolute dominion over his creatures, when he afflicts the just; he procures them real good, when he strikes them; and his indulgence towards the wicked, is generally an effect of his mercy, which waits for their repentance, or sometimes the consequences of his great anger, when he abandons them to the hardness of their reprobate hearts, and says, "I will rest, and be angry with you no longer." Ezechiel, C. 16:42. This is the most terrible mark of his final fury. Calmet.

Ver. 3. This prediction of our Saviour upon the impenitent was afterwards completely verified; for Josephus informs us, that under the government of Cumanus, 20,000 of them were destroyed about the temple. Antiq. lib. xx, c. 4. That upon the admission of the Idumeans into the city, 8,500 of the high priest's party were slain, insomuch that *there was a flood of blood quite round the temple*. De Bello Jud. lib. iv, c. 7. That in consequence of the threefold faction that happened in Jerusalem before the siege of the Romans, the temple was *every where polluted with slaughter*; the priests were slain in the exercise of their functions; many who came *to worship, fell before their sacrifices; the dead bodies of strangers and natives were promiscuously heaped together, and the altar defiled with their blood*. De Bel. Jud. lib. vi, c. 1. That upon the Romans taking possession of the city and temple, *mountains of dead bodies were piled up about the altar; streams of blood ran down the steps of the temple*; several were destroyed by the *fall of towers*, and others suffocated in the ruins of the galleries over the porches. De Bel. Jud. lib. vii, c. 10.

Ver. 4. *Or those eighteen*, &c. The Almighty permitted these people to be thus chastised, that the others might be filled with fear and apprehension at the sight of another's dangers, and thus become the heirs of the kingdom of heaven. But then you will say, is another

punished that I may become better? No; he is punished for his own crimes; but his punishment becomes to those that witness it the means of salvation. S. Chrys. Concio. 3. de Lazaro.

Ver. 5. *Unless you do penance*, &c. The Jews did not penance; and therefore, forty years after our Lord's Passion, the Romans came, and beginning with Galilee, destroyed this impious nation to its roots, and polluted not only the court of the temple, whither the sacrifices were carried, but the inner sanctuary, with human blood. Ven. Bede.

Ver. 6. *A certain man*, &c. Each one, inasmuch as he holds a place in life, if he produce not the fruit of good works, like a barren tree encumbers the ground; because the place he holds, were it occupied by others, might be a place of fertility. S. Gregory.

Ver. 9. *And if happily it bear fruit*. It is a way of speaking, when a sentence is left imperfect; yet what is not expressed, may be easily understood; as here we may understand, *well* and *good*, or the like. Wi.

Ver. 14. The president of the synagogue, when he saw the woman, who before crept on the ground, now raised by the touch of Christ, and hearing the mandate of God, was filled with envy, and decried the miracle, apparently through solicitude for keeping the sabbath. But the truth is, he would rather see the poor woman bent to the earth like a beast, than see Christ glorified by healing her. S. Cyril ex D Thoma Aquin.

Ver. 19. Our Lord was this mustard-seed, when he was buried in the earth; and He became a tree, when he ascended into heaven; but a tree that overshadowed the whole creation, in the branches of which the birds of heaven rested; that is, the powers of heaven, and all such as by good works have raised themselves from the earth. The apostles are the branches, to repose in whose bosoms we take our flight, borne on the wings of Christian virtue. Let us sow this seed (Christ) in the garden of our hearts, that the grace of good works may flourish, and you may send forth the various perfumes of every virtue. S. Amb.

Ver. 21. The flour represents us Christians, who receive the Lord Jesus into the inner parts of our soul, till we are all inflamed with the fire of his heavenly wisdom. S. Ambrose.

Ver. 24. *Shall seek*, &c. Shall desire to be saved; but for want of taking sufficient pains, and not being thoroughly in earnest, shall not attain to it. Ch.—Our Lord answers here in the affirmative: viz. that the number of those who are saved, is very small, for a few only can enter by the narrow gate. Therefore does he say, according to S. Matthew,

(C. 7) Narrow is the way that leadeth to life, and few there are that enter therein. This does not contradict what is said in the 8th chapter of S. Matthew: That many shall come from the east, and sit down in the kingdom of God; for many indeed shall join the blessed company of the angels, but when considered with the number of the slain, they will appear but few. S. Aust. ser. xxxii. de Verb. Dei.

Ver. 25. When the Almighty casts any off, he is said not to know them: in the same manner as a lover of truth may be said not to know how to tell a falsehood, being withheld powerfully from it by his love of truth. S. Greg. mor. c. 8.

Ver. 26. These words are addressed particularly to the Jews, because Christ was born of them according to the flesh, eat and drank with them, and taught publicly in their streets; but they apply to us Christians also, for we eat the body of Christ, and drink his blood, when each day we approach the mystical table, and we hear him teaching us in the streets of our souls. Theophylactus.—Many very fervent at the beginning afterwards grow lukewarm; and many, though at first frozen, have suddenly glowed with virtue; many, who in this world were condemned, have received glory in the next; while others, in honour amongst men, have passed to eternal torments. Ven. Bede.

Ver. 32. It is rather surprising that Christ should make use of these opprobrious words, which could be of no service to himself, but which would only serve to irritate king Herod, should they come to his ears. But Christ, by these words, probably wished to shew that he was not the least afraid of him whom the Pharisees feigned to have a design on his life: for it is supposed that the Pharisees had invented this fiction, in order to compel him to leave them quiet. Maldonatus.

Ver. 33. *Nevertheless I must walk*, (i.e. labour in the mission, teaching, &c.) *to-day, and to-morrow*, &c. i.e. for a while.—*It cannot be that a prophet*,^[1] &c. Not that all the prophets suffered in Jerusalem, though many did; and it is rather to prophesy, that he himself, the great Prophet, and their Messias, should be put to death at Jerusalem. Wi.

LUKE 14

Ver. 1. This was the Hebrew expression for taking a meal; their frugality probably suggested this method of expression, bread being the principal part of their repast. Calmet.—What a contrast here

between the actions of the Pharisees and those of our Saviour! They watched all his actions, in order to have an opportunity of accusing him, and of putting him to death; whilst he, on the contrary, seeks after nothing but the salvation of his enemies' souls. Tirin.

Ver. 2. Our divine Saviour, regardless of the wicked designs which these Pharisees meditated to destroy him, cures the sick man, who did not dare to ask the favour of him, for fear of the Pharisees. He could only persuade himself to stand in his presence, hoping that Christ would at length cast a compassionate look upon him: who being well pleased with him, did not demand of him if he wished to be cured, but without demur proceeded to work this stupendous miracle in his behalf. S. Cyril.—In which Christ did not so much consider whether the action would give scandal to the Pharisees, as whether it would afford the sick man comfort; intimating, that we ought ever to disregard the raillery of the fools, and the scandal which men of this world may take at our actions, as often as they are for the honour of God, and the good of our neighbour. Theophy.

Ver. 3. *Is it lawful?* Jesus knew their thoughts, and that they would blame him as a sabbath-breaker: yet he healed the man, and confounded them by the example and common practice of pulling an ass out of a pit on the sabbath-day. Wi.

Ver. 5. By this example Christ convicts his adversaries, as guilty of sordid avarice, since, in delivering beasts from the danger of perishing on the sabbath-day, they consult only their own advantage, whilst he was only employed in an act of charity towards his neighbour; an action they seemed so warmly to condemn. Ven. Bede.

Ver. 7. *A parable.* What parable? In the text there is no parable, but only instruction. Maldonatus thinks that our Saviour spoke a parable on this occasion, which S. Luke has omitted, giving us only the moral and the substance of the instruction conveyed by it. Calmet.—To take the lowest place at a feast, according to our Saviour's injunctions, is certainly very becoming; but imperiously to insist upon it, is far from acting according to our Saviour's wishes, particularly when it is destructive of regularity, and productive of discord and contention. S. Basil.

Ver. 9. *The lowest place.* A person of the first quality is not to do this literally, which would be preposterous; but it is to teach every on humility of heart and mind. Wi.

Ver. 12. Christ does not here forbid the invitation of friends and relatives, since that would be acting directly contrary to his own

maxims and spirit, which breathe nothing but charity and union. He merely wishes to purify our motives in the disposal of our charity, by insinuating that there is more merit in giving to the indigent, from whom we can expect no remuneration. Calmet.—It is only an effect of avarice, to be liberal to those who will repay us, says S. Ambrose. It is our duty as acknowledged even by heathens (Cicero de Off. l. i.) to assist those who stand most in need of it; but our practice says the same author, is to be most obsequious to those from whom we expect most, though they want our services the least. S. Ambrose, Ven. Bede, and S. Chrys. are of the same opinion.

Ver. 16. By this man we are to understand Christ Jesus, the great mediator between God and man. He sent his servants, at supper-time, to say to them that were invited, that they should come; i.e. he sent his apostles to call the people of Israel, who had been invited to his supper on almost innumerable occasions: but they not only refused the invitation, but also murdered the Lord who had invited them. We may remark, that the three different excuses exactly agree with what S. John says: All that is in the world is the concupiscence of the flesh, and concupiscence of the eyes, and the pride of life. The one says, *I have married a wife*, by which may be understood the concupiscence of the flesh; another says, *I have bought five yoke of oxen*, by which is denoted the concupiscence of the eyes; and the pride of life is signified by the purchase of the *farm*, which the third alleges in his justification. S. Aug. de verb. Dei.

Ver. 23. *Compel them to come in.* This is almost the only expression in the New Testament, which can give to the intolerant a plea for persecution. The spirit of the gospel is the spirit of mildness, and the compulsion which it authorizes to bring infidels or heretics into the Church, is such as we use towards our friends, when we press them to accept of our hospitality. The great pope, S. Gregory, forbade the Jews to be persecuted in Rome, who refused to receive the faith of Christ. “That is a new and unheard of kind of preaching,” says he, “which demands assent by stripes.” A.

Ver. 26. *Hate not*, &c. The law of Christ does not allow us to *hate* even our enemies, much less our parents: but the meaning of the text is, that we must be in that disposition of soul so as to be willing to renounce and part with every thing, how near or dear soever it may be to us, that would keep us from following Christ. Ch.—The word *hate* is not to be taken in its proper sense, but to be expounded by the words of Christ, (Matt. 10:37) that no man must love his *father more than God*, &c. Wi.—Christ wishes to shew us what dispositions are necessary in him who desires to become his disciple; (Theophy.) and

to teach us that we must not be discouraged, if we meet with many hardships and labours in our journey to our heavenly country. S. Gregory.—And if for our sakes, Christ even renounced his own mother, saying, *Who is my mother, and who are my brethren?* why do you wish to be treated more delicately than your Lord? S. Ambrose.—He wished also to demonstrate to us, that the hatred he here inculcates, is not to proceed from any disaffection towards our parents, but from charity for ourselves; for immediately he adds, *and his own life also*. From which words it is evident, that in our love we must hate our brethren as we do ourselves.

Ver. 28. *For which of you, &c.* The similitude, which our divine Saviour makes us of, represents the offices and duty of a true Christian, for he has to build within himself and conduct others by his example to war with the devil, the world, and the flesh; and he has to season, purify, and keep all his actions free from corruption by the spiritual salt of mortification and prayer. Tirinus.

Ver. 29. *Lest after, &c.* Here he wishes to shew us, that we are not to embrace any state of life, particularly that of an ecclesiastic, without previous and serious consideration, whether we shall be able to go through with the difficulties and dangers which will inevitably befall us: lest afterwards we find ourselves constrained to yield to our enemies, who will deride us, and say: *This man began* to build, and was not able to finish. Tirinus.

Ver. 34. *But if the salt, &c.* Man, after he has once been illumined with the light of faith, should he be so unfortunate as to fall into the sink of his former evil habits, what remedy is there remaining for him? He is, as our Saviour says, neither profitable for the land nor for the dunghill, but shall be cast out. Luke 14:35. Ven. Bede.

LUKE 15

Ver. 4. *What man, &c.* Christ left the ninety-nine in the desert, when he descended from the angelic choirs, in order to seek last man on the earth, that he might fill up the number of the sheepfold of heaven, from which his sins had excluded him. S. Amb.—Neither did his affection for the last sheep make him behave cruelly to the rest; for he left them in safety, under the protection of his omnipotent hand. S. Cyril de D. Thoma Aquin.

Ver. 7. *Joy in heaven, &c.* What incitement ought it not to be to us to

practise virtue, when we reflect that our conversion causes joy to the troops of blessed spirits, whose protection we should always seek, and whose presence we should always revere. S. Amb.—There is greater joy for the conversion of a sinner, than for the perseverance of the just; but it frequently happens, that these being free from the chain of sin, remain indeed in the path of justice, but press not on eagerly to their heavenly country; whilst such as have been sinners, are stung with grief at the remembrance of their former transgressions, and calling to mind how they have forsaken their God, endeavour by present fervour to compensate for their past misconduct. But it must be remembered that there are many just, whose lives cause such joy to the heavenly court, that all the penitential exercises of sinners cannot be preferred before them. S. Gregory, hom. xxxiv.

Ver. 8. In the preceding parable, the race of mankind is compared to a lost sheep, to teach us that we are the creatures of the most high God, who made us, and not we ourselves, of whose pasture we are the sheep. Ps. 99. And in this parable mankind are compared to the drachma, which was lost, to shew us that we have been made to the royal likeness and image even of the omnipotent God; for the drachma is a piece of money, bearing the image of the king. S. Chrysos. in S. Tho. Aquin.

Ver. 10. *Before the angels.* By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it. Ch.

Ver. 11. *A certain man had two sons.* By the elder son is commonly expounded the Jewish people, who for a long time had been chosen to serve God; and by the *younger son*, the Gentiles, who for so many ages had run blindly on in their idolatry and vices. Wi.—Some understand this of the Jews and Gentiles, others of the just and sinners. The former opinion seems preferable. The elder son, brought up in his father's house, &c. represents the Jews; the younger prodigal is a figure of the Gentiles. Calmet.

Ver. 12. It is very probable, from this verse, that the children of the family, when come to age, could demand of their parents the share of property which would fall to their lot. For these parables suppose the ordinary practices of the country, and are founded on what was customarily done. Grotius thinks this was the common law among the Phœnicians.—The Gentiles, prefigured by the prodigal son, received from their father, (the Almighty,) free-will, reason, mind, health, natural knowledge, and the goods which are common to mankind, all which they dissipated and abused. Sinners who have besides received

the gift of faith and sanctification, by baptism, and who have profaned the holiness of their state, by crimes, are more express figures of the bad conduct of this son. Calmet.

Ver. 16. *Husks.* This expresses the extreme misery of his condition. There is no need of seeking any other mystery in this word. Horace, by a kind of hyperbole, (B. ii, Ep. 1.) represents the miser as living upon husks to be able to save more.

Vivit siliquis et pane secundo.

—*And no man gave unto him;* i.e. gave him *bread*, mentioned before; for as for the husks, he could take what he pleased. Wi.

Ver. 18. How merciful is the Almighty, who, though so much offended, still does not disdain the name of father.—*I have sinned.* These are the first words of a sinner's confession to the author of nature. God knows all things; still does he expect to hear the voice of your confession. It is in vain to think of concealing your sins from the eyes of him whom nothing can escape; and there can be no danger of acknowledging to him what his infinite knowledge has already embraced. Confess then that Christ may intercede for you, the Church pray for you, the people pour forth their tears for you. Fear not that you cannot obtain pardon, for pardon is promised to you; grace, and a reconciliation with a most tender parent, are held out to you. S. Ambrose.—*Before thee*, &c. By this does our Redeemer shew, that the Almighty is here to be understood by the name of father: for the all-seeing eye of God only beholds all things, from whom even the secret machinations of the heart cannot be concealed. S. Chrys. ex D. Tho.

Ver. 22. *The first;* i.e. the best *robe*: by it, is meant the habit of grace. Wi.

Ver. 24. *Was dead, and is come to life again.* A sinner, in mortal sin, is deprived of the divine grace, which is the spiritual life of the soul. At his conversion it is restored to him, and he begins to live again. Wi.

Ver. 25. *His elder son*, &c. We have already remarked, that this son represents the Jews. He boasts of having always served his father faithfully, and of never disobeying him. This is the language of that presumptuous people, who believe themselves alone holy; and despising the Gentiles with sovereign contempt, could not bear to see the gates of salvation laid open also to them. The 28th, 29th, and 30th verses express admirably the genius of the Jewish people; particularly his refusing to enter his father's house, shews their obstinacy. Calmet.

Ver. 29. *I have never transgressed*, &c. With what face could the Jews,

represented here by the eldest son, say they have never transgressed the commandments of their father? This made Tertullian think that this was not the expression of the Jews, but of the faithful Christians; and, therefore, he interprets the whole parable as applied to a disciple of Christ. But we should recollect, that it is not uncommon for presumption to boast of what it never has done. The whole history of the Jews is full of numberless details of their prevarication and disobedience. Calmet.—*A kid*, &c. The Jews demanded a kid, but the Christians a lamb; therefore was Barabbas set at liberty for them, whilst for us the lamb was immolated. S. Amb.

LUKE 16

Ver. 1. *There was a certain rich man*, &c. By this parable, our Saviour advises his disciples to accompany their penitential works with deeds of mercy to the poor. Ven. Bede.—There is a certain erroneous opinion, that obtains pretty generally amongst mankind, and which tends to increase crimes, and to lessen good works: and this is, the foolish persuasion that men are not accountable to any one, and that we can dispose as we please of the things in our possession. S. Chrys.—Whereas we are here informed, that we are only the dispensers of another's property, viz. God's. S. Amb.—When, therefore, we employ it not according to the will of our Master, but fritter and squander it away in pleasure, and in the gratification of our passions, we are, beyond all doubt, unjust stewards. Theophylactus.—And a strict account will be required of what we have thus dissipated, by our common Lord and Master. If then we are only stewards of that which we possess, let us cast from our minds that mean superciliousness and pride which the outward splendour of riches is so apt to inspire; and let us put on the humility, the modesty of stewards, knowing well that to whom much is given, much will be required. Abundance of riches makes not a man great, but the dispensing them according to the will and intention of his employer. A.—The intention of this parable, is to shew what use each one ought to make of the goods which God has committed to his charge. In the three former parables, addressed to the murmuring Scribes and Pharisees, our Saviour shews with what goodness he seeks the salvation and conversion of a sinner; in this, he teaches how the sinner, when converted, ought to correspond to his vocation, and preserve with great care the inestimable blessing of innocence. Calmet.—*A steward*, &c. The parable puts us in mind, that let men be ever so rich or powerful in this world, God is still their master; they are his servants, and must be accountable to him how

they have managed his gifts and favours; that is, all things they have had in this world. Wi.

Ver. 2. *And he called him, &c.* Such are the words which our Lord daily addresses to us. We daily see persons equally healthy, and likely to live as ourselves, suddenly summoned by death, to give an account of their stewardship. Happy summons to the faithful servant, who has reason to hope in his faithful administration. Not so to the unfaithful steward, whose pursuits are earthly: death to him is terrible indeed, and his exit is filled with sorrow. All thunder-stricken at these words, “now thou canst be steward no longer,” he says within himself, what shall I do! Ex D. Thoma.

Ver. 8. *And the lord commanded, &c.* By this we are given to understand, that if the lord of this unjust steward could commend him for his worldly prudence, though it were an overt act of injustice; how much more will the Almighty be pleased with those who, obedient to his command, seek to redeem their sins by alms-deeds? Ex D. Thoma.—“Give alms out of thy substance,” says holy Toby to his son, “and turn not thy face from any poor person: for so it shall come to pass, that the face of the Lord shall not be turned from thee. According to thy abilities be merciful. If thou hast much, give abundantly; if thou hast little, take care, even of that little, to bestow willingly a little. For thus thou storest up to thyself a good reward, for the day of necessity. For alms deliver from sin, and from death, and will not suffer the soul to go into darkness.” Tob. 4:7, 8, &c. Ibidem.—*Children of this world, &c.* are more prudent and circumspect as to what regards their temporal concerns, than they who profess themselves servants of God, are about the concerns of eternity.—*Commended the unjust steward.* ^[1] Lit. the *steward of iniquity*: not for his cheating and injustice, but for his contrivances in favour of himself.—*In their generation*; i.e. in their concerns of this life. They apply themselves with greater care and pains, in their temporal affairs, than the *children of light*, whom God has favoured with the light of faith, do to gain heaven. Wi.

Ver. 9. *Make for yourselves friends, &c.* Not that we are authorized to wrong our neighbour, to give to the poor: evil is never to be done, that good may come from it. D. Thoma.—But we are exhorted to make the poor our friends before God, by relieving them with the riches which justly indeed belong to us, but are called *the mammon of iniquity*, because only the iniquitous man esteems them as riches, on which he sets his affections; whilst the riches of the virtuous are wholly celestial and spiritual. S. Aug. de quæst. Evang.—*Of the mammon of iniquity.* Mammon is a Syriac word for riches; and so it might be translated, *of the riches of iniquity*. Riches are called *unjust*,

and riches of *iniquity*, not of themselves, but because they are many times the occasion of unjust dealings, and of all kind of vices. Wi.—*Mammon* signifies *riches*. They are here called the *mammon of iniquity*, because oftentimes ill-gotten, ill-bestowed, or an occasion of evil; and at the best are but worldly, and false: and not the true riches of a Christian.—*They may receive*. By this we see, that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven. Ch.—They may receive you into their eternal tabernacles. What a beautiful thought this! What a consolation to the rich man, when the term of his mortal existence is approaching, to think he shall have as many advocates to plead for his admittance into the eternal mansions of rest, as he has made friends among the poor by relieving their temporal wants. The rich give to the poor earthly treasures, the latter return in recompense eternal and infinite happiness. Hence we must infer, that the advantage is all on the side of the giver; according to the saying of our Lord, happier is the condition of him who gives, than of him who receives. A.

Ver. 10. *He that is faithful in that which is least.* This seems to have been a common saying, and that men judged of the honesty of their servants by their fidelity in lesser matters. For example, a master that sees his servant will not steal a little thing, judges that he will not steal a greater, &c.—*And he that is unjust in that which is little, is unjust also in that which is greater.* The interpreters take notice, that here *temporal* goods are called *little*, and *spiritual* goods are called *greater*; so that the sense is, that such men as do not make a right use of their temporal goods, in the service of God, will not make a good use of spiritual graces as they ought to do. See Maldonatus. Wi.

Ver. 11. *If then you have not been faithful in the unjust mammon;* [2] i.e. in fading and false riches, which are the occasion of unjust and wicked proceedings.—*Who will trust you with that which is the true?* i.e. God will not intrust you with the true and spiritual riches of his grace. Wi.

Ver. 12. *And if you have not been faithful in that which is another's:* so again is called false worldly wealth, which passeth from one to another; so that it cannot be called a man's own, *who will give you that which is your own?* i.e. how can you hope that God will bestow upon you, or commit to your care, spiritual riches or gifts, which, when rightly managed, would by your own for all eternity? See S. Aug. l. ii. qq. Evang. q. 35. p. 263. Wi.—*That which is another's.* Temporal riches may be said to belong to another, because they are the Lord's; and we have only the dispensing of them: so that when we give alms, we are liberal of another's goods. But if we are not liberal in giving what is another's, how shall we be so in giving our own? Nothing one would

have thought so properly belonged to the Jews, as the kingdom of heaven, the preaching of the gospel, and the knowledge of heavenly things. But they were deprived of all for their infidelity in the observance of the law, which was first intrusted to them. Calmet.

Ver. 13. *No servant can serve two masters*, &c. This is added to shew us, that to dispose of our riches according to the will of the Almighty, it is necessary to keep our minds free from all attachment to them. Theophylactus.—Let the avaricious man here learn, that to be a lover of riches, is to be an enemy of Christ. Ven. Bede.

Ver. 14. *Now the Pharisees*, &c. Christ had admonished the Scribes and Pharisees not to presume too much on their own sanctity, but to receive repenting sinners, and to redeem their own sins with alms. But they derided these precepts of mercy and humility; either because they esteemed what he commanded them to be useless, or because they thought they had already complied with them. Ven. Bede.—The Pharisees considered temporal riches as true goods, and the recompense which God had promised to such as observed his laws; they therefore laughed at the doctrine of Jesus Christ, which extolled liberality and alms-deeds, and despised the Master who, on all occasions, testified his great regard for poverty in his discourses, in his conduct, in the choice of his apostles, who were all poor, and had no pretensions whatever to exterior pomp or show. Calmet.

Ver. 15. *Who justify yourselves*, &c. But our Lord, detecting their hidden malice, shews that their pretended justice is all hypocrisy. Theophylactus.—*But God knoweth*, &c. They justify themselves before men, whom they look upon as despicable, and abandoned sinners, and esteem themselves as not standing in need of giving alms as a remedy of sin; but he who shall lay open the secrets of hearts, sees the *base* atrocity of that pride which thus blinds them, and swells within their breasts. Ven. Bede.—Yes, all those exterior actions which appeared great, and which were admired by men, being vitiated with improper motives and sinister designs, are an abomination in the sight of God. A.

Ver. 16. *The law and the prophets*, &c. Not that the law was made void by the coming of John, but that what the law and the prophets had taught, had been suited to the very imperfect dispositions of the Jews, who as yet were incapable of relishing perfect virtue. At the coming of John, the gospel began to be preached, and this called men to a life of perfect sanctity. S. Tho. Aquin.—Our Saviour came not to destroy, but to fulfil the law and the prophets. Matt. 5:17.

Ver. 19. *There was a certain rich man*, &c. By this history of the rich

man and Lazarus, he declares that those who are placed in affluent circumstances, draw upon themselves a sentence of condemnation, if seeing their neighbour in want, they neglect to succour him. S. Cyril, in Cat. Græc. patrum.—He that hath the substance of this world, and shall see his brother in need, and shut up his bowels against him, how doth the charity of God abide in him? John, 1 Ep. 3:17. A received tradition of the Jews informs us, that this *Lazarus* was a beggar, then at Jerusalem, suffering in the most wretched condition of poverty, and infirmity: him our Saviour introduces, to manifest more plainly the truth of what he had been saying S. Cyril, ut supra.—By this, we are not to understand that all poverty is holy, and the possession of riches criminal; but, as luxury is the disgrace of riches, so holiness of life is the ornament of poverty. S. Ambrose.—A man may be reserved and modest in the midst of riches and honours, as he may be proud and avaricious in the obscurity of a poor and wretched life.—Divers interpreters have looked upon this as a true history; but what is said of the rich man *seeing* Lazarus, of his *tongue*, of his *finger*, cannot be literal: souls having no such parts. Wi.—In this parable, which S. Ambrose takes to be a real fact, we have the name of the poor mendicant; but our Lord suppresses the name of the rich man, to signify that his name is blotted out of the book of life: besides, the rich man tells Abraham, that he has five brothers, who were probably still living; wherefore, to save their honour, our Lord named not their reprobated brother.

Ver. 22. *Abraham's bosom.* ^[3] The place of rest, where the souls of the saints resided, till Christ had opened heaven by his death. Ch.—It was an ancient tradition of the Jews, that the souls of the just were conducted by angels into paradise. The bosom of Abraham (the common Father of all the faithful) was the place where the souls of the saints, and departed patriarchs, waited the arrival of their Deliverer. It was thither the Jesus went after his death; as it is said in the Creed, "*he descended into hell*," to deliver those who were detained there, and who might at Christ's ascension enter into heaven. Calmet. See 1 Pet. 3:19.—"Many shall come from the east and the west, and shall sit down with Abraham." Matt. 8:11.

Ver. 25. It appears from Philo, (de Execrat. p. 9, 37 b.) that the Jews not only acknowledged the existence of souls, and their state of happiness or misery after this life, but also that the souls of the saints and patriarchs interceded with God for their descendants, and obtained from them the succour they stood in need of. Calmet.

Ver. 26. *Between us and you is fixed a great chaos*, or gulf; i.e. God's justice has decreed, that the bad should forever be separated from the

good. We may here take notice that the Latin and Greek word, (v. 22) translated *hell*, even in the Prot. translation, cannot signify only the *grave*. Wi.

Ver. 27. In this parable we are taught an important truth, viz. that we must not expect to learn our duty from the dead returning to life, nor by any other extraordinary or miraculous means, but from the revelation of truths, which have already been made known to us in the Scriptures, and from those to whom the tradition of the Church has been committed, as a most sacred deposit. These, say the Fathers, are the masters from whom we are to learn what we are to believe, and what to practise. Calmet.

Ver. 31. *If they hear not, Moses, &c.* We think that if we saw a man raised from the dead, who should tell us what he had seen and suffered in another world, it would make more impression upon us than past miracles, which we hear of, or the promises and threats of the prophets, apostles, and our blessed Saviour, which are contained in Scripture; but it is a false notion, a vain excuse. The wicked, and unbelievers, would even in that case find pretexts and objections for not believing. S. Chrys. hom. iv.—They would say that the dead man was a phantom; that his resurrection was not real; his assertions nugatory. When Christ raised Lazarus from the dead, the miracle was known, evident and public; yet we find none of the Pharisees converted by it. They were even so mad as to enter into a design to kill Lazarus, to get rid of a witness who deposed against their incredulity. How many other miracles did he not perform in their sight, which they attributed to the prince of darkness, or to magic? Christ raised himself from the dead. This fact was attested by many unexceptionable witnesses. And what do the hardened Jews do? They object, that his disciples, stealing away the body, maliciously persuaded the people that he had risen again. Such is the corruption of the human heart, that when once delivered up to any passion, nothing can move it. Every day we see or hear of malefactors publicly executed, yet their example has no effect on the survivors, nor does it prevent the commission of fresh crimes. Calmet.—“We have also the more firm prophetic word; whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” 2 Pet. 1:19.—We may learn many very instructive lessons from this affecting history of Lazarus.—*The rich* may learn the dreadful consequences to be apprehended from riches, when made subservient to *sensuality, luxury, and ambition*. *The poor* may learn to make their poverty and sufferings, however grievous to nature, instrumental to their future happiness, by bearing them with patience and resignation to the will of heaven. The former are taught

that to expose a man to eternal misery, nothing more is required than to enjoy all the *good things* of this world according to their own will; the latter, that however they may be despised and rejected of men, they may still have courage, knowing that the short day of this fleeting life, with all its apparent evils, will soon be over; and that the day of eternity is fast approaching, when every one shall receive according as he has done good or evil in his body. A.

LUKE 17

Ver. 1. The world being corrupted as it is, and the spread of evil so wide, it is impossible that scandals should not come. V.—*It is impossible*, morally speaking, with regard to the malice of men. Wi.

Ver. 2. *It were better.* Christ here speaks after the manner of the Jews, who were accustomed to inflict this punishment only on the greatest malefactors. So that we must be ready to undergo the most excruciating torments, rather than cause any scandal to our neighbour; though we must here observe, that if our neighbour take scandal at our good works, we ought not on that account to desist from doing good, or desert the truth. Ven. Bede.—S. Luke, in this chapter, inserts four instructions, which have no connection with each other, and which by the writers of evangelical harmony, are given in different places; as in Matt. 18 after v. 14, &c.

Ver. 5. *Increase our faith.* The disciples having heard our Saviour inculcating maxims hard to flesh and blood, such as avoiding scandal, and forgiving our enemies, humbly beg their faith may be increased, that they may be able to comply with these maxims; for they had heard Christ say, that every thing was possible to him that believed. Theophy.—Christ compares faith to a grain of mustard seed; because, though the grain be small, it is nevertheless stronger than most herbs. S. Chrysos.

Ver. 6. *To this mulberry-tree.* In S. Matthew, (17:19) we read, *to this mountain.* Christ might say both at different times. Wi.

Ver. 7. The design and end of this parable is to shew that, rigorously speaking, we are useless servants with regard to God. This sovereign Master has a right to exact of us every kind of service, and to make us apply ourselves to any task he may think proper, without our having any reason to complain either of the difficulty, trouble, or length of our labours; we are entirely his, and he is master of our persons, time,

and talents. We hold of him whatever we possess, and wo to us if we abuse his trust, by applying our talents to any use contrary to his designs. But though he be Lord and Master, he leaves our liberty entire. If he produces in us holy desires, if he works in us meritorious actions, gives us virtuous inclinations and supernatural gifts, he sets to our account the good use we make of them; and in crowning our merits, he crowns his own gifts. S. Aug. lib. ix. Confes. and Serm. 131. Calmet.

Ver. 10. *Unprofitable servants.* Because our service is of *no profit* to our Master; and he justly claims it as our bounden duty. But though we are *unprofitable to him*, our serving him is not *unprofitable to us*; for he is pleased to give, by his grace, a value to our good works, which, in consequence of his promise, entitles them to an eternal reward. Ch.—The word *useless*, when joined to servant, generally means a servant from whom his master does not derive the service he has a right to expect; as in S. Matt. 25:30. Here the word is taken in a less odious sense. It means a servant who does not testify sufficient zeal and ardour in his master's service, who is not very eager to please him. With regard to God, we are always useless servants, because he wants not our services; and without his assistance, we can neither undertake nor finish any thing to please him. Calmet.

Ver. 14. *To the priests.* Jesus sends them to the priests, to convince the latter of the reality of the cures which he wrought, and oblige them by that to acknowledge him for their Messias; 2ndly, that the lepers might enjoy the fruit of their cure, by returning to the society of their fellow men, after they had been declared clean, and satisfied all the demands of the law; for there were many ceremonies previous to be gone through. Calmet.—And lastly, to shew that in the new law, such as are defiled with the leprosy of sin, should apply to the priests. Hence, says S. Austin, let no one despise God's ordinance, saying that it is sufficient to confess to God alone. Lib. de visit. infirm.

Ver. 19. *Thy faith hath made thee whole.* Were not the others also made whole? They were cleansed indeed from their leprosy, but it no where appears that they were justified in their souls like this Samaritan, of whom it said, thy faith hath made thee whole; whereas it was said of the others, that they were made clean, viz. of their leprosy in their body, though not justified in their soul: this the Samaritan alone seems to have obtained. Maldonatus.

Ver. 20. *When the kingdom of God should come?* or when is it to come? when will the Messias come? The Pharisees might say this in a mocking and an insulting manner, to signify that he could not be their

true Messias.—*The kingdom of God cometh not with observation*; that it, so as to be observed; not with great marks of temporal power, as you imagine. Wi.—The Pharisees expected a Messias powerful according to this world, a conqueror, a monarch, a revenger of the injuries of Israel; one who would restore them to liberty, and bless them with temporal goods and prosperity. In Jesus, they saw nothing, which corresponded to these magnificent hopes; and therefore asked him, by way of insult and reproach, when this kingdom of God would come, which he so often talked of and announced to his disciples. He answers them, that the manifestation of the Messias, and the establishment of his kingdom, shall not be effected in a conspicuous, splendid manner. It shall be brought about insensibly, and the accomplishment of the designs of the omnipotence of our Lord shall appear a casualty, and the effect of secondary causes. You shall not see the Messias coming at the head of armies, to spread terror and desolation. His arrival shall not be announced by ambassadors, &c. every thing in the establishment of my kingdom shall be the reverse of temporal power. Calmet.

Ver. 21. *Is within you.* It is with you; your Messias is already come.—*He standeth in the midst of you*, as John the Baptist told you. John 1:26. Wi.

Ver. 22. *To see one day*, &c. Hereafter, when I shall be no longer visibly among you, you shall heartily wish for one day's conversation with me. Wi.—This verse is addressed to the disciples. He insinuates that he will take from them this corporeal presence, and they shall be exposed to persecution and affliction: then they shall wish to see one day of the Son of man, and shall not be able to obtain it. They shall wish ardently to see him, to entertain themselves with him, and consult him, but shall not have that happiness. This was meant to excite the disciples to profit more of his presence whilst they enjoyed it. Calmet.

Ver. 24. *For as the lightning*, &c. See Matt. 24:27. Wi.—Christ here alludes to the glory with which he shall appear when he shall come to judge the world, surrounded by his angels, &c. when he will appear like lightning, that shall penetrate the inmost recesses of our souls, and shall suffer no crime, not even the slightest thought of our souls, to pass unnoticed. This is the time when he will manifest his glory, and not on his entry into Jerusalem, as the disciples imagined: for he informs them, that he will then have to suffer a cruel death. Ven. Bede.

Ver. 27. After having compared his second coming to lightning, in

order to shew how sudden it will be, he next compares it to the days of Noe and Lot, to shew that it will come when men least expect it; when, entirely forgetting his coming, they are solely occupied in the affairs of this world, in buying and selling, &c. He only mentions those faults which appear trivial, or rather none at all, (passing over the crimes of murder, theft, &c.) purposely to shew, that if God thus punishes merely the immoderate use of what is lawful, how will his vengeance fall upon what is in itself unlawful. Ven. Bede.

Ver. 31. When you see war lighted up in Judea, lose no time, but betake yourselves to flight for safety. Indeed the Christians, forewarned by these predictions, and other prophecies of the apostles, according to Lactantius, (lib. iv. c. 21.) fled from the danger beyond the Jordan, into the states of Herod, to Pella and the neighbouring villages. See Eusebius. Eccles. Hist. lib. iii. c. 5.

Ver. 32. As Lot only escaped destruction by leaving all things, and flying immediately to the mountain, whereas his wife, by shewing an affection for the things she had left, and looking back, perished; so those who, in the time of tribulation, forgetting the reward that awaits them in heaven, look back to the pleasures of this world, which the wicked enjoy, are sure to perish. S. Ambrose.—Τα οπισω επιλανθανεσθαι, τοις δε εμπροσθεν επεκτεινεσθαι. Philip. 3:13.

Ver. 34. By these different examples, Christ wishes to insinuate that good and bad men will be found in every state of life. By those in bed, are understood the rich, by those in the mill, are understood the poor; whilst those in the field designate the pastors of his flock, who are labouring in the vineyard of the Lord. S. Cyril and S. Amb.

Ver. 37. To the question of his disciples in the preceding verse, our blessed Saviour only returns this enigmatical answer, which seems to mean, that where-ever there are guilty Jews, there shall their enemies pursue them and find them out, not only in Jerusalem, but in all the cities of Judea, Galilee, &c. every where the vengeance of the Lord shall follow them, and overtake them. For the interpretation of other parts of this chapter, see S. Matt. c. 24. Calmet.—If we observe some discrepancies between the precise words of our Lord, as given by S. Matt. and S. Luke, as in S. Matt. c. 24 v. 40, and in Luke 17:34, and alibi passim, we can reconcile those apparent variations, by supposing that our Lord, in the course of his conversation, made use of both expressions. A.

LUKE 18

Ver. 1. *Always to pray*, i.e. to pray daily, and frequently; (Wi.) and also to walk always in the presence of God, by a spirit of prayer, love, and sorrow for sin.

Ver. 2. This judge, who feared not God, nor cared for man, yet yielded to the importunity of the widow, represents the absolute and sovereign power of God. But we must not suppose the Almighty has any of the faults we see in this iniquitous judge. Comparisons are not meant to hold good in every particular. The only consequence to be drawn from the present parable, is this: if a man, who has neither piety nor tenderness for his fellow creatures, yield to the importunity of a widow, who is not wearied out with repeating her petitions; how much more will God, who is full of bounty and tenderness to man, and only seek occasions to grant him his gifts, hear the prayers of the fervent, and fill with benedictions the petitioner, who can continue like the widow to importune his interference, and can beg without languor or discouragement? Calmet.

Ver. 3. *Avenge me*; i.e. do me justice. It is a Hebraism. Wi.

Ver. 4. *And he would not for a long time.* The Almighty does not always hear us as soon as we could wish, nor in the manner that seems best to us; but if we are not always heard according to our desires, we always are as far as is conducive to our salvation. He sometimes delays, in order to exercise our patience, and increase our ardour: sometimes he grants, in his anger, what, in him mercy, he would refuse. Let us then pray always, desire always, love always. Desire always, and you pray always. This is the continual voice of prayer, which the Almighty demands of you. You are silent, when you cease to love. The cooling of charity, is the silence of the heart. S. Aug. in Ps. xxxvii. Wi.

Ver. 5. *She weary me out.* ^[1] This, as much as I am able to find out, seems the literal signification both of the Latin and Greek text. Wi.

Ver. 8. In the Greek, although he suffer for the present the elect to be oppressed. V.—Our divine Redeemer adds, this, to shew that *faith* must necessarily accompany our prayers. For whosoever prays for what he does not believe he shall obtain, will pray in vain; let us, therefore, entreat the Father of mercies to grant us the grace of prayer, and firmness in faith; for faith produces prayer, and prayer produces firmness of faith. S. Aug. de verb. Dom. Serm 36.—But of this there is little left on the earth, and there will be still less at the second coming of the Son of God.

Ver. 9. In this chapter we have three examples of prayer: one of the persevering widow; another of the poor publican, who solicits the divine mercy by the acknowledgment of his crimes; and the third of the proud Pharisee, who only goes to the temple to pronounce his own panegyric, and enter upon a accusation of his humble neighbour, whose heart is unknown to him. Calmet.

Ver. 11. The Pharisee *standing*. The Greek is, standing by himself, i.e. separated from the rest. Some understand this term, *standing*, as if in opposition to *kneeling* or *prostrating*, which they suppose to be the general posture in which the Jews offered up their prayers, and that of the humble publican. The Christians borrowed this practice from them. We see the apostles and disciples praying on their knees: Acts 7:59, 9:40, 20:36. In the Old Testament, we see the same observed. Solomon, (3 K. 8:54) Daniel, (6:10) and Micheas, (6:6) prayed in that posture. Others however, think that the people generally prayed standing, as there were neither benches nor chairs in the temple. Calmet.—There are four ways by which men are guilty of pride: 1st, By thinking they have any good from themselves; 2nd, by thinking that though they have received it from above, it was given them as due to their own merits; 3rd, by boasting of the good they do not possess; and fourthly, by desiring to be thought the only persons that possess the good qualities of which they thus pride themselves. The pride of the Pharisee seems to have consisted in attributing to himself alone the qualities of which he boasted. S. Greg. mor. l. xxiii, c. 4.—He who is guilty of publicly speaking against his neighbour, is likewise the cause of much damage to himself and others. 1st, He injures the hearer; because if he be a sinner, he rejoices to find an accomplice; if he be just, he is tempted to vanity, seeing himself exempt from the crimes with which others are charged. 2nd, He injures the Church, by exposing it to be insulted for the defects of its members. 3rd, He causes the name of God to be blasphemed; for, as God is glorified by our good actions, so is he dishonoured by sin. 4th, He renders himself guilty, by disclosing that which it was his duty not to have mentioned. S. Chrys. Sermon. de Phar. et Pub.

Ver. 12. See how the Pharisee here, by pride, lays open to the enemy his heart, which he had in vain shut against him by fasting and prayer. It is in vain to defend a city, if you leave the enemy a single passage, by which he may enter in. S. Greg. mor. l. xix. c. 12.

Ver. 14. If any one should ask why the Pharisee is here condemned for speaking some few words in his own commendation, and why the like sentence was not passed on Job, who praised himself much more; the difference is evident: the former praised himself without any

necessity, merely with an intention of indulging his vanity, and extolling himself over the poor publican; the latter, being overwhelmed with misery, and upbraided by his friends, as if, forsaken of God, he suffered his present distress in punishment of his crimes, justifies himself by recounting his virtues for the greater glory of God, and to preserve himself and others in the steady practice of virtue, under similar temptations. Theophylactus.

Ver. 34. They understood well enough the sense of the words he spoke to them. But they could not understand how they could be reconciled with the idea they had previously conceived of the Messiah. They were scandalized in the first place, to think that God should suffer any thing inflicted by man; they were scandalized in the second place, to hear that sufferings and death could lead to victory and empire; and lastly, they were scandalized, (their own feelings taking the alarm) lest they should be forced to imitate their Master in this part which he had chosen for himself. A.

Ver. 35. This blind man is, according to some interpreters, different from the other two whom Jesus Christ cured as he was going out of Jericho. V.—See Matt. 20:29 and Mark 10:46 et dein.

LUKE 19

Ver. 2. What sinner can despair when he sees the Saviour of mankind seeking to save him; when he beholds even a publican and a rich man, at the same time, who, as our Saviour informs us in another place, are so seldom truly converted, brought to the light of faith, and the grace of a true conversion! S. Ambrose.—Zacheus (who as a farmer of the customs, not a collector, as some falsely imagine) immediately hearkened to the interior voice of the Almighty, calling him to repentance; he made no delay, and therefore deserved immediately not only to see, but to eat, drink, and converse with Jesus. S. Cyril.—Behold here the three steps of his conversion: 1. an ardent desire of seeing Jesus; 2. the honourable reception he gave him in his house; 3. the complete restitution of all ill-acquired property.

Ver. 9. Zacheus is here styled a son of Abraham; i.e. his spiritual son, a partaker of the promises made to Abraham concerning the Messiah: not that he was actually born of his seed, but because he imitated his faith; and as Abraham at the voice of God, left the land and house of his father; so Zacheus renounced his goods and possessions, by giving them to the poor. Ven. Bede.

Ver. 11. *That the kingdom of God should immediately be manifested.* The disciples were full of the expectation of the temporal kingdom of the Messias, though he had divers times told them he was to suffer and die on a cross. Wi.—Notwithstanding all that Jesus had said to them about his kingdom, his death, his consummation, and resurrection, they still believed that the kingdom of God was going to be manifested, and that Jesus, in this journey, would make himself be acknowledged king by the whole nation of the Jews. They could not lay aside the ideas they had formed of the personal and temporal reign of the Messias. Every thing which they could not reconcile with this standard, was completely impenetrable to them. It was a language they could not comprehend. Calmet.

Ver. 12. This parable is an exact prophetic history of what happened to Archelaus Antipas, son of Herod the great, about thirty-six years afterwards. Judea being then tributary, he was obliged to go to Rome to receive his kingdom from the hands of the emperor Augustus. The Jews, who hated him for his cruelty, sent an embassy to the emperor, to accuse him of many crimes, and disappoint him in his hopes of gaining his crown. But Augustus confirmed it to him, and sent him back to reign in Judea, where he revenged himself on those who had opposed his pretensions. With regard to the instruction, which is meant to be conveyed by this parable; this nobleman is the Son of God, who came among the Jews to take possession of the kingdom, which was his due. But being rejected and treated unworthily, and even put to a disgraceful death on the cross, he will one day come again, armed with vengeance, and inflict the effects of his anger upon them. This was partly fulfilled at the destruction of Jerusalem, and will be completed at the general judgment. Calmet. V.

Ver. 13. *Ten pieces of money, each of which was called a mna.* To translate *pounds*, gives the English reader a false notion, the Roman coin called a *mna* not corresponding to our pound. Wi.—A *mna* was 12½ ounces, which, at five shillings per ounce, is £3 2s. 6d.

Ver. 19. All the disciples of Christ have not the same degree of honour in this world, nor in the next; because all do not make an equal use of the graces they receive. Some are in the first rank, as apostles; then those, to whom the gift of prophecy has been committed; then doctors, &c. each exalted according to his merit. For there are many mansions, and many degrees of glory, in the house of the heavenly Father. Calmet.—For there is one brightness of the sun, another of the moon, and another of the stars; for star differeth from star in brightness. 1 Cor. 15:41.

Ver. 34. It may here be asked, how the owners of the colt knew who *the Lord* was, of whom the disciples spoke? It may be answered, that perhaps they had already heard that Jesus of Nazareth, who the Jews thought was to be their temporal king, was coming about that time to Jerusalem, and that they saw from their dress, or other external marks, that they were the disciples of Jesus. Dionysius.

Ver. 40. *The stones.* This is a proverb, as if he had said: God has resolved to glorify me this day, in order to fulfil the prophecies. Nothing can hinder the execution of his decrees; if men were silent, he would make even the stones to speak. Calmet.—At the crucifixion of our Redeemer, when his friends were silent through fear, the very stones and rocks spoke in his defence. Immediately after he expired, the earth was moved, the rocks split, and the monuments of the dead opened. V. Bede.—Nor is it any wonder if, contrary to nature, the rocks bespeak the praises of the Lord, since he was even praised by a multitude, much more insensible than the rocks themselves, in crucifying him only a few days after, whom they now salute with Hosannahs of joy. S. Ambrose.

Ver. 41. *He wept.* S. Epiphanius tells us, that some of the orthodox of his time, offended at these words, omitted them in their copies, as if to shed tears, were a weakness unworthy of Christ: but this true reading of the evangelist is found in all copies, and received by all the faithful; and the liberty which those who changed them took, was too dangerous ever to be approved of by the Church. Neither do these tears argue in Jesus Christ any thing unworthy of his supreme majesty or wisdom. Our Saviour possessed all the human passions, but not the defects of them. The Stoics, who condemned the passions in their sages, laboured to make statues or automata of man, not philosophers. The true philosopher moderates and *governs* his passions; the Stoic labours to *destroy* them, but cannot effect his purpose. And when he labours to overcome one passion, he is forced to have recourse to another for help. Calmet.—Our Saviour is said to have wept six times, during his life on earth: 1st, At his birth, according to many holy doctors; 2ndly, at his circumcision, according to S. Bernard and others; 3rdly, when he raised Lazarus to life, as is related in S. John, c. 11; 4thly, in his entry into Jerusalem, described in this place; 5thly, during his agony in the garden, just before his apprehension, when, as S. Luke remarks, (C. 22) *his sweat was as drops of blood trickling down upon the ground*; and 6thly, during his passion, when he often wept, on account of his great distress of mind, occasioned principally by the knowledge he had of the grievousness of men's sins, and the bad use they would make of the redemption he was, through so many sufferings, procuring for them. Dionysius.

Ver. 42. *If thou also hadst known.* It is a broken sentence, as it were in a transport of grief; and we may understand, *thou wouldst also weep.* Didst thou know, even *at this day*, that *peace* and reconciliation which God still offers to thee. Wi.—What can be more tender than the apostrophe here made use of by our Saviour! *Hadst thou but known*, &c. that is, didst thou but know how severe a punishment is about to be inflicted upon thee, for the numberless transgressions of thy people, thou likewise wouldst weep; but, alas! hardened in iniquity, thou still rejoicest, ignorant of the punishment hanging over thy head. Just men have daily occasion to bewail, like our blessed Redeemer, the blindness of the wicked, unable to see, through their own perversity, the miserable state of their souls, and the imminent danger they are every moment exposed to, of losing themselves for ever. Of these, Solomon cries out; (Prov. 2:13) *They leave the right way, and walk through dark ways.* We ought to imitate this compassion of our blessed Redeemer; and, as he wept over the calamities of the unfortunate Jerusalem, though determined on his destruction; so we ought to bewail the sins not only of our friends, but likewise of our enemies, and daily offer up our prayers for their conversion. D. Dionysius.

Ver. 43. *And compass thee*, &c. Christ's prophecy is a literal description of what happened to Jerusalem, under Titus. Wi.

Ver. 48. *All the people*, as they heard him with so great attention. So Virgil said:

—*pendetque iterum narrantis ab ore.* Wi.

—The original Greek, ἐξεκρεματο αὐτοῦ ἀκουῶν, shews how eagerly they caught the words that dropped from his sacred lips, all enraptured with the wisdom of his answers, and the commanding superiority of his doctrines. Seneca (Controv ix. 1.) uses a similar turn of expression: *Ex vultu discentis pendent omnium vultus.* The chief priests and rulers were all apprehension lest the people, who followed Jesus with such avidity, and who had conceived such high sentiments of his character, might prevent the execution of their murderous designs....

LUKE 20

Ver. 1. *In one of the days.* This happened on the last week (on the Tuesday) two or three days before Christ suffered. See the contents of

this chapter, Matt. 21 and 22 and Mark 11 and 12. Wi.—Jesus Christ begins with stating the wide difference between the state of things in this mortal life and in that which is to come: that marriage necessary here, will be unnecessary hereafter. For, in this life, they are children of men, subject to death, and therefore under the necessity of continuing their race by generation; but in the next life, they shall be *children of resurrection*, living for eternity, never to die, and consequently sons of God, and immortal. Resurrection is a kind of regeneration to immortality. Hence S. Paul explains to our Saviour's rising again, these words of the 2nd Psalm: *Thou art my Son, this day have I begotten thee*. Calmet.

Ver. 39. The Scribes, seeing the Sadducees thus silenced, seemed to side entirely with our Saviour saying: Master, thou hast said well. And, apprehensive of being exposed to a similar disgrace and discomfiture themselves, they were afraid to ask him any more questions. But this was only an apparent and false conformity; for they afterwards procured him to be put to death by the Romans. Thus mortal hatred or envy may indeed be smothered for a time, but can hardly ever be extinguished. Theophylactus.

Ver. 44. Christ indeed is both the Lord and Servant of David. He is Servant, according to the flesh, being a descendant of David; and he is Lord, according to the spirit, being Lord of all. S. Chrys.—We hear in our times of a new sect of Pharisees, who neither believe that Christ is the true Son of God, nor that he is God born of a pure virgin. To such we object this question: How is he the Son of David, and his Lord? Not by human, but by divine dominion. S. Cyril.—He has two natures: the nature of man, according to which, David was his father; and the nature of God, according to which, he was Son of God, and Lord of David. Thus is the difficulty solved.

Ver. 45. How forcible are our divine Redeemer's reasonings, when he uses any text out of the prophets. When he performs the most stupendous miracles, his enemies generally have something to reply; when he cites a text of Scripture, they have nothing to say. All are silent. S. Chrys.

Ver. 46. The reproach he makes the Scribes in this place, is similar to what he had objected against the Pharisees. S. Matt. 23:5. Both these sects were filled with the same spirit of pride and vanity, which shewed itself in their dress, in their exterior, and in every part of their conduct. If our Saviour here attacks them upon their long trains, or other affected forms of their dress, he does not pronounce an absolute condemnation of things, which in themselves are indifferent, but of

their abuse of them, making them serve only the purpose of vanity and affectation. Calmet.

Ver. 47. These shall receive a greater condemnation, because they not only commit ordinary evil actions, but also make their prayers, and virtue itself, a cloak to their hypocrisy and vanity, and the cause of their greater depravity, famishing the widows whom themselves ought to compassionate and relieve. Theophylactus.—Or, the greater honours and rewards they received for their wickedness, the greater punishment must they endure to expiate it. Ven. Bede.—Jesus Christ seems in this place to allude to the avaricious practice of the Jews, draining the purses of widows by their stipulated long prayers for their departed husbands, (see Matt. 23:14. Mark 12:40) and thus abusing so holy a thing as prayer, merely to gratify their avarice....

LUKE 21

Ver. 3. Whatever we offer to the Almighty with a good intention is acceptable to him; for he regards not the gift, but the heart of the giver. Ven. Bede.—God does not appreciate the smallness of the gift, but the greatness of the affection with which it is offered. S. Chrys. hom. i. ad Hebræos.

Ver. 6. It was by the divine dispensation of Providence that this city and temple were destroyed; for had the ancient rites and sacrifices continued, some that were but weak in their faith, might have been filled with astonishment at the sight of these different modes of worship, existing at the same time, and thus have been lead astray from the path of truth. Ven. Bede.

Ver. 7. *Master, when shall these things be?* &c. See the annotations, Matt. 24:3. Wi.

Ver. 8. *In my name.* They shall not say that they belong to me, or that I sent them: but they shall take to themselves my name, viz. Christ, or Messias, which title is incommunicable to any but myself. In effect, in less than two centuries, there appeared many false Christs and impostors, who pretended to be the one that was to come, the desired of nations. Calmet.—Perhaps this prophecy is yet to be more expressly fulfilled before the dissolution of the world. Many pious and learned Christians suppose this passage to refer to the time of Antichrist. A.

Ver. 11. *Terrors from heaven.* Josephus, in his history of this war, in which Jerusalem was destroyed by Titus, (lib. vii, c. 12) relates, at length, many of the prodigies which were the forerunners of the dreadful end of this unfortunate city. During a whole year a meteor, like a flaming sword, was seen impending over the city. There were likewise seen in the air, appearances of chariots and numerous armies, which pressed one upon another. On the night of Pentecost, the priests, after a confused noise, heard distinctly these words, “Let us go hence;” which are supposed to have been spoken by the angels, who had hitherto guarded and protected the holy city, but now were taking their leave of it. Josephus was in the Roman camp, before the city, during the siege, and an eye-witness of what passed on the occasion. A.

Ver. 12. This verse is spoken to the apostles alone; and was verified,

by most of them having been martyred and put to death, before the destruction of Jerusalem. Calmet.

Ver. 15. *I will give, &c.* In some parts it is said, that Christ himself will speak by the mouths of his disciples, as in this passage of S. Luke; in other places, as S. Matt. C. 16 that the Father will speak; and S. Matt. C. 10 that the Spirit of the Father will speak. In these different texts there is no contradiction, but a most perfect harmony. What one of the divine Persons says, all three say; for the voice of the Trinity is only one. S. Ambrose.

Ver. 18. *A hair of your head, &c.* A hair shall not perish from the head of the disciples of Christ; because not only their most heroic actions, and their public confessions of his name, but even their passing thoughts shall be crowned with adequate rewards. Ven. Bede.

Ver. 19. *In your patience, &c.* We then truly possess our souls, when we live in all things perfect, and from the citadel of virtue command and control all the motions of the mind and heart. S. Greg. Mag. Moral. v. c. 13.

Ver. 22. *Days of vengeance, &c.* These are truly the days of vengeance; days, that will arise to punish this people for having spilt the blood of the Lord. Ven. Bede.

Ver. 24. Whoever reads Josephus's history of the calamities which befell Jerusalem before its destruction, will find none of these terrible menaces unfulfilled. Seventy thousand were carried away captives in this war. After the soldiers were weary of killing, Titus ordered the finest of the young men to be kept to adorn his triumph. The number of captive Jews was so great in Rome, as to make the heathen poet, Rutilius Numantianus, who lived about the year 410, complain of it as a great burden to the empire.

Atque utinam nunquam Judea subacta fuisset
Pompeii bellis, imperioque Titi;
Latius excisæ pestis contagia serpunt
Victoresque suos natio victa premit.

—*Trodden down, &c.* After Jerusalem had been taken and destroyed by the Romans, another city was built from its ruins, called *Ælia*, after the name of the emperor *Ælius* Adrian. This was inhabited by pagans and some Christians for the Jews were forbidden even to come near it, for more than two or three centuries. Tertullian informs us, that they even bought, at a great price, permission to see it at a distance, and drop a tear over the ashes of their ancient and ill-fated country. Thus

was Jerusalem trodden under foot, till the time of the nations was accomplished; that is, till Christianity, in every nation, had triumphed over the persecution of paganism. Calmet.—*Till the times of the nations be fulfilled.* According to the common exposition of this, and some other places, the Jews from the time of the destruction of their temple and city, under Titus Vespasian; and especially from their utter destruction under the emperor Adrian, in punishment of their obstinate blindness, shall remain dispersed through the world under miseries and oppressions, till the gospel hath been preached to all nations; then, not long before the end of the world, the Jews shall be converted, and acknowledge Jesus to be their true Messias. See Rom. 11:25. Wi.

Ver. 26. *The powers of heaven, &c.* Some explain this of the angels, who shall be terrified and tremble at the sight of so many calamities. Others understand it of the heavenly bodies, the sun, moon, stars, &c. which shall in some sort, likewise, be confused in the general dissolution. The prophets often make use of such expressions, when speaking of the fall of monarchies, or the ruin of nations. *The heavens shall be astonished and moved, &c.* Ezech. 32:7. Joel 3:15. Calmet.

Ver. 27. The Jews shall not see him corporally, but at the last judgment. Then, says the Scripture, (Zach. 12:10) *They shall see him whom they pierced* with nails. But in the ruin of Jerusalem, all who will compare his predictions with the event, can evidently see that this was the day of his coming, so plainly marked in his words. Every body could see that this was evidently the hand of God that punished them. Calmet.

Ver. 37. *In the mount that is called Olivet.* In this last week, Christ, after preaching in the day-time in the temple, when constantly in the evenings to pray in the garden of Gethsemani, as Judas knew very well. See C. 22 v. 39. Wi.

LUKE 22

Ver. 3. *And Satan entered into Judas.* The meaning only seems to be, that the devil tempted and overcame him. Wi.—Satan entered into Judas not all at once, but by degrees. He first gained possession by avarice, next by theft, and lastly he impelled him to the blackest treachery and cruel parricide. The Scripture only says that Satan had entered into him when he was entirely abandoned to iniquity, had hardened his heart against all grace, and shut his ears against every

instruction of Jesus. In like manner the Scripture says of a good man, who is strengthened in grace, that the Holy Spirit dwells in him. Calmet.

Ver. 4. Many even now shudder at the mention of the crime of Judas, and are surprised to think that he could be guilty of such ingratitude, when themselves are negligent in avoiding the like crimes. For he who breaks the law of charity and truth, betrays Christ, who is charity and truth, and does it not through any infirmity or ignorance, but designedly and maliciously. Ven. Bede.

Ver. 15. *With desire I have desired:* lit. *with a desire have I desired.* ^[1] The repetition expresseth a great and earnest desire. Wi.

Ver. 17. *Taken the chalice.* This is not the chalice of his blood, (the latter is spoken of v. 20, and 1 Cor. 11:25) but it is the cup which the master of the repast blessed with ceremony, then drank of it, and gave it to all the guests. The modern Jews still observe this custom; not only on the Pasch, but on all other great feasts. The father of the family pours wine into a cup, takes it in his right hand, elevates it, blesses it, tastes, and gives it round to the invited. Our Saviour on this occasion complies with the custom; and after supper takes the chalice, which he converts into his own blood. Calmet.

Ver. 18. *I will not drink,* &c. i.e. from this hour of the supper, to the time of his resurrection, in which he will come in the kingdom of God, he would not taste wine. For S. Peter testifies, (Acts 10:41) that he took meat and drink after his resurrection. Ven. Bede.

Ver. 19. **THIS IS MY BODY.** See the annotations on the same words of consecration, Matt. 26:26. Mark 14:22 and 1 Cor. 11:24.—*Do this for a commemoration of me.* By these words he gave a power and precept to them, and their successors, to all bishops and priests, to consecrate and offer up the same; yet so, that they are only the ministers and instruments of Jesus Christ, who instituted this sacrifice, this and all other sacraments, who is the chief and principal Priest, or offerer. It is Christ that chiefly consecrates and changes the elements of bread and wine into his own body and blood; it is he that chiefly and principally forgiveth sins in the sacraments of baptism, penance, &c. It is what S. Aug. so often repeats against the Donatists, that it is Christ that baptizeth, though the instrumental minister be a sinner or a heretic; and this is what all Catholics confess and profess.—The holy sacrifice and sacrament is to be offered and received with a devout and grateful remembrance of Christ's benefits, and especially of his sufferings and death for all mankind. But to teach that it is a bare, though devout memorial, or *a remembrance only*, so as to exclude the *real presence* of

Christ, under the outward appearances of bread and wine, is inconsistent with the constant belief and consent of all Christian churches, both of the west and east, and contradicts the plain words of Christ. The learned bishop of Meaux, in his *Exposition of the Catholic Faith*, desires all Christians to take notice, that Christ does not command them to remember him, but *to take his body and blood* with a remembrance of him, and his benefits: this is the import of all the words, put together. *This is my body: this is my blood: do this in, for, or with a remembrance of me.* Wi.—This sacrifice and sacrament is to be continued in the Church to the end of the world, to shew forth the death of Christ, until he cometh. But this commemoration, or remembrance, is by no means inconsistent with the real presence of his body and blood, under these sacramental veils, which represent his death; on the contrary, it is the manner that he himself hath commanded, of commemorating and celebrating his death, by offering in sacrifice, and receiving in the sacrament, that body and blood by which we were redeemed. Ch.—*Which is given*, &c. He does not say, which shall be offered for you, but which is offered; ^[2] because it was already a true sacrifice, in which Christ was truly present which he offered in advance to his eternal Father, before that which he was going to offer the next day, in a different manner, on the cross. This sacrifice was the consummation of the figurative Pasch, and the promise or pledge of the bloody offering, which Christ would make on the cross.... It was not the mere figure of his body, which was crucified, but the true body and the true blood. In the same manner it is both the one and the other which are given, and really present, in the Eucharist. Calmet.—To renew the memory of what I have this day done, in giving you my body; and what I shall do to-morrow, in delivering my blood and my life for the whole world, do you hereafter what you now see me do. Take bread, break it, and say, This is my body; and it will become so really and truly, as it now is in my hands. Calmet.

Ver. 29. *And I assign to you, as my Father hath assigned to me, a kingdom;* i.e. as my heavenly Father decreed to exalt me, even as man, and with my human nature, above all creatures; so will I also make you, according to your different merits, partakers of my glory.

Ver. 30. *That you may eat and drink* of the spiritual banquet of the joys of heaven which in the Scriptures are divers times compared to a feast or banquet. Wi.—*Sit upon thrones.* Judas is excepted from the dignity of this great promise. For it is probable he had gone out before the Lord spoke these words. They likewise are excepted, who (S. John 6:66) having heard the words of an incomprehensible mystery, turned back and went away. Ven. Bede.

Ver. 31. *Satan hath desired to have you, that he may sift you as wheat.* In these words is expressed both what Satan desired, and what God permitted. Satan desired leave to tempt them, that he might make them fall from their faith in Christ. Almighty God permitted this temptation, this trial, to convince them how weak they were of themselves: he permitted their frailty to be partly overcome, yet so that rising again by his grace, they should be cleansed and purified as *wheat when it is sifted*: and that shortly after, being strengthened and confirmed by the coming of the Holy Ghost, they might become new men, enabled to stand firm against all the attacks of their greatest adversaries. Wi.

Ver. 32. *That thy faith fail not.* The faith of Peter, established by the coming of the Holy Ghost, hath never failed, nor can fail, being built upon a rock, which is Christ himself, and being guided by the spirit of truth, as Christ promised. Jo. 15:26 and 16:13.—*And thou being once converted, confirm thy brethren,* even all the other apostles and bishops, over whom I have made and constituted thee and thy successors the chief head, that such a head being appointed by divine authority, all occasions of schisms and divisions might cease, says S. Jerom. Wi.—Admire the superabundance of the divine patience. That the disciple might not lose courage, he promised him pardon before he has committed the crime, and restores him again to his apostolic dignity, saying, *confirm thy brethren.* S. Cyril.

Ver. 36. *That hath not, &c.* Whilst the apostles are contending for prerogative, he reminds them that now is the time of danger and slaughter; for I, your Master, (says he) shall be led to a dishonourable death, and reputed among the wicked: as all which hath been foretold of me shall have their end; that is, be fulfilled. Wishing also to insinuate the violence of the assaults they themselves will have to sustain, he mentions a sword; but does not reveal all, lest they should be too much alarmed; nor does he entirely suppress the mention of it, lest sudden attacks might overpower them, had they not been forewarned. Theophylactus.

Ver. 38. *Behold here are two swords, &c.* The disciples not understanding the hidden meaning of the words in the preceding verse, and thinking they should have need of swords against the attack of the traitor Judas, say, behold here two swords. S. Cyril.—But if he had wished them to rely upon human aid, not even a hundred swords would have sufficed; but, if the power of man was unnecessary in their regard, even two swords are sufficient, and more than are wanted. S. Chrysostom.—Even two swords are sufficient testimony of our Saviour's having suffered spontaneously. One to shew that the

apostles had courage to contend for their Master, and that their Lord had the power of healing the servant, Malchus, who was maimed; the other, which was not drawn from its scabbard, shews that the apostles were withheld from doing in his defence as much as they could have done. Ven. Bede.

Ver. 43. *An angel ... strengthening him.* Christ, our Redeemer, was truly God and truly man. And being made man by a real union of his divine person and nature, to our weak and infirm human nature, he likewise took upon him our infirmities, sin excepted. We must consider him as man, when we read of his being tempted in the wilderness, (Matt. 4) when he wept at the raising of Lazarus out of the grave, (John 11) as often as we read of his praying; and here, when we read of his praying, and redoubling his prayer in the garden, when we find him seized with fear, sadness, and grief: for though, as God, he could prevent and hinder these passions and affections natural to man, yet he could also permit them to affect his human nature; as he permitted himself to be seized with hunger, after fasting forty days; and so he permitted his human nature to be seized with fear and grief in this garden of Gethsemani. As angels came and ministered to him after his fast in the wilderness, so an angel came as it were to propose to him the divine decree, that he was to suffer and die for the redemption of mankind; and as man, he is said to be strengthened and comforted by the angel: he, who as God, was Lord and maker of the angels, and so needed not to be strengthened by his creatures. Besides what happened to Christ as man, were ordained as instructions for us. We are taught by angels appearing, that they were not only ready to assist and wait upon Christ, but that, by the order of divine Providence, they are also ready to assist us in our temptations and afflictions.—*In an agony.* This Greek word signifies, a strife, or combat; not that there could be any opposition or contrariety in the interior of Christ, whose human will was always perfectly subject to his divine will, and the sensitive part to reason: yet, inasmuch as he was truly man, his human nature dreaded all those sufferings which at that time were represented to his soul, and which in a few hours he was to undergo. Wi.

Ver. 44. *And his sweat became as drops of blood, &c.* This has sometimes happened, though in a lesser degree, to persons under extraordinary grief, if we believe Aristotle, l. iii. *Animalium*, c. xix. p. 891, and lib. de part. *Animalium*, c. v. p. 1156. Ed. Aureliæ Allobr. an 1607.—This passage of Christ's bloody sweat, and of the apparition of the angel, was heretofore wanting in divers both Greek and Latin copies; as appears by S. Jerom, (l. ii. cont. Pelagianos. tom. iv, part 2, p. 521) and by S. Hilary, l. x. de Trin. p. 1062. Nov. Ed. It seems to

have been left out by ignorant transcribers, who thought it not consistent with the dignity of Christ. But we find it in the above-said place, in S. Jerom, in S. Chrys. (hom. lxxxiv. in Matt.), in S. Aug. (in Ps. cxl. tom. iv, p. 1564, and in Psal. xciii, p. 1013.) in S. Epiphan. in Ancorato, p. 36, Ed. Petav. Wi.

LUKE 23

Ver. 7. *He sent him away to Herod.* Pilate, in this instance, not only extricated himself from the importunities of the Jewish priests, (v. 5) but moreover obeyed the Roman law in that particular, which forbade any one to be condemned by a governor to whom he was not the subject. Theophylactus.

Ver. 11. *And mocked him.* It is evident from the behaviour of Herod on this occasion, that he was far from believing him to be that seditious person he was represented; otherwise he would have undoubtedly treated his prisoner with less ridicule, and paid more serious attention to the accusations of his enemies. Theophylactus.—*Putting on him a white garment.* The Greek signifies not only a white, but a shining splendid robe: perhaps with some resemblance to royal garments, but at the same time through scorn and derision. Wi.

Ver. 15. *Nothing worthy of death is done to him.* Herod has not treated him as a criminal, or one worthy of death. He only derided him as a fool: had there been any cause to punish him, he would not have failed to have done it himself, or commanded me to put him to death. Calmet.

Ver. 16. It was a very common punishment among the Jews to scourge those who had committed crimes for which death would have been too severe. According to the laws of the Hebrews, (Deut. 25:3) the number of blows could not exceed thirty-nine. Pilate dares not condemn Jesus to death, because he believes him innocent; yet not to disoblige the people and magistrates, who demanded his death, he takes a middle way, which, as is usual in such cases, satisfies neither party. He neither saves the innocent Victim, nor satisfies justice. In lieu of one punishment, Jesus suffers two. He is at length both scourged and crucified. Calmet.

Ver. 28. *Weep not over me.* If you knew the evils that threaten and must soon fall upon your city, upon yourselves, and upon your children, you would preserve your tears to deplore your own

misfortunes. My death is for the good of mankind; but it will be fatal to your nation because you have been pleased to make it so. In the ruin of Jerusalem, which is at hand, happy shall they be who have no children. They shall save themselves the grief of seeing their sons and daughters perish miserably, and in some sort of suffering as many deaths as they have children to die. Calmet.

Ver. 31. *In the green wood:* by which are signified persons of virtue and sanctity; as by the *dry wood*, the wicked, who bring forth no fruit, and who, like dry wood, are fit to be cast into the fire. Wi.—If they be thus cruel with me, how will they treat you!

Ver. 33. *Called Calvary.* A place at a small distance from Jerusalem, where condemned malefactors were beheaded. So Christ, as a malefactor, dies on Calvary for the redemption of all: that where sin abounded, grace might more abound. Ven. Bede.—In this mountain, according to the Hebrew doctors, were interred the remains of our protoparent, Adam. Athana.

Ver. 43. *I say to thee: This day thou shalt be with me in Paradise;* i.e. in a place of rest with the souls of the just. The construction is not, *I say to thee this day*, &c., but, thou shalt be with me this day in the paradise. Wi.—*In paradise.* That is, in the happy state of rest, joy and peace everlasting. Christ was pleased by a special privilege, to reward the faith and confession of the penitent thief with a full discharge of all his sins, both as to the guilt and punishment, and to introduce him, immediately after death, into the happy society of the saints, whose *limbo* (that is, the place of their confinement) was now made a *paradise* by our Lord's going thither. Ch.—The soul of the good thief was that same day with Jesus Christ, in the felicity of the saints, in Abraham's bosom, or in heaven, where Jesus was always present by his divinity. S. Aug.—S. Cyril, of Jerusalem, says he entered heaven before all the patriarchs and prophets. S. Chrys. thinks that paradise was immediately open to him, and that he entered heaven the first mankind.—Tom. v. homil. 32.

Ver. 51. *Arimathea.* In other parts of Scripture it is called *Ramatha*, a city of Judea, where Samuel, the prophet, was born. Ven. Bede.

Ver. 52. *This man went to Pilate.* We may suppose that from his rank and condition in life, he had always access to Pilate.

Ver. 54. *Parasceve.* That is, the eve or day of preparation for the sabbath. Ch.—*And the sabbath drew near.* Lit. *shined.* The sabbath began in the evening, at sunset. It may, perhaps, be said to shine by the moonlight, at full-moon, or because of a great many lights that

used to be set up at that time, on account of the great sabbath. Wi.—We learn from Maimon, that all the Jews were so strictly bound to keep a light in their dwellings on the sabbath-day, that although a man had not bread to eat, he was expected to be from door to door, to purchase oil for his lamp. P.

LUKE 24

Ver. 5. It is worthy of remark, that none of the disciples or friends of Christ, were so much astonished and struck at the many apparitions of angels, &c. as to be cast down to the ground, as the guards and his enemies were, but only through respect and reverential fear looked down upon the ground. Nor even did any of them fall down prostrate to adore our Saviour, when he appeared to them; because Christ was not now to be sought in the earth, among the dead, but was risen, and was to be looked for from heaven. Hence is derived the Catholic custom of praying in Pascal time, and on all Sundays, &c. not on the knee, but with the body respectfully bent, and bowing *down their countenance towards the ground*. Ven. Bede.

Ver. 13. S. Jerom thinks the Cleophas, one of the two disciples, was a citizen of Emmaus, and that he invited Jesus to take meat in his house. His house was afterwards changed into a church, which the same Father says existed in his time. Some think Cleophas was brother to S. Joseph; others, that he was husband of Mary, sister of the blessed Virgin Mary, and father of S. James the less. Both the Latins and Greeks keep the feast of S. Cleophas, and give him the name of an apostle. Usuard says he was martyred by the Jews. Calmet.

Ver. 16. *But their eyes were held:* either by our Saviour's changing his features, or in what manner he pleased. Wi.

Ver. 18. *Art thou alone a stranger in Jerusalem?* or, *art thou the only stranger in Jerusalem?* which was to signify, that every one must needs have heard of what had passed in regard to Jesus. Wi.

Ver. 21. *We hoped,* &c. as if they had lost their former hopes, or now knew not what to hope for: but perhaps, as S. Aug. observes, they might use this caution speaking before a stranger. Wi.—These two disciples were in the same error as the other Jews; who expected that the Messias would deliver them from subjection to strangers, and re-establish them in their ancient liberty. The cross and passion had been a subject of scandal and fall to them. They say, *we did hope;* as if their

hopes were now at an end. What increased their diffidence was, that Christ had promised to rise again the third day, and some of the women had said that he really had risen. But they expected as public and glorious a manifestation of his resurrection, as his death had been ignominious and known to the whole world. Behold, now this is already the third day since these things are passed: if he had wished to manifest his power, he should have done it already. Thus the disciples reason, as if the third day were already past, and as if it were certain that he was not risen again. So difficult a thing is it to believe what we very ardently wish! Calmet.

Proprium hoc miseros sequitur vitum
Nunquam rebus credere lætis.

Ver. 30. The ancient Fathers think our Saviour consecrated, on this occasion, and administered the Eucharist to the two disciples. In the Acts of the Apostles, this same term, *breaking of bread*, is explained without difficulty of the Eucharist. S. Luke seems fond of this manner of expression, to signify that sacrament. Calmet.

Ver. 37. The apostles thought they saw a Spirit, either good or bad, that had taken the form of Jesus, and was come to deceive them. For that they did not doubt spirits appeared, we have abundant proofs throughout the whole New Testament: and our Saviour, instead of combating this opinion, seems rather to have confirmed it on more than one occasion. Indeed S. Aug. thinks it cannot, without temerity, be denied, that there are occasional apparitions of angels, of demons, and the souls of the dead. Calmet.—This, however, will not justify the credulity of many ignorant and weak people, who think that nobody can die, but their spirit is sure to appear; much less will it justify the superstitious observations of unusual occurrences, which are so commonly reported to happen, as significant of a departed soul. These occurrences are rare; nor should we suppose that the Almighty would be willing to suspend or change the established laws of nature without a sufficient cause, viz. some known good either to the departed soul, or surviving friends. A.

Ver. 39. *A spirit hath not flesh and bones, as you see me to have.* This was one argument of a true and real body. We may take notice, that Christ brought such proofs, as he knew were sufficient to convince them of his resurrection, though they were not of themselves demonstrations. For when they imagined they saw or touched a body, and that he eat with them, these things might apparently be done by a spirit. See Gen. 18 v. 9 and Gen. 19 v. 3 and v. 16 where we read that angels, in the shape of men, *eat*, and took Lot and his wife, and his

daughters, *by the hand*, and led them away from Sodom. Our senses, therefore, may sometimes be deceived, as may be shewn by divers other instances. But the arguments which Christ made use of at this time, to induce the apostles to believe his resurrection, are to be taken with all the circumstances: as 1st, with the corroborating testimonies of the Holy Scriptures, in which his resurrection was foretold; 2ndly, they called to their minds what he himself had told them so often, that he would rise again the third day; 3rdly, concurred also the testimonies already given by the angels, that he was risen; 4thly, the miracles at his death and resurrection; 5thly, Christ himself at the same time opened *their understanding*, to know and believe this truth, that he was truly risen. Wi.

Ver. 43. Christ eat, not because he stood in need of food to sustain himself after his resurrection, as we sustain our bodies and lives by corporal refreshment; but he did it, to shew his disciples that his body was really risen from the dead. Ven. Bede.

Ver. 45. If, after all the extraordinary opportunities of instruction, which the apostles had had from the mouth of our divine Saviour, it was still necessary that he should instil into them a new light, by opening their minds to understand the Scriptures; what are we to think of the presumptuous attempts of the numerous tribe of modern self-inspired interpreters, who are always ready to descant on the word of the Lord; though so perfectly ignorant that their authority, so far from being admitted, would be laughed to scorn, were they to attempt to explain the slightest difficulty, on the most indifferent subject of profane literature? To such a degree has the spirit of seduction spread itself at the present day! A.

Ver. 47. *Beginning at Jerusalem.* The sense is, that they were first to preach to the Jews, and afterwards to all nations. Wi.

Ver. 49. *The promise of my Father;* i.e. the Holy Ghost, whom Christ had promised that his Father and he would send. Jo. 14:26 and 17:7. Wi.

Ver. 51. Like a second Elias he was taken into heaven, but in a much more glorious manner. Elias was taken up in a mortal and corruptible body: but our divine Saviour, in a glorious, impassible, and immortal state; where now he is our head, having taken upon himself the nature of man, and is crowned with more than angel's glory. Theophy.—What a glory this for us! Our head is clothed with everlasting glory; so shall we, his members, receive a share in his eternal kingdom. Chrys.

JOHN

THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO S. JOHN

INTRODUCTION

S. John, the evangelist, a native of Bathsaida, in Galilee, was the son of Zebedee and Salome. He was by profession a fisherman. Our Lord gave to John, and to James, his brother, the surname of *Boanerges*, or, sons of thunder; most probably for their great zeal, and for their soliciting permission to call fire from heaven to destroy the city of the Samaritans, who refused to receive their Master. S. John is supposed to have been called to the apostleship younger than any of the other apostles, not being more than twenty-five or twenty-six years old. The Fathers teach that he never married. Our Lord had for him a particular regard, of which he gave the most marked proofs at the moment of his expiring on the cross, by intrusting to his care his virgin Mother. He is the only one of the apostles that did not leave his divine Master in his passion and death. In the reign of Domitian, he was conveyed to Rome, and thrown into a caldron of boiling oil, from which he came out unhurt. He was afterwards banished to the island of Patmos, where he wrote his book of Revelations; and, according to some, his Gospel. *Tota antiquitas in eo abundè consentit, quod Domitianus exilii Joannis auctor fuerit.* Lampe. Proleg. l. i. cap. 4.—In his gospel, S. John omits very many leading facts and circumstances mentioned by the other three evangelists, supposing his readers sufficiently instructed in points which his silence approved. It is universally agreed, that S. John had seen and approved of the other three gospels. S. Hier. de vir. illust. Euseb. l. iii, c. 24.—S. Luke, says a learned author, seems to have had more learning than any other of the evangelists, and his language is more varied, copious, and pure. This superiority in style may perhaps be owing to his longer residence in Greece, and greater acquaintance with Gentiles of good education.—S. Denis, of Alexandria, found in the gospel of S. John, elegance and precision of language, not only in the choice and arrangement of expressions, but also in his mode of reasoning and construction. We find here, says this saint, nothing barbarous and improper, nothing even low and vulgar;

insomuch, that God not only seems to have given him light and knowledge, but also the means of well clothing his conceptions. Dion. Alex. apud Euseb. l. vii, c. 25.—Our critics do not join with S. Denis. They generally conceive S. John, with respect to language, as the least correct of the writers of the New Testament. His style argues a great want of those advantages which result from a learned education: but this defect is amply compensated by the unexampled simplicity with which he expresses the sublimest truths, by the supernatural lights, by the depth of the mysteries, by the superexcellency of the matter, by the solidity of his thoughts, and importance of his instructions. The Holy Ghost, who made choice of him, and filled him with infused wisdom, is much above human philosophy and the art of rhetoric. He possesses, in a most sovereign degree, the talent of carrying light and conviction to the mind, and warmth to the heart. He instructs, convinces, and persuades, without the aid of art or eloquence.—S. John is properly compared to the eagle, because in his first flight he ascends above all sublunary objects, and does not stop till he meets the throne of the Almighty. He is so sententious, says S. Ambrose, that he gives us as many mysteries as words. De Sacram. l. iii, c. 2.—From Patmos our saint returned to Ephesus, where he died. Euseb. l. iii. hist. eccles.—It is said that the original gospel was preserved in the church of Ephesus till the seventh age, at least till the fourth; for S. Peter, of Alexandria, cites it. See Chron. Alex. and MS. fragment. de paschate apud Petav. et Usher.—Besides the gospel, we have of S. John three epistles and the Book of Revelations; and though other productions have been palmed on the world under the name of our evangelist, the Catholic Church only approves of those above specified. Ancient Fathers have given him the name of the *Theologian*: a title his gospel, and particularly the first chapter, deserves. Polycratus, bishop of Ephesus, tells us that S. John carried on his forehead a plate of gold, as priest of Jesus Christ, to honour the priesthood of the new law, in imitation of the high priests of the Jews. Polycr. apud Euseb. l. v, c. 24.—This gospel was written in Greek, about the end of the first hundred years from Christ's nativity, at the request of the bishops of the Lesser Asia, against the *Cerinthians* and the *Ebionites*, and those heretics, or *Antichrists*, as S. John calls them, (1 Ep. 4:3) who pretended that Jesus was a mere man, who had no being or *existence* before he was born of Joseph and Mary. The blasphemies of these heretics had divers abettors in the first three ages, as *Carpocrates*, *Artemon*, the two *Theodotus*, *Paul of Samosata*, *Sabellius*, and some others; on whom, see S. Irenæus, S. Epiphanius, S. Augustine, &c. To these succeeded, in the beginning of the fourth century, *Arius*, of Alexandria, and the different branches of the blasphemous Arian sect. They allowed that Jesus Christ had a being before he was born of

Mary; that he was made and created before all other creatures, and was more perfect than any of them; but still that he was no more than a creature: that he had a beginning, and that there was a time *when he was not*: that he was not *properly God*, or *the God*, not the same God, nor had the same *substance* and *nature*, with the eternal Father and Creator of all things. This heresy was condemned by the Church in the first General Council, at Nice, ann. 325.—After the Arians rose up the *Macedonians*, who denied the divinity of the Holy Ghost; and afterwards the Nestorians, Eutychians, &c. In every age pride and ignorance have produced some heresies; for, as the Apostle says, (1 Cor. 11:19) *there must be heresies*. Towards the beginning of the sixteenth age Luther, Zuinglius, Calvin, &c. set themselves up for *reformers*, even of that general and Catholic *faith* which they found every where taught, and believed in all Christian Churches. Luther owns that he was then *alone*, the only one of his communion, (if so it may be called); yet none of these called in question the mysteries of the *Trinity*, or of the *Incarnation*.—But not many years after, came the blasphemous sect of the *Socinians*, so called from *Laelius* and *Faustus Socini*. These, and their followers, renewed the condemned errors of the Arians. We scarce find any thing new in the systems of these men, who would pass for *somebody*, like Theodas, Acts 5:36.; or who, like *Simon*, the *magician*, and first heretic, would be looked upon as *great men*, and great wits, by daring to be *free-thinkers*, and thereby *bold blasphemers*.—To do justice to Calvin, he did not think these Socinians fit to live in any Christian society: and therefore he got *Michael Servetus* burnt alive at Geneva, ann. 1553; and *Valentinus Gentilis*, one of the same sect, was beheaded at Berne, ann. 1565. I must needs say, it seems an easier matter to excuse the *warm sharp* zeal of Calvin, and his Swiss brethren, in persecuting to death these Socinians with *sword* and *faggot*, than to shew with what justice and equity these men could be put to death, who followed the very same principle, and the *only rule of faith*; i.e. Scriptures expounded by every man's private reason, or private spirit; which the pretended Reformers, all of them, maintain with as much warmth as ever, to this very day.—Heretics in all ages have wrested the sense of the Scriptures, to make them seem to favour their errors: and by what we see so frequently happen, it is no hard matter for men who have but a moderate share of wit and sophistry, by their licentious fancies and arbitrary expositions, to turn, change, and pervert Scripture texts, and to *transform almost any thing into any thing*, says Dr. Hammond, on the second chapter of S. John's Revelation. But I need not fear to say, this never appeared so visibly as in these last two hundred years; the truth of which no one can doubt, who reads the *History of the Variations*, written by the learned bishop of Meaux.—These late Reformers seem to make a great part of their

religion consist in reading, or having at least the Bible in their mother-tongue. The number of translations into vulgar languages, with many considerable differences, is strangely multiplied. Every one rashly claims a right to expound them according to his private judgment, or his private spirit. And what is the consequence of this; but that as men's judgments and their private interpretations are different, so in a great measure are the articles of their creed and belief?—The Scriptures, in which are contained the revealed mysteries of divine faith, are, without all doubt, the most excellent of all writings: these divers volumes, written by men inspired from God, contained not the *words of men*, but the *word of God*, which *can save our souls*: (1 Thess. 2:13 and James 1:21) but then they ought to be read, even by the learned, with the spirit of humility; with a fear of mistaking the true sense, as so many have done; with a due submission to the Catholic Church, which Christ himself commanded us *to hear* and obey. This we might learn from the Scripture itself. The apostle told the Corinthians, that even in those days there were *many* who *corrupted and adulterated the word of God*. 2 Cor. 2:17. S. Peter gives us this admonition: that in the Epistles of S. Paul, *are some things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction*.—It was merely to prevent and remedy this abuse of the best of books, that it was judged necessary to forbid the ignorant to read the Scriptures in vulgar languages, without the advice and permission of their pastors and spiritual guides, whom Christ appointed to *govern his Church*. Acts 20:28. The learned University of Paris, 1525, at that time, and in those circumstances, judged the said prohibition necessary: and whosoever hath had any discourses with persons of different religions and persuasions in our kingdom, especially with Anabaptists, Quakers, and such as pretend to expound the Scriptures, either by their private reason or by the private spirit, will, I am confident, be fully convinced that the just motives of the said prohibition subsist to this very day. Ignorant men and women turn Scripture texts to the errors of their private sects, and wrest them to their own perdition; as the very best of remedies prove pernicious and fatal to those who know not their virtues, nor how to use them, and apply them.—They might learn from the Acts of the Apostles, (C. 15) that as soon as a doubt and dispute was raised, whether the Gentiles converted by the apostles, were obliged to observe any of the ceremonies of the law of Moses, this first controversy about religion was not decided by the private judgment, or private spirit, even of those apostolical preachers, but by an assembly or council of the apostles and bishops, held at Jerusalem; as appears by the letter of the council sent to the Christians at Antioch. *It hath seemed good to the Holy Ghost, and to us, &c. to us,*

whom Christ promised to direct by the *Spirit of truth*; with whom, he assured us, he would *remain to the end of the world*.—The very same method, as it is evident by the annals of Church history, hath been practised to the very time, and will be to the end of the world. It is the rule grounded on the command and promises of Christ, when he founded and established the Christian Church. All disputes about the sense of the Scriptures, and about points of the Christian belief, have been always decided by the successors of S. Peter, and the other apostles; even by general councils, when judged necessary: and they who, like Arius, obstinately refused to submit their private judgment to that of the Catholic Church, were always condemned, excommunicated, and cut off from the communion of the Church of Christ.—Nor is this rule and this submission to be understood of the ignorant and unlearned only, but also of men accomplished in all kind of learning. The ignorant fall into errors for want of knowledge, and the learned are many times blinded by their pride and self-conceit. The sublime and profound mysteries, such as the Trinity, the Incarnation of the eternal Son of God, the manner of Christ's presence in the holy sacrament, are certainly above the reach of man's weak reason and capacity; much less are they the object of our senses, which are so often deceived. Let every reader of the sacred volumes, who pretends to be a competent judge of the sense, and of the truths revealed in them, reflect on the words which he finds in Isaias: (C. 55:8, 9) *For my thoughts are not your thoughts; nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.* How then shall any one, by his private reason, pretend to *judge*, to *know*, to *demonstrate*, what is possible or impossible to the incomprehensible power of God?—A self-conceited Socinian, big with the opinion he has of his own wit and knowledge, will boldly tell us, that to say or believe that three distinct persons are one and the same God, is a manifest contradiction. Must we believe him? Or can he himself reasonably trust his own natural reason in such a mystery, against the clear testimonies of the Scripture, and the received belief of the Christian Catholic Church, in all ages? That is, against the greatest authority upon earth: whether we consider the Church as the most illustrious society and body of men; or whether we consider the same Church as under the protection of Christ and his divine promises, to teach them all truth to the end of the world. Besides this, experience itself should make the said Socinian distrust his own judgment as to such a pretended contradiction, when he finds that the brightest wits, and most subtle philosophers, after all their study and search of natural causes and effects, for so many hundred years, by the light of their reason could never yet account for the most common and

obvious things in nature, such as are the *parts of matter*, and *extension*, *local motion*, and the *production* of numberless *vegetables* and *animals*, which we see happen, but know not how. See the author of a short answer to the late Dr. Clark and Mr. Whiston, concerning the divinity of the Son of God, and of the Holy Ghost. An. 1729.—The latest writers among the pretended Reformers hesitate not to tell us, that what the Church and its councils have declared, as to Christ's real presence in the holy sacrament, is *contradicted by all our senses*; as if our senses, which are so often mistaken, were the supreme and only judges of such hidden mysteries. Another tells us, that for Christ to be truly and really present in many places, in *ten thousand places at once*, is a thing *impossible in nature and reason*; and his demonstrative proof is, that *he knows* it to be impossible. With this vain presumption, he runs on to this length of extravagant rashness, and boldly pronounces, that should *he find such a proposition in the Bible*, nay, though with his eyes *he should see a man raise the dead*, and *declare that proposition true*, *he could not believe it*: and merely because *he knows it impossible*: which is no more than to say, that it does not seem possible to his weak reason. I do not find that he offers to bring any other proof, but that it is *contrary to his senses*, and that *God cannot assert a contradiction*. And why must we take it for a contradiction, only because he tells us, *he knows it* to be so? It was certainly the safest way for him, to bring no reasons to shew it impossible to the infinite and incomprehensible power of the Almighty: this vain attempt would only have given new occasions to his learned antagonist, the author of the *Single Combat*, to expose his weakness even more than he has done.—May not every *Unitarian*, every *Arian*, every *Socinian*, every *Latitudinarian*, every *Free-thinker*, tell us the same? And if this be a sufficient plea, none of them can be condemned of heresy or error. Calvin could never silence Servetus, (unless it were by lighting faggots round him) if he did but say, *I know* that three distinct persons cannot be one and the same God. It is a *contradiction*, and *God cannot assert a contradiction*. *I know* that the Son cannot be the same God with the Father. It is a contradiction, and therefore impossible. So that though I find clear texts in the Scriptures, that *three give testimony in heaven, the Father, the Word, and the Holy Ghost: and these three are one*: though Christ, the Son of God, tells us, that *he and the Father are one*, or *one thing*; nay, though I should with my own eyes, see men *raise the dead* to confirm these mysteries, (as many are recorded to have done) and *declare* them to be revealed divine *truths*, *I cannot believe them*, because *I know them* to be false, to be *nonsense*, to be *contradictions in reason and nature*. The like the Free-thinker may tell us, with the *Pelagians*, as to the existence of original sin, that all men should become liable to eternal death for Adam's sinning; with the *Manicheans*, that men

cannot have free will to do, or abstain from, sinful actions, and yet God know infallibly from eternity what they will do; with the *Origenists*, that God, who is infinite goodness itself, will not punish sinners eternally, for yielding to what the inclinations of their corrupt nature prompt them. They have the same right to tell all Christendom, that they *know* these pretended revealed mysteries to be *nonsense*, *impossibilities*, and *contradictions*. And every man's private judgment, when, with an air of confidence, he says, *I know it*, must pass for infallible; though he will not hear of the Catholic Church being infallible, under the promises of our Saviour, Christ.—But to conclude this preface, already much longer than I designed, *reason* itself, as well as the *experience* we have of our own weak understanding, from the little we know even of natural things, might preserve every sober thinking man from such extravagant presumption, pride and self-conceited rashness, as to pretend to measure God's almighty and incomprehensible power by the narrow and shallow capacity of human understanding, or to know what is possible or impossible to Him that made all things out of nothing. In fine, let not human understanding *exalt itself against the knowledge of God*, but bring into a rational captivity and submission *every thought to the obedience of Christ*. Let every one humbly acknowledge with the great S. Augustine, whose learning and capacity, modestly speaking, were not inferior to those of any of those bold and rash pretenders to knowledge, *that God can certainly do more than we can understand*. Let us reflect with S. Greg. Nazian. (Orat. xxxvii. p. 597. C.) that if we know not the *things under our feet*, we must not pretend to *fathom the profound mysteries of God*.^[1]—And, in the mean time, let us pray for those who are thus *tossed to and fro* with every *wind* and *blast* of different *doctrines*, (Ephes. 4:14) that God, of his infinite mercy, would enlighten their weak and blinded understanding with the light of the *one true faith*, and bring them to the *one fold* of his Catholic Church. Witham.

JOHN 1

Ver. 1. *In the beginning was the word:*^[1] or rather, *the word was in the beginning*. The eternal word, the increated wisdom, the second Person of the blessed Trinity, the *only begotten Son* of the Father, as he is here called (v. 14) of the *same nature* and *substance*, and the *same God*, with the Father and Holy Ghost. This word *was always*; so that it was never true to say, *he was not*, as the Arians blasphemed. This word was *in the beginning*. Some, by the *beginning*, expound the Father himself, in whom he was always. Others give this plain and obvious sense, that

the word, or the Son of God, was, when all other things began to have a being; he never began, but was from all eternity.—*And the word was with God*; i.e. was with the Father; and as it is said, (v. 18) *in the bosom of the Father*; which implies, that he is indeed a *distinct person*, but the same in nature and substance with the Father and the Holy Ghost. This is repeated again in the second verse, as repetitions are very frequent in S. John.—*And the word was God*. This without question is the construction; where, according to the letter we read, *and God was the word*. Wi.—The Greek for the word is ΛΟΓΟΣ, which signifies not only the exterior word, but also the interior word, or thought; and in this latter sense it is taken here. V.—Philo Judæus, in the apostolic age, uses the word ΛΟΓΟΣ, p. 823, to personify the wisdom and the power of God. ΛΟΓΟΣ ΕΣΤΙΝ ΕΙΚΩΝ ΘΕΟΥ ΔΙ ΟΥ ΣΥΜΠΑΣ Ο ΚΟΣΜΟΣ ΕΔΗΜΙΟΥΡΓΕΙΤΟ. By a similar metonymy, Jesus Christ is called the way, the truth, the life, the resurrection.—*And the word was God*. Here the eternity and the divinity of the second Person are incontrovertibly established; or, we must say that language has no longer a fixed meaning, and that it is impossible to establish any point whatever from the words of Scripture. A.

Ver. 2. *The same was in the beginning with God*. In the text is only, “this was in the beginning;” but the sense and construction certainly is, *this word* was in the beginning. Wi.

Ver. 3. *All things were made by him,* ^[2] *and without him was made nothing that was made*. These words teach us, that all *created being*, visible, or invisible on earth, every thing that ever *was made*, or began to be, were *made*, produced, and created by this eternal word, or by the Son of God. The same is truly said of the Holy Ghost; all creatures being equally produced, *created*, and *preserved* by the three divine Persons as, by their *proper*, *principal*, and *efficient* cause, in the same manner, and by the same action: not by the Son, in any manner inferior to the Father; nor as if the Son produced things only *ministerially*, and acted only as the *minister*, and *instrument* of the Father, as the Arians pretended. In this sublime mystery of one God and three distinct Persons, if we consider the *eternal processions*, and *personal proprieties*, the Father is the *first Person*, but not by any *priority of time*, or *of dignity*; all the three divine Persons being *eternal*, or *co-eternal*, *equal* in all perfections, being one in nature, in substance, in power, in majesty: in a word, one and the same God. The *Father* in no other sense is called *the first Person*, but because he proceeds from none, or from no other person: and the eternal Son is the second Person begotten, and proceeding from him, the Father, from all eternity, proceeds now, and shall proceed from him for all eternity; as we believe that the *third divine Person*, the *Holy Ghost*, always

proceeded without any beginning, doth now *proceed*, and *shall proceed* for ever, both from the Father and the Son. But when we consider and speak of any creatures, of any thing that was made, or had a beginning, all things were *equally created* in time, and are *equally preserved*, no less by the *Son*, and by the *Holy Ghost*, than by the *Father*. For this reason S. John tells us again in this chapter, (v. 10) that *the world was made by the word*. And our Saviour himself (Jo. 5:19) tells us, *that whatsoever the Father doth, these things also in like manner, or in the same manner, the Son doth*. Again the apostle, (Heb. 1 v. 2) speaking of the *Son*, says, *the world was made by him*: and in the same chapter, (v. 10) he applies to *the Son* these words, (Psalm 101:26) *And thou, O Lord, in the beginning didst found the earth: and the heavens are the works of thy hands, &c.* To omit other places, S. Paul again, writing to the Colossians, (C. 1 v. 16, 17) and speaking of *God's beloved Son*, as may be seen in that chapter, says, that *in him all things were created, visible and invisible—all things were created in him, and by him*, or, as it is in the Greek, *unto him, and for him*; to shew that the Son was not only the efficient cause, the *Maker* and *Creator* of all things, but also the last end of all. Which is also confirmed by the following words: *And he is before all, and all things subsist in him, or consist in him*; as in the Rheims and Protestant translations. I have, therefore, in this third verse, translated, *all things were made by him*, with all English translations and paraphrases, whether made by Catholics or Protestants; and not *all things were made through him*, lest *through* should seem to carry with it a different and a *diminishing signification*; or as if, in the creation of the world, the eternal word, or the *Son of God*, produced things only *ministerially*, and, in a manner, inferior to the Father, as the Arians and Eunomians pretended; against whom, on this very account, wrote S. Basil, lib. de spiritu Sto. S. Chrysostom, and S. Cyril, on this very verse; where they expressly undertake to shew that the Greek text in this verse no ways favours these heretics. The *Arians*, and now the *Socinians*, who deny the Son to be *true God*, or that the word *God* applies as properly to him as to the Father, but would have him called God, that is, a *nominal god*, in an inferior and improper sense; as when Moses called the *god of Pharaoh*; (Exod. 7:1) or as men in authority are called *gods*; (Psalm 81:6) pretend, after Origen, to find another difference in the Greek text; as if, when mention is made of the Father, he is styled *the God*; but that the Son is only called *God*, or a *God*. This objection S. Chrysostom, S. Cyril, and others, have shewn to be groundless: that pretended significant *Greek article* being several times omitted, when the word *God* is applied to God the Father; and being found in other places, when the Son of God is called God. See this objection fully and clearly answered by the author of a short book, published in the year 1729,

against Dr. Clark and Mr. Whiston, p. 64, and seq. Wi.—*Were made*, &c. Mauduit here represents the word:—"1. As a cause, or principle, acting extraneously from himself upon the void space, in order to give a being to all creatures:" whereas there was no void space before the creation. Ante omnia Deus erat solus, ipse sibi et mundus et locus, et omnia. Tert. l. cont. Prax. c. v. And S. Aug. in Ps. cxxii. says: antequam faceret Deus Sanctos, ubi habitabat? In se habitabat, apud se habitabat.—The creation of all things, visible and invisible, was the work of the whole blessed Trinity; but the Scriptures generally attribute it to the word; because wisdom, reason, and intelligence, which are the attributes of the Son, are displayed most in it. Calmet.—What wonderful tergiversations the Arians used to avoid the evidence of this text, we see in S. Austin, l. iii. de doct. Christ. c. 2; even such as modern dissenters do, to avoid the evidence of *This is my Body*, concerning the blessed Eucharist. B.

Ver. 4. *In him:* i.e. in this word, or Son of God, was life; because he gives life to every living creature. Or, as Maldonatus expounds it, because he is the author of grace, which is the spiritual life of our souls.—*And the life was the light of men*, whether we expound it of a rational soul and understanding, which he gives to all men; or of the spiritual life, and those lights of graces, which he gives to Christians. Wi.

Ver. 5. *And the light shineth*, or did shine, *in darkness*. Many understand this, that the light of reason, which God gave to every one, might have brought them to the knowledge of God by the visible effects of his Providence in this world: but *the darkness did not comprehend it*, because men, blinded by their passions, would not attend to the light of reason. Or we may again understand it, with Maldonatus, of the lights of grace, against which obstinate sinners wilfully shut their eyes. Wi.

Ver. 7. *That all men might believe through him;* i.e. by John's preaching, who was God's instrument to induce them to believe in Jesus the Christ, or the Messias, their only Redeemer. Wi.

Ver. 8–9. *He;* that is John, *was not the true light:* but the word was the true light. In the translation, it is necessary to express that the word was the true light, lest any one should think that John the Baptist was this light. Wi.

Ver. 10. *He was in the world*, &c. Many of the ancient interpreters understand this verse of Christ as God, who was *in the world* from its first creation, producing and governing all things: but the blind sinful world did not know and worship him. Others apply these words to the

Son of God made man; whom even God's own chosen people, the Jews, at his coming, refused to receive and believe in him. Wi.

Ver. 11. *His own.* This regards principally the Jews. Jesus came to them as into his own family, but they did not receive him. It may likewise be extended to the Gentiles, who had groaned so long a time in darkness, and only seemed to wait for the rising sun of justice to run to its light. They likewise did not receive him. These words, though apparently general, must be understood with restriction; as there were some, though comparatively few, of both Jews and Gentiles, who embraced the faith. Calmet.

Ver. 12. *He gave to them power to be made the adoptive sons of God,* and heirs of the kingdom of heaven. They are made the children of God by believing and by a new spiritual birth in the sacrament of baptism, *not of blood*; (literally, not of bloods) *not by the will*, and desires of the *flesh*, not by the *will of men*, nor by human generation, as children are first born of their natural parents, but *of God*, by faith and divine grace. Wi.

Ver. 14. *And the word was made flesh.* This word, or Son of God, who was *in the beginning*, from all eternity, at the time appointed by the divine decrees, *was made flesh*, i.e. became man, by a true and physical union of his *divine person*, (from which the *divine nature* was inseparable) to our human nature, to a human soul, and a human body, in the womb, and of the substance, of his virgin Mother. From the moment of Christ's incarnation, as all Christians are taught to believe, he that was God from eternity, became also true man. In Jesus Christ, our blessed Redeemer, we believe *one divine Person* with *two natures*, and *two wills*; the one *divine*, the other *human*: by which *substantial union*, one and the same Person became truly both God and man; not two persons, or two sons, as Nestorius, the heretic, pretended. By this union, and a mutual communication of the proprieties of each nature, it is true to say, that the Son of God, remaining unchangeably God, was made man; and therefore that God was truly conceived and born of the virgin Mary, who, on this account, was truly the Mother of God: that God was born, suffered, and died on the cross, to redeem and save us. The *word*, in this manner made man, *dwelt in us*, or among us, by this substantial union with our human nature, not *morally only*, nor after such a manner, as God is said to dwell in a temple; nor as he is in his faithful servants, by a spiritual union, and communication of his divine graces; but by such a real union, that the same person is truly both God and man.—*And we saw his glory*, manifested to the world by many signs and miracles; we in particular, who were present at his transfiguration.

Matt. 17.—*Full of grace and truth*. These words, in the construction, are to be joined in this manner: *the word dwelt in us, full of grace and truth; and we have seen his glory, &c.* This fulness of grace in Christ Jesus, infinitely surpassed the limited *fulness*, which the Scripture attributes to S. Stephen, (Acts 6:8) or to the blessed virgin Mother: (Luke 1:28) they are said to be full of grace, only because of an extraordinary communication and greater share of graces than was given to other saints. But Christ, even as man, had a greater abundance of divine graces: and being truly God as well as man, his grace and sanctity were infinite, as was his person.—*As of the only begotten of the Father*.

[3] If we consider Christ in himself, and not only as he was made known to men by outward signs and miracles, S. Chrysostom and others take notice that the word *as*, no ways diminisheth the signification; and that the sense is, we have seen the glory of him, who is truly from all eternity the *only begotten Son* of the Father: who, as the Scriptures assure us, is his *true*, his *proper* Son, *his only begotten*, who was *sent into the world*, who *descended from heaven*, and *came from the Father*, and *leaving the world*, returned *where he was before*, returned *to his Father*. We shall meet with many such Scripture texts, to shew him to be the eternal Son of his eternal Father; or to shew that the Father was always his Father, and the Son always his Son: as it was the constant doctrine of the Catholic Church, and as such declared in the general council of Nice, that this, his only Son, *was born or begotten of the Father before all ages ... God from God, the true God from the true God*. It was by denying this truth, “that the Son was the Son always, and the Father always, and from all eternity, the Father;” that the blaspheming Arius began his heresy in his letter to Eusebius of Nicomedia, against his bishop of Alexandria, S. Alexander. See the letter copied by S. Epiphanius. Hær. 69. p. 731. Ed. Petavii. Wi.—*Dwelt among us*. In a material body, like ours, clothed with our nature. He is become mortal, and like us in every thing, but sin and concupiscence. The Greek literally translated, is, *he has pitched his tent amongst us*, like a stranger and passenger, who makes no long stay in one place. The body in Scripture, is sometimes called a tent or tabernacle, in which the soul dwells, as 2 Pet. 1:14. Calmet.

Ver. 15. *Is preferred before me.* [4] Lit. is *made before me*. The sense, says S. Chrys. is, that he is greater in dignity, deserves greater honour, &c. though born after me, he was from eternity. Wi.

Ver. 16. *And of his fulness we all have received;* not only Jews, but also all nations.—*And grace for grace.* [5] It may perhaps be translated *grace upon grace*, as Mr. Blackwall observes, and brings a parallel example in Greek out of Theognis, p. 164. It implies abundance of graces, and greater graces under the new law of Christ than in the time of the law

of Moses; which exposition is confirmed by the following verse. Wi.—Before the coming of the Messias all men had the light of reason. The Greeks had their philosophy, the Jews the law and prophets. All this was a grace and favour bestowed by God, the author of all good. But since the word was made flesh, God has made a new distribution of graces. He has given the light of faith, and caused the gospel of salvation to be announced to all men; he has invited all nations to the faith and knowledge of the truth. Thus he has given us one grace for another; but the second is infinitely greater, more excellent, and more abundant than the first. The following verse seems to insinuate, that the evangelist means the law by the first grace, and the gospel by the second. Compare likewise Rom. 1:17. The Jews were conducted by *faith to faith*; by *faith* in God and the law of Moses, *to the faith* of the gospel, announced by Christ. Calmet.

Ver. 18. *No man hath seen God.* No mortal in this life by a perfect union and enjoyment of him. Nor can any creature perfectly comprehend his infinite greatness: none but his only begotten divine Son, who *is in the bosom of his Father*, not only by an union of grace, but by an union and unity of substance and nature; of which Christ said, (Jo. 14:11) *I am in the Father, and the Father in me.* Wi.

Ver. 19. *The Jews sent, &c.* These men, who were *priests* and *Levites*, seem to have been sent and deputed by the sanhedrim, or great council at Jerusalem, to ask of John the Baptist, who was then in great esteem and veneration, whether he was not their Messias; who, as they knew by the predictions of the prophets, was to come about that time. John declared to them he was not. To their next question, if he was not *Elias*? He answered: *he was not*: because in person he was not; though our Saviour (Matt. 11:14) says he was *Elias*: to wit, in spirit and office only. Their third question was, if he *was a prophet*? He answered, *no*. Yet Christ (Matt. 11) tells us, he was a *prophet, and more than a prophet*. In the ordinary acceptation only, they were called prophets who foretold things to come: John then, with truth, as well as humility, could say he was not a prophet; not being sent to foretell the coming of the Messias, but to point him out as already come, and present with the Jews. Wi.

Ver. 23. *The voice of one crying in the wilderness.* See Matt. 3:3. Mark 1:3. Luke 3:4 and Isa. 40:3 by all which John was his immediate precursor. Wi.

Ver. 26. *Hath stood.* S. John, by these words, which he spoke to the priests and Levites, sent to him by the Pharisees, did not mean to tell them, that Jesus was either at the present time standing amongst

them, or that he had ever been in the presence of the self same people; but they may be understood two different ways, either with regard to his divinity; and in that sense, Jesus was always by his divine presence amongst them; or in regard to his humanity; either that he lived in the same country, and among their countrymen, or, that he stood actually amongst them, because Jesus was accustomed yearly to go up to Jerusalem on the festival of the Pasch. D. Dionysius. Car.

Ver. 29. *Behold the Lamb of God.* John let the Jews know who Jesus was, by divers testimonies. 1st, By telling them he was the Lamb of God who taketh away the sin, or sins of the world, who was come to be their Redeemer, and to free mankind from the slavery of sin; 2ndly, that he was *greater* than he, *and before him*, though *born after him*; 3rdly, that God had revealed to him that Jesus was to *baptize in the Holy Ghost*; 4thly, that he saw the *Spirit descending upon him* from heaven, and *remaining upon him*; 5thly, that he was *the Son of God*, v. 34. Wi.—*Who taketh away.* It was only a being like Christ, in whose person the divine and human natures were united, that could effectually take away the sins of the world. As man, he was enabled to suffer; and as God, his sufferings obtained a value equal to the infinite atonement required. A.

Ver. 39. *Staid with him that day.* Yet they did not continually remain with him, as his disciples, till he called them, as they were fishing. See the annotations, Matt. 4:18. Wi.

Ver. 42. *Thou art Simon, the son of Jona,* or of John. Jesus, who knew all things, knew his name, and at the first meeting told him he should hereafter be called *Cephas*, or Petrus, a rock, designing to make him the chief or head of his whole Church. See Matt. 16:18. Wi.—Cephas is a Syriac word, its import is the same as rock or stone. And S. Paul commonly calleth him by this name: whereas others, both Greeks and Latins, call him by the Greek appellation, Peter; which signifies exactly the same thing. Hence S. Cyril saith, that our Saviour, by foretelling that his name should be now no more Simon, but Peter, did by the word itself aptly signify, that on him, as on a rock most firm, he would build his Church. Lib. ii. c. 12. in Joan.

Ver. 46. *Can any thing of good come from Nazareth?* Nathanael did not think it consistent with the predictions of the prophets, that the Messias, who was to be the Son of David, and to be born at Bethlehem, should be of the town of Nazareth; which he did not imagine could be the place of Jesus's birth. But when he came to Jesus, and found that he knew the truth of things done in private, and in his absence, he professed his belief in Jesus in these words: *Rabbi*,

thou art the Son of God, thou art the king of Israel. We may here take notice, with Dr. Pearson, on the second article of the Creed, that the Jews, before the coming of Christ, were convinced that he was to be the Son of God; (though they have denied it since that time) for they interpreted, as foretold of their Messias, these words: (Psal. 2:7) *The Lord said to me, thou art my Son, this day have I begotten thee:* and this is what Nathanael here confessed. The same is confirmed by the famous confession of S. Peter, (Matt. 16:16) *Thou art the Christ, the Son of the living God;* by the words of Martha, (Jo. 11:27) *I have believed that thou art the Christ, the Son of the living God, who art come into the world:* In fine, by the question which the Jewish priest put to our Saviour, (Matt. 26:63) *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.* See also Jo. 6:70 and Jo. 20:31. Wi.

Ver. 50. *Greater things than these.* Greater miracles and proofs that I am the Messias, and the true Son of God. Wi.

Ver. 51. *You shall see the heaven open,* &c. It is not certain when this was to be fulfilled: S. Chrysostom thinks at Christ's ascension; others refer it to the day of judgment. Wi.

JOHN 2

Ver. 1. *The Mother of Jesus* was present. It is supposed she was then a widow, since in all the rest of the history of Jesus, not a single word occurs respecting S. Joseph. Calmet.

Ver. 3. *They have no wine.* The blessed virgin Mother was not ignorant of the divine power of her Son, and that the time was come when he designed to make himself known to the world. She could not make her request in more modest terms. Wi.

Ver. 4. Some of the Fathers have spoken without sufficient precaution on this action of the blessed Virgin; supposing she was actuated by some inclination to vanity, in begging her Son to perform a miracle on this occasion; that some of the glory of it might accrue to her, and that on this account our Saviour answers her with severity, saying, *Woman,* (not *Mother*) what is it to thee or me. Other Fathers, with more reason, attribute the interference of the blessed Virgin to her charity and compassion for the new married couple. Whatever turn be given to our Saviour's answer, it must be acknowledged it has in it the appearance of something severe. But the Fathers have explained it with mildness, observing that our Saviour only meant to say, *Mother,*

what affair is it of ours if they want wine? Ought we to concern ourselves about that? Others think that he wished, by these words, to let his Mother know that she must not forestall the time appointed by the heavenly Father, as if her demand were unseasonable and out of time. But most of the Fathers and best commentators understand, that he speaks here not as man and Son of Mary, but as God; and in that quality, he observes to his Mother, I have nothing in common with you. It is not for you to prescribe when miracles are to be performed, which are not to be expected in compliance with any human respect. I know when my power is to be manifested for the greater glory of God. Calmet.—See the like forms of speech, Mark 1:24. Luke 4:34. &c.—*My hour is not yet come*. It is not yet time. He waited till the wine was quite done, lest any should believe that he had only increased the quantity, or had only mixed water with the wine. He would have his first miracle to be incontestable, and that all the company should be witnesses of it. S. Aug. *et alii patres passim*.—Christ's first miracle in the New Testament, was a kind of transubstantiation in changing water into wine; the first miracle Moses performed when sent to the Jews, was transubstantiation. Exod. 4. The first Moses and Aaron performed, when sent to the Egyptians, was transubstantiation. Exod. 7.

Ver. 6. *Two or three measures*, ^[1] called *metreta*. Both the Latin and Greek text, by the derivation, may signify a measure in general, according to the Rhemish translation: but *metreta* was a particular measure of liquids: yet, not corresponding to our *firkins*, I could not think it proper with the Prot. and M. N. to put *two or three firkins*. Wi.

Ver. 10. *When men have well drunk*, ^[2] or plentifully; this is the literal sense: nor need we translate, when *they are drunk*, being spoken of such company, where our Saviour, Christ, his blessed Mother, and his disciples, were present. See Gen. 43:34. 1 Mac. 16 v. 16, where the same word may be taken in the same sense. Wi.

Ver. 11. This was the first miracle which Jesus had performed in public, and to manifest his glory; but Maldonatus is of opinion that he had before wrought many miracles, known to the blessed Virgin and S. Joseph; which gave her the confidence to ask one now. This opinion is no way contrary to the evangelist. His disciples believed in him. They had believed in him before or they would not have followed him. This confirmed their faith. Calmet.

Ver. 15. *He drove them all out of the temple*. According to S. Chrys. (hom. lxxvii in Matt.) this casting out was different from that which is there related, c. 21 v. 12. Wi.—How could the Son of the carpenter,

Joseph, whose divinity was yet unknown to the people, succeed in expelling so great a multitude from the temple! There was undoubtedly something divine in his whole conduct and appearance, which deterred all from making resistance. The evangelist seems to insinuate this by putting these words: "*The house of my Father,*" into our Saviour's mouth, which was making himself immediately the Son of God. This made Origen consider this miracle, in overcoming the unruly dispositions of so many, as a superior manifestation of power to what he had shewn in changing the nature of water at Cana. A.—Jesus Christ here shews the respect he requires should be shewn to the temple of God; and S. Paul, speaking of the profaners of God's Church, saith: *If any man defile the temple of God, him will God destroy.* 1 Cor. 3:17. Which in a spiritual sense may be understood of the soul of man, which is the living temple of the living God. A.

Ver. 20. *Six and forty years, &c.* This many understand of the time the second temple was building, from the edict of Cyrus to the sixth year of Darius Hystaspes. Others, of the enlarging and beautifying the temple, which was begun by Herod the great, forty-six years before the Jews spoke this to our Saviour. Wi.—Interpreters are much embarrassed by these words; as the building of the temple, which then existed, had been finished in much less than 46 years. Herod renewed the temple from the foundations, and spent in that work only nine years and a half. It was begun 46 years before the first Pasch at which our Saviour appeared. Usher, ad an. Mundi 3987.—But this prince, according to Josephus, continued to make new building and embellishments to the very time in which the Jews uttered these words: it is now 46 years, &c.

Ver. 24. *Trust himself to them.* The Fathers generally understand these words, *to them*, to refer to those who believed in him, mentioned in the preceding verse. Though they believed in him, he did not trust himself to them, because he knew them. He knew their weakness, their inconstancy, their unsteadiness. He knew they would abandon him on the first occasion; and that his passion, his cross, his doctrines, would be a subject of scandal. S. Austin compares these first believers to catechumens. They believe in Christ, confess his name, and sign their foreheads with his cross: but Jesus Christ does not trust himself to them; he does not trust to them the knowledge of his mysteries; he does not reveal to them the secrets of his religion. Calmet.—The catechumens were not allowed to be present at the holy mysteries of the sacrifice of the mass, but went out after the instruction of the gospel; whence the first part of the mass was frequently called the mass of the catechumens.

JOHN 3

Ver. 2. *By night.* Nicodemus was at this time weak in faith, and therefore did not wish to endanger himself by coming to our Saviour in open day, when the enemies of Christ could see him. For many (as this evangelist informs us in chap. 12 v. 42,) of the chief men also believed in him; but because of the Pharisees they did not confess, that they might not be cast out of the Synagogue. S. Chrys.—It appears from this verse that Jesus Christ wrought many miracles, even in the first year of his preaching: though not very publicly, and amidst the crowd. However, few of those which he performed in Judea are noticed by the evangelist.

Ver. 5. *Unless a man be born again of water, and the Holy Ghost.* Though the word *Holy* be now wanting in all Greek copies, it is certainly the sense. The ancient Fathers, and particularly S. Aug. in divers places, from these words, prove the necessity of giving baptism to infants: and by Christ's adding *water*, is excluded a metaphorical baptism. See also Acts 8:36 and 10:47 and Titus 3:5. Wi.—*Except a man be born again.* That is, unless you are born again by a spiritual regeneration in God, all the knowledge which you learn from me, will not be spiritual but carnal. But I say to you, that neither you nor any other person, unless you be born again in God, can understand or conceive the glory which is in me. S. Chrys.

Ver. 8. *The Spirit breatheth where he will.* The Prot. translation has *the wind*: and so it is expounded by S. Chrys. and S. Cyril on this verse; as if Christ compared the motions of the Holy Ghost to the *wind*, of which men can give so little account, whence it comes, or whither it goes. Yet many others, as S. Aug. S. Amb. S. Greg. understand this expression of the Holy Ghost, of whom it can only be properly said, that *he breatheth where he will.* Wi.

Ver. 10. *And knoweth not these things.* That is, of baptism given by in a visible manner, and you understand not, how will you comprehend greater and heavenly things, if I speak of them? Wi.—Many passages, both in the law and the prophets, implied this doctrine of *regeneration*; for what else can be the meaning of the *circumcision of the heart*, commanded by Moses; (Deut. 10:16) of the renewal of a clean and right spirit, prayed for by David; (Ps. 50) of God's giving his people a new heart and a new spirit. Ezech. 36:26, &c. But the Pharisees, taken up with their rites and traditions, paid little attention to spiritual things of greater moment.

Ver. 11. *We speak what we know.* It may perhaps be asked here, why

Christ speaks in the plural number? To this we must answer, that it is the only Son of God, who is here speaking, showing us how the Father is in the Son, and the Son in the Father, and the Holy Ghost proceeding from both. S. Tho. Aquin.

Ver. 13. *No man hath ascended—but he that descended from heaven, the Son of man, who is in heaven.* These words, divers times repeated by our Saviour, in their literal and obvious sense, shew that Christ was in heaven, and had a being before he was born of the Virgin Mary, against the Cerinthians, &c. That he *descended* from heaven: that when he was made man, and conversed with men on earth, he was at the same time in heaven. Some Socinians give us here their groundless fancy, that Jesus after his baptism took a journey to heaven, and returned again before his death. Nor yet would this make him *in heaven*, when he spoke this to his disciples. Wi.

Ver. 14. This comparison of the serpent lifted up in the desert, upon which whoever looked was immediately cured from the bite of the fiery serpents, is a figure of the crucifixion of Christ on Calvary. And we remark, that our divine Saviour makes use of these words, *the Son of man must be lifted up* or exalted; (*exaltari*) by which form of expression he would teach us, that he does not consider the cross as a disgrace, but as a glory; (Theo. and S. Chrys.) and moreover, that as the Israelites, bitten by the fiery serpents, were cured by looking upon the brazen serpent, so are Christians cured by looking up with an active faith, replete with love and confidence, on Jesus Christ crucified.

Ver. 16–17. *Give his only begotten Son—God sent not his Son into the world.* He was then his Son, his only begotten Son, before he sent him into the world. He was not, therefore, his Son, only by the incarnation, but was his Son *from the beginning*, as he was also his *word* from all eternity. This was the constant doctrine of the Church, and of the Fathers, against the heresy of the Arians, that God *was always Father*,^[1] and the Son *always* the eternal Son of the eternal Father. See note on chap. 1 v. 14. Wi.—*The world may be saved.* Why, says S. Austin, is Christ called the Saviour of the world, unless from the obligation he took upon himself at his birth? He has come like a good physician, effectually to save mankind. The man, therefore, destroys himself, who refuses to follow the prescriptions of his physician. S. Aust.

Ver. 18. *Is not judged.* He that believeth, viz. by a faith working through charity, is not *judged*; that is, is not *condemned*; but the obstinate *unbeliever* is *judged*; that is, *condemned already*, by

retrenching himself from the society of Christ and his Church. Ch.

Ver. 19. *The judgment.* That is, the cause of his condemnation. Ch.

Ver. 22. *And baptized.* Not Christ himself, but his disciples. See c. 4:2. Wi.

Ver. 23. *Salem.* A town situated upon the river Jordan, where formerly Melchisedech reigned. Ven. Bede.

Ver. 29. He of whom you complain is the bridegroom, and I am the friend of the bridegroom, sent before to prepare his bride; that is, to collect for him a Church from all nations. Alcuin.—The servants of the bridegroom do not rejoice in the same manner as his friends: I am his friend, and I rejoice with very great joy, because of the bridegroom's voice. He must increase, and I must decrease; by which words the great precursor demonstrates to the world, that not the least envy with regard to his divine Master rankles in his heart; but on the contrary, that he should be happy to see all his followers desert him, to run to Jesus Christ. S. Chrys.

Ver. 30. *He (Christ) must increase,* not in virtue and perfection, with which he is replenished, but in the opinion of the world, when they begin to know him, and believe in him: and in like manner, I must be diminished, when they know how much he is above me. Wi.

Ver. 31. *He that cometh from above,* meaning Christ. *He that is of the earth,* meaning himself, *is from the earth,* ^[2] is earthly, is but a frail and infirm man; and so *speaketh as from the earth:* this seems rather the sense, than that he speaketh of, or concerning the earth. See the Greek text. Wi.

Ver. 32. *What he hath seen and heard.* The meaning is not by his senses, but what he knows for certain, having the same knowledge as his eternal Father. See c. 5 v. 19. And no one; i.e. but few *now receive* his testimony. Wi.

Ver. 33. *He that hath received his testimony.* These following words to the end of the chapter, seem to be the words of S. John the Baptist, rather than of the evangelist. The sense is, whosoever hath believed, and received the doctrine of Christ, hath attested as it were under his hand and seal, *that God is true,* and hath executed his promise concerning the Messias. Wi.

Ver. 34. *Doth not give the Spirit by measure.* Christ, even as man, has a plenitude of graces. See c. 1 v. 14. And *all things,* all creatures, both in heaven and earth, are given *into his hands,* and made subject to him,

as man. See 1 Cor. 15:26. Wi.

Ver. 35. *The Father loveth the Son.* The Father loveth John, loveth Paul, yet he hath not given all things into their hands. The Father loveth the Son, not as a lord does his servants, not as an adopted Son, but as his only begotten Son; therefore hath he given all things into his hands, that as the Father is, so may the Son be. S. Austin.

Ver. 36. The divinity of the Son is in this chapter proved as clearly as in John, ep. 1, 5:7. "There are three who give testimony in heaven; the Father, the Word, and the Holy Ghost; and these three are one." Which verse is entirely omitted by Luther in his version; for which omission he is severely reprov'd by Keckerman. But while Catholics and Protestants deduce from this and many other places in Scripture, the divinity of Jesus Christ, as an indubitable and irrefragable consequence, how may learned Arians, Socinians, and Unitarians read the same texts, and deduce quite contrary consequences? How clearly does this prove that the *Bible only* cannot prove the exclusive rule of faith. With reason does the Cambridge divinity professor, Dr. Herbert Marsh, ask in his late publication on this subject, p. 18, "Are all Protestants alike in their religion? Have we not got Protestants of the Church of England, Protestants of the Church of Scotland, Protestants who hold the profession of Augsburg? Have we not both Arminian and Calvinistic Protestants? Are not the Moravians, the Methodists, the Baptists, the Quakers, and even the Jumpers, the Dunkers, the Swedenborgians, all Protestants? Since, then Protestantism assumes so many different forms, men speak quite *indefinitely*, if they speak of it without explaining the particular kind which they mean. When I hear of a Swedish or a Danish Protestant, I know that it means a person whose religion is the *Bible only*, as expounded by the *Synod of Dort*. In like manner a Protestant of the Church of England, is a person whose religion is the *Bible only*; but the Bible as expounded by its *Liturgy* and *Articles*. How, therefore, can we know, if we give the *Bible only*, what sort of Protestantism will be deduced from it?"—Idem ibidem, p. 21, adds, "Protestants of *every* description, however various and even opposite in their opinions, claim severally for themselves the honour of deducing from the Bible irrefragable and indubitable consequences. The doctrine of conditional salvation is an indubitable consequence to the Arminian. The doctrine of absolute decree, an indubitable consequence to the Calvinist. The doctrines of the trinity, the atonement and the sacraments, which the Church of England considers as indubitable consequences of the Bible, would not be so, if the Unitarians and Quakers were right in the consequences which they draw from the Bible. But the consequences which they deduce appear indubitable to them." This the professor properly styles protestantism

in the abstract, or generalized, and nearly allied to apostacy from Christianity: a system, p. 16, “by which many a pilgrim has lost his way between the portal of the temple and the altar—disdaining the gate belonging only to the priests, and approaching at once the portals of the temple, they have ventured without a clue, to explore the inmost recesses; and have been bewildered in their way, till at length they have wandered to the devious passage, where Christianity itself becomes lost from the view.” See his *Inquiry into the consequences of neglecting to give the Prayer-Book with the Bible*.

JOHN 4

Ver 1. This knowledge which the Pharisees had of our Saviour’s making so many disciples, and baptizing such members, could not prevail upon them to follow him for their salvation; otherwise Christ would not have departed out of Judea. Jesus knew full well that this, their knowledge, would not work their conversion, but only stir up their envy, and excite them to persecute him; and therefore he retired. He could indeed have remained amongst them in security, had he chosen to exercise his power; but he would not: that so he might leave an example to his faithful servants, teaching them to flee from the rage of their cruel persecutors. S. Austin.

Ver. 2. S. Chrysostom thinks that this baptism, given by the disciples of Christ, did not at all differ from the baptism of S. John; both, in his opinion, being used to prepare the people for Christ; but Alcuin interprets it otherwise. Some will ask, says he, whether the Holy Ghost was given by this baptism, since it is said the Holy Ghost was not yet given because Jesus was not yet glorified? To this we answer: that the Holy Ghost was given, though not in that manifest manner as after the ascension; for as Christ, as man, had always the Holy Ghost residing within him, and yet after his baptism received the Holy Ghost, coming upon him in a visible manner, in the shape of a dove; so before the manifest and public descent of the Holy Ghost, all the saints were his hidden temples. S. Thos. Aquinas.

Ver. 5. This is what Jacob gave to his son Joseph, when calling him to him just before he died, he said: (Gen. 48 v. 22) I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite, with my sword and bow. Theophylactus.—It was thirty-six miles from Jerusalem, and the same place as *Sichem*, (Gen. 34) the capital of Samaria, now called Neplosa.

Ver. 10. *Thou didst know the gift of God;* i.e. the favour now offered thee by my presence, of believing in me.—*And he would have given thee living water*, meaning divine graces; but the woman understood him literally of such water as was there in the well. Wi.

Ver. 12. The Samaritan woman says, *our father Jacob*; because the Samaritans claimed lineage from Abraham, who was himself a Chaldean; and they; therefore, called Jacob their father, because he was Abraham's grandson. S. Chrys.—Or she calls him their father because they lived under the law of Moses, and were in possession of that spot of ground which Jacob had bequeathed to his son Joseph. Ven. Bede.

Ver. 13. *Shall thirst again.* After any water, or any drink, a man naturally thirsts again; but Christ speaks of the spiritual water of grace in this life, and of glory in the next, which will perfectly satisfy the desires of man's immortal soul for ever. Wi.

Ver. 15. *Sir, give me this water.* The woman, says S. Aug. does not yet understand his meaning, but longs for water, after which she should never thirst. Wi.

Ver. 16. *Call thy husband.* Christ begins to shew her that he knows her life, to make her know him and herself. Wi.

Ver. 20. *Our fathers adored on this mountain*, &c. She means Jacob and the ancient patriarchs, whom the Samaritans called their fathers; and by the *mountain*, that of Garizim, where the Samaritans had built a temple, and where they would have all persons adore, and not at Jerusalem; now she had a curiosity to hear what Christ would say of these two temples, and of the different worship of the Jews and of the Samaritans. Wi.—Sichem was at the foot of Mount Garizim. The Samaritans supposed the patriarchs had exercised their religious acts on this mountain. V.—Josephus (Antiq. l. xiii. c. 6) gives the dispute between the Jews and the Samaritans. Both parties referred themselves to the arbitration of king Ptolemy Philometer, who gave judgment in favour of the Jews, upon their stating the antiquity of their temple, and the uninterrupted succession of the priesthood, officiating there throughout all ages. In this controversy, the intelligent reader will see some resemblance to that which subsists between Catholics and Protestants. See Dr. Kellison's Survey of the New Religion, p. 129.—The woman in this place must mean *offering sacrifice*, for *adoration* was never limited to any particular place. It is clear from 3 K. 9:3 from 2 Par. 7:12 that God had chosen the temple of Jerusalem; but the Samaritans rejected all the books of Scripture, except the Pentateuch of Moses. The schism was begun by Manasses, a

fugitive priest, that he might hold his unlawful wife thereby, and obtain superiority in schism; which he could not do whilst he remained in the unity of his brethren. How forcibly do these circumstances remind us of a much later promoter of schism, king Henry VIII. It is true the Protestants appeal to the primitive Christians, as the Samaritans appealed to the patriarchs, but in the argument both must stand or fall by the incontrovertible proof of continual succession.

Ver. 22. The Israelites, on account of their innumerable sins, had been delivered by the Almighty into the hands of the king of Assyria, who led them all away captives into Babylon and Medea, and sent other nations whom he had collected from different parts, to inhabit Samaria. But the Almighty, to shew to all nations that he had not delivered up these his people for want of power to defend, but solely on account of their transgressions, sent lions into the land to persecute these strangers. The Assyrian king upon hearing this, sent them a priest to teach them the law of God; but neither after this did they depart wholly from their impiety, but in part only: for many of them returned again to their idols, worshipping at the same time the true God. It was on this account that Christ preferred the Jews before them, saying, *that salvation is of the Jews*, with whom it was the chief principle to acknowledge the true God, and hold every denomination of idols in detestation; whereas, the Samaritans by mixing the worship of the one with the other, plainly shewed that they held the God of the universe in no greater esteem than their dumb idols. S. Chrys. ex S. Thoma.

Ver. 23. *Now is the time approaching, when the true adorers shall adore the Father in spirit and in truth*, without being confined to any one temple or place; and chiefly in spirit, without such a multitude of sacrifices and ceremonies as even the Jews now practise. Such adorers God himself (who is a pure spirit) desires, which they shall be taught by the Messias. Wi.—Our Lord foretells her that sacrifices in both these temples should shortly cease, giving her these three instructions: 1. That the true sacrifice should be limited no longer to one spot or nation, but should be offered throughout all nations, according to that of Malachy; (1:11) 2. That the gross and carnal adoration by the flesh and blood of beasts, not having in them grace, spirit, and life, should be taken away, and another sacrifice succeed, which should be in itself invisible, divine, and full of life, spirit, and grace; 3. That this sacrifice should be truth itself, whereof all former sacrifices were but shadows and figures. He calleth here spirit and truth that which, in the first chapter, (v. 17) is called grace and truth. Now this is not more than a prophecy and description of the sacrifice of the faithful

Gentiles in the body and blood of Christ; for all the adoration of the Catholic Church is properly spiritual, though certain external objects be joined thereto, on account of the state of our nature, which requireth it. Be careful then not to gather from Christ's words that Christian men should have no use of external signs and offices towards God; for that would take away all sacrifice, sacraments, prayers, churches and societies. &c. &c. B.

Ver. 25. *I know that the Messias cometh.* So that even the Samaritans, at that time, expected the coming of the great Messias. Wi.

Ver 26. *Jesus saith to her: I am he.* Christ was pleased to own this truth in the plainest terms to this Samaritan woman, having first by his words, and more by his grace, disposed her heart to believe it. Wi.

Ver. 27. *His disciples ... wondered, &c.* They admired his humility, finding him discoursing with a poor woman, especially she being a Samaritan. Wi.

Ver. 29. The Samaritans looked for the Messias, because they had the books of Moses, in which Jacob foretold the world's Redeemer: *The sceptre shall not depart from Juda, nor a leader from his thigh, until he come that is to be sent.* Gen. 49:10. And Moses himself foretold the same: *God will raise to thee a prophet of the nations, and of thy brethren.* Deut. 18:15. S. Chrys. ex S. Thoma.

Ver. 34. *My meat is to do the will of him that sent me.* Such ought to be the disposition of every one who, as a minister of Christ and his Church, is to take care of souls. Wi.

Ver. 35. *For they are white already to harvest.* The great harvest of souls was approaching, when Christ was come to teach men the way of salvation, and was to send his apostles to convert all nations. They succeeded to the labours of the prophets, but with much greater advantages and success. And to this is applied that common saying, that *one soweth and another reapeth.* Wi.

Ver. 38. By these words our Saviour testifies to his disciples, that the prophets had sown the seed in order to bring men to believe in Christ. This was the end of the law, this the fruit which the prophets looked for to crown their labours. He likewise shews that he himself that sent them, likewise sent the prophets before them; and that the Old and New Testament are of the same origin, and have the same design. S. Chrys. ex S. Thoma.

Ver. 42. *This is indeed the Saviour of the world.* These Samaritans then believed that Jesus was the true Messias, sent to redeem the world.

Wi.

Ver. 44. *For Jesus himself gave testimony, &c.* The connexion and reason given here by the word *for*, is obscure, when it is said, *Jesus went into Galilee and gave testimony that a prophet hath no honour in his own country.* One would think this should not be a reason for his going into Galilee, but rather why he should not go thither. S. Cyril, ^[1] and also S. Chrys. distinguish different parts of Galilee; and say that when *Jesus went into Galilee*, the meaning is, that he would not at that time go to *Nazareth*, where he was bred, nor to *Capharnaum*, where he had lived for a time, but went to *Cana*, and those *other parts* of Galilee; and that the word *for* only gives the reason of this, that he would not go to Nazareth or Capharnaum, because no prophet is honoured in his own country. And for the same reason he again said to the *ruler*: (v. 48) *Unless you see signs and wonders you believe not*: whereas the Samaritans, from whom he was now coming, readily believed without such miracles. Wi.

Ver. 53. *Thy son liveth*; i.e. thy son is recovered, at this very moment. Wi.

JOHN 5

Ver. 1. Observe here the malice of the Pharisees; they were more hurt at the cure of the sick man, than at the violation of the sabbath. Therefore, they ask not, Who healed you; but, as if they wished to keep that out of sight, Who told you to take up you bed? S. Chrys.—But he answers: The same who healed me: Why should I not receive orders from him from whom I have received my health? S. Aug.—By the festival, mentioned in v. 1, is generally understood the Passover; and this was the second from the commencement of Christ's ministry. S. Matt. calls it by this name, C. 26:5. S. Mark, C. 14:2 and 15:6 and S. Luke, C. 23:17. For the first Passover, see above, John 2:13; for the third, John 6:4; for the fourth and last, Matt. 26:17. The first three are only mentioned by S. John, the fourth by all the evangelists.

Ver. 2. *Now there is at Jerusalem a pond, called Probatica.* ^[1] Some translate, the *sheep-pond*. It is true the Greek word signifies something belonging to *sheep*. But because the ancient Latin interpreter thought fit to retain the Greek, *probatica*, and also because of the different expositions, I have not changed the word. Some think it was so called, as being near the gate called the *sheep-gate*: others, as being near the *sheep-market*: others, because the sheep that were brought to be

sacrificed, were washed in it; or, at least, that the blood and entrails of sheep and beast sacrificed, were thrown into it, or washed there. In the ordinary Greek copies we read thus: there is *at*, or *near*, the Probatica, a *pond* or *fish-pond*. In Hebrew it was called *Bethsaida*, a house for fishing: and in most Greek copies, *Bethchesda*, a *house of mercy*, (perhaps because of the cures done there) having *five porches*, covered and arched, for the convenience of the infirm that lay there, waiting for the motion of the water. Wi.—The word προβατον, signifies a sheep. This pond is therefore called Probatica, because there the priests washed the sacrifices. S. Aug.—In imitation of this sick man, if we wish to return God thanks for his favours, or to enjoy the pleasure of his company, we must fly the crowd of vain and wicked thoughts that continually tempt us; we must avoid the company of the wicked, and fly to the sanctuary, that we may render our hearts worthy temples of that God who vouchsafes to visit us. Alcuin.

Ver. 4. *And an angel of the Lord.* ^[2] In many Greek copies is now wanting, *of the Lord*; but at least the ancient Fathers, and interpreters, expound it of a true angel, and of a miraculous cure: so that I cannot but wonder that so learned a man as Dr. Hammond, should rather judge these cures to have been natural. By the *angel*, he would have us to understand a messenger sent from the temple, who was to stir up the blood, and the grosser and thicker parts from the bottom of the pond, and that these cures were made much after the same manner, as, in some cases, persons find a cure by being put into the belly of a beast newly opened. Into what extravagant interpretations are men of learning sometimes led by their private judgment! What scholar of Galen or Hippocrates, ever pretended that this was a certain and infallible cure for all manner of diseases? Yet here we read: that *he who got first into this pond, after the motion of the water, was healed, whatsoever distemper he was seized with.* The *blind* are particularly named: Is this a certain remedy that restores sight to the blind? Wi.—The effect produced could not be natural, as only one was cured at each motion of the waters. The longing expectation of the suffering patients, is a mark of the persevering prayer with which poor sinners should solicit the cure of their spiritual infirmities. A.

Ver. 5. *Infirmity.* The Greek, ασθενεια, signifies in its radical interpretation, a loss of strength: in this place it seems to denote a confirmed palsy.

Ver. 6. *Wilt thou be made whole?* No doubt but the poor man desired nothing more. Christ put this question, to raise him to a lively faith and hope. Wi.

Ver. 8. *Arise, take up thy bed, and walk.* The man found himself healed at that very moment, and did as he was ordered, though it was the sabbath-day. The Jews blamed him for it: he told them, that he who had healed him, bade him do so. And who it was he knew not, till Jesus finding him in the temple, said to him: (v. 14) *Sin no more, lest some worse thing happen to thee.* Upon this he went, not out of malice, but out of gratitude, and told the Jews that Jesus had cured him. Wi.

Ver. 14. *Sin no more, &c.* By these words our Saviour shews, that his infirmity was sent in punishment of his sins. When our souls are covered with the leprosy of sin, we are frequently insensible of our misfortune; whereas, as soon as the body is attacked with sickness, though ever so inconsiderable, we are not to be pacified till the physician has been consulted, and some remedy applied to remove, if possible, the complaint. S. Chrys. hom. xxxvii in Joan.—Men are astonished that God, for so short a pleasure as is found in the perpetration of sin, should have decreed an everlasting punishment in the fire of hell; for they say, Shall I be punished for ever, for having indulged a sinful thought for a single moment? But their astonishment will cease, when they consider that punishments are not inflicted on sins in proportion to the length of time that was spent in their perpetration, but that they are proportioned to their malice. Now the malice of sin being infinite, aimed against the infinite majesty and infinite sanctity of God, the punishment, to be any ways commensurate, must be infinite. If, therefore, the sinner dies charged with the infinite debt of mortal sin unrepented of, as the time of mercy and repentance finishes with the present life, the sin must necessarily remain, God's hatred for sin must necessarily remain, and the punishment justly inflicted must necessarily continue. A.—These words are applicable to every penitent sinner, when he returns from the tribunal of confession, and shew how careful he ought to be not to relapse into his former sins. “For he who after pardon sins again, is unworthy of mercy; who being cured, makes himself sick again, and who being cleansed, defiles himself again.” Tom. ii. S. Chrys. de lapsu prim. hom ...

Ver. 17. *My father worketh until now: [3] and I work.* The Jews looked upon it of obligation to do nothing on the sabbath, because God is said to have *rested the seventh day*; on which account the *rest* on the seventh day was commanded. Christ puts them in mind, that though it be said *he rested the seventh day*, (that is, produced no more new kinds of creatures) yet that God may be said to work always, by preserving and continually governing the world: *and I*, saith he, do all things that he doth, *I work* with him, being one and the same in nature and substance with him: nay, even as man, I do nothing but what is

conformable to his will; and so you need not fear that I break the sabbath.—The Christian faith teacheth us, that Jesus Christ was both God and Man. The objections of the ancient and modern *Arians*, only shew that Christ was also truly a man, and that divers things which he speaks of himself, or which are said of him in the holy Scriptures, apply to him as man. Nothing is more certain, and agreed on by all. But at the same time we ought to take notice, that Christ has affirmed many things of himself, and many things are asserted of him in the Scriptures, which by no means could be applied to him unless he were also truly and properly one and the same God with his eternal Father. And these are the passages by which the *Arians* and *Socinians* might be convinced of their errors and blasphemies. Wi.—If Christ had not been the natural Son of God, these words, which he says in excuse of his seeming breach of the sabbath, would rather have increased the strength of their accusation. For no governor, when accused of any crime, excuses himself by saying the king does the same. But as the Son is equal to the Father, his excuse is a true one. S. Chrysos. hom. xxxvii in Joan.—The rest God entered into after the creation, and which he was pleased to honour by that of the sabbath, is no hinderance to the operations of his power in the preservation of his works, nor to the operations of his grace in the sanctification of souls.

Ver. 18. *That God was his Father,* ^[4] *making himself equal to God.* In divers places of the Old Testament, God is called the *Father* of the Israelites, and they his *children*: but here, and on several other occasions, the Jews very well saw, that he called God his Father in a quite different sense from that in which he could be said to be their Father; that his words made him equal to God, and that he *made himself God*. See John 10:33. John 19:7. Luke 22:70. &c. And therefore S. Augustine says on this verse: (Trac. xvii in Joan.) *Behold the Jews understand what the Arians do not.* Wi.

Ver. 19. *The Son cannot do any thing of himself,* ^[5] *but what he seeth the Father do.* In like manner, (v. 30.) Christ says, *I can do nothing of myself. As I hear, so I judge.* Again (C. 8:28) *I do nothing of myself; but as the Father hath taught me, I speak these things.* All these, and the like expressions, may be expounded, with Maldonat and Petavius, (l. ii. de Trin. c. 4) of Christ, as man. But the ancient Fathers commonly allowed them to be understood of Christ as God, and as the true Son of God proceeding from him from all eternity; as when it is said, *the Son cannot do any thing of himself*, it is true, because the eternal *Son* is *not of himself*, but always proceeds from the Father. 2. Because the *works* of all the three Persons, by which all things are produced and preserved, are inseparable. 3. When it is said, that the Son doth nothing, but what he *seeth* the Father doing: that *he heareth*, as the

Father hath *taught* him, or *shewed* to him: these expressions bear not the same sense as when they are applied to men, or to an inferior or a scholar, who learns of his master, and follows him; but here, says S. Aug. to *see*, to *hear*, to *be taught by the Father*, is no more than to proceed from him, to do and produce by the same action, all that the Father doth and produceth. This is the general interpretation of the ancient Fathers: S. Athan. S. Basil, S. Greg. Naz. S. Chrys. S. Cyril, S. Amb. S. Aug. The words immediately following, confirm this exposition, when it is said: *For what things soever he* (the Father) *doth, these also in like manner the Son doth*, i.e. the very same things by an unity of nature, of will, and of action: nor could these words be true, unless the Son was the same true God with the Father. Wi.—This must be understood, that he cannot do any thing contrary to the will of the Father. He does not say, “The Son does nothing of himself, but the Son can do nothing of himself, in order to shew their likeness and perfect equality.” For by saying this, he does not betray any want of power in the Son; but, on the contrary, shews his great power. For when we say that God cannot sin, we do not esteem it a want of power; so when the Son says he cannot do any thing of himself, his meaning is, that he cannot do any thing contrary to the will of the Father; which certainly is a great perfection. S. Chrys. hom. xxxvii in Joan.

Ver. 20. *Greater works than these will he* (the Father) *shew him*, &c. These words may also, with Mald. be expounded of Christ, as man; but the ancient interpreters understand them of Christ, as God, in this sense, that the Father, and the Son, or the Father by the Son, will shew greater miracles hereafter done by Christ, that more persons may admire and believe. Wi.

Ver. 21. *For as the Father ... giveth life*, so also the Son giveth *life to whom he will*; where these words, *to give life to whom he will*, shew the power of the Son and of the Father to be equal. Wi.—Our Saviour here mentions the greater works he spoke of in the preceding verse; for it is much more wonderful that the dead should rise, than that the sick should recover their health. We are not to understand these words, as if they meant some were raised to life by the Father, and others by the Son; but that the Father raises those whom the Son raises. And lest any one should understand this, that the Father makes use of the Son as his minister, through whose means he raises the dead, he immediately adds, &c. S. Aug. Tract. xxi in Joan.—We see the lovers of this temporal and perishable life, labour to the utmost of their power, I will not say to avoid death, but merely to prolong their frail existence. If, therefore, men labour with so much solicitude, if they strain every nerve to prolong their lives but for a few years; how foolish and blind to their interest must those be, who live in such a

manner as to be deprived of the light of eternal day! S. Aug. De verb. Dni. Serm. 64.

Ver. 22. *Neither doth the Father judge any man.* It is certain that God is the Judge of all, by divers places of the holy Scriptures; and to judge, belongs both to the Father and to the Son, as they are the same God: so that when it is added, that *the Father hath given all judgment to the Son*,^[6] this is meant of the exterior exercise of his judgment upon all mankind at the end of the world, in as much as Christ then will return, in his human body, to judge all men, even as man, in their bodies. Wi.

Ver. 24. *Hath everlasting life.* That is, a title to an eternal inheritance of glory, by believing in the Father, and in the Son, and also in the Holy Ghost, as we are taught to believe at our baptism. Wi.

Ver. 25. *The hour cometh ... when the dead shall hear the voice of the Son of God.* Though some understand this of the rising of Lazarus; others of those that rose with Christ at his resurrection: yet by these words, *when the dead shall hear the voice of the Son of God*, seems rather to be signified the general resurrection at the end of the world; and though it be said, that *now is the hour*, this may be spoken of the last age of the world; and, as S. John says, (1 Ep. 2:18) *children, it is the last hour*. In fine, some interpreters understand these words of a spiritual resurrection from sin, which Christ came to bring to the world. Wi.

Ver. 27. *To execute judgment, because he is the Son of man;* or, because, he is God made man, and is to come to judgment in a visible manner, to judge all men. Wi.

Ver. 29. *Unto the resurrection of judgment.* That is, condemnation. Ch.

Ver. 30. *I can do nothing of myself, &c.* See v. 19. S. Chrys. also take notice, that it may be no less with truth said of the Father, that he can do nothing of himself, nor without his Son, nor both of them without the Holy Ghost; because both they, and their actions, are inseparable. Wi.

Ver. 31. *If I bear witness of myself, &c.* Christ tells the Jews elsewhere, (c. 8:14) that though he should bear witness of *himself, it would be true*. But the sense of the words in this place is: I could allow you, that if I only gave testimony of myself you might seem to have some reason to except against my testimony: but now besides my own words, you have had also the testimony of John the Baptist, who divers times witnessed that I am the Messias, and the *Son of God*, come to take

away the sins of the world. 2. You have had the testimony of my eternal Father, particularly at my baptism. 3. You have yet a greater testimony, by the works and miracles wrought before your eyes, and at the same time foretold by the prophets. 4. The prophets, and the *Scriptures*, which *you search*, or which I remit you to, to search them diligently, these also bear witness concerning me. Wi.

Ver. 38. You do not observe the commandment he gave you, (Deut. 18:15. 19) of listening to the prophet He would send you.

Ver. 39. Or, *You search the Scriptures:* (*scrutamini; επευνατε*). It is not a command for all to read the Scriptures; but a reproach to the Pharisees, that reading the Scriptures as they did, and thinking to find everlasting life in them, they would not receive him to whom all those Scriptures gave testimony, and through whom alone they could have that true life. Ch.—This hope is the cause and motive which leads to this study; and eternal life is the end they propose to themselves in it. Hence, from the context and mode of argumentation made use of, the indicative, *you search*, instead of the imperative mood, *search ye*, is best supported. Catholics are most unjustly accused of depriving the faithful of the use of the holy Scriptures. The council of Trent, (Sess. v. c. i. de reform.) makes this proviso; that in churches where there exists a prebendary, or benefice, set apart for lectures on sacred Scripture, the bishops, &c. shall compel those holding such benefice to expound the sacred Scriptures themselves, should they be equal to the duty; or, by a proper substitute, chosen by the bishop or local ordinary. Also in monasteries of monks, it is prescribed that if abbots neglect, let the bishops of the places compel their compliance; and in convents where studies can be conveniently prosecuted, let there be also a lecturer on Scripture appointed, to be chosen from the most able professors. Moreover, in public universities, where this most honorable and most necessary of all lectures has not been instituted, let the piety and charity of religious princes and governments provide for it; so that the Catholic faith may be defended and strengthened, and sound doctrine protected and propagated. And where the lecture has been instituted, but discontinued, let it be re-established. Moreover, no one was to be appointed to this office, whose life, morals, and learning had not been examined and approved by the bishop of the place, &c.

Ver. 40. *And you will not come to me.* Christ now gives them reason why they do not *receive him*, and his doctrine, nor *believe in him*; because they are void of the *love of God*, full of self-love, envy, pride, seeking for praise and glory one from another. Hence you will not receive me, who *come in the name of my Father*, sent to redeem the

world. *But if another*, such as false prophets, or even *Antichrist* himself, who will pretend to be the Messiah, *come in his own name*, him you will receive. Wi.—It is proper to remark, that the testimonies here adduced all rise gradually one above another, and make a body of evidence that must leave the incredulous Jews without excuse: for they pay no regard to Jesus Christ himself, nor to John the Baptist, nor to the evidence of miracles, nor to the voice of God, nor to the Scriptures, nor even to Moses himself.

JOHN 6

Ver. 1. *Galilee.* S. John does not usually relate what is mentioned by the other evangelists, especially what happened in Galilee. If he does it on this occasion, it is purposely to introduce the subject of the heavenly bread, which begins v. 37. He seems, moreover, to have had in view the description of the different passovers during Christ's public ministry. As he, therefore, remained in Galilee during the third passover, he relates pretty fully what passed during that time. We may also remark, that as the other three evangelists give, in the same terms, the institution of the blessed sacrament, S. John omits the institution, but gives in detail the repeated promises of Jesus Christ, relative to this great mystery.

Ver. 4. From the circumstance of the passover, the number that followed Jesus was greatly increased. V.

Ver. 5. Our Lord first said, (Matt. 14:16.) *Give them to eat;* but afterwards, accommodating himself to the weakness of his disciples, he says: *Whence shall we buy bread?* So there is no contradiction.

Ver. 10. The text in S. Matthew adds: *without counting the women and the children,* who might possibly amount to an equal number.

Ver. 11. In the Greek, there is this addition: *He distributed to the disciples, and the disciples to them that were sitting.* The Syriac, and some Greek copies agree with the Vulgate.

Ver. 12. To make the miracle still more conspicuous to the multitude, Jesus Christ shewed, that not only their present wants were supplied, but that there remained as much, or more, after they had all been filled, than there had been at first presented to Him.

Ver. 14. *The Prophet indeed.* That is, the Messiah. Wi.

Ver. 15. S. John here corrects what relates to Jesus, and then what relates to the disciples. For if we attend to the order of time, the apostles got into the boat before Jesus went to the mountain. But, in matters of this nature, it is usual for the historians to follow their own choice. Pol. Synop. critic.

Ver. 19. *Five and twenty or thirty furlongs.* About three or four miles.

Ver. 21. In S. Matt. 14:26. and S. Mark 6:51. we find that Jesus

entered into the boat. S. John does not deny it; but he remarks a circumstance not notice by the others: *The vessel was presently at the land.* V.

Ver. 26. Christ did not return an express answer to their words, but he replied to their thoughts. For they seem to have put this question to him, that by flattering him, they might induce him to work another miracle, similar to the former; but Christ answers them not to seek for their temporal prosperity, but for their eternal welfare. The Church is daily filled, says S. Austin, with those who come to petition for temporal advantages, that they may escape this calamity, obtain that advantage in their temporal concerns: but there is scarce one to be found who seeks for Christ, and pays him his adoration, through the pure love he bears him. Maldon.

Ver. 27. *For him hath God the Father sealed.* The sense seems to be, that Christ having wrought so many miracles in his Father's name, the Father himself hath thereby given testimony in his favour, and witnessed, as it were, under his seal, that Jesus is his true Son, whom he sent into the world. Wi.

Ver. 30. *What sign then dost thou shew?* And foreseeing that he might, with great propriety, allege the recent miracle, they contrast it with what Moses performed in the desert. It is true, they say, you once fed 5,000 persons with five loaves; but our fathers, to the number of 600,000 did eat, not for once, but during forty years, manna in the desert; a species of food infinitely superior to barley bread. V. See Numbers 1:46.

Ver. 31. Christ having declared that he was greater than Moses, (since Moses could not promise them bread which should never perish) the Jews wished for some sign by which they might believe in him; therefore they say: Our fathers did eat manna in the desert, but you have only given us bread; where then is the food that perishes not? Christ therefore answers them, that the food which Moses gave them, was not the true manna from heaven, but that it was only a figure of himself, who came down from heaven to give life to the world. S. Aug.—S. Chrysostom observes, that the Jews here acknowledge Christ to be God, since they entreat Christ not merely to ask his Father to give it them; but, do thou thyself give it us.

Ver. 32. *Moses gave you not bread from heaven;* i.e. the manna was not given to your forefathers by Moses, but by God's goodness. 2dly. Neither came it from *heaven*, but from the clouds, or from the region of the air only. 3dly. It did not make them that eat it live for ever; but they that spiritually eat me, the living bread; that is, believe in me,

and keep my commandments, shall live for ever.—V. 37, 44, and 66. *No one can come to me, unless the Father draw him.* ^[1] These verses are commonly expounded of God's elect; who are not only called, but saved, by a particular mercy and providence of God. God is said to *draw them* to himself by special and effectual graces, yet without any force or necessity, without prejudice to the liberty of their free-will. A man, says S. Aug. is said to *be drawn* by his pleasures, and by what he loves. Wi.

Ver. 33. A life of immortality and eternal happiness to all who worthily receive it.

Ver. 34. S. Aug. with all the Fathers, believed that the Jews did not understand this in its proper sense; but only understood a material bread, of superior excellence to the manna, which would preserve their health and life for ever (S. Aug.); or at least, a far more delicious bread, which they were to enjoy during the whole course of their lives.

Ver. 36. You demand this bread; behold it is before you, and yet you eat it not. I am the bread; to believe in me is to eat me. You see me, but you believe not in me. S. Austin.—It is to this place that those words of S. Austin are to be referred: “Why do you prepare your teeth and belly? believe in me, and you have eaten me.” Words which do not destroy the real presence, of which he is not speaking in this verse. Maldon. 35.—Jesus Christ leads them gradually to this great mystery, which he knows will prove a stumbling block to many. The chapter begins with the miraculous multiplication of the loaves; then Christ walking on the sea; next he blames the Jews for following him not through faith in his miracles, but for the loaves and fishes, and tells them to labour for that nourishment which perishes not, by believing in Him, whom the Father had sent; and then promises, that what their fathers had received in figure only, the manna, the faithful shall receive in reality; his own body and blood.

Ver. 38. Christ does not say this as if he did not whatever he wished; but he recommends to us his humility. He who comes to me shall not be cast forth, but shall be incorporated with me, because he shall not do his own will, but that of my Father. And therefore he shall not be cast forth; because when he was proud, he did his own will, and was rejected. None but the humble can come to me. S. Hilary and S. Austin.—An humble and sincere faith is essentially necessary to believe the great mysteries of the Catholic faith, by means of which we come to God and believe in God. A.

Ver. 41. *I am the living bread, which came down from heaven.* These

Jews did not believe that Christ was the true and eternal Son of God, who came down from heaven, and was *made flesh*, was made man. He speaks of this faith in him, when he calls himself the *living bread*, the mystical bread of life, that came to give life everlasting to all true and faithful believers. In this sense S. Augustin said, (trac. xxv. p. 489) *why dost thou prepare thy teeth and belly? only believe, and thou hast eaten*; but afterwards he passeth to his sacramental and real presence in the holy sacrament. Wi.

Ver. 44. *Draw him.* Not by compulsion, nor by laying the free-will under any necessity, but by the strong and sweet motions of his heavenly grace. Ch.—We are drawn to the Father by some secret pleasure, delight, or love, which brings us to the Father. “Believe and you come to the Father,” says S. Austin, “Love, and you are drawn. The Jews could not believe, because they would not.” God, by his power, could have overcome their hardness of heart; but he was not bound to do it; neither had they any right to expect this favour, after the many miracles which they had seen. Calmet.

Ver. 45. Every one, therefore, that hath heard of the Father, and hath learned of him who I am, cometh to me by faith and obedience. As to others, when the Scripture says they are *taught of God*, this is to be understood of an interior spiritual instruction, which takes place in the soul, and does not fall under the senses; but not less real on that account, because it is the heart, which hears the voice of this invisible teacher.

Ver. 47. Thus Jesus Christ concludes the first part of his discourse: “Amen, amen, he that believeth in me, hath everlasting life;” which shews that faith is a necessary predisposition to the heavenly bread.

Ver. 48. Because the multitude still insisted in begging for their corporal nourishment and remembering the food that was given to their fathers, Christ, to shew that all were figures of the present spiritual food, answered, that he was the bread of life. Theophylact.—Here Jesus Christ proceeds to the second part of his discourse, in which he fully explains what that bread of life is, which he is about to bestow upon mankind in the mystery of the holy Eucharist. He declares then, in the first place, that he is the bread of eternal life, and mentions its several properties; and secondly, he applies to his own person, and to his own flesh, the idea of this bread, such as he has defined it.

Ver. 51. Christ now no longer calls the belief in him, or the preaching of the gospel, the bread that he will give them; but he declares that it is his own flesh, and that flesh which shall be given for the life of the

world. Calmet.—This bread Christ then gave, when he gave the mystery of his body and blood to his disciples. Ven. Bede.

Ver. 52. *The bread which I will give, is my flesh for the life of the world.*

[2] In most Greek copies we read, *is my flesh which I will give for the life of the world.* Christ here promised what he afterwards instituted, and gave at his last supper. He promiseth to give his *body and blood to be eaten*; the same body (though the manner be different) which he would give on the cross for the redemption of the world. The Jews of Capharnaum were presently scandalized. *How* (said they) *can this man give us his flesh to eat?* But notwithstanding their murmuring, and the offence which his words had given, even to *many* of his disciples, he was so far from revoking, or expounding what he had said of any figurative or metaphorical sense, that he confirmed the same truth in the clearest and strongest terms. *Amen, amen, I say to you, unless you eat, &c.* And again, (v. 56.) *For my flesh is meat indeed, and my blood is drink indeed.* I cannot omit taking notice of what S. Chrysostom and S. Cyril, in their commentaries on this place, have left us on these words, *How can this man do this?* These words which call in question the almighty and incomprehensible power of God, which hinder them, says S. Chrysostom, from believing all other mysteries and miracles: they might as well have said: *How could he with five loaves feed five thousand men?* This question, *How can he do this?* Is a question of infidels and unbelievers. S. Cyril says that *How*, or, *How can he do this?* cannot, without folly, be applied to God. 2dly, he calls it a question of *blasphemy*. 3dly, a *Jewish word*, for which these Capharnaïtes deserved the severest punishments. 4thly, He confutes them by the saying of the prophet Isaïas, (55:9) that God's *thoughts* and *ways* are as much above those of men, as the *heavens* are *above the earth*. But if these Capharnaïtes, who knew not who Jesus was, were justly blamed for their *incredulous, foolish, blasphemous, Jewish* saying, *how can he give us his flesh to eat?* much more blameable are those Christians, who, against the words of the Scripture, against the unanimous consent and authority of all Christian Churches in all parts of the world, refuse to believe his real presence, and have nothing to say, but with the obstinate Capharnaïtes, *how can this be done?* Their answers are the same, or no better, when they tell us that the real presence contradicts their senses, their reason, that they *know* it to be false. We may also observe, with divers interpreters, that if Christians are not to believe that Jesus Christ is one and the same God with the eternal Father, and that he is truly and really present in the holy sacrament of the Eucharist, it will be hard to deny but that Christ himself led men into these errors, which is blasphemy. For it is evident, and past all dispute, that the Jews murmured, complained, and understood that Christ several times *made himself God, and equal to the Father* of all.

2ndly, When in this chapter, he told them he would give them *his flesh to eat*, &c. they were shocked to the highest degree: they cried out, this *could not be*, that these words and this speech was *hard and harsh*, and on this very account *many* that had been his disciples till that time, *withdrew themselves* from him, and left him and his doctrine. Was it not then at least high time to set his complaining hearers right, to prevent the *blasphemous* and *idolatrous opinions* of the following ages, nay even of all Christian Churches, by telling his disciples at least, that he was only *a nominal God*, in a *metaphorical* and *improper sense*; that he spoke only of his body being *present* in a *figurative* and *metaphorical sense* in the holy Eucharist? If we are deceived, who was it that deceived us but Christ himself, who so often repeated the same points of our belief? His apostles must be esteemed no less guilty in affirming the very same, both as to Christ's divinity, and his real presence in the holy sacrament, as hereafter will appear. Wi.—Compare the words here spoken with those he delivered at his last supper, and you will see that what he promises here was then fulfilled: “this is my body given for you.” Hence, the holy Fathers have always explained this chapter of S. John, as spoken of the blessed sacrament. *See the concluding reflexions.*

Ver. 53. Because the Jews said it was impossible to give them his flesh to eat, Christ answers them by telling them, that so far from being impossible, it is very necessary that they should eat it. “Unless you eat,” &c. S. Chrys.—It is not the flesh of merely a man, but it is the flesh of a God, able to make man divine, inebriating him, as it were, with the divinity. Theophy. See Maldonatus.

Ver. 54. *Unless you eat ... and drink*, &c. To receive both the body and blood of Christ, is a divine precept, insinuated in this text; which the faithful fulfil, though they receive but in one kind; because in one kind they receive both the body and blood, which cannot be separated from each other. Hence life eternal is here promised to the worthy receiving, though but in one kind: (ver. 52.) *If any man eat of this bread he shall live for ever: and the bread which I will give, is my flesh for the life of the world:* (ver. 58.) *He that eateth me, the same also shall live by me:* (ver. 59.) *He that eateth this bread shall live for ever.* Ch.

Ver. 55. Jesus Christ, to confirm the notion his disciples had formed of a real eating of his body, and to remove all metaphorical interpretation of his words, immediately adds, “Unless you *eat* the flesh of the Son of man, and *drink* his blood, you shall not have life in you.... For my flesh is meat indeed, and my blood is drink indeed;” which could not be so, if, as sectarists pretend, what he gives us in the blessed sacrament is nothing but a bit of bread; and if a figure,

certainly not so striking as the manna.

Ver. 58. *As the living Father hath sent me*, his only, his true Son, to become man; *and I live by the Father*, proceeding always from him; so he that *eateth me*, first by *faith* only, by believing in me; and secondly, he that *eateth my body and blood*, *truly* made *meat* and *drink*, though after a spiritual manner, (not in that visible, bloody manner as the Capharnaïtes fancied to themselves) shall *live* by me, and *live for ever*, happy in the kingdom of my glory. Wi.

Ver. 61. If Christ had wished to say nothing else than that his disciples should be filled with his doctrine, that being his flesh and blood, it would not have been a hard saying; neither would it have shocked the Jews. He had already said as much in the former part of his discourse: but he goes on in still stronger terms, notwithstanding their complaints; and, as they were ignorant how he would fulfil his promise, they left him, (Calmet) and followed the example of the other unbelieving Jews, as all future sectarists have, saying: *how can this be done?*

Ver. 62. If you cannot believe that I can give you my flesh to eat, now that I am living amongst you, how will you believe, that, after my ascension, I can give you to eat my glorified and immortal flesh, seated on the right hand of the majesty of God? V.

Ver. 63. *If then you shall see*, &c. Christ, by mentioning his ascension, by this instance of his power and divinity, would confirm the truth of what he had before asserted; at the same time, correct their gross apprehension of eating his flesh and drinking his blood, in a vulgar and carnal manner, by letting them know he should take his whole body living with him to heaven; and consequently not suffer it to be, as they supposed, divided, mangled, and consumed upon earth. Ch.—The sense of these words, according to the common exposition, is this: you murmur at my words, as hard and harsh, and you refuse now to believe them: when I shall ascend into heaven, from whence I came into the world, and when my ascension, and the doctrine that I have taught you, shall be confirmed by a multitude of miracles, then shall you and many others believe. Wi.

Ver. 64. *The flesh profiteth nothing.* Dead flesh, separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither doth man's flesh, that is to say, man's natural and carnal apprehension, (which refuses to be subject to the spirit, and words of Christ) profit any thing. But it would be the height of blasphemy, to say the living flesh of Christ (which we receive in the blessed sacrament, with his spirit, that is, with his soul and divinity)

profiteth nothing. For if Christ's flesh had profited us nothing, he would never have taken flesh for us, nor died in the flesh for us.—*Are spirit and life.* By proposing to you a heavenly sacrament, in which you shall receive, in a wonderful manner, spirit, grace and life in its very fountain. Ch.—*It is the spirit that quickeneth*, or giveth life. These words sufficiently correct the gross and carnal imagination of these Capharnaïtes, that he meant to give them his body and blood to eat in a visible and bloody manner, as *flesh*, says S. Aug. *is sold in the market, and in the shambles*; ^[3] but they do not imply a figurative or metaphorical presence only. The manner of Christ's presence is spiritual and under the outward appearances of bread and wine; but yet he is there truly and really present, by a change of the substance of bread and wine into the substance of his body and blood, which *truly* and *really* become our spiritual food, and are truly and really received in the holy sacrament.—*The flesh* ^[4] of itself *profiteth nothing*, not even the flesh of our Saviour Christ, were it not united to the divine person of Christ. But we must take care how we understand these words spoken by our Saviour: for it is certain, says S. Aug. that the *word made flesh*, is the cause of all our happiness. Wi.—When I promise you life if you eat my flesh, I do not wish you to understand this of that gross and carnal manner, of cutting my members in pieces: such ideas are far from my mind: the flesh profiteth nothing. In the Scriptures, the word *flesh* is often put for the carnal manner of understanding any thing. If you wish to enter into the spirit of my words, raise your hearts to a more elevated and spiritual way of understanding them. Calmet.—The reader may consult Des Mahis, p. 165, a convert from Protestantism, and who has proved the Catholic doctrine on the Eucharist in the most satisfactory manner, from the written word. Where he shows that Jesus Christ, speaking of his own body, never says *the flesh*, but *my flesh*: the former mode of expression is used to signify, as we have observed above, a carnal manner of understanding any thing.

Ver. 68. *Jesus said to the twelve: Will you also go away?* He shews them, says S. Chrys. that he stood not in need of them, and so leaves them to their free choice. Wi.—Jesus Christ remarking in the previous verse that the apostate disciples had left him, to walk no more with him, turning to the twelve, asks them, *Will you also go away?* The twelve had heard all that passed; they had seen the Jews strive amongst themselves, and the disciples murmur and leave their Master; they understood what he said in the same literal sense; it could, indeed, bear no other meaning; but when Jesus put the above question to them, leaving them to their free choice, whether to follow him, or to withdraw themselves, Simon Peter answered him: “Lord, to whom shall we go? Thou hast the words of eternal life;” and therefore art

able to make good thy words, however hard and difficult they may appear to others.—We may here admire not only the excellency of their faith, but the plain, yet noble motive of their faith: they believe, because he is Christ, the Son of God, (or, as it is in the Greek, the Son of the *living God*) who is absolutely incapable of deceiving his creatures, and whose power is perfectly equal to perform the promises he here makes them.

Ver. 69. *Simon Peter*, the chief or head of them, said in the name of the rest: *Lord, to whom shall we go?* It is only from thee that we hope for salvation. *Thou hast the words of eternal life:* we have *believed, and known*, and remain in this belief, that *thou art the Christ, the Son of God*. Wi.

Concluding reflexions on this chapter

If we take into consideration all the circumstances of this chapter, it will be difficult to conceive how any person can bring their mind to think that there is no connexion between this chapter and the institution of the blessed sacrament. It must proceed, as Dr. Clever, the Protestant Bishop of Bangor, affirms, “from the fear of giving advantage to the doctrine of transubstantiation.” He moreover adds: “whilst the institution is considered as a memorial only, nothing can well be further from being plain.” See his Sermon on the Lord’s Supper. The holy Fathers have unanimously understood these repeated promises of Christ with a reference to the institution. S. Cyprian, of the third age quoting the promises of Christ, *the bread which I will give, is my flesh, for the life of the world*, deduces this conclusion: “Hence it is manifest, that they have this life, who touch his body, and receive the Eucharist.” Qui corpus ejus attingunt. De Orat. Dom. p. 147. S. Hilary, of the fourth age, quoting Christ’s words, says: “there is no place left to doubt of the truth of Christ’s flesh and blood, de veritate carnis et sanguinis non relictus est ambigendi locus; for now, by the profession of the Lord himself, and according to our belief, it is truly flesh and truly blood.” De Trin. l. viii. p. 954–6. S. Basil, of the fourth century also, citing v. 53 and 54 of this chapter, says: “about the things that God has spoken there should be no hesitation, nor doubt, but a firm persuasion that all is true and possible, though nature be against it: Καν η φυσικς μαχηται. Herein lies the struggle of faith.” Reg. viii. Moral. t. 2 p. 240. Again the same saint says: “it is very profitable every day, to partake of the body and blood of Christ, φαγειν το σωμα και πειν το αιμα του κυριου ημων, *for he that eateth my flesh*. &c. John 6:55.—“We communicate four times in the week; on Sunday, Wednesday, Friday, and Saturday, and

on the other days, if there be a commemoration of any saint." Ep. xcii. t. 3, p. 186.—S. Ambrose, of the same age, says: "the manna in the desert was given in figure. You have known things more excellent. For light is preferable to the shadow; truth to the figure; the body of Christ to the manna of heaven. But you may say: I see somewhat else: how do you assert that I shall receive the body of Christ?" He gives this answer: "How much more powerful is the virtue of the divine blessing, than that of nature; because by the former, nature itself is changed?... If the blessing of men (he here instances Moses changing a rod into a serpent, and many other miraculous changes) was powerful enough to change nature, what must we not say of the divine consecration, when the very words of the Lord operate? For that sacrament which you receive, is accomplished by the word of Christ. If the word of Elias could call down fire from heaven, shall not the word of Christ be able to change the outward elements?... The word of Christ could draw out of nothing what was not, shall it not be able to change the things that are into that which they were not?... Was the order of nature followed when Jesus was born of a Virgin? Certainly not. Then why is that order to be looked for here? It was the true flesh of Christ, which was crucified, which was buried; and this is truly the sacrament of his flesh ... Our Lord himself proclaims, *This is my body*."—If Jesus Christ, during his public ministry, performed so many visible and palpable miracles as we read of in the gospels, was it not to induce us to believe without doubting the truths that escape our senses, and surpass our reason? If we believe the water was changed into wine at the marriage feast of Cana; if we believe that the bread in the hands of Christ and his apostles was not diminished, by being broken and divided among five thousand, why cannot we believe the miracle of the Eucharist on the authority of Christ's word, "the bread that I will give you, is my flesh? This is my body," &c. Not one of all the ancient Fathers has ever denied the real presence; not one of them all has ever said, that the body of Jesus Christ is received in figure only.

JOHN 7

Ver. 2. This was the festival of Tabernacles, on which the Jews made tents, in imitation of those which were their habitations during their sojournment in the wilderness, for forty years. See Lev. 23:34. The Jews called it a festival day; though it consisted not of one, but of many days successively. S. Austin, tract. 28. in Joan.

Ver. 3. These brethren of Christ were the relatives of the blessed Virgin, not her children. For, as in the sepulchre, where the body of our Saviour was deposited, no other mortal lay either before or since; so neither did the womb of Mary ever either before or after bear any other body but that of her divine Son. S. Austin, *ut supra*.

Ver. 5. *Neither did his brethren believe in him;* by his brethren here, we are to understand his kindred, this townsmen or countrymen, at or about Nazareth. Wi.

Ver. 8. *Go you up to this festival day,* which lasted eight days.—*I go not* with you, nor to be there at the *first* day, nor in that public manner as you desire. But when the *feast was half over*, about the fourth day, Jesus went thither in a private manner, yet so that when he arrived, he spoke publicly in the temple. Wi.

Ver. 10. But why does he ascend to the festival day, when he said he would not? He did not say, I *will* not ascend, but only, I *do* not ascend; that is, in your company. S. Chrys. hom. xlvii in Joan.—Or, I do not go up to this festival, viz. the first or second day of the feast, which lasted eight days, and to which you wish me to ascend: but he went afterwards, when the first part of the festival was over. S. Austin, tract. 28. in Joan.

Ver. 12. It was the people that held the favourable opinion of Christ, whilst on the contrary, the Scribes and Pharisees speak ill of him, saying, he seduceth not us, but he seduceth the multitude. S. Chrys. hom. xlviii in Joan.

Ver. 13. No one publicly took the part of Jesus, however favourable were their private sentiments; for the Jews hated and persecuted such as sided with him. V.

Ver. 15. Whilst the Jews proceeded no farther than to admire the wisdom of our Saviour, when they could easily have seen that what he taught he knew by the power of God, Christ himself reveals to them the source of his wisdom, saying: *My doctrine is not mine, but his that sent me*. S. Chrys. hom. xlviii in Joan.—S. Thos. Aquinas, the great doctor of the schools, and styled the angelic doctor, informs us that in all the scriptural difficulties he met with, he uniformly had recourse to prayer, and that he acquired greater light and knowledge at the foot of his crucifix than from any books or masters. A.

Ver. 16. *My doctrine is not mine;* i.e. not mine only, but also the Father's; from whom I proceed, and with whom I am always. Wi.

Ver. 18. *He is true:* seeketh truth, and not his own glory. Wi.

Ver. 19. The law of Moses prescribes that you shall not kill, but this law you transgress; for, why do you seek to kill me? You yourselves are transgressors of the law, and therefore no ways proper persons to judge me for transgressing it. S. Chrys. hom. xlviii in Joan.—You do not observe the law; otherwise you would learn from that law, that I am the Christ, and not seek to put me to death, when I appear amongst you. S. Aust. tract. 30. in Joan.—If I cure on the sabbath-day, do not you also give circumcision, and also cure the wound on the sabbath? V.—See v. 23, of this chapter.

Ver. 20. *Thou hast a devil:* art possessed with a devil, mad, &c. Wi.

Ver. 21. *One work I have done.* He means by healing the man at the pond, who had been ill thirty-eight years. Wi.—Jesus here speaks of the cure that he had performed on the paralytic, eighteen months before, and which had scandalized the Jews. See C. 5, v. 9. et dein. of this gospel. V.

Ver. 26. *Have the rulers,* &c. the chief priests, elders, and all the members of the great sanhedrim. Wi.

Ver. 27. *We know this man whence he is.* They looked upon him as no more than a man, and they thought they knew his father to be S. Joseph; they knew his Mother and kindred.—*But when the Christ cometh, no man knoweth whence he is.* Thus said some of the people; but, doubtless, the more learned knew Christ was to be born at Bethlehem. Wi.—The Jews had imbibed this opinion of the secrecy of the origin of Christ from the prophet Isaiah, C. 53. *Who shall relate his generation?* But they likewise were acquainted with many other texts of Scripture relative to the Messias, which plainly point out the place of his birth, viz. Bethlehem, and also the place of his residence, when it is said, He shall be called a *Nazarite*. His generation is indeed unknown with regard to his divinity, as Christ himself told the Jews in his answer: He is true that sent me, but you know him not. But as to his humanity, his origin is well known: You know me, and whence I am you know. S. Aust. tract. 31. in Joan.

Ver. 28. *You both know me;* i.e. you know me as man, and where I have been educated.—*But him that sent me,* from whom I proceeded, and who sent me into this world to be its Redeemer, *you know not;* because you know not, that he was always, and from all eternity, my eternal Father, and I his eternal Son. Wi.

Ver. 31. The faith of these was not at all sound, as appears from the following words, which they spoke. S. Chrys. hom. xlix in Joan.

Ver. 32. *The Pharisees* understood well enough that his words signified he was their Messiah, and the true Son of God. And they sent some servants to seize him, and bring him to them. Wi.

Ver. 33. *Yet a little while and I am with you:* and then *I go*, and return to him that sent me, with whom I am always; but as man, I shall leave the world. Wi.

Ver. 34. *And shall not find me.* Some understand it, you shall wish me conversing with you, as at present, healing diseases, &c. but as I shall suffer death shortly, you shall not find me. Others expound it, you shall seek for your Messiah, but not owning *me*, who am truly he, you shall not find your Messiah; and you *cannot come* to me in my kingdom of glory, because you will not believe in me. Wi.—Or *where I shall be.* The present tense is not unfrequently used for the future, by the hagiographers. See C. 13:33.

Ver. 35. *Will he go to the dispersed among the Gentiles,* or to the dispersed Gentiles, and Jews among them to preach to them? Wi.

Ver. 38. *Out of his belly shall flow rivers of living water.* By this living water, are signified the gifts of the Holy Ghost, which were promised to the faithful. Wi.

Ver. 39. *As yet the spirit was not given,* in that particular and extraordinary manner, *because Jesus was not yet glorified* by his ascension and the coming of the Holy Ghost. Wi.—It is said that the Baptist was filled with the Holy Ghost from the womb of his mother; that Zachary, when he prophesied concerning his son, and the blessed Virgin, when she prophesied concerning our Lord, were both filled with the Holy Ghost; that Simeon and Anna were inspired by the Holy Ghost, to declare the greatness of Christ. How can this be otherwise reconciled with this text of S. John, that by saying that this gift of the Holy Ghost, after the ascension of Christ, was much more abundant than it had ever been before? It had something which essentially distinguished it from all preceding gifts. For we never read that men inspired by the Holy Ghost before the coming of Christ, spoke languages which they had never learned. S. Aust. 4 de Trin. c. xx.—The Holy Ghost is still received, but none speak with tongues: because the Church herself, being spread over the whole earth, speaks the languages of all. Idem. tract. 32. in S. Joan.—The primitive Christians of Corinth consulted S. Paul on the subject of these spiritual gifts or graces, frequently communicated in the sacraments of baptism and confirmation. In his Epistle, addressed to them, (C. 12) he explains those gifts, and complains that some among the Corinthians made not a right use of these gifts; especially those who had the *gift of tongues*,

and made use of it rather through vanity, than for the profit of others. In v. ult. *ibid.* he adds: *But be zealous for the better gifts. And I shew to you a yet more excellent way.* And in the 13th chapter, he describes the excellence, the characters of *charity* which he extols far above all other gifts. A.

Ver. 41. A prophet does not come from Galilee, but the Lord of the prophets does. S. Aust. tract. 38. in Joan.—Without faith, without advantage, they again return to their habitations of infidelity and impiety. Alcuin.

Ver. 49. *But this multitude ... are accursed;* i.e. falls under the curses of the law, by being seduced and led away by false preachers. Wi.

Ver. 52. They say to Nicodemus: *Art thou also a Galilean,* who defendest this Galilean, whereas no prophet, nor especially the Messias, comes from Galilee? Wi.—*A prophet*, properly *the prophet*: for they could not be ignorant that the prophet Jonas was from Galilee. We have not indeed the article *the* in this verse, but we find it in ver. 40, with which this appears to correspond. A.

JOHN 8

Ver. 1, &c. ^[1] The last verse of the foregoing chapter, and the eleven verses that follow in this, are not found in the greater part of our present Greek copies, yet they are in some MSS. and so are retained in the Prot. translation. We read nothing of them in the commentaries of S. Chrys. or S. Cyril; but S. Jerom (l. ii. con. Pelag. tom. 4, part 2, p. 521. Ed. Ben.) says, they were found in many both Lat. and Gr. copies. S. Amb. (Ep. 52.) says this passage, of the woman taken in adultery, was always famous in the Church. S. Aug. expounds them, tract. in Joan, &c. Wi.

Ver. 6. *Wrote with his finger,* as one that was musing about something else. W.

Ver. 7. We cannot with any propriety reprehend or condemn faults in others, if we ourselves be guilty of the same, or other great faults, S. Cyril, in Joan.—See annotations on Matt. 7, v. 1.

Ver. 9. *Went out one by one,* ^[2] confounded, and as it is in the ordinary Greek copies, convicted by their own conscience. Wi.

Ver. 11. Hence we may see how impious is the doctrine of those who

say that God is the author of sin. Christ did not say to the woman: I do not condemn thy sin; or, go and live now as thou pleasest, I will free thee from all punishment due to any sin thou shalt commit: but he only said, *Go, and from henceforth sin no more*: thus preserving his amiable virtue of clemency, and still not encouraging vice. S. Aug.

Ver. 14. *Although I give testimony* (or witness) *of myself, my testimony is true.* He gives them the reason, v. 16; because he is not alone, but the Father (who also beareth witness) is also with him. Wi.

Ver. 15. *You judge*, and also bear testimony concerning other men, *according to the flesh*, and according to outward shew and appearances only. *I judge no one* in this manner. And whatever judgment I pass, or if I give testimony, my testimony is true, as coming also from the Father, with whom I am one in nature, though a distinct person: and *two*, according to the law, are enough to give evidence. Wi.—*You judge according to the flesh*, &c. Because you do not understand the ways of God, and think you only see in me the person of man; therefore I seem to you to be arrogant, bearing witness of myself. Man indeed, who wishes alone to bear testimony of himself, is arrogant, and not to be believed, because all men are frail and liable to be deceived; but light and truth itself can neither deceive nor be deceived. S. Aug.

Ver. 16. *I am not alone.* Christ does not here say that he is the Father and he is the Son, he only says that he is not alone, but that the Father is with him, plainly distinguishing the two Persons. The Father is truly the Father, and the Son truly the Son, not one elder or greater than the other, but both entirely equal in all perfections. One in substance, co-eternal, and of one perfect equality. S. Aug.

Ver. 19. *Where is thy Father?* They knew well enough by other discourses, that he had called and declared God to be his Father; but they had a mind to make him own it again, that they might accuse him as guilty of blasphemy.—*Neither me do you know, nor my Father:* you will not own me to have been always his Son, nor him to have been always my Father, but *did you know me* to be his Son, always proceeding from him, *you would know my Father also*, and know him as my Father from all eternity. Wi.—As in common conversation we often say, “when you have seen one, you have seen the other;” when two persons or things seem perfectly alike as to outward appearances, so here Christ says, *If you did know me, you would know my Father also:* not that the Father is the Son, or the Son the Father, but because the Father is like the Son. S. Aug.—Here might the Arians, and all who maintain that Christ is a mere creature, blush; for if he were a

creature, how can any one who knows him likewise know God? Therefore is Christ consubstantial with the Father, for he who knows the Son, knows the Father also. Theophyl.

Ver. 21. *I go my way, and you shall seek me*, &c. See the foregoing chapter, v. 34. Wi.

Ver. 23. *I am not of this world*: he speaks of his divine person, as the words evidently shew. Wi.

Ver. 25. *Who art thou? Jesus said to them: The beginning*, ^[3] *who also speak to you*. This text and the construction of it is obscure, both in the Latin and in the Greek. S. Aug. and some of the Latin Fathers, expound it in this manner: *I am the beginning* of all things, who now being made man, speak to you. But this does not seem the construction, if we consult the Greek text; (where *the beginning* is not in the nominative, but in the accusative case) and therefore S. Aug. having considered more attentively the Greek, thinks that something must be understood, as *believe me to be the beginning*: he looks upon this to be the sense and the construction, as being connected with what was said two verses before; to wit, *if you believe not that I am he*, the true Messias, *you shall die in your sins*. “That they might,” says S. Aug. (tract. 38, num. 11, p. 560) “know what they were to believe,” he made them this answer, as if he had said: believe me to be the beginning, the cause, the author of all things, who am now become man, and speak to you. Other later interpreters are of opinion that *the beginning* is here a Grecism, and signifies that same as *at first*, or from the beginning. The sense therefore and construction may be, I am, what I said and told you at first, and from the beginning; that is, I am your Messias, the true Son of God, sent into the world, &c. Wi.—The Pharisees, indignant at the liberty with which Jesus spoke to them, demand of him in a rage, Who art thou, to speak to us in this imperious manner, to say that we shall die in our sins? Jesus answered them, that he was the *Beginning*, Author, Creator, and Ruler of all things. This is the more orthodox and more becoming interpretation. Or, I am, in the first place, what I have already told you; viz. (v. 12.) I am the light of the world; he that followeth me, walketh not in darkness, but shall have the light of life. Or, it may mean, I am what I have always from the beginning told you. I am the Son of God, the Messias, &c. Calmet.

Ver. 26. *And the things I have heard from him*, &c. For Christ, to *hear* from his Father, to *see*, &c. is the same as to proceed from him, to be of the same nature and substance. See c. 5, v. 19. Wi.

Ver. 27. *Now they*, &c. Some of the more ignorant among the Jews

understood not Christ when he clearly enough signified that he was equal to God, and of one and the same nature; but at other times they that heard him, perceived it very well; and so, in this place, they were for stoning him to death. Wi.

Ver. 28. *When you shall have lifted up*, &c. That is, have put me to the death of the cross; (see John 3:14 and 12:32) *you*, that is, many of you, *shall know*, and believe in me, as your Messias. Wi.

Ver. 31. If you persevere in the true faith, and in the observance of my words, you shall be my disciples indeed. It is not sufficient to believe; you must likewise do what my words command you to do: nor will it be sufficient to have the true faith for a time; you must persevere in that faith to the end. S. Aug. Ven. Bede. S. Chrys. Theophy. Euthym. &c.—Faith alone without perseverance, or abiding in God's commandments, will not suffice. B.

Ver. 32. *And the truth shall make you free.* They were affronted at these words, as if he hinted they were slaves, and not a free people. They tell him, therefore, that they were never *slaves to any one*. They can only pretend this of themselves: for, their forefathers were slaves to the Egyptians, to the Babylonians, &c. and besides they were now the subjects, if not slaves, to the Romans. But Christ speaks of the worst of slaveries, and tells them the such as live in sin, *are slaves to sin*. Wi.

Ver. 35. *Now the servant abideth not in the house for ever*, nor has a right to live in that manner as a son and a child of the family has to live in his father's house. A slave or servant, though he live ever so long in his master's house, his condition is quite different from that of a son of the family: and thus Christ puts them in mind that though they be of the race of Abraham, and in that sense can pretend to be his children, yet having made themselves slaves to sin, and remaining in that sin, by which they refuse to believe in him, their Messias, they are not the spiritual children of Abraham, nor can they inherit the promises made to Abraham, till, by the grace of Christ, they believe in him, and become his adoptive children. Wi.

Ver. 36. Man never was without free-will; but, having the grace of Christ, his will is truly made free from the servitude of sin. S. Austin, tract. 41. in Joan.

Ver. 37. *You*. That is, many of you, *seek to kill me, because my word hath no place in you*; that is, is not rightly understood, nor received by you: you reject my doctrine, and are displeased with it. Wi.

Ver. 38. *The things that you have seen with your father.* That is, you

follow the suggestions of the devil, whom, (v. 44) in plain terms, he calls their *father*. Wi.

Ver. 39. Not only faith but good works make men children of Abraham. See James, c. 2.

Ver. 41. *We are not born of fornication; we have one Father, God.* These Jews perceived that Christ had hinted that they were not the true and faithful sons of Abraham; and therefore they replied in this manner. But Christ answered, *if God was your Father, if you were his dutiful children, you would also believe in me, and love me; for I have proceeded from him, and am come from him, his true Son: and now sent into the world by him. But you cannot hear my word, because you will not, by your own wilful obstinate blindness.* Wi.

Ver. 44. *You are of your father, the devil, and have made yourselves his slaves.—He was a murderer from the beginning of the world, having brought both a corporal and a spiritual death by sin, upon all mankind.—He abode not in the truth, in the ways of truth and obedience to God.—He is a liar, and the father thereof:* that is, the father of lies. *I speak truth,* being truth itself. Wi.—S. Austin compares heretics, who drive Christians out of the Church, to the devil, who was the cause of our first parents' banishment from paradise. Cont. lit. Petil. l. ii. c. 13.

Ver. 51. *He shall not see death,* he shall not die, *for ever.* That is, he shall not incur an eternal death, as they who die in sin: but they understood his words of the death of the body. Wi.—You accuse me of being possessed with a devil, because I preach to you a doctrine far different from what you are accustomed to hear; but I speak nothing but the truth; I give honour to my Father, I execute his orders; and the words I now speak to you, are the words of eternal life. Whoever observes them shall not die. Moses promised a long life to those who observed what was commanded in the old law, and offered them as their reward goods and temporal prosperity. But I now offer you an eternal life. Believe my words, keep them, and observe my ordinances, and you shall not feel the death of the soul, the second, eternal, and most miserable of deaths. Calmet.

Ver. 56. *Abraham, your father, rejoiced that he might see my day, my entrance into this world, my incarnation, my birth, my manifestation in Israel, my death and passion.* S. Irenæus, Origen, S. Cyril, &c.—He waited with impatience for the deliverance of the whole world. *He saw it, and was glad.* He saw it in spirit, for God revealed it to him. He saw it approaching in the birth of his son Isaac, and in the miraculous deliverance of his dear son, when he was commanded to offer him in

sacrifice to the Lord. The vivacity of his faith made him, as it were, present at the time of my birth, though then so far off. S. Chrys. Leont. Theophyl. Euth.—It is not unlikely that this patriarch, and the others who were with him, detained in limbo, were apprised of the incarnation and coming of the Messiah, which would fill them with an effusion of inexpressible joy. S. Chrys.—Christ here teaches us two things. 1. That he was before Abraham. 2. That the Jews were not true sons of Abraham, now treating so rudely him, who, even before his coming, had given the patriarch so much joy. Calmet.

Ver. 58. *Before Abraham was made, I am.* ^[4] Christ here speaks of his eternal existence as God. S. Aug. shews this by these very words, *I am*. He does not say, *before Abraham was made, I was made*: because, as the Son of God, he never was made: but *I am*, which shews his eternal divine nature. Wi.

JOHN 9

Ver. 2. When Christ healed the paralytic, he dismissed him with this injunction: *Behold thou art made whole; now sin no more*. From this the disciples concluded, that his infirmity was sent him in punishment of former sins. When, therefore, they saw this man afflicted with blindness, they inquired of their divine Master, whether it was on account of his or his parents' sin. S. John Chrys. hom. lv in Joan.

Ver. 3. When Christ says that neither he nor his parents had sinned, we must not understand that he was born without original sin, nor even that he had not committed other sins. For both he and his parents had sinned; but the meaning is, that this blindness was not a penal blindness inflicted in punishment of any sin either himself or his parents had committed; but, as is afterwards subjoined, it was sent him for the manifestation of the glory of God. S. Austin, tract. xlv in Joan.

Ver. 4. *Whilst it is day*. That is, during all the time of this mortal life; *the night comes*, that is, death. Wi.—He speaks of that night of which mention is made in S. Matt. c. 22. *Cast him into exterior darkness*. This is a night in which none can work, but only receive the reward of their labours. If you wish to work, work now whilst you live; for beyond the grave there is neither faith, nor labour, nor repentance. S. Chrys. as above.

Ver. 5. Thus the day of which I am to avail myself is the time of my

mortal life; and the night which is to follow this, is that of my death.
V.

Ver. 6. *He spat on the ground.* With clay and spittle he cured the blind man, to make the miracle more visible. Wi.—From the example of Jesus Christ, religious ceremonies are introduced in the administration of the sacraments; and can the Church be blamed for copying her divine Founder? A.

Ver. 7. The fountain of Siloe was at the foot of the walls of Jerusalem, to the east, where its waters were collected in a reservoir for the benefit of the city. Thither our Saviour sent the blind man. The word *Siloe* signifies *sent*, and was a figure of Christ, who was sent by his eternal Father into the world to enlighten all men, of whom this blind man was the emblem. The pool of Siloe represents the sacrament of baptism, by which we are sanctified and made Christians. It is still to this day held in great veneration by the Turks, who think its waters very beneficial in diseases of the eyes. Calmet.—Its waters signify those of divine grace and *light*, communicated to the faithful soul through Jesus Christ, who was *sent* of God. V.—Thus Sedulius:

— Cognoscite cuncti,
Mystica quid doceant animos miracula nostros.
Cœca sumus proles miseræ de foetibus Hevæ,
Portantes longo natas errore tenebras.
Sed dignante Deo mortalem sumere formam
Tegminis humani, facta est de Virgine nobis
Terra salutaris, quæ fontibus oblita sacris
Clara renascentis referat spiracula lucis.

Ver. 17. The Hebrews gave the name of prophet to all those who were honoured by the Almighty in a particular manner. And it was a maxim amongst them, that a prophet could dispense with the law of the sabbath. Cal.—Do you wish to know what he believed Jesus to be? asks S. Austin. And falling down, he adored him. Before, he regarded him as a holy man, as a prophet; but he did not adore him until he understood him to be the Son of God; whereas no sooner did he know this, than, falling down, he paid him that sovereign worship which is due to God alone. Calmet.

Ver. 22. *The Jews had already agreed,* or combined together, that if any one owned him for the Messias, he should be turned out of their synagogues, as a person excommunicated. Wi.

Ver. 24. Give glory to God, before whom thou art speaking, and tell us the truth. It could not be this man who cured thee; for we know he

is a sinner, who seduceth the people. V.—So say our separated brethren, when they derogate from miracles done by saints, pharisaically pretending the glory of God, as if it were not God's glory when his servants act by his power and virtue. Witness Peter's shadow, (Acts 5) and Paul's handkerchiefs that cured diseases, and expelled wicked spirits. Acts 19:11, 12.

Ver. 27. *I have told you already, and you have heard.* In almost all Greek MSS. we now read, and you have *not* heard. Beza, with good reason, here prefers the Latin Vulgate, as more correct than the Greek. Wi.

Ver. 28. *They reviled him with scornful* ^[1] *and disdainful language.* Wi.

Ver. 31. *God doth not hear sinners.* That is, in so particular a manner, as to work miracles in favour of them and their doctrine. Wi.

Ver. 32. *From the beginning of the world it hath not been heard.* Though we read of many miracles done by Moses and the prophets, this, saith he, is the first example of any man receiving his sight who had been born blind. Wi.

Ver. 39. *For judgment I am come into this world.* Christ said (c. 3:17) *that God did not send his Son to judge the world:* the same he repeats; (John 12:47) nor is this contradictory to those words: the meaning here is not that he is come to exercise the office of a judge, but he tells them what will be the consequences of his coming, and their refusing to believe in him, that they shall be justly punished with the greatest severity for their wilful blindness. Wi.—Jesus Christ came into the world that the pagans, who were yet in darkness, might receive light, and that the Jews, who enjoyed the light, might fall into darkness. The Jews were thus condemned, on account of their presumption and hardness of heart, and grace was granted to the Gentiles to enter into the true Church. These are the designs of the Almighty upon mankind, some of whom remain in infidelity, whilst others receive the light of faith; but all is done by the secret and impenetrable decrees of the justice and wisdom of God. The Holy Ghost, by these words, tells us only what was to be the event, not what was the cause of these things. We must seek for the cause of them in the malice of the heart of man, and in the depth of the judgments of God. Cal.—*I am come*, &c. Not that Christ came for that end, that any one should be made blind; but that the Jews, by the abuse of his coming, and by their not receiving him, brought upon themselves this judgment of blindness. Ch.

Ver. 40–41. The Pharisees then replied: *and are we also blind? Jesus said to them: if you were blind*, by ignorance in not having heard of me,

and my doctrine, you might be excused for not believing; but now *saying, we see*: and having been yourselves in the occasions and opportunities of seeing, *your sin remaineth*, and you in your sins. Wi.—*If you were blind*, &c. If you were invincibly ignorant, and had neither read the Scriptures, nor seen my miracles, you would not be guilty of the sin of infidelity: but now, as you boast of your knowledge of the Scriptures, you are inexcusable. Ch.—If you had humility enough to acknowledge your blindness and ignorance, and seriously to seek for a remedy, you would soon be delivered from sin, and freed from the evil of blindness. But filled as you are with presumption, you remain still in blindness, which, as it is voluntary, is at the same time criminal and inexcusable. This is your evil; this your sin. Calmet.—We here see that it is judged by truth itself far better not to read the Scriptures at all, than to read them with bad dispositions; not to see the miracles of Jesus Christ, than to refuse our assent to their author. At the present day all read the Scriptures, but do we see any marked improvement in the moral world? The text, without any comment, is given to Churchmen and to Dissenters: the latter gladly accept the offering, because, as the Rev. Frederick Noland observes, (in his objections of a Churchman to uniting with the Bible society, p. 34) “the authorized version is in many places accommodated to their peculiar opinions, through the conciliatory spirit of the Church, which revised the text for the purpose of doing their objections away.” And in his note on this part, he adds: “The last revisal of the translation of the Bible was undertaken, as is notorious, for the purpose of removing certain objections made to the old version by the non-conformists. That the execution has been answerable to the intent, is evident from the fact of the Dissenters having withdrawn their exceptions, and adopted the version. Comp. Nichols. Defens. Eccles. Anglic. p. 33. Pierre. Vindic. Fratr. Dissent. p. 60–67.” Thus (Acts 14:23) “χειροτονησαντες δε αυτοις πρεσβυτερους κατ εκκλησιαν. When *they had ordained them elders by election*, in every church. Bp’s Bible. When they had *ordained them elders* in every church. Authors. vers. These words, as applied to S. Paul and S. Barnabas, who had merely received first orders, (Acts 13:2) form in the former version an argument against presbyters’ right to ordain, and in the latter one in favour of that practice.” As a further accommodation, he says the word *elders* was substituted for *presbyters*, &c. “Independency in the very nature of it is schism; for every congregation is a different church.” Sherl. Def. of Stillingfl.

Ver. 1, &c. In this parable the *fold* is the Church: the *good shepherd*, and also the *door* is Christ: the *thieves* and *robbers* are false guides; the *hirelings*, such ministers as seek their own profit and gain, and a good living, as they call it; the *wolves*, heretics; the *sheep* not yet *brought into the fold*, the Gentiles not then converted. Wi.

Ver. 3. *His own sheep by name.* By this is signified the particular care. Wi.

Ver. 4. *He goeth before them,* leads them by his instructions and example. Wi.

Ver. 8. *All they who came are thieves*, meaning those who came of their own accord, without being sent: not so the prophets, who had their mission from God. Wi.

Ver. 11. How happy are we in having such a shepherd, so great, so good, so loving, so careful of our true welfare! O he is the true shepherd indeed, that came down from heaven to seek the poor sheep that was lost; and when he found it, took it upon his own shoulders to carry it home with joy to his heavenly fold. How dearly have his sheep cost him, for truly has he made good in himself this sentence, that the *good shepherd giveth his life for his sheep*. Let us then ever follow and obey, love and embrace this true shepherd of our souls. Meditations for every Day, vol. ii. p. 417. The good pastor gives his life for his sheep; he exposes himself to every danger to save them, no inclemency of the weather, no frost or cold, no rains or tempests, can drive him from looking over his sheep, to defend them from the attacks of wolves, &c. and like Jacob he might say, day and night was I parched with heat, and with cold, and sleep departed from my eyes. Gen. 40. Or, like David speaking to Saul: "Thy servant kept his father's sheep, and there came a lion or a bear, and took a ram out of the midst of the flock; and I pursued after them, and struck them, and delivered it out of their mouths; and they arose up against me, and I caught them by the throat, and I strangled them, and killed them." 1 Kings 17. This is a model of a true pastor. But Jesus Christ has done more than this for us. He has exposed his life and his repose, he has spilled his blood, he delivered himself to the fury of his enemies, and has offered himself as a victim on the cross to his eternal Father, to free us, his lost sheep, from the most cruel wolf, the devil. And ever since his death he has always protected his Church, assisted and consoled his distressed flock under all their sufferings, pouring into their hearts the consolations of the holy Spirit, and sending to them holy teachers, to govern and lead them in the holy path of salvation. Such were the apostles and their successors, the bishops and priests of

the holy Catholic Church, whom he has sent, and will continue to send, to govern his flock to the end of time. Calmet.

Ver. 13. Every bishop and pastor is bound to abide with his flock in the time of danger, and persecution, except himself be personally sought for, rather than his flock, or the flock itself forsake him. In such cases the pastor may fly, as the apostles did, and S. Athanasius and others. S. Athan. Apol. de suâ fugâ. S. Aug. ep. 180.

Ver. 14. *I know mine, and mine know me.* To *know*, in the style of the holy Scriptures, is to love and approve. Wi.

Ver. 15. *I lay down.* That is, in a short time shall lay down *my life for my sheep*: for all, and in a special manner for my elect. See v. 28. Wi.

Ver. 16. *One fold.* In the Greek *one flock*. The signification is the same; that is, there shall be one church of Jews and Gentiles converted. Wi.

Ver. 17. *Therefore doth the Father love me, because I lay down my life,* &c. Christ here speaketh of himself, as made man for the redemption of mankind: or rather, as he was our Redeemer, both God and man: for he laid down his life, and died as man, and had power to take it up again, as God. Yet the *command* of laying it down, he as man received from the Father: thus as man, he was obedient to him even to the death on the cross. See Philip. 2:8. Wi.

Ver. 23. In the gallery of Solomon, which was near the temple, supposed to be attached to the eastern gate of the court, and called *beautiful*. See Acts 3:2.

Ver. 24. *If thou be the Christ, tell us plainly.* S. John Baptist had told them several times who Jesus was. See Jo. c. 1. He himself had not only owned it in plain terms to the Samaritan woman, (Jo. 4:26) but he had frequently delivered this truth so openly to them, that he came from heaven, that he was sent into the world that all men should be saved by believing in him, that he was the Son of God, and one with the Father, that they easily perceived he made himself God: but these men would have him to declare it again, that they might accuse him. Wi.

Ver. 25. *The works and miracles that I do in the name of my Father, they give testimony of me,* and shew who I am, being foretold by the prophets. See Jo. 5:31, &c. Wi.

Ver. 26. *Because you are not of my sheep,* refusing to believe in me, and to follow my doctrine, by your own wilful blindness. Wi.

Ver. 27. Christ here says that his sheep hear his voice, and follow him: but let us ask ourselves, Do we cling close to this heavenly shepherd? Do we follow him, both by our faith and by our lives? Do we know him, and hear his voice? Do we fly from strangers, the world, the flesh, and the devil? If so, we are his sheep indeed; and if we persevere, he will bring us, in spite of the world, the flesh, and the devil, to the pastures of eternal life. But if we run away from our shepherd, to follow these strangers, we must expect to fall a prey to wolves. Med. vol. ii. p. 417.

Ver. 28. *They shall not perish for ever: and no man shall snatch them out of my hand.* He speaks of his elect, of those whom he called by a special Providence and mercy, whom he blessed with more than ordinary graces, and with the gift of final perseverance to the end in his grace. Wi.

Ver. 29. *That which my Father hath given ^[1] me, is greater than all.* We may look upon this as the true reading by Tertullian, S. Hilary, S. Amb. S. Aug. &c. The ancient Fathers make use of these words, to shew the eternal procession of the Son from the Father; and that they are one in nature, substance, power, &c. The reading in the ordinary Greek copies is now different. *My Father, who gave me them,* (the sheep) *is greater than all. No one can snatch,* or pull them by force, *out of the hand of the Father.* He had said just before, *no one shall,* or can snatch them, *out of my hand.* And this shews that the *hand*, that is, the power of the Father and the Son, is equal, is one and the same. See S. Aug. S. Chrysostom, &c. Wi.

Ver. 30. *I and the Father are one,* ^[2] *or one being,* not one *person*, nor one by an union of *affection* only, but in nature, substance, power, and other perfections, as appears by the whole text: for Christ here tells them that none of his elect shall perish, because no one can snatch them out of his hands, no more than out of the hands of his Father: and then adds, that he and his Father are one, or have one equal power: and if *their power,* says S. Chrys. *is the same, so is their substance.* Christ adds, (v. 38) that *the Father is in him, and he in the Father;* which also shews an union of nature and substance, and not only of love and affection, especially when taken with other words of our Saviour Christ. Wi.

Ver. 31. *Then took up stones,* &c. *because,* said they, *being a man, thou makest thyself God.* The Jews, says S. Aug. understood well enough what the Arians will not understand, that from Christ's words it followed that he was one and the same God with the eternal Father. Wi.—The Jews, in opposition to our Saviour's doctrine, took up stones

to destroy him, in order that he might preach no more to them. So heretics at the present time exercise the odium of their impiety against the same Lord, by perverting his holy doctrines, and, as much as in them lies, pulling him and his servants down from the glorious seats of heavenly bliss. S. Aug.

Ver. 34. This is addressed to princes established to govern the people of God. They are the image of God on earth by the authority they exercise, and which they have received from Him.—*Is it not written in your law*, (under which were also comprehended the Psalms) *I have said: you are Gods?* &c. Christ here stops the mouths of the Jews, by an argument which they could not answer, that sometimes they were called *Gods*, who acted by God's authority. *I have said: you are Gods.* Psal. 81:6. But then he immediately declares, that it is not in this sense only that he is God. 1st, Because he has been *sanctified* by the *Father*, which S. Aug. and others understand of that infinite sanctification, which he has necessarily by always proceeding from the Father. Others expound it of a greater sanctity and fulness of grace above all other saints, given to him, even as he was man. But 2dly, he adds at the same time, and confirms what he had often told them, that he was the *Son of God, sent into the world*: that his *works* shew that *he was in the Father, and the Father in him*. By this they saw that he was far from recalling or contradicting what he had said before. And therefore (v. 30) *they sought to apprehend him*, and put him to death for *blasphemy*. Wi.—*Eloim*, which name of God was so called from judging, and may be interpreted judges. M.

Ver. 39. *And he escaped out of their hands*; perhaps making himself invisible, or hindering them by his divine power. Wi.

JOHN 11

Ver. 1. At the end of the preceding chapter, we are told that Jesus went into the place where John was first baptizing. This place, as may be gather from S. John, (c. 1 v. 28. and 44) was Bethania; but not the Bethania where the sisters of Lazarus resided. The Bethania where Christ was at this time was beyond the Jordan, and was likewise called Bethabara; whereas the Bethania where Lazarus lay sick, was two miles to the south of Jerusalem, and formed a part of the suburbs of that city. It is called the town of Martha and Mary, because they lived there; in the same manner as Bethsaida is called the city of Peter and Andrew. Calmet.

Ver. 4. *This sickness is not unto death.* That is, though he truly die, it is not designed that he remain dead. Wi.—This sickness is not unto death; because his death itself was not unto death, but rather to the working of a great miracle, by which men were brought to the true faith, and thus avoided an eternal death. S. Austin, tract. 49. in Joan.—Lazarus indeed died of this sickness, but he did not die as other men, to continue dead; for Jesus raised him again to the glory of God. SS. Cyril, Chrys. &c.

Ver. 9. Some, by the day in this place, understand the time preceding the Passion of our Saviour; and, by the night, the time of his Passion. Theophy.—By this he encouraged his disciples, assuring them that the day of his sojournment on earth was not yet over; and therefore that the Jews, with all their malice and hatred, could not hurt him. But when the night (the time of his Passion) comes, then their power over him commenced. This is your hour, says he to them, and the power of darkness. Calmet.—The Hebrews then divided the day into twelve parts of equal duration, from the rising to the setting sun. V.

Ver. 11. *Lazarus ... sleepeth.* It is strange that the disciples could imagine that Christ spoke of an ordinary sleep, and that he would go two or three days' journey to awake him. Nothing but the fear and concern they were under, could make them think so. Wi.

Ver. 12. To men indeed he was dead, but to God he slept. For the Almighty as easily raised him from his grave, as man can raise the slumberer from his bed. S. Aust. tract. 49. in Joan.

Ver. 15. When Christ says, *that you may believe*, we must not suppose he means, that they might begin then for the first time to believe, but that their faith, already begun, might be increased; for the faith of the disciples still stood in need of miracles, to make it grow more strong and rooted. S. Aust. as above.

Ver. 16. *Thomas ... said, let us also go, that we may die with him.* That is, with Jesus: this he said, exhorting the other disciples not to fear. Wi.—The words, Thomas and Didymus, have the same radical signification; both meaning *twins*.

Ver. 18. *About fifteen furlongs.* About two Italian miles. Wi.

Ver. 21. *If thou hast been here.* These words shew that the faith of the two sisters was but weak; as if the Son of God was not everywhere: or as if he could not restore him to life when dead and buried. Wi.—Martha believed in Christ, but not as she ought to have done. She did not yet believe him to be God, but addresses him as one who is

remarkable for virtue, and approved of by heaven. S. Chrys. hom. 61 in Joan.

Ver. 23. *Thy brother shall rise again.* Martha took notice that Christ did not express, whether immediately, or at the general resurrection, which she and the Jews generally believed. Wi.

Ver. 25. *I am the resurrection, and the life.* That is, the author of both. Wi.—I am the resurrection, I am he who will at the last day raise him up; I can, therefore, if I will, raise him up now also. S. Aust.

Ver. 27. *Thou art Christ, the Son of the living God.* Martha breaks out into an act of perfect faith. See C. 1 v. 49. Wi.

Ver. 31. It was customary to visit, occasionally, the sepulchres, there to weep over the deceased. V.

Ver. 33. *He groaned in the spirit, and troubled himself.* The Latin and Greek, both in this and the 38th verse, express a more than ordinary inward trouble. Christ, as he was truly man, had the affections and passions of human nature; yet so that he was master, even of the first motions, which could not raise in him any disturbance or disorderly inclinations. He permitted, therefore, and, as it is said, raised in himself these affections of compassion and grief at this time. Wi.

Ver. 34. *Where have you laid him?* He asks what he knows, says S. Aug. to raise their attention, their faith, hope, &c. Wi.

Ver. 35. *Jesus wept.* A mark of his human nature, when he was going to give them a proof of his divinity, in raising the dead to life. Wi.—The tears of the disconsolate sisters called forth tears from the tender commiseration of Jesus. Nor was it unworthy the Son of God to shed tears. See Luke 19:41. About to give proofs of his divinity in raising the dead, he is pleased to give, first, undoubted proofs of his humanity, that he might shew himself both God and man.

Ver. 39. *Take away the stone.* He could have done this by his word and command; or he could have made Lazarus come out without taking off the stone; he needed not to pray, who could do and command every thing. Wi.

Ver. 41. *Father, I give thee thanks, that thou hast heard me.* He knew that what he asked, even as man, must needs be granted; but he prayed for our instruction. Wi.—Christ was about to pray for the resurrection of Lazarus; but his eternal Father, who alone is good, prevented his petition, and heard it before he presented it. Therefore does Christ begin his prayer, by returning his almighty Father thanks

for having granted his request. Orig. tract. 18. in Joan.

Ver. 43. *He cried with a loud voice: Lazarus come forth.* His will had been sufficient. He calls upon the dead man, says S. Chrys. as if he had been living; and it is no sooner said than done. Wi.

Ver. 44. *Loose him, and let him go.* Christ, says S. Greg. by giving these orders to his apostles, shews that it belongs to his ministers to loose and absolve sinners, when they are moved to repentance, though it is God himself that forgiveth their sins; and they by his authority only. Wi.—Lazarus comes forth bound from the sepulchre, that he might not be thought to be a phantom; and that the bystanders might themselves loose him, and touching and approaching him, might know for certain that it was he. S. Chrys. hom. lxiii in Joan.—S. Cyril and S. Austin both adduce this verse to shew the power of priests in absolving sinners. See S. Cyril l. vii. c. ult. in Joan. and Aug. tract. 49. in Joan.

Ver. 47. *The chief priests ... said: what do we?* &c. as if they had said: why are we so slow, so remiss, and indolent in our proceedings against this man, when we daily see what numbers he draws after him by his miracles? Wi.

Ver. 48. *The Romans will come upon us,* in case he be admitted as our great Messias, and our King. Wi.

Ver. 49. *But one of them, named Caiphas, being the high priest,* &c. He said not this, says the evangelist, *of himself*, but as the *high priest of that year*. The spirit of prophecy was given him, and he foretells that Jesus was to lay down his life both for the nation of the Jews, and for all mankind. The gift of prophecy itself does not make a man holy. It was also given to the wicked Balaam. Numbers c. 24. Wi.—It is supposed that he exercised the *sacrificial office* alternately with his father-in-law, Annas, who, as we have seen in Luke 3:2 was also high priest. V.

Ver. 50. How great is the power of the Holy Ghost? From a wicked mind he brings forth the words of prophecy. And how great is the power attached to the pontifical dignity! For Caiphas having becoming high priest, though unworthy of that dignity, prophesies, not knowing indeed what he says. The Holy Ghost makes use of his tongue only, but touches not his sinful heart. S. Chrys. hom. lxiv in Joan.

Ver. 51. The same words have an impious and sacrilegious sense in the intention of the high priest, the enemy of Jesus Christ: and a divine and prophetic sense, in the intention of the Holy Ghost. V.—We here behold the privilege of the office and order, though in a wicked

person: and as we have the assistance of God for the utterance of truth, which Caiphas neither meant nor knew, we may rest satisfied that Christ will not leave Peter's chair; (Luke 22:32) whose faith he promises should never fail, though the occupants be as bad as their enemies describe them.

Ver. 54. Ephrem was a small city or town in the neighbourhood of Bethel. Some suppose it to be the same as Ephron, mentioned in 2 Par. 13:19, and 1 Mac. 5. 2 Mac. 12:17. Eusebius and S. Jerom say it was situated about 20 miles to the north of Jerusalem. Calmet.—Here he remained with his disciples till the time in which he had resolved to deliver himself up into the hands of his enemies. V.

Ver. 55. This was the last Pasch that our Saviour kept upon earth, and the one on which he suffered death for our salvation. Calmet.—It is well called the Pasch of the Jews, and not of the Lord, since on it they were laying snares to apprehend their Saviour. Origen.—Thus making this day of festivity a day of murder. S. Chrys. hom. lxxv in Joan.—They went up so early to purify themselves by the sacrifices ordered by the law. V.

Ver. 56. He had not then arrived, because He would not expose himself to the fury of his enemies before his own time. V.

JOHN 12

Ver. 1. On the tenth day of the month the Jews were accustomed to collect the lambs, and other things in preparation for the ensuing great feast. On this day, likewise, they generally had a small feast, or treat for their friends, at which time Jesus coming to Bethania, joined his friends in their entertainment. This was most likely in the house of Lazarus, Martha and Mary. Martha served at the table herself, thinking herself happy in waiting on Jesus, whom she considered as her Lord and God. Lazarus was one of them that were at table, to shew himself alive, by speaking and eating with them, and thus confounding the inexcusable incredulity of the Jews. And Mary too shewed her loving attachment to Jesus, by anointing his feet with her precious ointment. Theophyl. S. Aug. and S. Chrys.

Ver. 6. Judas did not then begin to be wicked: he followed Christ, not in heart, but in body only. This our Master tolerated, to give us a lesson to tolerate the bad, rather than divide the body. S. Aug. in Joan. tract. 50.

Ver. 8. *Me you have not always with you.* He speaks of his corporal presence; for by his majesty, by his providence, by his ineffable and invincible grace, he ever fulfils what he said, (Matt. 28) *Behold I am with you all days, even to the consummation of the world.* S. Aug. tract. 50. in Joan.

Ver. 10. *To kill Lazarus.* A foolish thought, says Aug. as if Christ who had raised him to life from a natural death, could not also restore him to life, when murdered by them. Wi.—O foolish thought, and blinded rage! As if you could, by putting Lazarus to death, take away power from the Lord; as if Christ, who had already raised one that had died, could not as easily have raised one that was slain. But, lo! he has done both. Lazarus dead, he hath restored to life, and himself slain, he hath raised to life. S. Aug. tract 50 in Joan.

Ver. 19. *Do you see that we prevail nothing?* ^[1] Thus said the Pharisees, being vexed that so many followed Christ, even after they had ordered, that whosoever owned him, should be turned out of their synagogues; and after they had employed men to apprehend him, but to no purpose. Wi.

Ver. 20. *Gentiles ... came up to adore.* These either were proselytes who had been Gentiles, and now had embraced the Jewish law: or they were such among the Gentiles, who owned and served the one true God, as Cornelius did, (Acts, c. 10) but did not submit themselves to circumcision, and all the other Jewish rites and ceremonies. These could only enter into that part of the temple, called the court of the Gentiles. Wi.

Ver. 24. *Unless the grain of wheat.* The comparison is this, that as the seed must be changed, and corrupted in the ground, before it fructify, so the world would not be converted but by Christ's death. Wi.—By this grain of corn our Saviour means himself, who was to die by the infidelity of the Jews, and be multiplied by the faith of the Gentiles. S. Aug. tract. 51. in Joan.

Ver. 26. We must minister to Jesus by seeking not our own things, but the things of Christ; that is; we must follow him, we must walk in his footsteps, we must perform the corporal works of mercy, and every other good work, for his sake, till we come to put in practice the most perfect act of charity, the laying down of our lives for our brethren. Then will he crown us with this greatest of rewards, the happiness of reigning with him. And where I am, there shall my minister be. S. Aug. tract. 51. in Joan.

Ver. 27. *Now is my soul troubled.* Christ permitted this fear and horror

to come upon his human nature, as he did afterwards in the garden of Gethsemani. *Father, save me from this hour*; yet he presently adds, *but for this cause I came unto this hour*; that is, I came into this world for this end, that I might die on a cross for all mankind. In like manner, when he had said in the garden, *let this cup pass from me*, he presently joined these words: *but not my will, but thine be done*. Wi.—Lest the disciples, upon hearing our Saviour exhorting them willingly and courageously to suffer death, should think within themselves, that he could well exhort them to these things, being himself beyond the reach of human misery, he assures them in this place, that he himself is in agony, and yet does not refuse to die for them. S. Chrys. hom. lxvi in Joan.

Ver. 28. *Father, glorify thy name*, by my sufferings and death, as well as by many miracles that shall follow. *A voice came from heaven*, and so loud, that some there present compared it *to thunder*: and at the same time these words were heard: *I have glorified it*, thy name, *and I will glorify it again*, by a number of ensuing miracles at Christ's death, at his resurrection and ascension, as well as by all those miracles, which the apostles and disciples wrought afterwards. Wi.

Ver. 30. As the soul of Christ was troubled, not on his own account, but for the sake of the people; so this voice came from heaven, not for his sake, but for that of the people. What it announced was already known to him; the advantage and instruction of the Jews was its end, object, and motive. S. Aug. 52. tract. in Joan.

Ver. 31. *Now is the judgment of the world*: Their condemnation, says S. Chrys. for not believing.—*The prince of this world*, that is, the devil, *shall be cast out* from that great tyranny, which he had over mankind, before Christ's incarnation. Wi.—By these words Christ informs the Gentiles that wished to see him, that soon he would punish the incredulous Jews, and cast off their synagogue, for their malice and insatiable hatred against him; and that the prince of this world, that is, the worship of idols, should be destroyed, and all called to the true faith. Calmet.

Ver. 32. *And I, if I be lifted up from the earth*: that is, on the cross. See the same expression, Jo. 3:14 and 8:28.—*I will draw all things*, all nations, *to myself* by faith. Wi.

Ver. 34. *How sayest thou the Son of man must be lifted up?* By these words of the people, Christ, in this discourse must have called himself *the Son of man*, though it is not here mentioned by the evangelist. The people also tell him, they had heard that their Messiah was to *abide for ever*: which was true as to his spiritual kingdom of grace, not as to

such a glorious temporal kingdom, as they imagined. Wi.

Ver. 35. *Yet a little while,* ^[2] that is, for a very few days, I, who am the *light* of the world, am *with you*. Wi.—How much do the Jews now do, and yet they know not what they do: but like men that are walking in the dark, they think they are in the right way, when alas! they are quite the contrary. S. Chrys. hom. lxvi in Joan.

Ver. 39. *They could not believe,* ^[3] that is, they would not, says S. Aug. or it could not be, considering their wilful obstinate blindness. Wi.—But where then is the sin, if they could not believe? They could not believe, because they would not. For as it is the glory of the will of God, that it cannot be averse to its own glory, so it is the fault of the will of man, that it cannot believe. S. Aug. tract. 53. in Joan. They could not believe. Since the prophet has foretold it, and he cannot but say the truth, it is impossible that they should now believe. Not but they had it in their power to believe; and had they believed, the prophet would never have foretold the contrary. S. Chrys. hom. lxvii in Joan.

Ver. 40. *He hath blinded their eyes,* &c. See Matt. 13:14. Wi.—God blinded the Jews, not by filling them with malice, but by refusing them his graces, of which they had made themselves unworthy, and which they before abused and despised. It was their perverse will, their pride, presumption, and obstinacy, that brought on them this judgment. S. Aug.

Ver. 43. *For they loved the glory of men.* This was one of the chief obstacles of their belief: *yet many even of the chief of them believed in him*; but durst not own it for fear of being disgraced, and turned out of their synagogues. Do not human considerations, and temporal advantages, hinder men from seeking out, and embracing the truth?

Ver. 45. *He that seeth me, seeth him that sent me.* In what sense these words are true, see John 14 v. 9. where they are repeated again, and with other expressions to the same sense. Wi.

Ver. 47. *I do not judge him.* To judge here, may signify to condemn. S. Aug. expounds it in this manner: I do not judge him at this my first coming. S. Chrys. says, it is not *I only* that judgeth him, but the works also that I do.

JOHN 13

Ver. 1. *Before the festival day, or feast of the Pasch.* See the note on this word Pasch, Matt. 26. v. 2. Here when S. John says, *before the festival day*, he means in the evening, or latter evening after sunset, on the 14th day of the month of Nisan, when the great feast of *Azysms* or *unleavened bread* was begun, (for the Jews began their feasts from sunset on the foregoing day) so that the hours from sunset, at least, on the 14th day of the month of Nisan (at which time the paschal lamb was to be eaten with unleavened bread belonged to the *first*, and *great day of Azysms*, which lasted till sunset on the 15th day of the month Nisan. S. John therefore says, *the day before*, meaning after sunset on the 14th day of the month; but yet it was part of the same great feast, which was kept on the 15th day. See also the note Matt. 26 v. 17. Wi.

Ver. 2. *And when supper was done.* By this we must not understand, that the supper was over; for we afterwards find that Jesus again sat down, and gave bread to the traitor. But these words only mean, that all had partook of refreshment, and might be therefore said to have supped. S. Aug. tract. 55. in Joan.—He knew that he went out from God, and would return to God; but at the same time, he did not leave God, when he went out from him, nor us, when he returns to him. S. Aug. as above.—And though he went out from God, and returns to him, yet here he condescends to perform the office, not of the Lord God of the universe, but of a man and a slave; (S. Aug.) and this, says S. Chrys. (hom. lxi in Joan.) that he might tread all pride under foot: doing every thing himself on this occasion, to teach us with what eagerness we ought to perform the duties of humility.

Ver. 4. *He riseth from supper;* that is, after *supper was done*, or ended, as it is here said, (v. 2 and 1 Cor. 11:25) *girded himself* like a servant, to wash and wipe the feet of his apostles. Wi.—If we compare the text of the four evangelists, it will appear that the washing of the feet preceded the institution of the blessed Eucharist, of which S. John is silent. V.

Ver. 5. S. Ambrose and S. Bernard shew that this washing was mysterious, and significative of the very great purity expected of those that receive the blessed Eucharist.

Ver. 6. *Lord, dost thou wash my feet?* My master, my Lord, the true Son of the living God, wilt thou wash the feet of me, thy servant, thy disciple, a poor vile sinner? this must not be. Wi.

Ver. 8. *If I wash thee not, thou shalt have no part with me.* At this, Peter, as one thunderstruck, replied: *Lord, not my feet only, but my head;* whatever my Lord pleaseth. Wi.

Ver. 10. *He that is washed*, &c. The feet are always apt to contract some dust or dirt; and in the mystical sense, he that is washed by the sacraments of baptism, or penance, from greater sins, must still endeavour to cleanse, and purify his affections from lesser failings of human frailty. And you, my apostles, are clean from greater offences, *but not all of you*, meaning the traitor Judas. Wi.—It is impossible that the extremities of the soul (if we may be allowed the expression) should not, as long as we tread upon this earth, receive some stain or other; although in the opinion of men, the soul appear just. Many indeed after baptism, are covered with the dust of sin, even to the head, but those who are disciples indeed, need only to wash their feet. Origen, tract. 32. in Joan.—The foulness of the feet, when the rest is clean, signifies the earthly affections, and remains of former sins remitted, which are to be cleansed by devout acts of charity and humility. S. Amb. l. iii. de Sacram. c. 1. S. Ber. de cæn. Dom. ser. 1.—Though his disciples were clean, still he washed their feet, comformably to that of the Apocalypse, c. 22. “He that is clean, let him be cleansed still.” Origen, tract. 32. in Joan.

Ver. 14. *You also ought to wash one another’s feet.* Not that he made this a standing precept according to the letter; but designed it as a lesson of humility. We find this custom literally observed in several churches, as it is now down every year by diverse prelates, and by Christian kings and princes. Wi.—He gives us an example of a more elevated act of virtue, that we may at least learn to practise the lower degrees of it. For he indeed was their Lord, but when we perform this office, we can but do it to our fellow-servants. S. Chrys. hom. lxx in Joan.—This it is, blessed Peter, which you were ignorant of, but which he promises to explain afterwards. S. Aug. tract. 58. in Joan.

Ver. 18. *Shall lift up his heel against me.* It is the sense of those words, (Psal. 40:10) *hath supplanted me*; and they were spoken of Judas’s sin in betraying Christ. Wi.—Jesus Christ applies in this place to the perfidy of Judas, that which David appears to have said on occasion of the perfidy of Achitophel, who was thus a figure of the perfidious Judas. V.

Ver. 23. *One of his disciples.* S. John himself *was lying at table in* (or towards) *the bosom of Jesus.* ^[1] These words seem to express the manner that the Jews were placed at table. They had couches about a table, to lean or lie upon; and three for example upon each couch. The master, or head of the company, was placed in the midst; so that we may suppose, that Christ was placed on one of these couches in the midst, S. Peter on one side of him, and S. John on the other; and that S. John, in that resting and leaning posture, had his head all the time

turned, and inclined towards Christ's bosom: yet it can scarce be imagined, that his head laid continually upon our Saviour's breast or bosom; for this posture would have been very uneasy to Jesus, or to any one. S. John then leaned all supper time towards Jesus's bosom or breast, but not upon it. Wi.—Whilst all were fearing for themselves, and Peter, the very head of the apostles, was trembling, S. John rests; reposing on the bosom of Jesus. S. Chrys. hom. lxxi in Joan.

Ver. 25. When Christ had said, *one of you is to betray me*, S. Peter whispered with S. John, by turning to him behind Jesus's back, and desired him to ask, *who this was*: now *when John had leaned down upon the breast of Jesus*, or as the Greek hath it, *falling down on the breast of Jesus*, as a person may do in a great concern, or fit of grief, he said, *Lord, who is it?* This posture seems to have been only for that moment of whispering, and to have been different from the posture of eating at table. Wi.

Ver. 27. *Satan entered into him*, who presently went out with great anger and indignation. It was then night, likely about nine o'clock. Wi.—*That which thou dost, do quickly.* It is not a license, much less a command, to go about his treason: but a signification to him, that Christ would not hinder or resist what he was about, do it as soon as he pleased: but was both ready, and desirous to suffer for our redemption. Ch.—Christ does not by these words exhort the traitor, much less command him, to perform his wicked deed; but he means to reprobate it, and at the same time testify that he would not hinder his being betrayed. S. Chrys. hom. lxxi in Joan.—It is the voice not of command, but of permission, not of a person in fear, but of one prepared for death. S. Leo.

Ver. 31. *Jesus said: now is the Son of man glorified*: the time is at hand, when he shall be glorified by miracles at his death, resurrection, &c. Wi.

Ver. 34. The commandment of mutual love had been previously given, but evidently misconstrued and abridged by the Jews to friends only, to this life only, and for earthly respects: but Jesus Christ reneweth it and enlargeth it after the form of his own love towards us, and giveth grace to observe it. B.

Ver. 36. You cannot follow me yet to the dying for justice sake, for you are not yet prepared for martyrdom; you cannot yet follow me to the glory of my body, when risen from the dead, but must wait till the general resurrection; you cannot follow me to the bosom of my Father, being not yet sufficiently perfected in charity. S. Aug. tract. 64. in Joan.

Ver. 37. This commandment was already in the old law, where it is written, *Thou shalt love thy neighbour as thyself*; how then does our Saviour call it a *new* command? It is new, not because we simply love one another; but because we love one another, as he has loved us: not as men love one another, as being fellow creatures, but united in love, as being all the children of the Most High; that so we may be brethren to his only begotten Son, bearing to all the same love that he has borne to us. S. Aug. tract. 64. in Joan.—By this shall I moreover know that you truly love me. V.

Ver. 38. The love which S. Peter bore our Saviour was exceedingly tender, but it was not yet sufficiently strong. S. Bern. Sermon. iv. in Cant.—Jesus therefore asks him, *Wilt thou lay down thy life for me?* Do you think yourselves sufficiently strong to perform this heroic act for love of me? so far are you from exposing your life for me, that you will shortly deny me. Menochius.

JOHN 14

Ver. 1. After having answered the questions of S. Peter, Jesus again addresses himself to his disciples, and bids them not to be afflicted or troubled, at what he says to them. Many Greeks and Latins begin this chap. thus: *Jesus said to his disciples, let not your hearts be troubled.* S. Chrys.—Euthym. Leont. Theophyl. Theodor. &c. agree, that our Saviour wished to encourage his apostles, who were so much troubled, because he had said, that Peter should deny him. They thought within themselves, if Peter, who is the strongest, and most resolute amongst us, shall so far forget himself, as to deny his master, what will become of us? Jesus seeing their anxiety, tells them not to be troubled; but to believe in him, and in his words, for he had said, that he would not lose any, whom his Father had given him; (John c. 6, v. 39) and that whosoever should believe in him, should have life everlasting. c. 3, v. 15.—*Let not your heart be troubled.* Christ here begins those incomparable discourses to his apostles, which are set down in the four next chapters. His sufferings and death now approaching, he forewarns them *not to be troubled.* You believe in God, and put your trust in him; *believe also,* and trust *in me,* no less than in him. Wi.

Ver. 2. *In my Father's house.* He does not say of your Father: for though God be the Father of all by creation, and of the just, by the grace of adoption; yet Christ in several places, calls him his Father, in a quite different sense, that is, as he was his eternal Father, as the

ancient interpreters observe. Wi.—These *many mansions* signify different degrees of glory in heaven. S. Jer. l. ii. adv. Jovin.

Ver. 3. *I will come again:* not only by rising the third day, but at your death, and at the day of judgment: *that where I am, you also may be,* and may receive the reward of eternal happiness in my kingdom.

Ver. 4. *And whither I go, you know, and the way you know.* Thomas replied, we know neither. *Jesus saith to him, I am the way.* They knew it says S. Aug. (tract. 69) but they did not know, that they knew it: they knew their Master, Jesus Christ, and he was the way: they also knew, that is, believed, the kingdom of heaven, but they knew not, that he was returning thither: for as yet their imaginations were upon a temporal kingdom.—*I am the way,* by my doctrine and example: I am *the Truth*, by my promises; and I am *Life*, by the graces I offer and give. Wi.

Ver. 7. *If you had known me, you would surely* ^[1] *have known my Father also.* That is, (says S. Chrys. S. Cyril, &c.) did you know me to be his true, and eternal Son, you would always know him to be the Father from all eternity. And from *henceforth*, especially from the coming of the Holy Ghost, you shall know him with a more perfect knowledge. *And you have seen him,* not as to the divine nature: in this manner, you have neither seen him, nor me. But,

Ver. 9. *He that seeth me, seeth the Father also:* ^[2] that is, he seeth him, who is not a man only, but who also, by my divine nature, am one and the same with the Father: so that he who believes, and as it were sees, or knows by faith, who I am, cannot but know, that I am one with my eternal Father; not one person, as the Sabellians fancied, but one in nature and substance. The ancient Fathers take notice against the Arians, that these words, and others that follow in this chapter, could not be true, if Christ was no more than a creature, though ever so perfect, there being an infinite distance betwixt God and the highest of his creatures. Wi.

Ver. 10. *Do you not believe that I am in the Father, and the Father in me?* These words confirm the equality of the Father and the Son: nor can they be expounded of an union of *affection* only, by what Christ told them before. Jo. 5:17. 19. *As the Father worketh till now, so I work:* and *whatsoever things the Father worketh, these also in like manner the Son doth.* Wi.—In the Son and in the Father, there is one and the same essence, the same wisdom, the same power; so that what the Son says, he does not say it of himself, and what the Son does, he does not do it of himself; but it is the Father, who abideth in the Son, who both acts and speaks.

Ver. 12. *And greater than these shall he do, because I go to the Father.* Christ speaks of the greatness of visible miracles, and tells them, that after his ascension, they shall be enabled, even to do greater miracles than he has yet shewn to the world. He would give this power to his disciples, who were to convert the world; and perhaps the greatest miracle of all, was the conversion of the whole world. Wi.—Behold another proof of my divinity, viz. the wonderful miracles those perform, who believe in me. An impostor may seduce the vulgar with false miracles, or, perhaps, with real wonderful prodigies; but he cannot confer that power on others. Behold, I have performed miracles by my own power, without any deceit, and always with a sovereign authority. I have given those, who believed in me, power to work in my name, as great, and even greater miracles, than I have done myself. All this I have done, to shew you, that I am equally God with the Father. I truly am so, then, for it would be impossible for God to assist an impostor, a liar, and an enemy to his honour and glory. Calmet.

Ver. 13. *That will I do.* He does not now say, this the Father will do: to shew that the power of both is equal, and the same. Wi.

Ver. 15. Instead of afflicting yourselves at our separation, and my going to the Father, you ought, if you truly love me, to testify your affection, by a faithful observance of my commandments. Behold, this is the best proof you can give me of your attachment: better far than any exterior sign of grief and tenderness. S. Chrys.

Ver. 16. *Paraclete.* This is a comforter: or also an advocate: inasmuch as by inspiring prayer, he prays, as it were, in us, and pleads for us.—*For ever.* Hence it is evident, that this spirit of truth was not only promised to the persons of the apostles, but also to their successors, through all generations. Ch.—I have not changed the word *Paraclete*, which signifies, both an advocate and a comforter. *He shall remain with you, and in you, for ever.* What greater happiness, what greater security for the faithful, than to have this divine promise, the Holy Ghost, *the Spirit of truth*, remaining with the Church for ever, to protect her, and preserve her from all errors and heresies? Wi.—If the Holy Ghost had been promised only to the apostles, their successors could not have challenged the promise. But the promises and privileges were not merely personal, but attached to their office perpetually. Hence, the Holy Ghost, in every age and clime, perpetually watches over the Catholic Church, and preserves her from both open and secret attacks of her enemies.

Ver. 19. *The world seeth me no more, after my death; but you shall see*

me, conversing with you for forty days, after my resurrection. Wi.

Ver. 20. *In that day*, when I am risen again, or when the Holy Ghost is come, *you shall know that I am in the Father*, and how, and in what manner: as also, *how I am in you, and you in me*. Our Saviour Christ, on several occasions, speaks of different ways of being *united*, or of *being one*; as first, of being one in nature and substance, and by such an union, as agrees only with the divine persons, who are one in all things. 2dly, Persons may be *one*, or *united* in affection and love, which also, as to its most perfect manner, agrees only with the three divine persons; but a similitude, and an imitation of this union of love, is found among creatures, both when they love God, and when for God's sake, they love one another: yet these unions are as different as God, and his creatures. The Arians and Socinians lay hold on these expressions, and of the words, (c. 17 v. 21) when Christ prays, that his disciples *may be one, as he and his Father are one*, which words imply no more than a similitude, and an imitation of that union of love (with which the three divine persons love one another) though at an infinite distance. If the old or new Arians examined, with a sincere desire of finding the truth (which they ought to seek from many passages in the New Testament, as well as from the sense and tradition of the Church, guided by the promised Spirit of Truth) they might certainly find how different is the union of nature and substance of the eternal Son with his eternal Father, and of that union of the three divine persons, when they are said to be one, from that inferior and lesser union of love and affection, by which either God loves his adoptive children, his faithful servants, or they love one another: they would easily discover, that many things are said of the unity and union of the divine persons, which could not be true, unless they were one and the same God, *coeternal* and *consubstantial*, which by no means can be said of God and his creatures, nor of the union of affection only, by which the creatures love one another. Wi.

Ver. 21. Now that Christ in this place speaks only of this imperfect union of affection, appears by the following words: *he that keepeth my commandments, loveth me: and he that loveth me, shall be loved by my Father, and I will love him, and I will manifest myself to him*: that is, by particular graces and favours, and by a recompense of glory in the next life. Wi.

Ver. 22–25. *Lord, how is it?* Lit. *what is done*, or, what will be done, *that thou art about to manifest thyself to us, and not to the world?* This apostle imagined, that the Messiah would make manifest his glory of a temporal kingdom, not to them only, but to all the world. But Christ, by his answer, lets him know, that he spoke only of *a manifestation* of

his love to those that loved him. *If any man love me, my Father will love him, and we will come to him*, that is, the three divine persons, will come to his soul, in a special manner, so as to bless him with an infusion of graces, and make our abode in his soul. Wi.

Ver. 26. *The Paraclete, the Holy Ghost, whom the Father will send in my name*, as proceeding also from me: and therefore Christ saith, in the next chapter, (v. 26) that *he himself will send him from the Father. He will teach you all things*, &c. He will give you a more perfect knowledge of all those truths, which I have taught you. Wi.—*Teach you all things.* Here the Holy Ghost is promised to the apostles, and their successors, particularly, in order to teach them all truth, and to preserve them from error. Ch.—The Scripture, in different places, remarks, that the apostles did not understand the accomplishment of prophecies, as soon as they were fulfilled. Luke 24:27. They could not draw the comparison between the actions of our Saviour, and the figures of the old law: but no sooner had the Holy Ghost descended upon them, than they explained the Scriptures, their hearts and eyes being opened and enlightened by the light of the Holy Spirit. Calmet.—See c. 16 v. 12. and 13.

Ver. 28. *The Father is greater than I.* ^[3] According to the common exposition, Christ here speaks of himself, as made man, which interpretation is drawn from the circumstances of the text, Christ being at that time, going to suffer, and die, and shortly after to rise again, and ascend into heaven, all which agree with him, as man, and according to his human nature. But the Arians can take no advantage from these words, (though with divers of the ancient Fathers, we should allow them to be spoken of Christ, as the Son of God:) the Father may be said in some manner to be greater than the Son, if we consider the order of the divine processions, that is, that the Father is the first person, and proceeds from no other; whereas the Son proceeds from the Father. If any one, says S. Chrys. will contend, that the Father is greater, inasmuch as he is the cause, from which the Son proceedeth, we will bear with him, and this way of speaking: provided he grant that the Son is *not of a different substance*, or nature. S. Athanasius allows the same, and takes notice, that though the Father is said to be greater, yet he is not said to be better, nor more excellent, than the Son; because they are one and the same in substance, nature, and other perfections. Wi.—The enemies of the divinity of Christ here triumph, and think they have the confession of Christ himself, that he is less than the Father. But if they would distinguish the two natures of Christ, their arguments would all fall to the ground. Jesus Christ, as man, and a creature, is inferior to his Father, the Creator; but, as God, he is, in every respect, equal to him. S. Basil, S. Aug. &c.—Others,

likewise, answer it thus: Following the confused opinion of the world, and even of the apostles themselves, who as yet only considered Christ as a prophet, and as a man, eminent in virtue and sanctity, he was less than the Father. S. Chrys. Leont. Theophyl. Euthym.—And likewise the title of Father, (as we generally use the word) is greater, and much more honourable, than that of Son; and in this respect, Christ is inferior to his Father. S. Athanas. S. Hilar. S. Epiph. S. Greg. Nazianz. and S. Cyril.—But this appellation, though really true, does not destroy the equality of the persons, because Christ has declared, in numerous other places, that he is equal to the Father; that he is in the Father; and that he and the Father are one. The apostles ought to have rejoiced that Christ was going to the Father, who was superior to him, considering him in his human nature; because, then, would the Son shew forth his honour and glory to be equal to the Father's, in heaven. This would have been a mark of a pure, solid, and disinterested love, which ought to have inspired the apostles, if they truly loved their divine Master. Calmet.—Protestants assume to themselves the liberty of making the Bible only, the exclusive rule of faith, yet refuse this privilege to others. Thus Luther insisted, that his catechism should be taught, and followed. Calvin burnt Servetus for explaining his faith, by his own interpretation of the Bible, particularly of these words, *the Father is greater than I*. The Church of England compels every clergyman to swear to the Thirty-nine Articles, and has inflicted the severest penalties on such as interpreted the Bible according to the principles of Socinus; and on Catholics, who understand the words of Jesus Christ, *This is my body: this is my blood*, in the literal and obvious sense of the words. As long as each individual is at liberty to expound Scripture by the private spirit, it is a great injustice to compel any one, by penal laws, to yield his judgment to any authority, that is not less fallible than his own.

Ver. 31. *As the Father hath given me commandment, so I do.*—He again speaks of himself, as man. *Arise, let us go hence.* Yet by c. 18 v. 1. Christ still continued the like instructions, either in the same place, or in the way to Gethsemani. Wi.

JOHN 15

Ver 1. *I am the true vine.* Christ, says S. Aug. speaks of himself, as man, when he compares himself to a *vine*, his disciples to the *branches*, and his Father to the *husbandman*. He himself, as God, is also the husbandman.—*Without me, you can do nothing*, that shall be

meritorious of a reward in heaven. Wi.—These words are supposed to have been spoken by our Saviour, when on the road, as he was going from the house, where he had supped, to the garden of Olives. It was then about midnight. Calmet.—Though many other interpreters think they were spoken before Jesus Christ left the house.

Ver. 2. He here shews, that the virtuous themselves stand in need of the help of the husbandman; therefore the Almighty sends them tribulations, and temptations, that they may be cleansed, and rendered firm, like the vine, which, the more it is pruned, the more vigorous are its shoots. S. Chrys. hom. lxxv in Joan.

Ver. 3. See supra 13:10.

Ver. 7. On account of our being in this world, we sometimes ask for that, which is not expedient for us. But these things will not be granted us, if we remain in Christ, who never grants us any thing, unless it be profitable to us. S. Aug. tract. 81. in Joan.—If we abide in Christ, by a lively faith, and his words abide in us by a lively, ardent charity, which can make us produce the fruits of good works, all that we ask, will be granted us. V.—These conditional expressions, if you remain in the vine, if you keep my commandments, &c. give us to understand, that our perseverance and salvation are upon conditions, to be fulfilled by us.—S. Aug. de cor. & gra. c. 13.

Ver. 8. It is the glory of the husbandman, to see his vine well cultivated, and laden with fruit. And it is the glory of God, my Father, to see you filled with faith, charity, and good works, and to behold you usefully employed, in the conversion of others. Then will men, seeing your good works, and the fruit of your preaching, among all nations, glorify your heavenly Father, as the author of all these blessings. S. Matt. 5:16. Calmet.

Ver. 10. *As I also have kept my Father's commandments.* He still speaks of himself, as man. Wi.—This frequent admonition, of keeping the commandments, proveth, that a Christian's life consists not in faith only, but in good works. B.

Ver. 14. *You are my friends.* A wonderful condescension, says S. Aug. in our blessed Redeemer, who was God as well as man, to call such poor and sinful creatures, his friends; who, when we have done all we can, and ought, are still but unprofitable servants. *I have called you my friends, because I have made known to you,* &c. We can only understand these words, as S. Chrys. takes notice, of *all things* which they were capable of understanding, or which it was proper to communicate to them; for, as Christ tells them in the next chap. (v. 12) *I have many*

things to say to you, but you cannot bear them now. Wi.

Ver. 16. O ineffable grace! For what were we, before Christ chose us, but wretched and abandoned creatures? Such we were; but now we are chosen, in order that we may become good by the grace of Him that hath chosen us. S. Aug. tract. 86. in Joan.

Ver. 18. *If the world hate you.* The wicked, unbelieving world, hate and persecute you, as they have done me; remember, that the servant must not desire to be treated better than his master. Wi.

Ver. 20. Here Christ predicts, that many will be deaf to the words of his Church, as they have neglected to attend to his precepts.

Ver. 22. *They would not have sin,* or would not be guilty of sin: that is, they might be excused, as to their not believing me to be their Messiah: but after so many instructions, which I have given them, and so many, and such miracles done in their sight, which also were foretold of their Messiah, they can have no excuse for their obstinate sin of unbelief. *They have hated both me, and my Father:* that is, by hating me, the true Son, who have one and the same nature with my Father, they have also hated him, though they pretend to honour him as God. See on this chap. S. Aug. (tract. 81.) and S. Chrys. (hom. lxxvi) lat. edit. hom. lxxvii in Joan. in the Greek.

Ver. 24. How can this be true, that Christ wrought greater wonders than any one else had ever done? We find recounted in the Old Testament, the miracles of Elias and Eliseus, who raised the dead to life, healed the sick, and brought down fire from heaven; of Moses, who afflicted Egypt with plagues, divided the Red Sea, for the passage of the Israelites, and brought water from the rock; of Josue, who stopped the waters of the Jordan, for the passage of the children of Israel, and in the battle of Gabaon, made the sun and moon stand still; in all which miracles, there appeared a greater manifestation of power, than in any of the miracles wrought by our Saviour, during his ministry. But to this may be answered, that the miracles of our Saviour were much more numerous than those of any of the saints of the Old Testament, even of Moses himself; particularly when we compare the few years which he preached, and manifested the glory of his Father by his miracles, with the long life of Moses: Christ did not preach full four years, whereas Moses governed the people forty years. Again, if the miracles of Jesus were not of so astonishing a nature, at least they always had for their object, the healing of the sick, and the good of the people; which the prophets have given us, as the distinguishing characteristics of the miracles of the Messiah. Add to this, the ease and authority with which he performs them, which

are most sensible proofs of their superiority. But what chiefly distinguishes his miracles, from those of the other saints, is, that he performed them in proof of his divinity, and of his mission, as the deliverer of Israel: whereas the prophets only perform miracles, as the ministers of the Lord, and as so many voices, which foretold the Messias. Besides, if the ancient saints could work miracles, they never could confer that power upon others, as Christ did upon his disciples, of which the Jews themselves were witnesses, in all the places whither Christ sent his disciples. We omit mentioning his resurrection, which at this time he had not performed, but had already foretold, and which was the greatest miracle that has ever been performed. Calmet.

Ver. 26. *Whom I will send.* The Holy Ghost is sent by the Son: therefore he proceedeth from him also, as from the Father; though the schismatical Greeks think differently; (B.) otherwise, as Dr. Challoner says, he could not be sent by the Son.

Ver. 27. *You shall give.* He vouchsafes to join together the testimony of the Holy Ghost, and of the apostles; that we may see the testimony of truth, jointly to consist in the Holy Ghost, and in the prelates of the Catholic Church. See Acts, 15:28.

JOHN 16

Ver. 1. Which the persecutions you will have to suffer, on the part of man, may possibly occasion, particularly with the weak.

Ver. 4. *That when the hour of them shall come* ^[1], *you may remember that I told you.* This is both the sense and the construction, by the Greek text, which here determines the construction of the Latin. Wi.

Ver. 5. *None of you asketh me, whither goest thou?* S. Peter had put this question, c. 13:36 and Thomas, c 14:5. The meaning, then, of Christ's words here, seems to be, that having told you, I am going to leave you, and also *going to him that sent me*, you do not ask, says S. Cyril, to be fully and thoroughly informed about it. Wi.—You suffer yourselves to be entirely overcome with grief; and none of you inquire of me, whither I am going. You look on my departure as an eternal separation between us, and take leave of me, as if we were never to meet again. But be persuaded; my absence will only be for a short continuance; and this absence will be honourable and glorious for me, and extremely advantageous for you. If you were fully persuaded of this, you would inquire, how long I should be absent, and whither I

was going; as one friend in the act of parting, is always accustomed to ask another. But you only torture your minds with the pain and grief you will have to suffer at my loss. Menoc. Tirin. &c.

Ver. 6. *Sorrow hath filled your heart:* and this sorrow hindereth you from asking, what you should earnestly desire to know. Wi.—Peter had put the question above, c. 13:36 and Thomas, c. 14:5. But Jesus Christ means, that they did not persevere in their questions, so as to obtain satisfactory information, where, when, and for what end he was going, and how soon he was to return to them, or if to return at all. For it is customary with friends, to put the most minute questions on all these heads to friends, when they are about to be separated from each other. Menochius.

Ver. 7. *I tell you ... it is expedient for you that I go:* that I leave you, as to my *corporal presence:* that I suffer death, for the redemption of all men. *And if I go not, the Paraclete will not come,* according to the order of the divine decrees: his coming to sanctify you with his gifts, and to teach you all things, is not to be till after my ascension. When I am gone, *I will send him to you.* The Father and I will send him, for he proceedeth from both. Wi.

Ver. 8. *He will convince* ^[2], or convict the world. Others translate, he will *reprove the world of sin*, &c. These words have occasioned a great many expositions. I here follow S. Cyril, that the Holy Ghost will condemn the Jews, and all obstinate unbelievers, *of their sin*, in not believing, after so many miracles, and so many pregnant motives, that ought to induce them to submit to the Christian faith. 2dly. *Of justice*, by shewing the justice and innocence of Christ, and also, that true justice and sanctification cannot be obtained, but by his grace. 3dly. *Of judgment*, by shewing that the world, and the prince of this wicked world, the devil, is justly condemned, his empire in a great measure destroyed, and that all the wicked will be justly condemned, and punished with him. Wi.—The Holy Ghost, by his coming, brought over many thousands, 1st. To a sense of their sin, in not believing in Christ. 2dly. To a conviction of the justice of Christ, now sitting at the right hand of his Father. And 3dly. To a right apprehension of the judgment prepared for them that choose to follow Satan, who is already judged and condemned. Ch.—The Greek text, in addition, has ΟΤΙ ΟΥ ΠΙΣΤΕΥΟΥΣΙΝ ΕΙΣ ΕΜΕ. Because they have not believed in me. This accusation and conviction of sin, cannot naturally fall on any, but the incredulous Jews. S. Aug. V. Bede, S. Chrys. Theophyl. and many others, are of opinion, that this sin was their unbelief in Jesus, after all the miracles he had done in their presence, after so many prophecies so clearly accomplished in his person, after so many prodigies and

wonders, which happened at his death, at his resurrection, and after his resurrection. They are accused, and convinced of sin, particularly by sensible effects of the Holy Spirit, in the apostles, by the gift of miracles and tongues, and that supernatural knowledge, which was communicated, not only to the apostles, but also to all the first Christians. These are the means, which the Paraclete, the consoling and assisting Spirit, makes us of, to condemn, and convince the world of sin; that is, of incredulity, which is the source and foundation of all other sins. The world had calumniated and despised its Saviour. It had condemned him, as a liar, as a seducer, magician, a man possessed by the devil, a destroyer of the law of God. To which the Son of God made no resistance; he only replied, that he did not wish to take the execution of justice upon himself, and that he was not come into the world to judge the world. Therefore, he committed all to the Holy Spirit, who, in the persons of the apostles, did justice to the Son, by shewing to the whole world, his doctrines, his life, his miracles, and the accomplishment of all the ancient prophecies in his person. All that the apostles preached, they confirmed by most stupendous miracles, gained the hearts of pagans to believe Jesus as their Redeemer, and called down imprecations upon the heads of the incredulous Jews, who had rejected a prophet, visibly sent by God, a Saviour and Redeemer of his people, who, in his person, bore all the characters of the divinity. Calmet.

Ver. 13. *When he, the Spirit of Truth, is come, he will teach you all truth;* will direct you and the Church, in the ways of truth. *For he shall not speak of himself,* or of himself only, because, says S. Aug. he is not from himself, but proceedeth from the Father and the Son. *Whatsoever he shall hear, he shall speak* ^[3]; this his *hearing*, says S. Aug. is his *knowledge*, and *his knowledge is his essence*, or being, which from eternity is from the Father and the Son. The like expressions are applied to the Son, as proceeding from the Father. Jo. 5:30 and 8:16. &c. Wi.—If he shall teach all truth, and that for ever, (c. 11 v. 26) how is it possible, that the Church can err, or hath erred in matters of faith, at any time, or in any point of doctrine? In this supposition, would not the Holy Ghost have forfeited his title of *Spirit of Truth*?

Ver. 15. *All things whatsoever the Father hath, are mine.* The obvious sense of these words, shews, that the Son hath the same nature, and the same substance with the Father, and that he is one, and the same God with him. And by Christ's adding: *therefore he* (the Holy Ghost) *shall receive of mine*, we are taught, that the third person proceeds from both the Father, and the Son, and that he receives, and has the same perfections. Wi.

Ver. 16. *A little while, and now you shall not see me, &c.* Many expound these words in this manner: that after a little while, you shall not see me, because even to-morrow, I shall be taken from you by death: and again, *after a little while, you shall see me*, because the third day I shall rise again, and converse with you, till my ascension. S. Aug. gives another interpretation, (tract. 101.) that by the first *little while*, may be understood, the short time till Christ's ascension, and by the latter *little while*, the short time that the apostles were to live in this world; after which they should *see*, and enjoy Christ for ever in the kingdom of heaven. And this exposition seems to agree better with the following promise. Wi.—In a few hours, I shall be separated from you, to be delivered up to my enemies, and put to the cruel death of the cross; and after a short time, I shall rise again; then you shall see me in my new state of glory. S. Chrys. both SS. Cyrils, Theophyl. Euthym. S. Aug. and others, interpret this verse differently; thus: Not long hence, I shall be entirely separated from you; you shall not see me, because I shall go to the Father, by my ascension; but you shall see me again, after a short time, at my second coming, to judge the living and the dead. All the time, that shall pass between my ascension, and my second coming, is in the eyes of God only as a moment. For a thousand years in thy sight are but as yesterday, which is past and gone. Psal. 89 v. 4. And the apostle calls all time a moment, a time that soon passes. 1 Cor. 7 and 2 Cor. 4.

Ver. 20. *Your sorrow shall be turned into joy*, chiefly at the end of your mortal life; then you shall *have a joy, never to be taken from you*. Wi.

Ver. 22. The joy you will feel at my resurrection, shall ever be unalterable, and unremitting, because there I shall give you assurances and proofs of your future resurrection, and immortality. As you have been partakers in my labours, in my ignominies, and in my sorrows, so also shall you have a share in my glory, in my resurrection, and immortal bliss. Behold, these will rise to your ever unalterable and permanent joy. This is the opinion of S. Chrys. S. Cyril, Theophyl. and others.

Ver. 23. *In that day* ^[4], or at that time, in that happy state, *you shall not ask*, you shall not need to ask me any questions: nor even desire to have any happiness, but what you will enjoy. *But now if you ask*, that is, petition for *any thing of the Father in my name, he will give it you*, whatever graces or assistances you stand in need of: ask them in my name, as I am your chief Mediator, through whose merits all shall be granted you. This is the constant practice of the Church, to ask for all graces through our Lord Jesus Christ. Wi.—*In my name*. In consequence of this promise, the Church concludeth all her prayers,

even those that are addressed to the saints, *Per Christum Dominum nostrum*, through Christ our Lord.

Ver. 24. *Hitherto you have not asked any thing in my name:* by the merits of me, your Mediator and Redeemer. They were not yet acquainted, says S. Cyril, with this manner of praying and petitioning, as they were afterwards. Wi.

Ver. 26–27. *In that day ... I say not to you that I will ask the Father for you,* or shall need to ask *the Father for you*, though I am your Redeemer, you chief Advocate and Mediator, by dying for all the world.—*For the Father himself loveth you, because you have loved me, and have believed that I came forth from God,* sent to be your Redeemer.—*I came forth from the Father*, both as begotten of him from all eternity; and I also came into the world, as sent from him to become man, to become the Redeemer of the world, both as God and man. Now *I am going*, as man, *to leave the world, and go to the Father*, with whom I am, and have always been, as God. Wi.

Ver. 29. *In this we believe that thou camest forth from God;* that is, we are more confirmed than ever, that thou art the Messiah, the true Son of God. Yet S. Chrys. S. Cyril, and S. Aug. take notice, that their faith was but imperfect, till after Christ's resurrection, and the coming of the Holy Ghost; and therefore Christ answered them, (v. 31. &c.) *Now do you believe? the hour cometh, that you shall be dispersed, &c.* Wi.

JOHN 17

Ver. 1. *Glorify thy Son*, by signs and miracles, lest dying so disgraceful a death, I seem to be no more than another man: *that thy Son may glorify thee*, that my death may make thee praised and glorified. Wi.

Ver. 2. *Power over all flesh, that he may give life everlasting to all* ^[1] *whom thou hast given him*. He speaks of himself, as made man, and the Redeemer of mankind. If we ask, who are they, who in this sense are said *to be given to Christ*: it is true, only the elect, or *predestined*, are given by a special and uncommon mercy. In this sense S. Aug. says, (tract. 111. p. 779.) *They are not said to be given, to whom he shall not give life everlasting*. Yet not only the elect, but all believers, nay, all men whatsoever, may be said to be given to him, inasmuch as by his coming to redeem all, sufficient helps and means are offered to all men, whereby they may be saved: and inasmuch as Christ came, suffered, died, and offered up his death for all men. See 2 Cor. 5:15. Wi.—Thou hast given him power over all flesh: by this our Saviour shewed, that his preaching was directed, not to the Jews only, but to every nation of the earth. Are then all saved? Christ has done sufficient for the salvation of all, and if they are not saved, it is the fault, not of him that speaketh, but of those that receive not his word. S. Chrys. hom. lxxix in Joan.

Ver. 3. *This is life everlasting*; that is, the way to life everlasting, *that they may know thee, the only true God, and Jesus Christ, whom thou hast sent* ^[2]. The Arians, from these words, pretended that the Father only is the true God. S. Aug. and divers others answer, that the sense and construction is, *that they may know thee, and also Jesus Christ thy Son, whom thou hast sent to be the only true God*. We may also expound them with S. Chrys. and others, so that the Father is here called the only *true God*, not to exclude the Son, and the Holy Ghost, who are the same one true God with the Father; but only to exclude the false gods of the Gentiles. Let the Socinians take notice, that (1 Jo. 5:20) the Son of God, Jesus Christ, is expressly called *the true God*, even with the Greek article, upon which they commonly lay so much stress. Wi.—*Life everlasting*. Both the life of glory in heaven, and of grace here, consisteth in the knowledge of God; the former in perfect vision, the latter in faith working by charity. For knowledge of God, without keeping his commandments, is not true knowledge, but unprofitable knowledge. 1 Jo. 2.

Ver. 5. *And now, glorify thou me, O Father, with thyself, with the glory which I had with thee, before the world was. Glorify me,* is the same as make me known to men; so that the sense may be, make men know, that I had the same glory *with thee*, before *the world* was created, and from all eternity. Others understand, that Christ as man, here prays that his eternal Father would make known to men, that glory, which it was decreed from eternity should be given him: that is, that all creatures should be made subject to him, even as he was man, and appointed to be judge of the living and the dead. See 1 Cor. 15:26. Ephes. 1:22. Wi.

Ver. 6. *To the men whom thou gavest me out of the world.* By whom we may understand his apostles and disciples. *They were thine*, and also mine, as I am God. See v. 10.—*And to me thou gavest them*, inasmuch as I am become man, their Saviour, their Redeemer, &c. Wi.—Had then the Father any thing which the Son had not? By no means. But Christ, as Son of God, had from eternity what he had not as Son of man; because he had not yet taken flesh of his virgin mother. All that he had as God, he attributes to his Father. S. Aug. tract. 106. in Joan.

Ver. 7–8. *Now they have known that all things which thou gavest me, are from thee.* That is, says S. Aug. ^[3] they now know, and will know more perfectly hereafter, that I myself am from thee, or proceed from thee, and am sent by thee to redeem the world. Wi.

Ver. 9. *I pray for them, I pray not for the world.* That is, now in this prayer, when I desire special graces and assistances for them, to discharge their duty, as my apostles; yet we must take notice, that (v. 20) Christ prays for all *those, who should believe in him*. He also prayed (Luke 23:34) for all, even for those that crucified him, *Father, forgive them, for they know not what they do*. Wi.—The prayer I now offer up to thee, O my Father, is all in behalf of my disciples, it is not for the world. I pray not now for the incredulous Jews, nor for such of the Gentiles as shall afterwards believe in me; for them I will pray at another time. At present I speak to thee for my apostles only: they call for my first care, because they are thine, and thou has given them to me.—Calmet.—Jesus Christ prayed with an absolute and an efficacious prayer, for all those, for whom his prayer was to be heard: he begged for them, whatever his Father had predestined to give them; but he asked for nothing, that his Father had predestined not to give them.

Ver. 10. *And all mine are thine, and thine are mine.* They must needs be equal, says S. Aug. to *whom equally belong* all things, and all persons; on which words S. Chrys. also says, (hom. lxxxix) *Do you see the*

equality? Wi.—And all mine are thine, and thine are mine: as if he said: whatever thou hast given to me, remains still thine, for mine are thine; and whatever is thine, is likewise mine, for thine are all mine. S. Chrys. hom. lxxx in Joan.

Ver. 11. *And now I am no more in the world:* that is, I am now leaving the world, as to a corporeal and visible presence: yet S. Aug. takes notice, that Christ saith afterwards, (v. 13) *these things I speak in the world:* therefore he was still for some short time in the world. And as to his true invisible presence with his Church, he gave us this promise, (Matt. 28:20) *Behold I am with you all days, even to the end of the world.*—*Keep them in thy name, whom thou hast given me.* ^[4] Christ, as man, says S. Aug. asks of his Father, to preserve those disciples whom he had given him, who were to preach the gospel to the world.—*That they may be one, as we also are.* These words cannot signify an equality, nor to be one in nature and substance, as the divine persons are one, but only that they may imitate, as much as they are able, that union of love and affection. See S. Chrys. S. Cyril, and S. Aug. on these words. Wi.—Here Jesus Christ prays especially, that the apostles and his Church may be kept in unity of religion, and free from schism.

Ver. 12. *While I was with them, I kept them in thy name.* ^[5] He still speaks, says S. Chrys. as man, and after *a human manner*, by mentioning the advantage they seemed to enjoy, as long as he conversed visibly with them on earth, not that his invisible presence should be less beneficial to them.—*And none of them hath perished, except the son of perdition,* the wretched Judas, whose fall was foretold in the Scriptures. Psal. 108. He hath perished, that is, now is about being lost, by his own fault, says S. Chrys. on this place. And S. Aug. on Psal. cxxxviii. *How did the devil enter into the heart of Judas? he could not have entered, had not he given him place.* Wi.—*That the Scripture may be fulfilled:* this does not any ways shew, that it was the will of God that Judas should be lost; but only that what happened to Judas was conformable to the prophecies, and not occasioned by them. Who will doubt, says S. Aug. (lib. de Unit. Eccl. c. ix.) but that Judas might, if he pleased, have abstained from betraying Christ. But God foretold it, because he foresaw clearly the future perversity of his disposition. Calmet.—See above, (13:18) one of the principal passages of Scripture relative to the treachery of Judas, in which the traitor's crime had been predicted.

Ver. 14. He tells his Father the reason why the world hated them, because they were not of the world. By generation, indeed, they were of the world; but by regeneration, they were not of the world. Thus they became like to himself, being born again of that Holy Spirit, by

whose all powerful operation, he took upon himself the form of a servant. But although they were not of the world, still was it necessary that they should remain in the world; therefore he continues, I ask not that thou wouldst take them out of the world. S. Aug. tract. 107. in Joan.

Ver. 18. *As thou hast sent me into the world, I also have sent them into the world.* He speaks of that mission, which agreed with him, as man, and become man for the salvation of mankind, to which also the apostles, and their successors were to co-operate, as the ministers and instruments of Christ, by virtue of their mission from him. Wi.—For the same intent as Christ himself was sent, were the apostles sent also: whence S. Paul says, God was in Christ reconciling the world to himself, and he has placed in us the word of reconciliation. 2 Cor. 5:19. Glossarium.

Ver. 19. *And for them do I sanctify myself* ^[6]. S. Aug. expounds it, I sanctify them, who are my members, in myself. The interpretation of S. Chrys. and S. Cyril, seems preferable, that to *sanctify* in the style of Scriptures, is oftentimes the same as to offer up a sacrifice: so the sense here is, I sacrifice, and offer up myself on the cross for them and all mankind. Wi.—By this Christ shews, that he sanctified the apostles, by sanctifying himself; because they are the members of his body. S. Aug. tract. 107. in Joan.—Or, according to S. Chrys. I offer myself up to be the victim in their behalf. For victims, and whatever is dedicated to God, are called holy. He, their head, was offered up, and they also are immolated, according to that of the apostle, Rom. 12. Exhibit your members a living sacrifice, holy, &c. S. Chrys. hom. lxxxix in Joan.

Ver. 20. After having prayed for his apostles in particular, he now begins to pray for all that would afterwards, by their preaching, believe in his name; (S. Aug. tract. 109. in Joan.) and by this he likewise comforts his disciples, shewing them, that they would prove the instruments of the salvation of others. S. Chrys. hom. 80 in Joan.—This divine prayer of Jesus Christ is a great comfort to all Christians; it is introduced in the holy Canon of the Mass, before the consecration, as here it was made just before his visible sacrifice on the cross. B.

Ver. 21. Christ does pray that his disciples may be one, as he and his heavenly Father are one; not that the unity may resemble the unity of persons in the divinity, by a perfect and exact likeness; but only as far as it is possible for men to imitate the perfections of God, as when he says, “Be ye merciful as your heavenly Father is merciful.” S. Chrys. hom. lxxxix in Joan.

Ver. 22. *The glory which thou gavest me, I have given to them.* S. Chrys. expounds this of the power of working miracles: S. Aug. rather understands the glory of heaven, which he had given, prepared, and designed to give them in heaven. This seems to be the sense by the 24th verse, where he says, *Father, I will that where I am, they also whom thou hast given me, may be with me.* Wi.

Ver. 26. I will make thy name known to them, by giving them, by means of the Holy Ghost, a perfect knowledge. For if they know Thee, they will likewise know that I am not different from Thee, but thy own well begotten Son. S. Chrys. hom. lxxxi in Joan.

JOHN 18

Ver. 1. *Over the torrent, or brook Cedron,* ^[1] which ran betwixt Jerusalem and Mount Olivet, in the valley of Cedron, or of Hennom, or of Josaphat, not of Cedars, as in many Greek copies. See the history of Christ's Passion. Matt. 26 and 27. Wi.

Ver. 5. Jesus here asks them, whom they were seeking, not as if he were ignorant of their errand, but to shew them, that of their own power they could do nothing, because, though he, whom they sought, was present, and stood before them, yet, they did not know him. Theophyl.—The darkness of the night could not have been the reason why they did not see him, because, as the evangelist observes, they had lanterns and torches with them, and if they could not see him, at least they might have known him by his voice; for how could Judas, their leader, who was one of his own apostles, be unable to know him by his voice. S. Chrys.

Ver. 6. Jesus again shews the Jews his power, and works another miracle before them, to give them another opportunity of being converted; but they would not: they still persevere in their hardness of heart; he therefore now delivers himself up to them, as now they can have no excuse for their incredulity. S. Chrys.

Ver. 13. Some are of opinion that Annas and Caiphaz both dwelt in the same house. V.

Ver. 15. Peter followed Jesus, but at a distance, for he was afraid. And so did another disciple. S. Jerom, and S. Chrys. and after him, Theophyl. with some others, believe that this other disciple was S. John himself. Calmet.

Ver. 17. S. John gives here Peter's first denial, which is reunited to the other two by all the preceding evangelists. This is one of the circumstances, which the others may have neglected, to unite three similar facts, and relating to the same object. V.—S. Peter, the prince and head of the Church, was permitted to fall, to teach him to treat with more mildness and condescension those, whom he would afterwards have to raise out of the same miserable state of sin. One weak and frail man is placed over another, that seeing him unhappily fallen, he may give him his kind and helping hand, to free him from that unhappy state, in which he knows himself to have been. S. Chrys. —Of all which our divine Saviour suffered in the court of Caiphas, nothing so much affected him as the dangerous fall of Peter, the chief of all his apostles, who had received the most signal favours from him. He had boasted that very night, that although all the rest of the disciples should abandon their master, he would never forsake him. Yet, see the weakness and inconstancy of human nature; at the voice of a poor maid, he forthwith denies his master; repeats his denial a second, and a third time, and even swears with an imprecation, that he never knew the man. O what is man, when he confides too much in himself! Let us look to ourselves, and see, that we never fall into the same unfortunate state. But if we have the misfortune to imitate this apostle in his fall, let us likewise imitate him in his speedy repentance: for immediately after his fall, going out, he wept bitterly; a practice which, it is said, he ever after retained, as often as he heard the cock crow. Butler's Lives of the Saints.

Ver. 21. *Why askest thou me?* Caiphas, in quality of judge, was to examine the crimes laid to the charge of the accused, by the testimony of the witnesses. Wi.

Ver. 24. *Annas sent him bound to Caiphas.* Christ was but a little while there: for both the box on the ear, given to our Saviour, and S. Peter's denial, were at the house of Caiphas: so that S. John does not here observe the order of time. Wi.

Ver. 28. *That they might eat the Pasch.* They, who by the Pasch will always understand the paschal-lamb, look upon it certain from these words, that the Scribes and Pharisees at least, had deferred eating the paschal-lamb, till Friday the 15th day, in the evening: but there are passages in the Scripture, which shew, that the word *Pasch*, or *Phase*, comprehended not only the paschal sacrifice of the lamb, but also the sacrifices, that were to be eaten with unleavened bread, during the seven days of the paschal solemnity, as Deut. 16:2. *thou shalt offer up the Phase, or Pasch, to the Lord, of sheep and oxen.* And 1 Paralip. 25:8. *They gave to the priests to make the Phase, or Pasch, in altogether two*

thousand six hundred small cattle, and three hundred oxen. The oxen, therefore, were also given, to make up the Pasch, and were comprehended by the word Pasch, or Phase. It might, therefore, be these paschal sacrifices, and not the paschal-lamb, which the priests designed to partake of, and therefore would not enter into the palace of Pilate. See Tillemont against Lamy, on the 2nd passage out of S. John, tom. ii. p. 696. See also the Lexicon of Mr. Heure on the word Pâque. Wi.

Ver. 35. It pleased God, that Christ, who was to die both for the Jews and the Gentiles, should be betrayed by the one, and put to death by the other. B.

JOHN 19

Ver. 1. Pilate's motive, for ordering our Saviour to be scourged, was no other than this; that the Jews might be satisfied with these his numerous sufferings, and might no longer seek his death. For the same reason, likewise, he permitted his soldiers to inflict those unheard of cruelties, related in the sequel. S. Aug. tract. 110. in Joan.

Ver. 11. *Unless it were given, or permitted thee from above. Therefore, he that delivered me to thee, hath the greater sin.* Some expound this of Judas; others, rather of the high priest Caiphaz, with the Jewish council: for they could not be ignorant that Jesus was their Messiah, having seen the miracles Jesus did, and knowing the predictions of the prophets. Wi.—Lest any should think, from what our Saviour had said, that Pilate was not in fault, in this place, he here adds, that he that had delivered him up, had the greater sin: God, indeed, had permitted it; but still these instruments of his death were not without fault. S. Chrys. hom. lxxxiii in Joan.—Christ had been delivered into the power of Pilate through envy, and Pilate was about to exercise that power through fear. But though this last motive of fear can never justify any one, who condemns the innocent, yet still it is much more pardonable than the motive of envy, which was the incentive of the Jewish multitude. S. Aug. tract. 116. in Joan.—Judas delivered Jesus into the hands of the priests, but both the priests and the people delivered him up to Pontius Pilate.

Ver. 14. *The Parasceve of the Pasch;* that is, the day before the paschal sabbath. The eve of every sabbath was called the Parasceve, or day of preparation. But this was the eve of a high sabbath, viz. that which fell in the paschal week. Ch.—It was about the sixth hour when they

crucified him. S. Mark, in his gospel, says, it was at the third hour that Jesus was crucified. These two evangelists are easily reconciled, if we consider that according to the custom of the Jews, all that took place between the third hour and the sixth hour of their day, was said to have happened in the third hour: their days being divided into four parts of three hours each, in the same manner as the nights were into four watches, of three hours each. S. Mark, therefore, might say very well, that the crucifixion of our Saviour took place in the third hour: though it might have been towards the conclusion of this general division of the day: whilst S. John, with a reason equally as good, says that it happened about the sixth hour. John Nicolaus, in his marginal notes on S. Thomas' Aurea Catena.

Ver. 17. S. John makes no mention of what took place on the way to Calvary, when Jesus, being worn out by fatigue, could not proceed any farther, and they were obliged to relieve him of his burden, and to give it to a man, named Simon, of Cyrene, to carry for him, as is related in S. Matt. 27:32. and S. Mark, 15:21. Calmet.—For the honour paid in the early ages to the holy cross see S. Cyril, l. vi. cont. Julian. S. Jer. ep. xvii. S. Paulin. ep. xi.

Ver. 19. He is the king, not of the Jews only, but of the Gentiles also. But it is not without reason, that he is called king of the Jews. For they were the true olive (Rom. 11); and we, the wild olive, have been ingrafted, and made partakers of the virtue of the true olive. Christ, therefore, is the king of the Jews, circumcised, not in the flesh, but in the heart, not according to the letter, but the spirit. S. Aug. tract. 118. in Joan.

Ver. 20. As there were probably many Gentiles at Jerusalem at this time, on account of the festival day, this inscription was written in three different languages, that all might be able to read it. S. Chrys. hom. lxxxiv. in Joan.—It was written in Hebrew, on account of the Jews, who glorified in the law of God; in Greek, on account of the wise men of all nations; and in Latin, because of the Romans, who at that time commanded almost every nation of the earth. S. Aug. tract. 118. in Joan.

Ver. 23. *They made four parts.* Christ's upper garment had seams, which the four executioners could easily divide; but his under garment, or vest, was *without seam*, so that being cut, it would have been of no use. Wi.—This coat without seam is a figure of the unity of the Church. S. Cyp. de unit. Eccles.—The Rev. Fred. Nolan, of Woodford, in Essex, in his late work, entitled, *Objections of a Churchman to uniting with the Bible Society*, after quoting 2 Pet. 3:15,

16, says: "That the Bible may, therefore, prove the remote, but innocent cause of harm, is not, I apprehend, to be disputed, if we are to admit of its own authority:" p. 23, and again, p. 24, "that the present mode of circulating the Scriptures must prove a most effectual specific for multiplying sects and schisms; and consequently, for increasing, to an infinite degree, the greatest evil, under which Christianity has suffered, from the time of its promulgation, down to the memorable epoch of this happy invention, for the establishment of Christian *faith*, and the extension of Christian *unanimity*." P. 62 *ibid*. "That the Bible is the foundation of our religion, is new doctrine, unless in the divinity of the conventicle. We are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. 2:20. On this foundation others still build, who are labourers together with God; (1 Cor. 11:9. 10) of which divine co-operation the successors of the apostles have an express promise, to the end of the world. Matt. 28:20. And by persons thus authorized (John 20:21) apostolical tradition has been delivered down to the present day, p. 63. The *one body*, of which our Lord was resolved his Church should consist, was to have *one faith*, (Eph. 4:4, 5) it was to contain *no schism*, (1 Cor. 12:25) but the present confederacy is formed on the principle of combining every sect and party, and this, while we have received an express prohibition against associating with those, who reject apostolical traditions, committed to the Church." 2 Thess. 3:6. 14. In a foot-note on the above, the learned divine very appositely cites S. Ignatius, in which quotation we find these emphatic words: Μη πλανασθε αδελφοι μου, ει τις σχιζοντι ακολουθει, Βασιλειαν θεου ου Κληρονομει. Be not deceived, my brethren, not only acknowledged schismatics, but whoever shall join with a schismatic, shall not inherit the kingdom of God. The same apostolic Father, in another part, adds: he who corrupts the faith of God, for which Christ suffered, shall go into unquenchable fire: εις το πυρ το ασβεστον χωρησει. S. Alexander, in the fourth century, says of the Arians: that seamless garment, which the murderers of Jesus Christ would not divide, these men have dared to rip asunder. Του αρρηκτου χιτωνα σχισαι ειολμησαν.

Ver. 25. *There stood by the cross ... his mother.* And so near to him, that from the cross he both spoke to her, and also to S. John. Wi.

Ver. 26. Though there were other holy women standing by the cross, he takes notice of none but his mother, teaching us, by this, what we owe to our parents. For although it is our duty to disown them, when they place obstacles in our way to salvation; yet when they do not thus impede us, we owe every thing to them, and must prefer them to all. S. Chrys. hom. lxxxiv. in Joan.—We learn also here, what should

be our respect and confidence in this Virgin Mother, so highly honoured by her divine Son.

Ver. 27. *The disciple took her to his own* ^[1] home, or into his own are, not for his mother, by the Greek expression. See S. Chrys. and S. Aug. Wi.

Ver. 31. *Because it was the Parasceve.* It is also called, (v. 14) *the day of preparation of the Pasch.* Lit. *the Parasceve of the Pasch.* And (v. 31) *the Jews, because it was the preparation, that the bodies might not remain on the cross on the sabbath, for that was a great sabbath day, &c.* Some pretend, by these expressions, to prove that Friday, the year Christ suffered, was not the first and great day of the *feast of Azymes*, but only the day of preparation, and that on Friday night the Jews eat the paschal lamb, and not the night before, or Thursday night, as Christ had done with his disciples. But according to the common exposition, Friday is here called *the day of preparation*, for the great and solemn sabbath, which happened in the paschal week. See Tillemont on the 5th passage out of John, p. 698. § 11. and 12. Wi.

Ver. 34. *There came out blood and water*, which naturally could not come from a dead body. Wi.—Hence it is, that the sacred mysteries flow; as often, therefore, as thou approachest the awful cup, approach it as if thou wert going to drink from thy Saviour's sacred side. S. Chrys. hom. lxxxiv. in Joan.—The holy Fathers say, that the spouse of Jesus Christ was here taken out of his side, whilst sleeping on the cross, as Eve was from Adam's side, when he was cast asleep in Paradise.

Ver. 36. *You shall not break a bone of him.* This, which was literally spoken of the paschal lamb, (Exod. 12:46) the evangelist applies to Christ, of whom the lamb was a figure. Wi.—This had been said of the paschal lamb, which was a figure of Jesus Christ. Exod. 12:46 and Numb. 9:12.

Ver. 37. This text is from Zachary, 12:10. and seems to refer most literally to Jesus Christ.

Ver. 39. *About a hundred pound.* This seems a great quantity. It may be, they did not use it all. And besides, it was the custom of the Jews, at their great burials, to cover the body with spices and perfumes. Wi.

Ver. 41. This is added, lest it should be said, that it was not Christ, but some other, that rose from the dead; or at least, that he rose by the virtue of some other person reposing there. Calmet.

Ver. 1. As our Saviour had been interred in great haste, the holy women who had before accompanied Jesus in all his journeys, brought perfumes to embalm his sacred body again, in a manner more proper, than Nicodemus and Joseph of Arimathea had been able to do before. S. John makes mention of Mary Magdalene only, because it was his intention to give a particular relation of all that she did: but we learn from the other evangelists, that there were three holy women at the sepulchre together, viz. Mary Magdalene, Mary, the mother of James, and Salome. Calmet.—This was on the first day of the week, the morrow of the sabbath. V.—Christ rose again, leaving the stone and seals still lying on the sepulchre. But as this was to be believed by others also, after the resurrection, the tomb was opened, and thus the belief of what had taken place, propagated. This it was that struck Magdalene; for as soon as she saw the stone rolled from the sepulchre, without entering, or even looking into it, she immediately ran, in the ardour of her affection, to carry the news to the disciples. S. Chrys. hom. lxxxiv. in Joan.

Ver. 5. *He saw the linen cloths lying.* S. Chrys. takes notice, that Christ's body being buried with myrrh, the linen would stick as fast to the body as pitch, so that it would be impossible to steal, or take away the body without the linen cloths. Wi.

Ver. 8. *He saw and believed.* He did not yet believe that Jesus was risen from the dead, because he was still ignorant that he was to rise from the dead. For although the apostles had so often heard their divine Master speak in the most plain terms of his resurrection, still being so much accustomed to parables, they did not understand, and imagined something else was meant by these words. S. Aug. tract. 120. in Joan.

Ver. 14. It may be asked, why Magdalene, after putting the question to the angels, turns round, without waiting for the answer. No doubt, as soon as she had spoken, the heavenly messengers perceived their Lord behind Mary, and by their looks and actions, gave her to understand that they beheld their Lord. This caused her immediately to look behind her. S. Chrys. hom. lxxxv in Joan.

Ver. 15. *If thou hast taken him away.* Thinking him, as the evangelist remarks, to be the gardener, how comes it, that without saying whom she sought, she asks if he had taken him away? Because such was the ardour of her love, that she could not imagine any one could think of any other but him, of whom her own mind was so full. S. Greg. hom.

Ver. 16. *Jesus saith to her, Mary.* Magdalene, now in grief and tears, knew not Jesus, till he called upon her by her name, and with his usual voice: then with joy, she cried out, *Rabboni, Master.* And Jesus saith to her, *touch me not,* &c. The meaning of which words seems to be: I am not yet leaving thee, nor *ascending* to the Father, so that thou mayest have time enough to embrace my feet afterwards; now *go to my disciples,* &c. Wi.—Magdalene, having inquired where he had placed him, appears to have turned towards the angels, to inquire the cause of the awe and reverence she had observed in them. Upon this, Jesus calls upon her by name, and she, turning again towards him, discovers him by his voice. S. Chrys. hom. lxxxv in Joan.

Ver. 17. I will not leave you again; be not in a hurry to touch me; you shall all have this pleasure. I will remain with you some time, before my ascension. Announce my resurrection to my apostles. You shall see me again. This is the interpretation most modern commentators put upon this place. Others suppose, that Magdalene imagined he was risen from the dead to live with men as before, like Lazarus. He addresses these words to her to disabuse her of this notion. Calmet.

Ver. 19. *And the doors were* ^[1] *shut, or being shut;* and remaining still shut, his glorified body entered by penetration through the doors, as he did at his resurrection. Maldonate takes notice, that Calvin was the first that denied this, against the belief of all the ancient Fathers and interpreters, who call this a miracle of divine power. Wi.—The same power which could bring Christ's whole body, entire in all its dimensions, through the doors, can, without the least question, make the same body really present in the sacrament; though both the one and the other be above our comprehension. Ch.—Therefore it is a want of faith to limit the power of Christ, by the ordinary rules of place, and to deny that he can be in the blessed Sacrament, and on so many altars as he pleaseth. We do not still join with the Ubiquists or Brentiani, who, quite contrary to the Zuinglians, maintain, that the humanity of Jesus Christ is in every place where his divinity is. This is contrary to faith. B.

Ver. 21. *As the Father hath sent me.* The word *mission*, when applied to our Saviour Christ, sometimes signifies his eternal procession from the Father, and sometimes his mission, as he was sent into the world to become man, and the Redeemer of mankind: the first mission agrees with him, as the eternal Son of God; the second, as man, or as both God and man. The mission which Christ here gives his apostles, is like this latter mission, with this great difference, that graces and divine

gifts were bestowed on Christ, even as man, without measure: and the apostles had a much lesser share in both these missions. See S. Aug. l. iv. de Trin. c. xix. xx. tom. 4. p. 829. and seq. Wi.—Jesus Christ here shews his commission, and so giveth power to his apostles to forgive sins, as when he gave them commission to preach and baptize throughout the world, he made mention of his own power. Hence, whosoever denies the apostles, and their successors, the right of preaching, baptizing, and remitting sins, must consequently deny that Christ, as man, had the power to do the same. S. Cyprian, in the 3d cent. ep. lxxiii. says: “for the Lord, in the first place, gave to S. Peter, on whom he built his Church, *super quem ædificavit Ecclesiam*, the power that what he loosed on earth, should be loosed also in heaven. And after his resurrection, he speaks also to his apostles, saying, as the Father sent me, &c. whose sins you shall forgive,” &c. Why, on this occasion, passing over the other apostles, does Jesus Christ address Peter alone? Because he was the mouth, and chief of the apostles. S. Chrys. de Sacerd. l. ii. c. 1.

Ver. 22. *Receive ye the Holy Ghost.* It was said, (John 7:39) *that the Spirit was not yet given, because Jesus was not glorified.* The sense must needs be, that the holy Spirit was not given in that solemn manner, nor with so large an effusion of spiritual gifts and graces, till the day of Pentecost, after Christ’s ascension: but the just, at all times, from the beginning of the world, were sanctified by the grace of the Holy Ghost, as no doubt the apostles were, before this time. Now at this present, he gave them the power of forgiving sins. Wi.—Some say, that our Saviour did not then confer the Holy Ghost on his disciples, but only prepared them for the receiving of the Holy Ghost. But surely we may understand, that even then they received some portion of spiritual grace, the power, not indeed of raising the dead, and working other miracles, but of forgiving sins. S. Chrys. hom. lxxxv in Joan.—S. Cyril of Alexandria, speaking of the remission of sins, promised in this text, asks, “How then, or why, did Christ impart to his disciples a power, which belongs to the divinity alone? It seemed good to him, that they, who had within themselves his divine Spirit, should likewise possess the power of forgiving sins, and of retaining such as they judged expedient; that Holy Spirit, according to his good pleasure, forgiving and retaining, through the ministry of men.” In Joan. l. xii. c. 1.

Ver. 23. *Whose sins you shall forgive,* ^[2] &c. These words clearly express the power of forgiving sins, which, as God, he gave to his apostles, and to their successors, bishops and priests, to forgive sins in his name, as his ministers, and instruments, even though they are sinners themselves. For in this, they act not by their own power, nor

in their own name, but in the name of God, who as the principal cause, always remitteth sins. This is generally allowed to be done by God's ministers in the sacrament of baptism, as to the remission of original sin; and the Catholic Church has always held the same of God's ministers, in the sacrament of penance. (See the Protestant Common Prayer Book, in the Visitation of the Sick.—*Whose sins you shall retain, they are retained:* by which we see, that to priests is given a power to be exercised, not only by *forgiving*, but also by *retaining*; not only by *absolving* and *loosing*, but also by *binding*, by *refusing*, or *deferring* absolution, according to the dispositions that are found in sinners, when they accuse themselves of their sins. From hence must needs follow an obligation on the sinner's part, to declare, and confess their sins in particular, to the ministers of God, who are appointed the spiritual judges, and physicians of their souls. A judge must know the cause, and a physician the distemper: the one to pronounce a just sentence, the other to prescribe suitable remedies. Wi.—See here the commission, stamped by the broad seal of heaven, by virtue of which, the pastors of Christ's Church absolve repenting sinners upon their confession. Ch.

Ver. 24. *Thomas ... was not with them.* Yet no doubt the like power of forgiving sins was given to him, either at this time or afterwards. See S. Cyril. Wi.

Ver. 25. *I will not believe.* S. Cyril thinks, that the grief and trouble S. Thomas was under, might partly excuse his want of belief: however, we may take notice with S. Gregory, that his backwardness in believing, was permitted for the good of Christians in general, that thereby they might be more convinced of Christ's resurrection. Wi.—The doubts of S. Thomas are of greater advantage to the strengthening of our faith, than the ready belief of the rest of the apostles. For when he proceeded to touch, to assure his faith, our minds, laying aside every, even the least doubt, are firmly established in faith. S. Greg. Great.

Ver. 27. *Put in thy finger hither.* Christ, to shew he knew all things, made use of the very same words in which S. Thomas had expressed his incredulous dispositions. Our blessed Redeemer would have the mark of the spear, and the prints of the nails to remain in his glorified body, to convince them it was the same body: and that they might be for ever marks of his victory and triumph over sin and the devil. The evangelist does not say, that S. Thomas went and touched Christ's body, though it is very probable he did as he was ordered. But how could a body that entered in, when the doors were shut, be *felt*, or be *palpable*? S. Chrys. ^[2] answers, that Christ at that time permitted his

body to be palpable, and to resist another body, to induce S. Thomas to believe the resurrection; and that when he pleased, his body could not be felt. In like manner, his body was either visible or invisible, as he had a will it should be. In fine, he could eat in their sight, though he stood not in need of any nourishment. See S. Aug.

Be not incredulous, but faithful. In the Greek, be not an *unbeliever*, but a *believer*.—*My Lord, and my God*; that is, I confess thee to be my Lord, and my God; and with the Greek article, to be him, that is, *the Lord*, and *the God*. Wi.

JOHN 21

Ver. 3. How comes it that Peter, after his conversion, should return to his fishing, when Jesus Christ had said, that he that sets his hand to the plough, and looks back, is not worthy of the kingdom of heaven? The employments they applied to before their conversion, without being guilty of sin, these they might, without fault, exercise, after their conversion: therefore Peter returned to his fishing; but S. Matthew never returned to his custom-house, because when once converted, we never can be allowed to give ourselves to these employments, which of themselves lead to sin. And there are many pursuits which can scarcely, or not at all, be followed without sin. S. Greg. hom. xxiv. in Evan.

Ver. 5. *Have you any meat?* ^[1] Have you any thing to eat? This is what is literally signified, both in the Latin and in the Greek text. Wi.

Ver. 7. *It is the Lord.* S. Chrysostom says, we may here see the different characters of the two apostles, Peter and John; the former is more ardent, the latter more sublime; the first more vehement, the last more penetrating; for these reasons, John was the first to know Christ, Peter the first to hasten to him. Hom. lxxxvi.

Ver. 8. The evangelist praises Peter, and excuses the other apostles: all come to Christ; the former leaving his boat, his companions, his nets and prey, arrives more expeditiously; the latter with the impediments of the boat and nets, &c. &c. arrive also, but not so readily; a just figure this of religious, who leave all to go directly to God, and of those who remain in the world, and have to navigate a treacherous element with imminent danger of shipwreck. Maldonatus.—The poet Sedulius writes thus on the nets:

Pendula fluctivagam traxerunt retia prædam,
Per typicam noscenda viam; nam retia dignis
Lucida sunt præcepta Dei, quibus omnis in illa
Dextra parte manens concluditur, ac simul ulnis
Fertur apostolicis Domini ad vestigia Christi.

Ver. 9. *Hot coals lying, and a fish laid thereon, and bread.* The fish caught in the net were not yet drawn to land. These things, then, were created out of nothing, or miraculously transported thither, by the divine power. Wi.

Ver. 11. *Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three;* a figure of the great number to be converted by the labours of the apostles. Wi.

Ver. 12. *And none of them who were at meat, durst ask him, who art thou? knowing that it was the Lord.* It is likely he appeared to them with a countenance different, and brighter than before his death; yet they were presently so convinced it was Jesus, that they were ashamed to ask or doubt of it. Wi.

Ver. 14. *This is now the third time that Jesus was manifested to his disciples.* He had appeared to them more than thrice, even the very day of his resurrection. Matt. 28:16. Here it is called the third time either because it was the third different day; or because it was the third time that he had then appeared to a considerable number together. After this, he appeared to them frequently, and conversed with them for forty days, till his ascension. See Acts, 1:3. 1 Cor. 15:5. Wi.—This must be understood of the third day, or of the third time, that our Saviour appeared to his apostles assembled: the first day, being the day of his resurrection; the second, eight days after, when S. Thomas saw, and believed; and on this day of their fishing. S. Aug. tract. 122. in Joan.—The evangelists relate ten different manifestations of our Saviour, after his resurrection. First, he was seen by the women at the sepulchre; 2dly, he was again seen by the same holy women, returning from the sepulchre; 3dly, by S. Peter; 4thly, by the two going to Emmaus; 5thly, by many at Jerusalem, when Thomas was not with them; 6thly, at the time when S. Thomas saw him; 7thly, at the sea of Tiberias; 8thly, by the eleven, on a mountain of Galilee, according to S. Matthew; 9thly, according to S. Mark, by the disciples, at their refreshment, because he was going to sup with them no more; and 10thly, on the day of his ascension, raised from the earth into heaven. S. Aug. de Concord. Ev. lib. iii. c. 25.

Ver. 15. *Simon, son of John, lovest thou me more than these?* That is, more than any one of these love me. Christ puts this question thrice to

S. Peter, that this triple protestation of love, says S. Aug. might correspond to his triple denial. S. Peter did not answer that he loved him more than the rest did, which he could not know, but modestly said: *yea, Lord, thou knowest I love thee*: and the third time, *thou knowest all things*, and the hearts of all men, *thou knowest* how much *I love thee*. At each protestation, Jesus answered, *feed my lambs*; and the third time, *feed my sheep*. To feed, in the style of the Scriptures, is to guide, rule, and govern. S. Ambrose and some others take notice, as if by the *lambs*, might be understood the people, and by the *sheep*, those placed over them, as bishops, priests, &c. but others make no such difference in this place, betwixt *lambs* and *sheep*, only as comprehending all the members of Christ's Church, of what condition soever, even the rest of the apostles. For here it was that Christ gave to S. Peter that power which he had promised him, (Matt. 16:18) that is, He now made S. Peter head ^[2] of his whole Church, as he had insinuated at the first meeting, when S. Andrew brought him to our Saviour, when he changed his name from Simon to Peter: again, when he chose him, and made him the first of his twelve apostles; but particularly, when he said, *thou art Peter, (a rock) and upon this rock will I build my Church*, &c. Upon this account the Catholic Church, from the very first ages, hath always revered, and acknowledged the supreme power of the successors of S. Peter, in spirituals, over all Christian Churches. This appears also by the writings of Tertullian, of S. Irenæus, of S. Cyprian, of the greatest doctors and bishops, both of the west and east, of S. Jerom, S. Augustin, of S. Chrysostom, in several places, of the first general Councils, particularly of the great Council of Chalcedon, &c. Wi.—*Simon (son) of John*. The father's name is here added, to discriminate him from Simon Thaddeus, that every one might know that the chief care of the universal Church was not given to any other apostle but Peter. This Simon of John is the same as Simon Bar-jona. See Matt. 16:17. Menochius.—S. Peter had three times renounced his master; and Jesus, to give him an opportunity of repairing his fault by a triple confession, three several times demanded of him, if he loved him more than these? That, as S. Augustin remarks, he who had thrice denied through *fear* might thrice confess through *love*. Calmet.

Ver. 16–17. The lambs and the sheep of our Saviour here mean the faithful, who compose his Church, without any distinction of Jew or Gentile. S. Peter, by these words, is appointed to take charge of the whole flock, as being the chief and prince of the apostles. He is, in some manner, the pastor, not of the sheep only, but of the pastors themselves. They have each their own flock to look after; but to him is committed the care of all; he alone is the pastor of all. Calmet.—*Feed my sheep*. Our Lord had promised the spiritual supremacy to S. Peter;

(S. Matt. 16:19) and here he fulfils that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole Church. Ch.

Ver. 18. *Thou shalt stretch forth thy hands ... signifying by what death he should glorify God;* that is, that a cross should be the instrument of his death and martyrdom.—*Whither thou wouldst not:* which is no more than to say, that a violent death is against the natural inclination of any man, even though he be ever so willing, and disposed to undergo it. Wi.—By this is meant the martyrdom of S. Peter, which took place thirty-four years after this. He was first cast into prison, and then led out to punishment as Christ had foretold him. He stretched out his arms to be chained, and again he stretched them out, when he was crucified; for he died on the cross, as the ancients assure us. Calmet.

Ver. 21. *Lord, what shall this man do?* S. Chrysostom thinks, it was the love and friendship, that S. Peter had for S. John, that moved him to ask this question. Wi.

Ver. 22. *Jesus saith: so I will have him remain,* ^[3] &c. That is, in case I will have him remain; or, as it is in the Greek, *if I will have him remain, what is that to thee?* It is thy duty, and thy concern, to follow me. Wi.—When Christ told S. Peter to follow him, he meant, that he should go like himself to the death of the cross; but when he says of S. John, *So I will have him to remain till I come,* he insinuates that his beloved disciple should not undergo a violent death; but remain in the world, till he should visit him by death, and conduct him to glory. It may likewise be understood of the Revelations, in which our Saviour manifested himself in his glory to this his beloved disciple. In the Greek, it is, *if I will have him to remain;* and this is the true reading, according to Estius, and Jansenius, bp. of Ghent, authorized by many Latin copies. Others refer these words of Christ to his coming to destroy Jerusalem: an epoch which S. John survived.

Ver. 23. *This saying, therefore:* ^[4] that is, a report went about among the disciples, the John was *not to die*. But S. John himself, as S. Aug. and S. Chrys. observe, took care to tell us, that Christ said not so. Nor do we find any sufficient grounds to think that S. John is not dead. Wi.

Ver. 24. *This is that disciple,* &c. Some conjecture, that these words were added by the Church of Ephesus. But the ancient Fathers, S. Chrys. S. Cyril, S. Aug. expound them as they do the rest, without any such remark. Nor is it unusual for a person to write in this manner of himself, as of a third person. It is what S. John hath done of himself, c. 19 v. 35. Wi.—Some conjecture, that these words were added by the

Church of Ephesus, to point out S. John to be the real author of this history, and to record their own assent to this his testimony. But the ancient Fathers give no such comment. Nor is it unusual for a person to write of himself, as of a third person. It is what S. John hath done before.

Ver. 25. *The world* ^[5] *itself, I think, &c.* It is an hyperbolical way of speaking, says S. Cyril, common enough, even in the holy Scriptures; and only signifies, that a very great number of things, which Christ did and said, have not been recorded. Wi.—This is a figure of speech, called hyperbole, and only means, that it would require many, many books, to contain all the various actions and sayings of our divine Lord.

ACTS

THE ACTS OF THE APOSTLES

INTRODUCTION

S. Luke, who had published his gospel, wrote also a second volume, which, from the first ages, hath been called *the Acts of the Apostles*. Not that we can look upon this work, as a history of what was done by all the apostles, who were dispersed in different nations; but we have here a short view of the first establishment of the Christian Church, a small part of S. Peter's preaching and actions, set down in the first twelve chapters, and a more particular account of S. Paul's apostolical labours, in the following chapters, for about thirty years, till the year 63, and the 4th year of Nero, where these acts end. Wi.—S. Luke, after giving us the history of the life, actions, miracles, sufferings, and instructions of Jesus Christ, in his gospel, here give us the life and actions of the apostles, the primitive Christians, and particularly all that relates to S. Paul, by way of an appendix. And what could he give more useful or more important to the Church, whether we consider the noble examples he offers for our imitation, or the excellent lessons for our improvement in spiritual wisdom? He describes in this book the accomplishment of many things that had been predicted by Jesus

Christ, the descent of the Holy Ghost, the prodigious change effected in the minds and hearts of the apostles: we behold here the model of Christian perfection, in the lives of the first Christians, and the practice of the most eminent virtues, in the conduct of the blessed apostles; the miraculous operations of the holy Spirit, in the conversion of the Gentiles, and this wonder of wonders, the foundation of the holy Catholic Church, the establishment of the spiritual kingdom of God, promised through all the inspired oracles, and the daily addition which the Lord made to his Church, of such as should be saved. c. 2 v. ult. and c. 15 v. 5.—S. Luke has entitled this work, *the Acts of the Apostles*, that we may seek therein, says S. Chrysostom, (tom. 5. hom. xii.) not so much the miracles that the apostles performed, as their good deeds, and eminent virtues. In appearing to give us a simple history, says S. Jerom, this holy physician furnishes us with as many remedies, to cure the maladies of our souls, as he gives us words for our instruction. Ep. 103.—It is thought, that his principal design was to oppose to the false acts of the apostles, that were then in circulation, a true and authentic history of the actions of S. Peter and S. Paul. The Catholic Church has ever held this work in such great esteem, that it has not only superseded every pretended history of the kind, that preceded it, but also every ascititious one that has succeeded it. S. Aug. de consen. Evang. l. iv. c. 8.—It is very probable, that S. Luke wrote his acts at Rome, whilst he was near S. Paul, during the time of his confinement, for he remained with him till his deliverance. There can be no doubt that the work was written in Greek, and in a more pure and polished style, than we find in any other writing of the New Testament. S. Luke generally cites the Septuagint, apparently because he was ignorant of the Hebrew; and because, S. Paul more frequently having to preach to the Gentiles, preferred citing the sacred text in the language known in common, sooner than in Hebrew, which was understood by few. See S. Jer. in Isai. vi. and again, tradit. Hebr. in Genes. 45.—The Catholic Church has ever admitted this book into the canon of Scriptures; though many heretics, says S. Augustine, have rejected it, ep. 253. and l. de util. cred. 7. S. Chrysostom, (hom. i. in Acta) complains, that this book, in his time, was not sufficiently attended to, which he esteems as no less useful than the gospel itself. Erasmus, in his preface to the Acts, says, that he had, in the first instance, some notion of adding this book to S. Luke's gospel, as they are both addressed to the same person, and the Acts are not inconsiderable part of the sacred history; for, as the gospel shews the seed committed to the earth, and sown in the field, the Acts represent it as taking root, shooting up, and producing its fruit.—The Acts have not uniformly held the same place in the Testament which they hold at present. Sometimes this book was

inserted immediately before the book of Revelation, as S. Augustine and others insinuate. At other times, we find it between the epistles of S. Paul and the canonical epistles. Some persons express their surprise, that S. Luke, who was the inseparable companion of S. Paul, has not given the account of S. Paul's martyrdom. S. Chrysostom (hom. i. in Acta) gives an excellent solution: "the apostles, and other apostolic men, wrote little, but did a great deal." The martyrdom of S. Paul, that took place in the public theatre of Rome itself, and before the eyes of all the Christians of this capital of the world, could not remain unknown, but the voyages and other circumstances of his life, too useful to the Church to be suffered to pass into oblivion, called for the exertions of S. Luke's eloquent pen, which, though admirably accommodated to an historic design, is not wholly free from Hebraisms, and Syriacisms. The Acts of the Apostles include the history of the infant Church, from the day of our Lord's ascension into heaven, till the deliverance of S. Paul, two years after his arrival at Rome, i.e. a space of thirty years, from the year 33, to the year 63 of Jesus Christ, or from the 19th year of Tiberius, till the 9th year of Nero. This golden book paints, as it were, the face of the primeval Christian Church; it places before our eyes the singular providence of God, in founding and protecting his Church, and how the apostles, (in spite of every opposition of the armed power of the whole world, to oppress the gospel,) without any foreign assistance of learning, credit, power, or expectation of any temporal advantages, but relying solely on the power of truth, and the virtue of the holy Spirit, laboured in the propagation of the faith, without intermission, till the power of God, under the ignominy of the cross, became eventually triumphant. See Wm. Whitfield Dakins, LL.D. in his prolegomena.—It may be divided into four parts. In the first eight chapters, S. Luke gives the origin and progress of the Christian Church among the Jews. From the 9th to the 16th, he shews how widely it was spread among the Gentiles: from the 16th to the 20th, the diverse peregrinations of S. Paul, till his last journey to Jerusalem: and from the 20th to the end, with what patience he underwent innumerable sufferings, trials, and indignities, with what magnanimity he made head against the violent surges of persecution, and his astonishing equanimity under every possible calamity.—This account, which is not continued beyond his two years' imprisonment in Rome, contains a general sketch of the history of the Church during the epoch it describes of thirty years. The leading facts therein contained are, the choice of Matthias to be an apostle, in the room of Judas; the descent of the Holy Ghost on the day of Pentecost; the preaching, miracles, and sufferings of the apostles at Jerusalem; the conversion of S. Paul; the call of Cornelius, the first Gentile convert; the persecution of the Christians by Herod

Agrippa; the preaching of Paul and Barnabas to the Gentiles, by the express command of the Holy Ghost; the decree made at Jerusalem, declaring that circumcision, and a conformity to other Jewish rites and ceremonies were not necessary in Gentile converts; the miraculous cures performed by the handkerchiefs and aprons which had only touched the body of S. Paul; whilst the latter part of the book is exclusively confined to the history of S. Paul, of whom, as we have already seen, S. Luke was the constant companion for several years.—The place of its publication is doubtful. A learned prelate advances, that the probability appears to be in favour of Greece, though some contend for Alexandria, in Egypt. This latter opinion rests upon the subscriptions at the end of some Greek manuscripts, and of the copies of the Syriac version; but the best critics think, that these subscriptions, which are also affixed to other books of the New Testament, deserve but little weight; and in this case they are not supported by any ancient authority. But the sentiment of this learned prelate, does not bias the opinion we gave at the beginning, and which we find confirmed by Alban Butler, in his life of S. Luke, vol. x. p. 432. where he says, “that S. Luke attended S. Paul at Rome, whither he was sent prisoner from Jerusalem in 61. The apostle remained there two years in chains; but was permitted to live in a house which he hired, though under the custody of a constant guard; and there he preached to those who daily resorted to hear him. From ancient writings and monuments belonging to the Church of S. Mary in via lata, which is an ancient title of a Cardinal Deacon, Boronius, in his *Annals* ad an. 55. and Arringhi, in his *Roma Subterranea*, l. iii, c. 41. tell us, that this Church was built upon the spot where S. Paul then lodged, and where S. Luke wrote the Acts of the Apostles.”

ACTS 1

Ver. 1. S. Luke, who was the author of this history, alludes, in this verse, to his gospel, which he calls his first discourse. In that he informs us, not only of the actions, but also the doctrines of our Saviour. These words, to do and to teach, are the abridgment of the whole gospel: here he gives us the Acts of the Apostles, that is, an history of their travels and preaching. In the beginning of this work he speaks of all the apostles, and what they did before their dispersion. As soon as he comes to the mention of S. Paul, he takes notice of no one else, but is entirely taken up with the narrative of his actions. He addresses his book to Theophilus, which signifies a friend of God, or one who loves God, as if he intended to dedicate it to all the faithful,

who believed in, and loved God. But it is more probable that this was some distinct person, well known to S. Luke, and illustrious for his birth, because he gave him the title of *κρατιστε*, *most excellent*. Calmet.

Ver. 2. *Until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.* As the Scripture was written without distinction of verses, and without any stops, or *commas*, which were added afterwards) the construction, and joining of the words in this verse, is ambiguous. The question is, with what part of the verse these words, *by the Holy Ghost*, are to be joined. The sense might be, 1. that he *was taken up by the Holy Ghost*: but this is generally rejected. 2. That he *gave his commandments by the Holy Ghost to his apostles*; that is, says S. Chrys. that he gave them spiritual commands, that came from the Holy Ghost, or from his holy Spirit. 3. The most probable exposition seems to be, *that he gave his special commandments to his apostles, or to those whom he chose* to be his apostles, by the Holy Ghost, or by his holy and divine spirit. Wi.—The power to preach, to baptize, to remit sins, and generally the whole commission and charge of the government of his Church after him in his name, and with his authority; which government was given them, together with the Holy Ghost, to assist them therein for ever. B.

Ver. 3. *Appearing, &c.* Why did he not appear to all, but only to his disciples? Because to many of them, who did not know the mystery, he would have seemed a phantom. For if the disciples themselves were diffident, and terrified, and required to touch him with their hands, how would others have been affected? But we know from their miracles, the truth of the resurrection, which is made evident to all succeeding generations. Perhaps the apostles did not perform miracles. How then was the world converted? This is a fact which cannot be denied, and that it should have been brought about by twelve poor illiterate fishermen, without miracles, would be the greatest of all miracles, far beyond the reach of all human means. S. Chrys. hom. i. c. 1. on Acts.—“And speaking of things pertaining to the kingdom of God,” as we read in the Greek, and in the Protestant version, that is, pertaining to the Church, which is the kingdom of God, *τα περι της βασιλειας του θεου*, which plainly makes for unwritten tradition. Estius.

Ver. 4. *And eating with them.* ^[1] This is a literal translation from the vulgar Latin. But the Prot. translation from some Greek copies, would have it, *And being assembled together, he commanded them, &c.* Mr. Bois defends the Latin Vulg. and even by the authority of S. Chrys. who doubtless understood the Greek text, as well as any one, and who

takes the Greek word here to signify *eating*: for he observes that the apostles elsewhere prove Christ's resurrection by his *eating and drinking with them*. Acts 10:4. S. Jer. also says, the derivation of the Greek word, is from eating salt together. Wi.

Ver. 5. *Baptized with the Holy Ghost*, that is, cleansed, and sanctified by the plentiful graces he shall pour upon you. Wi.

Ver. 6–7. *Wilt thou at this time restore again the kingdom of Israel?* Some of them, as S. Chrys. observes, had still their thoughts upon a temporal kingdom of the Messiah. Christ, to divert them from such imaginations, tells them, their business is to be witnesses of his doctrine and miracles, particularly of his resurrection, *even unto the utmost bounds of the earth*, to all the nations of the world. Wi.

Ver. 9. *He was raised up*. Raised himself up, and ascended, &c. Wi.

Ver. 10. *Behold two men*, that is, two angels, stood by them in white apparel. Wi.

Ver. 11. *So shall he come, as you have seen him going*. This word *going*, says S. Chrys. sufficiently intimates, that he ascended by his own power: for so *will he come* by his own power to judge the world. Wi.—Jesus Christ shall come on the last day, in the same body, in the same majesty, to judge the living and the dead. This he had likewise promised, in more than one place of the gospel, speaking of the vengeance, which he will exercise on the city of Jerusalem. S. Jerom, S. Hilary, and many other ancients, have believed that the Son of God will appear again on Mount Olivet, and that all people shall be assembled to judgment. S. Jerom. super Joel 3:2. S. Hilary, super Matt. 24:32.—And that same body, which thus ascended to heaven, and which will thus descend, is given us in the blessed Sacrament. “O miracle! exclaims S. Chrysostom, He that sitteth with his Father above, is at the same time handled by men below. Jesus Christ ascending to heaven, both hath his flesh with him above, and hath left it with us below. Elias being taken up, left his disciple, Eliseus, his mantle and double spirit, but the Son of Man ascending, left his own flesh for us.” L. iii. de Sacerd. hom. 2. ad pop. Ant. hom. de divit. et paup.—Sulpicius Severus, and S. Paulinus, assure us, that the marks of the feet of our Saviour were imprinted in the place off which he rose to heaven; and S. Aug. informs us, that many in his time went to Judea, to venerate these sacred marks. Ven. Bede testifies the same in the eighth age. In the time of Constantine the great, the empress Helen built a church on the place. Calmet.

Ver. 12. *Sabbath-day's journey*. It cannot now be precisely determined

what this distance was, but it is most probable, that it was about a mile. On particular occasions, it perhaps was allowed to exceed a little. Calmet.

Ver. 13–14. *Into an upper room*, to be more retired in prayer. There they were *persevering with one mind in prayer*. These few words denote to us three dispositions to receive the Holy Ghost. 1. *Prayer*. 2. *Perseverance* in it. 3. *To be of one mind*, perfectly united in charity, and the love of one another. Wi.—This is the last mention that is made in Scripture of the blessed Virgin Mary. She lived the rest of her time with the Christians (as here she is particularly named and noted amongst them) and especially with S. John, the apostle, to whom our Lord recommended her. S. John 19:26. 27. She undoubtedly communicated to the evangelists many circumstances relative to the actions, words, and mysteries of her divine Son.

Ver. 15. *Peter, rising up*, &c. Peter, says S. Chrys. ^[2] on this place, who was prince, or chief of the apostolical college, who had authority over them all, who by his place and dignity, might, without them, have chosen, and appointed a new apostle to succeed Judas, (Christ having said to *him, confirm thy brethren*,) &c. yet he consults them. Wi.—Here Peter acts and ordains in virtue of his supremacy, and the other apostles agree to his appointment.

Ver. 18. *Possessed a field*. Judas is here said to have done, what was done by others, with the thirty pieces of money, the *reward of his iniquity*. *And being hanged*, that is, as S. Matt. says, (c. 27:5 *having hanged himself, he burst asunder*. The Greek has it, *falling headlong*, ^[3] as perhaps he did, by the judgment of God, from the place or tree where he hanged himself. Wi.—Judas did not possess the potter's field, but he furnished the price to buy it, giving back the thirty pieces of silver. Menochius.—We often say in common, that we have done what happens in consequence of any action of ours, though it was not in our first intention. Calmet.

Ver. 20. *His bishoprick*. The words were prophetically spoken in the Psalms, of the traitor Judas. Wi.—*Let their habitation*. In some MS. copies, in both Greek and Syriac, we read *his*. In the Psalms, the text was written against the Jews, the persecutors of Christ in general; but in this place, Peter applies it to Judas in particular. Estius in dif. loca.

Ver. 21. *Came in, and went out among us*. That is, *conversed with us*. Wi.

Ver. 25. *To his own place* of perdition, which he brought himself to. Wi.

Ver. 26. *And he gave them lots*, which they might lawfully do, when they knew that both of them were fit, and every way qualified for the office. Wi.—*Lots*. This method of deciding the election of ministers by lots, is one of those extraordinary methods which was inspired by God; but can seldom or ever be imitated. Where both candidates appeared equally worthy, as in the present case, and human judgment cannot determine which is to be preferred, it cannot be said that it was wrong to decide it by lots. Thus were avoided any of the evil consequences which might have happened by one party being preferred before the other. S. Augustin observes, that in a doubtful case, where neither part is bad, to decide by lots is not in itself wrong. Sors enim non aliquid mali est, sed res est in dubitatione humana divinam indicans voluntatem. In Psalm 30. A.

ACTS 2

Ver. 1. *Altogether in one* ^[1] *place*. The Greek signifies, were all of one mind. Wi.

Ver. 2. *A sound*, &c. Perhaps this was a kind of thunder, accompanied with a great wind, which filled with terror and awe the whole company, and disposed them to receive the gift of heaven with humility and fervour. This noise appears to have been heard over a great part of the city, and to have gathered together a great crowd, who came to learn the cause. This noise and wind were symbols of the divinity. It was thus also that formerly on Mount Sinai, thunder and lightning, the dark cloud, the smoking mountain, &c. marked the majesty of God. Calmet.—Jesus Christ, our Pasch, to answer perfectly the figure, was offered on the day of the great Jewish passover; so fifty days after, for accomplishing the like figure of the law given on Mount Sinai, He sent down the Holy Ghost on the day of their *Pentecost*, which meaneth fifty. But our feasts, as S. Augustin remarks, besides the remembrance of benefits past, contain great mysteries also of the life to come. Ep. cxix. c. 16.

Ver. 3. *Tongues ... of fire*. The Hebrews use the name tongue, for almost any thing pointed. Thus they say, a *tongue* of the *earth*, for a *promontory*. Josue 15:5. A fiery tongue for a flame in shape of a tongue. Isa. 5:24. The expression, therefore, in this place, may mean noting more than sparks, or rather flames, which appeared above all who were in the house.—Sed et Latinis quod extremum et acutum est *lingua* dicitur, quare scopulos summos & invios *linguas* dixit Cæsar. P.

—By the fiery tongues is signified the efficacy of the apostles' preaching, and the gift of tongues bestowed upon them. M.

Ver. 4. *Began to speak divers tongues.* Perhaps the apostles spoke only their own tongue, and the miracle consisted in each one's understanding it as if they spoke it in his language. S. Greg. Nazianzen. orat. xlv.—But S. Augustin and most others, understand the text literally; though the apostles had not this gift on all occasions, nor on all subjects, and therefore sometimes stood in need of interpreters. Vide S. Aug. in Psalm xvii. Expos. 2. and Serm. 188.—The same Father observes, that the conversion of all nations to the Church, and their being united in one faith, all having one language or confession, is a perpetuation of the same miracle in the Church.

Ver. 14. *But Peter standing up, &c.* A wonderful change which the Holy Ghost, at his coming, in a moment wrought in the apostles, as we see in the person of S. Peter, who before, when questioned by a silly girl, denied his master, now he values not all the Sanhedrim of the Scribes, Pharisees, and magistrates; he boldly and publicly charges them with the murder of Jesus, *their Lord, and their Christ.* v. 36. Wi.—As the prince of the apostolic college, and head of the Church, under Jesus Christ, hence Peter speaks in the name of the other apostles also, gives an account of the miracle, and promulgates the evangelical law. M.—Newly replenished with all knowledge and fortitude, and full of the holy Spirit, he here maketh his first sermon. B.

Ver. 15. About nine in the morning. On festival days, the Jews did not eat till the morning devotions were finished, about mid-day. V.

Ver. 17. *In the last days, or the latter days,* meaning the time of the Messias, *I will pour out my Spirit upon all flesh,* that is, all persons. See Joel 2:28. Wi.

Ver. 19. *I will shew wonders, &c.* These prodigies are commonly expounded of those that shall forerun the last day; or of the prognostics of the destruction of Jerusalem, which was a figure of the destruction of the world. Wi.—*Blood, fire, &c.* These prodigies were accomplished at our Saviour's death, or before the destruction of Jerusalem. We must not expect in these prophecies, where the descriptions are so grand, pathetic, and hyperbolical, to find that the accomplishment of them is literal, and precisely according to terms. The sun shall suffer an eclipse, the moon turn red, like blood, &c. Calmet.

Ver. 22–23. *Jesus, ... a man,* who suffered as man, though he was both God and man.—*Delivered by the determinate decree, or counsel;* to

wit, by that eternal decree, that the Son of God should become man. He mentions this *decree*, and *foreknowledge* of God, to signify that Christ suffered not by chance, nor unwillingly, but what God, and he as God, had decreed. Wi.—*By the determinate*, &c. God delivered up his Son; and his Son delivered up himself, for the love of us, and for the sake of our salvation: and so Christ's being delivered up was holy, and was God's own determination. But they who betrayed and crucified him, did wickedly, following therein their own malice, and the instigation of the devil; not the will and determination of God, who was by no means the author of their wickedness; though he permitted it; because he could, and did draw out of it so great a good, viz. the salvation of man. Ch.

Ver. 24. *Having loosed the sorrows* ^[2] *of hell*, &c. In the ordinary Greek copies, *of death*. As to the sense of this place, 1. It is certain Christ suffered the pains and pangs of a violent death. 2. That his soul suffered no pains after death, nor in any place called hell. 3. We believe, as in the Apostles' Creed, that his blessed soul descended *into hell*, that is, to that place in the *inferior parts of the earth*, (Ephes. 4:9) which we commonly call *Limbus Patrum*, not to suffer, but to free the souls of the just from thence.—*As it was impossible he should be held* there, either by death, or hell, his soul being always united to the divine person: and his rising again being foretold in the Psalms, in the words here cited. Wi.—Having overcome the grievous pains of death, and all the power of hell. Ch.—Not that Jesus suffered any thing after his death; that was impossible. But these pains were loosed in his regard, because he was preserved from them, as the bird is preserved from the nets of the fowlers, which are broken before it is taken in them. S. Aug. ep. ad. Olimp. xcv.—Moreover he loosed others of those pains. Idem, l. xii, c. 13. de Gen. ad lit.

Ver. 27. *Thou wilt not leave* ^[3] *my soul in hell*. This is also the Prot. translation; and the manner in which Beza translates it, is both very false and ridiculous, *thou shalt not leave my carcass in the grave*. For allowing that the Latin and Greek word, which is here translated *hell*, may signify sometimes, *the grave*; yet no excuse can be made for putting *carcass*, where the Greek, as well as Latin, signifies the *soul*. And for the doctrine of Christ's *descending into hell*, even the learned Dr. Pearson on the Creed, observes with Catholics, that the article of the creed, wherein we say, *he descended into hell*, cannot be the same as to say, his body *descended into the grave*, because in the foregoing words we profess that he was *dead and buried*. Wi.—Beza plainly confesseth that he translateth the text thus: *Thou shalt not leave my carcass in the grave*, against the doctrine of purgatory, and Christ's descending into hell, although he alloweth, that most of the ancient

Fathers were in that error. Thus opposing himself to plain Scripture and to the ancient Fathers, perverting the former, and contemning the latter, to overthrow an article of the apostles' creed. *He descended into hell.* New Test. in 1556.

Ver. 31. *Foreseeing he* (David) *spoke of the resurrection of Christ.* S. Peter shews them that the prophetic words of the Psalm, agree not to David in person, he being dead, and his body having remained in the grave, without rising from the dead. Wi.

Ver. 33. *He hath poured forth this, which we see, and hear,* by the effects, by the noise, as it were of thunder, by our speaking languages, &c. Wi.—It does not appear that the holy Spirit was visible to the multitude, whom S. Peter addressed. But they perceived sensible marks of his presence, in the great noise, which had called them together, and the divers tongues spoken by illiterate men, who had never studied. A.

Ver. 37. *They had compunction in their heart,* with sorrow for their sins, especially against their Messias. Wi.

Ver. 38. *Be baptized:* believing and making profession to believe, and hope for salvation, by the merits of Jesus Christ. Thus *you shall receive the gift of the Holy Ghost,* the grace of God, and perhaps those other gifts of speaking with tongues, working miracles, &c. Wi.—*The gift of the Holy Ghost.* That is, justifying grace, which is infused in our hearts by the laver of regeneration. The exterior gifts of the Holy Ghost, the gift of tongues, of miracles, prophecy, &c. were, in the beginning of the Church, more regularly the consequences of confirmation or imposition of hands. Calmet.

Ver. 39. *The promise is to you.* The good tidings of salvation were first announced to the Jew, then to the Gentile; first to the domestics, then to the strangers, who are far off. It is rather singular, that S. Peter, after here so clearly shewing that the Gentiles are called to the faith, should afterwards have made such objections to go to baptize Cornelius, because he was a Gentile. This can only be reconciled, by supposing, he did not know distinctly the time nor the manner of their vocation. Calmet.

Ver. 40. *And with a great many other words did he testify and exhort them.* S. Luke only gives an abridgment of those exhortations, which S. Peter, and the apostles frequently gave *to all the people.* S. Peter, as S. Chrys. observes, and as we see in these Acts, was *the mouth of all the rest.* And on this first day of Pentecost, *about three thousand were converted.* Wi.

Ver. 42. *In the communication of the breaking of bread*, by which some understand their ordinary meals, and eating together; others, of the celestial bread of the holy Sacrament, τοῦ αἵματος, *panis illius*, scilicet Eucharistiæ. The Eucharist is called both by S. Luke and S. Paul, the breaking of bread. M. in v. 42 and 46.—In the Syriac, for αἵματος, is a term that means Eucharist, both here and in Acts 20 as the learned Joannes Harlemius remarks in Indice Bibliorum.—S. Luke also gives here some account of the manner of living of these first Christians. 1. They *were together*, united in perfect charity. 2. They were frequently in the temple, and praying together. 3. They had all *possessions in common*. 4. They went from *house to house* to convert souls, taking *the food they found with joy*, and *simplicity of heart*, their number daily increasing. 5. S. Luke says they were in *favour*, and esteemed *by all the people*. 6. The apostles did *many prodigies and miracles*, to confirm their doctrine, which struck others with *great terror and horror* for their past lives. Wi.

Ver. 44. This living in common is not a precept for all Christians, but a life of perfection and counsel, for such as are called to it by heaven. See S. Augustin in Psalm cxii. and ep. cix. the practice of which is a striking proof of the one true Church, which has come down from the apostles.

Ver. 46. *In the temple.* Although by the death of our Saviour, the ceremonies and sacrifices were abrogated, and the new alliance had succeeded to the old, still it was not in the design of God, that the faithful should separated themselves from the rest of the Jews, or entirely give up the observances of the law. They continued to observe them, as long as the utility of the Church required it, but they observed them not as Jews. Thus they avoided giving scandal to the weak, and driving them from submitting to the doctrines of the Church. They disposed them insensibly to a more pure and spiritual worship. S. Chrys. in Act. hom. vii.—This was burying the synagogue with honour.

Ver. 47. More and more he added daily to the Church, as it is clearly expressed in the Greek, προσετιθει τη εκκλησια, that we may see the visible propagation and increase of the same. We may here, and throughout the whole book, observe a visible society of men joined in Christ, which visible society may be traced through ecclesiastical history, down to our days, and which will continue, in virtue of Christ's promise, to the end of time, as the point of union, by which the true disciples of Jesus Christ are to be connected together in one body, and one spirit; "one Lord, one faith, one baptism." Eph. 4:5. This book can shew the true Church ever visible, and ever speaking

with authority to all that do not willingly shut their eyes, as plainly as the gospel doth shew the true Christ. “Every where the Church proclaims the truth; she is the candlestick, with the seven lamps (Exod. 25); bearing the light of Christ, *επαμυκος*,” says S. Irenæus; which light nothing can obscure. Hence S. Chrysostom says, “sooner shall the sun be extinguished, than the Church be obscured;” *ευκολιοτερον τον ηλιον σβεσθηναι, η την εκκλησιαν αφανισθηναι*.

ACTS 3

Ver. 1. *To the temple.* Though the Jewish ceremonies were shortly to cease, yet it was not unlawful to follow them; and they went to the temple as a proper place for prayer. Wi.—*The ninth hour*, that is, about three in the afternoon. But we must here observe, that the Hebrews divided the light into twelve hours, and the dark into twelve hours; so that their hours would be of unequal length: longer in summer, shorter in winter. Menochius.—The custom of praying three times in the day, is ancient among the Jews. Daniel at Babylon opened his window on the side which looked towards the temple of Jerusalem, and three times a day bent his knees before the Lord. The ancient Fathers of the Church have strongly recommended this established custom of praying three times in the day, morning, noon, and evening. It is indeed not a precept, but a religious observation, to which she invites all her children. See S. Clem. of Alex. Constit. lib. vii. c. 24. Tertullian de Jejuniis, &c.—In Catholic countries, the toll of a bell at morning, noon, and evening, announces the time for the recital of the *Angelus Domini*, a short prayer, in honour of the incarnation. At these moments, all, however employed, whether at labour in the field, or at home, all cease from their employment, till they have recited the prayer. The repetition of this, and similar practices, cannot be too strongly recommended to Catholics of the present day. They are of singular advantage in recalling the soul, which is too easily dissipated and distracted, to God, her first beginning, and her last end. A.

Ver. 4. *Look upon us.* S. Peter said this to raise his attention and expectation, but the poor man thought of nothing but an alms. Wi.

Ver. 6. *But what I have, I give thee.* Though S. Luke told us, (c. 2:43) that the apostles did *many miracles and prodigies*, yet this is the first specified. *In the name of Jesus of Nazareth*, (known by that name, though of Bethlehem) *arise, and walk*. In the name of Jesus, lately

nailed to a cross. Wi.—This is not the shadow of a great name, *magni nominis umbra*, but the truth of what it signifies, *a Saviour*. Not without reason is this name in the Canticles compared to oil, in its three-fold properties, of affording light, food, and medicine. When preached, it enlightens; thought on, it feeds us; and called on, it assuages our grief. Whence has such a sudden light of faith spread over the world, but in preaching the name of Jesus? How did this light shine, and attract the eyes of all, when proceeding like lightning from the mouth of Peter, it strengthened the weakness of the lame man's feet, and enlightened the minds of many spiritually blind? Did he not then scatter fire, when he exclaimed, in the name of our Lord Jesus Christ, arise and walk? This name is food too. Are you not refreshed, as often as you recall it to your mind? What is as powerful in consoling the mind? What so soon repairs our wearied senses, and gives new vigour to our strength; encourages virtues, cherishes chaste affections? All food is dry to me, if not seasoned with this oil; insipid, unless sprinkled with this salt. If you write, I relish it not, unless I read the name of Jesus. If you read, or speak, I take no pleasure in it, unless I hear the name of Jesus. Jesus is honey in the mouth, music to the ear, but ecstasy to the heart. This is also my medicine. Are you sad? let Jesus enter your heart, and thence ascend upon your tongue. And behold, at the rising of this star, every cloud will retire, and serenity return. Do you fall into a crime, or run on the brink of despair: call on this name of life, and you shall be restored to life, &c. S. Bernard, Sermon. xv. super Cant. *propè medium*.

Ver. 11. *As he held Peter and John.* That is, kept close by them, and with them, out of joy and gratitude. Wi.

Ver. 12. *Peter seeing, made answer to the people.* This is the second sermon, that is related, which, as S. Chrys. observes, was spoken publicly in the temple.—*Why look you upon us?* S. Peter, at the beginning takes care to give the glory to God. Wi.

Ver. 13. Who does not admire, in this second discourse of S. Peter, as well as in his first, the prudence and discretion, with which he blames the Jews? He reproaches them, but with such mildness, as not to offend them, and dispenses to them truths in proportion to their capacity to bear them; after the example of his master and Saviour, he sweetens the bitterness of the truth, by furnishing them with an excuse. They sinned through ignorance. Calmet.

Ver. 14–15. *The just one, and the holy one, even the author of life you killed:* he that is the just one promised, the Messiah, the Son of God, and true God. Wi.

Ver. 17. *You did it through ignorance*, but such as could not excuse the chief of you. Wi.

Ver. 20. *The times of refreshment.* The time of eternal rest and happiness, &c.—These words, *you may be saved*, must be understood, to make the sense complete. Wi.

Ver. 21. *Whom heaven indeed must receive*, as also in the Prot. translation not *contain*: nor can any argument be drawn from hence, that Christ's body cannot be truly at the same time in the holy Sacrament, especially after a different manner. The true sense of these words is, that heaven is the place of Christ's abode, till the day of judgment, and that it was in vain for them to think that he would come to take possession of any temporal kingdom. Wi.—*The restitution of all things.* Jesus remains in heaven, till his second coming to judge the living and the dead. That is the great day, when every thing shall be finally settled, and restored to its proper order. He shall avenge the injuries done to God; restore peace to the afflicted just men of the earth, and justice to their persecutors. He shall exalt his Church, and himself receive the homage of adoration, from every tribe of men. Calmet.—See 2 Peter 3:13 which text, together with what we read in this place, joins inseparably the last coming of Jesus Christ, with the universal re-establishment promised in both these passages, and completely excludes the *Millennium*, which some erroneously expect to take place between the accomplishment of the first and second of these events. See Bossuet's reflexions on the 20th ch. of the Apocalypse, where the errors of many Protestant writers, especially of Dodwell, are refuted. To shew that the error of the Millennium cannot be assigned as a general cause which impelled the primitive Christians to martyrdom, it will suffice to produce this decisive passage of S. Justin, who after Papias, was the first supporter of that system: speaking to Tryphon concerning this temporal kingdom, which Christ was to enjoy here below, in the re-established Jerusalem with the saints risen from the dead, for a thousand years, he says: "I have already confessed that many others, with myself, were of this opinion; ... but there are many others, and persons of sound faith, and exemplary conduct, who reject this opinion." In dialog. cum Tryph. n. 84.—Clement of Alexandria, S. Cyprian, and Origen, lay down principles diametrically opposite to this system. It has also been expressly combated by Caius, and S. Denis of Alexandria, one of the greatest luminaries of the third century, as we learn from Eusebius, and S. Jerom.

Ver. 22. *Moses said.* He brings them this testimony of Moses concerning the Messiah, to shew the punishment they deserve for not

receiving him. Wi.

Ver. 23. *Which will not hear that prophet.* S. Peter's argument is this. If disobedience to the ordinances of God by the voice of Moses, was punishable with death, how much more severe will be the punishment of those, who refuse obedience to the doctrines of Jesus, to whom all the prophets bore testimony, and whom the apostles then preached. How different is this system of submission to the teaching of the prophets, and apostles, from that libertinism, which undermines the whole fabric of religion, by taking away from the Church the power of commanding, and from the disciple the necessity of obeying. By what wonderful and progressive shades of light was the prediction of this great prophet made to man! From the fall of Adam, it was predicted, that the seed of the woman would crush the serpent's head. Many ages after, God manifested that from Abraham's loins the Redeemer should spring, "in whom all nations should be blessed." The promise is renewed to Isaac, and that he is to spring from his son, but not from Esau, but from Jacob; and of the twelve sons of Jacob, the posterity of Juda is to have the privilege of bestowing a Messias to the world, and the token of its accomplishment is, "the failure of the sceptre in the posterity of Juda." After a long series of events, and of ages, an humble shepherd is chosen in the tribe of Juda: he is led to the throne; and to this man, David, it is repeated, that from him the Messias shall spring, and that his kingdom shall have no end. The oracle is so explicit in the psalms of that king, and in the writings of successive prophets, that it not only expresses the race, the tribe, the family, but also the character of the mother, the place of his birth, the precise period of the event, the ministry, the power, the dignity, the circumstances of his death, the change of the covenant, and conversion of the world. The particular prophecies, in their accomplishment, were a visible earnest to the Jews of the accomplishment of the prophecies relative to the Messias. Hence Pascal very justly remarks: "The prophets mingle particular prophecies with those of the Messias; that the prophecies regarding the Messias may not be without proof, and that the particular prophecies may not be without effect." *Pensées.* xv.—These oracles, which during a period of four thousand years, have been delivered to the world, and which have been completely and visibly fulfilled, still exist in books, scrupulously preserved by the greatest enemies of Christ, and of his holy religion, and satisfactorily demonstrate Jesus Christ to be the great prophet, and the Christian religion to be the new covenant, which had been announced so many ages before, in so many different manners.

Ver. 25–26. *You are the children ... to you first God raising up his Son.*

He gives them encouragement, that not only the promise of sending the Messias was made to them, but that he came, and is to be preached to them: and that the blessings of his coming are first offered to them. Wi.

ACTS 4

Ver. 1. *The officer* ^[1] (of the guard) *of the temple*: lit. *the magistrate of the temple*. But this magistrate, by the Greek, was an officer over soldiers; we may presume, over those who were to guard the temple. Wi.

Ver. 2. *The resurrection*. This vexed particularly the *Sadducees*, who denied the resurrection: and they had great power among the Jews. Wi.

Ver. 4. *Five thousand*. Not that hereby is meant the whole number of the believers, but five thousand, by this miracle and preaching, were added to those that believed before. Wi.—Here again we remark the visible increase of the Catholic Church, by the preaching of the word.

Ver. 5. *Their rulers*, &c. The chief of them, *and Annas, the high priest*; perhaps he had lately succeeded Caiphas, high priest of the year before. Wi.

Ver. 7. By what authority? Is it by your own authority, or that of some other, you have healed this lame man? They wished to know if it was a true miracle, or the effects of some secret magic or enchantment. The knowledge of this kind of affairs belonged to them. It was their duty to repress the attempts of false prophets, seducers, and magicians. But they might easily discover that the apostles were far removed from any thing of this kind. The simple narration of the fact was enough to acquit them. Calmet.

Ver. 10. *Name of our Lord Jesus*. From this, S. Chrysostom takes occasion to make several pathetic exhortations against swearing and profaning this adorable name. What profit do you propose to yourselves by abusing this name? Is it to gain credit to your discourse? So you will tell me; but, believe me, you are mistaken: if people saw you respected oaths, and were afraid to make free with them, then they would believe you. Not when you give them to understand that you undervalue them, by your frequent abuse of them. Break then so profane a custom. It will cost you neither money nor labour to do so:

you are not required to part with any gratification for this purpose. Use only at the beginning a little diligence, and you will easily overcome so idle a practice. Wish, and it is done. S. Chrys. super Act. sparsim. A.—*Whom you crucified*. S. Peter, without fear or apprehension, openly and boldly tells them of their heinous crime: *that Christ is the head corner stone, which they had rejected*, as Christ himself had told them, (Matt. 12:10) and that *there is no other name under heaven given to men to be saved by*. Wi.

Ver. 13. *The constancy of Peter and John*, surprised the council very much. They admired their knowledge of the Scriptures, seeing them men without learning or letters, ^[2] and (as they are called *idiots*) they could not find how to contradict the fact, *the man that was healed*, being there present. Wi.—Here, with the Jewish people, you may admire the constancy, wisdom, and learning of the apostles, after the coming of the Holy Ghost, who, before that event, were simple, unlettered, and timorous men. See v. 19; and again, C. 5:29.

Ver. 16. *What shall we do to these men?* They were perplexed, says S. Chrys. and in greater fear than the apostles. They saw they could do nothing but threaten and charge them to speak no more of Jesus. Wi.

Ver. 19. *But Peter and John* stopped their mouths, by asking them, *if it was reasonable for them to hearken to men rather than to God*. For we, say they, (v. 20) *cannot but speak the things which we have seen and heard*. Wi.

Ver. 20. *We have seen and heard*. From these words, S. Chrysostom makes some important remarks on the conduct of Christians. On returning from the theatre, or any public meeting, each can relate what he has seen and heard. This is the fruit they reap from attending at public places of amusement; and would to God it were merely pleasure unmingled with poison. But on returning from Church, where they have been for instruction, they remember nothing, speak of nothing they have seen or heard. All is silence. Not even a thought is turned on what has been performed. Hom. x. in Act.—It is a curious fact, which the apologists for the innocence of modern plays would do well to attend to, that the theatre has always been avoided by the good and the virtuous of every age. When one of the ancient Fathers was exorcising a female demoniac, who had been possessed at the theatre, and bade the devil to depart; No, replied he, I had a right to take possession of her, for I found her in my own house. A.

Ver. 21. *Threatening them*. Here commences the history of the first persecution of religious opinion, which the passions of men have continued, and swelled to such a frightful length. But on this, as on all

other occasions, it has defeated its own purpose, by adding firmness and constancy to the persecuted. Truth is not to be overpowered by violence. In vain have the kings and princes of the earth risen up against the Lord, and against his Christ.—When will men learn, that charity is the principle of conversion!—*That* is an unheard-of kind of preaching, said the great Pope, S. Gregory, which exacts belief by stripes. He was on this occasion reprehending the false zeal of certain indiscreet Christians at Rome, who were for compelling the Jews to become converts. A.—The amiable Fenelon, in a letter to Prince Charles, the son of our James the Second, says: “No human power can force the impenetrable intrenchments of the human mind. Compulsion never persuades—it only makes hypocrites. When kings interfere in matters of religion, they do not protect it; they enslave it. Give civil liberty to all; not by approving all religions, as indifferent, but, by permitting in others, what God permits.”

Ver. 23. *Being let go, they came to their own* ^[3] *company*, relating with simplicity all that had happened.

Ver. 24. *With one accord.* With one mind, as in the Greek, and with one voice, being inspired by the Holy Ghost, they fell to prayer. Wi.

Ver. 30. *That thou stretch forth thy hand.* ^[4] *Lit. in this that thou stretch forth thy hand to cures, &c.* They pray to God, that he would continue to confirm their preaching by miracles. Wi.

Ver. 31. *The place was shaken.* Much in the same manner, as at the first coming of the Holy Ghost.—*They were all filled with the Holy Ghost.* Their hearts were inflamed and excited by a new motion of grace. Wi.

Ver. 32. *All things were common.* Happy would it be for society, if the rich of the present day were to imitate, in some degree, this charity of the first disciples, by distributing to those that want. Both would hereby become more happy; nor would the rich derive less pleasure from such actions, than the poor. S. Chrys. hom. xi. in Acts.—That cold and fatal word, *mine*, and *thine*, which has caused so many misfortunes and wars, was banished from among them. Id. hom. de S. Philogon.—Some take this to be the origin of a monastic life: but according to the Fathers, it is rather its progress and increase; for it began in the family of Jesus Christ. The apostles, indeed, may be said to institute here that common life, which they led under Christ, our Lord, and of which Peter speaks: *behold, we have left all.* This life, by S. Augustin and others, is called *apostolic*, and there among *all*, wives are particularly specified. Cajetan thinks no vow was required: S. Augustin is of a different sentiment. Sermon. x. de diversis & alibi.

Ver. 33. *And great grace was in them all.* All of them were present, were replenished with extraordinary graces of charity, zeal, &c. Wi.

Ver. 36–37. *Joseph ... surnamed Barnabas, the son of consolation, &c.* He seems to be mentioned as the first that *sold* all he had, and brought the price, and *laid it at the feet of the apostles.* Wi.—There was at that time a great number of Jews established in this city. V.

Ver. 37. *Sold it, &c.* It is probable, that the faithful of Palestine disposed of all their property, because they knew that presently Judea would be delivered up to its enemies, and they would be obliged to fly, to avoid the persecution of their countrymen, as well as of strangers. D. Thomas ad Galatas. xi.—*At the feet of the apostles,* out of respect. Thus, the Sunamitess fell down and embraced Eliseus's feet. Many that asked favours of Christ, fell down at his feet, and Mary kissed his feet. Such are signs of reverence paid both to Christ, and to other sacred persons, prophets, apostles, popes. See in S. Jerom, how the people of Jerusalem flocked together to the venerable bishop Epiphanius, in Cyprus, presenting their children for his blessing, kissing his feet, plucking the hem of his garment, so that he could not move for the throng. S. Jer. Ep. lxi. c. 4. contr. error. Jovin.

ACTS 5

Ver. 1. It is believed by many of the Fathers, that the resolution which the faithful made of selling their property, and laying the price at the feet of the apostles, implied a vow of reserving nothing for themselves, but giving all to the community; and that the crime of Ananias and Saphira consisted in the violation of this vow; on which account they regarded them as sacrilegious, and plunderers of sacred things. See S. Basil, Sermon. i. de instit. Monac. S. Cyprian, lib. i. ad Quir. & c.—For, without this supposition, we cannot, as Menochius justly remarks, account for the sudden and severe punishment inflicted on the offending parties.

Ver. 2. *By fraud kept part.* ^[1] Ananias, and his wife Saphira, had made a promise or vow, to put into the common stock the price of what they had to sell. When they had sold the field, they resolved by mutual consent to keep for their private use part of the money, and to bring in the rest, as if they had received no more. The whole price being promised, and by that means consecrated to God, S. Aug. calls it a *sacrilegious fraud*, and S. Chrys. a *theft* of what was already made sacred to God. Wi.

Ver. 3. *Why hath Satan tempted thy heart?* ^[2] The present Greek copies, *filled thy heart.* Wi.

Ver. 4. *Did it not remain to thee?* That is, no one forced thee to make such a promise.—*And being sold,* was it not in thy power, and at thy free disposal, before such a promise? but promises and vows must be kept. *Thou hast not lied to men, but to God,* by lying to the Holy Ghost. Wi.—*Thou hast not lied to men,* only and principally, but to God also; for he had also lied to Peter, and the other apostles. Menochius.—“If it displeased God,” says S. Augustin, “to withdraw part of the money they had vowed to God, how is he angry, when chastity is vowed and not performed!... let not such persons think to be condemned to corporal death, but to everlasting fire.” Serm. x. de diversis.—S. Gregory, on this same subject, says: “Ananias had vowed money to God, which afterwards, overcome by diabolical persuasion, he withdrew; but with what death he was punished, thou knowest. See, then, what judgment thou art to expect, for withdrawing, not money, but thyself, from Almighty God.” l. i. ep. 33.

Ver. 5. *Ananias ... fell down and gave up the ghost.* S. Aug. says, ^[3] this severe judgment was to strike a terror of such dissembling fraudulent dealings into the new Church. It was also to shew that S. Peter, and the apostles, had the gift of prophecy. Wi.—Origen thinks his death was occasioned by the sudden fright and shame, with which he was seized. Pliny relates a similar accident in the sudden death of Diodorus Dialecticus, lib. vii. cap. 53.—Menochius and Cornelius a Lapide think, that God struck him interiorly, as Peter spoke.... There are likewise different opinions among the Fathers, respecting the salvation of Ananias and Saphira. Some are of opinion, that as their fault was great, they died, and perished in their sin. But the ideas we are fond to cherish of the infinite mercy of God, would rather incline us to say, with S. Augustin, “I can believe that God spared them after this life, for his mercy is great.... They were stricken with the scourge of death, that they might not be subject to eternal punishment.” S. Aug. Serm. cxlviii. olim. 10. et in Parmen.—S. Benedict also, in the 57th chapter of his rule, insinuates, that their death was only corporal. A.—It is not unreasonable, that the first violators of laws, should be punished with severity. It was thus that the Almighty treated Adam, the adorers of the golden calf, the first who broke the sabbath-day, &c. to prevent the effects of bad example. Calmet.

Ver. 7. *Not knowing.* Because no one durst tell her; so much did they honour, fear, and obey S. Peter. S. Chrys. hom. xii—She came in; Peter did not call her, but waited, to afford her an opportunity of repenting. Œcumenius.

Ver. 8. *Yea, for so much.* That is, for the same sum as Ananias mentioned. This the wife said, not knowing what had before happened to her husband. Wi.

Ver. 12. *Solomon's porch.* This was outside of the temple, open to all, Jews and Gentiles, pure and impure. They assembled here, because it was a large place, where they could speak to many assembled. Had it been within the temple, the priests would have interrupted them, and not have wanted pretexts to silence them. Calmet.

Ver. 13. *Of the rest, no one durst join himself to them.* That is, none of those that did not believe: yet the people praised them, and the number of the faithful increased. Wi.

Ver. 15. *On.... couches,* meaner beds for the poorer sort.—*That Peter's shadow,* &c. Thus was partly fulfilled what Christ had foretold, (Jo. 14:12) that his disciples should do even greater miracles than he had done. Wi.—S. Ambrose compares with these miracles wrought by S. Peter's shadow, those which the linen cloths, that had touched the relics of the holy martyrs, also wrought. Epis. liv. Si inanis quædam species vacuæ imaginis habere potuit in se vim salutis, quanto plus de corpore meruerunt attrahere salubritatis sacris impressa membris vincula passionis? If the empty appearance of an unsubstantial shadow possessed the power of giving health, how much more efficacy must the chains of the martyrs have drawn from the holy members, which they bound?—In appendice operum. S. Aug. serm. ccciii.—St Augustin, speaking of the miracle performed by the saints now reigning in heaven, says: "If the shadow of Peter's body could afford help, how much more now the fulness of his power? And if then a certain little wind of him, passing by, did profit them that humbly asked, how much more the grace of him, now being permanent and remaining?" Serm. xxxix. de sanctis.

Ver. 26. *Then went the magistrate;* ^[4] which by the Greek was a military officer. But he did not bind them like prisoners, for fear of a tumult, but desired them to go along with them to the sanhedrim. Wi.—*Without violence.* They persuaded them to appear willingly before the sanhedrim, thinking, perhaps, moreover, that they could not bind them, whom the walls of the prison could not confine. The apostles here, and on all other occasions, shew the most astonishing examples of patience, constancy, and obedience to the laws of the country. Menochius.—O Jews! who do you shut your eyes against the light? why so blindly mad? You say the apostles took Christ from the tomb. Tell me, then, who stole the apostles from under your locks and bolts? Who conveyed them from your prison through the midst of your

guards, without alarming them? Shall the evidence of the miracle serve only to make you the less open to conviction? Ven. Bede. D. Carthus.

Ver. 28. *Commanding, we commanded you.* That is, charged you severely.—*You have a mind to bring the blood of this man upon us.* You will make us pass for guilty of the murder of the Messias. Wi.

Ver. 29. Peter answered boldly, *We ought to obey God, rather than men.* And withal adds, that God had raised from death Jesus, the *Prince* and *Saviour of mankind*, by whose merits all might find *repentance*, and *forgiveness of their sins*; that they were witnesses of his resurrection, &c. Wi.

Ver. 33. *They were cut to the heart;* ^[5] exasperated to fury and madness, and were for killing them. Wi.

Ver. 34. *Gamaliel.* He that had been S. Paul's master, according to S. Chrys. advised them to forbear, and do nothing rashly. *Meddle not with these men;* lit. *go from them.* ^[6] For, saith he, if this be the *work of men* only, it will soon fall to nothing; but if it be from God, you cannot hinder it, and you will only make yourselves guilty, by resisting the designs of God. They *consented to him*, so far as not to put them to death; but they made them be *scourged*, which they *rejoiced at*; and they dismissed them with reiterated *threats*. Wi.—Gamaliel was the master of S. Paul, Barnabas, Stephen, and others, and favoured the Christians. S. Clement and Ven. Bede think he was then a Christian, but concealed his conversion at the instigation of the apostles, that he might have an opportunity of defending Christ in the council. He afterwards professed his faith publicly, and was canonized with his son Abibas. See Baronius, 3d of Aug. Tirinus.

Ver. 39. Time, and the evident success of Christ's Church, prove it to be of God. No violence of the Jews, no persecution of heathen princes, no attempts of domestic adversaries, heretics, schismatics, or evil livers, have been able to prevail against it. Men of superior abilities have made violent attacks against it; their memory, and that of their disciples, has either been buried and forgotten, or liveth only in malediction and infamy. Let, then, no Catholic be dispirited, because modern heresies continue; Arian and other heresies have continued much longer, have been more powerfully supported by temporal power, and yet have come to nothing. The Catholic religion was the first, and it will be the last religion.

Ver. 41. *Rejoicing.* The joy of the apostles on the present occasion, is one of the greatest of miracles. Only the yoke of Jesus could make this

sweet. But so the faithful servants of God have always found it. In tribulation, they abounded in inward peace and joy, which made them insensible of their exterior sufferings. A.

ACTS 6

Ver 1. *Of the Grecians against the Hebrews.* ^[1] By the Grecians are many times understood the heathens or pagans, as Acts 14:1. 18:4., &c., but here by Grecians (which some translate *Hellenists* or *Grecists*) we may understand those new converted Christians, who had been Jews before, but who had been born in places where the Greek tongue was spoken; as by the Hebrews, we may understand those converted to the Christian faith, who were of the Jewish race, born, and bred in those places, where they spoke not Greek, but Syriac, which was then the language of the Jews. This difference is grounded on the Greek text.—*Their widows were neglected*; that is, they seemed less regarded, or less favoured in the daily distributions, than such as were of the Jewish race, and spoke the language of the Jews, as it was then spoken in Palestine. Wi.—They were most probably both of Jewish origin, and received their different appellations according to the language they spoke. The former were also frequently called *Hellenists*. Calmet.—It is not certain in what the Greek widows were despised. Some imagine, that a preference was given to their rivals, in the distribution of offices, that they were appointed to the meaner charges, and oppressed with too much labour. But it is most natural to suppose, that the complaints regarded the alms that were distributed, and that the necessities of both parties were not supplied, without the appearance of partiality. Menochius.—For c. 4 we read *neither was there any one among them that wanted; and distribution was made to every man, according as he had need; and the multitude of believers had but one heart and one soul*. But nothing in human institutions is so good, as not to require occasional reform, owing either to the wickedness or negligence of man. E. in dif. loc.

Ver. 2. *And serve tables.* The apostles did not judge it proper for them to be so much employed in managing that common stock, out of which every one, as they stood in need, were supplied, as to meat, and all other necessities: this took up too much of their time, which might be better employed in preaching, &c. Wi.—*Word of God.* The most essential duty of an apostle and bishop, is to announce the word of God. S. Paul would not even baptize, lest it should be a prejudice to the performance of this great duty, for which he had been sent. Many think, that this ministry of the tables, here signifies, not only the distribution of corporal nourishment, but the dispensing of the holy Eucharist. As sacred and divine as was this latter duty, the apostles

preferred before it, their obligation of preaching. Calmet.

Ver. 3. *Look ye out among you seven men*, and men of a good repute and character, *full of the Holy Ghost*. Wi.—Diverse circumstances prove, that they were chosen to be about the altar also. They were to be full of the Holy Ghost and wisdom: they received the imposition of the apostles' hands, and in them S. Paul requireth, in a manner, the same conditions as in bishops; all which would not have been necessary for any secular stewardship. See Acts 13:3. Immediately after their ordination, they preached, baptized, disputed, as we see in S. Stephen, &c. &c. Hence S. Ignatius: "it is ours to please by all means the deacons, who are for the ministry of Jesus Christ; for they are not servitors of meat and drink, but ministers of the Church of God. For what are deacons but imitators or followers of Christ, ministering to bishops, as Christ to his Father, and working unto him a clean and immaculate work, even as S. Stephen to S. James? Ep. ad Tral.

Ver. 5. By the names of these seven, it would appear, that they were all Greeks. The reason of this, most probably, is to silence more effectually all future murmurs, by giving to the aggrieved party protectors of their own nation. Tirinus.—The history of Stephen occurs hereafter. Philip, in the 8th chapter, is called an evangelist, that is, a preacher of the gospel. By Eusebius, Tertullian, and others, he is called an apostle, that is, an apostolic man. See Lives of the Saints, and Rom. Martyrology, June 6.—S. Jerom says, his tomb, and that of his four daughters, the prophetesses, were to be seen at Cæsarea, in Palestine. Ep. ad Eustoch.—Of the rest, except Nicolas, nothing certain is known: their acts have perished. Nicolas, as appears from the text, was a proselyte, first to Judaism, then to Christianity. S. Epiphanius, and many others, accuse him of being, by his incontinency, the author, or at least the occasion of the impure sects of Nicoalites and Gnostics. Clement of Alexandria, and S. Augustin, acquit him of this, and attribute the above heresies to an abuse of some expressions, which he uttered in his simplicity, and which were susceptible of a good and bad sense. See Baronius and Tillemont.

Ver. 6. *And they*, that is, the apostles, *laid, or imposed hands upon them*. These deacons, therefore, were designed and ordained for a sacred ministry, and not only to manage the common stock, and temporals of the faithful. This is proved, 1. By the qualifications required in such men, who were to be *full of the Holy Ghost*. 2. This is evident from their ecclesiastical functions mentioned in this book of the Acts, and in the epistles of S. Paul, and by the ancient Fathers. S. Stephen and S. Philip immediately preached the gospel, as we find in this, and the 8th chapter; they baptized those that were converted. In the first ages they

assisted the bishops and priests at their divine office, and distributed the sacred chalice, or cup of the holy Eucharist. They succeeded as it were, the Levites of the old law. And in the chief Churches, the deacons, or the archdeacons in the first ages, had the chief administration of the ecclesiastical revenues, as we read of S. Laurence, at Rome. Wi.—*Imposed hands upon them.* Notwithstanding the opinions of some, that these deacons were only the dispensers of corporal food, and therefore very different from the ministers of the altar, who now bear that name, it must nevertheless be observed, that the most ancient Fathers, SS. Justin, Irenæus, &c. have acknowledged in them the two-fold character, and always style them the ministers of the mysteries of God. At the commencement of Christianity, the faithful generally received the holy Eucharist after a repast, which they took together, in imitation of our Saviour, who instituted the Sacrament after supper. Now the deacons, who presided over the first tables, after having distributed the corporeal food to the assembly, ministered also the food of life, which they received from the hand of the bishop. Thus were they ministers of both the common and sacred tables. Afterwards, they had assistants called sub-deacons, and as among the Gentile converts, there did not exist that community of goods, as at Jerusalem, their chief employment became to serve the bishop in the oblation of the holy sacrifice. Calmet.

Ver. 9. *Called of the Libertines.* ^[2] That is, of the synagogue of those, whose fathers had been made slaves under Pompey, and the Romans, but who had again been restored to their *liberty*, and had been made *free*. There were other synagogues for the Jews of Cyrene, of Alexandria, &c. No doubt but S. Stephen had converted many of them; and the chiefs of the synagogues, not being able to dispute with him, or to answer the *spirit of wisdom*, which directed him, they suborned witnesses. Wi.

Ver. 11. Who should say, that *they heard him speaking words of blasphemy against Moses, and against God*, against the law and the temple: that *Jesus would destroy the temple*. These accusations were forged; for the apostles themselves still frequented the temple, and Jesus came to fulfil the law, as to its moral precepts. Wi.

Ver. 13. It was true that Jesus would destroy the place, and change their traditions, yet they were false witnesses, because they deposed, that Stephen had made these assertions, which he had not, purposely to excite the Jews to rise up against him, and put him to death. Besides, had Stephen spoken what was advanced against him, they still would have been false witnesses, for the words were in fact words of truth, which these suborned men called, *words of blasphemy*. See v.

Ver. 15. *Saw his face, as it were the face of an angel.* All in the council, or sanhedrim, saw an extraordinary and charming brightness in the countenance of Stephen, which struck them with admiration and fear. Wi.—*Angel.* His face shone with a wonderful brightness, an emblem of his interior perfection. In this he was like Moses, whose countenance was so bright, that the Jews could not steadfastly behold it. By this the beholders had an opportunity of being converted, had they so wished, or were rendered inexcusable for their neglect. It is also a testimony of the great sanctity of the deacon. This same miracle is not recorded to have happened to any other but Moses, and our Lord at his transfiguration. D. Dion. Carthus.—Although this appearance, in an inferior degree, has been not unfrequently observed in the constant and cheerful countenance of the martyrs before their persecutors, and of privileged saints, whilst they were happily employed in their intimate communications with heaven.

ACTS 7

Ver. 1. *Are these things so?* The high priest speaks after this mild manner, being either terrified, or charmed with his angelical countenance. S. Stephen's design in this discourse, was to shew them, first, that he was falsely accused of speaking either against Moses, or the law, for which he shews so great a veneration. 2. He puts them in mind, that the true worship of God may subsist without a temple, as it did in the time of Abraham, and the patriarchs, before the law was given, or the temple built. 3. That as their forefathers had been rebellious to Moses, and disobedient to the prophets, whom they many times persecuted even to death, so they had lately resisted, persecuted, and crucified their Messias. Wi.

Ver. 5. *Not the pace of a foot;* not so much as a foot of land, that is, to dwell in, though he bought there a place to bury in. Gen. 23:9. Wi.

Ver. 6. *For four hundred years,* counting from the birth of Isaac, which was twenty-five years after the call and promises made to Abraham. It is certain the Israelites were not four hundred years in Egypt. Wi.—*Four hundred.* These words are taken from the fifteenth chapter of Genesis, in which Moses mentions the same number of years. This calculation is made from the entry of Abraham into Chanaan, to the departure of the Israelites out of Egypt. Strictly, the Israelites did not remain in Egypt more than two hundred and fifteen years.

Ver. 7. *The nation which they shall serve, I will judge.* The meaning is, that God would afflict the Egyptians with divers plagues, or visible punishments, before they dismissed the Israelites. Wi.

Ver. 8. *The covenant, or the testament,* ^[1] and alliance of circumcision, by which the Israelites should be known to be the elect people of God. Wi.—Literally, he gave them the alliance of circumcision; *he made with him an alliance, of which circumcision was the seal.* V.

Ver. 10. *Gave him favour and wisdom in the sight of Pharaο.* Some understand divine graces, and gifts of prophecy, and the like: others, that he made him find favour in the sight of king Pharaο, who appointed him to be governor of Egypt. Wi.

Ver. 16. *Which Abraham bought ... of the sons of Hemor, the son of Sichem.* This purchase made by Abraham must be different from the purchase of a field made afterwards by Jacob. Gen. 33:19. See a Lapede, the author of the Analysis, dissert. 23. P. Alleman, &c. Wi.—*Abraham bought.* There must be an error of the copyist in this verse. Either the word *Abraham* ought to be omitted, or changed into *Jacob*. For it is plain, from Gen. 33:19 that the latter bought the land from the sons of Hemor. The Hebrew says, he bought it for one hundred *kesitha*, which some translate *pieces of silver*; others, *lambs*. As for Abraham, and Jacob, they were buried in the cavern of Mambre, which Abraham had purchased from the children of Heth. Gen. 23. Calmet.—It is supposed that originally the name of Jacob was given, abridged JAB, and that the first letter having disappeared, the two remaining letters were taken by misprision, for the abridgment of the name of Abraham. Hemor was the father of Sichem, and here the Greek text simply calls him Hemor of Sichem. V.

Ver. 19. *Dealing craftily, circumventing craftily, afflicting, and endeavouring to extirpate the race of the Israelites.* Wi.

Ver. 20. *Moses ... was acceptable to God.* ^[2] Greatly favoured both with gifts of nature and grace. Some expound it, was extremely fair or beautiful. Wi.

Ver. 21. Philo believes that the princess feigned him to be her own child; Moses denied that he was, and would not take advantage of this adoption. Heb. 11:24.

Ver. 22. *In words and in deeds.* Moses was persuasive and powerful in reasoning; but had an impediment in his speech, as we know from Exod. 4:10 and 6:12. He possessed, moreover, strength, energy, and grandeur, in his discourse. Of this we have abundant proofs in his

books. He is inimitable in narrating, as often as he writes laws, composes canticles, or makes harangues. He is simple, clear, sublime, vehement, concise, prolix, and rapid, in turns, as the nature of his subject requires. He was likewise powerful in work. All his conduct was wise, virtuous, enlightened, as well in affairs of policy, as in war. He was an able captain, before he put himself at the head of the Israelites. Calmet.—Josephus assures us that he became a great conqueror.

Ver. 29. *Moses fled upon this word;* because he perceived the murder he had committed was become public, though he thought it to be secret. Menochius. He fled, to avoid the anger of the king, into Madian, where during his sojourning, he had two sons of Sephora, whom he married there. V.—Moses of Moyses, in the Egyptian dialect, means, saved from water. He slew the Egyptian by particular inspiration of God, as a prelude to his delivering the people from oppression and bondage. v. 25 supra.—But such particular and extraordinary examples are not to be imitated. Ch.—He was inspired to stand up, as the Egyptian law required, in defence of the innocent. S. Thom. ii. 2. q. 60.

Ver. 30. *In a flame of fire, in a bush.* ^[3] Lit. *in the fire of a flame of the bush.* The sense must be, that the bush seemed on fire, and in a flame, and yet was not consumed. Wi.

Ver. 33. *Loose the shoes.* This was a method of testifying respect among the eastern nations. The Mahometans do not wear their shoes in their mosques. The Jewish priests served in the temple with their shoes off. The angel who appeared to Josue ordered him also to take off his shoes. Jos. 5:16. If the apparition of an angel, or of God himself, could make the place and ground holy so as to deserve external signs of respect, and veneration from Moses; how much more the corporal birth, abode, and miracles of the Son of God in Jewry, and the blessed Sacrament, must make that country, and all Catholic chapels and altars, holy? Is it not then the height of blindness to tax with superstition, the reverence Christians pay to things or places, rendered holy by the presence, or wonderful operations of God.

Ver. 35. *Moses, whom they refused.* Lit. *denied.* So have you rejected, and denied Jesus, of whom Moses prophesied, when he said that God would raise up to them a prophet *like to himself*, and commanded them to *hear him*. Wi.—*Redeemer.* In the Greek *Λυτρωτην*; Protestant version, *Deliverer*; though the learned Polus, in his Synopsis Criticorum, on this place, says, “that no greater injury is done to God, by calling Moses a *Redeemer*, in this place, than by calling him a

Mediator, in Gal. 3:19. He is called a Redeemer, says this learned Protestant commentator, in as much as he led forth, and preserved the people of God safe by the blood of a lamb, and thus exhibited a figure of the true redemption, through the blood of Christ.” We all own that Jesus Christ, as having paid the ransom of our delivery with his own blood, is, strictly speaking, our only true Redeemer, and Advocate with his Father, who asks and obtains all things immediately by his own merit; but this does not exclude the prayers of the saints, both alive and dead. Did not the apostles pray for the people, and desire the people to pray for them? “Our Lord Jesus Christ still intercedes for us, and all the martyrs that are with him, pray for us: nor will their intercession cease, till we cease our groanings,” says S. Augustin, in Ps. lxxxv. in fine.

Ver. 38. *This is he who was in the Church* ^[4] *in the wilderness*, after God had by him delivered their Fathers out of their slavery in Egypt.—An *angel spoke* to him on *Mount Sinai*. By this S. Stephen owns that the law was given by an angel to Moses: and also shews how falsely he was accused to have spoken against Moses, or against the law.

Ver. 39. *Whom our Fathers would not obey*, murmuring, and rebelling from time to time. And *in their hearts turned back into Egypt*, as they shewed, by wishing themselves there again. Wi.

Ver. 40. *Saying to Aaron, make us gods*: forcing him, in a manner, to make them the golden calf, while Moses was receiving the law from God. Wi.

Ver. 42. *And God turned*. Turned as it were from them, punishing them, by permitting them to serve the *host of heaven*, the sun, moon, and stars. Wi.

Ver. 43. *And you*, that is, your forefathers, *took unto you the tabernacle of Moloch*. He reproaches the Jews with their idolatry and worship of different false gods, from time to time, notwithstanding God’s comminations by the prophets, of which he puts them in mind by these words, *and I will translate you beyond Babylon*. The prophet Amos, c. 5, v. 27. out of whom S. Stephen takes this citation, says, *beyond Damascus*, but the sense is the same, being a prediction, that the ten tribes of Israel should be carried away captives beyond Damascus by the Assyrians, and even beyond Babylon into Media, Persia, &c. Wi.

Ver. 44. *The tabernacle of the testimony*, in which was the ark of the covenant, as they were made by Moses, which were moved from place to place with the Israelites in the wilderness; and which Jesus, or

Josue, brought with the people, into the possessions of the Gentiles, that is, into the land of Chanaan, which had been before possessed by the Gentiles.—This tabernacle, in which was kept the ark, remained with the Israelites *till* the time of *David*, or rather of *Solomon*, who built the temple. Wi.

Ver. 48. *But the most High dwelleth not in houses made by hands.* God is every where, nor is his presence confined to the temple, which was already once destroyed; and what if it be destroyed again, as Christ foretold? God must still be adored, worshipped and served, as he was before the temple was first built, which was only by Solomon. Wi.—*Dwelleth not in houses.* That is, so as to stand in need of earthly dwellings, or to be contained or circumscribed by them. Though otherwise, by his immense divinity, he is in our houses, and every where else; and Christ in his humanity dwelt in houses: and is now on our altars. Ch.—It is not so much for God, as for ourselves, that we build temples, and it is a pure effect of his goodness and mercy, that he permits us to build them to him. Places consecrated in a particular manner to his service, where he gives the most sensible marks of his presence, are of assistance to us, when we render our homage, address our vows, and offer our prayers to the Deity. S. Stephen's design in this part of his discourse, is to prove that the true religion may subsist without the temple; therefore, that he could not be guilty of blasphemy, supposing he had even used the words which the malice of the Jews put into his mouth, *that Jesus of Nazareth would destroy this place.* Chap. 6:14.

Ver. 51. *Ye stiff-necked, and uncircumcised in heart.* S. Stephen, inspired by the Holy Ghost, knowing he should die a martyr, boldly reproaches them for persecuting the prophets, for putting to death *the just one*, that is, the Messiah, foretold by the prophets. Wi.—Observe the holy indignation of S. Stephen at the obduracy of the incredulous Jews!

Ver. 54. *They were cut to the heart:* exasperated even to rage and madness. See c. 5, v. 33. *gnashing* their teeth with indignation. Wi.

Ver. 55. This is the comfort of all martyrs. B.—This the support of every Christian under the severest trials of either mind or body: this the sweetener of every burthen and cross.

Ver. 56. *Stopped their ears*, crying out, blasphemy: and they *stoned him* to death. He praying for them, and saying, *Lord Jesus, receive my spirit*, in imitation of his Lord and Master, our Saviour Christ. And ^[5] *reposed in the Lord.* Lit. *slept.* In most Greek copies, are now wanting, *in the Lord*; but it is no doubt the sense. Wi.—*Rushed in violently upon him.* This proceeding, without any sentence, or form of law, was altogether

irregular; and never used in the better times of the Jewish government. This was called, *judgment of zeal*, and only allowed in one instance, viz. when any one came to draw the people to idolatry. Afterwards, this kind of proceeding was extended to other crimes. See Deut. 13:6. Num. 24. 1 Mac. 11:24, &c.

Ver. 58. *Invoking.* See with what arms S. Stephen defended himself against the fury of his enemies. He puts on charity for a breast-plate, and by that came off victorious. By his love of God, he resisted the enraged Jews; by the love he bore his neighbour, he prayed for those that stoned him. Through charity, he admonished them of their errors, in order to their amendment; through charity, he besought the divine goodness not to punish their crimes against him. Leaning on charity, he overcame the cruelty of Saul, and merited to have him a companion in heaven, who had been his chief persecutor on earth. S. Fulgentius, Sermon de S. Steph.—We here again see the powerful intercession of the saints; “for,” says S. Augustin, “if Stephen had not thus prayed, the Church would not have to glory in a S. Paul. Si Stephanus non sic orasset, Ecclesia Paulum non haberet.” Sermon i. de S. Steph.

ACTS 8

Ver. 1. *Were dispersed.* During this great persecution of the Church, those who could not conceal themselves, were dispersed into different countries. Thus did the Almighty make use of the malice of his enemies, to the greater exaltation and glory of his own name. For those who fled, carried with them the light of the gospel, wherever they went. Tirinus.—They were burning torches, which communicated of their holy fire to every place, in which they were scattered. S. Aug. Sermon cxvi.—Thus was the gospel disseminated from Jerusalem into all Judea and Samaria.—*And Samaria.* Though our Saviour in his life time had forbid them to preach to the Samaritans, (Matt. 10:5) they now knew that the time of that precept was past. Wi.

Ver. 2. *Took care.* In an ancient work, which gives the history of the finding of S. Stephen’s body, generally considered authentic, and printed at the end of the 7th vol. of S. Augustin’s works, we find the following account. “Stephen having been stoned without the northern gate, lay there without burial one day and a night, according to the order of the Jewish rulers, that his body might become a prey to birds and beasts, but God did not suffer either to touch it.”—“Then I,

Gamaliel, compassionating these servants of Jesus Christ, and desiring to have some share in the faith and religion of this holy man, sent among the Jews some Christians who feared God, dwelling at Jerusalem, to take away privately the body, and bring it in my chariot to my country house, where it was deposited in my tomb towards the east, and we mourned over it for forty days,” &c. It is an injury to pray for a martyr, who ought to assist us by his prayers. S. Aug. Sermon. xvii. —We see great devotion used in burying his body, and four centuries afterwards, at the finding and translating thereof. Very many miracles were performed on that occasion, as S. Augustin witnesses in his work de Civitate Dei. l. xxii. c. 8. and Sermon. de S. Steph. T. viii.

Ver. 10. *This man is the power of God, which is called* (that is, which is truly) *great.* Simon pretended to be God, and the great God. See S. Iræn. l. i. c. 20.

Ver. 11. *He had bewitched them with his sorceries,* ^[1] or magic: he had put them out of their wits, turned their heads, charmed them, stupefied them. Wi.

Ver. 13. *Simon himself believed.* That is, pretended to believe, that he might obtain the power of speaking tongues, and working miracles, which was frequently imparted to the faithful at baptism. Menochius. —He was filled with pride and presumption, says S. Aug. He wished to imitate the prodigies of the apostles, but loved not their justice, nor the truth they preached. He entered into the Church, and desired baptism, not to obtain the grace of justification, but to have an occasion of extolling himself. He wished to walk in wonders above himself. In Psalm 130.

Ver. 15. *The Holy Ghost,* which the apostles came to give the Samaritan Neophytes, was not the spirit of grace, of justice, and of sanctity, for that they had received at baptism; but the spirit of strength, to confess with confidence and freedom the name of Jesus, and the supernatural and miraculous graces, usually at that time granted to the faithful, by the imposition of hands. Philip did not administer the sacrament, because he could not; he was not a bishop. Hence now in the Church, we see only the chief pastors do it, præcipuos et non alios videmus hoc facere. See S. Chrysost. hom. xviii. in Acta.—There is no mention here, it is true, of unction, but the most venerable antiquity clearly specifies it. S. Cyprian, in the third age, says: “it is moreover necessary, that he who has been baptized, should be anointed, that having received the chrism, that is, the unction, he may be the anointed of God.” Ep. lxx.—In the next age, S. Pacianus writes: “Do you say that this (the power of remitting sins) was granted

only to the apostles? Then I say, that they alone could baptize, and give the Holy Spirit, for to them alone was the command of doing it given. If, therefore, the right of conferring baptism, and of anointing, descended to their successors, to them also has come the power of binding and loosing." Ep. i. ad Sym. Bibl. Max. T. iv. p. 307.

Ver. 17. *They received the Holy Ghost.* Not but that they had received the grace of the Holy Ghost at their baptism; but not that plentitude of grace, and those gifts, which they received from bishops in the sacrament of confirmation. This sacrament, as S. Chrys. observes, ^[2] S. Philip, the deacon, had not power to give. Wi.

Ver. 18. *Simon ... offered them money.* From hence it is called the sin of simony, to but, sell, or give money for benefices, and spiritual things. It was vanity that made Simon desire this power. Wi.—Hence to give or receive money in exchange, or as a price for any spiritual good whatever, is justly esteemed sinful. It is called simony, from the name of the person, who was first engaged in this sin. A.—Simon acts the part of a tempter to the apostles, and wishes to draw them into prevarication, by offering money for what was above all price, and of what they were not the proprietors, but the dispensers. S. Clement. Rom.

Ver. 20. *May thy money perish with thee;* or go with thee to perdition. This was a prophecy, says S. Chrys. of S. Peter who saw him incorrigible, and that he would not repent. Wi.

Ver. 21. *Nor lot in this matter.* Lit. in this saying. Wi.

Ver. 22. *That perhaps this thought of thy heart may be forgiven thee.* The word *perhaps*, as the interpreters commonly observe on this and other places, many times does not imply any doubt or uncertainty. There could be no doubt, says S. Chrys. only as to his repenting: if he repented, it is certain he would find remission of his sins. Wi.—S. Augustin (ep. cviii.) understands the text, μετανοησον απο, &c. of penance done for heinous offences in the primitive Church, and teaches us to translate it thus, as it is in the Vulg. both here and 2 Cor. 12:21. Apoc. 9:21 and adds, that very good men do daily penance for venial sins, by fasting, prayer, and alms.

Ver. 23. *In the gall of bitterness.* In the bitter gall of hypocrisy, in the bonds, fetters, and chains of sin and iniquity. Wi.

Ver. 24. *Pray ... for me.* Instead of following the advice of S. Peter, he begs them to pray, not that God would touch his heart, and give him repentance; but that the evils might not fall upon him. In this he is a

true model of false penitents, who hate not the sin, but fear the punishment, which is the consequence of it. He afterwards left the East, and went to Rome, under the reign of Claudius. SS. Justin, Irenæus, and others say, the senate adored him as a divinity. Having undertaken to fly in the air, in the presence of the emperor and senate, when he had raised himself to a certain height, he was brought down by the prayers of SS. Peter and Paul, and died a few days after, of the wounds he received by the fall. Calmet.—See also Euseb. Theod. S. Aug. &c.

Ver. 26. *This is desert.* In construction, whether we regard the Latin or Greek, to be *desert*, may either agree to the way leading to Gaza, or the city itself, which formerly had been almost destroyed. Wi.—To the site of old Gaza, which was then a desert; above which was built the new Gaza, nearer the sea. V.—Beza frequently makes very free with S. Luke, and in his annotations, an. 1556, says the text is wrong; it cannot be so.

Ver. 27. *An eunuch.* It is likely a proselyte converted to the Jewish religion. He shews his zeal and devotion, says S. Chrys. not only by coming to Jerusalem, but by reading the prophets in his chariot. Wi.

Ver. 31. *How can I, unless some one shew me,* ^[3] or be a guide to me, as in the Greek. Let every one, and especially the unlearned, take good notice of these words, not to wrest the Scriptures to his own perdition. To follow his own private judgment, or his private spirit, is to make choice of a blind and incompetent guide, as to the sense of the Scriptures, and the mysteries of faith. See the preface to the gospel of S. John. Wi.—It appears this eunuch was not one of those, who are now so commonly seen, who think the Scripture is every where plain, and the sense open to every body. Such would do much better to acknowledge, that they stand in need of a guide. Grotius, hic.—S. Jerom, in his letter to Paulinus, printed at the head of the Latin Bibles, shews the necessity of an interpreter. The apostles themselves could not understand the Scriptures till Christ gave them the knowledge; tunc aperuit illis sensum ut intelligerent scripturas. Lu. 24:45.

Ver. 32–33. *As a sheep,* or a lamb, &c. The eunuch, by divine Providence, was now reading the 53d chap. of Isaias, which is of Christ, and his sufferings.—*In humility his judgment was taken away.* The sense seems to be, that Christ having humbled himself, so as to undergo an unjust judgment, or condemnation to die on the cross, hath been again raised from the dead, and delivered from that judgment by his glorious resurrection, and ascension. Wi.

Ver. 36. *Here is water.* This shews, that baptism is to be given with

water. Wi.

Ver. 37. *If thou believest, &c.* The Scripture many times mentions one disposition, when others no less necessary are supposed, as here a sorrow for sins, a firm hope, love of God, &c. Wi.—Faith is thus seen to be a necessary predisposition in the adult, for the reception of baptism. They must answer for themselves; but infants are baptized in the faith of the Church. Their sponsors, who receive them from the font, answer for them. D. Diony. Carthus.—And as the defilement was not personal, but that of others, so are they purified by the faith of others.

Ver. 38. We are not to suppose that in the administration of the sacraments in the primitive Church, nothing more was done than what we read, *totidem litteris*, in the Scripture. S. Augustin answers this, when he says: “insomuch that he saith, Philip baptized him, he would have it understood, that all things were done, which though in the Scripture, for brevity sake, they are not mentioned, yet by order of tradition we know were to be done.”

ACTS 9

Ver. 4. *Why dost thou persecute me?* My disciples, my brothers, and my friends. The head speaks for the members, and by a figure of speech, calls them itself. S. Aug. in Ps. xxx.—Here Jesus Christ identifies himself with his Church, as on a former occasion, when he said: *he that heareth you, heareth me; and he that despiseth you, despiseth me.* Lu. 10:16.

Ver. 5. *To kick against the goad.* Others translate against the *pricks*; others, against the *sting*. The metaphor is taken from oxen kicking, when pricked to go forward. Wi.

Ver. 7. *There it shall be told thee, &c.* The Almighty having established a Church, and ministry, the depositories of his doctrines, does not, even on this extraordinary occasion, transgress his own laws; but sends him to the ministers of religion, that instruction may be imparted through them, as through its proper channel. This observation is worthy the notice of the self-inspired of the present day, who pretend to receive their light direct from heaven. Nothing can be more opposite to the spirit of the gospel than such delusion. A.—Hear the great S. Augustin: “Paul, though with the divine and heavenly voice prostrated and instructed, yet was sent to a man to receive the

sacraments, and to be joined to the Church.” De Doct. Chris. l. i. in præm.—*Hearing*, &c. This may be reconciled with what is said in the 22d chap. by supposing they heard only S. Paul speak, or heard only a confused noise, which they could not understand. Calmet.

Ver. 8. *And his eyes being open*, either by himself, or by others, *he saw nothing*. See the circumstances related again, c. 22 and 26. Wi.

Ver. 9. *Three days*. During the time, he neither eat nor drank, to testify his sorrow for his past conduct. He likewise spent the time in prayer, to prepare himself for the reception of grace. S. Chrys. hom. xix.

Ver. 12. *And he saw a man*, &c. This verse, which is by way of a parenthesis, contains the words of the historian, S. Luke, telling us what S. Paul saw in a vision, and what the Spirit at the same time revealed to Ananias. Wi.—This verse is a parenthensis. It contains not the words of Christ to Ananias, but S. Luke here relates what was shewn to Paul, at the time Ananias entered. This vision was shewn to him, that he might know Ananias was sent by God. Menochius.

Ver. 15. *A vessel of election*. A chosen elect vessel, and minister of the gospel. Wi.—Σκευς εκλογης, an organ, or instrument. Thus Polybius uses the word, speaking of Damocles, οδε ην υπηρετικον σκευος, he was an excellent and choice character.

Ver. 17. *Laying his hands on him*. This imposition of hands, made use of on different occasions, was to pray that he might receive his sight, as well as the grace of the Holy Ghost, which God sometimes gave to persons not yet baptized, as to Cornelius. Acts 10:44. Wi.—This imposition of hands, was not the same as that, by which the faithful were confirmed, or ordained ministers, but a ceremony commonly used by the apostles to restore health to the sick. If Saul, in consequence, receives the Holy Ghost, it was an extraordinary miraculous event, which was not an unfrequent circumstance in the infancy of Christianity. The Almighty, who establishes the laws of grace, can dispense with them himself whenever he pleases. Calmet.

Ver. 23. *When many days were passed*. By the account S. Paul gives of himself, (Gal. c. 1) soon after his conversion he went into Arabia, and about three years after he might come to Damascus. Then it seems to have happened that they were for killing him, for becoming a Christian; and the brethren saved his life, by conveying him down the walls of the town in a basket. After this, he went to Jerusalem, where the disciples knew little of him, and were afraid of him, till S. Barnabas introduced him to the apostles, and gave an account of his

conversion. Wi.—*Many days*. That is, three years. For Saul went for a time from Damascus to Arabia. Gal. 1:17 and 18. It was on his return from thence, that the Jews conspired against his life, as is here related. Tirinus.

Ver. 27. Brought him to the apostles Peter and James. See Gal. 1:18 and 19.

Ver. 29. *He spoke also to the Gentiles, [1] and disputed with the Grecians*, or Hellenists. See c. 6 v. 1. By the Gentiles, many understand those who had been Gentiles, and were become proselytes or converts to the Jewish religion, and not those who still remained Gentiles. And by the Greeks, or Hellenists, they understand Jews, who had lived in places where they spoke Greek, or Hellenists, they understand Jews, who had lived in places where they spoke Greek, not Syriac, whom S. Paul endeavoured to convert to the Christian faith. Wi.

Ver. 31. The Church visibly proceedeth still with much comfort and patience; she is perfected by persecution, and by means of the promised infallible protection, she has ever proved herself invulnerable to all the envenomed shafts of her adversaries.

Ver. 35. Saron, or Assaron, is a mountain and city mentioned by Josue, 12:18. From it all the plain from Cæsarea of Palestine to Joppe, is called Saron. It is a rich fertile country. Tirinus.

Ver. 36. Tabitha, in Syriac, means the same as Dorcas in Greek, that is, a wild goat. V.—See here the powerful effects of good works, and alms-deeds; they reach even to the next life. B.—Hence that of the wise man, *alms free from death*.

Ver. 37. *Washed*. This custom of washing the dead was observed among the Greeks, Romans, Hebrews, and most other nations. It is still practised in monasteries, and formerly was observed with much ceremony. S. Chrysostom observes, that our Saviour's body was washed and embalmed. The same custom is mentioned in Homer and Virgil:

Corpusque lavant frigentis, et ungunt.—And again,
Date, vulnera lymphis abluam.—Æneid. iv.

—Tertullian, in his Apology, testifies, that the Christians performed that office to the dead. It was a proof of their respect for the image of God impressed upon his creature, and for the character of Christian, which these persons have borne during their lives. It was likewise a sign of the confidence they had in a future resurrection.

Ver. 39. ΧΙΤΩΝ was the under garment, ἱματίον the upper.

Ver. 40. *And having put them all out*, not to disturb him while he prayed.—*Sat up*, raised herself a little: and Peter taking her by the hand, lifted her quite up, and calling in the company, presented her to them alive and well. Wi.

Ver. 41. Raising the dead to life can only be the work of God. This woman was raised to life for the comfort of the faithful, and the conversion of others. She herself might likewise have an opportunity of acquiring greater merit, otherwise the repose of another life is preferable to a return to the miseries of this world. D. Dion. Carthus.

Ver. 43. In the Greek is added: *instructing the new converts, and fortifying them in the faith they had just embraced.*

ACTS 10

Ver. 1. A cohort, with the Romans, was a body of infantry 500 strong. There were ten cohorts in each legion. There were, generally speaking, two centurions appointed to the command of each cohort. V.

Ver. 2. *A religious man, and one that feared God.* He was not a Jew, yet believed in one God.—*Always*, that is, frequently *praying*, and *giving alms*. In the Rheims Testament we find this note: “Hereby it appeareth, that such works as are done before justification, though they suffice not to salvation, yet are acceptable preparatives for the grace of justification, and such as move God to mercy.... though all such preparative works come also of grace.” These Douay divines did not hold with the Quenellists that a true faith, or the habit of faith, must needs be the first grace. Wi.—Cornelius religiously observed the law of nature, and the principal points of the Jewish moral law, though he did not profess Judaism. Calmet.—He was an admirable example of virtue before his knowledge of Christianity. He feared God, and brought up his family in the same holy fear. He was leader of the first band, and consequently had the eagle, the Roman ensign, carried before him. Four hundred men were under his command. Tirinus.—“His former goodness could no longer avail him, unless he were, by the bond of Christian society and peace, incorporated with the Church; he is therefore ordered to send unto Peter, that by him he may learn Christ, by him he may be baptized.” S. Aug. l. i. de bap. c. 8.—*Alms*. Nothing is more efficacious than the alms of a man, whose hands have not been defiled by injustice. It is a clear stream,

refreshing in the heat of day, and imparting verdure to every plant that is near it. It is a fountain springing to eternal life. It is a tree, whose branches reach even to heaven, and which produces its eternal fruit in abundance, when death has removed from you all that is temporal. Waste not, then, your treasures in selfish gratifications, the fruit of which is sorrow; but feed the poor, and the hungry. Plant and sow in their hands, and your produce will be great; no soil is more fertile. S. Chrys. hic. hom. xxii.

Ver. 3. *He saw in a vision manifestly.* An angel appearing visibly to him. Wi.

Ver. 9. Stated hours for prayer were appointed both in the old and new law. Of this S. Cyprian writes: “In celebrating their prayers, we find that the three children of Daniel observed the third, sixth, and ninth hour. Thus afterwards, at the third hour, the Holy Ghost descended upon the apostles, fulfilling the grace of our Lord’s promise: at the sixth hour, Peter going up to the higher room of the house, was both by voice and sign from God instructed, that all nations should be admitted to the grace of salvation, of which he before doubted; and our Lord being crucified at the sixth hour, at the ninth washed away our sins by his blood. But to us, besides the seasons observed of old, the set times of praying are increased; for we must pray in the morning early, that the resurrection of our Lord may be celebrated by morning prayer; *in the morning early will I stand before Thee, early in the morning wilt thou hear my voice.* Ps. 5. Towards the evening also, when the sun departeth, we must of necessity pray again.” De Orat. Dom. No. 15. S. Jerom, writing to Eustochia, a virgin, and a religious, (ep. 22) says, “though the apostle bid us to pray always, and, to holy persons, their very sleep is prayer; yet we must have distinct hours for prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our duty. The third, sixth, ninth hour, morning early, and evening, no man can be ignorant of.”

Ver. 10. *There came upon him an ecstasy* ^[1] *of mind.* This is the true sense by the Greek. *I have never yet eaten any unclean thing.* This seems to have happened, an. 35. Till then the apostles followed the ceremonies of the law of Moses. It may seem strange that even S. Peter should not know that the ceremonial precepts of the law were to be abolished. It may be answered, that S. Peter and they, were only ignorant of the time, when they were to be laid aside; and so S. Chrysostom says, that the conversion of Cornelius, with all its circumstances, was to convince the Jews, rather than the apostles, that those ceremonies were no longer obligatory. Wi.

Ver. 15. *God hath purified.* Not that the Almighty had already sanctified the Gentiles; but he had called them, that they might become so. He had thrown down the wall of separation, which had stood between Jew and Gentile; he had made one fold to contain all the sheep under one shepherd. Jesus Christ, by his blood, had generally reconciled all mankind to his Father. In this sense all were pure; that is, all had a right, as all were called, to partake of the merits of the Son of God. All had a right to communicate in the truths of the gospel, and in the sacraments, which were the appointed channels, through which the graces and merits of Jesus Christ were applied. Calmet.—Here, then, God first announced to Peter, that the time was come to preach to the Gentiles unto salvation, no less than to the Jews; with full freedom to eat all meats, without respect to the prohibition of some made in the old law. B.

Ver. 25. *Cornelius ... worshipped.* [2] Some think Cornelius might look upon S. Peter as more than a man, and offer to him divine worship: but by prostrating, he might only intend to pay such honour to him, as is paid to persons eminent in dignity, especially according to the custom of the eastern people. Wi.

Ver. 26. S. Chrysostom (hom. xxi in Act) thinketh Peter refused this homage through humility, because this falling down, προσκυνειν, is frequently used in Scripture towards men. S. Jerom (adv. Vigil. c. ii) holds the contrary sentiment.

Ver. 28. *Abominable a thing.* The Jews extended their aversion to the Gentiles to an unnatural length; hence the frequent accusations of the latter, that they were a nation the enemies of mankind. Josephus defends his nation against the imputation. He allows that Moses forbids them to admit strangers into their solemnities, and exercises of religion, but not to refuse any thing which common humanity demands of all. Jos. lib. ii. con. App.

Ver. 35. *In every nation, &c.* That is to say, not only Jews, but Gentiles also, of what nation soever, are acceptable to God, if they fear him, and work justice. But then true faith is always to be presupposed, *without which*, (saith S. Paul, Heb. 11:6) *it is impossible to please God.* Beware then of the error of those, who would infer from this passage, that men of all religions may be pleasing to God. For since none but the true religion can be from God, all other religions must be from the father of lies; and therefore highly displeasing to the God of truth. Ch. —*He that feareth him, and worketh justice.* So he calls the prayers, alms-deeds, and charitable works of this Gentile Cornelius. Wi.

Ver. 36. *God sent the word.* [3] By this word, some understand the

eternal Word, the Son of God; but by the next verse, we may rather expound it of the word of the gospel preached. Jesus Christ ... *he is Lord of all things*. A proof of Christ's divinity. Wi.

Ver. 37. *For it began*, or its beginning was, &c.

Ver. 39. *Whom they killed*. At the very first, says ^[4] S. Chrys. the apostles preached Christ crucified, and tell them they had put to death on a cross the Lord of all things, the *judge of the living and the dead*. Wi.—We may here admire how wonderfully Peter adapts his discourse to the capacity of his hearers. When speaking to the Jews, he proves Jesus to be their Messias, from the testimony of their prophets. On the present occasion, he only just alludes to the prophets, but confirms his discourse by the testimony of the miracles which Jesus had wrought in public, and were known to all the world. Calmet.

Ver. 40. Jesus Christ did not announce his resurrection, and other mysteries, to all at once, but to a chosen few, who were to be governors of the rest; teaching us thereby, that we have to learn our religion, and every thing necessary to salvation, from the Church of God, speaking to us by her ministers.

Ver. 42. *The living and of the dead*. This may be understood of the elect, who live by grace, and the reprobate, who are spiritually dead; or perhaps more literally, of those who shall be found living upon earth at the second coming of Christ, and of all who have died from the commencement of the world to the end of time. S. Aug. Enchirid.

Ver. 44. *The Holy Ghost fell upon all them*, and made his coming known in some visible manner and exterior signs, as on the day of Pentecost. The Christians who had come with S. Peter, who before had been Jews, were *astonished* to see that such extraordinary gifts of the Holy Ghost were given to uncircumcised Gentiles. Wi.

Ver. 47. *Can any man forbid water?* &c. Or doubt that these, on whom the Holy Ghost hath descended, may be made members of the Christian Church, by baptism, as Christ ordained? Wi.—Such may be the grace of God occasionally towards men, and such their great charity and contrition, that they may have remission, justification, and sanctification, before the external sacraments of baptism, confirmation, and penance be received; as we see in this example: where, at Peter's preaching, they all received the Holy Ghost before any sacrament. But here we also learn one necessary lesson, that such, notwithstanding, must needs receive the sacraments appointed by Christ, which whosoever contemneth, can never be justified. S. Aug. sup. Levit. q. 84. T. 4.

ACTS 11

Ver. 2. *Disputed against him.* S. Epiphanius makes Cerinthus, who was the next heresiarch to Simon Magus, the author of this dispute. He likewise says it was he, who excited the Jews against S. Paul, (Acts 21) and that the first Council of Jerusalem was convened to condemn him. S. Epiph. hæres. 28. c. ii.

Ver. 3. *And didst eat with them.* The Jews looked upon it as a thing altogether abominable, for them to eat with uncircumcised Gentiles; but S. Peter satisfied them, or silenced them by a plain and sincere recital of his vision, and of what happened at the house of Cornelius. Wi.

Ver. 18. *They held their peace, and glorified God,* that the gate of salvation was also opened to the Gentiles. Wi.

Ver. 20. *Some of them, at Antioch, spoke also to the Grecians:* ^[1] by which many understand, *to the Gentiles*, though in most Greek copies we read, *to the Hellenists*. Wi.

Ver. 24. *Multitude was added,* as before, (c. 10) a few were added to the visible Church. Ever since Christ's ascension, this Church has been notoriously seen. Of her ministers, their preaching has been open, their sacraments visible, their discipline visible, their persecutions visible, their wonderful increase visible, and their manifestly divine protection visible, and known to all the world. Whilst all that have separated themselves by schism from this venerable body, have fallen into discredit, and most into complete oblivion. The Catholic Church was the first, and it will be the last.

Ver. 25. *To seek Saul,* who had retired for a while, to his native city, Tarsus. These two remained at Antioch about a year, during which time they reaped a plentiful harvest.

Ver. 26. *At Antioch the disciples were first named Christians,* when S. Paul and S. Barnabas were preaching there. Before that, they were called the *disciples* of Jesus, and sometimes *Nazarenes*, (see Acts 24:5) or perhaps *Galileans*. This honourable name of *Christians*, distinguished them from Gentiles and Jews, and from all heretical sects, who generally had some name from the authors of such sects, as *Simonites*, *Cerinthians*, *Nicolaites*, &c. Of which see S. Epiphanius. The faithful had also after some time the name of *Catholics*, being taught in the apostles' creed to *believe in the Catholic Church*. And S. Augustin, in several places, takes notice, that no heretics could ever get themselves

called by this name; nor can they to this present. See S. Aug. de util. credendi. c. viii. de vera relig. c. vii. cont. epis. fundam. c. iv. Whosoever is of the true faith of Christ, may justly say, *Christian* is my name, *Catholic* my surname: a greater honour, and a greater advantage, than to be of any royal family. Wi.—The faithful disciples, believers, &c. as before they were called, now received the name of Christians. It is not certain whether they took the name themselves, or it was given them out of disrespect, by the pagans. Galileans was a term of reproach likewise given to the Christians. S. Peter, in his first epistle, uses the appellation of Christians; but it does not appear that S. Paul ever did in any of his writings. Calmet, Tirinus, &c.—The name of Christian should be common to all the faithful, and all other new names of sectaries abhorred. “If you hear,” says S. Jer. any where such as are said to be of Christ, “not to have their name from Christ, but from some other, as Marcionites, Valentinians, (as now also Lutherans, Calvinists, &c. &c. &c. &c.) know that they belong not to the Church of Christ, but to the synagogue of Antichrist.” S. Pacianus, in his letter to Sympronian, says, when heresies had arisen, and endeavoured by diverse names to tear the dove of the Lord and Queen in pieces, the faithful required their surname: hence they who before were called *Christians*, are now surnamed also *Catholics*. Christian is my name and Catholic my surname. By this term *Catholic*, the apostles, in their creed, have distinguished the one true visible Church from all and every other congregation, sect, or party. This mark is so self-evident, that S. Augustin hesitates not to say: “In the lap of the Church the very name *Catholic* keepeth me.” Cont. ep. fund. c. iv.—Again, in his book on the utility of believing, he says: “if after these troubles of mind you still are tossed and vexed, and wish for peace, follow the way of Catholic discipline, which from Christ himself, by the apostles, hath proceeded even unto us, and shall proceed from hence to the latest posterity.” 1 Tim. 3:15.

Ver. 29. Who dwell in Judea. Most of the faithful in Jerusalem, who wished to live perfect lives, had sold their possessions, and placed the price in the hands of the apostles; and many others, who had not voluntarily relinquished their property, had probably lost most of it in the persecutions. Hence arose the particular distress of the brethren in Jerusalem, to relieve which the Gentiles made collections. It was meet, that they who had been made partakers of their spiritual goods, should now in time of need administer to them of their temporal substance. De Dion. Carth.—Imitate the alms of these primitive Christians, and make to yourselves provision against another life. Oh how many are now clothed in silks, and abound in pleasures, but are naked and void of every thing, that will bear examination on the day of judgment! S. Chrys. hom. xxvi. in Act.

Ver. 30. *Sending it to the ancients;* ^[2] elders, &c. In this and diverse other places, are not to be understood such as were elder in age, but such as had offices and dignities, and by divine authority, and who with a due subordination were to govern the Church: so that by this word, were signified apostles, bishops, and priests. But of this more hereafter. Wi.—The ancients or priests, seniors, πρεσβυτερους. This is the first place in the New Testament, where *priests* are mentioned. Some interpreters think, that by this word, *ancients*, are meant the apostles; but this is not likely. The apostles must at that time have been dispersed over all the world. Others think it was some of the older deacons, who had charge of the alms. We like the opinion of those who think it means *priests*, subordinate to the apostles, who had the charge of governing the faithful, in their absence. Thus the Christian Church will appear modelled after the form of the synagogue. First, the bishop, who presides, corresponding to the head of the synagogue; the priests, to the ancients, who sat on the right and left of the chief; and the deacons, to the disciples of the Scribes, who studied the law. It must be allowed that many passages occur in Scripture, which it seems necessary to explain of priests of the second rank. S. Paul, (1 Tim. 5:1. 17. 19) S. James (5:14) orders the priests to be called to anoint the sick man, which cannot be explained of bishops, as there was only one in each town. It must nevertheless be observed, that this same word *ancient*, or *priest*, is often used in Scripture, and primitive writings, to designate a bishop. Calmet.

ACTS 12

Ver. 1. *Herod.* Agrippa, made king by the emperor Caius. See Jos. vi. 18. Antiq. c. viii. and l. xix. c. 5. *put to death James* the great, brother to John. Wi.—This man was the same as Agrippa, by which name he is most commonly known. He was brother to the famous Herodias, who was the cause of S. John the Baptist's decollation, (Calmet) and son-in-law of Herod the Great, by his father Aristobulus. V.

Ver. 2. S. James the elder, brother of S. John, the evangelist.

Ver. 3. *The days of the azymes.* By this we may know about the time when S. James was executed. Peter was to be reserved till after the Pasch, because it was not usual for the Jews to put any one to a violent death on a festival day. They would not damp the joy of the solemnity by such actions. Menoch.—Nothing can be more illiberal, nothing more unfounded, and unjust, than the accusation advanced by

the translators of the Bible dedicated to King James. In their preface they say, that the Catholics keep the words, *azymes, holocaust, pasch*, &c. in their version, purposely “to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood.” See the splendid Oxford edit. an. 1770. —So far from this, we open the window, to let in the light; we break the shell, that the kernel may be eaten: we put aside the curtain, that a sight may be had into the holy place; we remove the cover of the well, that the good and humble may get to the water of life. If we retain certain words in the original tongue, it is for the same reason as our adversaries retain others, such as Amen, Sabaoth, Alleluia, Jehova, &c.

Ver. 4. *To four files of soldiers.* ^[1] To four times four soldiers, or to sixteen soldiers, each band or file consisting of four.

Ver. 6. With these two chains, according to the Roman custom, S. Peter must have been fastened to the two soldiers, that guarded him. Yet Peter slept secure, trusting in that Providence which sleepeth not.

Ver. 7. *An Angel.* This was probably his Angel guardian. It has always been the constant belief of the Church, that each individual is put under the protection of a tutelar Angel. A.—S. Bernard, on these words of the psalm, *he has given his Angels charge over thee*, thus expresses himself: Wonderful condescension! and truly great love! He has given his Angels charge over thee, to guard thee in all thy ways. What is man, O God, that thou shouldst thus be mindful of him, or the son of man, that thou shouldst look upon him! What reverence, devotion, and confidence, should this word inspire in us! Reverence their presence, be grateful for their good will; have confidence in their protection; walk with circumspection; your Angel is present. In every abode, in every place, respect his presence. Let us love them too, destined to be in future our co-heirs; in the mean time, our guardians and patrons. What have we to fear under such guides? They cannot be overcome nor seduced; much less can they lead us astray. They are faithful, they are prudent, they are powerful. Why do we fear? Let us follow them; let us stick close to them; and we shall dwell under the protection of the God of heaven. If a grievous temptation urges; if great tribulation hangs over you; call upon your leader your helper in opportunities, in tribulations; call upon him, and say, save us, or we perish, &c. S. Bern. Serm. in Psalm. Qui. habitat.—*A light shined in the room.* To Peter only; not to the rest. Wi.

Ver. 11. *Peter coming to himself.* Being now sensible that all was true. Wi.

Ver. 12. *And considering or reflecting*, what was best to be done. Wi.

Ver. 15. *Thou art mad*, or talkest idly.—*Then said they, it is his Angel*. It seems ridiculous to translate here a *messenger*. Does a messenger speak with the very voice of him that sends him? S. Chrys. ^[2] and others on this place observe, that they believed that every one, at least of the faithful, hath a good Angel. Wi.—“If proper Angels,” saith S. Chrysostom, (T. iii. hom. 7. in laud. Paul.) “be deputed by our Lord to such as have only charge of their own existence, (as Israel said, Gen. 48:16. *the Angel that delivereth me from all evils, bless these boys*) much more are super-human spirits at hand to help those unto whom the charge and burden of the world is committed.” Such persons as can believe that God permits evil spirits to tempt us, can find no difficulty surely in believing that the same good, just, and merciful Creator will permit good spirits to guide, protect, and assist us. Repeated proofs of both are found in holy writ. The learned Protestant commentator, Polus, on this text, says: *Hujusmodi visis assueverat eo tempore Ecclesia, quæ etiam novit fideles præsidio angelorum esse circumseptos*. The Church at that period had been accustomed to similar apparitions, nor is she ignorant that the faithful are secured by the protection of Angels. T. iv. p. 1494.

Ver. 17. *He went into another place*. Did not think fit to stay in the city of Jerusalem. S. Chrys. takes notice, that upon another occasion, when he was delivered by an Angel out of prison, he went boldly the next day, and preached in the temple. c. 5:19 but there he was ordered by an Angel so to do; now to stay without such orders, would have been rashly to expose himself, and in a manner tempting God. Wi.—Peter retired to another place, that he might not rashly expose himself to future danger. It is not just to depend on supernatural assistance, when human means are adequate to the effect. S. Chrys. hom. xxvi.—S. Peter desires they will announce his miraculous deliverance to James, the then bishop of Jerusalem, and to the Christians, that they might see the effect of their prayers for him. S. James had, beyond a doubt, ordered general supplications to be made by all the brethren for S. Peter. B.

Ver. 19. *Should be led* ^[3] away to punishment or death, according to the sense both of the Latin and Greek text. Wi.

Ver. 20. In the Greek, he was preparing to make war against them. These applied not to agriculture, but drew their support from Judea, Samaria, and Galilee. V.

Ver. 23. *Struck him*. Josephus relates, that when Herod saw he must die, he replied to the flatteries of the people, “See, he whom you call a

god, is snatched out of life, in spite of himself. The necessity of suffering death proves the falsity of your words; but we must submit to the will of God.” Antiquit. lib. xvii. c. 9. et de Bello. lib. i. c. 21.—Princes may take warning from this example, not to take delight in the praises and flatteries of their subjects, so as to forget themselves to be men, and the God of heaven to be the supreme Lord of all, to whose just tribunal princes and subjects are equally amenable. A.—*Eaten up by worms.* A visible judgment of God, for his pride and vanity. Wi.

Ver. 25. *Returned from Jerusalem,* to Antioch, the capital of Syria. Wi.—This John Mark, the companion of SS. Paul and Barnabas, was not the evangelist who bore that name; but a cousin of Barnabas, son of Mary, in whose house the apostles generally assembled at Jerusalem. Calmet.

ACTS 13

Ver. 1. *Manahen ... foster-brother to Herod,* or nursed with the same milk. Wi.—It would appear from his having been brought up with Herod, that he was of noble parentage. He is likewise believed to have been one of the seventy-two disciples. The Latins keep his feast on the 24th of May. Calmet.

Ver. 2. *As they were ministering to the Lord.* ^[1] Mr. N. and some others translate, *offering up sacrifice.* There are indeed good grounds to take this to be the true sense, as the Rhemish translators observed, who notwithstanding only put *ministering*, lest, (said they) we should seem to turn it in favour of our own cause, since neither the Latin nor Greek word signifies of itself to *sacrifice*, but any public ministry in the service of God; so the S. Chrys. says, *when they were preaching.* Wi.—*Separate me.* Though Paul and Barnabas are here chosen by the Holy Ghost for the ministry, yet they were to be ordained, consecrated, and admitted by men; which loudly condemns all those modish and disordered spirits, that challenge and usurp the office of preaching, and other sacred and ecclesiastical functions, without any appointment from the Church. B.—“Consider, says S. Chrysostom, by whom they are ordained: by Lucius, of Cyrene, and Manahen, rather than by the Spirit. The less honourable these persons are, the more signal is the grace of God.”

Ver. 3. *Fasting and prayer, imposing their hands upon them.* By which is clearly expressed, the manner in which the ministers of God were, and are still ordained bishops, priests, deacons in the Church. Wi.—

Interpreters are much divided in opinion, whether this imposition of hands be a mere deputation to a certain employment, or the sacramental ceremony, by which orders are conferred. SS.

Chrysostom, Leo, &c. are of the latter opinion; nor does it any where appear that S. Paul was bishop before this. Arator, sub-deacon of the Church of Rome, who dedicated in the year 544 his version of *the Acts of the Apostles* into heroic verse to Pope Virgilius, attributes this imposition of hands to S. Peter:

— Quem mox sacravit euntem

Imposita Petrus ille manu, cui sermo magistri

Omnia posse dedit. —

—See his printed poems in 4to. Venice, an. 1502. Arator was sent in quality of ambassador from Athalaric to the emperor Justinian.—Following the practice of the apostles, the Church of God ordains a solemn and general fast on the four public times for ordination, the ember days, as a necessary preparation for so great a work, and this S. Leo calls also an apostolical tradition. See S. Leo, serm. ix. de jejun. and ep. lxxx. c. 1. and serm. iii. and iv. de jejun. 7. mensis.—Nor was this fasting a fasting from sin, as some ridiculously affirm, for such fasting was of universal obligation: nor was it left to each one's discretion, as certain heretics maintained. Vide S. Aug. hæres. liii.

Ver. 5. *In the synagogues of the Jews*, preaching first the gospel to them. Wi.

Ver. 6. *A magician ... whose name was Bar-jesu*, son of Jesus, or Josue. In Arabic, *Elymas* is the same as magician. This man did all he could to dissuade the proconsul, Sergius Paulus, from embracing the Christian faith. Wi.—Salamina was the capital of the island of Cyprus, and at the eastern extremity, as Paphos was at the western. A. D. 45.

Ver. 9. *Then Saul, who also is Paul.* This is the first time we find the apostle called Paul. Some, therefore, think it was given him when he converted this proconsul, Sergius Paulus. Others, that Saul being a Hebrew word, the Greeks, or rather the Romans, turned it into Paul. Wi.—This is the first place in which this apostle is called Paul. He took this name out of respect to the illustrious convert he had made in the person of the proconsul, the governor of the island. Menochius.—Or, more probably, his former name, by a small change, was modelled into *Paulus*, which was a sound more adapted to a Roman ear. He begins to bear this name only, when he enters on his mission to the Gentiles. Calmet.

Ver. 10. *Son of the devil.* Sharp language, when grounded on truth,

may be used against those who hinder the conversion of others. S. Chrys. says, he was struck with this blindness only for a time, to make him enter into himself, and be converted. Wi.

Ver. 14. *Antioch.* Many cities in Asia Minor bore this name. It is related that Seleucus Nicanor built many, and called them by this name, in honour of his father Antiochus. Tirinus.—Pamphylia and Pisidia were two provinces in Asia Minor.—*The sabbath-day.* Some not only understand, but even translate, the *first day of the week*: but here is rather meant the Jewish sabbath, as S. Paul went into their synagogues. And in this his first sermon to them, which S. Luke has set down, he speaks nothing that could offend or exasperate the Jews, but honourably of them, to gain them to the Christian faith; he commends in particular David, whose Son they knew the Messiah was to be: and of whom he tells them, that God had given them their *Saviour, Jesus*. He mentions this high eulogium, which God gave of David, Ps. 88:21 that he was a man *according to God's heart*, who *in all things should fulfil his will*, that is, as to the true worship of God; though he fell into some sins, of which he repented, and did penance. Wi.

Ver. 19. These seven nations are the Chanaanites, the Hethites, the Hevites, the Pherezites, the Gergesites, the Jebusites, and the Amorrhites. Jos. 3:10 and *alibi*.

Ver. 20. Chronology only gives about 350 years from the entrance into the land of promise to the end of Samuel's judicial government, who was the last of the judges. V.

Ver. 24, &c. He then brings the testimony, which John the Baptist gave of Jesus, as it is likely many of them had heard of John, and of the great esteem that all the people had of his virtue and sanctity. He tells them that salvation was offered and sent them by Jesus, against whom the chief of the Jews at Jerusalem obtained of Pilate a sentence, that he should be crucified; but that God *raised him up from the dead the third day*. And we, says he, *publish to you this promise*, the Messiah, promised to our forefathers.

Ver. 33. He then shews them that Jesus was their Messiah, and the Son of God, begotten of his Father from eternity, who rose from the dead, and he applies these words, (Ps. 2:7) to prove Christ's resurrection, *thou art my son, this day have I begotten thee*. It is true, these words regard chiefly the eternal generation of Christ, as they are applied by S. Paul, (Heb. 5:5) but the resurrection was a necessary consequence of his divinity, since death could have no power over him. S. Paul here also proves Christ's resurrection by the following

predictions. Wi.—*Second psalm.* The oldest copy reads, first psalm. The difference is merely in words; for the division of the psalter at present is very different from what it formerly was: sometimes a single psalm of ours being divided into many, and many of our divisions making only one, according to the Hebrews. The latter are not even now agreed among themselves on the same division of the psalms. Calmet. —Some suppose, that what we call the first psalm was originally looked upon as a preface to the psalter; others, that our first and second psalms united in one. Mat. Polus.

Ver. 34. *I will give you the holy things of David sure.* These are the words of the prophet Isaias, 55 v. 3. According to the Sept. the sense is, I will faithfully fulfil the promises I made to David. Ch.

Ver. 35. *In another place also he saith, (Ps. 15:10) thou wilt not suffer thy holy one to see corruption.* That is, Christ's body to be corrupted in the grave. See the words of S. Peter, Acts c. 2:27. Wi.

Ver. 36. *After he had served in his generation.* That is, in his life-time, *saw corruption*, or was corrupted in the grave. Wi.

Ver. 37–38. *Justified.* That your sins being forgiven by the merits of Christ, you may be truly just in the sight of God. Wi.

Ver. 39. The law of Moses was then imperfect. I shew you its completion, by preaching to you Christ, whom it foretold. You would violate the law of Moses by opposing the new law, to which he leads you. Tirinus.

Ver. 40. See then that you reject not this divine Saviour, lest what has been denounced by the prophets fall upon your incredulous heads: *I will abandon the holy place which I entrusted to you; I will cease to look upon you as my people; I will transfer my kingdom to the Gentiles.* V.

Ver. 41. *Ye despisers* ^[2] of the favours offered you, *behold, wonder, &c.* This citation is out of Habacuc, (c. 1:5) according to the Sept. The prophet, by these words, foretold to the Jews in his time the evils that would come upon them in their captivity in Chaldea, but S. Paul here applies them at least to the miseries that the incredulous Jews would incur, if they obstinately refused to believe in Christ. Wi.

Ver. 44. *The whole city.* Not only Jews, but a great many Gentiles, which exasperated the envious Jews. Wi.

Ver. 48. *As many as were pre-ordained to eternal life,* ^[3] by the free election, and special mercies, and providence of God. Wi.—Some understand this as if it meant, predisposed by their docility, to receive

the word of life. But the Fathers unanimously understand it literally of predestination, which is defined by S. Thomas, serm. i. qu. 23. a. 1. "The disposition of God, by which he prepares, what he will himself perform, according to his infallible foreknowledge." In other words, it is the manner in which God conducts a reasonable creature to its proper destiny, which is eternal life. In this mystery of the Catholic faith, which cannot be clearly explained to human understanding, because it is a mystery, there are nevertheless several points, which we know for certain. 1st. Though it is certain, that this decree of the Almighty is infallible, and must have its effect, yet it is far removed from the blasphemy of Calvinists, who pretend that it destroys free-will, and therefore removes all motives of exertion to good works. 2d. For it is a point of Catholic faith, that this foreknowledge of the Almighty no ways interferes with man's liberty, but leaves him still a perfectly free agent, and therefore responsible for his actions. 3d. It is likewise decreed by the Council of Trent, that no one can certainly know that he is of the number of the predestined, without a special revelation to that effect. These are the most essential points, which it concerns us to know of this doctrine. As to the consequences which may be drawn from these positions, it were better for us to submit our understandings to the obedience of faith, than entangle ourselves in a maze of abstruse errors, far removed from our comprehension. Would that this sober line of conduct were pursued by many moderns, who at present talk and write so much on this subject, and to such little purpose. How excellently well does the great genius of the Latin Church, S. Augustin, say: *Melius est dubitare de occultis, quam litigare de occultis!* How much wiser and better is it to confess our ignorance on mysteries, than idly to dispute on mysteries! l. viii. de Gen. ad litt. c. 5.

Ver. 51. *Shaking off the dust, &c.* See the Annotations, Matt. 10:14.

ACTS 14

Ver. 1. *And of the Greeks.* Which is here put for the Gentiles. Wi.

Ver. 2. *The unbelieving Jews stirred up, &c.* It would hence appear, that the former were not very scrupulous in the means they took to oppose the gospel. They, who would have been dreadfully scandalized to have spoken to a Gentile for any good purpose, are not very nice in having intercourse with them to irritate them against the apostles. Such is the general conduct of men whose religion is vain. That sacred name is

used for a pretext to authorize the most unwarrantable actions. A.

Ver. 3. *To the word of his grace.* That is, of the gospel, and the law of grace. Wi.

Ver. 8. *Perceiving that he had.* It does not appear that S. Paul had any previous conversation with the man he healed on this occasion, or demanded from him any testimony of his faith. But he saw that he had faith, perhaps by inspiration, or by the confidence and eagerness the lame man may have shewn in his countenance and actions. Calmet, &c.

Ver. 11. *And they called Barnabas, Jupiter.* Perhaps because he was of taller and finer stature; for, according to Nicephorus (hist. ii. 37.) S. Paul was very low in size, and much bent; hence S. Chrysostom says of him, tricubitalis est, & cœlos transcendit, though not more than three cubits high, he yet transcends the heavens, and hence for his eloquence, he was called Mercury. Jupiter was said to take Mercury with him, as may be seen in *Amphitryone* Plauti.

Ver. 12. *Garlands.* These might be for the victims, as they generally were crowned, or had gilded horns.

Victima labe carens, præstantissima forma,
Sistitur ante aras, vittis præsignis et auro.—Ovid.

—Or they might be for the two pretended gods, as it was usual to crown their statues. Pliny, lib. xvi. c. 4.—The priests likewise themselves, who sacrificed, wore crowns. Virgil. *Æneid* ii.

Ver. 14. *We also are mortals.* The enraptured people wished to pay divine homage, $\theta\omicron\epsilon\iota\nu$, to the apostles, and therefore they indignantly reject the proffered honours. The Catholic Church has but one external sacrifice, and this she offereth to God only, and “neither to Peter nor to Paul, saith S. Augustin, though the priest that sacrificeth, standeth over their bodies, and offereth in their memories.” l. viii. de Civit. Dei. c. 27.

Ver. 15. *Suffered all nations to walk in their own way.* Lit. *dismissed* all nations, suffering them to run on in their idolatry, and other sins, not favouring them with a written law, as he did the Jews, &c. Wi.

Ver. 16. *He left not himself without testimony.* Inasmuch as the Gentiles had always the light of reason, and such lights, that by the created things of this world, and from the visible effects of God’s providence, they might have come to the knowledge of the true God, the creator of all things. See Rom. c. 1. Wi.—God did not leave himself without

testimony among the Gentiles. He did not leave them without the means of discovering the way which led to him. They had the law of nature engraved in their hearts, the knowledge of good and evil, &c. Menochius.—Therefore they were inexcusable, if they did not know him. The invisible things of God, his eternal divinity might have been known to them from the consideration of the visible creation. Rom. 1:20.

Ver. 21. *Through many tribulations.* Our daily offences require the paternal chastisement of the Almighty. The concupiscence of the flesh too, which wills against the spirit, must be subdued by punishment. Wo then to you, lovers of this world, who wish to pass your lives without tribulation, enemies of the cross. Senseless creatures, is the disciple above his master? Did it not become Christ first to suffer, and thus to enter into his glory? and shall we pretend to enter by any other means? &c. H. Denis. Carthus.

Ver. 22. *When they had ordained for them priests.* ^[1] The Prot. translation, following the grammatical etymology of the Greek word *presbyter*, always puts *elders*. Yet they of the Church of England allow, and maintain, that by this Greek word in this, and many other places, are signified the ministers of God, known by the name of *bishops* or *priests*, according to the ecclesiastical use of the same word. It is evident that here are not meant elders, as to age and years. Nay, though we adhere to the grammatical signification, we should rather translate *priests*, since the English word *priest*, as well as the French word *prêtre*, come from *presbyter*. But of this word more hereafter. We may also take notice, that the Calvinists here translate, *ordained by election*, pretending by the derivation of the Greek word, that church ministers were only chosen, and deputed by the votes and suffrages of people; and not by any ordination, or consecration by a bishop; nor by any character or sacrament of order. But their argument from this Greek word is frivolous, and groundless, as hath been shewn by Mr. Bois on this verse, by Mr. Legh in his *Critica Sacra*, &c. Wi.—We see from this text, 1st, that SS. Paul and Barnabas were bishops, having authority to confer holy orders: 2d. that there was even then a difference betwixt bishops and priests, though the name in the primitive Church was often used indifferently; 3d. that fasting and praying were constant preparatives for holy orders. B.

Ver. 24. This Antioch was a sea-port in Pamphylia. V.

Ver. 25. *From whence they had been delivered,* up to their ministry, and their apostolical *mission by the grace of God*; that is, where they had been first chosen by the direction of the Spirit of God, ordained priests

and bishops, and had received power, and graces to discharge their offices of apostles. Wi.

Ver. 27. *No little time.* It is not precisely known how long he remained there, nor what he did. S. Luke relates nothing of what happened from the 46th year of Christ to the 51st, in which the Council of Jerusalem was held. It is probable S. Paul spent that time carrying the gospel among the neighbouring provinces. Calmet.

ACTS 15

Ver. 1. *Unless you be circumcised.* Many who had been converted from Judaism, held that none, not even converted from paganism, could be saved, unless they were circumcised, and observed the other ceremonies of the law of Moses. Wi.—See Gal. 5:2.

Ver. 2. *To the apostles and priests,* ^[1] where we find again *presbyters* in Greek, meaning bishops and priests. Wi.—*Paul ... should go to ... Jerusalem.* We learn from Gal. 2:2. 4 that S. Paul undertook this journey in consequence of a divine revelation, and was accompanied by Barnabas and Titus, the latter of whom he would not suffer to be circumcised. Such confidence had he in the rectitude of the opinion he defended. From the example of S. Paul and S. Barnabas, apostles, and men full of the Spirit of God, we learn, that as often as any contest arises about faith, recourse should be had to the supreme visible authority established by Jesus Christ, to have all differences adjusted. This is the order of divine Providence with regard to the Church; without it truth and unity could not be preserved; without it, the Church of God would be more defective and inefficient than any human government. *Tell the Church: and if he will not hear the Church, let him be to thee as the heathen and the publican.* Matt. 18:17.

Ver. 7. *Former days.* Lit. *in the days of old;* that is, at the conversion of Cornelius, many years ago, about the year 35; and it was now 51. Wi.—S. Peter at the head of the Council, spoke first; S. James as Bishop of Jerusalem, spoke next, and all, as S. Jerom says, came into the sentence of Peter. Ep. lxxxix. ad S. Aug. c. 2.

Ver. 10. *Why tempt you God,* by calling in question what he hath sufficiently attested, and approved, and by being incredulous to his promises of giving salvation to the Gentiles, and to all nations. Wi.

Ver. 11. In the historical sense he is speaking of the prosperity of the

house of Juda, in the reign of Ezechias, or their return from captivity. But in this respect, it is certain that the prophecy never had its entire accomplishment. The passage in the text is cited from the Septuagint. The Hebrew is, “I will raise up the house of David ... that it may possess all the nations,” &c. Now it is true that the nations never were subject to the house of David, or known by the name of the people of God; but by their vocation to the gospel, as S. James explains it. Calmet.

Ver. 18. *To the Lord was known his own work.* He bringeth it to pass, as he hath decreed, though his decrees are to us unknown. Wi.

Ver. 19. *Wherefore I judge,* and join my judgment with Peter. S. Chrys. thinks that James had a special authority in the Council, as bishop of Jerusalem, and because of the great veneration, which those zealous for the Jewish law had for him: but his power was certainly inferior to that of S. Peter, who was head of all, as S. Chrys. teacheth, hom. iii. on the Acts.

Ver. 20. *Things strangled and from blood.* In these prohibitions, the Church indulged the particular feelings of the Jews, that the bond of union between them and the Gentiles might be more closely united; the latter in these two instances giving way to the prejudices of the former, who in their turn gave up much, by submitting to the abolition of the ceremonial law of Moses. This prohibition was of course only temporary, and to cease with the reasons, which gave rise to it. Menochius.—The Jews had such a horror of blood, that they considered those who eat it as defiled, and violators of the law of nature. The Lord had in effect from the beginning forbidden the use of blood to Noe, (Gen. 9:4) which he likewise reported in the strongest terms in Leviticus 8:26. By this we see the great authority of God’s Church, and Councils which may make permanent or temporary decrees, such as are fitting for the state of the times or peoples, without any express Scripture at all, and by this authoritative exaction, things become of strict obligation, which previous to it, were in themselves indifferent. B.

Ver. 21. *For Moses ... hath in every city.* Not only the Jews, but the Christians converted from Judaism, still followed the ceremonies of the law of Moses. Wi.—Let not the Jews complain, that we abandon Moses, and destroy the law by this regulation. No: it shall subsist for ever in a more perfect state, read in the synagogue, and revered by the Church. Calmet.—Others give a different explanation of this verse. Let the Jews, say they, follow Moses, and hear him in their assemblies; we have other laws, and enjoy other privileges. Tirinus.

Ver. 23. *The brethren of the Gentiles.* Hence we see, that the letter, with the decree of the Council, only regarded those converts, who had been Gentiles; neither are they forbidden to use the Jewish ceremonies, but a declaration is made, that they have no obligation to follow the said ceremonies and precepts, as it will appear by other places. Wi.

Ver. 24. *Some who went out from us, from Jerusalem, and pretended to speak our mind, and in our name, but we gave them no such commission.* Wi.—A proper description of heretics, schismatics, and seditious preachers, who go out from their own superiors, and pretend to teach and preach without any mission, *et quomodo prædicabunt nisi mittantur*; how can they preach, unless they are sent? Rom. 10:15.

Ver. 28. *It hath seemed good to the Holy Ghost, and to us.* To us in these matters, wherein by the promises of Christ, we are directed by the Holy Ghost, the spirit of truth, &c.—*Than these necessary things.* Necessary at this juncture, and always, if we except that order of *abstaining from blood, and things strangled*, which was not a perpetual, unchangeable precept, but to last only for a time, as S. Chrys. observes. Wi.—This is the first general council held in the Church, and the model of all succeeding ones. In it the apostles, in a commanding and authoritative manner, laid down the law, which was to be the guide of the faithful, knowing they had a right to impose any regulations in the Church, and that they could not employ this authority but to good purposes, directed as they were by the unerring spirit of truth, which Christ had promised (Matt. 28:20) should remain with his Church for ever. Hence it would appear that we have no more ground refusing obedience to the voice of the Church at present, than at her first establishment: and that those who will not hear the Church now, speaking in her Councils, would with as little ceremony have opposed the apostles on this occasion, had they lived at the time. By what spirit of seduction has been introduced, and spread, to such an alarming extent, the opinion, that Christianity (the very leading feature of which is to hear and to obey) authorizes unrestricted liberty? Is then authority an unmeaning word? A.

Ver. 29. *From blood, and from things strangled.* The use of these things, though of their own nature indifferent, were here prohibited, to bring the Jews more easily to admit of the society of the Gentiles; and to exercise the latter in obedience. But this prohibition was but temporary, and has long since ceased to oblige; more especially in the western churches. 20. *supra.*

Ver. 31. We may here briefly remark, that the controversy was finally adjusted by the decree of the Council. 2dly, That all, not only the

Gentiles, but the abettors and masters of the former dissension, experienced great consolation in the promulgation of the decision, receiving it as the resolve not of mere mortal men, but of the Holy Ghost. *It hath seemed good to the Holy Ghost and to us.*

Ver. 32. *Judas and Silas, being prophets*, that is, preachers, as the word *prophet*, is divers times taken. Wi.—Not only such were called prophets, as had the gift of predicting future events, but such moreover as had the gift of interpreting Scripture, and of speaking of the things of God. V.

Ver. 39. *There was a dissension*, ^[2] or dispute, with reasoning, and arguing upon the matter. S. Paul represented to S. Barnabas, that he was not for having John Mark to be their companion, because he had before left them, but S. Barnabas was for having with them his kinsman Mark; and the dispute was such, that upon it S. Paul and Barnabas separated; which gave occasion to the preaching of the gospel in more places. See S. Chrys. hom. xxxiii.—The fault in this contention lay with S. Barnabas; ο Παυλος το δικαιον, ο Βαρναβας το φιλανθρωπον: Paul sought what was just; Barnabas what was pleasing to nature. The Greeks, moreover, remark, that this severity of Paul was of service in strengthening the too pliant character of Mark, and as such he is saluted by Paul. Col. 4:10. They separated, as formerly Abraham and Lot, without prejudice to their friendship. Gen. 13:9. Mat. Polus synop. criticorum, fol. 4. p. 1528.

ACTS 16

Ver. 3. *Circumcised him.* Not to obstruct the conversion of the Jews; and because it was still lawful to observe the Jewish ceremonies, though the obligation of keeping the old law had ceased. Wi.—This S. Paul did in order to gain the Jews, and make Timothy acceptable to them. Tirinus.—To the Jew, says he, (1 Cor. 9:20) I became a Jew, that I might gain the Jews. If he refused to circumcise Titus, in order to vindicate the Christian's independence of the Mosaic ceremonies; he now submits to the observance of them, to shew there is nothing of itself bad in them, and that they might without crime be practised, till time by degrees had abolished them. S. Aug. ep. lxxxii. ad S. Hieronymum.

Ver. 4. Here, as well as in the last verse of the former chapter, we see S. Paul ordering the new converts, wherever he went, to receive, as their rule of conduct, the ordinances of the apostles and priests

assembled in Jerusalem.

Ver. 6. *They were forbidden by the Holy Ghost*, to go, and preach at that time in the Lesser Asia, perhaps because their preaching in Macedonia was more necessary; or because S. John was to be sent into Asia. Wi.—*Forbidden.* Why? Because they were not yet prepared to receive the gospel; or, perhaps, these provinces were reserved for S. John, as Bithynia was for S. Luke. Menochius.—S. Leo compares this question to many others respecting the inscrutable judgments of God. Why did not the Son of God come into the world many ages before? Why did he suffer so many to die in ignorance? Why are there yet so many in infidelity? Why, in one family, does one believe and is converted, while another remains in darkness, and crime? Who shall account for the exercise he pleases to make of his rigour, or his mercy, when all were justly victims of the former? S. Leo de vocat. Gentium. lib. ii. c. 2.

Ver. 7. *The spirit of Jesus permitted them not.* It is the same spirit, which just before was called the Holy Ghost: for the Holy Ghost is the spirit of Jesus, as proceeding from the Son as well as from the Father. Wi.

Ver. 9. *A vision*, &c. The tutelar angel of the province, according to most interpreters, under the form of a Macedonian, who implored S. Paul in behalf of the province he guarded.

Ver. 10. *We.* This change in the narration from the third, to the first person, *we sought*, &c. is remarkable. It is hence inferred, that S. Luke, the author of this book, joined S. Paul at Troas, and became his inseparable companion. Calmet.—It is, however, probable, that as the narrative in the first person changes again at the end of this chapter, and is not resumed, till the fifth verse of the 20th chap. that S. Luke was absent on some mission during the time that elapsed between this and their sailing from Philippi, as mentioned hereafter. Chap. 20 v. 6. Tirinus.

Ver. 13. *There was prayer.* ^[1] The Greek word signifies either prayer itself, or an oratory, or place to pray in. Wi.—Not every prayer is here understood, but that which was joined in the celebration of the sacred mysteries. Estius in diffic. loca. See 1 Cor. 7 and Acts 6.

Ver. 16. *A pythonical spirit.* A spirit pretending to divination, to tell secrets, and things to come. See 2 Kings 24. Isaias 8:19. Wi.—A divining spirit, which pretended to foretell things to come. It is strictly forbidden every where throughout the old law to have any dealings with persons of this description. Deut. 18:10. Levit. 20 ult. &c. Hence it would appear that these superstitions were of early practice among

mankind. It is lamentable that the present age is still credulous enough to believe in such impostures. The ignorance of mankind, it appears, has always been made a source of emolument to the designing. A.

Ver. 17. *These men are the servants of the most high God.* Evil spirits in possessed people, are sometimes forced to tell the truth. Wi.

Ver. 18. Observe here that the servants of God have a power granted them of controlling wicked spirits, according to the promise of our Lord, Luke 9 and 10. Hence the seventy disciples, returning, said: *Lord, even the devils are subject to us in thy name.* Est. in diffic. loc.

Ver. 20. *Jews.* This was the name the first Christians went by among the pagans. Indeed our Saviour's being born of that nation, and his disciples adoring the same God, and following the same morality and Scriptures as the Jews, were sufficient reasons to make them confounded. When Suetonius relates that Claudius banished the Jews from Rome, he means the Christians. Calmet.

Ver. 21. There was a standing decree of the senate, which forbade the introduction of any new divinity, without the formal consent of the senate. V.

Ver. 24. *Made their feet fast in the stocks.* By the Latin and Greek text, they made them fast with wood. Wi.

Ver. 26. *All the doors were opened.* This made the jailer conclude the prisoners had made their escape. And he being answerable for them, and expecting to be put to death, was for stabbing himself. Wi.

Ver. 33. *Was baptized,* being first told what he was to believe, and do. Wi.—Hence Catholics draw a very plausible argument for the baptism of infants, as it is very probable there were some infants in the family. See Estius in diffic. loc.

Ver. 35. *Sent the serjeants,* ^[2] vergers, or such like officers. Wi.

Ver. 37. *Romans.* S. Paul inherited his right of citizenship from his father; it does not appear how Silas obtained it, perhaps by purchase. There is no proof that Silas was a freeman of Rome. D. Dion. Carthus. —It was forbidden by the Porcian and Sempronian laws, for a Roman citizen to be scourged, unless he was likewise convicted of a capital crime. Cicero pro Rabirio. Facinus est vinciri civem Romanum: scelus verberari. Id. cont. Verrem. The Romans were always very jealous of the dignity of their city. We cannot but admire S. Paul's astonishing desire of suffering for the name of Jesus, in concealing a circumstance,

the very naming of which would have saved him the cruel scourging he suffered. If he now refuses to go out of the prison privately, it is to vindicate his honour, and to avert the scandal, which the new converts would naturally feel, in seeing their master treated as a criminal. He exemplified in this instance S. Augustin's principal; "Our lives are necessary for ourselves, but our reputation for others." A.—Estius declares, that Silas was also a Roman citizen, and that from this circumstance he probably received a Roman name, as Paul did. For in other parts of Scripture we find him styled Silvanus, (2 Cor. 1:19) and at the commencement of both the epistles to the Thessalonians.—*Not so; but let them come*, &c. S. Paul patiently submitted himself to be whipped in a most disgraceful and cruel manner, which he could easily have prevented or put a stop to, by saying, I am a Roman citizen. Afterwards, when they were for setting him at liberty, he claims his privilege, he puts all the magistrates in a fright; they run to ask him pardon, and entreat him with all civility to leave the town, which he does not think fit to do, till he visited his brethren and friends. Wi.

ACTS 17

Ver. 2. It was customary with S. Paul to open the Scriptures first to the Jews, (Acts 13:46) and to argue with them from the law and the prophets. Acts 28:23. S. Paul made use of the same passages of Scripture to convince the Jews, as Jesus Christ did on a similar occasion. Mat. Polus.

Ver. 3. *That the Christ was to suffer.* The suffering of Christ was the great stumbling-block to the Jews, which S. Paul now attempted to remove, by shewing them from the Scripture, that this was one of the necessary characters of the Messiah, contained in the prophets. All the other marks were likewise accomplished in Christ. D. Dion. Carth.—*And that this is Jesus Christ, whom I preach to you.* The transition from an oblique to a direct mode of speech is very common, especially in the holy Scriptures.

Ver. 4. *And some of them*, that is, of the Jews, in whose synagogue he preached, *believed*, and *of those that* ^[1] *worshipped* God, that is, of those who adored the only true God, though they had not submitted themselves to circumcision, and to the ceremonies of the Jewish law, and *of the Gentiles*, that is, of such as till that time had been heathens, and idolaters; so that here three sorts of persons were converted by S.

Paul: 1. *Jews*; 2. *worshippers* of the true God that were not Jews; and 3. *Gentiles*. In this book of the Acts, mention is several times made of *worshippers*, to wit, of God, by which many understand Jewish *proselytes*: but as they neither were Jews already, nor perhaps ever designed to become Jews, we may distinguish two sorts of the Jewish proselytes. Some were *proselytes to the Jewish religion*, by a submission to circumcision, and to all the precepts and ceremonies of the Mosaic laws. These are also by some called *proselytes of the covenant*, being as much Jews as they who had been always so. Others are called *proselytes of the gate*, or proselytes to the *God of the Jews*, but not to the religion of the Jews. Of such seems to have been Cornelius, the centurion. Acts 10. Lydia, Acts 16:14 and Titus Justus, Acts 18:7. Such also seems to have been the eunuch of Candace, the queen of the Ethiopians, Acts 8. Naaman, the Syrian, after he was cured of his leprosy, (4 Kings 5:17) and many others, that lived in Judea, and in other countries. These, therefore, are called *worshippers*, meaning of the true God, though they embraced not the legal precepts and ceremonies of the Jews. See Monsr. Heure's Dictionary. Wi.

Ver. 6. *Who disturb the city*, ^[2] put it in an uproar. In the ordinary Greek copies, for the *city*, we read the whole *world*. Wi.

Ver. 7. *Another king*. These Jews suppress, with great artifice, their true cause of vexation against the apostles, and change a mere question of religion into one of temporal policy. The accusation of raising up a new power in opposition to Cæsar's, had been sufficiently refuted and disavowed before Pilate by the author of our religion, and was therefore too gross to be repeated now. My kingdom, says our blessed Saviour, is not of this world. There is no necessary connection between spiritual and temporal power. It is thus that the abettors of persecution are never at a loss for pretexts, when necessary. Mad zeal is not scrupulously nice in the choice of arguments. A.

Ver. 10. *Synagogue*. In flying from the face of persecution in due season, S. Paul imitated the instruction and example of his master. When his labours are unsuccessful in one place, he renews them in another, and wherever he is, his object is always the same, to announce the truth to the Jews first, then to the Gentiles. D. Carthus.

Ver. 11. *These were more noble than those of Thessalonica*. According to the common exposition, the sense is, that these of Berœa, were of a more noble and generous disposition of mind, not carried away with envy and malice, like those of Thessalonica.—*Searching the Scriptures*, or those places of the prophets by which S. Paul proved that Jesus was the Messiah, who was to suffer death, &c. Wi.—*Daily searching the*

Scriptures, &c. The sheep are not hereby made judges of their pastors, the people of the priests, and lay men and women of S. Paul's doctrine. The Berœans did not read the Old Testament (and the New was not then published) to dispute with the apostles, or to sanction his doctrines: but it was a great comfort and confirmation to the Jews that had the Scriptures, to find, even as S. Paul said, that Christ was God, crucified, risen, and ascended to heaven; which by his expounding they understood, and never before, though they read them, and heard them read every sabbath. So it is a great comfort to a Catholic to see in the Scriptures the clear passages that prove the truth of his tenets, and shew the grounds for his hopes. But this by no means authorizes him to be judge of the true pastors of the Church, whom he is commanded by Jesus Christ to hear and obey, and from whom they are to learn the genuine sense of the Scriptures.

Ver. 16. Lactanius ridicules the folly of idolatry in a neat strain of irony, which he introduces by the following verses from Lucilius:

Ut pueri infantes credunt signa omnia athena
Vivere et esse homines; sic isti omnia ficta
Vera putant, &c.

—The poet compares these fools to children. I think them worse; for the latter only take the statues for men, they for gods. Age causes the error of the one, folly of the other. These soon cease to be deceived, but the folly of those lasts and increases always. Lact. de fals. Relig. lib. i.

Ver. 18. *Epicurean and Stoic philosophers.* The former of these philosophers held as their doctrine, that the Almighty did not interfere by his providence in the government of the world; that the soul did not subsist after the body; and consequently, that there was no future state of retribution. The latter denied that man had liberty of action, and maintained, that all things happened by destiny and fatal necessity. These were the two opposite sects S. Paul had to contend with. Calmet.—The Stoics believed in the immortality of the soul, and came the nearest to the Christian religion: but both Stoics and Epicureans, with all pagan philosophers, denied the resurrection of bodies; hence S. Augustin says, the faith of a resurrection is peculiar to Christians. Estius.—*What is it that this babbler* ^[3] *would say?* A word of contempt, which some translate, *this prattler*. It is thought to be a metaphor from birds picking up little seeds, or the like, for their food; and to signify, that S. Paul had picked up words and sentences without any solid meaning. Wi.

Ver. 19. *To the Areopagus.* In this place sat the Athenian judges: but

some think that by this word may be here signified, some large hall or court, joining to the Areopagus, where all sorts of people met. Wi.—The Areopagus was the supreme and most famous tribunal of all Greece, before which all great causes were tried. The persons who composed it were much renowned for their wisdom. Cicero, and many other Romans, were ambitious of the honour of being an Areopagite; but the power of Athens being now much diminished, this court had sunk in importance, and was now not much more than the shadow of a great name. Calmet.

Ver. 22. Over-religious. ^[4] Or very superstitious. To be *superstitious*, or given to *superstition*, is commonly taken for a vain and groundless religious worship, but it is also sometimes used in a good sense. And perhaps S. Paul, in the beginning of his speech to so many men of learning, does not so openly blame them for being vainly and foolishly superstitious, but by their inscription, *to the unknown* ^[5] *God*, he takes notice how nice and exact they pretended to be, in not omitting to pay some kind of homage to any god, or gods of all other nations, whom they might not know. For some interpreters think, that by this altar they designed to worship every god of any nation, who was not come to their knowledge: or to worship that great God hinted at in the writings of Plato: or as others conjecture, that God of the Jews, of whom they might have heard such wonders, and whose name the Jews themselves said to be unknown and ineffable. However, from this inscription S. Paul takes an occasion, with wonderful dexterity, with sublime reflections, and with that solid eloquence, of which he was master, and which he employed, as often as it was necessary, to inform them, and instruct them, concerning the works of the one true God, of whom they had little knowledge, by their own fault: that this one true God *made the world, and all things in it*: that from *one* man he raised all mankind: that his presence is not confined to temples made *by the hands of men*, being every where, and in all creatures, preserving them every moment: that in him *we live, move, and have our being*, or subsist: that it is he, who hath *determined the time, limits*, or bounds of every empire, and kingdom, and of every man's life: that this true God, who made, preserves, and governs all things in *heaven and on earth*, cannot be like to gold, silver, or any thing made by the art, or fancy of men. He puts them in mind that according even to one of their own heathen poets, Aratus, men themselves are the *offspring of God*, being blessed with a being and knowledge above all other creatures in this world: who by the light of reason ought to *seek God*, and by considering the visible effects of Providence over the world, and the creatures in it, might come to the knowledge of this one God, the author of all, at least to an imperfect knowledge of him, as men *find out things by feeling*, or as it were, groping in the dark. He then

adds, (v. 30) that having, as it were, *overlooked*, and permitted men for many ages to run on in this ignorance and blindness, in punishment of their sins, (this their ignorance of one true God, the author of all things, being wilful and inexcusable) now the same true God hath been pleased to *announce to all men*, that henceforward they acknowledge, and worship him, that they repent, and *do penance* for their sins. Wi.

Ver. 23. It may be asked, why they had not implicit faith, worshipping the true, though unknown, God? ^[5] 1st. because the worship of the true God can never exist with the worship of idols; 2d. because an *explicit* faith in God is required of all; 3d. because it is repugnant to *implicit* faith, to admit any thing contrary to it, as comparing this unknown God with the pagan idols; for God to be at all, must be one. Lucan towards the end of his 2d book, hath these words:

— Et dedita sacris
Incerti Judæa Dei.

—What, therefore, you improperly worship, that I preach to you, and instruct you in the true worship, far different from what you pay to your strange gods.

Ver. 24. *God ... dwelleth not in temples.* He who is infinite cannot be confined to space; nor stand in need of what human hands can furnish. Temples are not for God, but for man. It is the latter who derives assistance from them. The same may be observed of all exterior acts of worship. They are serviceable, inasmuch as they proceed from, or powerfully assist, interior devotion, by the impressions which exterior objects leave upon the soul. The reciprocal action of one upon the other, in our present state of existence, is great and inevitable. A. See c. 7 sup. v. 48.—God, indeed, dwelleth in the temple, yes, and in the soul of the just man, but he is not confined there, as the idols were to their temples. Hence the prayer of Solomon at the consecration of the temple: if heaven, and the heaven of heavens cannot contain thy immensity, how much less this house, which I have erected? God dwelleth there, then, to receive the prayers and sacrifices of the faithful, but not as *though he needed any thing*. See v. 25.—God is not contained in temples; so as to need them for his dwelling, or any other uses, as the heathens imagined. Yet by his omnipresence, he is both there and every where. Ch.

Ver. 27. *Feel after him. Si forte attrectent eum,* εἰ ἀραγε ψηλαφησειαν. It signifies *palpare quasi in tenebris*. Wi.

Ver. 28. S. Paul here cites Aratus, a Greek poet, and his own countryman, a native of Cilicia.

Ver. 29. Cherubim, with extended wings, were ordered by God to be made, and placed over the propitiatory; (Exod. 37:7) the brazen serpent is declared by Jesus Christ himself to have been a figure of him; therefore to blame the universally received practice of the Catholic Church, with regard to pictures and images, betrays either great prevention, or great ignorance. S. Gregory says: "What writing does for readers, that a picture does for the ignorant; for in it they see what they ought to follow, and in it they read, who know no letters." And he sharply rebukes Serenus's indiscreet zeal for removing pictures, instead of teaching the people what use may be made of them. l. ix. ep. 9.

Ver. 30. *Overlooked.* Despiciens, υπεριδων. It may either signify looking down on the ignorant world, and so taking pity of it; or rather that God having overlooked, and permitted mankind to go on so long in their sins, now invites them to repentance, by sending Jesus, their Saviour and Redeemer. See the Analysis, dissert. xxxiv. Wi.

Ver. 31. *Because he hath appointed* a day for judging all men with equity, by *the man*, to wit, Christ Jesus, a man, and also his true Son, whom he has appointed to be their judge; and by raising him (Jesus) from the dead, he hath *made it credible*, and given sufficient proofs of this truth, that every one shall rise from death. Wi.

Ver. 32. *When they heard of the resurrection of the dead.* This seemed so impossible, even to the philosophers among them, that *some of them* presently laughed, and made a jest of it. Others said, we will hear thee on this another time, and some believed. Wi.

Ver. 34. *Dionysius the Areopagite.* This illustrious convert was made the first bishop of Athens. The martyrologies say, S. Paul raised him to that dignity. It is the same person, who, observing the convulsions of nature, which paid homage, as it were, to its God, expiring upon the cross, and not knowing the cause, is said to have exclaimed: Either the universe is falling to ruin, or the God of nature must be suffering. It appears from his writings, that he was, previous to his conversion, of the Platonic school. Ven. Bede was mistaken in supposing that he was afterwards the bishop of Corinth, of that name, who so successfully employed his pen for the good of the Church. This Dionysius lived a whole century after the Areopagite. Estius.

Ver. 3. Critics are divided in their opinions about the nature of S. Paul's employment: but it is generally supposed to be making tents of skins, such as were formerly used by travellers and soldiers. Tirinus.—Hence the expression, *esse sub pellibus*. The apostle submitted to this labour, that he might be no burden to those to whom he preached the gospel. S. Aug. tract. in Joan.—The Jews, with their characteristic good sense, in matters of this kind, made it the first duty of parents, to teach their children some trade, by which they might gain their livelihood. To neglect this was supposed to be equivalent to teaching them to steal. Hence their learned men were likewise practitioners in some laborious trade. They were ignorant of the distinction between low, and honourable professions, which refinement and vanity have introduced among us. Every employment was honourable, which was conducive to the good of their neighbour, and compatible with virtue and modesty; and the more so, in proportion as the wants of mankind made it more necessary. See Fleury's Manners of the Israelites. *Passim*.

Ver. 4. *Introducing the name of the Lord Jesus.* These words are found in few Greek copies, and so are omitted in the Protestant translation. Wi.

Ver. 5. No further mention is made of Silas in these Acts. Some martyrologists think he died in Macedonia by martyrdom. He is honoured in the Church as a saint, and sometimes, as well as S. Barnabas, obtains the title of apostle. Calmet. See annotations, c. 16 v. 37.

Ver. 6. *Shaking his garments.* See Matt. 10:14. *Your blood be upon your own heads:* that is, you are guilty of your own perdition: we have discharged our duty by preaching to you. Wi.

Ver. 12. This Gallio was brother to the great Seneca, Nero's preceptor, as that author himself assures us. *Præf. lib. v. Quæs. Natur.* He was called Annæus Novatus, but took the name of Gallio by adoption, and was made proconsul by his brother's interest, whose honours and disgraces he equally participated. Being condemned to death by Nero, he laid violent hands upon himself. It is probable S. Paul became acquainted with Seneca. S. Jerom and S. Augustin say, many letters passed between them, which are not now extant. Tirinus. See also Eusebius. *An. Christi* 66.

Ver 17. *Beat him.* It is uncertain whether the Jews themselves beat Sosthenes, being vexed at him, for not managing well the cause; or

whether he was struck by the attendants of the proconsul, to force him away, when he would not desist, nor retire. See the Analysis, dissert. xxxv. Wi.

Ver. 18. *Shorn*, &c. It was customary among the Jews to make vows of abstaining from all inebriating liquor, not to cut their hair for a limited time, &c. This was the vow of the Nazarites, mentioned Num. 6:18. Acts 22:24. S. Paul had probably taken upon himself some obligation of this kind; perhaps in condescension to the Jews, who were yet weak in faith. The time being now expired, he cut his hair as before. It was lawful for converts to observe these legal ceremonies, till the gospel was perfectly established, provided they did not place their hopes of salvation in them, or believe that the faith and grace of Christ were ineffectual without them. D. Carthus.—*For he had a vow*, that is, Paul, not Aquila. This seems to have been such a vow, as those called Nazarenes, used to make, of abstaining from wine for a time, of not cutting their hair, and of making some offerings in the temple at Jerusalem. Wi.

Ver. 22. *He went up*. To Jerusalem is most probably understood, that being the chief object of S. Paul's journey. It seems rather extraordinary that S. Luke should have omitted the express mention of the city. But having told us his object was to be at Jerusalem, he perhaps thought it was enough to say, *he went up*. Calmet.—In Palestine, the expression, *to go up*, was sometimes taken for going up to Jerusalem. John 7:8. 10. 12:20. Acts 24:11. And reciprocally in c. 24:1. *to go down*, is taken for going down from Jerusalem to Cæsarea. V.—*Ibid*. In the Scripture, when Antioch and Cæsarea are simply mentioned, Antioch, in Syria, and Cæsarea, in Palestine, are uniformly designated.—*To Cæsarea*, not in Cappadocia, but in Palestine, from whence he went up to Jerusalem, and then down to Antioch, in Syria. Wi.

Ver. 24. *Apollo ... one mighty in the Scriptures*. Lit. powerful in the Scriptures, yet knew no baptism, but that of John. Wi.—When we consider the great harvest, and few labourers, and the small time that the apostles could give to any one place for instructions, we shall not be so much surprised, that this zealous convert should not yet be perfectly instructed in every doctrine of Christianity. This happened about twenty years after our Lord's ascension. He is the same person as is mentioned 1 Cor. 3:7. A.

Ver. 1. *Disciples.* These were apparently disciples of S. John the Baptist, who believed in Christ from his testimony, and had received no farther instruction, nor any baptism but John's. Calmet.

Ver. 2. S. Paul first inquires of them, if they have received the Holy Ghost by confirmation. Their answer is probably not to be interpreted with rigour; since they must have heard something of the holy Spirit, so often mentioned in the Old Testament, by whom the prophets are said to speak, &c. They meant, they did not know there was in the Church, any means of communicating this Spirit to the faithful. Idem.

Ver. 5. *Baptized in the name of the Lord Jesus,* so called to distinguish it from the baptism of John; and that of Christ was given in the name of the Father, and of the Son, and of the Holy Ghost, according to the command of Christ himself. Wi.

Ver. 6. *Imposed his hands on them,* by which imposition of hands, was given the Holy Ghost in the sacrament of confirmation. Wi.

Ver. 12. *Aprons.* It is likely such as he used in working, *cured diseases,* and *cast out devils.* What wonder, then, if God work miracles by the relics of martyrs and saints, to testify the sanctity of his servants, and to encourage others both to give them a reasonable honour, and to imitate their lives? Wi.—Thus was fulfilled the promise which Christ had made his disciples, viz. that they should perform greater miracles than he himself had done. S. Chrysostom repeats more than once, that these clothes raised the dead, and that the apostles' shadow chased away all maladies, and triumphed over death. Perhaps the unprejudiced reader may observe in this verse some reason for paying due regard to the relics, or whatever has belonged to the saints.

Ver. 13. *The Jewish exorcists.* Among the Jews were some, who by calling upon the name of the true God, sometimes cast out evil spirits. But these sons of Sceva seeing S. Paul cast out devils, by calling upon the name of Jesus, thought fit to do the same, though they did not believe in Jesus Christ. And God punished them in this manner, as it is here related, at least two of them. Wi.—It is uncertain whether the Jews really possessed the power of exorcising demoniacs. From the 12th chapter of S. Matthew, one would be inclined to the affirmative opinion, as our Saviour seems to mention it as a thing well attested. The Jews pretended they received their exorcisms from Solomon. On the other hand, neither the Old nor New Testament ever approve of this power in them nor is it any where mentioned in Scripture that Solomon was the author of any such things. The old law was particularly severe in condemning every kind of enchantment. It is certain, that they, in the time here spoken of, added much superstition

and magic to these rites. Tirinus et alii.—Josephus mentions remarkable instances of their power in exorcisms performed in his own presence, and in that of the emperor Vespasian, and his whole army. Lib. ii. c. 25. De Bello.—Extraordinary things might possibly be performed by magic and collusion between these impostors and the demons. That this power of expelling devils, resides in the Church, every page of primitive ecclesiastical history, testifies. Scripture is also equally explicit on this subject. The exorcisms, says S. Cyprian, are the spiritual torments and scourges of the demons. Ep. ad Demetrium.—It was for this reason the Jews, on this occasion, used the name of Jesus; a name terrible to the infernal spirits, to add power to their imprecations. Tertullian urges facts of this power in the Christians, with much energy and eloquence, in his Apology. Prudentius has recorded the same, with equal elegance, in his verse—

— Torquetur Apollo

Nomine percussus Christi, nec fulmina verbi

Ferre potest. Agitant miserum verbera linguæ.

Ver. 18. *Confessing and declaring their deeds*, as penitents do in the sacrament of penance, and not only in general declaring or confessing themselves sinners. See Matt. 3:6. Wi.

Ver. 19. *Curious arts*. By which are here meant books of divination and magic art, to which study the Ephesians were much addicted. The price of the books burnt, amounting to a great sum, even computing the 50,000 denarii, each of them at sevenpence half-penny English money. Wi.—The value of the books here destroyed might have amounted to £1000 sterling. The Christian emperors, Constantine the Great, Valentinian, Theodosius, Marcian, and Justinian, have made laws not less strict for destroying, than those of the Church for proscribing, the use of wicked books, where danger is likely to ensue. The danger of reading them is set forth by Eusebius, l. vii. c. 6; by S. Austin, l. iii. de bap. c. 14; by S. Gregory, l. v. ep. 64.—Such baneful productions should be destroyed; for although they may possibly produce no bad effect during the life of the present possessors, no one can pretend to say into what hands they will afterwards fall, nor what evil they may hereafter occasion.

Ver. 21. *I must also see Rome*. It is what S. Paul earnestly desired, and what the Spirit now revealed to him. See Rom. 1. Wi.

Ver. 23. *About the way of the Lord*; that is, about Christian faith, and religion. Wi.—A great source of these troubles that ensued, was the preaching of the gospel.

Ver. 24. *Who made silver temples for Diana.* ^[1] Perhaps figures of Diana's temple in silver; or boxes and shrines, in which was the statue or figure of Diana. Wi.

Ver. 27. *In danger of being vilified,* and Diana of losing her reputation. They ought to have reflected, says S. Chrys. (hom. xlii) that if such a poor man, as Paul, could destroy the worship, and the majesty of this great goddess, whom, as they say, all the *world adored*, how much greater and worthy of adoration must the God be, by whose power Paul could do this? Wi.

Ver. 28. *Great is Diana of the Ephesians.* This they shouted out without intermission for about two hours, though the greatest part knew not why they had met together. A true representation of an unthinking rash mob. Wi.

Ver. 31. *Some also of the rulers of Asia.* They are called *friends* to S. Paul, but it is uncertain whether they were Christians, or others, who favoured him, and wished him well. Wi.

Ver. 35. *The town-clerk, &c.* Lit. the scribe, or the recorder of the city. —*Jupiter's offspring.* ^[2] His daughter, according to the poets. The Greek text seems to signify a statue, or figure of Diana, which was pretended to have fallen from heaven, and from Jupiter. Wi.—*Is a worshipper.* Νεωκορον ουσαν; the word Νεωκορος is found in this sense in the Arundelian marbles, and more frequently on ancient coins and inscriptions. Its derivation is from νεως, a temple, and κορη, a virgin, or rather κορειν, to cleanse and decorate; as if this city were especially destined to ornament the Diana of Ephesus, which the people supposed came to them not by the work of man, but a present from heaven.

Ver. 37. *Nor of blasphemy against your goddess.* S. Chrys. takes notice, that to calm the people, he says more than was true. Wi.

ACTS 20

Ver. 6. *We.* From the change of the narration to the first person again, it would appear S. Luke had rejoined the apostle. This writer modestly omits the reason of his accompanying S. Paul, who tells us it was at his own request, (2 Cor. 8:19) that no suspicion might be entertained that he applied improperly the money, which he was commissioned to carry to the distressed brethren in Jerusalem. Tirinus.

Ver. 7. *On the first day of the week.* ^[1] The interpreters generally take notice with S. Chrys. that the Christians, even at this time, must have changed the sabbath into the first day of the week, as all Christians now keep it. Which change (even as to the manner of keeping one of God's ten commandments) was made by the Church.—*To break bread*, meaning the blessed sacrament, as it is commonly expounded. Wi.—S. Paul did here break bread on a Sunday, as it is broken in the sacrament of the body of Christ, and delivered a discourse to the people, both before and after the celebration of the divine mysteries. S. Aug. ep. lxxxvi ad Casulanum. Ven. Bede in xx. Act.

Ver. 10. *His soul is in him.* He was *taken up dead*. v. 9. These words then of S. Paul, may either signify that now he is again alive, or will be in a very short time, as when Christ said, (Matt. 9:24) *The girl is not dead, but asleep*. Wi.

Ver. 12. *Alive.* This accident, which gave occasion to a great miracle, was ordained by the particular providence of God, in order to confirm the preaching of S. Paul, and to fix more deeply in the hearts of his disciples the words of their dear Master, who was just going to leave them. Admire likewise the apostle's solicitude for his neighbour's salvation, in prolonging his instructions through the whole night, which preceded his departure. D. Carthus.

Ver. 17. *He called the ancients of the Church.* We might translate *the bishops*, as the very same persons in the 28th verse are called *bishops*. Wi.

Ver. 19. *With all humility*; that is, of heart, or mind, as the Greek word signifies. He knew, says S. Chrys. how necessary this virtue of humility was for the ministers of the gospel.—*With tears* of charity and compassion, *under temptations*, trials, and persecutions. Wi.

Ver. 20. *I have kept back*, &c. I have discovered to you every thing which can be useful to your salvation. Neither fear, nor any human considerations, have prevailed over me to disguise or suppress the truths, which might be serviceable to you. This is the model of a good pastor. Full of doctrine, and of zeal, he communicates what God puts into his heart, and charity inspires him to speak, with abundance, with discretion, without jealousy, without fear. A good shepherd, S. Bernard used to say, has always bread in his scrip, and his dog in his keeping. The dog is his zeal, which must be chained, governed and moderated. His scrip, full of bread, is his mind, filled with all knowledge, which he is always in the state of dispensing as food to his flock.

Ver. 22. *Bound in the spirit*, led by inspiration of the Holy Ghost. Wi.—Chained, and forced, as it were, by the Holy Spirit, who offers me a sweet violence; or I am so strongly persuaded of the chains, which await me at Jerusalem, that I already feel myself bound in idea. Calmet.—I now go to Jerusalem for the fourth time, attracted by the Holy Ghost, who is the author and governor of all my actions, that where I have shewn myself the greatest enemy of the Church, there I may suffer tribulations in defence of the same Church, and for Christ, her divine spouse. Tirinus.

Ver. 23. *In every city.* There were in every city Christian prophets, who foretold to Paul the tribulations which awaited him. It appears, then, that the apostle did not know these things by immediate revelation made to himself, but by that made to the prophets. Of this we have a proof in the next chapter.

Ver. 24. *Neither do I count my life (lit. my soul) more precious than myself*, having consecrated all my endeavours, my thoughts, my life, my whole self, body and soul, to God's service. Wi.

Ver. 25. *I know*, &c. It appears sufficiently evident, from many parts of S. Paul's epistles, that he not only designed, but likewise, according to the opinion of most able critics, actually did revisit the churches of Asia. Of this occasion, then, he only expresses his belief, his conviction, that he should see them no more, judging it impossible for him to escape all the dangers that were prepared for him. Calmet.—*All you.* Although S. Paul might return again to the same place, he might truly say of so great an assembly, that all of them should not see him again. Wi.

Ver. 28. *Take heed to yourselves, and to all the flock.* The ministers of the gospel must in the first place take care of the salvation of their own souls: and in the next place of the salvation of their flock, of the souls committed to their care, and *to the Church*; especially such ministers of God as are *bishops*,^[2] *placed*, by divine institution, to *govern the Church*, or the churches under them. The word *bishops*, by its derivation, signifies *overseers*, or *superintendents*; but the signification is to be taken and expressed by the custom and ecclesiastical use of words. Wi.

Ver. 32. *To the word of his grace*, to the protection of God's grace, given to those that preach the gospel, and administer the sacraments instituted by Christ.—*Who is able to build up*, to finish that building, of which the foundation is laid by my preaching. Wi.

Ver. 34. *These hands have furnished*, by labouring to maintain myself,

&c. Wi.

Ver. 35. *It is more blessed to give than to receive.* We find not these words of Christ in the gospels. S. Paul might have them from the apostles. Wi.—Among the many excellent good things our dear Lord said, and which are not mentioned in the gospel, this is one: “it is a more blessed thing to give, than to receive;” which did men justly weigh, they would be more ready to give alms, were it only for their own account. Thrice happy then are they who assist their indigent neighbour to the utmost of their power, and for the pure love of God! A.

Ver. 37. *They kissed him.* These marks of tenderness are dictated by nature, and have always been used between friends, who were separating from each other, or who meet after a long absence. The Scripture furnishes us with numberless examples of it. Calmet.—He likewise *prayed*, as he usually did, when he bade his last farewell. See his last adieus with the Tyrians, (c. 21:5. 6) where they all kneeled down to pray on the shore. This is also reasonable, and becoming a Christian. It is a sign of communion and mutual charity, and implores a prosperous voyage for those who were departing, whilst those who remained, cherish in their mind the remembrance of the virtues of their absent friend. Menochius.—The mind of man cannot conceive a finer subject for the painter than this melting separation. After the discourse, we see S. Paul falling on his knees, and praying with them all for the last time; an general burst of tears takes place, when they are told that they are to see their father’s face no more; they fall upon his neck and kiss him; and with hearts full of grief and gratitude, they accompany him on his way to the very ship which is to transport their father, friend, and benefactor, to other souls, who wanted the charitable assistance of the man of God.

ACTS 21

Ver. 1. Coos and Rhodes are islands in the Archipelago.

Ver. 3. *Cyprus*, an island in the Mediterranean, to the east of Patara and Rhodes.

Ver. 4. *Not go up to Jerusalem.* S. Paul says in the foregoing chapter that he was pressed by the Holy Ghost to go to Jerusalem; and do these prophets now advise him to stay away, and disobey the inspiration? No: their dissuasion was not the effect of inspiration, but

the expression of their tenderness and affection for him, which made them fear what they saw he was going to endure. D. Carthus.—Hence S. Paul disregarded their entreaties, as well as the imminent dangers that every where stared him in the face. See his heroic answer to the melting entreaties of the faithful of Cæsarea, and their final acquiescence: “the will of the Lord be done.” Infr. v. 14.

Ver. 8. *Philip, the evangelist*, so called from his preaching the gospel, though he was one of *the seven*, that is, of the seven deacons. Wi.

Ver. 9. *Prophecy*. It is supposed that these daughters of S. Philip had made a vow of virginity, or at least remained in that state out of a motive of religion. S. Jerom thinks in reward of this they were gifted with a prophetic spirit. Lib. i. c. 24. cont. Jov.—Others think that by prophesying is meant interpreting the Scriptures, or singing the praises of God. Estius.

Ver. 18. *To James*, the bishop of Jerusalem, where all the seniors, that is, the bishops and priests, had assembled. Wi.

Ver. 20. *How many thousands*. In the Greek, how many ten thousands. Wi.

Ver. 21. *To forsake Moses*. In the Greek, to depart or apostatize from Moses and the law. This is more than was true. For S. Paul circumcised Timothy, (c. 16) and did not absolutely hinder converts who had been Jews, from practising the Jewish ceremonies. Wi.—There is a manifest falsity in this accusation against S. Paul. He had never commanded or advised the Jews, to whom he had preached, to renounce the law, abandon the ceremonies of Moses, or reject the ancient customs of the nation. He had never hindered any one from following in this respect the bias of his inclinations. He had indeed defended the liberty of the converts from these ceremonies; he had taught that Christ had taken away the *necessity* of this yoke; but he left them at liberty still to carry it if they pleased. Calmet.—For these things were not then to be sought after as necessary, nor yet to be condemned as sacrilegious. The law of Moses at that time was dead, but not deadly. S. Aug. ep. lxxxii.—These considerations will sufficiently explain the apostle’s motive for submitting on this occasion to one of their ceremonies. He became all to all, that he might gain all to Christ. A.

Ver. 23. *Who have a vow upon them*. On which account they will have sacrifices offered for them in the temple. Wi.

Ver. 24. *Bestow on them*. It was thought a merit among the Jews to

bear the expenses of any vow which another had made. They thus became partakers of it; in the same manner as at present those, who have not the courage to forsake the world by solemn vows, seek to have some share in the merits of those who do forsake it, by contributing part of their substance to their support. Calmet.

Ver. 30. *The doors were shut*, lest the temple should be profaned by Gentiles entering into it. Wi.—The temple was an asylum, but not for those men who were justly pursued. Hence the Jews looking upon Paul as a blasphemer, they did not think they violated this asylum by forcibly removing Paul from the temple; but lest he might return, they fastened the entrance-gates.

Ver. 33. *Two chains*, for his hands and feet; or perhaps one chain was put on each hand, which was likewise tied to a soldier on each side of him, who led him. This was the Roman custom of binding prisoners. See Seneca, ep. v. et lib. de tranquill. animi. x. See supra 12:6, 7.

Ver. 34. *Into the castle.* ^[1] Neither the Latin nor the Greek word signifies a castle, but rather a camp, or a place walled, or with a trench about it. It is true, we may here understand the tower, called Antonia; but within its court might be tents for soldiers, where there was so great a number: for we see that Lysias could send away 470 with S. Paul, besides those that might stay behind. Wi.

Ver. 37. *Canst thou speak Greek?* We cannot doubt but S. Paul had in Greek spoke already to the tribune: upon which he said, dost thou speak Greek? and then asked him, if he were not that seditious Egyptian, who had headed so many murderers? Wi.

Ver. 38. This Egyptian coming to Jerusalem, and professing himself to be a prophet, had persuaded the people to accompany him to Mount Olivet, pretending he would throw down the walls of the city only by a word. Felix, the Roman governor, attacked the deluded multitude, and killed 400. The leader escaped, and was heard of no more. This was in the 13th year of Claudius, about three years before S. Paul's apprehension. Menochius.—These rebels are called murderers, Σικαριοι, Sicarii, from *Sica*, a small dagger, which they concealed under their cloak. Some of them were the retainers of Judas Galilæus; other Hessæans, who fought with the greatest animosity against the Romans, and suffered the most cruel death, sooner than to acknowledge Cæsar for lord and master. Some again suppose that the word σικαριοι is only a corruption of the words, οι καριοι, Scriptuarii, a name given to the Esseni. Consult. Jos. Antiq. xx. 7.

Ver. 39. *I am indeed a Jew*, by birth and education. Wi.

Ver. 40. He spoke in the dialect of the country, which was partly Hebrew and partly Syriac, but the Syriac greatly prevailed; and from the steps, ἐπὶ τοὺς ἀνασθᾶθμους, which led to the fortress of Antonia. Here a Roman cohort was lodged; it was situated to the north-west, and joined the temple. The flight of steps was occupied by the lowest orders of the people. Thus Cicero ad Atticum: *Gradus templorum ab infimâ plebe completi erant*; and again, pro Cluentio: *gradus concitatis hominibus narrat*.

ACTS 22

Ver. 1. *Hear ye the account.* ^[1] In the Greek, to the apology, or defence. Wi.—S. Paul, in this exordium, as also in Acts 7:2 shews himself not ignorant of the art of pleading. He adds the name of *Fathers*, supposing there may be some of his hearers of senatorial dignity, and others deserving the title for their rank and age. Mat. Pol.

Ver. 3. The scholars sat much below their master; and the nearest the master were such as had made the greatest proficiency. Philo de Essenis.

Ver. 4. *This way.* That is, the Christian faith, which now I profess. Wi.

Ver. 5. *As the high priest doth bear me witness.* That is, as the letters which he gave me, bear witness. Wi.

Ver. 9. *Heard not the voice.* To reconcile this with c. 9 v. 7. where it is said that they *heard the voice*; it may be answered that they heard a noise, and a voice, but heard it not distinctly, nor so as to understand the words. Wi.—They heard not the voice of him who spoke to the apostle, but they heard the latter speak; (Acts 9:7) or perhaps they heard a noise, which they could not understand. They perhaps heard the voice of Paul answering, but not that of Christ complaining.

Ver. 14. *Shouldst ... see the Just One.* Our Saviour appeared to S. Paul, as it is said; (c. 9:7) and he is divers times, both in the Prophets and in the Testament, called the *Just One*. Wi.—To see and hear the Just One; Him, who is just by excellence, that you also may prove a witness of his resurrection from the dead.

Ver. 16. *Wash, &c.* The contrition and charity of S. Paul had, no doubt, merited for him the remission of his sins at the moment of his conversion. Still were these effects to be attributed to the desire of the sacrament of baptism, without which the council of Trent defines that

the forgiveness of sins, and the punishment due to them, are not obtained. It likewise added a new degree of lustre to his innocence and purity. Tirinus.—*Calling upon his name*. In such manner, says S. Chrys. (hom. xlvii) as we invoke the only true God; and as we invoke the saints, and pray to them, that they would pray for us. Wi.

Ver. 17. *To Jerusalem ... that I was in a trance*. This might be when he went to Jerusalem, three years after his conversion, or at some other time. It might be in this ecstasy that he was wrapt to the third *heaven*, as he tells the Corinthians, 1 Cor. 15:9. Wi.

Ver. 20. *Of Stephen, thy witness*. Or thy *martyr*, as the Greek word signifies. Wi.

Ver. 21. Hence we see that not only principals, but all that consent to the persecution of God's servants for the cause of religion, do highly offend; and this S. Paul mentions here, that the mercy of God may be more remarkably glorified in him hereby. B.

Ver. 22. *This word*. That is, until he told them that God had sent him to preach to the Gentiles, whom they could not bear to hear preferred before themselves. Not that the Jews forbade preaching to the Gentiles; on the contrary, our Saviour reproached the Pharisees, that they would go over land and sea for the sake of making one proselyte. They were likewise enraged that S. Paul had not laid on the Gentiles the heavy yoke of the law. Calmet.—Hence they exclaim: take away this wicked man from amongst us, for it is a sin to let him live. V.

Ver. 23. *Threw off their garments*. Or pulling them open to shew themselves ready to stone him. Wi.—This is nicely descriptive of the fury of a populace, who, when unable to vent their rage in some more effectual way, indignantly throw into the air, and against the object of their indignation, such harmless trifles as dust, clothes, &c. Menochius.

Ver. 25. *A Roman*. That is, a Roman citizen, a freeman of Rome. Wi.—The apostle, on this occasion, not to injure the faith of some weak Christians, who might be scandalized at his public disgrace, prevents the scourging, which on another occasion he patiently submitted to. By the thongs he was probably bound to a pillar; (Tirinus) or being tied hand and foot, was stretched on the ground, with his face downwards. This was frequently done among the Romans. Calmet.—See also Gretser de cruce, l. i. c. 10; who declares that it was the Roman custom to bind to a stake or pillar, such as were condemned to be flogged.

Ver. 28. Civilitatem; that is, Civitatem, Græcè, πολιτειαν, the rights of citizenship. These privileges were granted by Antonius to the city of Tarsus. Appianus civilium 5.

Ver. 29. The same law which forbad a Roman citizen to be scourged, forbad him also to be bound. S. Aug. lib. i. de Serm. Dni. c. 29.—It was under Claudius that the abuse of buying the freedom of Rome was introduced. At first the name of a Roman was esteemed much, and bought at a great price. Now (such is the emptiness and vanity of titles) it is refused, and despised; nay, it is fled from, and reckoned disgraceful. Salvian. De Gubern. Dei, lib. v.—If S. Paul, on this occasion, makes use of his privilege, it is not that he was unprepared, or afraid to die for Christ; but because it was lawful to use ordinary means to extricate himself from difficulties, and preserve himself for future services to religion. D. Dion. Carthus.

ACTS 23

Ver. 1. *With an entire good conscience.* With an upright sincerity. But S. Paul is far from excusing himself from all sin. He laments elsewhere his blind zeal in persecuting the Christians. See 1 Cor. 15:9. Wi.

Ver. 3. *God shall strike thee, thou whited wall.* ^[1] These words are rather by way of a prophecy. Wi.—*Whited wall.* That is, hypocrite, for pretending to judge me according to law; whereas, against all sense of justice, thou strikest me before my condemnation; nay, even without giving me a hearing. The Fathers admire, on this occasion, the greatness of mind and freedom S. Paul exhibited, in reproving the great. Tirinus.—This expression was not the angry words of an irritated man, nor the effect of personal resentment, but the just freedom which insulted innocence may lawfully use in its own defence. A.—It was likewise a prophecy of what was going to happen. To those who do not consider it, it may seem a curse; but to others a prophecy, as it really was. S. Aug. lib. i. cap. 19. de Verb. Dni.—For S. Chrysostom relates that the high priest, being thunderstruck by this answer, became speechless and half deaf; so that not being able to reply a single word, the bystanders did it for him. Tirinus.—It was also, as Ven. Bede says, to shew that the Jewish priesthood was to be destroyed, as now the true priesthood of Christ was come and established. Bede in hunc locum.

Ver. 5. *I knew not,* &c. Some think S. Paul here speaks ironically, or to signify that now he could be no longer high priest, since the Mosaic

law, with its rites and ceremonies, was abolished. But S. Chrys. rather judges that S. Paul, having been long absent from Jerusalem, might not know the person of the high priest, who was not in the sanhedrim, but in the place whither the tribune had called the council, and who did not appear with that habit, and those marks which distinguished him from others. Wi.—It seems rather surprising that S. Paul did not know that he was the high priest. The place which he held in the council, one would suppose, would have been sufficient to have pointed him out. The apostle's absence from Jerusalem is perhaps a sufficient reason to account for his not knowing this circumstance; especially, as the order of succession to the priesthood was at that time much confused and irregular, determined by favour of the Roman emperor, or by purchase. Calmet.—At all events, any difficulties we may now find in assigning a probable or true reason, are merely negative arguments; and therefore too futile to be an impeachment of the apostle's veracity. A.—S. Cyprian supposes that S. Paul, considering the mere shadow of the name of priest, which Ananias then held, said: I knew not, brethren, that he is high priest. Ep. lxxv. 69. nu. 2. S. Chrysostom says, that the apostle here shews the wisdom of the serpent; but that in his preaching, teaching, and patience, he used the simplicity of the dove.

Ver. 6. *I am a Pharisee, the son of Pharisees.* ^[2] It may signify only a disciple of the Pharisees, though the common Greek copies have *of a Pharisee*. Wi.—The address of the apostle in this is great. Knowing the different dispositions of his judges, he throws disunion into their councils, in order to draw himself from danger. Such innocent artifices are allowed in the defence of a just cause. It is one of our Saviour's counsels, to use the prudence of the serpent. S. Gregory, in his Morality, (lib. xxxiv. cap. 3. and 4.) and S. Thomas in his Sum. Theol. (2. 2. quæst. 37. art. 2) observe, that on similar occasions you may, without sin, cause divisions among the wicked; because their union being an evil, it is consequently a good thing that the enemies of peace and righteousness should be divided in sentiments and interests. It must, however, be acknowledged that this principle is very easily stretched beyond its proper limits, and therefore ought not to be acted upon but with the greatest caution and prudence. Calmet.—S. Paul knew from divine revelation that he was to go to Rome; but this did not hinder the apostle from taking every prudent care of his own life; as we may see from the following chapter.

Ver. 7. *There arose a dissension.* By the Greek, a division, or schism among them, occasioned by S. Paul's declaring himself for the resurrection, which made the Pharisees favour him, and incensed the Sadducees. Wi.

Ver. 11. *Be constant ... so must thou bear witness also at Rome;* and so needest not fear to be killed by them. Wi.

Ver. 12. *Bound themselves.* The Greek is, *anathematized*, that is, submitted themselves to a curse, if they did not kill Paul. It was a great imprecation, the violation of which would have been equivalent to renouncing their belief in God. See to what degree of iniquity this nation is come. When any good is in contemplation, none are found to undertake it; whilst all, even the priests too, are ready to concur in any wicked design. S. Chrys. in Act. hom. xlix.—To take an unlawful oath is one sin; but to keep it, is another and greater sin: as when Herod, to keep his oath, put to death John the Baptist. Matt. 4:9.

Ver. 13. *Forty men that had made this conspiracy,* ^[3] and bound themselves with an impious *curse*, or imprecation upon themselves, if they did not kill him. Wi.

Ver. 19. *Taking him by the hand,* with marks of affection and tenderness. It is probable that the tribune expected this young man was come to offer some ransom for Paul's liberty. Menochius.

Ver. 23. *From the third hour of the night.* If the tribune spoke with a regard to the twelve hours of the night, the third hour was three hours after sunset, and was about our nine o'clock at night; but if he meant the third watch of the night, that began at midnight. See Matt. 14:35. Wi.

Ver. 24. *Felix.* This man had been a slave of the emperor Claudius. The high priest, Jonathan, had procured him to be made governor of Judea. He governed the country with great cruelty and outrage; exercising the power of a king, says Tacitus, with all the insolence and meanness of a slave, who is neither restrained by fear nor shame. Tacitus, Hist. lib. v.

Ver. 25. This verse is omitted in the Greek. Antipatris was a pleasant city on the Mediterranean sea, situated at equal distance, about 24 miles, between Joppe and Cæsarea, on the way from Jerusalem to this latter city. Matt. Polus.

Ver. 27. *I rescued ... having understood that he is a Roman.* This was not true, if we understand it of the first time he rescued him; but may be true, if meant of the second time. Wi.

Ver. 35. This was a palace erected by Herod the Great; in which the governors had taken up their habitation. V.

ACTS 24

Ver. 1. Ananias went down to Cæsarea, where Paul was then confined. This is the sense of the Greek.

Ver. 2. *By thy provision.* ^[1] Lit. thy providence, by thy prudence. Wi.—Though Felix governed Judea in the arbitrary manner mentioned in the note on the last chapter, he had nevertheless done some good, which is recorded to his honour. See Joseph. Ant. xx. 6. 11. and Bel. Jud. xii. But had this not been the case, a public orator seldom scruples to gain over the man by praises, whose judgment he seeks. S. Paul was not ignorant of this rule of rhetoric, though he refuses to imitate Tertullus by pressing flattery into his service, as we observe below, v. 10 and Acts 22:1. 3. See also the exordiums of Cicero pro Roscio, pro Milone, &c. &c.

Ver. 5. *A pestilent,* ^[2] or pernicious, and pestiferous man; Greek, one that is a plague.—*Author*, or ringleader of the seditious sect, &c. Wi.

Ver. 8. *From him thou ... mayest know.* By the construction it is doubtful whether from Lysias, or from S. Paul. Wi.—Behold them here ready to support the heads of accusation I have brought forward, and which are moreover so self-evident, that the party accused will not dare to deny them. V.

Ver. 10. In the apostle's speech we observe nothing of the flattery, which characterized the opposite party. It would have been unworthy of his just cause. Calmet.—He observes he had been governor of the province many (eight or nine) years, to insinuate, that had he been a seditious man, as he was accused, Felix would not have failed to have heard of his misdeeds before. Menochius.

Ver. 11. Since I went up from Cæsarea to Jerusalem, not to profane the temple, or excite sedition, but to adore the one true God.

Ver. 12. In Jerusalem there was only one temple, nor could there, by an express command of the Almighty, be any more throughout the whole kingdom. (Perhaps the Almighty may have wished by this singular circumstance to have impressed more forcibly on their minds the absolute necessity of *unity* in religion. A.) But there were many synagogues, which were a kind of schools, in which the law was publicly taught, and the people assembled to read the Scriptures, and to pray. Calmet.

Ver. 14. *The Father,* ^[3] *and my God.* In the Greek, the Lord of our fathers. Wi.—*According to the way.* The Protestant version has *sect* for

way; but in this, as well as in many other points, the original is not attended to, in which we read *κατα την οδον*, as in our translation.

Ver. 22. *Felix ... knowing most certainly of this way.* That is, knew even by Lysias's letter, that Paul and the Christians were not guilty of any thing against Cæsar, but only accused of disputes relating to the Jewish law. Wi.

Ver. 25. *Felix being terrified, &c.* When S. Paul spoke of God's judgments, and hinted at such sins as his conscience reproached him with. Wi.—Whoever knows the infamous character of Felix and Drusilla, will not fail to admire the apostle's fortitude, that he durst speak (as formerly the Baptist did to Herod,) to them on the subject of justice and chastity. Suetonius says of the former, that he married three queens. Drusilla, one of the three, was Herod's daughter, and wife of Aziz, king of Emesa, whom he had seduced by the enchantments of a Jew of Cyprus. Hence it is not surprising he was terrified at the thoughts of a future judgment, when expounded by a S. Paul, whose zeal to make these wicked people enter into themselves, hurried him beyond the bounds of worldly prudence, but made such impression on his hearers, as to disarm the indignation his discourse was calculated to produce. See Josephus, *ut supra*. Tirinus, Calmet, and others. Next to the worship of God, the Christian religion requires of its followers, in the first instance, justice and chastity. Felix was unjust, avaricious, cruel; and both Felix and Drusilla were guilty of adultery. Such was the wickedness of the Gentiles in those degenerate days, that fornication was not looked upon as a crime. How much had they deviated from the excellent maxim we read and admire, *inter Socraticas disputationes! omnem virtutem niti continentia, et incontinentem nihil a bellua brutissima differre*; that all virtue was built upon continency, and that the incontinent man differed in nothing from the most brute beast.—*At a convenient time I will send for thee.* Such is the expedient Felix has recourse to, to silence the voice of conscience: and in this how often is he not imitated by the sinner, who dreads nothing so much as to enter into himself. Why put that off to another time, which will never arrive? Or why delay till death a repentance, which like the remorse of the damned, will then be as unavailing, as it will be eternal?

ACTS 25

Ver. 1. Festus having arrived at his province, goes to Jerusalem to be

inaugurated. The Jews took this opportunity of requesting S. Paul might be sent to Jerusalem, that they might accomplish the iniquitous purport of their vow. Such consequence did they attribute to the death of this one man, that they had no greater favour to ask of their new governor at his auspicious entry among them. Tirinus.

Ver. 4. It would appear, from their first request being peremptorily denied them, how little solicitous their governors were to please them. The successors of Felix and Festus were not better disposed than their predecessors. Their extortions and oppressions were pushed so far, that the Jews attempted at last to deliver themselves by rebellion, which proved their utter ruin and extirpation. Indeed it was in vain to resist, for they already began to feel the truth of our Saviour's prediction, in their subjugation to the Gentiles. Josephus bears ample testimony to the fulfilment of the prophecy. *De bel. Jud. lib. ii. c. 16. &c. A.*

Ver. 5. *Among you that are able.* ^[1] It may signify, such as are powerful among you, or such as are able by health, and willing. *Wi.*

Ver. 8. *Paul making answer,* ^[2] or his apology, by the Greek. In the Latin, *giving an account.* In like manner, (v. 16) *have liberty given to defend himself;* in the Greek, to make *his apology.* In the Latin, *till he take a place of defending himself.*

Ver. 10. S. Paul, seeing Festus only sought a plea to get rid of his cause, by putting it into the hands of the Sanhedrim, appeals to Cæsar. According to the ordinary rules of jurisprudence, appeals are only made after sentence is pronounced; but Roman citizens had a privilege of anticipating the sentence, when the judge did any thing contrary to justice; as Festus evidently did in this case, by wishing to deliver Paul, a Roman citizen, to the tribunal of his declared enemies, the Jews. The apostle knew he was secured by making this appeal: as the Roman law declared provincial governors violators of the public peace, who should either strike, or imprison, or put to death a Roman citizen, that appealed to the emperor. Calmet.—Hence Pliny sent some Christians to Rome for this same reason, as he writes himself in his epistles. *Lib. x. ep. 97. Fuerunt alii similis amentiae, quos, quia cives Romani erant, annotavi in urbem remittendos.*

Ver. 13. *Agrippa.* This was son of the king of the same name, who imprisoned S. Peter, and put S. James to death. Bernice was his sister, and one of the most infamous of women. Her character has merited her a place in one of Juvenal's satires, 5th.

Ver. 19. *Their own superstition.* ^[3] Their particular religion, and

manner of worshipping their God. Wi.

Ver. 21. Augustus Nero, who was then the Roman emperor.

Ver. 22. Agrippa has the same curiosity of hearing Paul, as Herod formerly had of seeing Jesus. The apostle's name had, no doubt, become famous enough to reach the ears, and arrest the attention of Agrippa. Curiosity is certainly not the best motive a person can bring with him to the investigation of religious truth: still it may occasionally become productive of good. The king was half persuaded to embrace the Christian faith. A better motive, or more serious attention, may induce some to embrace the truth, which accident may first have discovered to them. A.

Ver. 26. *To my lord.* This was a title the emperors afterwards took, but which Augustus and Tiberius are said by Pliny, in his epistle to Trajan, and by Tertullian, to have refused, as too assuming and too high, ut nimis sublimem atque gloriosum. This was perhaps done, that none might bear the title at a time when the Lord of lords was to appear on the earth. Tirinus.—Whilst we can approve and admire the motives which actuated the emperors in refusing this title, we cannot go the lengths which some modern enthusiasts do, (mostly Americans, quakers, &c.) who pretend it is *blasphemy* to call a mortal man a *lord*, as if that name were incommunicable to any but the Creator of the universe. Whence they derive this article of faith it will not be easy for us to guess; certainly not from Scripture, in which the word Dominus or Lord, applied to man, occurs almost as frequently as King. Certainly not from our Saviour's words, who give both himself and others this title, (Mark 14:14 et alibi passim) nor from S. Paul's doctrine, who also uses this word indiscriminately through his epistles, Gal. 4:1. Eph. 6:5. &c. Hence we are justified in retaining this practice, in opposition to their cavils; and in treating that opinion as superstitious and void of foundation, which makes it a necessary part of religion to use no titles. A.

ACTS 26

Ver. 1. S. Paul having obtained liberty of speaking, stretches out his right hand, disengaged from his cloak. We must recollect that S. Paul still bore his chains about him, those chains in which he gloried; (v. 26) it is therefore necessary to suppose that his left hand only was tied; or, what is less likely, that these chains were not so tight nor heavy as to hinder the easy motion of the right. It is observed by

Apuleius, that orators in this action closed the two shorter fingers, and had the others extended. Calmet.

Ver. 5. *According to the most sure sect.* ^[1] In the Greek, the most exact or approved: for such was esteemed that of the Pharisees. Wi.

Ver. 6. *For the hope of the promise.* That is, of the promised Messiah, and of salvation by him. Wi.

Ver. 8. He speaks now to the Sadducees, who denied the resurrection. Can you say it is impossible for Him, whom you all allow to be omnipotent, to raise any of the dead to life? Is it not easier to reanimate a body, whose parts are dissolved by death, than create what had no existence? “And why should He, who daily from the corrupted seed brings forth plants, leaves, wood, not be able to call back into their primitive state the flesh and bones from the dust into which they have been dissolved.” S. Greg. hom. xxvi. in Evang.

Ver. 10. *I brought the sentence.* ^[2] That is, from those who in the great council were judges of life and death, to those officers who were to put the sentence in execution. This seems to be the sense of these words, rather than, I voted, or gave my voice in condemning them; for we have no grounds to think S. Paul was one of the council, or of the judges. Wi.

Ver. 14. It is generally supposed that S. Paul addresses king Agrippa in the Greek language, which was the common tongue of a great part of the East. V.

Ver. 16. *Wherein I will appear to thee.* From whence interpreters take notice, that Christ divers times appeared to S. Paul to reveal things to him. Wi.

Ver. 17. *Delivering thee, &c.* That is, from many attempts, both of the Jews and Gentiles, against thee. Wi.

Ver. 18. That they may be converted from the darkness of error to the light of the gospel, and from the power of Satan to the liberty of the children of God.

Ver. 23. *That Christ should suffer, &c.* Lit. *if Christ be passible.* If, here is expounded not as implying a condition, but as an affirmation; so that the sense is, that Christ, according to the predictions of the prophets, was *to suffer*, was to be the first that should rise from the dead, &c. Wi.—*First, &c.* Many had been raised from the dead before Jesus; the child of the widow of Sarepta, Lazarus, and others. How, then, is Jesus *first*? He is the first who rises not to die again; and as such the Messiah

is always represented by the prophets. Others were raised from the dead, but returned again to their graves. Jesus dies no more. He is the first too who raises himself. Calmet.

Ver. 24. It is not surprising that Festus should have taken S. Paul for a madman. The resurrection of the dead, remission of sins, receiving baptism, and faith, announcing light to the nations, &c. were subjects completely unintelligible to a Roman. To a Jew the terms were customary and common. The eloquence and manner in which he spoke on these subjects, might shew him to be a man of great learning.

Ver. 28. *In a little thou persuadest me to become a Christian.* According to the common exposition, Agrippa speaks in a jest, and ironically; and as for the words, they are the same as, thou almost persuadest me, &c. Wi.

Ver. 29. *Except these chains.* That is, I heartily wish all men in the same condition as myself, not only to be prisoners as I am, but to be Christians, as I am. Wi.

*Mos erat antiquis niveis, atrisque lapillis,
His damnare reos, illis absolvere culpa.*

—So that ψηφος was a lapillus, or a little stone made use of in giving sentence, and from thence taken for the sentence itself.

ACTS 27

Ver. 2. *Adrumetum.* In the Greek, Adrametum, which seems to be the best reading: the former was in Africa, the latter in Asia; and the ship was to make for the coasts of Asia and not those of Africa.—*Being about to sail* ^[1] *by the coast of Asia.* Lit. beginning to sail; the sense can only be designing to sail that way, as appears also by the Greek. Wi.

Ver. 4. *We sailed under Cyprus.* That is, north of Cyprus, betwixt the coasts of Cilicia and Cyprus, leaving it on our left, instead of leaving it on our right hand. Wi.

Ver. 7. We sailed hard by Crete, now Candia, *near by Salmone*, sailing betwixt them. Wi.

Ver. 8. *Called Good-havens*, a port on the east part of Crete, near the city of *Thalassa*, in the Greek text *Lasea*. Wi.

Ver. 9. *The fast was now past.* ^[2] An annual fast. Some take it for the fast of the Ember-days, which Christians keep in December: but S. Chrys. and others expound it of the Jewish fast of expiation, in their seventh month, Tisri, answering to our September or October. Wi.—Most interpreters understand this of the solemn fast of expiation, mentioned in Leviticus (16:29 and 23:27) which fell about the end of September and beginning of October. At this time sailing on the Mediterranean is dangerous. Though this phrase is at present obscure to us, we must recollect that S. Luke was writing for Christians, who being for the most part converted Jews, easily understood the expression. Calmet.

Ver. 10. *Ye men, I see,* &c. This S. Paul foretells as a prophet. Wi.

Ver. 12. *Phœnice*, on the south part of Crete, a convenient haven to ride safe in, lying by south-west and north-west. Wi.

Ver. 14. *Called Euroaquilo.* ^[3] In the Prot. translation, *Euroclydon*, as in many Greek copies. In others *Euraculon*, which Dr. Wells prefers. Wi.

Ver. 16. *An island that is called Cauda.* In some Greek copies *Clauda*, which the Prot. have followed; in others *Caudos*.—*We had much work to come by the boat*, or to hoist up the skiff belonging to the ship; which we did, lest it should be broken to pieces by the wind against the ship, or separated from it. Wi.

Ver. 17. *The used helps, under-girding the ship.* ^[4] Perhaps bracing or binding about the vessel with ropes or chains, lest she should be torn asunder.—*Into the quick-sands.* Lit. into a *syrtis*, such as are on the coasts of Africa, whither now they were almost driven.—*The let down the sail-yard.* ^[5] This seems to be the sense of these words *letting down the vessel*. Some translate striking the sail; but others think they were in apprehension for the mainmast. Wi.

Ver. 18. *They lightened the ship* by throwing overboard part of their loading and goods. Some call it, they made the jetsam. Wi.

Ver. 19. *The tacking*, or furniture of the ship that they could spare; others express it, they threw out the lagam. Wi.

Ver. 21. *Not ... have saved this harm and loss*, which you have brought upon you by not following my advice. Wi.—All the company being in consternation and hourly expectation of death, did not think of taking meat. For it appears they did not want provisions, and nothing else forced them to fast. Calmet.—The mildness of S. Paul's address to them on this occasion is admirable. He mixes no severe rebuke for their past want of confidence in his words, but seems only solicitous

for their future belief. In telling them that none of them should perish, he does not utter a mere conjecture, but speaks with prophetic knowledge; and, if he says they were all given to him, it was not to enhance his own merit, but to engage their faith and confidence in his veracity. S. Chrys. Act. hom. lii.

Ver. 23. *An Angel of God.* Lit. *of the God whose I am*; that is, whose servant I am. Wi.

Ver. 24. *God hath given thee all them*; that is, the true God, maker and master of all things. It is sometimes a great happiness to be in the company of the saints, who by their prayers to God, help us. Wi.—S. Paul prayed that all in the vessel with him might be saved; and an angel was sent to assure him his prayer was heard. If such was the merit of the apostle whilst yet in this mortal body, that the Almighty, in consideration of it, granted the lives of 276 persons, what do you think, will be his interest before God, now that he is glorious in heaven? S. Jerom contra Vigilant.

Ver. 27. *In the Adria.* Not in what we call the Adriatic gulf, or sea of Venice, but that which lies betwixt Peloponnesus, Sicily, and Italy. Wi.

Ver. 30. *The ship-men ... having let down the boat into the sea*; that is, had begun to let it down with ropes, &c. Wi.

Ver. 31. *Paul said ... unless these stay.* Providence had ordered that all should escape, but by helping one another. Wi.

Ver. 33. *Taking nothing.* That is, without taking a full meal, but only a morsel now and then, and nothing to speak of. Wi.—Though S. Chrysostom understands these words in their full rigour, and therefore supposes them to have been supported by a miracle; yet it is not requisite to adhere to the severity of these words in the interpretation of them. Not having had time to prepare any regular meal during that time, they may justly be said to have taken nothing, though they had occasionally eaten a little now and then to support nature. Such exaggerations in discourse are common. *Interpretet passim.*

Ver. 40. *Loosing also the rudderbands.* Some ships are said heretofore to have had two rudders: and this ship perhaps had two, unless here the plural number be put for the singular, which is not uncommon in the style of the Scriptures.—*And hoisting up the main-sail.* The word in the text may signify any sail, either the main, or mizen-sail, which latter by the event was more than sufficient. Wi.

Ver. 41. *Into a place where two seas met.* [6] It happened that there was a neck or tongue of land, which being covered with the waves, they

who were strangers to the coast did not discover: this stranded the ship, the prow sticking fast, and the poop being torn from it, so that the vessel split by the violence of the winds and sea. Wi.

Ver. 44. *The rest ... they carried on planks.* That is, let them be carried on planks; and *all got safe to land*, in the number *two hundred and seventy-six souls*, or persons. Wi.

ACTS 28

Ver. 1. *Melita*, now called Malta, famous for being the residence of, and giving the title to, the military order of Knights, who strenuously resisted the Turks, when they threatened to overrun Christendom. The inhabitants are called *Barbarians*, not as a term of reproach, for the manner he speaks of their humanity testifies the contrary; but in the classical sense of the word, it was applied by Greeks and Romans to all who did not speak either of those languages. Their hospitality was rewarded by the light of faith, which they still maintain, although infidels have sometimes for a century had dominion over this island. Tirinus, &c.

Ver. 4. *Murderer.* In this instance we see how unfounded are the judgments of men. As if the misfortune itself were not sufficient to endure, the man upon whom any temporal calamity falls, must be also judged to be an object of divine vengeance. How cruel and preposterous, yet how common are such proceedings! Whence can it happen that man is so forward to think evil, so slow to suspect good in his neighbour? A.—*Not to live.* The inhabitants of the island, called *Barbarians*, had a notion of a Deity, and also that murder was against the law of God and nature. Wi.

Ver. 6. *That he would suddenly fall down and die.* It is not then by the natural situation and temper of the air, that this island has no venomous creatures. Wi.

Ver. 16. *To dwell by himself, with a soldier that guarded him.* S. Paul was *chained*, as it appears by the 20th verse: and it was the custom to fasten one end of the chain by a lock to the prisoner's wrist, and the other end of the chain to the wrist of the soldier who was to guard him. In most Greek copies we read: *the centurion delivered the prisoners to the captain of the guards*: as it is in the Prot. translation, and very probable; but these words are not found in divers Greek MSS. nor were read by the ancient interpreter of the Latin Vulgate. Wi.—S.

Chrysostom attributes this liberty S. Paul enjoyed at Rome of going whither he liked, to their admiration of him. Hom. liv. in Acts.—Others to the moderation of Afranius Burrus, who was prefect of the Prætorium in the year 61, and who used his authority, as long as he possessed any over Nero's mind, to repress that emperor's bad inclinations, and direct his councils with wisdom. Calmet.

Ver. 17. *Chief of the Jews.* We have seen before, that the emperor Claudius banished all Jews from Rome. It would appear from this verse, that many of the principal Jews returned at his death, which happened five years before S. Paul's arrival. Calmet.

Ver. 20. *Because that for the hope of Israel.* That is, of the Messias, so long expected and hoped for by the Israelites. Wi.—According to the Roman custom, S. Paul must have been fastened by the right hand to one end of a chain, the other end of which chain held to the left hand of the soldier who guarded him. V.

Ver. 22. *It is every where gainsayed.* Here we observe one of the characters of the true religion. It is contradicted and spoken against. As singular as this may appear, it is however true. Jesus, the author of that religion, had foretold it should be so. If the world hateth me, it will hate you also. The situation of the Catholic religion in this country, at present, is something similar to what is related here of Christianity: and those who have the candour to inquire seriously into its merits, have generally the reward of being convinced and of believing in it. Christianity, like some plants, grows the better for being trodden upon. A.

Ver. 30. *Two whole years in his own hired lodging.* That is, in the lodgings which S. Paul was permitted to hire for himself, and to live there, with a soldier chained to him for his guard. Happy soldier, if he knew how to make use of such a favourable opportunity! We may take notice by all this narration of S. Luke, (as when he says here, v. 16, *when we arrived at Rome*, &c.) that he was all the way in the ship with S. Paul. Wi.

Ver. 31. Here terminates the history of S. Paul, as contained in the Acts of the Apostles. The other actions of this great apostle, for want of being recorded, are involved in much obscurity. That he obtained his liberty again, and made many voyages to carry the light of the gospel into many countries, is certain: but nothing is known as to the manner or time. He finished his labours by martyrdom, being beheaded at Rome in the 66th of the Christian æra, and the 13th of Nero. What a degree of virtue might we not attain, were we animated by the spirit and courage of a S. Paul. Let us at least try to imitate his

example; and, if in dangers and difficulties we cannot clothe our souls in adamant, as he did, we may certainly avoid yielding ingloriously to every light impression. Let us at an humble distance tread in his footsteps and live so that we may navigate in safety the boisterous ocean of life, and by the grace of Jesus Christ arrive at the port, where danger is no more to be apprehended. S. Chrys. hom. lv. in Act. ad finem.

ROMANS

THE EPISTLE OF S. PAUL, THE APOSTLE, TO THE ROMANS

INTRODUCTION

After the *Gospels*, which contain the history of Christ, and the *Acts of the Apostles*, which contain the history of the infant Church, we have the *Epistles of the Apostles*. Of these fourteen have been penned on particular occasions, and addressed to particular persons, by S. Paul; the others of S. James, S. Peter, S. John, and S. Jude, are called *Catholic Epistles*, because they are addressed to all Christians in general, if we except the two latter short epistles of S. John.—The epistles of S. Paul contain admirable advice, and explain fully several tenets of Christianity: but an humble and teachable mind and heart are essentially requisite to draw good from this inexhaustible source. If we prepare our minds by prayer, and go to these sacred oracles with proper dispositions, as to Jesus Christ himself, not preferring our own weak judgment to that of the Catholic Church divinely inspired, and which he has commanded us to hear, and which he has promised to lead in all truth unto the end of the world, we shall improve both our mind and heart by a frequent and pious perusal. We shall learn there that faith is essentially necessary to please God; that this faith is but *one*, as God is but *one*; and that faith which shews itself not by good works, is dead. Hence, when S. Paul speaks of works that are incapable of justifying us, he speaks not of the works of moral righteousness, but of the ceremonial works of the Mosaic law, on which the Jews laid such great stress as necessary to salvation.—S. Peter (in his 2nd Ep. c. 3) assures us that there were some in his time, as there are found some now in our days, who misconstrue S. Paul's epistles, as if he required no good works any more after baptism than

before baptism, and maintaining that faith alone would justify and save a man. Hence the other apostles wrote their epistles, as S. Austin remarks in these words; “therefore because this opinion, *that faith only was necessary to salvation*, was started, the other apostolical epistles do most pointedly refute it, forcibly contending *that faith without works profiteth nothing*.” Indeed S. Paul himself, in his first Epistle to the Corinthians, (C. 13:2) positively asserts: *if I should have all faith, so that I could remove mountains, and have not charity, I am nothing*.—This epistle, like most of the following, is divided into two parts: the first treats of points of doctrine, and extends to the eleventh chapter inclusively; the second treats of morality, and is contained in the last five chapters: but to be able to understand the former, and to practise the latter, humble prayer and a firm adherence to the Catholic Church, which S. Paul (1 Tim. c. 3) styles, *the pillar and ground of truth*, are undoubtedly necessary. Nor should we ever forget what S. Peter affirms, that in S. Paul’s epistles *there are some things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction*. S. Peter, Epis. ii. c. 3 v. 16 A.—S. Paul had not been at Rome when he wrote this epistle, which was in the year fifty-seven or fifty-eight, when he was preparing to go to Jerusalem with the charitable contributions and alms, collected in Achaia and Macedonia, for the benefit and relief of the poor Christians in Judea, and at Jerusalem; and after he had preached in almost all places from Jerusalem even to *Illyris, Illyrium, or Illyricum*. See this Ep. c. 15. It was written in Greek. It is not the first epistle in order of time, though placed first, either because of the dignity of the chief Christian Church, or of its sublime contents.—The apostle’s chief design was not only to unite all the new Christian converts, whether they had been Gentiles or Jews, in the same faith, but also to bring them to an union in charity, love, and peace; to put an end to those disputes and contentions among them, which were particularly occasioned by those zealous Jewish converts, who were for obliging all Christians to the observance of the Mosaic precepts and ceremonies. They who had been Jews, boasted that they were the elect people of God, preferred before all other nations, to whom he had given his written law, precepts, and ceremonies by Moses, to whom he had sent his prophets, and had performed so many miracles in their favour, while the Gentiles were left in their ignorance and idolatry. The Gentiles, now converted, were apt to brag of the learning of their great philosophers, and that sciences had flourished among them: they reproached the Jews with the disobedience of their forefathers to God, and the laws he had given them; that they had frequently returned to idolatry; that they had persecuted and put to death the prophets, and even their Messias, the true Son of God. S. Paul shews that neither the Jew nor

the Gentile had reason to boast, but to humble themselves under the hand of God, the author of their salvation. He puts the Jews in mind, that they could not expect to be justified and saved merely by the ceremonies and works of their law, though good in themselves; that the Gentiles, as well as they, were now called by the pure mercy of God: that they were all to be saved by believing in Christ, and complying with his doctrine; that *sanctification* and *salvation* can only be had by the Christian faith. He does not mean by faith only, as it is one particular virtue, different from charity, hope, and other Christian virtues; but he means by faith, the Christian religion, and worship, taken in opposition to the *law of Moses* and to the *moral virtues of heathens*. The design of the Epistle to the Galatians is much the same. From the 12th chapter he exhorts them to the practice of Christian virtues. Wi.

ROMANS 1

Ver. 1. *Called to be an apostle,* ^[1] *or a called apostle.* That is, not only having the name of an apostle, but having his call to this high function, and his mission from God.—*Separated unto the gospel of God.* He means that he was separated from others, and appointed by the Holy Ghost to preach the gospel, as we read Acts 13:2 when the Holy Ghost to those of the Church at Antioch, said, *Separate me Saul and Barnabas, for the work unto which I have taken them.* Wi.

Ver. 2. *Which he had promised before, &c.* That is, God before, in the Scriptures, promised the blessings, which are now come by the preaching of the gospel, and that they should come by *his Son*. Wi.

Ver. 3. *Who was made to him of the seed of David, according to the flesh.* The sense is, that God promised, that he who was his true and only Son from eternity, should also become his son, as man; that the same son should be man, as well as God, when the *word was made flesh*, or when that divine person should be united to our human nature. Thus the same person, who was his only begotten Son from eternity, being made man, and of the *seed of David*, by his incarnation, was still his Son, both as God, and also as man. Wi.—The Greek text has not the particle *ei*, (to him) but only του γενομενου εκ σπερματος Δαυιδ. But S. Irenæus, (lib. iii. ch. 18) S. Ambrose, S. Jerom read, Qui factus est ei. And also S. Aug. in his unfinished exposition of the epistle to the Romans; though before in his book against Faustus, (lib. xi. ch. 14.) he reads it otherwise. Calmet.

Ver. 4. *Who was predestined* ^[2] *the Son of God.* The learned bishop of Meaux, Bossuet, in his second Pastoral Instruction, in which he condemned the French translation of Mons. Simon, (p. 127.) takes notice, that according to S. Paul, and the constant doctrine of S. Aug. and S. Thomas, Christ as man, or the human nature of Christ united to his divine person, was predestinated without any precedent merits, by a free and liberal predestination of God's goodness. Wi.—Christ, as man, was predestinated to be the Son of God; and declared to be so (as the apostle here signifies) *first by power*, that is, by his working stupendous miracles; *secondly*, by the *spirit of sanctification*, that is, by his infinite sanctity; *thirdly*, by his *resurrection*, or raising himself from the dead. Ch.

Ver. 5. *By whom*, i.e. by this same Jesus Christ, God and man, *we*, I and the rest of the apostles, *have received this grace and apostleship*, this mission and commission from him, of preaching his gospel, and teaching his doctrine.—*For obedience to the faith in all nations*; that is, to bring all nations to the obedience and profession of his new law and doctrine. Wi.

Ver. 6. *Among whom are you also the called of Jesus.* That is, you also are a part of those, who by his mercy, are called to this faith and belief in him. All beginning from those words in the third verse, *who was made to him*, &c. till the end of the sixth verse, are to be taken as within a parenthesis, which is not unusual in the style of S. Paul. Then he goes on after this long parenthesis. Wi.

Ver. 7. *To all that are at Rome ... called to be saints.* That is, who not only are named saints, but who by such a call from God, are to be sanctified by his grace, and to become holy, or saints. Wi.

Ver. 8. *In the whole world.* That is, to all, or almost all the Roman empire. Wi.

Ver. 9. *God is my witness.* I call God to witness. It is an oath. Wi.

Ver. 14. *I am a debtor.* That is, I am bound to preach the word of God to all. Wi.—By Greeks, in this place, are understood the Romans also, and by Barbarians, all other people who were neither Greeks nor Romans. The Greeks called all barbarians, who did not speak the Greek language, even the Latins themselves. But after the Roman became masters of the world, they were excepted, through policy, from the number of barbarians, and particularly after they began to cultivate the science of the Greeks.

Græcia victa ferum victorem cepit, et artes

—S. Paul says, that he is a debtor both to Greeks and barbarians, to the wise, the philosophers, those who pass for sages amongst the pagans, and to the simple, ignorant, unlettered class of mankind: not that he had received any thing at their hands, but because it was his duty, in quality of apostle, to address himself to the whole world, and preach to the great and to the small, to the learned and the unlearned. Calmet.

Ver. 15. S. Paul was even anxious to go and deliver the word to the Romans. Hence Mat. Polus, in his reflections on this verse, puts the following words into the mouth of the Apostle: *Lucifuga non sum: ostendi id Antiochiæ, Athenis, Ephesi et Corinthi: paratus sum & in illa splendidissima urbe Roma ostendere.*

Ver. 16. *For it is the power of God unto salvation to every one;* that is, it brings powerful helps to all, both Gentiles and Jews, in order to their salvation.—*To the Jew first*, inasmuch as the gospel is to be first preached to the Jews. Wi.—The promises of salvation were first made to the Jews. Jesus Christ preached to the Jews only, and forbad his disciples, during his life-time, to preach to any other nation. And after his resurrection, when they had full powers to preach every where, they did not turn to the Gentiles, till the Jews had refused to hear them. A miracle was necessary to determine S. Peter to communicate the gospel to the uncircumcised; and S. Paul, in every place, first addressed himself to the Jew, and then to the Gentile. The apostle here sweetly endeavours, in an indirect manner, to silence the presumption of the Romans, who seemed to raise themselves above the Jews, and believed they had merited the grace of vocation to the faith. Calmet.

Ver. 17. *For the justice of God.* He does not here mean that justice, by which God is just in himself, but that justice, or sanctification, which he communicates to men, and by which they are justified and sanctified.—*From faith to faith.* That is, by faith, and an increase in faith, inasmuch as, by increasing in faith, we advance in virtues; as it is written, (Hab. 2:4) *the just man liveth by faith;* including the love of God, hope, and other virtues. Wi.

Ver. 18. *For the wrath of God is revealed,* &c. He begins to speak of the heathens, and of the wicked world, whose sins God punisheth from time to time with visible chastisements of plagues, famines, wars, &c. and that because they *detain the truth of God in injustice, or in iniquity*, that is, because they have not honoured God, even according to the knowledge which he has given them of him, especially their

philosophers. Wi.

Ver. 19–20. *That which is known of God.* Or may be easily known of God, *is manifest in them.* The light of reason demonstrates to them the existence of one God, the maker and preserver of all things. This is made known to them from *the creation of the world*, or from the *creatures* in the world: the Creator may be discovered by the creatures, and as S. Chrys. here says, every Scythian, every barbarian, may come to the knowledge of God by the wonderful *harmony* ^[3] *of all things, which proclaims the existence of God louder than any trumpet:* but having known him, they did not glorify him; they acted contrary to their knowledge, abandoning themselves to idolatry, and the vain worship of many gods, and to all manner of vices and abominations against the light of reason. Wi.

Ver. 24. *Wherefore God gave them* ^[4] *up, &c.* That is, as S. Chrys. says, permitted them, in punishment of their wilful blindness, to fall into the foulest, most shameful, and unnatural sins of uncleanness here described. Wi.

Ver. 26. *God delivered them up.* Not by being author of their sins, but by withdrawing his grace, and so permitting them, in punishment of their pride, to fall into those shameful sins. Ch.

Ver. 27. *Receiving in themselves the recompense ... due to their error.* That is, were justly punished for their wilful blindness and error, by which they had worshipped and adored creatures, instead of the Creator, idols instead of the one true God. Wi.

Ver. 29. *Being filled with all iniquity.* He passeth to many other sins and crimes of the heathens. Wi.

Ver. 30. *Hateful* ^[5] *to God.* The Greek may also signify, *haters of God.* Wi.—ΘΕΟΣΤΥΓΕΙΣ means either haters of God, or hated by God. Menochius.—*Disobedient to parents.* The Greek literally signifies, Not listening to the advice of their parents; who rise up against them, and refuse to obey. Calmet.

Ver. 31. *Dissolute, rude* ^[6] *in their manners, and behaviour.* Some, from the Greek, understand breakers of their word; but this would be the same as *without fidelity*, which we find afterwards in the same verse. Wi.

Ver. 32. This passage in the present Greek versions is rather different from the Vulgate: but the text of the Vulgate is conformable to the most ancient Greek manuscripts, of which some are more than twelve hundred years old. ΟΙΤΙΝΕΣ ΤΟ ΔΙΚΑΙΩΜΑ ΤΟΥ ΘΕΟΥ ΕΠΙΓΥΝΟΝΤΕΣ ΟΥΚ

ἐνοήσαν ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἀξιοὶ θανάτου εἰσιν, οὐ μόνον δὲ οἱ ποιοῦντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς πράσσουσιν. Vide Var. Lect. Mill. in hunc locum et Prolegom. 41. 42.

ROMANS 2

Ver. 1. *Wherefore thou art inexcusable*, &c. He seems to give a general admonition to every one, both Jews and Gentiles, not to blame, judge, or condemn others, when perhaps he, or those of his religion, may be guilty of the like sins. Let him rather call to mind the just judgment of God, which, they that are sinners, cannot escape. Let him also reflect, that if God hath hitherto deferred to punish him, it hath been through *the riches* and abundance of his goodness, *patience*, and *long-forebearance*, or *longanimity*: that he must take care not to *harden* his heart any longer, lest he *heap* up to himself a fatal treasure at the day of judgment, when God will render to every one *according to his works*, and not according to his faith only, says S. Chrys. hom. v. Wi.

Ver. 5. The apostle is evidently speaking to the converted Jews, and not to the Gentiles. For the Gentiles believed in certain judges in hell, who passed sentence on every one as soon as he departed out of life. This is what the learned call poetical theology, and considered as fabulous. But besides a particular judgment at the hour of death, the Hebrews believed in a general judgment of all men, or at least of all the just, in the valley of Jehosaphat; as may be seen in the prophets, and the books of Wisdom and Machabees. Calmet.

Ver. 9–10. *Of the Jew first, and also of the Greek*. That is, God, as a just judge, will not have any *respect to their persons*, but punish or reward both Jews and Gentiles, according to their good or bad works. And salvation is now offered to both. Wi.

Ver. 12. *Whosoever have sinned without the law*. That is, without the written law of Moses, against their reason and conscience, &c. And also those who being Jews, have sinned *under this* written law, shall *be judged*, even with greater severity, for having transgressed against the known law. Wi.

Ver. 14–15. *When the Gentiles ... do by nature*, or naturally, that is, without having received any written law, *these men are a law to themselves*, and have it *written in their hearts*, as to the existence of a God, and their reason tells them, that many sins are unlawful: they may also do some actions that are morally good, as by giving alms to

relieve the poor, honouring their parents, &c. not that these actions, morally good, will suffice for their justification of themselves, or make them deserve a supernatural reward in the kingdom of heaven; but God, out of his infinite mercy, will give them some supernatural graces, by which they come to know, and believe, that he will reward their souls for eternity. Such, says S. Chrys. were the dispositions of Melchisedech, Job, Cornelius the Centurion, &c. Wi.

Ver. 17. *But if thou art called a Jew.* In the common Greek copies, we read, *behold, thou art a Jew*, &c. S. Paul here turns his discourse particularly to the Jews, who valued themselves so much upon their law, their temple, and their ceremonies; and therefore are said to *rest on the law*, as if it were enough to be by profession a Jew. Wi.—But many manuscripts, Clement Alexand. Origen, Ambrose, Sedul. Theophyl. &c. read it as in the Vulgate, *εἰ σὺ Ἰουδαίος*. Calmet.

Ver. 21. *Thou, therefore, that teachest another, teachest not thyself*, &c. S. Chrys. (hom. vi) takes these sentences as so many interrogations; dost thou teach thyself? dost thou not steal? dost thou not commit adultery? &c. Wi.

Ver. 22. *Idols*, &c. The Jews, at the time of our Saviour, were free from idolatry, to which their ancestors had been so prone for so long a time. But to this evil had succeeded another, scarcely less heinous, viz. sacrilege, and a profanation of holy things. The greater part of the high priests bought their office. The priests permitted in the temple itself a kind of traffic, which caused our Saviour to declare to them, that they had made the house of his Father a den of thieves. And to favour their own avarice, they taught that it was lawful to defraud their creditors, and refuse to their parents the necessary succour, in the case of vows to give to the temple. S. Paul does not here reproach them for the profanations of the temple which they committed in the last siege of Jerusalem, for it had not then taken place; but he knew full well the dispositions of their hearts, and the little regard they had for the most sacred things. Calmet.

Ver. 24. The apostle here only repeats the reproaches which the prophets had repeated so often before, that the Jews, by the contrast between their lives and the sanctity of their religion, had been the cause of that religion and worship being the ridicule and laughing-stock of the Gentile world. Calmet.—A reproach this, which also bears very heavy upon many Christians of the present day; who by their profession believe the truth of the one, holy, Catholic, and apostolic faith, and by their conduct belie the same, leading lives unworthy of pagans. A.

Ver. 25. *Circumcision profiteth indeed*, inasmuch as it was ordained by Almighty God, as were also the precepts of the law, which were to be observed before the publishing of the new law of Christ. See Gal. 5:6. But it was never profitable to the *transgressors of the law*. Nay, the uncircumcised Gentiles, who have complied with those natural precepts, which are also commanded by the law of Moses, shall judge and condemn those, who received the written law, and at the same time were transgressors of it. Wi.

Ver. 26. *Shall not his uncircumcision* (Lit. his præputium) *be reputed for circumcision?* Nonne præputium illius in circumcisionem reputabitur? ἡ περιτομή σου ἀκροβυστία γέγονεν. A translation may adhere to the letter too much; this seems literal enough. Wi.

Ver. 28. *Nor is that circumcision, which is outwardly in the flesh.* S. Paul distinguisheth two sorts of circumcision; that which is made in the flesh, according to the letter of the law, which is an *outward* circumcision; and a more necessary circumcision of the heart, and of the spirit, by which a man's interior is reformed, and by which his vices and disorders are cut off. The first circumcision would never avail a man any thing without the second. Wi.

ROMANS 3

Ver. 1. *What advantage then?* &c. The apostle, not to offend the Jews, by insisting too long in reprehending them, turns his discourse to the advantages they have hitherto had above other nations. As *first*, that the *words of God*, those divine oracles, revelations, promises in the Scriptures, were credited or intrusted to them. And though *some*, or many of them have *not believed* God's promises, especially concerning their Messias; this hath not hindered *God from* being *faithful* to his word, in sending the Messias, and those blessings that were promised with him. *For God* is always *true*, or *faithful* in his promises, and therefore must needs *be justified*, or found just, when his proceedings are judged, that is, considered and examined. Wi.

Ver. 4. *God only is essentially true.* All men in their own capacity are liable to lies and errors: nevertheless God, who is the *truth*, will make good his promise of keeping his Church in all *truth*. See S. John, 16:13. Ch.—The Greek text has, “may God be true;” that is, may all men acknowledge him as such; let the whole world know, that he neither can be unfaithful to his word, nor his promises; and that, on the contrary, all men of themselves have but lies and vanity for their

portion.—*That thou mayest be justified*, &c. The particle *that*, is not casual in this place, but only marks the event. Thy conduct shews that thou art faithful and true to thy promises, and that, notwithstanding the judgments of men, thou art always unchangeable and infallible. Thou art victorious, when judged by them; thou shewest them the falsity and injustice of their judgments. Calmet.—And that the infidelity of man, so far from affecting the fidelity of God, will only serve to set it off in a more striking and clearer light. V.

Ver. 5–6. *But if our injustice*, &c. S. Paul here puts this objection, that if men's sins and iniquities, *make the justice of God commendable*, that is, make his justice more apparent and known; if the *truth of God*, as to his promises, be more discovered, praised, and glorified by our *lies*, that is, by our sins, how then can God blame, or punish men for sins, which contribute more to his honour? May we not say, (as some falsely pretend S. Paul said) *let us do evil things, that good things may come of them?* The apostle answers in short both this objection, and the calumny against him. As to the first; that though men's sins give an occasion to God to shew his justice, and make known his divine perfections, yet this will not excuse them from being justly condemned, and punished, when God shall judge the wicked world; for if that were a sufficient plea, *God could not judge* and condemn the wicked: so that as S. Chrys. ^[1] observes, the apostle resolves their question, by asking another, and shews their reasoning absurd, by taking notice of another absurdity that follows from it. 2dly. He tells them, they slander him, and his doctrine, by only telling them, they deserve to *be condemned* who say, *let us do evil that good may come of it: the damnation*, he says, *of such men is just*. Wi.

Ver. 9. *What then do we Jews excel* the Gentiles? He again turns his discourse against the Jews, by shewing that they have been sinners, as well as the Gentiles, notwithstanding the particular favours God had done to them, and not to the Gentiles: this he proves out of the psalms; and (v. 19) he shews, that these things were spoken *of them*, who were *under the law*. Wi.

Ver. 10. *There is not any man just*, viz. by virtue either of the law of nature, or of the law of Moses; but only by faith and grace. Ch.—The apostle here adduces a series of passages from the ancient Scripture, to convince both Jews and Gentiles, that not one amongst them was just, nor had any title to glory, on account of his good works. Not that a just man could not be found under the old law, or even before the law; an infinite number of passages of Scripture will shew the contrary: but he must be understood as speaking of man left to himself, as a son of Adam, conceived in sin, and brought forth a child

of wrath. Calmet.—These crimes, enumerated by the apostle, are not mentioned as if found in each individual, but some of this black catalogue of crimes were found in one man; some in another; yet so that all had become infected with sin and iniquity, all had deserted the path of virtue. There was none just, none found, who feared or sought after God. Estius.—These texts of Scripture, though formerly, even before the times of S. Jerom and S. Augustin, they were found together in some Latin editions, viz. Ps. 13 cannot be found united either in the Hebrew text, or Sept. version, as S. Jerom affirms, in Præf. lib. xvi. commentar. in Isai. This, he says, all the Greek commentators allow. He says, that those who were ignorant of this apostle's art in uniting together the texts of different parts of Scripture, upon finding no part where they were all together, placed them, without any authority, in that psalm whence the first part of the citation is taken. The words, *an open sepulchre*, are taken from Ps. 13. (Heb. text 14) the verse "Their throat is an open sepulchre, with their tongues they have dealt deceitfully," from Ps. 5. "The venom of asps is under their lips," from Ps. 139. "Whose mouth is full of curses and bitterness," from Ps. 9. "Their feet are swift," &c. as far as, *there is no fear*, from Isai. ch. 59. "There is not the fear of God before their eyes," from Ps. 35. Estius.

Ver. 17. S. Augustin says, that by the law of actions, is understood, that which teaches us what we have to do: by the law of faith, is meant faith itself, which obtains for us grace of performing what the law requires. The law of actions, then, is the old law, which contains the precept; the law of faith is the new law, which gives assistance to fulfil the law. De Spir. & Lit. c. iv.

Ver. 19. *And all the world may be made subject to God.* That is, God permitted these sins in all men, that sanctification and salvation might be from Christ only, the Redeemer of all men, so that neither Jew nor Gentile should be justified, but by the free and liberal gift of his grace. See S. Chrys. ^[2] Wi.—That the Jews might not say that these passages were to be understood of Gentiles, the apostle here assures them that they must be understood in the first place of the Jews themselves; for what the law speaketh, it speaketh to those who are under the law. If the Jews, then, were so guilty, the guilt of the Gentiles was far more enormous. Thus is every mouth stopped, and all the world must confess itself guilty before God. Let none then glory in their good works. Calmet.

Ver. 20. &c. To the end of this chapter, the apostle shews that the Jews cannot be truly justified, and sanctified by the *works of the written law* of Moses only; that *a knowledge of sin*, or of what is sinful,

came *by the law*, but if they did not comply with the precepts of the law, this knowledge made them more guilty. Now, at the coming of Christ, the *justice of God*, that is, the justice by which he made others just, and justified them, cannot be had without *faith in Christ*, and by the grace of our Redeemer Jesus Christ, whom God hath *proposed* to all, both Gentiles and Jews, as a sacrifice of ^[3] *propitiation* for the sins of all mankind, by *faith in his blood*; that is, by believing in him, who shed his blood and died for us on the cross. It is he alone, (v. 26) that is *the just one*, and the *justifier* of all. And as to this, *there is no distinction*. The Gentiles are justified and sanctified without the written law, and the Jews who have been under the law, cannot partake of *the justice of God*, that is, cannot be justified, sanctified, or saved, but by the faith and grace of Christ Jesus. S. Paul does not pretend that the virtue of faith alone will justify and save a man; nothing can be more opposite to the doctrine of the gospel, and of the apostles in many places, as hath been observed, and will be shewn hereafter. He tells us in this chap. (v. 20 and 28) that man is justified *without the works of the written law*: and he teaches us, that no works of the law of Moses, nor any works that a man does by the law of nature, are sufficient to justify a man, and save him of themselves, that is, unless they be joined with faith, and the grace of God. And when he seems to say, that men are justified or saved by faith, or by believing, as he says of Abraham in the next chapter, (v. 3 and 5) he never says (as some both ancient and later heretics have pretended) that *faith alone* is sufficient. And besides by faith, he understands the Christian faith and doctrine of Christ, as opposite to the law of Moses, to circumcision, and the ceremonies of that law, as it evidently appears by the design of the apostle, both in this epistle and in that to the Galatians. He teaches us in this epistle (c. 2:6) that God will judge every man *according to his works*: (v. 13) that “not the hearers of the law,” but *the doers, shall be justified*. See also c. 6. He tells the Galatians (c. 5, 5:6) that the faith, by which they must be saved, must be a faith working by charity. He also tells the Corinthians (1. 7:19) that *circumcision is nothing, nor uncircumcision*, but the keeping of the commandments of God. That though a man should have a faith, that so he could remove mountains, it would avail him nothing without charity. How often does he tell us that they who commit such and such sins, shall not inherit or possess the kingdom of God? Does not S. James tell us, that faith without good works is dead? See chap. 2. Of this more hereafter. Wi.

Ver. 29. The apostle here tells us that all men are the creatures of God Almighty, and destined to eternal happiness. Neither was it necessary to be incorporated with the Jews by circumcision, to be made partakers of the justice of God. Estius.

Ver. 30. *God who justifieth circumcision*, and also the uncircumcised by faith; that is, by the faith and religion of the new law, or by a faith working by charity, and joined with good words proceeding from faith. See the Council of Trent, Sess. 6. cap. viii. “When the apostle says, that a man is *justified* by faith, and gratis, according to the perpetual consent of the Catholic Church, we are said to be justified by faith, because faith is the beginning and foundation of man’s salvation, and the root of his justification, without which we cannot please God, nor be made his sons; and we are said to be justified gratis, because nothing of those things which go before justification, whether faith or works, are meritorious of the grace of justification.” Wi.

Ver. 31. *Do we then destroy the law through faith?* No: but *we establish the law*. See the words of Christ: (Matt. 5:17) 1. Because the figures and types of the law of Moses, and the predictions of the prophets, are fulfilled. 2. Because Christians are now taught to fulfil the moral precepts, and the chief part of the law, with greater perfection, in the spirit of faith, charity, &c. Wi.

ROMANS 4

Ver. 1. The apostle proves what he had advanced in the last chapter, that the Jews cannot be justified by the works of the written law, nor by any works, unless joined with faith in the Messiah, their Redeemer. This he shews by the example of Abraham, who is said to have been justified by believing; 2. and this was before he was circumcised; 3. and long before the law of Moses. Justification was then given without the works of that law.—*What advantage shall we say, then, that Abraham hath found, who is our father according to the flesh?* This seems the true construction and sense: rather than what did he find according to the flesh, as some expound it. Wi.

Ver. 2. *If Abraham were justified by works*, or by his own works, he might *have glory*, and be commended by *men*, who judge only according to outward appearances; but not *with God*: that is, he could not be truly justified, so as to deserve a reward in heaven, without faith and the grace of God. Wi.—*Not with God*. Whatever glory or applause such works might procure from men, they would be of no value in the sight of God. Ch.

Ver. 3. *For what saith the Scripture? Abraham believed God, and it was reputed to him unto justice.* ^[1] The Scripture, therefore, teacheth us that

he became just by his faith. And as he had this faith by the grace of God, grace was the cause of his justification, and not any works without grace. And when it is said, *it was reputed to him*, we must not understand an imputation of being just without a true and interior justice: for to be reputed just in the sight of God, who sees the heart, and sanctifies the soul by his interior grace, is the only true justice that can make a man acceptable to God. As not to have our *sins imputed* in the sight of God, is to have them forgiven, and to be free from our sins. Wi.—*Reputed*, &c. By God, who *reputeth* nothing otherwise than it is. However, we may gather from this word, that when we are justified, our justification proceedeth from God's free grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abstracting from God's grace. Ch.

Ver. 4. *Now to him that worketh*, &c. a reward may be looked upon as *due* for his works, and not bestowed upon him as a free gift; but when it is said he *believed and was justified*, (this belief or faith was always a liberal gift of God) and when no mention is made of his works, it appears that such a justification and sanctification are not from the works of the written law, nor from any works he could do of himself, but that they are *according to the purpose*, or *decree of grace*. Wi.—Such a man, says the apostle, challenges his reward as a *debt*, due to his own performance; whereas he who *worketh not*, that is, who presumeth not upon any works done by his own strength; but seeketh justice through faith and grace, is freely justified by God's grace. Ch.

Ver. 5. Abraham, before his vocation, was an idolater, according to Josephus; (Ant. of Jews, lib. i. ch. viii) according to some of the Rabbins, and as the Scripture itself seems to insinuate, Josue ch. 24. Isa. 43. Wisdom 10. Judith 5. He did not then merit his vocation to the faith by his works. But when God had called him, and made him depart from his country, when he promised to him an innumerable posterity, Abraham believed in his promises, and it was reputed to him unto justice, that his faith and his justice were the pure gift of God. His faith was not a dead and speculative faith only, but an active faith, a faith animated by charity, as appears from the sequel of his life. Calmet.

Ver. 6. *As David*, &c. That is, David accounted a man happy in being justified by God's grace, and not by his own works, when he said: "*Blessed are they whose iniquities are forgiven by the mercies of God, and whose sins are covered*"; that is, covered so as to be no more, even in the sight of God. Wi.

Ver. 7. *Blessed are they whose iniquities are forgiven, and whose sins are*

covered. That is, blessed are those who, by doing penance, have obtained pardon and remission of their sins, and also are *covered*; that is, newly clothed with the habit of grace, and vested with the stole of charity. Ch.—When it is said that the sins of man are covered, we must not imagine that they still remain, but on account of the goodness of God will not be punished, as the Lutherans contend; for the justice of God could not suffer this: but by it we must understand that they are entirely blotted out, and neither exist, nor are considered any longer by God. Still, we must not conclude that man is blessed, as soon as sin is remitted; since the same psalmist, in another place, ascribes happiness to man when he walks in the law of the Lord, and when he keeps judgment and does justice. Ps. 1. 105 and 108. And our Saviour says, *If you know these things, blessed shall you be if you do them*. S. John 13. Estius.—Moreover, if sins were never blotted out, but only covered, why did the royal prophet pray to the Almighty, saying: *blot out all mine iniquities*; and in different parts of the 50th psalm and psalm 108, speaking of the egregious sinner, he says: *let the sin of his mother not be blotted out*; which would mean nothing at all, if sins were never blotted out? A.

Ver. 8. *Blessed is the man to whom the Lord hath not imputed sin*. That is, blessed is the man who hath retained his baptismal innocence, that no grievous sin can be imputed to him. And likewise, blessed is the man who, after falling into sin hath done penance, and leads a virtuous life by frequenting the sacraments necessary for obtaining the grace to prevent a relapse, that sin is no more imputed to him. Ch.

Ver. 9. *This blessedness*, by which a man's sins are forgiven, and his soul truly justified, was promised, and is given to the uncircumcised Gentiles, as well as to the circumcised Jews, by the faith and grace of Christ; as Abraham was justified, when he was in the *state of uncircumcision*. Wi.

Ver. 10. In effect, Abraham received circumcision a year only before the birth of Isaac; whereas he had received the promises and justification more than 25 years before, when the Almighty caused him to depart from Mesopotamia. Calmet.—Therefore he was justified by faith and grace, which is common both to the circumcised and uncircumcised. Menochius.

Ver. 11. *And he received*, after he was justified, *circumcision*, as a *seal of the justice of faith*, which he had before when he believed. Circumcision, therefore, in Abraham, was as a *seal* and testimony of the justice which he had already by faith: though circumcision was chiefly given to Abraham and his posterity, as a sign or seal of that

alliance which God made with Abraham, and his seed, to shew he had made choice of them for his elect people. Wi.

Ver. 12. *And might be the father of circumcision.* The apostle here tells them that Abraham is the father of all true believers, uncircumcised as well as circumcised, and all that believe in Christ, his seed, in whom God promised to *bless all nations*, are the spiritual sons of Abraham, and partake of the blessings promised to him in his posterity: nor can the circumcised be his true and spiritual children, unless they follow the *footsteps of his faith*, by which he was justified, when he believed the promises which God made to him before that circumcision was instituted; to wit, that he and Sara should have a son, when they were naturally past the age of having children, and that in his posterity all the world *should be blessed*, that is, in Christ. Wi.

Ver. 13. *Of the world, &c.* By the world, some understand the land of Chanaan, which is sometimes meant by the whole earth, particularly in the times of David and Solomon, when they ruled over the neighbouring nations. But others think that the apostle alludes to the passage of Genesis, where the Almighty promises that in his (Abraham's) seed, all the nations of the earth should be blessed; which promise extends much beyond the narrow limits of Chanaan. In fine, it may be understood in a spiritual sense, of his dignity of father of all the faithful; which makes him, in a manner, master of the whole world, since his spiritual children, spread through the whole world, have the universe for their inheritance. Calmet.—*Postula a me, et dabo tibi Gentes hæreditatem tuam et possessionem tuam terminos terræ. Ps. 2:8. A.*—It was by Christ that Abraham was to *be heir* of the world, in as much as the spiritual kingdom of Christ should be spread over all the world. And this of one who was of the seed of David, being heir of the world, was not *by the law*, or by virtue of the law, which was not given to Moses till 400 years after. Wi.

Ver. 14. *For if they, who are of the law, be heirs: faith is made void, the promise is made of no effect.* That is, if the Jews, who are under the law, are the only heirs of the blessings promised, it will follow that the faith which Abraham had before the circumcision, and before the law, was of no value, which I have shewn to be false. And, secondly, it will follow that the promise made to him, that *in him all nations should be blessed*, is also null. Wi.

Ver. 15. *For the law worketh wrath*, not of itself, nor by the intention of the lawgiver, but in as much as it is the occasion of greater punishments, when persons *transgress* it knowingly. Wi.—The law abstracting from faith and grace, worketh wrath occasionally, by

being an occasion of many transgressions, which provoke God's wrath.
Ch.

Ver. 16. There are two kinds of children of Abraham, to whom alone these promises are made; the one is according to the flesh, the other according to the spirit. The former of these had no more part in the promises made to him and his seed than the Gentiles, unless they imitated the fidelity and obedience of their father. Calmet.—It is in this sense of spiritual father, that the priest at the altar, speaking in the name of the faithful, calls Abraham our patriarch. Estius.

Ver. 18. *Who, against hope, believed in hope, or with hope.* That is, Abraham, against all probability of human hopes, still hoped in God, says S. Chrys. that he should have a son by Sara: and in this, he *was not weak in faith.* Therefore *it*, that is, is great faith, *was imputed to him unto justice:* and also our faith shall be *imputed to us unto justice, or make us truly just, by believing in Christ, &c.* Wi.

Ver. 19. Effete, through old age, νενεκρωμενον.

Ver. 25. The eternal Father delivered his Son to death, to expiate our offences; he raised him from the dead for our justification. His death is our redemption; his resurrection is the principal object of our faith. Our faith in the resurrection, is imputed unto justice, as was the faith of Abraham in the promises of God. The apostle here seems to refer our faith and justification only to the resurrection, not to the exclusion of other mysteries of religion, which are all, and every one of them, the objects of our faith. But the resurrection is, as it were, the zeal and consummation of the rest; it eminently includes in itself all the others. Calmet.

ROMANS 5

Ver. 1. The apostle proceeds in this chapter to shew how great a benefit it is to be truly justified by the coming of Christ.—*Let us have* ^[1] *peace with God.* That is, says S. Chrys. by laying aside all contentions. Or let us have peace with God by sinning no more. And this peace we may have under the greatest *tribulations*, which conduce to our greater good, to an increase in virtues, in patience, in hope, in the love of God, &c. Wi.

Ver. 3. We glory in spirit in the afflictions, oppression, and persecution, which we suffer as Christians, esteeming them a great

blessing. Thus the apostles went rejoicing from before the council, because they had been thought worthy to suffer disgrace for the name of Jesus. Acts 5. And S. James (c. 1) says: Think it the greatest joy when you fall into various temptations: (i.e. tribulations) for these sufferings greatly serve to confirm the elect in the hopes which they have of enjoying the glory of the world to come. Estius.

Ver. 5. God having prevented us with his gifts when we did not at all deserve them, having showered upon us the blessings of faith, charity, patience, and fidelity, we cannot but have the greatest confidence that after this pledge and assurance of his good will towards us, he will finish the work he has begun, and bring us to his heavenly kingdom. Calmet.—Not only the gift of the Holy Spirit, but the Spirit himself, is given to us, who resides in our soul as in his own temple, who sanctifies it, and makes it partaker of his divine love. Menochius.

Ver. 6. &c. *Why did Christ ... die for the ungodly?* He shews Christ's great mercy and love for mankind, that he would die for us, who were sinners, and consequently his enemies. How few are there that will lay down their lives for a *just man*, or for a just cause?—*Perhaps for a good man.* That is, for another, who has been good to him, his friend or benefactor, we may find one that will expose or lay down his life. But Christ, in *due time*, appointed by the divine decree, died for *sinners*, for us all. And if we have been reconciled to God, and justified by his death; now being made the children of God, and his friends, we may with greater confidence hope to be saved. Wi.—The text of the Greek is as follows: *For when we were weak, he gave us our Lord Jesus Christ to redeem us*; shewing how much God loved us, to perform such stupendous acts of love in our behalf. But the reading of the Vulgate is conformable to S. Irenæus, (lib. iii. c. 18) and to the commentaries of this epistle, which have been published under the name of S.

Ambrose, and S. Jerom. Calmet.—S. Augustin says, those whom the apostle first calls weak, he afterwards calls impious, *hos dixit infirmos quos impios*. Ep. lix. ad Paulinum.—S. Jerom, and other fathers and commentators, explain the Greek text of this verse as follows: Scarcely would any one die for a just cause; for who would ever think of dying in defence of injustice? Others explain it thus: Scarcely a single man would die for one that was wicked and unjust: for we can hardly find a person ready to lay down his life for a good man; his friend and benefactor, who has been kind to him. Calmet.

Ver. 12. *As by one man ... in whom* ^[2] *all have sinned.* That is, in which man all sinned, (not in which death all sinned) as it must be the construction by the Greek text: so that these words are a clear proof of original sin against the Pelagian heretics, as S. Aug. often brings them.

Nor does S. Chrys. deny original sin, though in this place he expounds it that all by Adam's sin were made guilty of death and punishments. But how could they deserve these, had they not sinned in Adam? Wi.

Ver. 13–14. *Until the law, sin was in the world.* That is, from Adam's fall, both *original* sin and *actual* sins truly infected all mankind. Wi.—*Not imputed.* That is, men knew not, or made no account of sin; neither was it *imputed* to them, in the manner it was afterwards, when they transgressed the known written law of God. Ch.—All were conceived and born in sin, in what we call original sin, and liable to *death*, even infants, who were not come to the use of reason, and consequently could not sin after the *similitude of the transgression of Adam*, or by imitating his sin, but were born in sin: and besides this, all manner of actual sins, which men committed by their own perverse will, reigned every where in the world. But before the law these sins were *not imputed*, that is, were not declared sins, that deserved such punishments as were ordained by the law.—*Adam, who is a figure of him that was to come.* That is, of Christ, whom the apostle calls the *last Adam*, 1 Cor. 15:45. But he was a figure by *contraries*. By the first Adam, sin and death entered into the world; by Christ, justice and life. Wi.

Ver. 15. &c. *But not as the offence, so also is the gift,* or the benefits which mankind receive by their Redeemer, Jesus Christ. For S. Paul here shews that the graces which Christ came to bestow upon men, and offers to all, are much greater than the evils which the sin of *one man*, Adam, caused. 1. Because, *if by the offence* of that one man, Adam, *many*, i.e. *all died* by original sin that descended from Adam, (the blessed Virgin mother by a special privilege being always excepted) *much more the grace of one man, Jesus Christ, hath abounded unto many*, ^[3] the comparison does not imply that more in number receive the grace of Christ, than were infected with sin; but that they who receive the graces which are offered to all, receive greater benefits than were the damages caused by the sin of Adam. *For the judgment indeed was by one unto condemnation*, or so as to make all guilty of one sin, that is, of original sin; and for other actual sins, men committed them by their own proper will; whereas the *grace of Christ* justifies men from *many sins*; that is, also from all sins which they have committed by their own malice. 2. Because by *it*, that is, by the *offence of one man, death reigned* in the world, and made all men liable to damnation; yet now by the incarnation of Christ, (which would not have been, had not Adam sinned) all they who are justified by the grace of their Redeemer, have Christ God and man for their head: he is become the head of that same mystical body which is his Church: they are exalted to the dignity of being the brothers of Christ, the Son

of God; they are made joint heirs with him of the kingdom of heaven, and so by the grace of Christ have a greater dignity in this world, and shall be exalted to a greater and more eminent degree of glory in the kingdom of his glory for all eternity; which hath given occasion to the Church, in her liturgy, to cry out, as it were with a transport of joy, O happy fault, which hath procured us such and so great a Redeemer! See S. Chrys. ^[4] hom. x. Wi.

Ver. 20–21. *Now the law entered in.* Not that the law was designed for *that end*; but the word *that*, as in many other places, so here expresseth only the consequence that followed, when sinners occasionally became more guilty by the knowledge of the law, and the precepts given. S. Chrys. takes notice that it is not said the law was given, but only that it *entered in*, as it were by the by, and only for a certain time, till our happy redemption, reconciliation, and justification by Jesus Christ. Wi.—*That sin might abound.* Not as if the law were given purposely for sin to abound; but that it so happened, through man's perversity, taking occasion of sinning more, from the prohibition of sin. Ch.—*Where sin abounded.* Grace abounded in the elect; for the apostle does not say that grace abounded in every place where iniquity had abounded; but he says indefinitely *where*, that is, in many places where sin abounded, grace hath abounded also. Estius.—The Jews and Gentiles having become sensible of their weakness and misery, the Almighty, in his mercy, sent his only Son to enrich both the one and the other with his graces. The Gentiles were in the more deplorable case, and received the greatest abundance of grace; as may be seen from the great number of conversions wrought amongst them in so short a time in every part of the world. Calmet.—In the Greek it is *παρεισθη*, entered in by stealth, as it were, and for a time, till the preaching of the gospel. Menochius.

ROMANS 6

Ver. 1. *Shall we continue in sin that grace may abound?* He puts and rejects the same objection as before. C. 3 v. 7. And having set forth in the last chapter the grace and advantages by Christ's coming, he now exhorts them to avoid sinning, and live in the grace of God. Wi.

Ver. 2. *Dead to sin, &c.* We are then dead to sin when we neither live in sin by serving it, nor sin lives in us by reigning; in this case, how can we still live in it by yielding to its desires? S. Aug. (c. vi. de spiritu et littera) thus explains the passage: when grace has caused us to die to

sin; if we live again in it, we must be exceedingly ungrateful to grace. Estius.

Ver. 3. &c. *We ... are baptized in his death.* Greek, *unto his death.* The apostle here alludes to the manner of administering the sacrament of baptism, which was then done by immersion or by plunging the person baptized under the water, in which he finds a resemblance of Christ's death and burial under ground, and of his resurrection to an immortal life. So must we after baptism rise to lead a quite different life: having been also, when we were baptized and made Christians, *planted* as branches ingrafted in Christ, let us endeavour to bring forth the fruits of a virtuous life. Wi.—*Old man ... body of sin.* Our corrupt state, subject to sin and concupiscence, coming to us from Adam, is called our *old man*, as our state, reformed in and by Christ, is called the *new man*. And the vices and sins which then ruled in us, are named *the body of sin*. Ch.—The old and sinful man we must look upon as crucified with him, and the *body of sin*, or our sinful body, destroyed. We must look upon ourselves as dead to sin, and that we must sin no more, as *Christ* being *once risen*, dies no more. Wi.

Ver. 7. *He that is dead is justified from sin.* ^[1] Some translate, is freed from sin: this is true; but perhaps it is better to retain the word *justified*, which is observed to be a law-word used in courts of justice, where to be *justified* is to be acquitted, so that a man cannot be questioned again on that account; and so are sinners, when their sins are forgiven. Wi.

Ver. 10. *For in that he died to sin.* But the sense must be for sins, or to destroy other men's sins, he himself being incapable of sinning. Wi.

Ver. 12. *Let not sin, therefore, reign,* &c. He compares *sin* and *justice* to two kings, or generals, under one of which every man fights in this world. Sin is the tyrant, under which fight the wicked, and make their minds and their members the instruments, or *arms* of iniquity to sin, when they follow and yield to their disorderly *lusts*. But he exhorts them to live so as to make the powers of their souls, and their *members, instruments* or *arms of justice* to God, to fight under God, their lawful king, and under the banner of his justice. Wi.

Ver. 14. *You are not under the law* of Moses, as some of you were before: but *now you* are all under *grace*, or the law of grace, where you may find pardon for your sins. But take care not to abuse this grace of pardon offered you, nor multiply your sins, and defer your conversion, as some may do, by presuming, that after all, by the merits of Christ, you can find pardon. This, says Tertullian, is the greatest ingratitude, to continue wicked, because God is good. Reflect that you make

yourselves servants of him whom you obey. By yielding to your passions, you become *slaves to sin*. If you keep your obedience to the law of Christ, and to his doctrine, *the form of which you have delivered to you* by the gospel, you are the happy *servants of justice*, and the servants of God, who is justice itself. Wi.

Ver. 17. *Thanks be to God*, &c. He thanks God, not because they had been in sin, but because after having been so long under the slavery of sin, they had now been converted from their heart, and with their whole strength gave themselves to that form of doctrine to which they had been conducted by the gospel. He returns God thanks for their obedience to the faith, because this obedience of the human will is the work and gift of God, that so no one may glory in his sight. Ephes. 2. Estius.

Ver. 19. *I speak a human thing*, ^[2] or I am proposing to you what is according to human strength and ability assisted by the grace of God, with a due regard to the *weakness* and *infirmity of your flesh*. The sense, according to S. Chrys. is this, that the apostle having told them they must be *dead* to sin, *lead a new life*, &c. he now encourages them to it, by telling them, that what is required of them is not above their human strength, as it is assisted by those graces which God offers them, and which they have received. Where we may observe that these words, *I speak a human thing*, are not the same, nor to be taken in the same sense, as cap. 3:6 when he said, *I speak after a human way*, or I speak like men. Wi.—What I ask of you, Christian Romans, is, that you so earnestly labour for your sanctification as to improve daily in virtue, as formerly you plunged every day deeper and deeper into vice. Menochius.

Ver. 20–22. *You were free from justice*; that is, says S. Chrys. you lived as no ways subject to justice, nor obedient to the law and precepts of God: an unhappy freedom, a miserable liberty, worse than the greatest slavery, *the end of which is death*, eternal death: of which sins with great reason *you are now ashamed*, when you are become the *servants of God*, and obedient to him, for which you will receive *the fruit* and reward of *everlasting life in heaven*. Wi.

Ver. 23. *For the wages*, which the tyrant *sin* gives to his soldiers and slaves, is eternal death; but the wages, the pay, the reward, which God gives to those that fight under him, is *everlasting life*; which, though a reward of our past labours, as it is often called in the Scriptures, is still *a grace*, ^[3] or free gift; because if our works are good, or deserve a reward in heaven, it is God's grace that makes them deserve it. For, as S. Aug. says, when God crowns our works, he crowns his own gifts.

ROMANS 7

Ver. 1. *As long as it liveth;* or, as long as he liveth. Ch.—This seems the literal construction, rather than as long as *he*, the man, liveth. For S. Paul here compares the law (which in the Greek is in the masculine gender) to a husband, whom a wife cannot quit, nor be married to another, as long as the husband liveth, without being an adulteress: but if the *husband be dead*, (as the law of Moses is now dead, and no longer obligatory after the publishing of the new law of Christ) the people that were Jews, and under the Jewish law, are now free from that former husband, to wit, the written law of Moses. Nay, this people also are *become dead to the law*, (v. 4) because the law itself is dead *by the body of Christ*, or, as in the Greek, by reason of the body of Christ offered and sacrificed for you, and for all on the cross: so that now you must look upon yourselves as spiritually married to him: which agrees with what follows, *that you may belong to another*, (in the Greek, to *another husband*) to Christ, who *is risen from the dead*, and is now the spouse of your souls. Wi.

Ver. 5. For *when we were in the flesh*; i.e. lived according to the flesh, *the passions of sins, which were by the law*: he does not say, as S. Chrys. observes, that they were *caused* by the law, but only *were by it*, meaning that they were occasioned by the knowledge of the law, but properly caused by ourselves, and our corrupt inclinations, that were *wrought in our members*, rather than did work. Wi.

Ver. 6. *But now are loosed from the law of death*, by which many understand from the law of Moses; so called, because it could not of itself give the life of grace, and occasioned death. Others expound these words, *free from the law of death*, that is, from sins, which before they had been guilty of, and which made them deserve eternal death. Wi.

Ver. 7. *Is the law (of Moses) sin? God forbid.* The apostle declares, that the law itself was far from being sinful; on the contrary, that it was *good, spiritual, holy*: but, saith he, I should not know *concupiscence* to be sinful, unless the law said: *thou shalt not covet*: by which it is made known to every one, that sins of thought consented to, and evil desires, are sins. Wi.

Ver. 8. *Sin, taking occasion.* Sin, or concupiscence, which is called *sin*,

because it is from sin, and leads to sin, which was asleep before, was awakened by the prohibition; the law not being the cause thereof, nor properly *giving occasion* to it: but *occasion being taken* by our corrupt nature to resist the commandment laid upon us. Ch.—*Sin*. The apostle here calls concupiscence by the name of sin; because it is the consequence and punishment of it, and drags us along to sin. This takes occasion from the precept of the law to induce us to transgress it; for we are naturally inclined to do what is forbidden.—*Nitimur in vetitum*—which is the offspring of a disorderly love of liberty and independence. Without the law sin was dead, because concupiscence had nothing to rouse and trouble it. It was like a torrent which rolled rapidly, without resistance in its channel, but as soon as the law came and put an obstacle, it began to spread itself far and wide, and commit the strangest ravages. Or it may be explained thus: without the law sin was dead; not being known to the world, and not imputed to us as a transgression. He speaks here of the transgressions of the written law, not of the law of nature, of which each one has a sufficient knowledge to render him inexcusable, whenever he transgresses it. Calmet.—*Without the law sin was dead*; that is, many sins were so little known, that before the written law they seemed no sins; not but that, at all times, reason and conscience shewed many things to be sinful and ill done, so that whosoever acted against these lights could not be excused. See what S. Paul says of the heathen philosophers, c. 1. Wi.

Ver. 9. &c. *I lived some time without the law*; i.e. without the knowledge of the law. This some understand of S. Paul in the time of his childhood, before he came to the knowledge of what was forbidden by any law. But the exposition, which agrees with the rest of this chapter, is this; that S. Paul, though he seems to speak of himself, yet represents the condition of any person that lived before the written law was given: *but when the commandment came*, after that the written law was given, and its precepts came to my knowledge, *then sin revived*, by giving me a perfect knowledge: and by transgressing those precepts, I became more guilty and without excuse.—*I died*: i.e. became guilty by transgression of the known law, and guilty of eternal death: *and the commandments* or precepts, *which were unto life*, which were good in themselves, and designed to direct me what I was to do, and what I was to avoid in order to obtain eternal life, *were found to be unto death to me*, but by my own fault; and *occasionally* only, from the *commandments* of the law and the knowledge of them, when with full knowledge I transgressed them. Thus I was *seduced* by sin, which with it brought death, though the law and the commandment (v. 12) were in themselves *holy, and just, and good*. They could not but be good, as S. Chrys. says, their author being the true God, and not any evil principle or cause, that was the

author of evils, as the impious Manicheans pretended. We might as well, says S. Chrys. find fault with the tree of life and the forbidden fruit in Paradise, which was not the cause, but only the occasion of our misery, when Adam eat of it. It cannot then be said, *that that which was good*, (to wit, the law) *was made death to me*, or the cause of my death; but *sin*, and my unresisted sinful inclinations, *that it might appear sin*, or that it might evidently appear how great an evil sin is, *by that which is good*, (i.e. by the transgression of the law which is good) *wrought* and brought *death to me*, that by the *occasion* of the precepts given and known, *sin might become sinful above measure*. He speaks of sin as it were of a certain person; and the sense is, that sin, which was in my corrupt nature, might *become sinful above measure*, when it led me into all manner of disorders and excess, which I yielded to. Wi.

Ver. 13. *That it may appear sin, or that sin may appear*; viz. to be the monster it is, which is even capable to take occasion from that which is good to work death. Ch.

Ver. 14. *I am carnal, sold under sin*, a slave subject to sinful inclinations, which are only properly sins when they are consented to by our free-will. There has been a great dispute both among the ancient and later interpreters, whether S. Paul from this verse to the end of the chapter speaks of a person remaining in sin, either under the law of nature or of the written law, (which was once the opinion of S. Aug.) or whether he speaks of a person regenerated by baptism, and in the state of grace in the new law, and even of himself when he was a faithful servant of God. This is the opinion of S. Aug. in many of his later writings against the Pelagians, for which he also cites S. Hilary, S. Greg. Naz. and S. Amb. It is also the opinion of S. Jerom, (Ep. ad Eustochium de custod. Virg.) of S. Greg. the great, of Bede, and the more approved opinion, according to which the apostle here by sin does not understand that which is properly speaking a sin, or sinful, but only speaks of sin improperly such, that is of a corrupt inclination, of a rebellious nature corrupted by original sin, of a strife betwixt the spirit and the flesh, which remains for a trial in the most virtuous persons: of which see again S. Paul, Gal. 5:17. We may take notice that the apostle before spoke of what he *was* and what *he had been*, but now speaks in the present time of what he *is*, and what he *doth*. Wi.—The law is styled *spiritual*: 1st, because it prescribes what appertains to the spirit, and to the spiritual man: i.e. to follow virtue and shun vice: 2nd, because it directs man to the worship of God, which is spirit and truth: 3rd, because it cannot be fulfilled by spiritual men, unless by spirit and grace: 4th, because it directs the spirit of man and disposes him properly towards God, towards his

neighbour, and towards himself: and lastly, because the law spiritually received and understood, leads and prepares men for the evangelical law, which is the law of grace and spirit. Menochius.

Ver. 15. *For that which I work, I understand not.* To know, or understand is often, in the style of the Scriptures, the same as to approve or love: so the sense here is: I *approve not* what I do, that is, what happens to me in my *sensitive part*, in my imagination, or in the members of my body, which indeed the just man rather suffers than does; and this is the sense, by what immediately follows, *the evil which I hate, that I do*, i.e. that I suffer, being against my will; and *I do that which I would not.* Wi.—*I do not that good which I will*, &c. The apostle here describes the disorderly motions of passion and concupiscence; which oftentimes in us get the start of reason, and by means of which even good men suffer in the inferior appetite what their will abhors: and are much hindered in the accomplishment of the desires of their spirit and mind. But these evil motions, (though they are called the *law of sin*, because they come from original sin, and violently tempt and incline to sin) as long as the will does not consent to them, are not sins, because they are not voluntary. Ch.

Ver. 17–18. *Now then it is no more I that do it: To will good is present with me.* These expressions all shew that he speaks of temptations that affect the sense only, the imagination, or the members of the body, but to which the mind and the will give no consent, but retain an aversion to them; and so long they never can be truly and properly sins, which must be with full deliberation and consent. Wi.—The apostle here means to say, that he knew by experience that evil and not good dwelt within him, according to the flesh. He does not contradict this passage when he says elsewhere, that our members are the temples of the Holy Ghost: (1 Cor. 3:6. &c.) for good cannot be found in our flesh, inasmuch as it is corrupted by sin; whence our Saviour says, “What is born of flesh, is flesh.” John 3. But good is in our body, when our members under the influence of the soul, renewed by the Holy Ghost residing in it, are employed in good works. The meaning of this passage is, that although now healed and renewed by grace, he could have a perfect desire of doing good; yet still on account of the evil of concupiscence dwelling in his flesh, he found not himself able to perform all the good he wished, because concupiscence was always urging him on to evil against his will. Estius.

Ver. 22. *I am delighted with the law of God according to the inward man.* As long as the inward man, or man’s interior, is right, all is right.—I perceive another law in my *members*, *fighting*, and different from the

law of my mind: this is true in any man just striving against and resisting temptations, but not of the sinner, whose mind also and will consent to them. A man can never lose God's favour and grace, unless his mind and interior consent.—These *hold me* as it were *captivè in the law of sin*, or sinful inclinations, but which are *in the members* only. I cry out, *who shall deliver me from the body of this death*, from this mortal body with its sinful lusts, which if consented to would bring *death* to the soul? Nothing but the *grace* of Jesus Christ can secure me from such temptations, and by freeing me from this body, can make me perfectly happy; which cannot be hoped for in this life. But I have still this greatest of consolations, that I myself, *with my mind* and will, still serve God, and remain firm in obedience *to his laws*; but with the *flesh*, or in the flesh, I am subject *to the law* of sin, i.e. of sinful inclinations.—We must avoid here two heretical errors; that of those late pretended reformers, who denying man's free will, hold the commandments of God impossible, even to a just man. See also the first heretical proposition of Jansenius. Next we must detest the late abominable error of those called *Quietists*, who blushed not to say that a man might yield and abandon himself to the most shameful disorders of the flesh, pretending that it was not they themselves, but sin and the devil that caused these abominations in their flesh. S. Aug. foresaw this frivolous excuse: (l. i. de. nup. and Concup. c. xxviii) "That man (saith he) is in a grievous mistake, who, consenting to the concupiscence of the flesh, and to do what the flesh prompts him to, thinks he can still say: It is not I that do that," &c. Wi.

ROMANS 8

Ver. 1. Notwithstanding this law of sin opposing the law of the spirit, and endeavouring to captivate us to sin, we can, by the succour of the grace of Jesus Christ, preserve ourselves from sin and damnation, by resisting sin, and attaching ourselves strongly to Jesus Christ, by faith and charity. Concupiscence is not sin. And they who have received a spiritual birth in Jesus Christ by baptism, and have remained faithful to the grace of their justification, who walk not according to the flesh, but according to the spirit, shall receive a recompense proportionate to their combats and labours. Calmet.

Ver. 2. *The law of the spirit of life, in Christ Jesus.* That is, the new law, by which the Holy Ghost, or the spirit of life is given, *hath delivered me from the law of sin and of death*: that is, from the slavery of sin, that causeth death: though some think that the law of Moses may be here

called the law of *death*, and of *sin*, because it occasionally brought death upon such as transgressed the known law. Wi.

Ver. 3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh*, not in sinful flesh, (because the Son of God could not sin) hath now done; *even of sin hath condemned sin in the flesh*. That is, *in* or *by* his flesh, which was offered on the cross, hath *condemned* the tyrant *sin*, as guilty of so many sins, and hath destroyed his tyranny, where the apostle speaks of sin, as it were of a certain person or tyrant. Wi.

Ver. 4. *That the justification of the law*. That is, that was aimed at, but never attained to, by the written law, *might now be fulfilled in us*; that is, that we, by the grace of Christ, may be enabled to fulfil and comply with the law, and its moral precepts, by walking according to the spirit of Christ. Wi.

Ver. 5. &c. *For they who are according to the flesh*. That is, who live according to the false, vain, and deceitful maxims and customs of carnal men, which he also calls the *prudence of the flesh*: and this prudence he calls *death*, as leading men to eternal death. Such carnal men *relish* nothing else but such pleasures. But they *who are* and live *according to the spirit, mind the things which are of the spirit*, fix their hearts on the things that belong to God, and his service; and this *wisdom of the spirit*, in which they experience much greater pleasure, leads them to eternal *life*, and to eternal *peace* in the enjoyment of God. The false *wisdom of the flesh* is an enemy of God, *cannot be subject to the law of God*, because the maxims of the flesh, and of the world, are so opposite to those of the gospel, and to the doctrine of Christ. Wi.—They who are subject to the flesh, by having their affections fixed on the things of the flesh, that is, carnal men, whilst they are such, cannot please God: for this prudence of the flesh makes them the enemies of God. Estius.—*If Christ, or the spirit of Christ*, which he also (ver. 9) calls *the spirit of God*, as being one and the same, *dwell in you*, and direct you, *the body indeed is dead because of sin*; that is, is mortal, and liable to death, the consequence of Adam's sin; but *the spirit* and the soul liveth by the life of grace, *by reason of justification*: that is, because she hath been justified and sanctified by the merits of Christ. And *the spirit of God*, who raised *Jesus* to life, will also raise all who remain sanctified by the grace of Christ to a happy resurrection. Wi.

Ver. 14. &c. They are the sons of God, by this new grace of adoption, by which also they call God, *Abba*; that is to say, *Father*, whereas under the former law of Moses, God rather governed his people *by fear*; they were his *servants*, we are his *sons*; and if sons, also *the heirs*

of God, with the promise of an eternal inheritance in his kingdom, *provided we suffer* for Christ's sake, as he suffered for us. And surely the short sufferings in this world have no proportion, nor can be put in balance with the *future* endless glory, which is promised and prepared for us in heaven. Wi.—*Abba* is a Syriac word, which signifies my father. This is properly the word of free and noble children; for amongst the Hebrews, the children of slaves were not allowed to call their fathers *Abba*, nor their mothers *Imma*. This kind of expression was very rarely used under the old law. The Hebrews called the Almighty their Lord, their God, their Salvation, their King, their Protector, their Glory, &c. but seldom their father, scarcely ever, except in the case of Solomon, who was a particular figure of the Messiah, the true Son of God. On this account God said to him: "He shall call me Father and God; and I will be to him a Father, and will treat as my first-born." But it is the property of the Christian to call the Almighty his Father with confidence indeed, yet tempered with a filial awe; remembering at the same time that he is his judge. Calmet. —Mat. Polus says that not any one of the just dared to call God, my *Father*, before the coming of Christ, as this favour was reserved for the time of the gospel. In hunc. locum. A.—S. Chrys. ^[1] takes notice, that God was also called the Father of the Israelites, and they his *children*, in the Old Testament, when God rather governed his people by fear of punishments, and promises of temporal blessings, but not in that particular manner as in the new law. Wi.—*The Spirit himself*, &c. By the inward motions of divine love, and the peace of conscience, which the children of God experience, they have a kind of testimony of God's favour; by which they are much strengthened in the hope of their justification and salvation; but yet not so as to pretend to an absolute assurance, which is not usually granted in this mortal life: during which we are taught to *work out our salvation with fear and trembling*. Phil. 2:12. And *that he who thinketh himself to stand, must take heed lest he fall*. 1 Cor. 10:12. See also Rom. 11:20, 21, 22. Ch.—*He hath given to us*, says S. John, (c. 1:12) *the power*, or dignity, *of being the sons of God*. Christ taught us to pray, and to begin our prayers with *our Father*, &c. Matt. 6:9. Wi.

Ver. 19. *The expectation* ^[2] *of the creature*. He speaks of the corporal creation, made for the use and service of man; and, by occasion of his sin made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects; so that by a figure of speech, it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when sin shall reign no more; and God shall raise the bodies, and united them to their souls, never more to separate, and to be in everlasting happiness in heaven. Ch.—*Waiteth for the revelation of the sons of God*. That is, for the time after this life, when it shall be

made manifest that they are the sons of God, and heirs of the kingdom of his glory. Several interpreters understand all creatures whatsoever, even irrational and inanimate creatures of this world, which are represented as if they had a knowledge and sense of a more happy condition, of a new unchangeable state of perfection, which they are to receive at the end of the world. See 2 Pet. 1:13. Apoc. 21:1. Now every insensible creature is figuratively brought in *groaning* like a woman in labour, *waiting*, and wishing for that new and happy state; but in the mean time *unwillingly made subject to vanity*, i.e. to these changeable imperfections of generations and corruptions, which then they shall be *delivered from*. Wi.—*The creature*, &c. The creatures expect with impatience, and hope with confidence, to see a happy change in their condition; they flatter themselves that they will be delivered from the captivity of sin, to which man has reduced them, and enter into the liberty of the glory of the sons of God. Not that the inanimate creation will really participate the happiness and glory of the elect; although in some sense they may be said to have part in it, since they will enter into a pure, incorruptible and perfect state to the end of ages. They will no longer be subject to those changes and vicissitudes which sin has brought upon them; nor will sinful man any longer abuse their beauty and goodness in offending the Creator of all. S. Ambrose and S. Jerom teach that the sun, moon, and stars will be then much more brilliant and beautiful than at present, no longer subject to those changes they at present suffer. Philo and Tertullian teach that the beasts of prey will then lay aside their ferocity, and venomous serpents their poisonous qualities. Calmet.—Other, by the *creature* or creatures, understand men only, and Christians, who groan under miseries and temptations in this mortal life, amidst the *vanities* of this world, under the *slavery of corruption*; who having already (v. 23) received *the first-fruits of the Spirit*,^[3] the grace of God in baptism, have been made *the children of God*, and now, with *expectation* and great *earnestness*, wait and long for a more perfect *adoption* of the sons of God: for the *redemption of their bodies*, when the bodies, as well as the souls of the elect, shall rise to an immortal life, and complete happiness in heaven. Wi.

Ver. 24, &c. *For we are saved by hope*, as it is the will of God we should be, waiting and hoping with *patience* for the things which we have *not seen*, *which neither the eye hath seen, nor the ear hath heard*, &c. 1 Cor. 2:9.—*And the spirit also helpeth our infirmity ... asketh for us with unspeakable groanings*.^[4] If we understand this according to the common exposition, of the divine spirit of the Holy Ghost, the sense is, says S. Aug. that the Holy Ghost *maketh us ask*: but we may understand the spirit of God and his grace, *diffused in our souls*, and in particular that gift of the Holy Ghost, called the *spirit of prayer*, given

to the new Christians, which taught them what to ask, and how to pray. See S. Chrys. Wi.

Ver. 28. *To them that love God, all things work together unto good.* All trials, temptations, afflictions, must be taken as coming from the hand of God, who ordains or permits them for the greater good of his elect. —For the good of those, who, *according to his purpose* ^[5] *are called the saints.* Lit. *according to purpose:* but it seems certain that to translate *his purpose*, is only to give the literal sense, if we compare this place with other texts, both in the Greek and Latin, where the same words signify according to God's good will, or his eternal decree, and not according to the purpose, or will of men, as some expound it. Wi.

Ver. 29. *For whom he foreknew, he also predestinated to be made conformable to the image of his Son,* in suffering with Christ, in following his doctrine, in imitating his life. This foreknowledge of God, according to S. Augustin, ^[6] is not merely a foreseeing of what men will do by the assistance and graces of God's ordinary providence, much less a foreseeing of what they will do by their own natural strength, as the Pelagian heretics pretended: but is a foreknowledge including an act of the divine will, and of his love towards his elect servants; (as to *know* in the Scriptures, when applied to God, is many times the same as to approve and love) God therefore hath foreseen or predestinated, or decreed that these elect, by the help of his special graces, and by the co-operation of their free-will, should be *conformable to the image of his Son*, that so his Son, even as man, might be the *first-born*, the chief, and the head of all that shall be saved. Wi.—God hath preordained that all his elect shall be conformable to the image of his Son. We must not here offer to dive into the secrets of God's eternal election: only firmly believe that all our *good*, in time and eternity, flows *originally* from God's free goodness; and all our *evil* from man's free will. Ch.

Ver. 30. *And whom he predestinated, them he also called* to the true faith and to his service, without any deserts in them, nay, when all mankind were guilty of eternal death, by original sin.—*And whom he called, them he also justified*, by faith, by hope, by a love of him, and a true penance.—*And whom he justified, them he also glorified.* That is, hath decreed to glorify. Yet not all who have been justified, but only his elect, who are under his special protection, and to whom he grants a perseverance in his grace to the end: so that the call to faith, their sanctification, their final perseverance, and glorification in heaven, are the effects of their free election and predestination. Wi.

Ver. 31. *What shall we then say to these things?* That is, though we live

amidst temptations and afflictions in this life, we need not fear as long as we are faithful in the service of God, under his protection.—*If God be for us, who is against us*, or who shall hinder us from being saved. Wi.

Ver. 32. *He that spared not*, &c. This is another argument for us to hope in the goodness of God, who hath so *loved the world*, that he hath *delivered*, and given his true and only Son for *us all*, to redeem all and every one, and has by his death obtained helps and graces by which we may all be saved.—*How hath he not also, with him, given us all things?* That is, since he has given for us his only Son, how can we doubt, but that, with him, he will give us all gifts and graces? He hath given us, says S. Chrys. his Son himself, and how can we doubt of other blessings? Wi.

Ver. 33–34. *Who shall lay any thing to the charge of the elect of God? God who justifieth.* Others read without an interrogation, it is God *who justified us*: the sense will scarce be different; for it is the same as to say, we need not fear that God will accuse us, since by his mercy he hath been pleased to die, and to rise again from death for us. Wi.

Ver. 35. &c. *Who then*, or what *shall separate us from the love of Christ?* Neither devils, nor men, nor any thing in nature, unless it be by our own fault, and unless we wilfully and sinfully leave God.—*I am sure.* In the Greek, I am ^[7] *fully persuaded*, that nothing can separate us, &c. In fine, another argument to prove we ought to have a firm hope in God, is that *Christ Jesus, who sits at the right hand of God, also intercedeth for us.* Christ, as man, intercedeth, prayeth for us, is our advocate and chief mediator See Heb. 7. Christ is truly said to pray for us in heaven, though it is not the custom of the Church to call upon him in this manner, “Christ pray for us;” because being God, as well as man, he has all things under his command. Wi.

Ver. 39. So powerful and efficacious, so certain and unchangeable is the love of God, which conducts us to the kingdom of bliss, that no creature can separate us from it, either by making us cease to love him, or by frustrating our love of its effect, viz. life everlasting. Estius.

ROMANS 9

Ver. 3. *I wished myself to be an anathema from Christ.* ^[1] The word *anathema*, according to its derivation, signifies a thing separated or laid apart for some particular use. Hence it was put to signify things

given and consecrated to God, which therefore used to be presented and hung up in temples. 2. The word also was applied to signify things whose destruction was resolved upon, that is, men or things separated for destruction, as sometimes, men deputed to be sacrificed to the gods to appease their anger. This signification was according to the Hebrew word *cherem*, and the Syriac word *horma*, as Numb. 21:3. He called the name of that place *Horma*, that is, *anathema*; because it was to be entirely destroyed. See 1 Mac. 5. Hence *anathema* was also used for a *curse*, and to *anathematize*, to curse. See Acts 23:14. The sense of this place is differently expounded. Tolet, by the word *I wished*, or *I did wish*, thinks that S. Paul might speak of the time before his conversion, when out of a false zeal, he wished to be separated from Christ, and from all Christians: and that he brings this to shew his brethren how zealous he had been for their religion. But this wish of S. Paul is generally expounded as proceeding from the great love and charity he had, when he was an apostle, for the conversion and salvation of his brethren, the Jews, who mostly remained obstinate and incredulous: and some will have it to be no more than a hyperbolical expression of his great love and affection for them. Others, with S. Jerom, ep. ad Algasiam, tom. iv. p. 203. Ed. Ben. think that by this way of speaking, S. Paul signifies himself willing to be sacrificed, by undergoing any death for their conversion: but S. Chrys. (hom. xvi.) thinks this far short of the sublime charity of S. Paul; for by such a death, says he, he would not be separated *from* Christ, but would be a great gainer by it; since by that means he would soon be free from all the troubles and sufferings of a miserable life, and blessed with the company and enjoyment of Christ in the kingdom of his glory. He, and many others, think that S. Paul was so troubled and grieved to the heart at the obstinacy of the unbelieving Jews, at their blasphemies against Christ, and their eternal perdition, that an extraordinary charity and zeal for God's honour, and their salvation, made him wish even to endure a separation from Christ, and from the glory prepared for him in heaven, though not from the love, or from the grace of Christ. If this, says S. Chrys. seems incredible to us, it is because we are far from such heroic dispositions of the love of God, and of our neighbours. Wi.—The apostle's concern and love for his countrymen, the Jews, was so great, that he was willing even to suffer an *anathema*, or curse, for their sake; or any evil that could come upon him, without his offending God. Ch.

Ver. 4–5. *To whom belongeth the adoption of children.* Lit. *whose is the adoption.* He mentions the favours which God had done to his people, the Jews. As, 1. That God had adopted them for his elect people. 2. That he had glorified them with so many miracles. 3. That he had made a particular *covenant* and alliance with them. 4. Given them a

written law. 5. Prescribed the manner they should worship him. 6. *Promises of divers blessings.* 7. *Who are from the Fathers.* Lit. *whose are the Fathers*; i.e. who descended from the patriarchs, Abraham, Isaac, Jacob, &c. 8. Of whose race, i.e. of the family of David, Jesus Christ, as man, was born.—*Who is over all things God,* ^[2] *blessed for ever. Amen.* Though the apostles did not often, in express words, call Jesus Christ *the God*, lest the heathens, when they were not sufficiently instructed, should imagine that there were many gods, (as divers of the fathers take notice) yet here, and in several places, they clearly delivered the divinity of our Saviour, Christ. The Socinians might here observe, that the apostle calls him the God blessed for ever, and with the Greek article. Wi.

Ver. 6–7. *Not as though the word of God hath failed* in his promises made to Abraham, and the patriarchs. The Jews pretended that the promises were made to them only, and to those that were of their race, and that the Gentiles were not to partake of them. S. Paul shews them their mistake, by telling them who are to be esteemed the true children of Abraham, and of the patriarchs, according to the promises which God made, and who are not. Wi.—*All are not Israelites*, &c. Not all, who are the carnal seed of *Israel*, are true *Israelites* in God's account: who, as by his free grace he heretofore preferred Isaac before Ismael, and Jacob before Esau, so he could, and did by the like free grace, election, and mercy, raise up spiritual children by faith to Abraham and Israel, from among the Gentiles, and prefer them before the carnal Jews. Ch.—*Neither are all they, who are of the seed of Abraham*, his true spiritual children, to whom these promises were made: *nor are all they who are descended from Isaac the children of these promises nor are all they true Israelites*, to whom these blessings were promised, although they are descended *from Israel*; but only they who are the children of the patriarchs by faith in Jesus, the Messiah, in whom God promised that he would bless all nations. Wi.

Ver. 9. To prove that the children of Abraham are the children of the promise, he adduces the passage of Scripture: “I will come in a year's time, and Sara shall have a son.” Gen. 18. This promised child was Isaac, the true son of the promise of God, and of the faith of Abraham; and not the son of the flesh, for Ismael was this as well as Isaac; but he was granted to the prayers of Abraham, a child of the grace and mercy of God. All the faithful, therefore, of whatever race or nation they may be, are in this sense the children of Abraham, by being gratuitously chosen by God, and by the fidelity in which they are imitators of Abraham. Calmet.

Ver. 10. &c. *And not only she* (Sara) brought forth Isaac, who was the

only child of Abraham, to whom the promises descended, though he was the father of Ismael, by Agar, and of all the Ismaelites. And lest the Jews should say that the Ismaelites, though descending from Abraham, according to the flesh, were not to be reputed as his children for another reason, because they came of Agar, who was only the handmaid of Sara; he brings them another example to which they could make no such reply; to wit, that *Rebecca* also at once had two sons of Isaac, *Esau* and *Jacob*; where, though Esau was the first-born, these promises were not reputed as made to him, and his descendants, the Idumeans, who were equally the descendants of Isaac, yet not the favourite people, nor the children of God, as the Jews saw very well. Wi.—*Not yet born*. By this example of these twins, and the preference of the younger to the elder, the drift of the apostle is, to shew that God, in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For as, antecedently, to his grace, he sees no merit in any, but finds all involved in sin, in the common mass of condemnation; and all children of wrath; there is no one whom he might not justly leave in that mass; so that whomsoever he delivers from it, he delivers in his mercy: and whomsoever he leaves in it, he leaves in his justice. As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers justice to take place in the execution of the other. Ch.—*Nor had done any good or evil*. God was pleased to prefer, and promise his blessings to the younger of them, Jacob, declaring *that the elder shall serve the younger*; that is, that the seed of the elder should be subject to that of the younger, as it happened afterwards to the Idumeans. And the prophet, Malachy, said of them, *I have loved Jacob, but hated Esau, and turned his mountains into a desert*, &c.—*That the purpose of God*, his will, and his decree, (see the foregoing ch. v. 28) *might stand according to election*, might be, not according to any works they had done, or that he foresaw they would do, but merely according to his mercy. And though the preference which God gave to Jacob was literally true, as to temporal benefits; yet S. Aug. observes in divers places, that Jacob was a figure of the elect or predestinate, and Esau of the reprobate; and that as Jacob and his posterity was more favoured, purely by the mercy of God, without any merits on their side; so are God's elect, whom he has called, and to whom, according to his eternal purpose, he decreed to give eternal glory, and special graces to bring them thither. Wi.

Ver. 14. *What shall we say, then? Is there injustice with God*, when he bestows special favours and benefits on some, and not on others? He answers, *by no means*. And he justifies almighty God's conduct, v. 22. In the mean time, it is certain that there is no injustice in not giving

what another has no right to: and besides all men having sinned, deserved punishment. If then, he shews mercy to some, it is an effect of his goodness and liberality only which they do not deserve. If he leaves others in their sins, they are only punished according to their deserts. His mercy shines upon his elect; and his divine justice is displayed against the wicked and the reprobate, but only according to what they have deserved. Wi.

Ver. 15–16. *I will have mercy, &c. Then it is not of him that willeth, &c.* By these words he again teaches that God's call and predestination of those whom he has decreed to save, is not upon account of any works or merits in men, but only to be attributed to the mercy and goodness of God. See S. Thom. of Aquin on this chap. lect. iii. See S. Aug. Encher. c. xcvi. Epis. 194. in the new Ed. Ep. 105. ad Sixtum de lib. Arbit. c. xxv. &c. Wi.

Ver. 17. *For the Scripture saith to Pharaoh, &c.* S. Paul had shewn that there was no injustice in God by his giving special graces to the elect; now he shews that God cannot be accounted unjust for leaving the reprobate in their sins, or for punishing them as they deserve; for this purpose he brings the example of Pharaoh, who remained hardened against all the admonitions and chastisements of him and his kingdom.—*Have I raised thee up*, placed thee king over Egypt; I have done so many miracles before thee, I have spared thee when thou deservedst to be punished with death, and at last shall punish thee with thy army in the Red Sea, that my name may be known over all the earth. Wi.

Ver. 18. *And whom he will, he hardeneth.* ^[3] That is, permits to be hardened by their own malice, as it is divers times said in Exod. that Pharaoh hardened his heart. God, says S. Aug. is said to harden men's hearts, not by causing their malice, but by not giving them the free gift of his grace, by which they become hardened by their own perverse will. Wi.—Not by being the cause, or author of his sin, but by withholding his grace, and so leaving him in his sin, in punishment of his past demerits. Ch.

Ver. 19. &c. *Thou wilt say, therefore, to me, &c.* The apostle makes objection, that if God call some, and harden, or even permit others to be hardened, and no one *resisteth*, or can hinder *his* absolute will, why should God *complain* that men are not converted? S. Paul first puts such rash and profane men in mind, that is unreasonable and impertinent for creatures to murmur and dispute against God their Creator, when they do not comprehend the ways of his providence.—*O man*, ^[4] *who art thou that repliest against God?* This might stop the

mouths, and quiet the minds of every man, when he cannot comprehend the mysteries of predestination, of God's foreknowledge, his decrees and graces, or the manner of reconciling them with human liberty. He may cry out with S. Paul again, (c. 11:33) *O the riches of the wisdom, and of the knowledge of God! how incomprehensible are his judgments, and how unsearchable his ways!—Shall the thing formed, &c. Hath not the potter power, &c.* [5] To teach men that they ought not to complain against God and his providence, when they cannot comprehend his works, he puts them in mind of their origin. Every one may say to God, with the prophet Isaias, (64:8.) *Lord, thou art our Father, and we are but clay; thou art our Maker who framed us, and we are all of us the work of thy hands.* Hath not the potter power as he pleaseth, out of the same lump of clay to make some vessels for honourable uses, and some for less honourable. S. Chrys. observes very well, that this comparison must not be extended further than the apostle designed; which was to teach us, how submissive we ought to be to God, in what we do not understand; but we must not pretend from hence, nor from any expression in this chapter, as divers heretics have done, that as vessels of clay are destitute of free will and liberty, so are men. This is against the doctrine of the Catholic Church, and against the Scriptures, in many places. Wi.—*The potter.* This similitude is used, only to shew that we are not to dispute with our Maker: nor to reason with him why he does not give as much grace to one as to another: for since the whole lump of our clay is vitiated by sin, it is owing to his goodness and mercy that he makes out of it so many vessels of honour; and it is no more than just that others, in punishment of their unrepented sins, should be given up to be vessels of dishonour. Ch.

Ver. 22–23. *And if God, &c.* He now gives the reason why God might, without any injustice, have mercy on some, and not on others; grant particular graces and favours to his elect, and not equally to all; because all mankind was become liable to damnation by original sin: the clay that all are made of, is a sinful clay; and as S. Aug. says, was become a lump and mass of damnation. Every one had sinned in Adam. Now, if out of this sinful lump and multitude God, to *shew the richness of his glory*, and superabundant mercy, hath chosen some as vessels of election, whom he hath decreed to save, and by special graces and favours to make partakers of his heavenly kingdom; and to shew *his justice* and hatred of sin, hath left others *as vessels of his wrath* and justice, to be lost in their sins, which for a time *he bears patiently with*, when they deserved present punishment, who can say that he hath done unjustly? Wi.

Ver. 24. &c. *Whom also he hath called, &c.* That is, he hath called

some of the Jews, and many of the Gentiles, to be vessels of election, as he foretold by his prophet Osee, (2:24.) *I will call them my people, that were not my people, ... and I will make them the children of the living God.* And as it was also foretold by the prophet Isaias, of all the numerous nation of the Jews, only *a remnant shall be saved*, by their obstinacy in not receiving, and refusing to believe in, their Messias. For *finishing his word, and reducing it by his justice to a little, because the Lord will bring to pass his word reducing it to a small compass upon the earth.* The sense and construction of this verse is equally obscure in the Greek and in the Latin text: the true sense seems to be, that *finishing his word*, or fulfilling his promises to Israel, those that are to be saved, will be *reduced* by his justice for their sins, to *a few*; because, though *he bring to pass his word*, and his promises, the saved among the Israelites will be reduced to a small compass, in comparison of the great number of the Gentiles. This exposition agrees with the rest of the text, and with what follows, and was foretold by Isaias, (c. 1:9) that *unless the God of Sabaoth* (of hosts) had, through his mercy, *left them a seed*, a small number, they would all in a manner have deserved to be utterly destroyed, like Sodom and Gomorrha. Wi.—What I say, shall come to pass, that in those places, viz. Greece, Italy, &c. where those who are strangers to the worship of the true God dwell, and have been called, on account of their profane worship, *not my people*. In those very places, they shall receive the true worship of God, and by this means shall become and be called *the children of the living God*. He is so particular as to place, lest the Jews should imagine that the Gentiles would be converted like their former proselytes, and either dwell in Judea, or repair to it at certain stated times. Thus the apostle repeats what Jesus Christ had before said to the Samaritan woman. *The hour will come when neither in this mountain, nor in Jerusalem, shall you adore the Father.* Estius. John 4.—*A remnant*. That is, a small number only of the *children of Israel* shall be converted and saved. How perversely is this text quoted for the salvation of men of all religions, when it speaks only of the converts of the children of Israel. Ch.—S. Paul is here speaking of the reprobation of the Jews, and of the vocation of the Gentiles, and foretells that a remnant, or small number of the children of Israel shall be converted, and saved. In the sense of S. Paul, we sincerely hope, and confidently trust, that a remnant of all will be saved through a timely conversion. But we nowhere read, in the *Old*, or *New Scriptures*, that *a remnant of all will be saved*, as if it were a matter of indifference to what society or connexion a Christian was joined. A.

Ver. 30–32. *What then shall we say?* Or what shall we conclude from these testimonies of the Scripture, but this paradox, as S. Chrys. calls it, that they who sought for justice, or sanctification, found it not, and

they who did not seek it, found it; that is, the Jews, who sought for this justice by the works of their law, which they magnified so much, have not attained to that *law* that could make them just; whereas the Gentiles, who had no such written law to confide in, have only sought to be justified by the *faith* and law of Christ, by which they have met with justice, and sanctification? Wi.—Behold what was wanting to the justice of the Jews! Scrupulous observers of the ceremonial law: esteeming too much their power, and pretended justice, they regarded the gospel and faith in Christ as of no advantage. Running in the path of the commandments with zeal, but without circumspection, they struck against Jesus Christ, who became to them a stumbling-block. They rejected him: they refused to believe. Thus did their works become dead works, without any fruit for eternity. Calmet.

Ver. 33. Why then have not the Jews been justified? *because they stumbled at the stumbling-stone*: that is, the doctrine of Christ crucified has been a scandal to the Jews, at which being offended, they would not own him for their Messias. Yet *whosoever believeth in him*, and follows his law and doctrine, *shall not be confounded*, but obtain justification and salvation. Wi.

ROMANS 10

Ver. 1. *Is for them.* That is, for *Israel*, or the Israelites, named before. Wi.—After having said that the greatest part of Israel was cast off by the Almighty, the apostle, to shew that he meant not to insult or provoke them, here testifies that he sympathizes in their misery, and with groans prays in their behalf to the Lord, that he would vouchsafe to grant them understanding, and open their eyes to the truth. Thus, though tenderly affected towards his countrymen, still he could not dissemble the truth, or flatter them in their incredulity, and hardness of heart. Calmet.

Ver. 2. *According to knowledge, &c.* The Jews ran with ardour in the paths of the law, but saw not whither they were going; they followed the law, but did not know whither it conducted them. Calmet.

Ver. 3. *The justice of God.* That is, the justice which God giveth us through Christ; as, on the other hand, the Jews' *own justice* is that which they pretended to by their own strength, or by the observance of the law, without faith in Christ. Ch.—*Seeking to establish their own.* That is, for *justice*, or to be justified by their works, or the works of their written law. Wi.

Ver. 5-7. *Moses (Lev. 18:12) wrote that the justice which is of the law ... shall live by it.* That is, shall have the recompense of a long temporal life, or even an everlasting life, by joining a faith in Christ their Redeemer, that was to come. *But the justice which is of faith, speaketh thus,* that is, Moses speaketh thus of it, (Deut. 30) *say not in thy heart, who shall ascend into heaven?* &c. the apostle gives us the spiritual sense of the words, by adding, *to bring Christ down,* &c. The sense is, that it is now fulfilled in the new law, when Christ is come from heaven by his incarnation, and is also again risen from the *abyss* by his resurrection: and therefore,

Ver. 8. *The word is near thee,* is near to every one, who to be justified and saved, need but believe, and comply with the doctrine of the gospel which we preach, and make a *confession* or profession of it *with his mouth;* and then whether he hath been Jew or Gentile, he shall not be confounded. Wi.

Ver. 9. *Thou shalt be saved.* To confess the Lord Jesus, and to call upon the name of the Lord, (v. 13) is not barely the professing of a belief in the person of Christ: but moreover implies a belief of his whole doctrine, and an obedience to his law; without which the calling of him Lord will save no man. S. Matt. 7:21. Ch.—This passage must be understood like many others of this apostle, of a faith accompanied by a good-will ready to perform what faith says must be practised; as it is required in this very place, that what we believe in the heart, we should confess with our mouth. Estius.

Ver. 14. &c. *Or how shall they believe,* &c. He shews the necessity of preachers, and that all true preachers must *be sent*, and have their mission from God.—*Who hath believed our report?* ^[1] Lit. *our hearing?* Some expound it thus: who hath believed the things we have heard from God, and which we have preached? The common interpretation is, who hath believed what he hath heard from us? Wi.

Ver. 15. *Unless they be sent.* Here is an evident proof against all new teachers, who have all usurped to themselves the ministry, without any lawful mission, derived by succession from the apostles, to whom Christ said, (Jo. 20:21) *As my Father hath sent me, I also send you.* Ch.—The Almighty sends people to preach two different ways. The one is extraordinary by internal inspiration, as was that of the Baptist, and all the other prophets; in which case, however, extraordinary proofs must be given that they are sent by God; and the other is ordinary, which is derived from Christ, and from the apostles and their successors, whom he has appointed to be his vicegerents on earth. Estius.

Ver. 18. *But I say, have they not heard?* He puts an objection, and by his answer shews the Jews are inexcusable in not believing, since the gospel has been preached all the world over, and in places where the Jews were, as it was foretold: and also because the Gentiles every where have believed; which even excites you Jews to jealousy against them, as Moses foretold: (Deut. 32:21) that is, when you now see, that the Gentiles, whom you despised so much, by believing in Christ, have received the gifts of the Holy Ghost, of working miracles, of speaking tongues, of prophecy, &c. Wi.

Ver. 19. A people whom you have always despised, as not being worthy to be numbered amongst mankind, I will make my beloved people. I will enrich with my graces those whom you have contemned; I will give them the grace of adoption, thus to stir you up to jealousy and rage. And in effect, what greater rage ever was there, than that of the Jews against the converted Gentiles? In persecution, the Jews were always most busy. Thus were the Jews plainly informed of the truth of the gospel, by the Gentiles converted before their face. Calmet.

Ver. 21. After the preaching of Christ, and his apostles, after so many wonders wrought by our Saviour, he at last offers himself to the Jewish people, with stretched-out hands, and yet they cannot be induced to believe in him. They resist him as much as they can, thus verifying the prophecy of holy Simeon, that he should be set up as a sign to be contradicted. Lu. 2. Estius.

ROMANS 11

Ver. 1. &c. S. Paul in this chapter endeavours to comfort the Jews, though the greatest part of them were rejected for their blindness; and to admonish the Gentiles, not to boast for being called and converted, but to persevere with humility, and the fear of God.—*God hath not cast away his people.* That is, not all of them, nor hath he cast off those whom *he foreknew*, and decreed to save.—*The Scripture saith of Elias.* He brings the example of Elias living among the ten tribes of Israel, when all the people were forbidden to go and adore in the temple of Jerusalem, when the altars of the true God were destroyed, and almost all in these tribes were fallen into idolatry, and worshipped *Baal*: he complains as if he were left alone in the worship of the true God. But *the divine answer* shewed him his mistake. *I have reserved to myself seven thousand man*, &c. Some take notice that *seven* is divers times put

for a great number, as three and a half for a small number: however, besides these seven thousand, all in the kingdom of Juda remained firm in the worship of the true God. In like manner, *a remnant* is now saved by the election of grace, by God's free and liberal gift of divine grace. Some pretended reformers of the faith of the Church bring this as an argument, that the Church of God may fail, and fall into errors. It is sufficient to answer, that there is a wide difference betwixt the Jewish synagogue, which brought nothing to perfection, and the Church of Christ, which he *built upon a rock*, with which he has promised to *be to the end of the world*, and *guide* them by the *Spirit of Truth*. Wi.—This is very ill alleged by some against the perpetual visibility of the Church of Christ: the more, because however the number of the faithful might be abridged by the persecution of Jezebel in the kingdom of the ten tribes; the Church was at the same time in a most flourishing condition (under Asa and Josaphat) in the kingdom of Juda. Ch.—Our separated brethren add to this text, as in Acts 19:35 the word *image*. They also cite it in proof of an invisible Church; but with no just grounds: for in Jerusalem the faith and worship were public to the whole world. Besides, the Christian Church rests on better promises than the synagogue. B.—The Jews obtain not the justice they sought after, because they did not seek it as they ought; they expected to obtain it by their works, whereas it can only be had from grace. Estius.

Ver. 6. *It is not now by works: otherwise grace is no more grace.* The election of God, and the first grace at least, are always without any merits on our part; but if we speak of works done in a state of grace, and by the assistance of God's grace, we co-operate with the graces given, and by thus co-operating, we deserve and merit a reward in heaven. Wi.—If salvation were to come by *works*, done by nature, without faith and grace, salvation would not be a grace or favour, but a debt; but such *dead* works are indeed of no value in the sight of God towards salvation. It is not the same with regard to *works done with and by God's grace*; for to such works as these he has promised eternal salvation. Ch.

Ver. 8. *God hath given them, &c.* Not by his working, or acting in them; but by his permission, and by withdrawing his grace in punishment of their obstinacy. Ch.—Permitted them (says S. Chrys.) to fall *into the spirit of insensibility*. Lit. *the spirit of*^[1] *compunction*. Compunction is not here taken, as in some spiritual writers, for a great sorrow for sins. In the Latin Vulg. (Is. 6:9) it is called the *spirit of slumber*, as in the Prot. translation. We cannot have a better judge of the sense of the word than S. Chrys. who tells us, that it signifies *a habit of the soul*, firmly fixed in *evil*, and an insensible disposition: as, saith he, persons under

a pious compunction are not to be removed from their good resolutions; so the wicked, under a hardened compunction, are nailed, as it were, to vice. And that here this is the true sense, appears by the following words out of Isaias: *he hath given them eyes that they should not see*, &c. And also out of David, (Ps. 68:23) *let their table be made a snare*, &c. We may understand the spiritual food of the word of God, and of the Scriptures; which by the blindness of this people, have served to their great condemnation.—*And a recompense*, that is, for a just punishment of their obstinacy.—*And bow down their back always*, a metaphor to represent the condition of such, as are under heavy oppressions. Wi.—Although by bending their back is literally understood the yoke of servitude and captivity, with which the Jews were oppressed at the destruction of Jerusalem; yet it seems more conformable to the apostle's meaning, when considered in a spiritual sense, and then it will signify the insensibility of the Jews, as to heavenly things, and their anxious solicitude for the things of the earth. This their avaricious and carnal disposition was so manifest, that the poet said of them—

O curvæ in terram animæ et cœlestium inanes.—Estius.

Ver. 11–15. *Have they so stumbled, that they should fall? God forbid.* That is, their fall is not irreparable, or so as never to rise again: but by their offending, salvation (through the liberal mercy of God) is come to the Gentiles, *that they*, the Jews, may be *emulous* of the Gentiles, and of their happiness, and so may be converted. Wi.—The nation of the Jews is not absolutely and without remedy cast off for ever; but in part only (many thousands of them having been at first converted) and for a time: which fall of theirs God has been pleased to turn to the good of the Gentiles. Ch.—*How much more the fulness of them?* As if he should say, if the obstinacy of so many Jews seem to be an occasion upon which God, whose mercy calls whom he pleaseth, hath bestowed the riches of his grace on other nations; and while the glory of the Jews, the elect people of God, has been *diminished*, the Gentiles have been made happy: how much more glorious *will be the fulness of them?* that is, according to the common interpretation, will be the re-establishment and conversion of the Jews hereafter, before the end of the world? See S. Chrys. ομ. ιθ. p. 164. S. Hilar. in Ps. lviii. S. Jer. in c. iii. Osee. Habac. iii. S. Aug. l. xx. de Civ. Dei. c. xxix.—Then (v. 15) the *receiving* of them into the Church, and their conversion to Christ, shall be like *life from the dead*, when the Jewish nation in general, shall rise from the death of sin, and their hardened infidelity, to the life of faith and grace. These things I speak to you, Gentiles, to *honour* and comply with my *ministry* of being your apostle: yet endeavouring at the same time, if by a pious emulation, or by any other way, I may

be able to bring any of my *flesh*, or of my brethren, the Jews, to be *saved* by the faith of Christ. Wi.

Ver. 16. &c. *If the first-fruit* (see the Greek word) *be holy, so also is the mass*; so also the rest, the product that follows. He alludes to the offering made by the law of the first-fruit, which was to acknowledge that all good things were from God, and to bring a blessing upon the rest.—*If the root be holy, so are the branches.* By the *root*, says S. Chrys. he understands Abraham, and the patriarchs, from whom all the Jewish nation proceeded, as branches from that root: and these *branches* are to be esteemed *holy*, not only because of the root they proceeded from, but also because they worshipped the true God. And if *some*, or a great part of *these branches*, have been *broken*, they may, as it is said, (v. 23) be ingrafted again. And you, Gentiles, ought to remember that, you were of yourselves *a wild olive-tree*: and it is only by the merciful call of God, that you have the happiness to *be ingrafted* upon the same root of the patriarchs; and so, by imitating the faith of Abraham, are become his spiritual children, and heirs of the promises, and by that means have been made partakers of *the root*, and of the sap, and *fatness* of the sweet *olive-tree*. Remember that you *bear not the root*, nor were you the root that was holy; *but the root beareth you*; and that being branches of a wild olive, you ought naturally still to bear bad fruit, though ingrafted on the root of a sweet olive. It is only by the mercies of God, if you bring forth good fruit. Do not then be *high-minded*, nor boast, but *fear*, and endeavour to *continue in goodness*; lest God also *spare not you*, but *cut you off*, as unprofitable branches. And let me tell you, as to the Jews, if *they abide not still in unbelief*, God is able to ingraft them again into their own olive-tree; and it seems more easy, that they, who are naturally branches of the sweet olive-tree, should bring forth good fruit, when they shall be ingrafted in their own olive-tree, being of the race of Abraham, to whom the promises were made. Wi.—We see here, that he who standeth by faith, may fall from it; and therefore must live in fear, and not in the vain presumption and security of modern sectaries. Ch.—The apostle here exhorts the converted Gentiles, to fear lest they fall, and bring upon themselves a punishment similar to that of the Jews. The Jews were his chosen people, the children of the alliance; they have now been stripped of all; the same may also happen to you. You may fall into presumption and incredulity; if you remain firm, it is not by your own merits or works, but by faith, the pure gift of God. Neither faith, nor vocation, nor grace, are inadmissible. You may lose all; and therefore ought always to fear and live in humility. If God has not spared the natural branches, fear, lest he should not spare you. v. 21. Calmet.—The Gentiles are here admonished not to be proud, nor to glory over the Jews; but to take occasion rather from their fall to fear and to be

humble, lest they be cast off. Not that the whole Church of Christ can ever fall from him; having been secured by so many divine promises in holy writ; but that each one in particular may fall; and therefore all in general are to be admonished to beware of that, which may happen to any one in particular. Ch.

Ver. 25–26. *I would not have you ignorant, brethren, of this mystery, this, hidden truth of God's justice and mercy, that blindness in part hath happened in Israel, or to part of them, until the fulness of the Gentiles should come in, by the conversion of all nations: and then all Israel should be saved, when they shall submit to the faith of Christ: as it is written by the prophet Isaias, (59:20) there shall come out of Sion he that shall deliver; that is, their Redeemer, Christ Jesus, who is indeed come already, but who shall then come to them by his powerful grace. This is my covenant with them. Wi.*

Ver. 28. *According to the gospel, indeed, they are enemies for your sake. That is, enemies both to you, because they see the gospel preached and received by you, and enemies to God, because he has rejected them at present for their wilful blindness: yet according to election, God having once made them his elect, and because of their forefathers, the patriarchs, they are most dear for the sake of the fathers: for the gifts and the calling of God are without repentance, in as much as God is unchangeable, and his promises, made absolutely, cannot fail. Wi.*

Ver. 30. &c. *As you also in times past did not believe God, but now have obtained mercy through their unbelief, which was an occasion of God's sending his preachers to you: but the cause of your salvation is God's mercy.—That they also may obtain mercy. That is, God has permitted their incredulity, that being a greater object of pity, he may shew greater mercy in converting them by the free gift of his grace.—For God hath concluded ^[2] all, that is, has permitted at different times, both Gentiles and Jews, to fall into a state of unbelief, that the salvation of all may be known to come, not from themselves, but as an effect of his mercy and grace. Wi.—He hath found all nations, both Jews and Gentiles, in unbelief and sin; not by his causing, but by the abuse of their own free-will; so that their calling and election are purely owing to his mercy. Ch.*

Ver. 33–36. *O the depth, &c.* After he hath spoken of the mysteries of God's grace and predestination, of his mercy and justice, which we must not pretend to dive into, he concludes this part of his epistle, by an exclamation, to teach us submission of our judgment, as to the secrets of his providence, which we cannot comprehend.—*How incomprehensible are his judgments, &c.—Who hath first given to him, and*

recompense shall be made him? That is, no one, by any merit on his part, can first deserve God's favours and mercy, by which he prevents us.—*For of him*, from God, or from Jesus Christ, as God, and *by him*, who made, preserves, and governs all things, and *in him*, is our continual dependance: for in him we live, we move, and exist. In the Greek, it is *unto him*, ^[3] to signify he is also our last end. See the notes, John c. 1. Wi.—All things are from God, as their first cause and creator; all things are by God, as the ruler and governor of the universe; and all things are in God, or (as the Greek has it) for God, because they are all directed to his honour and glory. For the hath made all things for himself. Ps. 16. S. Basil, lib. de Spiritu sto. c. 5.

ROMANS 12

Ver. 1. With this chapter S. Paul begins his second part, in which he gives us most excellent lessons of morality, after which every Christian should aim to form his life, and thus resemble Jesus Christ and his saints. A.—*That you present your bodies a living sacrifice.* And how must this be done? says S. Chrys. hom. xx. Let the eye abstain from sinful looks and glances, and it is a sacrifice; the tongue from speaking ill, and it is a sacrifice, &c.—*Your reasonable service*, or worship, ^[1] *from you*; nothing being more reasonable, than for men to serve God with their souls and bodies, &c. Wi.

Ver. 2. Take care, lest you imitate the practices of worldlings. Let your heart, your ambition, carry you to heaven: ever despise those things which the world admires, that every one may see by your actions that you are not of the society of worldlings, and have neither regard nor friendship for them. Calmet.—Transform yourselves into new men, by the renewal of your mind, that you may discern on all occasions, what is most perfect, most pleasing and acceptable to God. V.

Ver. 3. *To be wise unto sobriety.* Not pretending to be more wise, or more knowing than you are.—*As God hath divided to every one the measure of faith.* The sense by what follows is, that every one make the best use, for the glory of God, and the good of his neighbour, of the gifts and graces which he hath received together with the faith of Christ; i.e. *of prophecy*, or the gift of interpreting past prophecies, or of foretelling things to come, *of exhorting*, of *ministering* as to those functions which belong to the ministers of the gospel, &c. Wi.

Ver. 9. The apostle does not here prohibit that defence, by which a

person, either by word or action, preserves himself from injury. This he could not condemn, since he had so often recourse to it himself, as we read in the Acts of the Apostles: and in the second to Timothy, he writes: “In my first defence no one was with me.” Be he only forbids that revenge which a person takes of his neighbour, by private means, without having recourse to legal authority. Estius.

Ver. 13. *Communicating* ^[2] *to the necessities of the saints.* Making them partakers of what you have, by relieving them. Wi.

Ver. 16. *Condescending to the humble,* in the spirit of charity and sweetness. See Luke 2:48. Wi.

Ver. 18. *If it be possible, ... have peace with all.* That is, if it can be without prejudice to truth or justice, &c. And even when others wrong you, seek not to revenge yourselves, but leave your cause to God. Do good offices even to those that do evil to you. Wi.

Ver. 19. *Give place to wrath.* That we do, says S. Chrys. when we leave all to God, and endeavour to return good for evil. Wi.

Ver. 20. *Thou shalt heap coals of fire on his head.* This figurative way of speaking is differently expounded. Some say, inasmuch as by this means thou shalt make him liable to greater punishments from God. Others, as S. Jer. and S. Aug. by *coals of fire*, understand kindnesses and benefits, which shall touch the heart, and inflame the affections even of thy enemies, which shall make them sorry for what they have done, and become thy friends. Wi.

Ver. 21. This is the apostle’s conclusion of the foregoing instructions. Be not overcome by the malice of thy enemy, so as to wish to revenge thyself, without leaving all to the just judgment of God; but overcome his malice by thy kindness. This is complied with, when upon occasion of injuries received we always make a return of kindness, and in proportion as the malice of our enemies increases, our spirit of benevolence should also increase. Estius.

ROMANS 13

Ver. 1. *Let every soul,* or every one, *be subject,* &c. ^[1] The Jews were apt to think themselves not subject to temporal princes, as to taxes, &c. and lest Christians should misconstrue their Christian liberty, he here teacheth them that every one (even priests and bishops, says S. Chrys.) must be subject and obedient to princes, even to heathens, as

they were at that time, as to laws that regard the policy of the civil government, honouring them, obeying them, and their laws, as it is the will of God, because the power they act by is from God. So that *to resist them*, is *to resist God*. And every Christian must obey them even for conscience-sake. S. Chrys. takes notice that S. Paul does not say that there is no prince but from God, but only that there is no power but from God, meaning no lawful power, and speaking of true and just laws. See hom. xxiii. Wi.

Ver. 8–9. *But that you love one another.* This is a debt, says S. Chrys. which we are always to be paying, and yet always remains, and is to be paid again.—*He that loveth his neighbour, hath fulfilled the law.* Nay, he that loves his neighbour, as he ought, loves him for God's sake, and so complies with the other great precept of loving God: and upon these two precepts (as Christ himself taught us, Matt. 22:40) *depends the whole law and the prophets.* Wi.

Ver. 10. *Love of the neighbour worketh no evil.* ^[2] This, by the Latin, is the true construction; and not, love worketh no evil to the neighbour, as it might be translated from the Greek. Wi.

Ver. 11. *Now our salvation is nearer than when we believed.* Some will have the sense to be, that our salvation is now nearer, when the gospel is preached, and Christ offers us his graces, than when we believed the Messiah was to come. Others expound it, that the more of our life is spent, we come nearer to the judgment of God, and to the salvation promised in heaven. Wi.

Ver. 12. *The night is passed.* That is, the night of sin and infidelity, in which you lived, before you began to serve Christ. Wi.—S. Paul is here addressing himself to Gentile converts. Before your conversion, you were in the darkness of infidelity: this time is past; now is the day, when the gospel has dissipated the darkness of idolatry, ignorance, and sin. Let us lay aside the works of darkness, by flying from sin, which hates the light, and seeks always to conceal itself; and let us put on the armour of light, the shield of faith, the breast-plate of justice, the helmet of salvation, and the sword of the spirit. Calmet.

Ver. 13. *Let us walk honestly as in the day.* As men are accustomed to do in the light, without being afraid that their works come to light.—*Not in rioting and drunkenness, not in chambering,* ^[3] *not in beds and impurities, not in immodest disorders.* Wi.—The night of the present life full of darkness, of ignorance, and of sin, is already far advanced; and the day of eternity approaches: let us therefore cast off the works of darkness. V.

Ver. 14. *But put ye on the Lord Jesus Christ.* To *put on*, is a metaphor used in the Scripture; as when it is said, *put on the new man*, &c. *And make not provision for the flesh in its concupiscences.* That is, do not take care, nor pamper and indulge your appetite in eating and drinking, so as to increase your disorderly inclinations, but keep them in due subjection. Wi.—The apostle does not forbid all care of the body, since he himself says in the epistle to the Ephesians, 5. “No one ever hated his own flesh, but nourishes and cherishes it.” But he forbids that care of the flesh, by which the desires and concupiscences of the flesh are strengthened and encouraged. This those are guilty of, who are always indulging in delights and voluptuousness. Estius.—Put ye on the Lord Jesus Christ, that is, enter into his sentiments, imitate his virtues, and indulge not the flesh in its inordinate desires.

ROMANS 14

Ver. 1. *Not in disputes about thoughts.* ^[1] That is, without blaming or condemning the thoughts, and reasonings (as it appears by the Greek) of those new converts, who had been Jews, and who were still of this opinion, that they ought to abstain from *meats* forbidden by the Jewish law, and observe the Jewish festival *days*. You must charitably bear with the weakness of such converts. Wi.—Be tender with him who is weak in faith; enter not into disputes with him, which only serve to extinguish charity, and create inveterate prejudices.

Ver. 2. *Eat all things.* Viz. without observing the distinction between clean and unclean meats, prescribed by the law of Moses: which was now no longer obligatory. Some weak Christians, converted from among the Jews, as we here gather from the apostle, made a scruple of eating such meats as were deemed unclean by the law: such as swine’s flesh, &c. which the stronger sort of Christians did eat without scruple. Now the apostle, to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty; and the latter to take care not to despise, or scandalize their weaker brethren, either by bringing them to eat what in their conscience they think they should not: or by giving them such offence, as to endanger the driving them thereby from the Christian religion. Ch.—*For one* that is not so weak, but well instructed, *believeth*, is persuaded, that *he may eat all things*, the distinction of *clean* and unclean meats being no longer obligatory under the new law of Christ. He that is weak, and not convinced of this Christian liberty, let him *eat herbs*, or such things as he esteems not forbidden. It is likely some

of them abstained many times from all manner of flesh, lest they should meet with what had been offered to idols, or lest something forbidden by the law might be mixed. Wi.

Ver. 3–4. *God hath taken him to him*, that eats of any meats; he accounts him his servant, and will reward him as such.—*God is able to make him stand*, and will justify him before his tribunal. Wi.

Ver. 5. *Between day, &c.* Still observing the sabbaths and festivals of the law. Ch.—*And another judgeth every day.* That is, thinks every day to be taken away, that was to be kept, merely because ordered under the Jewish law. And now since both they who keep days, or do not keep them; and they who *eat*, or who *abstain*, do these things which a regard to God, and according to their conscience, let no one judge, or condemn the one party, nor the other; in these things, *let every man abound in his own sense.* It is without grounds that some would pretend from hence, that Christians cannot be bound to fast, or abstain from flesh on certain days. The apostle speaks only of the distinction of meats, called *clean* and *unclean*, and of *fasts* or *feasts* peculiar to the law of Moses. It does not follow from hence, that the Catholic Church hath not power to command days of fasting, and abstaining, for self-denial or humiliation. Wi.—The apostle here treats only of the subject in hand, viz. the Mosaic distinctions of clean and unclean meats: and in this he allows, for that present time, each one to follow his own private judgment. S. Chrysostom observes that S. Paul did not wish the weak to be left to their own judgment in this, as in a point of no consequence; but that they should wait for a time. The converts were not immediately prohibited their accustomed practices, but they were tolerated in them for a while, till fully instructed. This we see in many of the converts at Jerusalem, who were still observers of the Mosaic ordinances; this was tolerated, that the synagogue might be buried with honour. Estius.

Ver. 11. The apostle here gives a remarkable proof of the divinity of our Saviour. He could not possibly be more express. He had said in the preceding verse, that all men should appear before the tribunal of Christ; to prove this assertion, he adduces this testimony of the prophet Isaias: “As I live, saith the Lord, every knee shall bend before me, and every tongue shall confess to God.” Is. c. 45. Thus shall all acknowledge the power, the divinity, and sovereign dominion of Christ, by bending the knee; and by confessing to him, shall acknowledge him for the master and judge of all mankind. Calmet.

Ver. 14. *Nothing is unclean of itself.* Because the law that made them unclean, is not now binding of itself, yet a man must not act against

his conscience, neither must he, when he can avoid it, scandalize or offend the weak: nor cause divisions or dissensions. Wi.

Ver. 15. S. Paul repeats this, in almost the same words, in 1 Cor. c. 8 and plainly gives us to understand, that Christ died for the salvation of all men, by supposing a Christian brother, for whom Christ had died, in danger of perishing by the scandal given by another. This supposition could never have been made, if the death of Christ was only offered up for the elect: but we here learn from S. Paul, that they for whom Christ shed his blood and suffered the death of the cross, may perish eternally; and therefore all, even the greatest reprobates, may be saved, if they effectually desire it, by virtue of the death of our divine Redeemer.

Ver. 16. *Let not then our good*, or which we have a Christian liberty to do with a good conscience, *be evil spoken of*, because of the disputes and quarrels you have about it. Wi.

Ver. 17. *The kingdom of God is not meat*, &c. It does not consist in eating, nor in abstaining, both which may be done without sin, but in *justice, peace*, &c. Wi.

Ver. 20. *Destroy not the work of God for meat*. That is, do not hinder your brother's salvation, *for whom*, whoever he be, *Christ died*, who may be so offended at the liberty which you take, as to quit the Christian religion; or you may make him sin against God, by eating by your example against his weak conscience. Wi.

Ver. 22. *Hast thou faith?* ^[2] He doth not here mean, saith S. Chrys. a faith to believe divine truths. But art thou by faith persuaded in mind and conscience, that to eat meats formerly forbidden, is now lawful, *have it within thyself*, remain in this faith and conscience, but make it not appear, when it is prejudicial to thy weak brother.—*Happy is he that condemneth not himself*, that maketh not himself liable to condemnation, by giving scandal, by using that liberty, which he is convinced is allowed. Or happy is he that acteth not against his conscience, by doing what he sees is allowed of by others, but which his conscience tells him he ought not to do. Wi.

Ver. 23. *He that discerneth*, or who judgeth that he ought to abstain from such meats, if he eat, is self-condemned, because he acts not *according to his faith*. For whatever a man doth, and is not according to what he *believeth* he may do, or whatever is against a man's conscience, *is sinful* in him. It is a mistake of the sense of this place, to pretend that every moral action done by an infidel, must needs be a sin, as when he gives an alms to relieve the necessities of the poor. Wi.

—*Discerneth*. That is, distinguisheth between meats, and eateth against his conscience, what he deems unclean.—*Of faith*. By *faith* is here understood judgment and *conscience*: to act against which is always a sin. Ch.

ROMANS 15

Ver. 1. &c. *We that are stronger, &c.* The apostle goes on with his exhortation not to scandalize, or offend such as are *weak*, and not well instructed in faith. He brings the example of Christ, *who pleased not himself*, who submitted himself to the law of circumcision, when he was above the law, who bore with the weakness and sins of others, their reproaches, their blasphemies, which he could not but hate, but this to gain their souls. Wi.

Ver. 7. *Receive one another*, in the spirit of charity, peace, patience, as *Christ also hath received you*, and bore with your infirmities. Wi.—Mutually support each other for the glory of God: learn to practise a grand lesson of Christian morality, to bear and to forbear. A.

Ver. 8. *Christ Jesus was minister of the circumcision*, who came both for the salvation of the Jews, and of the Gentiles, who preached and would have his gospel first preached to the Jews, *for the truth of God to confirm the promises made to the fathers*, that he, the Messias, should be sent for their salvation; but at the same time also for the salvation and conversion of the Gentiles, which he confirms by divers evident testimonies of the holy Scriptures. Wi.—He calls our Saviour the minister of circumcision, that is, of the Jews, because he appeared amongst them, dwelt amongst them, and himself preached amongst them. This was a privilege which the Gentiles did not enjoy, having never seen, nor heard Jesus Christ, since he confined his preaching to the strayed sheep of the house of Israel; and this, to accomplish the promises made to their fathers. Calmet.

Ver. 15. &c. *I have written to you, brethren, more boldly, &c.* S. Chrys. admires with what mildness he addresses himself to them, yet puts them in mind, that he is *the minister*, and the *apostle of the Gentiles*, in which he may have reason to glory, or *boast*.—*Sanctifying the gospel of God*, preaching it in a holy manner, that the Gentiles may be sanctified by it. Wi.—To be the minister of Jesus Christ among the nations, exercising in their regard the rite of sacrifice, as we read in the Greek, ἱερούργουντα.—*For I dare not*, I shall forbear to speak of any thing but my labours: I need not mention the power of *miracles*

and *wonders*, which the *Holy Ghost* hath done by me in many places, from Jerusalem to Illyricum, in places where Christ had not been preached by others. And now having *no more place*, nor occasion to preach *in these countries*, when *I begin my journey to Spain*, &c. by which, it appears, he designed at least to go into Spain. Wi.

Ver. 20. S. Paul does not mean to say, that he never preached where the gospel had before been announced; this would not have been true, for he preached at Damascus, where there were already Christians, whom he formerly wished to take in chains to Jerusalem; and again in this epistle he announces the truths of the gospel to the Romans already converted by the preaching of S. Peter. But he means to say, that on these occasions he acts not as an apostle, whose office it is to preach to infidels; but as one that waters, confirms, comforts, as he says in the beginning of this epistle: and this he did as occasion offered, as the subsequent verses shew, where he tells us his design in calling on the Romans, in his journey to Spain. Estius.

Ver. 24. It is a matter of dispute, whether S. Paul ever executed this his design of visiting Spain. The proofs of the Spaniards, who consider it as certain, are by no means unanswerable. There remain no certain monuments of this journey of his. The proof taken from the words of S. Clement, who lived at Rome in the time of S. Paul, is not certain, since he only says, that S. Paul came to the very extremities of the west. It is a subject on which commentators appear pretty equally divided. Calmet.—There is an old tradition that S. Paul, in his journey to Spain, left three of his disciples in Gaul; Trophimus at Arles, Crescentius at Vienne, and Paul at Narbonne; but this very tradition is disputed. V.

Ver. 25–28. *But I shall go to Jerusalem*, &c. By this S. Paul is thought to have written this epistle at Corinth, where he was about to set forward for Jerusalem, with the charities collected in Achaia and Macedonia, for the poor Christians in Judea. This he calls to *minister* to the poor saints, or to be *serviceable* to them. And to exhort others to the like charitable contributions, he says, (v. 27) *they are their debtors*; that the converted Gentiles are debtors to the converts, who had been Jews, as having been made partakers of the promises, particularly made to the people of the Jews, and sharers of those spiritual blessings, which Christ promised to the Jews, but were also conferred upon the Gentiles. He looks upon it, therefore, reasonable, that they relieve the Jews in their temporal wants. The apostle says, he goes to *consign to them this fruit*, to deliver to them their contributions. Wi.

Ver. 29. *I know*, by the Spirit of God revealing it to me, that God will

give a *blessing* to my labours, when I come to you. That I may be *delivered* from the *unbelievers in Judea*, from the unbelieving Jews, foreseeing the persecution he should there meet with. That I may be *refreshed* with you, have comfort by finding peace and union among you. Wi.

Ver. 32. The word in the original signifies to combat with another, to teach us, that to beg the prayers of our friends will be of little assistance to us, if we do not join our prayer also, and labour, on our part, to the best of our power. Calmet.

ROMANS 16

Ver. 1. *I commend*, &c. He concludes with a number of salutations, to show his affection for them.—*Phœbe*, who is in the ministry, or employed in the ministry, as women, called *diaconissæ*, used to be, privately instructing catechumens, assisting particularly at the baptizing of women, distributing charities, &c. Wi.

Ver. 4. It is not exactly known to what the apostle here refers. Orig. thinks that they delivered the apostle from the snares of the Jews. Others, that they exposed themselves for him in the sedition raised at Corinth, or in that at Ephesus, when he was in such danger, on account of the outcry of the silversmiths. The obligations of the Churches of the Gentiles towards them must be understood of the hospitality, which these faithful servants of Christ exercised to all. Calmet.—Τὸν εαυτῶν τραχηλὸν υπέθηκαν, a proverbial expression, as in Latin, *præbere cervices*, *caput objicere periculis*, to support any thing, or person, that is in a sinking way, or in great danger.

Ver. 5. This means the assembly of Christians, who probably resorted to the house of Prisca and Aquila, as to a place of retreat, and there held their religious assemblies. Or it may mean their family only, which was as regular and holy as an assembly of saints. The apostle, in another place, salutes the Church in the house of Nympha, and writing to Philemon, salutes the Church in his house. 1 Cor. 16:19.

Ver. 16. Thus the primitive Christians express their concord and benevolence, as also their perfect equality. For it was customary with the Persians, and all oriental nations, to salute only their equals thus; though, to their inferiors, they presented their hand to be kissed. S. Clem. Pædog. and Polus.

Ver. 17. The apostle does not here say that these men caused scandals, contrary to the Scripture; but contrary to the doctrine delivered to them: this place, therefore, is an argument in favour of tradition. Estius.

Ver. 22. This Tertius was the amanuensis, or secretary of S. Paul, and wrote this epistle as S. Paul dictated. It is not on that account less divinely inspired than the rest. Estius.

Ver. 25–27. *Now to him that is able, &c.* These three last verses, in divers Greek copies, were found at the end of the 14th chapter, where we find them expounded by S. Chrysostom.—*According to the ... mystery kept secret from eternity, now made manifest;* he means the mystery of Christ's incarnation, and man's redemption, formerly revealed indeed to the prophets, but now made *known to all nations*, in order to bring all men to *the obedience of the gospel*, by embracing the faith and doctrine of Christ. Wi.

1 CORINTHIANS

THE FIRST

EPISTLE OF S. PAUL, THE APOSTLE, TO THE CORINTHIANS

INTRODUCTION

Corinth was the capital of Achaia, a very rich and populous city, where S. Paul had preached a year and a half, and converted a great many. See Acts 18:10. Now having received a letter from them, (c. 7:1) and being informed of divers disputes and divisions among them, (c. 1 v. 11) he wrote this letter to them, and sent it by the same persons, Stephanas, Fortunatus, and Achaicus, who had brought him their letter, c. 16:17. It was written about the year 56, not from Philippi, as it is commonly marked at the end of the Greek copies, but rather from Ephesus. The subject and main design of this Epistle was

to take away the divisions among them about the talents and merits of those who had baptized and preached to them, and to settle divers matters of ecclesiastical discipline. The apostle justifieth his mission, and his manner of preaching, c. 1 2 3 4. He teacheth them what was to be done with the man guilty of a scandalous sin of incest, c. 5. He speaks of sins against chastity; of matrimony; and of the state of continency, c. 6. and 7. Of meats offered to idols, c. 8. Of his manner of conversing with them, and what their conversation ought to be, c. 9. and 10. Of the holy sacrament of the Eucharist, c. 11. Of the different gifts of the Holy Ghost, and how to employ them, c. 12 13 and 14. Of the faith of the resurrection, c. 15. Of charitable contributions, and of his design of coming again to them, c. 16. Wi.—S. Paul having planted the faith in Corinth, where he had preached a year and a half, and converted a great many, went to Ephesus. After being there three years, he wrote this first Epistle to the Corinthians, and sent it by the same persons, Stephanas, Fortunatus, and Achaicus, who had brought their letter to him. It was written about twenty-four years after our Lord's ascension, and contains several matters appertaining to faith and morals, and also to ecclesiastical discipline. Ch.

1 CORINTHIANS 1

Ver. 1. *Paul called to be an apostle.* S. Paul had preached to the Corinthians, and had remained a long time with them, to instruct and confirm them in the faith. During his absence, the faithful of Corinth were divided into several parties, on occasion of some new teachers, who had come amongst them. Calmet.—It was to heal the wounds caused by these divisions, that the present epistle was written. S. Thom. A.—*And Sosthenes.* There are various conjectures made concerning the person S. Paul here mentions. Some are of opinion that this Sosthenes is the same mentioned, Acts 18:17 who was beaten before the tribunal of Gallio, proconsul of Achaia, when S. Paul was carried before that magistrate. Eusebius says, that Sosthenes was one of the 72 disciples, and a different person from the one mentioned in Acts. Estius takes him to be S. Paul's secretary. The common opinion is, that he was a great sufferer for the faith at Corinth, and S. Paul here mentions him as a man worthy their imitation. Calmet.

Ver. 2. *In every place of theirs and ours.* Inasmuch as among Christians in all places there ought to be such an union in faith, and conformity of discipline, as if they were all in one place. Wi.

Ver. 4. *That is given you in, or by Christ Jesus.* ^[1] Where we may take notice with S. Chrys. for the understanding of other places, that *in*, is many times put for *by* or *through*.

Ver. 5. *Rich in him in all knowledge.* The apostles never addressed any epistle, except to persons who had been previously converted to the faith. Nor is it reasonable to expect, that infidel and pagan nations, merely by reading the inspired writings, will be able, by the light that is in them, to elicit from the said book the truths of religion. Would they not be tempted to worship the wily serpent, that succeeded in deceiving Eve? and how will they know that this serpent is the devil? A.

Ver. 6. *As the testimony of Christ,* what Christ testified and taught was *confirmed in you*, that is, your faith in Christ hath been *confirmed* by those graces and gifts which you received from the Holy Ghost at your baptism, and when by imposition of hands you were confirmed by me, or some other bishop. Wi.

Ver. 10. &c. *That there is no schisms ... contentions, &c.* To hinder these, was the chief design of this letter; one saying, *I am of Paul*, &c. each party bragging of their master by whom they had been baptized, and made Christians. *I am of Apollo*, the eloquent preacher, and *I of Cephas*, the head of the apostles, and of the whole Church; whilst others, the only party not to be blamed, contented themselves with saying, and *I am of Christ*.—*Is Christ divided?* Is not your salvation, is not your justification in baptism, and all gifts from him? Wi.

Ver. 11. *Of Chloe.* It is worthy our observation, that S. Paul does not here mention any one person in particular, lest he might expose any one to the resentment of the rest, but mentions only in general terms the house of Chloe. S. Chrys. Theophyl.

Ver. 12. Chloe was a Christian woman of Corinth. Apollo is the person mentioned, Acts 18:24. &c. Cephas is S. Peter, so called in the Syriac tongue. V.

Ver. 13. *Was Paul crucified for you?* Though says S. Aug. brothers may die for brothers, yet the blood of no martyr is shed for the remission of a brother's sin. See also S. Leo the Great, serm. xii. de pass. Dom.

Ver. 14. *I give God thanks that I baptized none of you, but, &c.* It is strange that Quakers should from hence pretend, that S. Paul condemned baptism, when he only tells them, he is *glad* they were baptized by some other, rather than by him, lest they should say, they were baptized in his name, or think that baptism had a greater virtue,

when given by a minister of greater sanctity; whereas it is Christ only, who is the chief minister, who gives grace in baptism, and in the other sacraments. This makes him say, *was Paul crucified for you*, &c. He tells them the occasion why he baptized few, because he was sent chiefly to *preach* and to be their apostle, whereas other inferior ministers were employed in baptizing. Wi.

Ver. 17. &c. *Not to baptize.* That is, the first and principal intent, in my vocation to the apostleship, was to *preach* the gospel, before the Gentiles, and kings, and the children of Israel. Acts c. 9:15. To *baptize* is common to all, but to *preach* is peculiarly the function of an apostle. Est. Menoc. Grot.—I was sent to *preach the gospel, not with wisdom of speech*, and as he says in the next chapter, (v. 13) *not in the persuasive words of human wisdom*, &c. The Spirit of God, which guided the thoughts and pen of S. Paul, and the other sacred writers, inspired them to deliver the gospel-truths with great simplicity, without the ornaments of an artificial human eloquence, *lest the cross of Christ should be made void*, lest the conversion of the world might be attributed to any human means, and not to the *power of God*, and of Christ crucified. Wi.

Ver. 18. *For the word of the cross.* That is, the preaching that the Son of God, both God and man, died nailed to an infamous cross, *is folly*, is looked upon as ridiculous and incredible, by all obstinate unbelievers *that perish*: but it is received as the work of God, and an effect of his divine *power*, by such as are saved. Wi.

Ver. 19–20. *I will destroy the wisdom of the wise.* I will confound the false and mistaken wisdom of the great and *wise* philosophers, of the learned doctors or scribes, of the curious *searchers* of the secrets of nature.—*Hath not God made foolish the wisdom of this world*, by the means he hath made use of to convert, and save the world, particularly by sending his only Son to die upon a cross? the preaching of which seems a folly, &c. only *they who are called*, believe Christ, though crucified, to be *the power and wisdom of God*. Wi.

Ver. 21. *For seeing that in the wisdom of God*, &c. That is, by the works of the divine wisdom, by the visible creatures of this world, and the effects of his providence, the world had not *wisdom*, or was not wise enough, to *know* and worship God, as they might, and ought to have done: *it pleased God* to shew his power *by the foolishness of preaching*, by sending illiterate men to preach a God crucified, which to human wisdom seems a folly, and to *save* men by this *belief*. Wi.—The gospel, which I announce to you, though it appears folly to the vain philosopher, is the wisdom of God; and whilst it exhibits the picture of

a crucified God, and teaches us the mortification of our senses, promises a happiness in the next life, not to be found in this. Vat. Grot. Tir. Just.

Ver. 22–25. The Jews, in the mean time, ask for miracles, such as God formerly wrought in their favour, and the Greeks, or the Gentiles, to be converted, expect from us, what they would look upon as the highest points of human *wisdom* and knowledge; *for that which* appeareth *the foolishness of God, is wiser than men*, and able to confound the highest human wisdom; and *that which* appeareth *weakness of God, is stronger than men*, who cannot hinder God from converting the world, by means and methods, that seem so disproportioned to this his design. Wi.—*Foolishness*. That is to say, what appears *foolish* to the world in the ways of God, is indeed more wise: and what appears *weakness*, is indeed above all the strength and comprehension of man. Ch.

Ver. 26–28. *Vocation*, is here used for the called, as Rom. 3:30 circumcision for the circumcised, (ibid. 11:7) election for the elected. V.—Consider your manner of being called; not many, hitherto, of those who have believed, or of those who have preached the gospel, *are wise according to the flesh*, or as to worldly wisdom; and in the esteem of men, *not many mighty, not many noble*. God hath chosen such as are looked upon as illiterate, without power, without riches, without human wisdom, to confound the great and wise men: He hath chosen the *things that are not*, that is, says S. Chrys. men reputed as nothing, of no consideration, to confound, to destroy, to make subject to him, and to the gospel, men who had the greatest worldly advantages, *that no flesh*, no men how great, wise, rich, or powerful soever, *might glory* in his sight, or attribute their call, and their salvation to their own merits.—*From him you are in Christ Jesus* brought to believe in him, *who is made to us wisdom*, acknowledged to be the wisdom of his eternal Father, by whom we have been justified, sanctified, redeemed. We have nothing of ourselves to boast of, and can only *glory in the Lord*. Wi.—*And the mean things*. In the beginning of Christianity, it was frequently objected to the Christians, that they had none but men of the basest extraction. The emperor Julian likewise made the Catholics the same reproach. Grot.—But this objection was not founded; for we find many persons of consideration mentioned in the Scriptures, who had embraced Christianity. Witness, v. 1 of this chap. Sosthenes, the head of the synagogue at Corinth, and some in the very palace of Cæsar.

Ver. 29. *Glory in his sight*. God wished it to be known, that the establishment of his Church was not the work of human wisdom or

power, but of the omnipotent power of his divinity. Calmet.

We may here admire, (v. 1) the happiness of those who, like S. Paul, are called to the sacred ministry, not through human respects, nor by any influence of parents, but by the vocation of heaven.—V. 2. We have here the model and origin of all future pastoral letters.—V. 3. &c. he gives thanks to God for past favours, and prays for a continuation of graces and blessings.—V. 10. He begs that there be no schisms found among them, but that unanimity of sentiment and disposition may reign among them, certain and unequivocal marks of truth. V. 12. &c. He shews that both pastors and flocks should look up to God, as the only source of truth and grace; that it is a crying injustice to withdraw any share of our heart and confidence from God, to fix it on any thing that is not God; as it is to attach ourselves to the ministers of truth, and not to the **Truth** itself. Therefore, concludes S. Paul, though the Jews call for miracles, and the Gentiles lean upon worldly wisdom, Christians must seek their strength and success in the weakness of the cross, and their glory in the ignominy of Christ crucified, to whom alone be all the honour and glory for ever and ever. Amen.

1 CORINTHIANS 2

Ver. 3. *In weakness, and in fear, and in much trembling.* We must not think, says S. Chrys. that this made the virtue of S. Paul less commendable. It is natural to every man to fear persecutions and torments. We admire the apostle, who amidst these fears, was always ready to expose himself, was always fighting, and always victorious. Wi.—During the stay I made with you at Corinth, I saw myself daily exposed to injuries, affronts, and persecutions. I had then the opportunity of practising the lessons which our expiring Redeemer delivered to us from the wood on which he died, and the daily contradictions I met with obliged me to think of other things than fine discourses, and elegant harangues. Theophyl.

Ver. 4. *In the shewing of the spirit and power, &c.* The gifts of the Holy Ghost bestowed on those that believed, and the miracles which God wrought by his apostles, were the means God made use of to convert the world, which were of much greater force than human eloquence. Wi.

Ver. 5. *That your faith, &c.* Had we employed the subtleties, the reasonings, and eloquence of men, some might perhaps be induced to

believe that you had been seduced by artifice. But none can reasonably say so; your faith is founded on the force and evidence of truth, and upon the virtue and power of the Holy Ghost, who has bestowed upon you both the light of knowledge, and the fire of love. Theod.

Ver. 6. &c. *Wisdom among the perfect.* That is, when we first came amongst you, you were incapable of understanding the great mysteries of our religion: we therefore preached to you Christ crucified; (Calmet) but to the true perfect disciples of Christ we reveal the most sacred mysteries. S. Chrys.—By wisdom, here seems to be understood a more sublime doctrine concerning the most abstruse mysteries of faith, which the ignorant could not understand. To the same purpose he tells them in the next chapter and in the 5th chapter to the Hebrews, that *milk* is the proper food of little children, not *solid meat*, which is proper *for those that are perfect*.—Yet we speak *not the wisdom of this world*, nor of the great men, and *princes* of this world, because the doctrine of the Christian faith, which we preached, is not esteemed wisdom, but folly by them, who pretend to worldly wisdom.—*We speak* then in a mystery, or after a mysterious manner, according to the capacity of those that hear us, the *great wisdom of God*, which *hidden*, and not understood by the wise men of this world, God hath manifested by the incarnation of his Son, and by our redemption; which mystery, and which wisdom, *none of the princes of this world knew*, that is, the devils, according to the common interpretation; or Pilate, Herod, Caiphas, &c. according to S. Chrys. *or they would never have crucified*, nor have permitted others to crucify, *the Lord of glory*, Jesus Christ, who by his divine person is truly the Lord of glory. See S. Aug. l. i. de Trin. c. 12. &c. He may also be called the *Lord of glory*, because of that glory, which from eternity he predestinated, and decreed to give his elect; and of which it is written, that *the eye hath not seen*, &c. Wi.

Ver. 8. It appears from the gospel, that they suspected Jesus might be the Son of God; but the major part of interpreters judge from this text, that they had not a certain knowledge. V.

Ver. 10. *But to us God hath revealed them by his Spirit;* these mysteries, and secrets of the divine wisdom.—*For the Spirit searcheth all things:* the divine Spirit, the Holy Ghost, searcheth all things, and none but this Spirit of God, that is, this Spirit, which is God, *knoweth the things that are of God*, as none but the *spirit that is in man*, knoweth *the things of man*, knoweth his thoughts and interior affections. But by the *Spirit of God*, we may understand the spirit of grace, of knowledge, of prophecy, which God hath given to his faithful, and particularly to his

apostles, to raise them to a higher knowledge of the divine mysteries. Wi.

Ver. 11. *For what man?* As the secrets of man's heart are known only to himself, so the mysteries of the divinity are known only to the Spirit, who is God, and who proceedeth from the Father and the Son. Theophyl.

Ver. 13. *Which* mysteries and divine truths, we apostles (even when we speak to the more perfect sort of men) deliver *not in the learned words of human wisdom*, not in the fine language, studied periods and sentences arranged by the art of rhetoric, but *in the doctrine of the Spirit*, that is, as the Spirit of God within us teacheth us for the good of those that hear us.—*Comparing spiritual things with spiritual*, that is, treating of spiritual things with persons that are more spiritual and more perfect, adapting our discourses to the capacity of those we speak to. Others will have the sense to be: *we compare spiritual things with spiritual things*, that is, we treat of such matters after a spiritual manner, with proofs and examples out of the revealed Scriptures, &c. Wi.—S. Paul seems in this place to answer an objection that might be brought against him. If, as you say, you are gifted with a knowledge of mysteries, who do you not reveal those mysteries to us? To this he seems to answer, because to spiritual persons, we impart spiritual knowledge. Calmet.

Ver. 14–15. *But the sensual man*, &c. They who are led away by sensual pleasures, do not even *perceive* or understand spiritual things; they seem foolish to them, and a folly to seek after them; *because* such things must be *spiritually examined*, that is, examined by the Spirit of God, which they have not.—*But the spiritual man judgeth all things*, passeth a right judgment, not only of the things of this life, as carnal men can do, but even of spiritual things, which concern his eternal salvation.—*And he himself is judged by no one*, that is, by no one, who is not spiritual, or who is not taught by the Spirit of God, to pass a right judgment: the sense also may be, that he cannot be justly blamed or condemned by any worldly man, who knows not how to judge of such spiritual things. Wi.—The sensual man is either he who is taken up with sensual pleasures, with carnal and worldly affections: or he who measureth divine mysteries by natural reason, sense, and human wisdom only. Now such a man has little or no notion of the things of God. Whereas the spiritual man, in the mysteries of religion, takes not human sense for his guide; but submits his judgment to the decisions of the Church, which he is commanded to hear and obey. For Christ hath promised to remain to the end of the world with his Church, and to direct her in all things by the Spirit of truth. Ch.

Ver. 16. *For who among the sensual men of the world, hath known the mind of the Lord, so as to be able to instruct him, or them, whom he guides by his spirit.—But we, whom he has chosen to be his apostles, have the mind of Christ; having been taught and instructed by the Spirit of Christ. Some enthusiasts and fanatics pretend from this passage of S. Paul, that they being led and inspired by the spirit, can be judged by no one in matters of faith and religion. They pervert and wrest the words of S. Paul, as they do also other Scriptures, to their own perdition.* 2 Pet. 3:16. First, because no one knows by his pretended private spirit, that he is truly such a spiritual man, who has the Spirit of God in him: and many have too much reason to know by their sensual carnal lives, that they have it not. Secondly, S. Paul here speaks only of spiritual men in opposition to sensual men, and only says that they who are spiritual, have the spirit of discretion to judge what things are spiritual, and what are not; and that none can judge rightly of these matters, but they who are spiritual, guided by the Spirit. Thirdly, as to controversies about religion, the proper spiritual judges appointed by our Saviour, Christ, are the bishops, whom he has appointed to govern his Church, with an entire submission of every man's private judgment, and private spirit, to the judgment of the Catholic Church, which he has commanded us to hear and obey, with which he has promised to remain to the end of the world, and to direct her in all things by the spirit of truth. Wi.

1 CORINTHIANS 3

Ver. 3. *And walk according to man?* As carnal and sensual men, as long as there are jealousies and divisions among you. Wi.

Ver. 7–8. *That planteth you by your first conversion. Apollo watered you by preaching the same truths.—He that planteth and watered, are one, aim at one and the same end. Wi.—According to his own labour.* God does not recompense his servants according to the success of their labours, because their success depends upon him alone; but he recompenses them according to their sufferings and diligence in his service; for, whilst he crowns the labour of his apostles with success, he crowns his own work. S. Chrys.—This text most evidently proves that good works proceeding from grace are meritorious, and that the rewards in heaven are different, according as God sees just to appropriate them. The Greek word here employed is μισθος, (merces) or wages. See 1 Tim. 5:18. Apoc. 22:12. Matt. 16:27. It is by our union with Jesus Christ that our actions, of themselves without value or

merit, become gold, silver, and precious stones. A.

Ver. 9. *We are God's coadjutors*, labouring in his service, as he hath employed us.—*You are God's husbandry*, the soil, where virtues are to be planted. *You are God's building*, the edifice, the house, or even the temple of God; we are employed as builders under God. Wi.

Ver. 10. *I have laid the foundation well*, as a wise architect, not of myself, *but according to the grace of God*, and the gifts he bestowed upon me: and *another*, or several others, *build upon it*, continue the building.—*But let every man take heed how he buildeth*, and that it be always upon the same *foundation*, which is *Christ Jesus*, his faith, and his doctrine. Wi.

Ver. 12–15. *Now if any man build*, &c. This is a hard place, says S. Aug. l. de fid. & Oper. c. xvi. tom. 6. p. 180. The interpreters are divided, as to the explication and application of this metaphorical comparison, contained in these four verses. S. Paul speaks of a *building*, where it is evident, says S. Aug. that the *foundation* is Christ, or the faith of Christ, and his faith working by charity. The difficulties are 1. Who are the *builders*. 2. What is meant by *gold*, *silver*, *precious stones*, and what by *wood*, *hay*, *stubble*. 3. What is meant by *the day of the Lord*. 4. What by *fire*, how *every one's work* shall be *tried*, and how some shall be *saved by fire*. As to the first, by the *builders*, as S. Paul had before called himself the first *architect*, who had laid the foundation of the faith of Christ among the Corinthians, interpreters commonly understand those doctors and preachers who there succeeded S. Paul: but as it is also said, that *every man's works* shall be *made manifest*, S. Aug. and others understand not the preachers only, but all the faithful. As to the second difficulty, if by the builders we understand the preachers of the gospel, then *by gold*, *silver*, &c., is to be understood, good, sound, and profitable doctrine; and *by wood*, *hay*, *stubble*, a mixture of vain knowledge, empty flourishes, unprofitable discourses; but if all the faithful are builders, they whose actions are pure, lay *gold* upon the foundation; but if their actions *are mixed with* imperfections, venial failings, and lesser sins, these are represented by *wood*, *hay*, *stubble*, &c. 3. By *the day of the Lord*, is commonly understood either the day of general judgment, or the particular judgment, when every one is judged at his death, which sentence shall be confirmed again at the last day. 4. As to *fire*, which is mentioned thrice, if we consider what S. Paul says here of fire, he seems to use it in different significations, as he many times does other words. First, he tells us, (v. 13) that *the day of the Lord ... shall be revealed*; or, as it is in the Greek, *is revealed in*, or *by fire*; where, by *fire*, is commonly understood the just and severe judgments of God,

represented by the metaphor of *fire*. Secondly, he tells us in the same verse, that *fire shall try every one's work, of what sort it is*. This may be again taken for the examining and trying fire of God's judgments: and may be applied to the builders, whether preachers only or all the faithful. Thirdly, he tells us, (v. 14 and 15) that some men's works *abide* the fire of God's judgments, they deserve no punishment, they are like pure gold, which receives no prejudice from the fire: but some men's *works* burn, the superstructure, which they built upon the faith of Christ, besides *gold, silver, precious stones*, had also a mixture of *wood, hay, stubble*, which could not stand the trial of fire, which met with combustible matter, that deserved to be burnt. Every such man shall *suffer a loss*, when his works are burnt, *but he himself shall be saved, yet so as by fire*. Here the apostle speaks of fire in a more ample signification: of a fire which shall not only try, and examine, but also *burn*, and punish the builders, who notwithstanding shall also, after a time, escape from the fire, and be *saved by fire*, and in *the day of the Lord*, that is, after life (for the time of this life is the day of men). Divers of the ancient fathers, as well as later interpreters, from these words, prove the Catholic doctrine of a purgatory, that is, that many Christians, who die guilty, not of heinous or mortal sins, but of lesser, and what are called venial sins, or to whom a temporal punishment for the sins they have committed, still remains due, before they can be admitted to a *reward* in heaven, (into which nothing *defiled* or *unclean can enter*) must suffer some punishments for a time, in some place, which is called Purgatory, and in such a manner, as is agreeable to the divine justice, before their reward in heaven. These words of the apostle, the Latin Fathers in the Council of Florence ^[1] brought against the Greeks to prove purgatory, to which the Greeks (who did not deny a purgatory, or a third place, where souls guilty of lesser sins were to suffer for a time) made answer, that these words of S. Paul were expounded by S. Chrys. and some of their Greek Fathers (which is true) of the wicked in hell, who are said to *be saved by fire*, inasmuch as they always subsist and continue in those flames, and are not destroyed by them: but this interpretation, as the Latin bishops replied, is not agreeable to the style of the holy Scriptures, in which, *to be saved*, both in the Greek and Latin, is expressed the salvation and happiness of souls in heaven. It may not be amiss to take notice that the Greeks, before they met with the Latins at Ferrara, of Florence, did not deny the Catholic doctrine of purgatory. They admitted a third place, where souls guilty of lesser sins, suffered for a time, till cleansed from such sins: they allowed that the souls there detained from the vision of God, might be assisted by the prayers of the faithful: they called this purgatory a place of *darkness*, of *sorrow*, of *punishments*, and *pains*, but they did not allow there a true and

material fire, which the Council did not judge necessary to decide and define against them, as appears in the definition of the Council. Conc. Labb tom. xiii. p. 515. Wi.—The fire of which S. Paul here speaks, is the fire of purgatory, according to the Fathers, and all Catholic divines. Calmet.—S. Augustin, expounding Ps. xxxvii. v. 1 gives the proper distinction between this fire of purgatory and that of hell: both are punishments, one temporary, the other eternal; the latter to punish us in God's justice, the former to amend us in his mercy.

Ver. 16–17. *Know you not.* After the apostle had described the builders who are employed in the spiritual edifice, he then proceeds to speak of the duties of those who are the living temples of Christ. As for you, may brethren, who are the temples of God, preserve yourselves in purity of faith, and innocence of morals. Fly from those false apostles who seek your ruin, and remain steadfast in that faith which you have received from us; (Calmet) that is, the one, holy, Catholic and apostolic faith. What a happiness for the faithful minister to assist in erecting and ornamenting the living temples of God; but what punishment must await the unfaithful minister, who by his own neglect and bad example, helps to ruin and destroy the temples God himself had entrusted to his care! A.—*The Spirit of God dwelleth in you*, having received the grace of God at your conversion: you are the *holy temple of God*: *But if any one violate*, or profane *the temple of God*, either by false doctrine, or by any grievous offence, he destroys the spiritual edifice, that was built in his soul upon the faith and grace of God. He cannot be said to be built any longer upon the same foundation: and therefore *God will destroy* such persons: they shall not be saved even by fire, or temporal punishments, but shall be excluded for ever from heaven, and condemned to eternal punishments. Wi.

Ver. 18–21. *Let no man deceive himself.* He next precautions them against themselves, and admonishes them to be upon their guard against curiosity, presumption, and self-love, and tells them to undervalue all other sciences, when put in competition with the science of salvation, the knowledge of the gospel. It hence appears, that some of the Corinthians were renowned for that human eloquence which the world so much esteems, and accordingly the apostle discovers to them the danger to which they are exposing themselves, by pursuing their present line of conduct. Calmet.—*If any man among you seem to be wise in this world.* He hints at some new teachers among them, (not at Apollo) who to gain the esteem of men, had introduced errors from profane philosophy, or the false principles of human wisdom, which, as he had told them before, was *folly* in the sight of God. He therefore tells such persons, that to become truly wise, they must become *fools*, by returning to the simplicity of the

gospel-doctrine. Wi.—*Let no man*. That is, let no man say, I am for Paul, I am for Apollo. This language will introduce into the Church of God those various sects that existed amongst the philosophers, who were distinguished by the title of Platonics, Stoics, Peripatetic, and so on. Grotius.

Ver. 22–23. *All things are yours*. Are ordained for your good. For this end, I, Apollo, and Cephas have been sent to promote your salvation. *The world* and *all things* in it are allowed you, *are yours*, that by making good use of them, you may save your souls: that *death* may be to you a passage to a happy eternity, that *the things to come* may be your eternal reward.—*You are Christ's*, you belong to him who hath redeemed you, and sanctified you by his grace: *and Christ is God's*, Christ as man, who being the Son of God, was made also man, and sent to make known the glory of God, his divine perfections of mercy, justice, &c.

1 CORINTHIANS 4

Ver. 1. *Mysteries of God*. That is, the dogmas of faith, revealed by the Almighty. Estius.

Ver. 3. *Or by human judgment*. Lit. *by human day*. The sense, says S. Jerom, is, by any human judgment, or by men, whose judgment is in the day, or time of this life: but God judges in his day, after this life, and chiefly at the last day of judgment.—*Neither do I judge myself*, so as to look upon myself absolutely certain of the state of my soul, or that I am for certain justified, though *I am not conscious to myself of any thing*, because I am to be judged by an omniscient God, the great searcher of hearts, who perhaps may discover faults, which I, partial to myself, overlook. Now if S. Paul durst not say, he was justified, what presumption is it for others to pretend to an absolute certainty, that they are just in the sight of God! Wi.

Ver. 4. *For I am not conscious*. This great apostle of the Gentiles, though conscious to himself of no breach of duty, still does not dare to call himself just. How different is the conduct of this apostle, from those wicked impostors, who teach, that a man is justified by believing himself so. Est.—If this privileged apostle was afraid to from any judgment of his own heart and thoughts, whether they were pure or not, but left the trial thereof to the day of judgment, the day of his death, how presumptuous are they, who dare to pronounce on their election and predestination!

Ver. 5. *Judge not, &c.* He gives them an admonition against rash and false judgments, and hints at those among them, who said, this man is better, this man is greater than such a one, &c. See S. Chrys. Wi.

Ver. 6. *These things, brethren, I have in a figure transferred to myself, and to Apollo.* Lit. *these things have I transfigured in me and Apollo*, that is, I have represented the divisions and disputes among you, as if it were by your contending, whether I, or Apollo, or Cephas were the best preachers, without naming those, as I might do, who are the true causes of these divisions, by striving who should be thought men of the greatest and brightest parts.—*That in us*, and by our example, who have no such proud disputes, *you might learn that one be not puffed up against the other*, and *above that which is written*, against the admonitions given in the holy Scriptures of being humble: or against what I have now written to you, that we must strive for nothing, but to be the *faithful* ministers of God, and not seek the esteem of men. Wi.—It is the opinion of S. Tho. Aqu. and likewise of Estius, that S. Paul, Apollo, and Cephas were not the real causes of the divisions that existed amongst the new converts at Corinth, but that in making use of these names, he wished to teach them, that if it was unlawful to keep up these divisions even for the sake of the apostles, how far should they be from doing any thing of this kind for those whose authority was much less in the Church. But Calmet is of opinion, that the divisions amongst the Corinthians were certainly on account of Paul, Apollo, Cephas, and perhaps some others, whose names are not mentioned.

Ver. 7. *For who distinguisheth, or hath distinguished thee* from another? He speaks particularly to those proud, vain preachers: if thou hast greater talents than another man, who hath given them to thee, or to any one, but God, who is the giver, and the author of every gift and perfection? This is not only true of the gift of preaching, but of all gifts and graces; so that S. Aug. makes use of it in several places against the Pelagians, to shew that it is by grace only, that one man is preferred before another, and not by, or for his own merits. Wi.

Ver. 8. *Now you are satiated, &c.* You great, vain preachers, you are *rich* in every kind, blessed with all gifts, &c. *You reign* over the minds of the people, *without* us, you stand not in need of our assistance. *And I would to God you did reign, that we also might reign with you.* I wish your reigning and governing the people were well grounded on virtue and truth, that we might be sharers of the like happiness. S. Chrys. takes notice, that S. Paul speaks thus, meaning the contrary, by the figure called *irony*: and so also S. Chrys. understands the two following verses, as if S. Paul only represented what those vain preachers said

with contempt of him, as if he were only an apostle of an inferior rank, not one of the chief, nor of the twelve. And when he says, *we are fools for Christ's sake, but you are wise*: it is certain the apostles were not *fools*, nor these preachers whom he blames, *wise*, especially in Christ. But though the apostle partly use this figure of irony, intermixing it in his discourse, yet he also represents the condition of all true apostles, and preachers of Christ crucified, whose persons and doctrine were slighted, ridiculed, and laughed at by men that were wise only with worldly wisdom, especially by profane libertines, and atheistical men, that make a jest of all revealed religion. To go about preaching in *hunger*, in *thirst*, in *nakedness*, in *want*, under afflictions and persecutions, is what they think is to be miserable: they despise such men as the *out-cast*, the *dross*,^[1] and the *dregs* of mankind. (See the Greek text.) Wi.—He speaks to the Corinthians, who forgetting their first fervour, and the Christian modesty which S. Paul had taught them, both by word and example, were endeavouring to distinguish themselves by the reputation and honour of the apostle, who had converted them, by their antiquity of faith, and by other things more frivolous. Calm.

Ver. 9. *Made a spectacle.* It is evident from the writings of S. Paul, and from innumerable other records, that the apostles were made a spectacle to the world and to men; but how, some one may perhaps ask, were they made a spectacle to angels? S. Chrys. Theod. and many others think, that the apostle is here speaking of the good angels, who behold with pleasure the labours and afflictions of the saints, knowing that it will prove a source of glory; but Estius, Vat. and some others, are of opinion, that the wicked angels are here spoken of, who rejoice at the persecutions of God's servants, and wish to revenge themselves for the destruction of their empire.

Ver. 14–17. *I write not.* S. Paul here insinuates to the Corinthians, that they ought to blush with shame for neglecting the apostles, who had suffered so many hardships for them, to follow after teachers void of honour, and to glory in being called the disciples of such men. Estius. —*I admonish you as my dearest children*, of what is for your good, and I may take this liberty, as being your spiritual father in Christ, by whom you were first made Christians. *Be ye followers of me, as I also am of Christ*: follow the doctrine of Christ, which I follow, and taught you. *Timothy, my beloved son in the Lord*, whom I send to you, will put you in mind of what I teach, and of what I practise. Wi.

Ver. 18. &c. *Some* of those new doctors and preachers *are so puffed up*, that they pretend I dare not come to you any more, nor defend myself: he may also mean the man that lived in incest, his companions and his

flatterers.—But *I will come to you shortly*, and then I shall use my authority in taking notice of their vain talk, they shall find and experience that *power*, which God hath given me by the gifts of the Holy Ghost, and of working miracles. Wi.—*But I will come*. The good effect which this letter produced amongst the Corinthians retarded his intended journey, so that he did not go to Corinth till one or two years after this letter was written. He wrote his second epistle to the same before he paid them a visit, to apply a soothing remedy to their minds and hearts, sorely afflicted with his charitably severe corrections contained in this his first epistle. A.—*What will you*; or what disposition shall I find in you? let it not be necessary for me to use *the* chastising *rod* by excommunications, and other spiritual arms, but be so reformed before I come, that I may come to you in the *spirit* of mildness, as I wish to do. Wi.

1 CORINTHIANS 5

Ver. 1. *As the like is not among the heathens.* This seems to have been the crime of incest, that he took the wife of his father yet living. See 2 Cor. 7 v. 12. Wi.—S. Chrys. Theod. &c. think, that this incestuous person was one of the chiefs of the schism which then reigned in Corinth. This man, say they, was a great orator, with whose eloquence the Corinthians were enchanted, and therefore dissembled a knowledge of his crime, public as it was. The apostle having proved to them the vanity of all human learning, in the preceding chapter, now attacks the incestuous man, and exposes to their view the enormity of his crime. Calm.

Ver. 2. *You are puffed up,* seem to be unconcerned, to take pride in it, instead of having the man separated from you. Wi.

Ver. 3. &c. *Have already judged,* decreed, and do decree, being *present in spirit* with you, and with your congregation.—*In the name ... with the power of our Lord Jesus, to deliver such a one to Satan* by a sentence of excommunication, depriving him of the sacraments, the prayers, and communion, and even of the conversation of the rest of the faithful. It is likely in those times, such excommunicated persons were delivered over to Satan, so as to be corporally tormented by the devil, to strike a terror into others. See S. Chrys. hom. xv. and this is said to be done *for the destruction*, or punishment of *the flesh*, that the *spirit*, or soul, *may be saved*. Wi.—It is the opinion of most of the Greek fathers, that this man was either really possessed by the devil, or at least struck with such a complaint as a mortification, and humiliation to his body, whilst it served to purify his soul. We have seen from many instances in holy Scripture, that it was not unusual, in the origin of Christianity, for persons who had fallen into crimes of this nature, to be punished with death, some grievous sickness, or by being possessed by the devil. But most divines are of opinion that this man was delivered over to the devil, so as to be separated from the communion of the Church. Amb. Est. Just. Menoc.

Ver. 6–8. *Your glorying is not good,* when you suffer such a scandal among you: you have little reason to boast of your masters, or even of the gifts and graces you received. *A little leaven corrupteth the whole mass;* a public scandal, when not punished, is of dangerous consequence.—*Purge out the old leaven.* He alludes to the precept given to the Jews of having no leaven in their houses during the seven days

of the Paschal feast. For our Pasch, i.e. Paschal lamb, *Christ is sacrificed*: and Christians, says S. Chrys. must keep this feast continually, by always abstaining from the leaven of sin. Wi.

Ver. 9. &c. *I wrote to you in an epistle.* If he does not mean what he has said already in this epistle, it must have been in some other, which he had written to them before, (as some conjecture) and which is not now extant.—*Now to keep company with fornicators*, nor with such like public scandalous sinners, *not so much as to eat* with them. But you must take notice, that I mean, when they are *brethren*, or Christians, not when they are infidels, for this cannot be avoided, especially by those who are to labour to convert them. This admonition of the apostle, shews us how much such persons are to blame, who by their carriage encourage, applaud, and are delighted with wicked company. Them who are *without* the pale and fold of the Church, the apostle leaves to the great *judge* of the living and the dead. Wi.

Ver. 12. *To judge them that are without.* Those who are said by the apostle to be without, are those who have never been converted to the faith, and therefore are not within the jurisdiction of the Church.

Ver. 13. *Take away.* This passage is differently understood by commentators. By some it is understood thus: expel the evil one from among you, that is, the incestuous man. Estius.—By others, it is understood to be spoken in a general sense, meaning, take away the evil of sin from among you. Calmet.

1 CORINTHIANS 6

Ver. 1. *Go to law before the unjust.* S. Paul here dissuades the new Christians from carrying their differences and causes about their temporal concerns before judges who were infidels, especially seeing the saints and the elect shall one day *judge*, that is, condemn all the wicked, and even the apostate *angels*, by approving the sentence which Christ shall pronounce against them at the day of judgment. Wi.—It was not unusual in the primitive ages, and even under Christian emperors, for the Catholics to refer their disputes to the bishop, and to abide by his decision, as Possidius informs us, in the life of S. Augustin. Est.

Ver. 3. *Judge angels?* That is, the wicked angels, the devils. S. Tho. Aqui.

Ver. 4-7. *Set them to judge, who are the most despised in the Church.* Rather make choice of Christians of lesser parts and talents, than have recourse to infidels, who will be scandalized at the injuries and injustice done by Christians to each other. Besides you cannot but have some wise men among you to decide such matters. Wi.—S. Paul does not here mean to tell the Corinthians that they must choose the most despised and the most ignorant, but he wishes to inform them that if there were none but men of this description in the Church, it would still be much more preferable to appoint these judges than to go to law before idolatrous judges. Estius.—It is *plainly a fault*,^[1] weakness in you to run to such heathen judges: you should rather bear, and put up with the injuries done to you.—*A fault.* Law-suits can hardly ever be without a fault, on one side or the other; and oftentimes on both sides. Ch.

Ver. 8-11. *Defraud ... your brethren.* That is, you still make yourselves much more guilty by the injustices done to one another: for the *unjust*, and all they who are guilty of such crimes as I have mentioned, *shall not possess the kingdom of God.* And some of you were guilty of part of them, which have been *washed off* by your conversion, and your *baptism*, when you were *justified*. Wi.—*And such some of you were.* It is probable that this was added by the apostle, to soften his preceding words, lest he might seem to accuse all the Corinthians of each of these sins, and he likewise adds, such indeed you were, but now you are washed, &c. &c. Estius, S. Tho. Aq.

Ver. 12. *All things are lawful to me.* We cannot take the words in the obvious sense, S. Paul having just before declared, that *unjust dealers, fornicators, drunkards, shall not possess the kingdom of God.* Some expound the words, as if he said, I have free-will and liberty to do what I will. Others think that the apostle speaks not of all things in general, but with this or the like limitation, all things that are indifferent of their own nature, or all things that are not forbidden by the law of God, and this seems agreeable enough to what he had said of going to judges that were infidels, which, though not a thing unlawful in itself, *was not expedient.* It may also be connected with what follows of *meats*, to signify that in the new law any meats may be eaten; (see c. 8) but it may *be expedient* to abstain, when it would be a scandal to the weak.—*But I will not be brought under the power of any.* It does not appear by the Latin or Greek text, whether the construction be under the power of *any* person or of *any thing*. There are divers interpretations; the most probable seems to be, that these words are again to be taken as connected with what went before, and with what follows, to wit, that though it be not unlawful in itself to go before judges that are infidels, or to eat any kind of meats, yet I will

not permit my love of money, nor my sensual appetite, to make me a slave to such passions, so as to do things that are not convenient, much less to do things unlawful. Wi.—*All things are lawful*, &c. That is, all *indifferent things* are indeed lawful, inasmuch as they are not prohibited; but oftentimes they are not expedient; as in the case of law-suits, &c. And much less would it be expedient to be enslaved by an irregular affection to any thing, how indifferent soever. Ch.

Ver. 13. &c. Meat for the belly. That is, meat is necessary for the support of nature, though this or that kind of meat be indifferent: and we ought to reflect, that God in a short time will *destroy* both the meats, and the appetite of eating, and the body shall shortly die, but it shall rise again.—*Know you not that your bodies are the members of Christ ... and the temple of the Holy Ghost.* Man consists of soul and body; by baptism he is made a member of that same mystical body, the Church, of which Christ is the head: In baptism both the soul and body are consecrated to God: they are made the temple of the Holy Ghost, inasmuch as the spirit and grace of God inhabits in men, who are sanctified. Christ redeemed both our souls and bodies, both which he designs to sanctify, and to glorify hereafter in heaven; so that we must look upon both body and soul as belonging to Christ, and not *as our own*.—*Shall I, then, taking the members of Christ, make them the members of an harlot*, by a shameful and unlawful commerce?—*Fly fornication.* Such sins are chiefly to be avoided by flight, and by avoiding the occasions and temptations. Other sins are not committed by such an injury done to the body, but by an abuse of something else, that is different from the body, but by fornication and sins of uncleanness, the body itself is defiled and dishonoured, whereas the body ought to be considered as if it *were not our own*, being redeemed by our Saviour Christ, consecrated to him, with an expectation of a happy resurrection, and of being glorified in heaven. Endeavour, therefore, to glorify God in your body, by employing it in his service, and bear him in your body by being obedient to his will. Wi.—We know and we believe that we carry about Jesus Christ in our bodies, but it is the shame and condemnation of a Christian to live as if he neither knew or believed it. If fornication is a great crime in a pagan, in a Christian it is a species of sacrilege, accompanied with injustice and ingratitude. Whoever yields to impurity, converts his body into the temple of Satan, glorifies and carries him about, tearing away the members of Jesus Christ, to make them the members of a harlot.

1 CORINTHIANS 7

Ver. 1. *Now concerning.* The heads of the Church of Corinth had written to S. Paul, desiring to know whether he thought it more expedient to marry or not. This was a question which the sages of antiquity had frequently taken into consideration. To this question S. Paul here delivers his opinion. Calmet.—Others, with greater probability, suppose the chief question proposed to S. Paul was, whether they were not bound, upon their conversion, to abstain from their infidel wives. S. Jer. cont. Jovin. c. iv. S. Chrys. in hunc. locum. hom. xix.—To this he answers in v. 12 and 13.—*It is good.* That is, according to the style of the Scriptures, *it is better*, if we consider the advantage of every particular, &c. Wi.

Ver. 2. &c. But *because of fornication, let every man have,* and live with *his own wife*,^[1] and not leave her, nor dismiss her. Take notice, that S. Paul speaks these words to those that are already married, and speaks not of the unmarried till the 8th verse. He does not then here exhort every one to marry, but admonishes married persons to live together, and not to refuse the marriage duty, which neither the husband nor the wife can do without mutual consent, because of the marriage engagement. Yet he advises them to abstain sometimes from what they may lawfully do, that they may *give themselves to prayer*,^[2] and as it is added in the common Greek copies, *to fasting.* S. Chrys. observes, that the words of S. Paul, are not only, that *they may pray*, (which no day must be omitted) but that they *may give themselves to prayer*, that is, may be better disposed and prepared for prayer, contemplation, and for receiving the holy Sacrament, as we find the priests even of the ancient law, were to abstain from their wives, when they were employed in the functions of their ministry. But such kind of advice is not relished by all that pretend to be reformers. *And return together again ... yet I speak this by way of indulgence*, of what is allowed to married persons, and not commanded them, unless when one of the married couple is not willing to abstain. Wi.

Ver. 6. *By indulgence.* That is, by a condescension to your weakness. Ch.

Ver. 7–8. *I would*, or I could wish you *all were even as myself*, and as it is said in the next verse, to *continue* unmarried *as I do*. From hence it is evident, that S. Paul was not then married, who according to the opinion of the ancient fathers, was never married. But when the apostle says, *I would* this as to *you all*, he only signifies what could be wished for, the particular good of every one considered as a particular person, but what cannot be hoped for, considering the state of mankind in general, and the temptations, and frailty of men.—*But every one hath his proper gift from God*, so that some prudently embrace

a single life, and also make a religious vow of always living so, as it has been practised by a great number both of men and women in all ages, ever since Christ's time. Others have not this more perfect gift: they find themselves not disposed to lead, or vow a single life, they marry lawfully: *it is better to marry than to burn*, or be burnt by violent temptations of concupiscence, by which they *do not contain themselves* from disorders of that kind. It is against both the Latin and Greek text to translate, *they cannot contain themselves*, as in the Prot. and Mr. N ...'s translation. Dr. Wells, in his paraphrase, gives the sense of this place in these words: The inconveniences of marriage are to be undergone, rather than such sinful imaginations, or practises, as arise from the flames of an ungovernable lust. They therefore that are unmarried or widows, (to whom S. Paul speaks in these two verses) may have recourse to marriage as a remedy. But let it be observed, that when S. Paul allows of marriage, he speaks not of those who have already made a vow of living always a single life. Vows made to God must be kept. Ps. 75:12. Eccl. 5:3. And S. Paul expressly says of such persons, who have made a vow of perpetual continency, and afterwards marry, *that they incur damnation, because they violate their first faith*, or vow made to God. See 1 Tim. 5:12. This saying, therefore, *it is better to marry than to burn*, cannot justify the sacrilegious marriages of priests, or of any others who were under such vows. There are other remedies which they are bound to make use of, and by which they may obtain the gift of continency and chastity. They must ask this gift by fervent prayers to God, who gives a *good spirit to them that ask it*. Luke 11:15. They must join fasting, alms, and the practice of self-denials, so often recommended in the gospel. See the annotations on Mat. 19. The like remedies, and no others, must they use, who being already in wedlock, are under such violent temptations, that they are continually in danger of violating, or do violate the chastity of the marriage-bed. For example, when married persons are divorced from bed and board, when long absent from one another, when sick and disabled, when one has an inveterate aversion to the other: they cannot marry another, but they can, and must use other remedies. Wi.

Ver. 9. *If they do not contain.* This is spoken of such as are free; and not of such as by vow have given their first faith to God; to whom, if they will use proper means to obtain it, God will never refuse the gift of continency. Some translators have corrupted this text, by rendering it, *if they cannot contain*. Ch.

Ver. 10. *But to them that are married, &c.* He tells these persons, that they ought not to part, or if a separation for weighty reasons can be allowed, neither party can marry another. Wi.—*That the wife.* Jesus

Christ has expressly declared, that in one case only a divorce may be allowable, and that is in the case of adultery. Est.

Ver. 12–17. *For to the rest, &c.* This was a case entirely new, which the wisdom of the apostle regulates according to the laws of charity. Tertul. thinks that some of the faithful, who had been converted from paganism, did not esteem it lawful to live any longer with their wives, who were yet buried in the superstitions of idolatry, which scruples S. Paul answers, guided as he was, by the particular lights of the Holy Ghost. Calmet.—*Not the Lord.* That is, it is the command of the Lord, for such even as are separated, not to marry to another, but when I advised the unmarried not to marry, this is a counsel, or advice, not a divine precept, which doctrine he repeats again before the end of this chap. v. 25. 28. 39.—*If any brother have a wife that believeth not, &c.* S. Paul speaks of two that were joined by a contract of marriage, when both of them were infidels, and that one of them is converted to the Christian faith: we do not read of any precept that Christ gave, as to those marriages, but the apostle seems to order by his apostolical authority, that they continue as man and wife, unless the party that remains still an infidel, will needs depart; then, says the apostle, *let* such an one *depart*. There is also another case, to wit, when the man or woman remaining an infidel, will not live without continual injuries and blasphemies against God and the Catholic religion, so that there can be no *peace* on that account betwixt them. In these two cases, according to the canons of the Church, it is looked upon as no marriage, so that the party converted may marry another. And this seems grounded on the reason, which the apostle here gave, *that God hath called us in peace.* Wi.

Ver. 14–16. *Is sanctified.* The meaning is not that the faith of the husband, or the wife is of itself sufficient to put the unbelieving party, or their children, in the state of grace and salvation: but that it is very often an occasion of their sanctification, by bringing them to the true faith. Ch.—Sanctification which has different significations, cannot here signify that an infidel is truly and properly sanctified, or justified, by being married to a faithful believer; therefore we can only understand an improper sanctification, so that such an infidel, though not yet converted, need not be looked upon as unclean, but in the dispositions of being converted, especially living peaceably together, and consenting that *their children* be baptized, by which they are truly *sanctified*.—*How knowest thou, O wife?* &c. These words seem to give the reason, why they may part, when they cannot live peaceably, and when there is little prospect that the party that is an infidel will be converted. Wi.

Ver. 17. &c. But ^[3] *as the Lord hath distributed, ... and called every one,* &c. S. Paul proceeds to other points of discipline, that persons converted may remain and continue in the same employments, and lawful state of life as before, that it is nothing to the purpose, whether before his conversion he was a *circumcised Jew*, or an *uncircumcised Gentile*, circumcision being no longer of obligation in the new law. If any one that is converted was a *bond-man*, or a slave, let him not be concerned at this, *but use it rather*, ^[4] which many interpret, let him rather endeavour to be made free, though S. Chrys. and others understand, let him rather remain content with his servile condition. Perhaps it was an admonition to those new converts, who might imagine that their Christian liberty exempted them from being *servant of men*. However, he gives them this great comfort, that such *an one is the Lord's free-man*, that is, whoever is a Christian, and in the grace of God; but he adds, let him not be a *slave to men*, that is, not follow their sinful ways, nor consent to any thing that is criminal. Wi.—All consists in doing the will of God, by loving him with our whole heart; without this, all is illusion. To attach ourselves to exterior practices contrary to the order of God, is the superstition of circumcision; to despise what comes from God, is the pride of uncircumcision.

Ver. 23. *With a price.* Viz. with the price of the precious blood of Christ. Est.—Him only should we serve, for whatever draws us from this allegiance, is perfect servitude, such as the love of any person or thing out of God.

Ver. 25–28. *Now concerning virgins,* &c. He turns his discourse again to the unmarried, who (if they have made no vow) may lawfully marry, though he is far from commanding every one to marry, as when he says, *seek not a wife.* And *such shall have tribulation of the flesh*, cares, troubles, vexations in the state of marriage, *but I spare you*, I leave you to your liberty of marrying, or not marrying, and will not discourage you by setting forth the crosses of a married life. Wi.

Ver. 29. *The time is short,* &c. Incomparable instructions to the end of this chapter, which are not obscure. Wi.

Ver. 30. *And they who weep.* In this passage the apostle teaches us, in the midst of our greatest afflictions not to suffer ourselves to be overwhelmed with grief, but to recollect that the time of this life is short, and that temporary pains will be recompensed with the never-fading joys of eternity. Est.

Ver. 33. It is far easier to give our whole heart and application without any the least reserve to *God*, than to divide them without injustice.

Ver. 36. *Let him do what he will, he sinneth not, &c.* The meaning is not as libertines would have it, that persons may do what they will, and not sin; provided they afterwards marry: but that the father with regard to the giving his virgin in marriage, may do as he pleaseth: and that it will be no sin to him if she marry. Ch.

Ver. 38. &c. *He that giveth her not, doth better. And more blessed shall she be, if she so remains, according to my counsel.* It is very strange if any one, who reads this chapter without prejudices, does not clearly see, that S. Paul advises, and prefers the state of virginity to that of a married life.—*I think that I also have the spirit of God.* He puts them in mind, by this modest way of speaking, of what they cannot doubt of, as to so great an apostle. Wi.—It is worthy our notice, that S. Paul on every occasion avoids the least appearance of vanity, and frequently when delivering his own opinion, gives us only a hint, hoping that we shall supply the rest. Of this apostle's modesty in this particular, we have many instances in his writings, as in v. 26. "I think, therefore, that this is good;" and likewise in chap. 4 v. 9. "For I think that God." Estius.

1 CORINTHIANS 8

Ver. 1. *Now concerning those things.* It appears from this whole passage that the Corinthians had, in a former letter, consulted this apostle, upon the subject of eating meats offered to idols. It was not unusual to reserve some part of the sacrifice of which they made a supper, either in their own family, with their friends, or sometimes even in the temple. Some of the Christians of Corinth attended without scruple at these sorts of feasts, and eat of the meats offered to idols; whilst others, on the contrary, took scandal at this conduct, and thought it a tacit approbation of idolatry. S. Paul being consulted upon this difficulty, gives them his advice in this chapter. Calmet.—*We know that we all have knowledge* about it. That is, all we, who are sufficiently instructed, have knowledge enough to be convinced, that *idols are nothing* in themselves, nor the meats offered to them better nor worse upon that account. Wi.—*Knowledge puffeth up, &c.* Knowledge, without charity and humility, serveth only to puff persons up. Ch.

Ver. 4. *An idol is nothing.* The apostle seems to allude in this place to the Greek signification of this word, εἰδωλον, signifying a false representation; as for instance in ghosts, which are said to appear sometimes at night. *Umbræ tenues, simulacra luce carentium.* Calmet.

Ver. 5. *Many gods, &c.* Reputed for such among the heathens. Ch.

Ver. 6. *To us there is but one God, the Father; of whom all things, and we unto him.* Of or from the Father are all things, even the eternal Son and the Holy Ghost, though they are one and the same God with the Father.—*And one Lord Jesus Christ: by whom are all things, and we by him.* All things were created *by the Son* of God, the eternal and uncreated wisdom of the Father, from whom he proceeds from eternity, and also *by the Holy Ghost*, all creatures being equally the work of the three divine persons. The Arians and Socinians pretend from this place, that only the Father is truly and properly God. The Catholics answer, that he is called the God, *of whom all*, because from him always proceeded, do proceed, and shall always proceed the Son and the Holy Ghost, though one and the same God in nature, substance, &c. And that when he is called the *one God*, by these words are excluded the false gods of the heathens, not the Son, and the Holy Ghost, who are but one God with the Father. S. Chrys. also here observes, (hom. xx.) that if the two other persons are excluded, because the Father is called *one God*, by the same way of reasoning it would follow, that because Jesus Christ is called the *one Lord*, neither the Holy Ghost, nor even the Father, are the *one Lord*, whereas the Scriptures many times express the divine majesty, as well by the word Lord as by the word God. Wi.

Ver. 7. *But knowledge is not in every one, &c.* The new converts, who had been Jews, thought that things which had been offered to idols were defiled, unclean, and could not be lawfully eaten: they who had been Gentiles looked upon them as victims offered to idols, in which there was some virtue of enchantment, &c. Their weak consciences judged they could not be lawfully eaten: and when they were induced to eat them by the example of others, it was still against their consciences. The infidels also might sometimes think that the Christians, in eating such things, honoured their idols; in such cases, they who were better instructed, were to abstain, not to give offence to weak consciences, and lest they should make them sin. And a weak brother *shall perish, for whom Christ died*; where we may learn, that Christ died also for those that *shall perish*, and not only for the predestinate. Wi.

Ver. 8–9. *Meat doth not commend us to God.* It is an admonition to those, who because they knew that meats offered to idols were not worse, would not abstain, even when this scandalized the weak brethren: he tells them that eating or not eating of them, does not make them more acceptable to God, nor puts them to any inconvenience, since they may get other meats: therefore they ought

not to make use of *their liberty*, when it proves a stumbling-block to the weak, and makes them sin. Wi.

Ver. 10. *In the idol's temple.* ^[1] It does not seem likely that any Christians would go to eat with idolaters in their very temples, of things offered to their idols: so that we may rather understand any place where infidels and Christians eat together, and where it happened that some meats were brought which had been first offered to idols, which the well-instructed Christians regarded not, nor asked any questions about, but the weak scrupled to eat them. Wi.—*Shall not his conscience.* The meaning of S. Paul's words is this: Will not your weak brother, who is not endowed with so great a knowledge as you, be induced, from your example, to eat these meats offered to idols, believing that he will derive therefrom some benefit. Estius.

Ver. 13. *If meat scandalize.* That is, if my eating cause my brother to sin. Ch.—Can we put any meat, or life itself, in competition with a soul, and the blood of Christ, which has been shed for that soul, when we know the value of each!

1 CORINTHIANS 9

Ver. 1. &c. *Am not I free?* The apostle in this place wishes to teach the Corinthians, how careful and solicitous they should be not to give cause for scandal to their neighbour, and how anxious for his spiritual welfare, informing them, that as he refused to take even what he had a just right to, as a minister of the altar, that is, to live by the altar, so they must do in like manner, abstaining even from things lawful, for the good of religion. Estius.—*Am not I an apostle?* &c. S. Paul here, to the 20th verse, answers those reflections, which the new preachers at Corinth made against him and Barnaby, as if they were only an inferior kind of apostles. To this he answers, that he had *seen Jesus Christ*, who appeared to him. He tells the Corinthians, that *they* at least, ought to respect him as their apostle, who had converted them. He tells them, that when any persons *ask about* his apostleship, he has this to say for himself, that he not only laboured as an apostle in converting them, but also laboured without taking of them what might supply him and his companions with necessities, as *to meat and drink*. He insists upon this particular circumstance, to shew he did not preach Christ for gain-sake; and at the same time brings seven or eight proofs to shew that he, and all who preach the gospel, have a *power* and a right to be maintained with necessities by them to whom the

preach. 1. He had a title to be supplied with necessities, as being an *apostle*. 2. And by them, as being their apostle. 3. By the example of a *soldier*, who has a right to be *paid*: of a *husbandman*, who has a right to partake of the fruit of his labours: of a *shepherd*, nourished by the milk of the flock. v. 7. 4. He brings the example of those who *threshed*, or trode out the corn by oxen, as it was formerly the custom, that the threshers, nay even the *oxen*, when *treading out the corn*, were not to be *muzzled* according to the Scripture, (Deut. 25) but were to eat, and to be fed with the corn or straw; much more men that labour, are to be fed with the fruit of their labours. v. 8. 9. 10. 5. Nothing is more reasonable than to supply those with corporal and temporal things, who labour to procure spiritual and eternal blessings for others. v. 11. 6. They who preached to the Corinthians after S. Paul, were maintained by them; had not he and Barnaby as much right as they? v. 12. 7. He shews it by the examples of the ministers and priests in the law of Moses, who had a share of the sacrifices and victims offered, and who, serving the altar, lived by the altar. v. 13. 8. He brings the authority of our Saviour, Christ, who said to his apostles, (Matt. 10:10) *that a labourer is worthy of his meat, or of his reward, as it is said*, Lu. 10:7. But S. Paul puts them in mind, (v. 15) *that he did not make use of his right, as to any of these things*: that he does not write in this manner, to get or have any thing of them hereafter: nay, he makes warm protestations, says S. Chrys. ^[1] that he will take nothing of them; that he will preach *without putting* others to *any cost*; (v. 18) that he will accept of nothing, *lest thereby he put any obstacle to the gospel*, or gave any person occasion to say he preached for gain. He tells them, *it is better for him to die*, than, by taking any thing of them, to *make void* this, which he has to *glory in*, and to justify himself against his backbiting adversaries: the sense is, that he is willing to spend his life as well as his labours among them, sooner than in these circumstances receive any temporal reward from them. Yet when the circumstances were different, he received of the Philippians (Philip. 4:15) enough to supply him in his necessities. He also tells them here, that he does not pretend to glory or boast for *having preached*: this being a *necessary duty*.—*For if I do this thing willingly, I have a reward*. The sense seems to be, if I do this office cheerfully, and with a right intention to please God only, I shall have a copious reward prepared for such a labourer: *if unwillingly*, and imperfectly, and not with a pure intention, I cannot expect such a reward; though *still a dispensing of it is entrusted to me*; that is, it is always my duty to preach. Others, by *willingly*, understand the doing of it in so perfect a manner, as not to receive any thing, and *unwillingly*, when they would scarce do it, at least so zealously, unless they received what would maintain them. Wi.

Ver. 5. It appears certain, from the testimony of the fathers, that S. Paul was not in the state of wedlock. S. Jerom informs us that the apostle is here speaking of such holy women who, according to the Jewish custom, supplied their teachers with the necessities of life, as we see was done to Christ himself. It is evident from ancient records that this was a very prevalent custom in Judea, and therefore a cause of no scandal; but to the Gentiles this custom was unknown, and therefore lest it might prove a cause of scandal to any, S. Paul did not allow any woman to follow him as a companion. Tertul. denies, with S. Aug. and S. Jerom, that S. Paul is here speaking of his wife. Estius, Calmet.—*A woman, a sister.* ^[2] Some erroneous translators have corrupted this text, by rendering it, *a sister, a wife*; whereas it is certain, S. Paul had no wife, (c. 7 v. 7. 8) and that he only speaks of such devout women, as according to the custom of the Jewish nation, waited upon the preachers of the gospel, and supplied them with necessities. Ch.—And to what end could he talk of burthening the Corinthians with providing for his *wife*, when he himself clearly affirmeth that he was single? C. 7 v. 7. and 8. This all the Greek fathers affirm, with S. Aust. de op. Monach. c. iv. S. Jer. adv. Jovin. c. xiv. &c. &c.

Ver. 11. *Is it a great matter?* The apostle is here speaking of what he had given to the Corinthians, and what he had received from them; and this he does under the comparison of the sower and the reaper. Can any of you think it hard that we receive some part of your *temporal* goods, when we have bestowed upon you *spiritual*: nevertheless, we have not used this power, but we bear all things, &c. v. 12. Estius.

Ver. 16. *It is no glory.* That is, I have nothing to glory of. Ch.—If I preach the gospel through compulsion, fear, or mere necessity, having no other means of maintenance, I must not look for a reward in heaven; but now doing it through charity and freely, I shall have my reward from God; and the more abundant the charity, the greater the reward. S. Aug. de Op. Mor. i. 5.

Ver. 17. *But if against my will.* That is, if I do not do it with alacrity and zeal, but instigated by the sole motive of punishment, wo unto me, as he says in the preceding verse, if I am instigated by this motive alone; still the dispensation of the gospel is entrusted to me, and I must comply with that obligation, either with the zeal and alacrity of a son, or for fear of punishment, as a slave. Estius.

Ver. 19. *Free as to all.* That is, whereas I was under no obligation to any man, yet I made myself the servant of all, &c. Calmet.

Ver. 20. *I became to the Jews as a Jew.* That is, upon occasions, not to hinder their conversion, I practised the ceremonies of their law; though I am *not under their law*, which is no longer obligatory, but only *under the new law of Christ*. Wi.

Ver. 21. *To them that were without the law.* That is, to the Gentiles, who never were under the law of Moses. Wi.

Ver. 23. How convincing is this and many similar texts against those who deny the merit of good works, and who would not have men to act with a view to any recompense, though rewards and recompenses are very frequently mentioned in holy writ. A.

Ver. 24. *Know you not?* Nothing is more famous in the annals of history than the public games in Greece: it is to these the apostle is here alluding. Calmet.—*All run indeed*, &c. He brings the examples of runners and wrestlers for a prize in the Grecian games, where only one could gain the prize. It is true in our case many obtain the crown for which we strive, but every one is in danger of losing it, and so must use all his endeavours to *obtain it*. Wi.

Ver. 25. He *refraineth himself*, &c. Curbs his inclinations, abstains from debauchery, or any thing that may weaken him, or hinder him from gaining this corruptible crown, how much more ought we to practise self-denials for an eternal crown? In the fifth verse, where we translate, *a woman, a sister*, or *a sister, a woman*: the Prot. translation has *a sister, a wife*. We have reason to reject this translation, since it is evident by this epistle, that S. Paul at least then had not a wife, c. 7 v. 7. 8. And the ancient interpreters expressly examined and rejected this translation. See S. Jerom against Jovian. l. i. tom. 4. part 2. p. 167. edit. Ben. S. Aug. l. de opere Monach. tom. vi. c. 4. p. 478. Nov. edit. The Greek word, as every one knows, signifies either a woman or a wife. Nor doth any thing here determine it to signify a wife. He speaks of a woman, or of women that were sisters, that is, Christians; so that a sister expounds what kind of woman it was. Dr. Hammond puts in the margin *a sister-woman*, as it were to correct the Prot. translation. Wi.

Ver. 27. *I chastise*, &c. Here S. Paul shews the necessity of self-denial and mortification to subdue the flesh, and its inordinate desires. Ch.—Not even the labours of an apostle are exemptions from voluntary mortification and penance.

Ver. 1–2. *Our Fathers, the Jews, were all under the cloud.* He means, when God conducted the camp of the Israelites, in the day-time by a cloud, and in the night by a pillar of fire. Ex. 13:21. Wi.—*In Moses.* Under the conduct of Moses they received baptism in figure, by passing under the cloud and through the sea: and they partook of the body and blood of Christ in figure, by eating of the *manna*, (called here a *spiritual food*, because it was a figure of the true bread which comes down from heaven) and drinking the water miraculously brought out of the rock, called here a *spiritual rock*; because it was also a figure of Christ. Ch.—*Were baptized in the cloud, and in the sea,* figuratively, these being figures of baptism in the new law. As Moses, who delivered them from the slavery of Egypt, was figure of Christ, who came to deliver mankind from the slavery of sin. Wi.

Ver. 3–4. *All eat the same spiritual food,* to wit, the *manna*, which seemed to come from heaven, and was a figure of the eucharist, the spiritual food of our souls.—*All drank the same spiritual drink,* and ... *rock that followed them,* by which is understood the stream of water, that came miraculously out of the rock struck by Moses, and which is said to have followed them, because it ran plentifully through their camp.—*And the rock was Christ,* a figure of Christ; for *all these things* (v. 11) *happened to them in figure.* Wi.

Ver. 5. *God was not well pleased, &c.* Of 600,000, only Josue and Caleb entered the land of promise; the rest were *destroyed*, and perished in *the wilderness*. Their punishment ought to be an admonition to all to avoid such sins of idolatry, fornication, murmuring, &c.

Ver. 6. *In a figure of us.* That is, this was done and written to teach us, what we may expect, if we imitate the murmurs, infidelities, ingratitude, and disobedience of the Hebrew people. Unless we renounce our irregular desires, unless we mortify our passions, baptism and communion will prove our greater condemnation. The greatest graces are but subjects of alarm, unless our life correspond with them.

Ver. 9. *As some of them tempted Christ.* This cannot but be understood of Christ, as God. Wi.

Ver. 11. *Upon whom the ends of the world are come.* The last age of the world, which S. John calls the *last hour*. Wi.

Ver. 12. *Take heed lest he fall.* This regards the doctors and teachers in the new Church of Corinth; who, relying upon their own learning, did not think themselves weak, and presuming too much upon their own strength, exposed themselves to the danger of falling. See S. Chrys.

and S. Aug. de dono. Persev.—Self-diffidence is the foundation of our strength. We prevent many dangerous falls when we keep close to the earth by humility.

Ver. 13. *Let no temptation* ^[1] *take hold on you. Or, no temptation hath taken hold of you,* or come upon you as yet, but what is human, or incident to man. Ch.—The sense of these words is obscure: we may expound them by way of prayer, let no temptation, but such as are of human frailty, and not hard to be overcome, happen to you. See the Greek text.—*Will make also with temptation issue, that you may be able to bear it.* The literal signification of the Latin, compared with the Greek is, that God will bring you off, and make you escape out of those dangers, when you are tempted. Wi.—The most violent temptations are occasions of merit and triumph to such as are in the hands of God; whilst the lightest are snares and a deep abyss to such as are in their own hands.

Ver. 14. There are various kinds of idolatry. It is the perfection of Angels never to err: it is a human imperfection to fall into error, but a diabolical crime, so to love our error, as to divide the Church by schism, or leave it by heresy: this love of self is the most dangerous idolatry.

Ver. 16. *The chalice of benediction,* ^[2] *&c. Which the priests bless or consecrate, is it not the communion of the blood of Christ? And the bread which we break,* (so called because of the outward appearance of bread) *is it not the partaking or communion of the body of the Lord?* See S. Chrys. here, hom. xxiv. p. 396. and p. 400. See also the Annotations, Matt. 26:26. Wi.—Here the apostle puts them in mind of the partaking of the body and blood of Christ in the sacred mysteries, and becoming thereby one mystical body with Christ. From whence he infers, (v. 21) that they who are made partakers with Christ, by the eucharistic sacrifice, and sacrament, must not be made partakers with devils, by eating of the meats sacrificed to them. Ch.

Ver. 17. *We being many, are one bread.* Or, as it may be rendered, agreeably both to the Latin and Greek, *because the bread is one, all we, being many, are one body, who partake of that one bread.* For it is by our communicating with Christ and with one another, in this blessed Sacrament, that we are formed into one mystical body; and made, as it were, one bread, compounded of many grains of corn, closely united together. Ch.—From the sacrament of the real body of Christ in the eucharist, he passeth to the effect of this sacrament, which is to unite all those who partake of it, as members of the same mystical body of Christ, which is his Church: and from hence he presently draws this

consequence, that such as are members of that body, of which Christ is the head, cannot have any communication with idolaters, or with those that offer sacrifices to idols and devils. Wi.

Ver. 18. *Behold Israel, according to the flesh.* That is, the people that were the offspring of Israel or Jacob. *Are not* these they who offered sacrifices to the true God, *and eat of the sacrifices*, which were offered on his altars, and by offering to him such sacrifices, acknowledged him to be their God, and the only true God: and so you, if you partake, and eat of the sacrifices of idolaters, and of what they tell you was offered to their idols, you seem at least, to join with them in acknowledging, and paying a reverence to their idols, which are devils: and you cannot *be partakers of the table of the Lord, and of the table of devils.*—*Do we provoke the Lord to jealousy?* that is, how dare we provoke our Lord, who is a jealous God, and will admit of no rival, by partaking of sacrifices offered to false gods? how dare we thus condemn his power, as if we were *stronger* than he, or that he could not punish us? Wi.

Ver. 19. *What then? do I say,* &c. He puts this objection, as if it were contradictory to what he had taught before, (c. 8 v. 4) *that an idol is nothing*, &c. but he answers this objection by saying that *all things*, that is, all meats *are lawful* in themselves, but not always expedient, nor *edifying*, when they give scandal to weak brethren, or when the infidels themselves think that such as eat things offered to idols, join with them in honouring their idols. Wi.—The meaning of this passage is: whilst I advise you to abstain from eating of any thing consecrated to idols, I do not advise you as supposing that these offerings have any power in themselves to defile your souls, in the same manner as by eating of the body and blood of Christ we receive strength to overcome our spiritual enemies. S. Paul here anticipates an objection that might be made by some to whom he was writing. Est.

Ver. 21. In all this discourse, a comparison is instituted between the Christian host and oblation, its effects, conditions and properties, with the altars, hosts, sacrifices and immolations of the Jews and Gentiles; which the apostle could not have done, had there not been a proper sacrifice in the Christian worship. The holy Fathers teach the same with the ancient Councils. Thus in the council of Nice: *The lamb of God laid upon the altar.* Conc. Ephes. *The unbloody service of the sacrifice.* In S. Cyril Alex. in Conc. Ephes. Anath. 11. *The quickening holy sacrifice; the unbloody host and victim.* Tertul. de coron. milit. *The propitiatory sacrifice both for the living and the dead.* This Melchisedech did most singularly prefigure in his mystical oblation of bread and wine; this also according to the prophecy of Malachy, shall continue from the

rising to the setting sun, a perpetual substitute for all the Jewish sacrifices; and this, in plain terms, is called the Mass, by S. Augustin, Serm. ccli. 91. Conc. Cartha. ii. c. 3. 4. c. 84. Milevit. 12. S. Leo, ep. 81. 88. c. 2. S. Gregory, l. ii. ep. 9. 92. &c. &c. See next chap. v. 24.

Ver. 23. *All things are lawful.* This is the same sentiment he has expressed in chap. 6 v. 12. and in chap. 8 v. 8, 9 wherein he teaches us, that on some occasions it is necessary to abstain even from things in themselves lawful, as in the case of meats consecrated to idols. Calmet.—Two excellent rules that can serve as guides on these occasions, are the edification of the Church, and the spiritual good of our neighbour. Without the aid of these guides, we go astray ourselves and decoy others, in doing what the letter of the law permits, but what the spirit of the law, charity, forbids.

Ver. 27. *Eat of any thing, &c.* Here at length S. Paul prescribes them a rule by which they were to govern themselves, as to meats that they met with. Buy and eat any thing sold in the market, or of any thing that you meet with at the table of infidels, when they invite you, for all *are the Lord's* creatures, and may be taken *with thanksgiving*, as we ought to take whatsoever we eat.—But *if any man say, this hath been sacrificed to idols, do not eat of it for his sake, &c.* And why must they not then eat of it? because either he is an infidel that says it: and then by saying so, he may mean that they who eat it, ought to eat it in honour of their gods. Or if a weak brother says so, he thereby signifies, that his conscience judges it not lawful to be eaten; so that in one case, you seem to consent that things are to be taken in honour of idols: in the other, you give offence to your weak brother: and I would have you to be without *offence*, both to *Jews* and *Gentiles*; and not to think it enough that you can eat such things with thanksgiving. It may be asked here why the apostle should not absolutely forbid them ever to eat any thing offered to idols, as this seems a thing absolutely forbidden in the council of Jerusalem? Acts 15:23. To this some answer, that the apostle here expounds the true sense of that decree, which was only to be understood, when eating such meats gave scandal. Others say, the prohibition was only for a short time, and now was out of date. Others take notice, that the prohibition was not general, nor for all places, but only for the new converted Gentiles that were at Antioch, or in Syria and Cilicia, as specified in the decree. Wi.

Ver. 29. *For why is my liberty?* The meaning of this passage is, that though we ought, on some occasions, to abstain from things in themselves lawful, yet, that on other occasions we are by no means obliged to it, particularly when our brother is not thoroughly

instructed on that head. Theo.

1 CORINTHIANS 11

In this chapter are three instructions: 1. That women must have a veil on their heads at public prayers, to ver. 17.—2dly, he corrects the abuses in their banquets of charity, called *Agape*, to ver. 23.—3dly, he teaches that in the sacrament of the holy Eucharist, is the body and blood of Christ. Wi.

Ver. 2. *I praise you.* That is, a great many of you. Wi.

Ver. 3. *The head of the woman is the man*, &c. To have the head covered at public meetings, is, according to S. Paul, a mark of subjection: The man was created to be *head* over the woman, who was made subject to the man, being *made* of him, of his rib, and the woman *made for him*, not he *for the woman*. The man in a special manner, is the *image of God*, not only by his immortal soul, in which sense also the woman was made to God's image, and likeness, but inasmuch as God gave him a power over all creatures, and so he is called, *the glory of God*. For these reasons, as well as from a received custom, S. Paul tells every woman, that in prayer or prophesying in public meetings, she must have her head veiled, and covered in testimony of her subjection to man, her head, otherwise she dishonours herself, and her head. This is what he tells her, (v. 10) that she ought *to have a power over her head*, ^[1] that is, to have a veil or covering, as a mark of man's power over her: and *because of the angels*, that is, out of a respect to the angels there present. Some understand the priests and ministers of God, called angels, particularly in the Apocalypse. S. Paul adds, that *nature* ^[2] having given to women long hair, designed it to be as a natural veil. In fine, he appeals to them, to be judges, whether it be not unbecoming in women to pray without a veil. But he will have men to be uncovered, and not to bear such a mark of subjection, as a veil is, by which a man would dishonour his head, that is, himself, and Christ, who is his head, and who appointed him, when he created him, to be head over the woman. He looks upon it as a dishonour and a disgrace for men to nourish their hair, as women should do. He also calls *God the head of Christ*, that is, of Christ, as man. Lest he should seem to lessen the condition of women more than necessary, he adds, that the propagation of mankind now depends on the woman, as well as on the man, seeing every *man is by the woman*. Wi.

Ver. 4. *Praying or prophesying.* By prophesying, in this place is meant, reading publicly in the Church, or singing, or explaining some part of the Scripture. To have the head covered, or uncovered, is in itself a thing very indifferent. Amongst the Greeks it was the custom always to sacrifice to their idols with heads uncovered; amongst the Romans, the opposite was the fashion, and among the Jews, as well formerly as at present, they always appear in their synagogues with heads covered. Calmet.

Ver. 10. *A power:* That is, a veil or covering, as a sign that she is under the *power* of her husband: and this, the apostle adds, *because of the angels*, who are present in the assemblies of the faithful. Ch.

Ver. 16. *If any man seem to be contentious* about this matter, or any other, *we have no such custom, nor hath the Church*; that is, says S. Chrys. to have such quarrels and divisions. Or, as others understand it, we have no such custom for women to be in the Church uncovered. Wi.

Ver. 17. *Now this I ordain*, &c. S. Paul found that several abuses had crept in among the Corinthians at their Church meetings, where before the holy mysteries (though S. Chrys. thinks after them) they used to have those *charitable suppers*, called the *Agape*. For as our Saviour eat first a common supper with his apostles, before he instituted the holy sacrament, so the Christians in many places brought meats with them, and eat a supper together, in token of that friendship and union, which they had with all their brethren, before they began to celebrate the holy mysteries. It is this supper, which according to the common interpretation S. Paul here (v. 20) calls the *Lord's supper*,^[3] (though S. Aug. and some others by the *Lord's supper*, understand the holy sacrament itself of Christ's body and blood.) The apostle tells them, he *hears there are divisions among them* at their meetings, which he says will happen, as there *must be also heresies*, which God permits, that *they who are approved, may be made manifest*, that is, that on such occasions, the just may shew their fidelity and constancy in their duty to God. The apostle tells them, that *it is not now to eat the Lord's supper*, that is, there were such abuses among them, that it was not now to imitate the supper, which Christ made with his apostles, or, according to the exposition of S. Aug. this was not becoming persons, who, before the end of their meetings, were to partake of the divine mysteries. Wi.

Ver. 19. *There must be also heresies:* By reason of the pride and perversity of man's heart; not by God's will or appointment; who nevertheless draws good out of this evil, manifesting, by that occasion,

who are the good and firm Christians, and making their faith more remarkable. Ch.—Not that God hath directly so appointed, as necessary: this originates in man's malice, and his sole pride, and great abuse of free-will. The providence of God draweth good out of evil, but *wo to the man*, says the Scripture, *by whom scandal cometh*, such as sects and heresies. Hence S. Augustin, c. viii. de vera relig. says: "Let us use heretics not so as to approve their errors, but to make us more wary and vigilant, and more strenuous in defending Catholic doctrine against their deceits."

Ver. 20. *The Lord's supper.* So the apostle here calls the *charity feasts* observed by the primitive Christians; and reprehends the abuses of the Corinthians on these occasions: which were the more criminal, because these feasts were accompanied with the celebrating the eucharistic sacrifice and sacrament. Ch.

Ver. 21. *Every one taketh before his own supper to eat.* The sense seems to be, that he took and brought with him, what he designed to eat with others, and give at that supper: but as soon as some were met (without staying for others, as he orders them, v. 33. when he again speaks of these suppers) the rich placing themselves together, began this supper, and did not take with them their poor brethren, who had brought nothing, or had nothing to bring; by this means, *one indeed is hungry, and another is drunk*, that is, had at least drunk plentifully, while the poor had nothing but shame, and *confusion*. By this means of eating and drinking without temperance and moderation, they were by no means disposed to receive afterwards the holy Eucharist. He tells such persons that committed these disorders, that if they be so hungry that they cannot fast, they should eat (v. 34.) before they come from home. We find these Agape forbidden to be made in the Churches, in the 28th canon of the council of Laodicea, a little before the general council of Nice. In S. Chrys.'s time, and from the first ages, every one received the sacrament of the holy eucharist fasting, as it is probable this was one of the things which S. Paul gave *orders* about, (v. 34.) when he came to Corinth. We must not imagine, that because Christ instituted the holy sacrament, and gave it to his apostles after he had supped with them, that the apostles, or the pastors of the Church, their successors, could not order it to be received *fasting*, and *kneeling*, for greater reverence and devotion. See S. Aug. on this same subject, in his letter to Januarius, liv. tom. 2. part 2. p. 126. Nov. edit. He says, that though it is evident the apostles did not receive the body and blood of Christ fasting, yet we must not on that account calumniate, or blame the universal Church, in which it is received only by those who are fasting. He says, it is most insolent madness to dispute against what is a custom in the universal Church. Wi.

Ver. 23. *I have received of the Lord.* That is, by revelation from Christ, as well as from others, who were present with him, *that which also I delivered to you* by word of mouth, &c. Here he speaks of the holy sacrament itself, of the words of consecration, as the evangelists had done, and of the real presence of Christ's body and blood.—*Which shall be delivered for you.* In the common Greek copies, *which is broken for you*, to wit, on the cross.—*You shall shew the death of the Lord.* As often as you receive, it shall be with a devout and grateful remembrance of his sufferings and death for your sake. He puts every one in mind, that whosoever *shall eat this bread*, (v. 27) so called from the outward appearances, *or drink the chalice of the Lord unworthily, shall*, by such a sacrilege, *be guilty of the body and of the blood of the Lord.* And (v. 29) that *he eateth, and drinketh judgment*, or condemnation *to himself, not discerning* the difference betwixt celestial food and other meats, and not considering it to be truly *the body of the Lord.* See S. Chrys. hom. xxvii. If the words of our Saviour, *this is my body*, &c. were to be understood in a *metaphorical* and *figurative sense only*, is it probable that S. Paul, writing twenty-four years afterwards, to the new converted Gentiles at Corinth, would have used words, which full as clearly express a true and real presence of Christ's body in the eucharist, without one word to signify that this was to be understood in a figurative sense only? Wi.

Ver. 24. Juvenius, a native of Spain, and a priest, who flourished under Constantine the Great, about the year 329, has left us the life of Christ in hexameter verse, where speaking of the institution of the eucharist, he says, "Christ taught his disciples, that he delivered to them his own body;" and when he gave them the chalice, "he taught them that he had distributed to them his blood: and said, this blood remits the sins of the people: drink this, it is mine." Bibl. Max. P. P. T. iv. p. 74.

Discipulos docuit proprium se tradere corpus,
Edocuitque suum se divisisse cruorem.
Atque ait: Hic sanguis populi delicta remittit:
Hunc potate meum.

Ver. 27. *Or drink.* Here erroneous translators corrupted the text, by putting *and drink* (contrary to the original, $\eta \pi \iota \nu \eta$) instead of *or drink*.—*Guilty of the body*, &c. *not discerning the body*, &c. This demonstrates the real presence of the body and blood of Christ, even to the unworthy communicant; who otherwise could not be *guilty of the body and blood of Christ*, or justly condemned for *not discerning the Lord's body*. Ch.—The real presence in the sacrament is also proved by the enormity of the crime, in its profanation. See S. Chrys. hom. de non

contem. ec. and hom. lx. and lxi. ad pop. Antioch. where he shews that the unworthy receiver imitates the Jews in crucifying Jesus, and trampling under foot his sacred blood. Hence the dreadful punishments we read of in verses 27 and 30.

Ver. 28. *Drink of the chalice.* This is not said by way of command, but by way of allowance, viz. where and when it is agreeable to the practice and discipline of the Church. Ch.

Ver. 30–32. *Therefore* in punishment of the sin of receiving unworthily, many *are infirm*, visited with infirmities, even that bring death, which is meant by those words, *many sleep*. But it is a mercy of God, when he only punishes by sickness, or a corporal death, and does not permit us to perish for ever, or *be condemned with this wicked world*. To avoid this, *let a man prove himself*, examine the state of his conscience, especially before he receives the holy sacrament, confess his sins, and be absolved by those to whom Christ left the power of forgiving sins in his name, and by his authority. If *we judge* ourselves in this manner, we shall not *be judged*, that is, condemned. Wi.

1 CORINTHIANS 12

Ver. 1. *Concerning spiritual things.* In the apostle's time, the Christians in the sacraments of baptism and confirmation, many times received those graces and gifts of the Holy Ghost, by which some of them *prophesied*, others wrought *miracles*, and cured diseases, others spoke *tongues*, and different languages: now some among the Corinthians made not a right use of these gifts, especially they who had the *gift of tongues*, and made use of it through vanity, rather than for the profit of others. Wi.

Ver. 2. *You went to dumb idols.* He speaks to the Gentiles before their conversion, to put them in mind, how much happier they are by receiving the faith of Christ, and such graces and favours from God. Wi.

Ver. 3. *No man, speaking by the Spirit of God, &c.* He tells them, if they see a person moved in an extraordinary manner, and say *anathema*, curse, or speak ill of Jesus, such an one cannot be moved by a good spirit. And *no man can say, the Lord Jesus*, that is, praise Christ as he ought, but by a good spirit. Wi.

Ver. 4–7. *There are diversities of graces.* Lit. *divisions of graces*; but all

from the *same spirit*, from the *same Lord*, from the *same God*: and all these gifts are designed, and to be made use of for the *profit* of the faithful. Wi.—S. Justin Mar. S. Irenæus, and Origen bear testimony, that these special gifts of the Holy Ghost were not unusual in their time. S. Paul, in order to curb the vanity of such as seemed to be a little puffed up with the gifts they had received, and likewise to comfort those who had received no such spiritual and extraordinary favours, wishes to teach both parties, that the same Holy Spirit distributes these graces according as they are more conducive to the welfare of his Church, and the glory of God. Calmet.

Ver. 8, &c. *Word of wisdom*, which differs from that of *knowledge*, inasmuch as *wisdom* is a more eminent and sublime knowledge. These are numbered among the gifts of the Holy Ghost. Isaias, c. 11.—*To another faith*, by which, says S. Chrys., ^[1] is not here meant a belief of revealed truths, but an humble confidence of working miracles, grounded on faith, and on the power and goodness of God.—*The same Spirit worketh, dividing to every one according as he will*; by which words, they that valued themselves on the gifts of *prophesying*, and *speaking tongues*, are put in mind, that all these were purely the gifts of God, to whom alone the honour is due. Wi.

Ver. 12. &c. *As the body is one*, &c. From this comparison of the mystical body of Christ, that is, of his Church, to a man's natural body, he brings excellent instructions. 1. That as all members and parts, make up the same body, *so also is Christ*; that is, so it is in the Church of Christ, which is his mystical body. 2. As all the parts of man's body are enlivened by the same soul, so all in the Church have their life from the same Spirit of God in baptism, and in the sacraments instituted by our Saviour, Christ; in which we *are made to drink of the same spirit*. 3. As all the members, that have such different offices and functions, do but constitute one complete body, so is it in the Church of Christ. 4. As those that seem the less considerable parts of the human body, are no less necessary for the subsistence and harmony of the whole, and stand in need of one another, (for example, the head stands in need of the feet) so in the Church, &c. 5. He takes notice, that in a natural body, the less *honourable*, the baser, and as they are called, the *uncomely parts*, are clothed with greater care and decency, Lit. *have a more abundant honour bestowed upon them*, so in the mystical body, no less, but even a greater care is to be taken of the weaker, and more infirm members, of the poor, the weak, the ignorant; and in the spirit of charity and love, that there may be no divisions or *schisms*, but a brotherly union: that if *one suffer*, another compassionate and assist him, &c. Wi.

Ver. 15. *If the foot, &c.* By this comparison S. Paul teaches the Corinthians, that as all cannot exercise the same functions in the Church, so no one should be envious of his brother; but that by their mutual charity, co-operation, union of hearts, and faith, they should compose one body, of which Christ is the head. Calmet.

Ver. 24. Cicero, in his 1st liber de Off. speaking of the human body, says, *Natura quæ formam nostram atque figuram, in qua esset species honesta, eam posuit in promptu; quæ partes autem corporis ad naturæ necessitatem datæ, aspectum essent deformem habituræ atque turpem, eas contextit atque abdidit.* Calmet.

Ver. 27. *Members of member.* ^[2] The sense seems to be, you are members of the particular Church of Corinth, which is only a part or member of the whole body of the Christian Catholic Church. This is agreeable to the common reading in the Greek, where it is said, *you are members of a part.* See S. Chrys. hom. xxxii. Wi.

Ver. 28. *First apostles, &c.* Here he sets down these gifts or graces in their order of dignity. 1. *The apostles*, blessed above others with all kinds of graces. 2. *Prophets*, who had the gift of interpreting of prophecies, and of knowing things to come. 3. *Doctors*, or teachers of the gospel, preferred before those who had the gift of *miracles*, or of *healing* the infirm, and before the *gifts of tongues*, which they valued and esteemed so much, which he reckons in a manner in the last place, except that of *interpreting*, which is wanting in the present Greek copies. But as *interpreting* is found in all the Greek MSS. (v. 30) we have reason to prefer the reading of the Latin Vulgate. Wi.

Ver. 31. *Be zealous for the better gifts:* which are to be more or less esteemed, as they are accompanied with charity, as he is going to *shew* in the next chapter. Wi.

1 CORINTHIANS 13

The apostle here shews the necessity of the great virtue of charity, that is, of the love of God, and of our neighbour. Wi.

Ver. 1. *A tinkling cymbal.* Which may give notice, and be beneficial to others, but not to itself. Wi.—Without charity, both towards every individual, and especially towards the common body of the Church, none of the aforesaid gifts will be available. B.

Ver. 2–3. These prove that faith without good works, and especially

charity for God and our neighbour, cannot avail to eternal life; faith and charity are both essentially necessary. Hence S. Augustin declares, that where there is not true faith, there cannot be justice; because the just man liveth by faith: and where charity is not, there can be no justice, which if they had, they would never tear in pieces the body of Christ, which is the Church. De fid. ad Pet. c. xxxix.

Ver. 4. *Charity ... dealeth not perversely.* ^[1] The Greek word here seems taken from the Latin. S. Chrys. expounds it, is not rash, but acteth prudently and considerately. Others, it is not light or inconstant. Others, it *braggeth*, or *vaunteth not*, as in the Prot. translation. Wi.

Ver. 5. *Is not ambitious;* ^[2] which is also the sense of some Greek copies, but in others, and in S. Chrys. it signifies, it is not ashamed of any one. Wi.

Ver. 8. *Prophecies and tongues last no longer than this life.—Knowledge shall be destroyed*, that is, that imperfect knowledge we have in this world. For now we *know only in part*, we only see, as it were, through a *glass*, and imperfectly.—*Faith*, which is of things *that appear not*, and *hope*, which is of things that we enjoy not, will *cease* in heaven, but *charity*, the greater, or *greatest* even of *these* three, will remain, and be increased in heaven. Wi.

Ver. 10. S. Aug. proves from this text, that the saints in heaven have a more perfect knowledge of what passes here below, than when they sojourned on earth. De Civit. Dei. l. xxii. c. 29.

Ver. 11. *When I was a child.* I, like you, formerly judged of the goodness and excellency of these spiritual gifts by the advantages the procured; but after the Almighty had bestowed upon me his particular light, my opinion was far otherwise. Prophecy, and the gifts of languages are certainly very estimable gifts, yet charity is much more excellent. Calmet.—It is by charity we approach near to God, that we become his true image. Can we, then, wonder at the magnificent praises, glorious prerogatives, and surprising effects S. Paul gives to this all necessary virtue?

1 CORINTHIANS 14

S. Paul gives them further instructions how to make a right use of these gifts, of *prophesying*, of *interpreting*, and especially of *speaking tongues*. He is far from condemning the gift of speaking tongues, in

proper circumstances, but only the indiscreet use, or the abuse of it. This is evident by the 5th verse, *I would have you all to speak with tongues, but rather to prophesy*. He blames those assemblies and meetings, (v. 23) when all present speak tongues together, by which means, the infidels that came thither, and ought to be instructed, understood nothing. He permits at their meetings *two* or *three* (v. 27) to *speak tongues*, provided some other *interpret* them. He also orders, that only *two* or *three prophets* speak at a meeting, and by *turns*, to avoid confusion, that those present may be edified, exhorted, and instructed. Wi.

Ver. 1. *But rather that you may prophesy*. That is, declare or expound the mysteries of faith. Ch.—To prophesy, in its proper signification, is to foretell things to come: it sometimes is to expound the obscure places in other prophets; and sometimes it is to preach the word of God. Here it is chiefly taken in this last sense. Wi.

Ver. 2. *He that speaketh in a tongue*, which others at least understand not: nay, which sometimes, perhaps, by the 14th and 15th ver. he himself that spoke tongues, did not understand, can only be said to speak to God. In *spirit he speaketh mysteries*, edifies himself, because in his spirit he is piously and devoutly affected; but he must endeavour that the Church, or people present, may be also edified. Let him then pray for the other gift of *interpreting*, what he speaks, or let another interpret. Wi.—*Not to men*. Viz. so as to be *heard*, that is, so as to be understood by them. Wi.

Ver. 6. If *I come to you, speaking with tongues* in this manner, *what shall I profit you*, unless in *revelation*, &c. that is, unless I reveal, and expound to you the meaning, by some other gift, as *in knowledge, in prophecy, in doctrine*? To speak tongues only without interpreting, is no ways instructive. He that speaks to me, what I understand not, is no better than *a barbarian to me*, (so the Greeks called those that spoke not their language.) He amplifies this inconvenience of not being understood, by the example of instruments, pipes, harps, trumpets, which would not move persons to different affections, nor excite them to different actions, unless the sound, and manner they were played upon, were different; seek, then, and endeavour to make use of the gifts of the Spirit, to the *edification of the Church*, or of the hearers. Wi.

Ver. 12. *Of spirits*. Of spiritual gifts. Ch.

Ver. 13. *Pray that he may interpret*. In order that he may be rendered more useful to the Church, as the martyrs, who prayed for those particular gifts they saw would be most useful for themselves, or their neighbours. Calm.

Ver. 14. *If I pray in a tongue, my spirit prayeth, but my understanding is without fruit:* it may signify without fruit, or profit to others, though some understand, as if by this gift of tongues, they sometimes spoke what they themselves did not understand. Wi.

Ver. 16. *How shall he that holdeth the place of the unlearned* (lit. an idiot) *say Amen to thy blessing?* When persons speak, or pray, and the ignorant have had no instruction concerning such prayers, they cannot know when to say Amen: and when infidels come into such meetings, where they hear many persons at once speaking many tongues, which are understood by no body, will they not be apt to say, *you are mad?* The like in a manner happened on the day of Pentecost, when the disciples having received this gift, and speaking with tongues, the people hearing them, cried out, they *were drunk*. Acts 2:13. Yet S. Chrys. takes notice, that the fault and madness was in the hearers, not in those who spoke tongues. hom. xxxvi. Wi.—*Amen.* The unlearned not knowing that you are then blessing, will not be qualified to join with you by saying Amen to your blessing. The use or abuse of strange tongues, of which the apostle here speaks, does not regard the public liturgy of the Church, (in which strange tongues were never used) but certain conferences of the faithful, (v. 26. &c.) in which, meeting together, they discovered to one another their various miraculous gifts of the Spirit, common in those primitive times; amongst which the apostle prefers that of prophesying before that of speaking strange tongues, because it was more to the public edification. Where also note, that the Latin, used in our liturgy, is so far from being a strange or unknown tongue, that it is perhaps the best known tongue in the world. Ch.

Ver. 19. *But in the Church.* The apostle here condemns the vanity of the Corinthians, who made a parade of their gift of tongues. Calmet.

Ver. 20–22. *Tongues are for a sign, not to believers, but to unbelievers,* according to what the law (under which he comprehends the prophet Isaias, 28:11) said: *In other tongues, and other lips, I will speak to this people: and neither so will they hear me.* S. Paul here gives the sense, rather than the words of the prophet, and expounds them of what happened particularly on the day of Pentecost, when the miraculous gift of tongues was designed to strike the unbelieving people with admiration, and to bring them afterwards to the true faith: but when he adds, that *tongues are not for the believers, and that prophecies are not for the unbelievers*, he cannot mean that tongues, used with discretion, may not also be profitable to believers, or that prophecies and instructions may not also be profitable to unbelievers, as well as to the believers; for this would be to contradict what he teaches in this

chapter, and particularly (v. 24) where he says, that by prophecy the infidel is *convinced*, &c. S. Paul, whose design in all this chapter is to regulate the meetings, that they may be conducted with greater edification, and for the instruction, both of the Christians and unbelievers, thanks God, that he has the gift of tongues more than they, but says, that *in the Church*, or at such Church-meetings, he *had rather*, for the common edification of others, *speak five words*, &c. *than ten thousand words*, &c. and so he concludes, (ver. 39) *be zealous to prophesy, and forbid not to speak with tongues*. Wi.

Ver. 26. *When you come together*, &c. S. Paul here settles the rules, which they are to observe in their meetings: *one hath a psalm*, the Spirit inspiring him with some psalm, or spiritual canticle, whereby to praise God: another hath the gift of *doctrine*, to instruct all there present: another the gift of *tongues*, which he will not have him to make use of, unless when there is one to *interpret*, that all *things may be done* in the most profitable manner *unto edification*. Two or three at a meeting may *speak with tongues*, if another *interpret*. Wi.

Ver. 29–32. *Two or three*, who have the gift of *prophecy*, may speak by turns in one of these assemblies, and the rest of the prophet shall *judge*, whether he be truly inspired, and speak good doctrine.—*If any thing be revealed to another sitting* by, let the former, who was standing and speaking, *hold his peace*, which they can do; *for the spirits of the prophets are subject to the prophets*, that is, they are not like men possessed with evil spirits, who have not power to desist, or to be silent; but these who are moved by an impulse of the holy Spirit, have it in their power either to speak or to be silent, as they judge convenient; for the true God is not the God of dissension and confusion, but the God of *peace* and order. Wi.

Ver. 34. *Let women* be silent, and not speak at all in public Church-meetings: and if they would ask any thing, let them ask it at home.

1 CORINTHIANS 15

This chapter is addressed to some among the Corinthians who denied the resurrection: S. Paul, therefore, in order to cure this philosophical opinion, gives them his counsel and advice in this chapter; and lest he might be thought to preach up a new doctrine, in the beginning of his admonitions he informs them that he is preaching no other gospel than what he has always taught, and wherein they believe. Estius.

Ver. 7. *He was seen by James.* The time is not mentioned in the gospels. Wi.

Ver. 8. *As by one born out of due time;* not born at the ordinary term, meaning after Christ's ascension. He calls himself so out of humility, abortives being commonly imperfect and less than others. Wi.

Ver. 10. *I have laboured more abundantly.* He does not say better, or that he excelled them; and even as to his labours, he gives the honour to God: *Not I, but the grace of God with me.* Wi.

Ver. 13–23. He brings many reasons to convince them of the resurrection. 1. *If there be no resurrection for others, Christ is not risen again:* but his resurrection (as he tells them v. 4) was foretold *in the Scriptures.* 2. *And if Christ be not risen again, ... your faith is also in vain,* this being one of the chief articles of your belief. 3. We shall be found guilty of lies and impostures; and yet we have confirmed this doctrine by many miracles. 4. It would follow that you are not freed from your *sins*; i.e. unless Christ, by his resurrection, has triumphed over sin and death. 5. Without a resurrection we Christians, who live under self-denials and persecutions, would be the most miserable of all men, neither happy in this world nor in the next, for the happiness of the soul requires also a happy resurrection of the body. 6. Christ is *the first-fruits*, and the first begotten of the dead, of those *who have slept*: and by his being the first-fruits, it must be supposed that others also will rise after him. 7. As death came by the first man, (*Adam*) so the second man (Christ) came to repair the death of men, both as to body and soul; and without Christ's resurrection, both the souls of men have remained dead in their original sins, and their bodies shall not rise again. Wi.

Ver. 24. &c. *Afterwards the end;* i.e. after the general resurrection of all, will be *the end* of the world. Then Christ shall *deliver up his kingdom*, as to this world, over all men, over the devil and his apostate angels, signified by *principalities* and *powers*; not but that Christ, both as God and man, shall reign for all eternity, not only over his elect but over all creatures, having triumphed by his resurrection over the enemy of mankind, the devil, over sin, and over death, which is as it were the *last enemy* of his elect. At the general resurrection, Christ will present these elect to his heavenly Father, as the fruits of his victory over sin and death; and though as man he came to suffer and die, and was also made *subject* to his *eternal Father*, yet being God as well as man, he is Lord of all, and will make his faithful servants partakers of his glory in his heavenly kingdom. Wi.

Ver. 28. *The Son also himself shall be subject to him.* That is, the Son

will be subject to the Father, according to his human nature, even after the general resurrection; and also the whole mystical body of Christ will be entirely subject to God, obeying him in every thing. Ch.

Ver. 29. *Who are baptized for the dead.* ^[1] He still brings other proofs of the resurrection. This is a hard place, and the words are differently expounded. 1. Several late interpreters understand a metaphorical baptism, and that to be *baptized for the dead*, is to undertake self-denials, mortifications, and works of penance, in hopes of a happy resurrection; and this exposition agrees with what follows, of *being exposed to dangers every hour*, of *dying daily*, &c. But if this had been the apostle's meaning, he would rather have said, Who baptize themselves. Besides, this exposition is not so much as mentioned in any of the ancient interpreters. 2. Some think that S. Paul tells the Corinthians that they ought not to question the resurrection of the dead, who had a custom among them, if any one died without baptism, to baptize another that was living for him; and this they did, fancying that such a baptism would be profitable to the dead person, in order to a happy resurrection. Tertullian mentions this custom in one or two places, and also S. Chrys. on this place. But it does not seem probable that S. Paul would bring any argument of the resurrection from a custom which he himself could not approve, nor was ever approved in the Church. 3. S. Chrys. and the Greek interpreters, who generally follow him, expound these words, *who are baptized for the dead*, as if it were the same as to say, who receive baptism with hopes that they themselves, and all the dead, will rise again; and therefore make a profession, when they are baptized, that they believe the resurrection. So that S. Paul here brings this proof among others, that they who have been made Christians, and continue Christians, cannot call in question the resurrection, which they professed to believe in their creed at their baptism, the creed being always repeated before they were baptized. 4. Others, by being *baptized for the dead*, understand those who begged and called for baptism when they were in danger of death, and would by no means go out of this world without being baptized, hoping thereby to have a happy resurrection of their bodies; so that to be baptized for the dead is the same as on the account of the state of the dead, which they were entering into. See S. Epiphanius. hæc. viii. p. 114. Edit Petavii. Wi. Some think the apostle here alludes to a ceremony then in use: but others, more probably, to the prayers and penitential labours performed by the primitive Christians for the souls of the faithful departed: or to the baptism of afflictions and sufferings undergone for sinners spiritually dead. Ch.

Ver. 31. *By your glory.* ^[2] He seems, especially by the Greek text, to

call God to witness, and to protest by the reasons he has to glory or boast in their conversion, that his life is as it were a continual death. Other expound it, I die daily *for your* glory; or, that I may have reason to glory for the progress of the gospel. Wi.

Ver. 32. *With beasts at Ephesus.* He seems to mean, with men as cruel and brutal as beasts: for there is not sufficient reason to think that at Ephesus he was exposed to beasts in the amphitheatre. Wi.—Interpreters are divided upon this passage. Calmet is of opinion that S. Paul was exposed in the amphitheatre at Ephesus, but was secured from all injury by the all-powerful hand of God: he produces the testimony of S. Chrys. Theo. S. Amb. S. Cyp. and S. Hil. all of whom understand this passage in the literal sense. Nicephorus cites a book, entitled *The Travels of S. Paul*, in confirmation of this fact, wherein (he informs us) there is a long account of this transaction. S. Jerom says, that S. Paul was condemned by the governor of Ephesus to be devoured by beasts. Estius seems to maintain the same opinion as Chall. To inspirit us to combat, it is advisable to turn our eyes frequently to a future life. The brevity of the present is a principle common to the morality of Jesus Christ, and to that of Epicurus. But how contrary are the conclusions! Why should we not rather say: “Let us watch, and fast, and pray, and do penance, for to-morrow we die; and after that, judgment.”—*Let us eat and drink*, &c. That is, if we did not believe that we were to rise again from the dead, we might live like the impious and wicked, who have no belief in the resurrection. Ch.

Ver. 33. *Evil communications* (or discourses) *corrupt good manners.* He hints that this error against the resurrection, and the other faults into which they had fallen, were occasioned by the heathen philosophers and other vain teachers among them. Wi.

Ver. 35–50. *How do the dead rise again?* He now answers the objections these new teachers made against the resurrection. S. Chrys. reduces them to these two questions: how is it possible for them to rise? and in what manner, or with what qualities, will they rise? To shew the possibility, he brings the example of a grain of wheat, or of any seeds, which must be corrupted, and die as it were in the ground, and then is quite changed, comes up with *a blade*, a stalk, and an ear quite different from what it was when sown, and yet comes to be wheat again, or to be a tree that produces the same kind of fruit: so God can raise *our bodies as he pleaseth*. He also tells them that there are very different bodies, *terrestrial*, and *celestial*, some more, some less glorious, differing in beauty and other qualities, as God pleaseth. As the *sun* is brighter than the *moon*, and as one *star* is *brighter* than

another, so shall it be at the general resurrection. But all the bodies of the elect shall be happily changed to a state of *incorruption*. v. 42. Here the bodies even of the just are subject to corruption, to decay, liable to death, but they shall then rise to a state of incorruptibility and immortality: And so he answers the second question, that here every one's body is a weak, sensual, *animal* body, clogged with many imperfections, like that of Adam after he had sinned; but at the resurrection, the bodies of the saints shall be spiritual bodies, blessed with all the perfections and qualities of a glorified body, like to that of Christ after he was risen.—S. Paul also, comparing the *first man* (*Adam*) with Christ, whom he calls the second or the *last Adam*, (v. 45) says that the first Adam was made a *living soul*, (i.e. a living animal, or a living creature, with a life and a body that required to be supported with corporal food) but that Christ was made a *quickening Spirit*: he means, that though he had a true mortal body by his nativity of his Virgin Mother, yet that by his resurrection he had a glorified body, immortal, that needed no corporal food, and that he would also give such spiritual and immortal bodies to those whom he should make partakers of his glory.—*But not first that which is spiritual*, &c. (v. 46) that is, both in Adam and in us, and even in Christ, the body was first mortal, which should afterwards be made spiritual and immortal by a happy resurrection.—*The first Adam* (v. 47) *was of the earth, earthly*, made of clay, and with such a body as could die, *but the second man* (Christ) *was from heaven, heavenly*: not that he took a body from heaven, as some ancient heretics pretended, but he was heavenly not only because he was the Son of God, but in this place he seems to be called heavenly even as to his body, after his resurrection, his body being then become spiritual and immortal.—*Such as is the earthly man*, &c. (v. 48) that is, as the first man, Adam, was earthly by his earthly and mortal body, so were we and all his posterity *earthly*; but such as *the heavenly man*, Christ, *was heavenly*, and rose with a heavenly and immortal body; so shall all those be heavenly, to whom he shall give a spiritual, a heavenly, and an immortal body at their happy resurrection.—*Therefore*, (v. 49) *as we have borne the image of the earthly man*, (that is, have been made mortal, and also by sin subject to the corrupt inclinations of this mortal body) *so let us bear also the image of the heavenly one*, by a new life imitating Christ, by which means we shall be glorified with him, both as to soul and body.—*Now this I say*, and admonish you, *brethren*, (v. 50) *that flesh and blood cannot possess the kingdom of God*; i.e. those that lead a sensual and carnal life, nor the corruption of sin, deserve the state of incorruption in glory. Wi.

Ver. 51. *We shall all indeed rise again, but we shall not all be changed.* [3]
This is the reading of the Latin Vulgate, and of some Greek MSS. and

the sense is, that all both good and bad shall rise, but only the elect to the happy change of a glorified body. The reading in most Greek copies at present is, *we shall not all sleep*, (i.e. die) *be we shall be all changed*: so also read S. Chrysostom: and S. Jerom found it in many MSS. from which divers, especially of the Greek interpreters, thought that such as should be found living at the day of judgment should not die, but the bodies of the elect (of whom S. Paul here speaks) should be *changed* to a happy state of immortality. This opinion, if it deserve not to be censured, is at least against the common persuasion of the faithful, who look upon it certain that all shall die before they come to judgment. Some expound the Greek only to signify, that all *shall not sleep*, i.e. shall not remain for any time in the grave, as others who die are accustomed to do. Wi.

Ver. 52. *In a moment*, &c. By the power of the Almighty all shall rise again in their bodies, either to a happy or a miserable resurrection. Wi.

Ver. 54. *Death is swallowed up in victory*, in regard of the saints and the elect, so that it may be said, *O death, where is thy victory? O death, where is thy sting?* over which the saints shall triumph, and also over sin and hell. Wi.

1 CORINTHIANS 16

Ver. 1. S. Paul had been charged by the apostles at the council of Jerusalem, to collect alms from the faithful of other Churches, for their poor brethren in Palestine. The apostle acquitted himself of his commission with the greatest possible zeal, and he wishes in this chapter to excite the Corinthians to a like generous conduct with the Galatians: (Cal.) a pastoral ordinance this for alms-deeds, which should be prompt, free, and proportionate to our means. It is just to prefer the wants of the children of the Church to others, particularly in those places whence the light of faith has been received, Jerusalem and Rome.

Ver. 2. *On the* ^[1] *first day of the week*, which is Sunday, and our sabbath, not the Jewish sabbath, as S. Chrys. observes, so that before this time, the apostles had appointed the first day of the week for the worship of God. Wi.

Ver. 5. *Now I will come*. S. Paul came to Corinth a year after he had written this epistle. Titus, his favourite disciple, arrived at Corinth

before S. Paul, and was received with the greatest marks of esteem: by him he sent his second epistle to the Corinthians. Calmet.

Ver. 9. *A gate is opened to me, large and evident;* that is, a fair and good occasion of labouring to convert many, where there are many *adversaries*. Wi.—The work of God is carried on by the power of the cross, and in the midst of contradictions and persecutions. If we suffer this to damp our courage, we forget that we are ministers of a crucified master, and ought to wear his livery.

Ver. 12. *As to our brother.* S. Paul here makes an apology for sending Timothy to them, who was a young man, and not so renowned for eloquence and sanctity as Apollo, informing them that Apollo did not wish to come, perhaps on account of the commotions that were at Corinth on his account. Est.

Ver. 13. A Christian is a soldier, environed and attacked on all sides by enemies. It is his duty to guard against surprise. He should never abandon the post of faith, nor the fortress of the Church, unless he wish to fall an easy prey to his adversaries. He should fight with courage, and after each attack, carefully repair the breaches made by the enemy, that he may be in a condition to sustain fresh attacks by charity, which is the principle, the soul, the life, and heart of our every action.

Ver. 15. *The first-fruits of Achaia;* the first there converted. Wi.

Ver. 17. *Which was wanting on your part, they have supplied,* by informing me, and giving me a full account of all. Wi.

Ver. 22. *Let him be anathema,* accursed. Maran Atha, ^[2] which, according to S. Jerom and S. Chrys. signify, the Lord *is come* already, and so is to be taken as an admonition to those who doubted of the resurrection, and is to put them in mind, that Christ, the Judge of the living and the dead, is come already. The Rabbinical writers tell us, there are three curses among the Jews called by different names: that the first was *niddui*, which implied an expulsion from the synagogue for a time; the second was greater, such being quite cut off from the common society, called *Cherem*; the third, *Maran Atha*, the Lord cometh, is coming, or is come, which was followed by exemplary judgments and punishments. Thus Mons. Hure, in his Bible Dictionary, Mr. Legh, in his *Critica Sacra*, and also Mr. Nary. But whether this is better grounded than many other Rabbinical stories, let others judge. Wi.

Ver. 24. Happy, thrice happy the pastor, whose life, labours, zeal, and

the testimony of his own conscience, embolden him to say with S. Paul, that he loves the flock of Jesus Christ, that he only loves them for Jesus Christ, and in Jesus Christ, by virtue of the Holy Spirit.

2 CORINTHIANS

THE SECOND

EPISTLE OF S. PAUL, THE APOSTLE, TO THE CORINTHIANS

INTRODUCTION

The subject and design of this second Epistle to the Corinthians, is much the same as of the former. He comforts and congratulates with those who were now reformed by his admonitions. He blames the faulty with apostolical liberty; and being forced to justify himself and his proceedings against the upstart false teachers, he gives an ample account of his sufferings, and also of the favours and graces, which God had bestowed upon him. This Epistle was written not long after the first, (an. 57.) some months before that to the Romans, from some place in Macedonia, perhaps from Philippi, as marked at the end of divers Greek copies, though it is observed, that those subscriptions are not much to be relied upon. Wi.—In this Epistle S. Paul comforts those who are now reformed by his admonitions to them in the former, and absolves the incestuous man on doing penance, whom he had before excommunicated for his crime. Hence he treats of true penance, and of the dignity of the ministers of the New Testament. He cautions the faithful against false teachers, and the society of infidels. He gives an account of his sufferings, and also of the favours and graces which God hath bestowed on him. Ch.—S. Paul, not being able to come to the Corinthians as soon as he had promised, writes this Epistle to inform them, that it was not through inconstancy, but on account of several weighty reasons, which had hitherto hindered him. Several other reasons, likewise, compelled him to write. For during his

absence, several false teachers of the Jews had come amongst them, teaching them that it was necessary to observe the law of Moses, in order to be saved. S. Paul, therefore, first excuses himself, by saying, that the afflictions and troubles he had met with, had hindered him from coming to them. He next orders the fornicator to be restored to favour; after which, he extols his apostleship, forming a comparison between the law of Christ, and of Moses, wherein he blames the false teachers. He then subjoins an exhortation to a pious and holy life, with liberality in their alms, after the example of the Macedonians. As the false teachers had been very industrious in establishing their own reputation, by detracting from that of S. Paul, he enumerates his own sufferings, and the favours he had received from God, shewing that he had much more reason to glory than they; and concludes by exhorting them to correct those faults with which they still remained infected. Estius.—This letter may be justly appreciated as a perfect masterpiece of that animated and solid eloquence, which all interpreters so much admire in S. Paul. V.

2 CORINTHIANS 1

Ver. 1. S. Timothy, it appears, had been sent to Corinth to confirm the faithful in the doctrine which they had received from S. Paul. After he had fulfilled this commission, he returned to S. Paul, and gave him an account how they had behaved, and what good effects his first letter had produced. He styles him brother, to conciliate to him the esteem and respect of the Corinthians. This epistle is not merely addressed to the Corinthians, but to all Achaia, of which Corinth was the capital. Estius.—Others think that Timothy had left Corinth before S. Paul's first epistle had arrived thither; and that this determined S. Paul to send Titus with another disciple thither. See 2 Cor. 12:18. From him S. Paul had the consolation to learn the happy effects produced by his first letter. See *ibid.* 6:7, 11.

Ver. 4. *Wherewith we also are exhorted by God.* The Latin interpreter sometimes translates the same Greek word by *exhorted*, sometimes by *comforted*: so the sense may be, *with which we are comforted by God.* Wi.—S. Paul knew that his former letter had afflicted them exceedingly; here he comforts them by telling them that God had filled him with consolation in order to comfort them. The Greek rather signifies, by the consolation with which we are comforted. Either explanation is sufficiently clear, though the latter is stronger. We may here remark the great tenderness S. Paul had for the Corinthians, since

he here insinuates that he had received comfort from God merely to communicate it to them. Calmet.

Ver. 5. S. Paul here styles his own sufferings, the suffering of Christ, to shew that Christ takes part, and suffers in all his members. S. Chrys.—Though it is generally understood to signify the sufferings undergone for Christ. Estius.—If we consider the very intimate union that exists between Jesus Christ, who is the head, and every one of the living members of his body, that is, the Church, that whatever any one suffers, for the cause of truth, Christ is said to suffer, as the Lord said to Saul, why persecutest thou me? and that whatever is given to any indigent brother in the name of a disciple, Christ receives as given to himself, can we want any further proof of the excellence and power of good works, which begin and terminate in charity? A.

Ver. 6. *Or whether we be exhorted,* ^[1] *for your exhortation and salvation.* These words are not in the present Greek copies; the omission is not of moment, being in a manner a repetition of what is in the same verse: the sense is, that this happens to us for your instruction, and that you may be *exhorted*, or *comforted* by our example. This is also signified by the following words, *which makes you bear* (lit. *which worketh the enduring*) *the like tribulations, as we suffer.* Wi.—Whatever happens to us, it will always be to your advantage. And certainly it is the greatest comfort when the faithful are in affliction, to see their pastors preaching and planting the faith of Christ, in the midst of afflictions and persecutions. This gives them the greatest courage to bear patiently all adversity, being convinced after the example of their divine master, that *by many tribulations we are to enter into the kingdom of heaven.* Cajetan.

Ver. 8. *That we were weary even of life.* ^[2] The Greek seems to imply the condition of one, who knows not what way to turn himself, seeing no prospect to avoid the dangers. Wi.—The sufferings which we underwent in Asia were so great, that we despaired of escaping even with our life. We were in daily expectation of death; like the criminal, who has been condemned to death, we had no hopes of escaping, but we trusted in God, who has delivered us from all danger, by your intercession, v. 11. He alludes to the tumult raised at Ephesus, and other afflictions which befell him on that account, which, though not mentioned in the Acts, (c. 19:24, &c.) were of such a nature as to make him weary of life. S. Chrys.

Ver. 9. *The sentence.* Lit. *the answer of death*, by which death seemed unavoidable; and this God permitted to teach us not to *trust*, or confide, *in ourselves*, but in him only, &c. Wi.

Ver. 11. *That for this gift,* ^[3] or favour, *obtained for us by many persons,* &c. The words and construction are obscure, both in the Latin and Greek. It would seem a tautology if translated, *that by many persons thanks may be rendered by many.* Therefore the sense must be, that God must now be thanked by many persons for the benefit in preserving my life, and hearing the prayers of many persons, who before had prayed for my life. Wi.—S. Paul in soliciting the prayers of the Corinthians, did not suppose that this was derogatory to Christ's mediation, nor to the hope he had in God. And can it be more dishonourable to God to solicit the aid of saints in heaven than of sinners on earth? Or is it to be supposed, asks S. Jerom, that the intercession of our fellow-men beneath, is more available with God, than the prayers of those, who enjoy the beatific vision above. Cont. Vigil.

Ver. 12. *And sincerity of God,* ^[4] which, according to the style of the Scriptures, seems the same as *in great sincerity.*—*In the grace of God. and more abundantly towards you:* the sense seems to be, that God had wrought more wonders and miracles by him for their conversion, than in other places. Wi.—The apostle here indirectly attacks the false teachers, by saying that his doctrine was always the same, in one continued path of sincerity, and that he made no use of the wisdom of this world, like those false doctors, whose whole design was to insinuate themselves into the affections of the Corinthians by speaking what they knew would be agreeable to them. Estius.—He declares that the subject of his glory was, the testimony his own conscience afforded him of having uniformly acted in their regard with sincerity and truth.

Ver. 13. *What you have read,* in my former letter, or letters, *and known* by my preaching: this he says, to clear himself from the accusation of his adversaries, that his words, preaching, and promises were not to be regarded, saying different things at different times, and promising to come to them, which he had not done. Wi.

Ver. 17. *When, therefore, I had a mind,* and purposed to come to you, *did I use levity?* was it an effect of levity, of a fickle mind, and of a want of sincerity? or do I purpose and promise things *according to the flesh,* to human motives and interest, which make me say, and unsay again, so that in me is *yes and no?* Wi.

Ver. 18. *But God is faithful:* The sense seems to be, as God is faithful, or I appeal to God, who is faithful, that in what I have preached to you, there is not *yes* and *no*; my doctrine concerning the faith in Jesus Christ, is and was always the same. Whether I, or Silvanus, or Timothy

preached the *Son of God*, that is, what we taught concerning the Son of God, was not *yes* and *no*, was not first one thing, and then another; *but in him was yes* only, that is, in him, and his doctrine, which we have taught, all is *yes*, firm, and unchangeable.—And *all the promises of God*, of sanctification and salvation, made to us *in him*, by his merits and grace, are equally *yes*, certain, and infallible; and *therefore by him*, and his promises are *Amen to God*, must needs be true, *unto our glory*, will turn to the salvation and glory of his elect in heaven. Wi.

Ver. 19. *It is*, was in him. There was no inconstancy in the doctrine of the apostles, sometimes, like modern sectaries, saying, *It is*, and at other times saying, *It is not*. But their doctrine was ever the same, one uniform *yea*, in Jesus Christ, one *Amen*, that is, one *truth* in him. Ch.

Ver. 20. The doctrine which the apostle delivered to them was not ambiguous, doubtful, or contradictory, first one thing, then another; on the contrary, it was such, that the apostle could say, (v. 14) we are your glory.—*Amen*. All the promises made by God, with regard to Christ, are fulfilled in him; therefore we may say Amen, and give glory to God, through Jesus Christ, who hath fulfilled all his promises. Calmet.—One of the distinctive marks, as the holy fathers affirm, between separatists and Catholics is; the former are fond of innovation, changes, and reform, the latter are scrupulously tenacious of what has been delivered from the beginning. See S. Irenæus, l. i. c. 18. Tertul. de præscript. S. Basil, ep. 12. Vine: Lyr. See also Les Variations, par Bossuet.

Ver. 21–22. This must needs be true, because he is God, *who hath confirmed us with you*, both us and you *in Christ*, in the faith, and grace of Christ crucified, *who hath* anointed us with divine graces, *who hath sealed us*, as it were, by an indelible character, in the sacraments of baptism, and confirmation, and ordination, when we were made ministers of Christ, who in this manner *hath given the pledge* ^[5] *of his holy Spirit in our hearts*, a sufficient pledge and earnest of his graces in this life, and of the glory he has prepared for us in the next. Wi.—By these texts, and Eph. 4 the Catholic Church teaches, that we are anointed and consecrated to the service of God, and sealed with a spiritual and distinctive mark, called by divines, a *character*, (see S. Jer. in Eph. iv. S. Cyril, cateches. 17.) which, as it is indelible, can never be iterated. The same is true of confirmation, and holy orders. See S. Aug. cont. Parm. c. xiii. & Conc. Tarrac. c. vi.

Ver. 23. Now as to my not coming to you, *I call God to witness*, that I only deferred my coming out of kindness to you, and *that I came not* hitherto to Corinth, *to spare you*, when by reason of the disorders

among you, I must have been forced to use severities against those who were not yet reformed.—*Not that we lord it over your faith*, nor desire to treat God's faithful with severity, or by shewing the power that God hath given us: but we rather desire to be *helpers* and promoters of *your joy*, that we may rejoice together with you in God. And now I have this greatest comfort to hear that *you stand steadfast* and firm in the *faith* of Christ. Wi.

2 CORINTHIANS 2

Ver. 1. S. Paul continues to justify his not coming to them as he promised. He told them that he did not wish to domineer over their faith, but that his whole design was to contribute to their joy, and that he did not wish to visit them as long as any thing remained worthy of correction, lest his presence should only increase their sorrow. And if in his former epistle he made use of strong expressions, it was not through any design to make them sad, but merely to correct them, by which he manifested his great charity for them. Calmet.

Ver. 2. *Who is he that should make me glad?* &c. The sense is to be gathered from the circumstances. He speaks of the Corinthian guilty of incest, whom he brought to sorrow and repentance, by excommunicating him in his former epistle, and now S. Paul rejoiceth at his conversion. Wi.—The meaning of the apostle is, that if I had come to you in order to make you sorrowful, what pleasure could I have derived from your grief, since you are the only persons who can afford me any, the least comfort? What motives could have influenced me to undertake so disagreeable a mission? This is more fully explained in the following verse, which shows this to be the reason why he had written to them. Calmet.

Ver. 5. *And if any one* (he means the same incestuous man) *hath caused grief*, or caused me to grieve, *he hath not grieved me*, that is, not me only, but all the virtuous Christians at Corinth: *but in part, that I may not charge you all* with this fault. The sense seems to be, *but in part*, that is, it was only one man, and some that joined with him, by showing themselves unconcerned for his scandalous crime, so that I do not blame the rest: or as it was *but in part*, that is, it was only a passing trouble for a little time, since by admonitions and severities, he soon repented. Wi.—When last I wrote to you, I was in great anguish on account of the crime of the incestuous man; but my grief was moderated by the consideration of the behaviour of the rest of the

Church of Corinth, which had remained steadfast in faith and virtue. S. Greg. and S. Aug.—It is not the whole Church of Corinth that has caused me this grief, but only one of you: I say this, that you may not believe that I wished to charge you all with this crime. Grotius.

Ver. 6. *This rebuke already given him*, may suffice, and I would have you *pardon* and *comfort him*, lest he *be overwhelmed*, and as it were *swallowed up* ^[1] and *devoured by* and excess of grief, so that by the *artifices of Satan*, which we are acquainted with, it turn to his greater prejudice. I wrote, and proceeded in that manner, *to know* by *experience*, how far you are *obedient* to me, and to the ministers of Christ. Wi.

Ver. 9. This was another reason why I wrote my former letter to you, viz. to try your obedience, and your attachment to the faith, and that I might know whether the difference of opinion which prevailed among you had prevented you from being obedient. C.—Others explain it thus: I have written this second letter to you to try your obedience, and to know if you will pay the same obedience to my orders, when I tell you to receive the incestuous man into your communion, as you did when I told you to separate him from your communion. Estius and Theodoret.

Ver. 10. *I also.* The apostle here granted an indulgence, or pardon, *in the person*, and by the authority of Christ, to the incestuous Corinthian, whom before he had put under penance: which pardon consisted in a releasing of part of the temporal punishment due to his sin. Ch.—Now as you have *pardoned him* by my instructions, and have received him again into your communion, I also *pardon* ^[2] *him*, and confirm what you have done, *for your sake*, as well as for his, and dispense with any further severities of a longer penance, which he deserved. S. Chrys. And I do this *in the person of Christ*, by that power and authority derived from Christ, which he left to his apostles, when he said, (Matt. 18:18) *whatsoever you shall loose upon earth, shall be loosed in heaven*, &c. not only in the sight of men, says S. Chrys. but in the sight of God, who hath given us this power. Wi.

Ver. 11. In the name and in the person of Christ, I ordered him to be excommunicated; in the same, I order him now to be re-admitted into your communion, and this for your sake. We ought to take care that the remedies we employ, do not give occasion to the triumphs of Satan, by throwing the patient into despair, on account of our too great severity. S. Amb.—The Gr. may be translated: that we may not fall into the power of Satan, on account of our too great severity. Calmet.

Ver. 12, &c. *When I was come to Troas ... and a door was opened to me,* towards promoting the gospel, which I never neglect, yet I *had no rest in my spirit*; I remained still in a great concern for you, not meeting with *Titus*, from whom I expected with impatience to hear how all things went with you at Corinth: I went on, therefore, bidding them farewell at that time, and deferred the good I might do by a longer stay with them till another time. Wi.—Troas is the same town as the ancient Troy or Ilium, famous for its ten years' siege, when it was destroyed by the Greeks in the year 1184, B. Christ. Estius.—Here, though there was a great promise of abundant fruit, S. Paul's solicitude to meet Titus, that he might learn from him the effect of his letter, made him depart from Macedonia, where he had much to suffer. V.

Ver. 14. *Thanks be to God, who always causeth us to triumph* by his grace, so that we every where *make manifest the odour of his knowledge*, making God known and worshipped, and instructing the people in the faith of Christ, to the advantage and eternal good of those who hearken to us, and *are saved*; but to the greater condemnation of those, who after they have heard of the truth, by their own fault remain obstinate: so that the preaching of the gospel is to some *the odour of death unto death*, when they remain dead in their sins, they incur an eternal death: and to them who are converted, *the odour of life unto life*; they receive the spiritual life of grace in their souls in this world, and an eternal life in the next. Wi.

Ver. 16. *The odour of death*, &c. The preaching of the apostle, which by its fragrant odour brought many to life, was to others, through their own fault, the occasion of death; by their wilfully opposing and resisting that divine call. Ch.—*And for these things who is so sufficient*, [3] as we whom Christ hath chosen to be the ministers of his gospel? In the Greek copies and in S. Chrys. we only read, *who is fit?* as if he said, who is fit to discharge this great duty, without the continual assistance of God's grace? The reading of the Latin Vulgate seems to agree better with the following verse of the next chapter, when he answers their objection, *Do we then begin again to commend ourselves?* Wi.—Who are so fit as we who are chosen by God to fulfil his ministry? If God had not chosen us, how should we have been able to acquit ourselves of so arduous an undertaking? for we did not intrude or thrust ourselves into this ministry. C.—Though it is not so difficult for those to preach the gospel who corrupt its doctrines, who weaken its truths, who disguise its obligations, and who mix the word of God with human inventions in order to be more esteemed, or for the sake of filthy lucre, like those who mix and adulterate their wines, in order to be the greater gainers. S. Chrys.—But we preach the word in all sincerity,

as on the part of God, in the presence of God, and in the Spirit and person of Jesus Christ. V.—In this grand work all may justly tremble, for who is fit? as we read in the Greek.

Ver. 17. *We are not as many false doctors and preachers, who adulterate* ^[4] *the word of God*, by mixing human doctrine, to be more esteemed, or for gain-sake. The expression is metaphorical, from the custom of those who mix and adulterate wines, says S. Chrys. for their greater gain and advantage. Wi.

2 CORINTHIANS 3

Ver. 1. The apostle had been obliged, in different parts of his first epistle, to say some things to his own advantage, in order to maintain the dignity of his ministry against false teachers, who had endeavoured to lessen his authority. He is again obliged to shew the excellency of his ministry, and the superiority of the gospel over the law of Moses. Theodoret.—We have not need, he says, of commendatory letters, like those false teachers: we have only to say that we founded the Church of Corinth, and we shall be sufficiently known. Your religion, your piety, and your virtues are renowned in the whole world. v. 2. This is our letter: we have no need to speak: the effects speak for themselves. But still this is not our doing; for we are not sufficient to think any thing of ourselves. v. 5. This letter is not of our writing; we could only do the same as Moses in the old law, prepare the tables, (ministered by us) it was God himself that wrote the ten commandments, and it is God himself that has written this our letter, by implanting his faith in your hearts. Calmet.

Ver. 2. *You are our epistle*, better, and of greater force, than any commendatory epistle, *written* and engraven in my heart, by the love and affection I bear you. You may also be looked upon as the *epistle of Christ*, because of your zeal for the Christian religion, written upon the soft and *fleshy tables* of your tender affections, with which you have received, and kept his precepts; and not like the precepts of the law, which were engraven *on tables of stone*, which the hard-hearted Jews did not keep. Wi.

Ver. 3. Though the Scriptures be of the Holy Ghost, the proper book of Christ's doctrine is in the hearts of the faithful, the true mansions of the holy Spirit. Hence S. Irenæus says: "If the apostles had left no writings, ought we not to follow the order of tradition they delivered to the persons to whom they committed the Churches? How many

barbarous nations have received and practised the faith without any thing written in ink and paper? l. iii. c. 4.

Ver. 5–6. *To think any thing of ourselves*, that may deserve a reward in heaven.—But Christ hath *made us fit ministers* of his *New Testament by the Spirit*: for the *letter* of the Old Testament *killeth*, but the *Spirit* of the New Testament *giveth life*. Wi.—*The letter*. Not rightly understood, and taken without the spirit. Ch.—This verse, (6th) refers to that in the last chapter, where he says: *And for these things who is so fit?* Who is so capable of such a ministry? It is God alone who gives us strength, light and grace. I am far from giving a part only to God, and a part to myself. It all exclusively belongs to him. S. Chrys.

Ver. 7. *Now if the ministration of death*: he meaneth the former ^[1] law, which by giving them a greater knowledge, and not giving graces of itself to fulfil those precepts, occasioned *death*, was notwithstanding *glorious*, accompanied with miracles on Mount Sinai, and so that the Israelites, when Moses came down from the mountain, could not bear *the glory of his countenance*, which he was forced to cover with a veil, when he spoke to them. Shall not the *ministration of the Spirit* in the new law, which worketh our sanctification and salvation, *abound* with much greater *glory*? especially since the old law was to be *made void*, and pass away.—*Neither was that glorified*, or to be esteemed glorious, in comparison of the new law, the blessings of the new so far surpassing those of the old law. Wi.—If the law of Moses, written on tables of stone, which was only able to cause death, inasmuch as it gave us light sufficient to know what was right, though it did not give us strength or graces to comply with the obligations imposed by it; if this law, nevertheless, was accompanied with so much glory, that Moses was obliged to put a veil over his face, what must we think of the *ministry of the Spirit*, and of the glorious duties of the apostleship? How ought our glory to be manifest, and who is fit for such an undertaking. If I thus extol the excellency of my ministry, do not imagine that I attribute any thing to myself. I am unworthy of this office, which so far surpasseth that of Moses, that his glory (v. 10) could not be truly called glory, when compared with this of ours, which so far excelleth his. Calmet.—The letter of the New Testament also, not truly taken or expounded by the Spirit of God, which is in his Church, must in the same manner be said to kill. See S. Austin, serm. 70. & 100. de tempore. & l. de spirt. & lit. c. 5. 6. & dein.

Ver. 12. *Having therefore such hope, we use much confidence* and assurance, and need not conceal God's promises, nor put a *veil over our face*, as Moses did, the children of Israel not being able to *look on the face* ^[2] *of that which is made void*, meaning on that passing glory of

Moses, to whom the law was given, and of that law, and all that belonged to it, which was only to last till the coming of Christ, and which is now made void. The reading of the ordinary Greek is now different, viz. that they *looked* not on the *end* of that which is now made void, meaning by the *end*, on Christ, who was the end of the law, which now by his coming is abolished and made void, as it was always designed to be. Wi.

Ver. 13. The apostle here informs the Corinthians that the apostles speak with confidence, without any veil, discovering to men mysteries hidden from the foundation of the world; not like Moses, who put a veil on his face that the Israelites *might not look steadfastly*, or might not discover the weakness and short duration of the law, which was represented by the light that surrounded his face, and which quickly passed away. S. Paul here gives the allegorical explanation of the light and veil on the face of Moses. Estius.

Ver. 14–15. *But* the senses and *minds* of the Jews have been *dulled*, hardened, and blinded, so that *to this day* we may say the veil remains over their eyes and minds, and *hearts*; that is, the greatest part of them understand not Moses' books, prophecies, and those things that were figures of Christ. But they shall understand them, and the veil shall be *taken off*, when they shall be converted before the end of the world. Wi.

Ver. 17. *Now the Lord is a Spirit.* Many expound it, *the Spirit is the Lord.* And where this Lord and this Spirit is, *there is liberty*; i.e. by this Spirit, they who are sanctified are freed from the slavery of sin and the devil. Wi.—We must recollect what he had said before, that the letter killeth and that the Spirit giveth life; that by the Spirit was meant the gospel, and by the letter was meant the law of Moses. Here he says that God is the Spirit, in opposition to the law of Moses; that he is the Author of the liberty of the children of God, in the new law; that in the new law are found the true adorers in spirit and truth, in opposition to the spirit of servitude which animated the Jews. Calmet.

Ver. 18. *We all, beholding,* ^[3] &c. i.e. we who have been called to the faith of Christ, have received a greater knowledge; and we hope and believe to be hereafter *transformed into the same image*, and to be in some measure like unto God, whom we shall see and enjoy, when we pass from the less glory of grace and sanctification in this life, which is the seed of glory, to the state of a more perfect glory and happiness in heaven, says S. Augustin. Wi.

2 CORINTHIANS 4

Ver. 1. The apostle, having in the last chapter shewn the excellence of his ministry above that of the law, proceeds to inform them of his own labours, &c. in order to destroy the credit which the false teachers had acquired amongst the Corinthians, and to caution them against any attempts that these teachers might make to destroy what had caused S. Paul so much trouble to effect. But he still refers all to God. As for these false teachers, what Churches had they founded? what persecutions have they endured? Calmet.

Ver. 3. The apostle here brings another proof of the sincerity of his preaching, viz. the success with which it is attended: And he says, if there be any who have not yet received it, that is their own fault. For had they been as eager to receive it, as we have been to announce it to them, the whole world had long since been converted. Theodoret.

Ver. 4. *In whom the God of this world hath blinded the minds of unbelievers.* ^[1] Thus the words are placed, both in the Latin and Greek text, so that the true God seems to be called the *God of this world*, as he is elsewhere called *the God of heaven, the God of Abraham*. God, says S. Chrys. *blinded*, that is, permitted them to be blinded. Others translate, *in whom God hath blinded the minds of the infidels of this world*; so that *this world* may be joined with *unbelievers*, and not with *God*: and by the *God of this world*, some understand the devil, called sometimes *the prince of this world*, that is, of the wicked. Wi.

Ver. 6. *The light to shine out of darkness.* He alludes to what is related at the first creation, when God divided *the light from darkness*. Gen. 1:4.—*In the face of Christ Jesus*, which may signify in the person of Christ, who was the *true light enlightening every man, that comes into this world*. John 1:9. Wi.

Ver. 8. *We are straitened.* ^[2] This, by the Greek, seems the sense of the Latin word, which is taken to signify, one perplexed, and in a doubt. See Jo. 13:22. Acts 25:20. Gal. 4:20. Wi.

Ver. 10. *That the life also of Jesus may be made manifest in our bodies*, when we suffer, and undertake voluntary sufferings for his sake. Wi.

Ver. 12. *Death worketh in us*, when we are under persecutions, and dangers of death, *and life in you*, who live in ease and plenty. Wi.—The preaching of the gospel, which we undertake in such a disinterested manner, and which exposes us to so many dangers, is the cause of death to us, but of life to you. It draws down upon us a

thousand dangers and disgraces; but procures you all kinds of advantages. You tranquilly enjoy the fruit of our labour, though we do not envy you this happiness, because we hope one day to enjoy the reward of our labours. Calmet.

Ver. 13. *We also believe, &c.* That is, we have the like faith as David, when he spoke in that manner; we hope and believe, God will deliver us, or at least raise us up from the dead with Jesus. Wi.

Ver. 15. &c. *For all things, that we suffer, are for your sakes, that many may be brought to give thanks, and to praise God for eternity.* This encourages us not *to fail*, nor faint in the cause of God, under these *momentary and light tribulations, which mark* in us above measure, an exceeding and eternal weight of glory. See the Greek text. Wi.

Ver. 17. Worketh. In the Greek, *κατεργάζεται*, which the English Bible of the year 1577 falsely renders by *prepareth*, unwilling to allow, with the apostle, that tribulation worketh eternal glory. The ardour with which the apostle speaks is sufficient to inspire the most timid with courage. A life full of crosses, labours, persecutions, injuries, &c. he calls momentary and light, if compared with the eternal, immense, and incomprehensible glory prepared for us. S. Aug.—All earthly substance, compared with the happiness of heaven, is rather a loss than a gain. This life, when put in comparison with that to come, is rather a death than life. S. Greg. in Evangel.

2 CORINTHIANS 5

Ver. 1. Of this habitation. ^[1] In the Gr. of this *tabernacle*; i.e. of the body. S. Chrys. takes notice that a *tabernacle*, or *tent*, is not to dwell in for a long time, but only to lodge in for a while, as this life is short; but the *building* God has prepared for his elect in heaven, is for eternity. Wi.—But, although the hopes of possessing this eternal mansion consoles us interiorly, and supports us under the pressure of evil, the obligation we have of purchasing it, even at the expense of our lives, does not fail to afflict us. V.

Ver. 2. To be clothed over, signifying the natural desire men have not to die, but to be changed without dying to a happy state in heaven. Wi.

Ver. 3. That we may be found clothed, not naked, ^[2] not divested of the body, as before; i.e. we desire immortal happiness without dying:

though some expound it, *not naked*; i.e. not deprived of the glory we hope for. Wi.

Ver. 5. *He that maketh us for this very thing, (lit. to this same thing) is God, who created us to be eternally happy, who hath given us the earnest of the Spirit.* See C. 1 v. 22. Wi.

Ver. 6. *We are absent from the Lord, and as it were pilgrims.* He compares the condition of men in this mortal life with that of pilgrims far from their own beloved country, yet with hopes to arrive there, which makes them willing to undergo dangers, and makes Christians even resigned to death, to a separation of the body from the soul, that they may *be present with the Lord*, and enjoy him. But let every one reflect that he must be judged, and receive a reward or punishment *according* to his works. v. 10. Wi.

Ver. 7. It is only by faith we now walk in this foreign land towards God; we do not as yet feast on Him by any clear view. V.

Ver. 11. *Knowing, therefore, the fear of the Lord,* and how dreadful a thing it is to appear at his tribunal, we endeavour to exhort men to fear and to worship him: and this intention is made *known to God*, who sees our heart: and I hope our sincere manner of asking and preaching is also *known* to your consciences. Wi.

Ver. 12. *We commend not,* nor desire to commend *ourselves*, but they who may do harm to others, and to the progress of the gospel, make it necessary to speak what may give you an occasion to answer their objections, and even *to glory in my behalf* against those who *glory in face*, in outward appearances of learning and talents, but *not in heart*, being sensible themselves that they have no solid grounds of boasting in this manner. Wi.

Ver. 13. *For whether we be transported in mind,* and out of zeal for the good of others seem to *exceed* in speaking of ourselves, it is *to God*, for God's honour and that of his ministers: or *whether we be more moderate*, ^[3] (lit. *sober*) that is, if I speak not, even what with truth I might, of my own actions, it is *to you*, to give you an example of modesty and humility.

Ver. 14. *For the charity of Christ,* the love of God, the love that Christ has shewn to me and all mankind, and a return of love due to him, *presseth* me on, is the motive of all that I do; because I consider that *if one*, our Redeemer Christ Jesus, *died for all, then all were dead*, and had been lost in their sins, had not Christ come to redeem us. Thus S. Aug. in many places, proving original sin against the Pelagians. Divers

interpreters add this exposition, *therefore all are dead*; that is, ought to die, and by a new life look upon themselves as dead to sin, which is connected with what follows in the next verse. Wi.

Ver. 15. *And Christ died for all*, (not only for the predestinate or the elect) *that they also, who live, may not now live to themselves*; that they may not follow their own inclinations of their nature, corrupted by sin, but may seek in all things the will of Christ, their Redeemer, their Lord, to whom they belong, who died and rose again for them. Wi.

Ver. 16. *Wherefore, henceforth we know no man according to the flesh*; i.e. having our thoughts and hearts fixed upon Christ, as he is risen, and has prepared for us an immortal life, *we know not*, i.e. we do not esteem any thing in this mortal life, nor any man according to any human considerations of this life; we regard not whether they are Jews, and the sons of Abraham, or Gentiles; nay, *if we have known* and esteemed Christ, as descending from Abraham and David, *now we know him so no longer*, nor consider him as born a mortal man, but as he is risen immortal, and will bless us with an immortal and eternal glory. Wi.

Ver. 17. *If then any be in Christ*, &c. The sense seems to be, if by believing in Christ we are become as it were new creatures, rescued by his grace and his Spirit, the *old things are passed away*, we must renounce all former carnal affections, all sin and all errors in which either Jews or Gentiles lived.—*Behold all things are made new*: the New Testament succeeds to the Old, the law and doctrine of Christ to the law of Moses, the Christian Church to the Jewish Synagogue, truth and grace to types and figures, &c. Wi.—With the renovated Christian all his thoughts, sentiments, inclinations, and actions, are new.

Ver. 18. *But all things* (all these blessings of grace and glory) *are of God*, who hath sent his only divine Son, by whom *he hath reconciled us to himself*, by his incarnation and death for our redemption. Wi.

Ver. 19. *Not imputing*, i.e. truly taking away our sins, *blotting out the handwriting of the decree which was against us, ... fastening it to the cross*, as it is said, Colos. 2:14. And to us, who are his apostles and the ministers of his gospel, he *hath imparted* and *committed this word of reconciliation*, by the preaching of his doctrine, and the administration of his sacraments, &c. In these functions we act and we speak to you as the *ambassadors of Christ*; we speak to you in his name, we represent his person, when we exhort you to *be reconciled to God*. “He that heareth you, heareth me.” Luke 10:16. Wi.

Ver. 20. Be not deaf to this voice, harden not your hearts, suffer

yourselves to be moved to the charity of God: it is immense, it is infinite. V.

Ver. 21. *Him* (Christ) *who knew no sin*, (who had never sinned, nor was capable of sinning) *he* (God) *hath made* ^[4] *sin for us*. I had translated, with some French translators, *he hath made a sacrifice for sin*, as it is expounded by S. Augustin and many others, and grounded upon the authority of the Scriptures, in which the sacrifices for sins are divers times called sins, as Osee 4:8 and in several places in Leviticus, by the Hebrew word *Chattat*, which signifies a sin, and is translated a victim for sin. But as this is not the only interpretation, and that my design is always a literal translation of the text, not a paraphrase, upon second thoughts I judged it better to follow the very words of the Greek, as well as of the Latin text. For besides the exposition already mentioned, others expound these words, *him he hath made sin for us*, to signify that he made Christ like unto sinners, a mortal man, with the similitude of sin. Others that he made he reputed a sinner; *with the wicked was he reputed*; (Mar. 15:28) God having *laid upon him all our iniquities*. Isai. 53:6.—*That we might be made the justice of God in him*; that is, that we might be justified and sanctified by God's sanctifying grace, and the justice we receive from him. Wi.—*Sin for us*. That is, to be a *sin-offering*, a victim for *sin*. Ch.

2 CORINTHIANS 6

Ver. 1. *We helping*, or in the Greek, *working together*, that is, with God, as employed by him, or as his ministers, and ambassadors, we *exhort* you not to *receive the grace of God in vain*, by resisting his interior graces, by an idle, or a wicked life. Wi.

Ver. 2. *Now is the day of salvation*, by the coming of your Redeemer. Wi.

Ver. 3. In this, and in the following verses, S. Paul shews his anxious solicitude not to give any, the least occasion of scandal, lest some reproach might fall upon the ministry of the gospel: for nothing is more likely to cast a blemish on the sanctity of religion, than the want of conduct in any of its ministers. If what they say be true, why do their own lives correspond so little with what they say. This will be the cry of all libertines. Calmet.

Ver. 8. The apostles maintained the character, and fulfilled the duties of the ministers of Christ, equally in prosperity and adversity; they

continued to speak the truth, though regarded by the Jews as seducers; exposed to all kinds of dangers, they relied on God, who preserved them, though in the midst of dangers, and of death itself. Though they possessed nothing in this world, yet God never permitted them to remain in want: his providence procured for them all things necessary. Though they had nothing in their possession, yet they procured relief for others, by the alms, of which they were made the disposers, though this latter part is generally understood of the spiritual riches, which they bestowed upon their auditors. Estius.

Ver. 11. &c. Our *mouth is open* to speak with freedom and confidence.—Our *heart is enlarged*, dilated, as it were, with the warmth of love and charity.—*But you are straitened in your own bowels*; you have not the like charity and love for me, nor for all your brethren, and for all mankind, &c. Wi.—The apostle here complains, that the Corinthians have not the same affection for him, which he has for them: as if he should say, however enlarged your heart may be, through the love you have for me, it can never equal the ardour of my love for you. He alludes to those who followed some false teachers, of whom he says a little after: Though I love you more, I am less loved.—*But having the same recompense*, by a just return have the same affection for me, as I have for you. S. Chrys.—Let your heart be dilated for me, and receive the advice I give you as coming from a father, who most tenderly loves his children. A.

Ver. 14. Bear not the yoke together with unbelievers. He does not mean, that they must wholly avoid their company, which could not be done, but not to have too intimate a friendship with them, not to marry with them, to avoid their vices. *Be ye separate ... touch not the unclean thing.* He does not speak of meats, clean and unclean, according to the law of Moses, nor of legal uncleannesses, but what is sinful under the new law of Christ, and would defile the soul, as idolatry, fornication, &c. Wi.

Ver. 15. Such as have cast off the yoke of God are called children of Belial. John 8:44. *Belial*, in its radical signification, means without yoke. V.

Ver. 16. The apostle here blames the too great affection the Corinthians had for the Gentiles, who sometimes invited them to their religious feasts, at which were eaten meats which had been offered to idols, and which gave scandal both to the Christians and Gentiles. To draw them from these feasts he tells them, that they are the temples of the Holy Ghost, and that consequently they ought not to make themselves the temples of devils, by eating of the sacrifices of devils.

Calmet.—S. Paul, in this and the foregoing verses, clearly shews that the faithful ought not to frequent, on any account, the tabernacles of those who have left the Church. In the old law, Moses was ordered to command the ancients of Israel, on the part of God, to *depart from the tents of those wicked men, lest they be involved in their sins*. Numb. 16:27.

2 CORINTHIANS 7

Ver. 1. *Having, therefore, these promises*, mentioned just before, that God would be a *father* to us, &c. let us *cleanse ourselves from all filth or defilement of the flesh, and of the spirit*, that is, from all kind of sins. It is not without good grounds, that S. Thomas, and the divines in the schools, tell us, that some sins, as those of impurity, gluttony, and drunkenness, may be called *carnal sins*, bring disorders that in a particular manner affect and defile the body: and that (though all sins whatsoever defile the soul, and when they are such as are called mortal, bring a spiritual death to the soul, by depriving her of the grace of God) other kinds of sins may be called *spiritual sins*, their malice and disorder affecting, and residing, as it were, in the mind or *spirit* of man; such are all the sins of pride, envy, idolatry, &c. Wi.

Ver. 2. *Receive us.* ^[1] This, according to S. Chrys. and others, is the same as what he said before, *be enlarged or dilated in heart*, that is, have a love, and true charity, and a zeal for us, and for the ministers of the gospel.—*We have injured no one*, &c. He perhaps hints at the ways and proceedings of the false teachers among them. Wi.

Ver. 3. *I speak not this to your condemnation*; he means not to condemn them in general, though some had been blameable.—*Great is my glorying*. I have great joy in the greatest part of you. Wi.

Ver. 5. *Our flesh*, that is, I myself, *had no rest*, because of the concern I was in about you, after I had written my last letter. Wi.—*Combats without, fears within*. Openly persecuted by the pagans, by the Jews, and by false brethren, I was tormented in my interior, by the apprehensions and fears I have just related to you. I was under continual apprehension, that my letter had been written in too severe a tone. I was in doubt whether the incestuous man would submit to the sentence of excommunication, and censure pronounced against him. And I said with myself, will not false teachers undo, and render fruitless all my endeavours to benefit the Church? Will not my letter alienate their minds from me? Calmet.—Our body had no ease, assailed with a deluge of evils from without, by the enemies of the

gospel from within, by fears of new persecutions. Menochius.

Ver. 6-7, &c. *God... comforted us by the coming of Titus*, and with the joyful news he brought me, of the submission and repentance of the incestuous man, and of the good state you are in, of *your earnest desire* to see me. Now I have no reason to repent, that I wrote to you pretty sharply; though my letter *troubled* you, through the concern you were in on account of the incestuous man, yet both *his sorrow*, and yours for his sake, will turn to his, and your greater advantage, with a lasting repentance, such as a true sorrow produces, when it is from God. I see the good effects, by the apology or defence you make for yourselves, by your zealous *indignation*,^[2] and, as it were, *revenge* against sin, &c. Wi.

Ver. 9. *Now I rejoice*, &c. I should have been inconsolable, had my letter made you sad, without producing the salutary effect intended by it; but I now rejoice that it caused a sorrow and sadness productive of the great advantages you have reaped from it. Thus in every sentence S. Paul shews the solicitude of a father, seeking nothing but the advancement of his spiritual children. Calmet.

Ver. 10. *For the sorrow*, &c. Sorrow for the loss of temporal goods, such as friends, riches, honours, &c. is productive of no good effects; but on the contrary, it ruins the constitution, exciting in the soul emotions of anger, murmuring, revenge, and brooding melancholy. It moreover betrays an inordinate attachment to creatures. But sorrow for our own sins, and for those of others, sufferings which we endure for the glory of God, work penance unto salvation, which is lasting; or, as the Greek has it, worketh penance unto salvation, of which we shall never repent. For tears shed in prayer unto God are sweeter, says S. Augustine, (Ps. cxxvii) than any pleasure that can be procured from the stage, &c. The tears of the saints are like sweet wine, which inebriate those who love God. S. Aug. Ps. lxxiii.—Contrition, or a hearty sorrow for sin, and not faith alone, as some pretend, is essential to salvation.

Ver. 12. *I wrote to you not on the account*, &c. That is, not only on his account, or the account of his father, who suffered the injury, (by which his father seems to have been then alive) but also to demonstrate the care and solicitude I have for you. I was also overjoyed to find that Titus was so well received by you, with *fear* and trembling, that is, with so great respect, and submission to him. Wi.

Ver. 16. After these proofs of your charity, and the uprightness of your heart, I can reprehend and correct you, exhort and praise you, without fear of my reprehensions separating you from me, without

apprehension that my recommendations will prove false, or my confidence vain; I now reckon you as persons entirely devoted to me, and whose affection towards me will never cease. Calmet. See Grotius, Estius, &c. &c.—I therefore rejoice, as we read in the Greek, after this trial, that you will refuse me nothing I ask of you: and this my confidence I shall shew, by asking you to contribute to the wants of the distressed brethren in Jerusalem, who have suffered so much for their religion.

2 CORINTHIANS 8

Ver. 1. *Grace of God*, ^[1] *that hath been given in the Churches of Macedonia*. It was certainly the grace of God, that moved the Macedonians to make those charitable contributions for the relief of their poor Christian brethren in Judea, which S. Paul now speaks of: and therefore with those who seem the most exact translators, (even with the most approved Prot. translation) I have, according to the letter, put the *grace of God*, rather than the godly charity, as others would have it, whom I had once followed, and which I think probable, taking the *grace of God*, for a great grace, a great charity, or a great benevolence. Wi.

Ver. 2. *Poverty hath abounded*, &c. The sense seems to be, that in their great poverty, they shewed the riches of *their simplicity*, that is, of a sincere, willing, and charitable heart. Wi.

Ver. 4. *Begging of us the grace*, &c. We may translate, *benevolence*, or *charity*, meaning their charitable alms or contributions. It also may be called a grace, a favour, or a charity, which they did for the poor. He exhorts them to these charitable contributions by the example of Christ, who being the God of glory, made himself the lowest and poorest of men to enrich us with grace and glory. Wi.—*Towards the saints*. The saints whom S. Paul is here speaking of, are the faithful of Jerusalem, who had been deprived of all their property at the beginning of their conversion, by their countrymen, for their steady adherence to the Christian faith, and were now reduced to the greatest want. It is for the support of their brethren in Palestine that the charitable contributions here mentioned by S. Paul, were raised in the Churches of Macedon. Calmet.—In the Greek we read, entreating us to receive the alms which they offered as a contribution to the charitable fund destined for the saints, or faithful, at Jerusalem. See Rom. 15:25, 26 and 1 Cor. 16:1, 3.

Ver. 5. *They gave their own selves.* That is, they resigned themselves and families to the care of Providence for the necessities of life, begging that the apostle would receive their alms, which exceeded even their means. C.—And by the will of God they also gave themselves to us, that we might dispose of them, and of all that belonged to them, as we should judge proper. V.

Ver. 6. *We desired Titus.* Having experienced the benevolence and generosity of the faithful of Macedon, S. Paul dismisses his faithful disciple, Titus, to exhort the Corinthians to imitate the example of their brethren in Macedon, laying before their eyes, in the following verses, the charity of Christ, who reduced himself to the greatest poverty and indigence, to shew us an example of humility and charity.

Ver. 10. *Begun not only to do, but also to be willing.* The sense seems to be, that they not only began the last year to do it, to contribute, but that they were the first that had this will, and began it of their own accord, by a motion of their own will. And therefore in the next chap. (v. 2) he *boasted* of their *ready mind to the Macedonians*, and that their zeal or emulation had incited a great many. Wi.

Ver. 12–13. He tells them that it is the *will* that chiefly makes their charity *acceptable* to God, who sees the heart. And that the design is not to make others live at *their ease*, in a richer condition than those who give, but to make a kind of *equality*, their brethren in Judea being now in great poverty and want. Wi.—God regards two things in our alms: first, the zeal and good-will with which we give our alms; secondly, the greatness of our charities, that is, if they be proportionate to our means. If you have little, give a little, but with good-will; if you have much, give also much, but with equal benevolence and zeal. God measures the extent of our charity by the greatness of our zeal, not requiring of us what we have not, but what we have to spare, relieving others, without overcharging ourselves. V.—Yielding our superfluities, that the poor may not want necessities. Menochius.

Ver. 14. *This present time, let your abundance, &c.* The sense, according to some interpreters is, that the time may perhaps come, when they in Judea may supply the wants of those in Achaia in the same kind. Others rather understand it of a communication of spiritual for temporal goods, that your alms, by the assistance of those who will pray for you, and your charities, may obtain for you the spiritual riches of grace, which every one stands chiefly in need of. Wi.

Ver. 15. *He that had much, &c.* The words were spoken of those who gathered the manna. Exod. 16:18. Every one was there ordered to

gather such a particular measure, called a gomer, and they who for fear of wanting, gathered more, found they had no more than the measure they were ordered to take, and they, who as it happened, took less, still found they had their measure of a gomer. By this example, S. Paul exhorts them to contribute to the relief of their brethren, with confidence in God's providence, and without fear of wanting themselves. Wi.

Ver. 16. &c. The apostle then tells them, that he has *sent Titus*, and two other brethren of known probity and honesty, lest any one should suspect, that he, or they should turn these charitable contributions to their own profit and advantage by enriching themselves, *that no one*, saith he, *might find fault with us in this abundance, which is managed by us.* Wi.

Ver. 18. *Brother, whose praise is in the gospel, through all the Churches.*

[2] It may either signify in writing or in preaching the gospel, so that though S. Jerom expound this of S. Luke, who wrote his gospel, (but probably not till after this time) yet S. Chrys. rather understands it of Barnaby, by the words that follow, *who was ordained by the Churches companion of our travels.* Others also guess it might be Silas or Silvanus. Who the third brother was, is also uncertain. Wi.—

Commentators vary in their opinions upon the person here mentioned. S. Chrys. and Theo. are of opinion, that this person is S. Luke or Barnabas; S. Jerom also thinks that it must be S. Luke the evangelist.

Ver. 22–23. *With much confidence in you, either for Titus, &c.* Some expound it of *the confidence* which this the third brother had in the Corinthians, but it seems rather to be understood of the confidence which S. Paul himself had in them, that they would shew great respect both to Titus, and to the other brethren whom he sent. He concludes, (v. 24) by exhorting them to these charitable contributions, which he calls the *manifestation* of their charity, in the *sight of the Churches.* Lit. in *the face of the Churches*, in your public meetings. Wi.—Most commentators understand here Apollo, but without any certainty. V.

2 CORINTHIANS 9

Ver. 1. *The ministry*, that is, the contributions for the brethren, so it is also called again, (v. 12) the *ministry of this office*, or, as the Greek signifies, *of this sacrifice*, inasmuch as alms, and such charitable works, are spiritual sacrifices to God. Wi.

Ver. 2. *That Achaia also was ready.* Corinth was the capital of Achaia. S. Paul had formerly exhorted the Macedonians to contribute to the utmost of their power, informing them, that Corinth and all Achaia were prepared a year ago to collect alms, and now the apostle, speaking to the Corinthians, encourages them by the example of the faithful of Macedon, and informs them of the greatness of their charitable contributions, and the greatness of their zeal. Theo.

Ver. 3. Titus, and two others.

Ver. 5. *Not forced from covetousness.* Lit. not as avarice, as it were extorted from covetous people, who give unwillingly. Wi.

Ver. 8. God is generous to the liberally disposed Christian; filling such as relieve the poor with every species of good, and returning their charities a hundred-fold. M.

Ver. 11–13. *All bountifulness,* ^[1] by which is signified, a sincere and free liberality, by giving with a sincere heart, and good intention. S. Paul encourages them to contribute willingly for God's sake, and out of a true charity for their indigent brethren, who will praise, and thank God, and pray for them, &c. Wi.

Ver. 15. *For his unspeakable gift.* Such is the conclusion, which the apostle puts to the subject upon alms-deeds. In the following chapter he proceeds to a new subject; but first thanks the Almighty, that he has enriched the Corinthians with so charitable a disposition. S. Chrys. Theo. and some other commentators think, that by the expression, *his unspeakable gift*, is meant the incarnation of Christ. The fruit of alms-deeds is the increase of grace in all justice and good works to life everlasting; God granting these blessings for a reward and recompense of charitable works, which therefore are called the seed, (v. 11. *supra*) or meritorious cause of these spiritual fruits. B.

2 CORINTHIANS 10

In these three following chapters, S. Paul, for the common good of those whom he had converted, and to obviate the prejudice raised by his adversaries against his person and preaching, is forced to set in a true light his apostolical authority, the favours he had received from God, his actions, his labours, and his sufferings, with an apology for mentioning them, giving all the glory to God. Wi.

Ver. 1–11. *Who in presence indeed am lowly.* ^[1] Lit. *humble*, (see Luke 1 v. 48) that is, of a mean aspect, as to exterior appearances, and *my speech contemptible*, without the ornaments of human eloquence, but am said to *be bold* when *absent*, reprehending and threatening by my *letters*, which are owned to be *weighty* and strong, let such persons *think*, and be convinced, that *such as I am* by my letters, they shall find me by *deeds*, when I come, and shall be *present* with them. I desire and *beseech* you, that *I may not be bold* when I come, to make use of my authority, nor of those spiritual arms and weapons, of censures and excommunications, nor perhaps of exemplary punishments, which God sometimes in a miraculous manner shewed by his apostles. See the examples of Ananias and Saphira struck dead at S. Peter's words, (Acts 5) of Elymas struck with blindness for opposing S. Paul's preaching. Acts 13. He puts them in mind, that the power, which God has given to his apostles, is so great and prevalent, that no force upon earth has been able to resist or hinder the designs of God, as to the spreading of the gospel, and the faith of Christ, and as he expresseth it, to the *destruction of fortifications, we subverting counsels*, and every thing that opposed the *knowledge of God*, who reduceth whom he pleaseth to the *obedience of Christ*. He admonishes them all to return to the obedience due to him, and the true ministers of the gospel, lest he be obliged to revenge, that is, punish such as remain disobedient. He acknowledges that his apostolical power was given him for the good and *edification* of the faithful, not for their *destruction*, which he will take care not to abuse. In fine, he tells them here in short, and more at large in the following chapter, that they may, if they please, consider outward appearances, his apostolical functions, the miracles God has wrought in his favour, what he has done, and suffered, by which will appear the advantages he has above his adversaries, who spoke with contempt of him. Wi.

Ver. 2. I beg of you now to hear my apology, that I may not be

obliged to make us of my authority, when present among you, which they say I have abused, and usurped over you. There is in this discourse a little irony against the facility with which the Corinthians heard the enemies of S. Paul. He alludes to those false teachers who decried his doctrine, by preaching up the observance of the ceremonial parts of the law, for they were Jews, and had introduced many new practices into the Church. We may here take notice, that these observations are applicable to the epistles of S. Paul to the Galatians, and Philippians, for they are the same false teachers whom he there attacks, and who accused S. Paul of being a hypocrite, a seducer, in a word, one who walked according to the flesh. Estius and S. Chrys.

Ver. 4. *For the weapons, &c.* The powers with which we are endowed will easily overturn all obstacles, or fortifications which devils may raise against us. They will easily refute the pride, the learning, and the eloquent sophisms of philosophers, and reduce every height, or high-minded philosopher, to the obedience of Christ. Calmet.—Hence doth our Saviour pray, “I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight.” Matt. 11:25.

Ver. 6. *Having in readiness.* God gave power, not only to persuade, and to convince the incredulous, but also to punish them, as we see in the examples of Simon Magus and Elymas. What then should hinder him from using the same against these false apostles? But he says, your obedience must first be fulfilled. God forbid that I should first use the sword, before I have tried the ways of sweetness and conciliation. But if any remain obstinate, then I will employ the arms that God has given me. Grotius.—This sweet and forcible example of the apostle is worthy the imitation of all superiors, temporal and ecclesiastical, how ever high their dignity or command. A.

Ver. 12. &c. The following verses to the end of the chapter, are equally obscure, both in the Greek and Latin text.—*We dare not rank or compare ourselves, &c.* He seems to write this ironically, by way of mocking at those, who commended and preferred themselves before others. But I will not compare myself with others, but will only *compare* ^[2] myself with myself, to shew that my actions agree with my words and my letters.—*We will not glory beyond our measure, but according to the measure of the rule which God hath measured to us, a measure to reach even to you.* Here he speaks of a measure, and a rule. By the measure, with which God measured *to him*, he means the places and countries, in which he, and the other apostles were appointed to

preach, and plant the gospel: and by the *rule* also prescribed him, he means that it was given him as a rule not to preach, where other ministers of Christ had preached. When he says, therefore, *we will not glory beyond our measure*,^[3] or (as it is implied in the Greek) of things *out of the measure*, the sense is, I will not, like false preachers, pretend to have preached in places out of my province, or which were not measured out to me, nor have we *extended* ourselves farther than we ought to have done, when we came to you, for you were within our measure. Nor have I transgressed the *rule*, because others had not preached to you before me, so that I have not *boasted in other men's labours*. But as your faith is growing, and increasing, when I have sufficiently settled the gospel among you, I hope my measure may be *enlarged*, and that without breaking the settled rule, I may preach also to people and *places beyond you*. This is what seems to be understood by these words, to be *enlarged* or *magnified*, even to an *abundance*, and yet not to glory in other men's labours, but to glory in the Lord only, and in what we do, as we have been directed, and assisted by him. Wi.

Ver. 13. The apostle here reprehends the vain boasting of false teachers. I will not, like them, say, that I have carried the light of the gospel to the utmost limits of the globe, that I have converted millions of men, avoided an infinity of dangers, performed many miracles, &c. No: I confine myself to the part assigned me by God. I will only glory in having come even to you. This I can do with justice, and without arrogance. Each one has his share, his measure, or his part to cultivate in the vineyard of Christ. Calmet, and V.

Ver. 16. The words, measure, rule, &c. signify through the whole of this chapter a share, or an allotment of any place to cultivate. S. Paul never gloried like the persons whom he is here blaming, that he entered into other men's labours. But still neither those persons who have come to you, nor we who first preached the gospel to you, have any right to glory, except in God alone. Calmet.—We still hope, that your faith every day increasing, we shall be able to extend our measure much further, and carry the gospel to nations far beyond you, without interfering with any other, by glorying of having built on what they had already prepared. V.

2 CORINTHIANS 11

Ver. 1. *My folly.* So he calls his reciting his own praises, which commonly speaking, is looked upon as a piece of folly and vanity;

though the apostle was constrained to do it, for the good of the souls committed to his charge. Ch.

Ver. 2. *With the jealousy of God*, or that came from God: it may also signify a great, or godly jealousy.—*To present you*, that is, the Church of Corinth, *a chaste virgin to Christ*, as the whole Catholic Church is called the chaste spouse of Christ. See Matt. 9:13. Apoc. 21:2. Wi.—I cannot suffer these false prophets thus to destroy what has been prepared with so much labour, but I am not jealous for my own sake; it is for the honour of God; for I do not wish to prepare this spouse for myself, but for God. Tirinus.—It is a duty incumbent on me to preserve you in the purity of the faith you have received, to present you to him as a virgin, holy, and free from every spot or blemish, and hence arise my fear and solicitude, lest by insinuating and designing men, you suffer yourselves to be drawn away from the simplicity of your faith in Christ Jesus, the Lord.

Ver. 3. *So your minds shall be corrupted* by those false teachers, *from the simplicity in Christ*, from the sincerity and purity of the gospel doctrine. Wi.

Ver. 4. *You might well bear* with him. These new teachers pretended at least to preach only the doctrine of Christ. S. Paul tells them, they might in some measure be excused, if they preached a new doctrine, or *another gospel* that brought them greater blessings, or another Spirit accompanied with greater spiritual gifts, than they had already received by his preaching. But *I think*, and may say, *I have nothing less* than the greatest apostles, and you have received the same blessings from me, as others from them. Wi.

Ver. 5. *For I suppose*. Many understand this as spoken ironically, and alluding to the false apostles, who called themselves great. But it ought rather to be understood in a literal sense, that God had performed as many and great miracles by his hands, as by any of the apostles. S. Paul here wishes to refute those who called themselves the disciples of Peter, and other apostles. C.

Ver. 6. *Though I be rude in speech*, (as S. Jerom also thought) in my expressions in the Greek tongue, *yet not in knowledge*, the chief or only thing to be regarded. Nay, S. Paul's adversaries acknowledged that his letters were weighty and strong. c. 10 v. 11. S. Chrys. in many places, and S. Aug. l. iv. de Doct. Christiana, c. vi. and vii. tom. 3. p. 68. and seq. shews at large the solid rhetoric and eloquence of S. Paul, even in this and the next chapter. Wi.

Ver. 7. *Did I commit a fault?* &c. It is a kind of reproach to them, and

by the figure, called irony, with a reflection on the false preachers, who some way or other, got themselves handsomely maintained, while S. Paul neither took, nor would take any thing of them, that his adversaries might not have an occasion to say, he did as they did, or that they only did as he did. And lest they should suspect that he would receive nothing from them, because *he did not love* them (as men sometimes refuse presents from those whom they do not love) he appeals to God, how much he loves them. But he will have this to *boast* of against his adversaries, those false apostles and crafty labourers, who cunningly endeavoured *to transform themselves*, that they might be thought *the apostles of Christ*, insinuating themselves into their favour, and receiving at least presents from them, which S. Paul would not do, though it was but reasonable that he should live by the gospel. See 1 Cor. c. 9. Wi.

Ver. 10. *The truth of Christ is in me.* This is a kind of asseveration; I assure you by the truth of Christ, which is in me, that what I say is true, and that no one can deny it in Achaia. Theodoret.

Ver. 12. S. Paul declares that he will continue to receive nothing for his preaching and his labours, that the false apostles may not glory in their disinterestedness; or rather, that he will not, by receiving any thing, authorize by his example, these new teachers, who only seek their own ease, to live on the Church, and to receive their support from it. S. Aug. and Estius.

Ver. 16. &c. *Otherwise take me as one foolish.* S. Paul divers times excuses himself for mentioning things in his own commendation: he owns that this in itself, and unless it were necessary, might be blamed as *folly*, that it would not be *according to God*, but he declares himself forced by them to it, and that he will speak nothing but the truth. See c. 12 v. 6. 11. He tells them that they bear with others that are foolish, even with those false preachers that endeavour to bring them into slavery by their domineering carriage, by making them perhaps subject to the yoke of the Mosaical law. Who *devour* them, that is, their goods and substance, who take from them, who in a *manner strike them on the face*, (v. 20) he means a metaphorical striking them, that is, by imperious ways, and insolent language. Wi.

Ver. 19. I trust that you will permit me to speak in my own praise, since as wise as you are, you have permitted others, who have not greater wisdom than myself. And if it be folly to praise one's self, as you have pardoned them, I trust you will also pardon me. Calmet.

Ver. 20. S. Paul still continues to speak ironically, that they will permit him to praise himself in his own justification, since they have

permitted these false teachers to reduce them to bondage under the law, to devour their substance, and to behave haughtily to them, striking them on the face, &c. Calmet.

Ver. 21. *I speak according to dishonour, as if we had been weak in this part.* The interpreters are divided on this verse; the sense seems to be, I speak what others took upon *as dishonourable in us*, that we had not the like authority over you as these false teachers, and therefore could not keep you in such subjection as they have done. But yet I must tell you, that *wherein if any man is bold, I am bold also*; that is, I have no less motives to domineer and boast, than they have. And then he proceeds to particulars. Wi.

Ver. 23. *They are ministers of Christ: I am more.* To wit, an apostle chosen and sent by Jesus Christ, appointed in a special manner to be the apostle of the Gentiles, your apostle. Wi.

Ver. 24. The Jews had power under the Romans to inflict punishments, not indeed capital, but corporal, such as flogging, &c. See Mark 13:9. The law, in Deut. 25:3 permitted, but did not command, forty stripes to be inflicted; it strictly forbad that number to be exceeded.

Ver. 25. *Thrice I suffered shipwreck.* This was before the shipwreck in his voyage to Rome, by which we make take notice, that S. Luke, in the Acts, omits a great many things relating to S. Paul; as also when he adds, ^[1] *a night and a day I was in the depth of the sea.* We do not read expressed in the Greek, *of the sea*; but the Greek word is observed to imply the same: and so it is understood by S. Chrys. who gives these two expositions; first, that he was truly and literally in the middle of the sea. Secondly, that he was floating or swimming in the sea after shipwreck, which seems the more common interpretation. Wi.—S. Paul could have avoided that disgrace, as a Roman. See Acts 23; but in Acts 16 he refused to claim his privilege, that he might have an opportunity of converting the guard of the prison. P.

Ver. 28. *My daily instance.* The labours that come in, and press upon me every day. Ch.

2 CORINTHIANS 12

Ver. 1. *If I must glory.* S. Paul in the whole of this discourse shews the repugnance he had of speaking in his own praise, and that if he did it,

it was only through constraint, and for the advantage of the Corinthians; as also to defend himself from his calumniators. Calmet.

Ver. 2. *I know a man*, &c. He speaks of himself, as it were of a third person.—*Whether in the body, I know not.* If S. Paul himself knew not, how can we pretend to decide, whether his soul was for some moments separated from his body, or in what manner he saw God. Wi.—It appears that this took place about the period when the Holy Ghost commanded that he should be separated for the work whereunto he was called. Acts 13:2.

Ver. 4. *Caught up into paradise.* S. Augustin and S. Thomas are of opinion that this third heaven and paradise are the same place, and designate the abode of the blessed. In order to understand the language of the apostle, we must observe that the Hebrews distinguished three different heavens. The first comprised the air, the clouds, &c. as far as the fixed stars. The second included all the fixed stars; and the third was the abode of Angels, in which God himself discovered his infinite glory, &c. The first is called in Scripture simply the heavens, the second the firmament, and the third the heaven of heavens. Calmet.

Ver. 7–10. *A sting of my flesh*, ^[1] *an angel*, or a messenger of Satan, to buffet me. The Latin word signifies any thing that pricks or stings, the Greek word a sharp stick or pale: he speaks by a metaphor, as also when he says to buffet me; that is, by causing great trouble or pain. Some understand by it a violent headache or pain, or distemper in the body. S. Aug. mentions this opinion, and does not reject it, in Ps. xcvi. tom. 4. p. 1069. in Ps. cxxx. p. 1465. S. Jer. also speaks of it in c. iv. ad Galatas, tom. 4. p. 274. Ed. Ben. But S. Chrys. by the sting, and the angel of Satan, understands that opposition which S. Paul met with from his enemies, and those of the gospel; as Satan signifies an adversary. Others understand troublesome temptations of the flesh, immodest thoughts, and representations, suggested by the devil, and permitted by Almighty God for his greater good.—*Thrice I besought the Lord.* That is, many times, to be freed from it, but received only this answer from God, that his grace was sufficient to preserve me from consenting to sin. And that power and strength in virtue should increase, and be perfected in weakness, and by temptations, when they are resisted. S. Aug. seems to favour this exposition, in Ps. lvi. Conc. 2. p. 573. S. Jerom, in his letters to Eustochium, to Demetrius, and to Rusticus, the monk. And it is the opinion of S. Greg. l. 23. moral. tom. 1. p. 747. and of many others. Wi.—If there were any danger of pride from his revelations, the base and filthy suggestions of the enemy of souls must cause humiliations, and make him blush. But these are to

be borne with submission to the will of God, for his power is more evident in supporting man under the greatest trials, than in freeing him from the attacks.—*Power is made perfect.* The strength and power of God more perfectly shines forth in our weakness and infirmity; as the more weak we are of ourselves, the more illustrious is his grace in supporting us, and giving us the victory under all trials and conflicts. Ch.—*When I am weak.* The more I suffer for Christ, the more I perceive the effects of his all-powerful grace, which sustains, enlightens, and strengthens me: the more also the glory and power of God appeareth in me. The pagans themselves were not ignorant that calamity was the soil in which virtue usually grows to perfection. Calamitas virtutis occasio est. Seneca.—Optimos nos esse dum infirmi sumus. Plin. vii. ep. 26.

Ver. 11–13. *Although I am nothing.* These words are a demonstration of the humility of S. Paul, when forced to speak his own praises.—*The signs and marks of my apostleship ... on you,* by your conversion, especially being accompanied by wonders and miracles.—*Pardon me this injury.* A reproach by irony, against such as seemed to value him less, because he lived in poverty, and took nothing of them. Wi.

Ver. 14. *Now the third time I am ready to come.* So he says again in the next chap. That is, he was once with them, he had purposed to come a second time, and now a third time.—*I seek not the things that are yours, but you.* That is, says S. Chrys. your souls, not your goods; your salvation, not your gold.—*For the children.* A modest pretty turn in their favour, by saying that fathers and parents are commonly supposed to leave their goods and riches to their children, not children for their parents. Wi.—S. Paul came to Corinth for the first time in the year 52, remaining with them 18 months. Acts c. 18. He came the second time in 55, but did not remain long with them; on which account it is omitted by S. Luke in the Acts. The date of this letter is in 57, when S. Paul again came to them towards the end of the year. Calmet.—Other interpreters, with no less authority question this sentiment, see v. 1 of the following chapter, and say he only went twice; the first time as mentioned in Acts 18:1.; the second time, as we may draw from Acts 20:2. 3 after this epistle, as it is evident from comparing 2 Cor. 1:15.

Ver. 15. *I most gladly will spend* ^[2] *all, and even my life, for your sake, and so as to be spent, and even sacrificed, for your souls; though the more I love you, the less you or some of you love me, a kind and modest reproach.* Wi.

Ver. 16–18. *I caught you by guile.* He answers an objection or suspicion of his adversaries, as if he took no presents himself, but employed

others to do it for him: he appeals to them, if Titus did not serve them in all things as he had done, in the same spirit, treading the same steps. *Think you*, as some pretended of old, formerly, or of a long time, that we make vain and false excuses to you, and at the bottom aim to be gainers by you? He appeals with an oath to God, that he does *all things* for their good, for their advantage, and *edification*. Wi.

Ver. 19. After having answered one of their objections with regard to his disinterestedness, he thus proceeds: I perceive that of old, or for a long time, you have regarded this lengthened discourse merely as an apology to justify myself from the suspicion of avarice. But *we speak before God in Christ*; or, God is my witness that I have acted thus only for your edification. Theodoret.—Seeking not the things that are yours, but yourselves, most willingly to spend our strength and life, and to be spent or completely exhausted for the sake of your souls.

Ver. 20–21. He puts them in mind to be all of them reformed, to lay aside *animosities, dissensions, swellings*,^[3] proceeding from pride, uncleanness, fornication, &c. which indeed will be a humiliation and trouble to him, to be forced to use his power by severities; for if he *find them such as he would not*, they will also *find him such as they would not*. Wi.—Τῶν μη μετανοήσαντων. This, according to S. Austin, is spoken here of doing great penance for heinous sins, and not merely of repentance, as some moderns would fain interpret it. ep. 198.

2 CORINTHIANS 13

Ver. 1. The third time he had made preparations to visit the Corinthians, (see c. 12:14) when every delinquent shall be tried as the law directs. Deut. 19:15. Mat. 18:16. Heb. 10:28.

Ver. 2. *I will not spare.* Estius, Menochius, and others explain this of the censures, excommunications, &c. of the Church; whilst some are of opinion that he means temporal punishments. But we must observe, that not unfrequently God punished, even in a sensible manner, those who by their crimes had compelled their pastors to make use of the spiritual sword. Calmet.

Ver. 3. *Do you seek a proof?* By the Greek it signifies for you, or in your regard. The sense is, that he has left me power enough to chastise those among you who shall deserve it, when I come. Wi.—I do not know why you delay your conversion. Can you doubt whether

it is God who speaks to you by my mouth, who has great power among you, and who is very capable of punishing you. V.

Ver. 4. *He was crucified through weakness.* That is, he took upon him our weak and infirm nature, in which he was made capable of suffering, and of laying down willingly his life for us on the cross. But he liveth again by the *power of God*, of his divine power.—*We also are weak in him*, like him liable to sufferings, undergoing sufferings by his example; *but we shall live with him by the power of God*, of which you have also a share. Wi.

Ver. 5. *Try yourselves if you be in the faith.* ^[1] He does not mean if they have a right Christian faith or belief, but either whether they had a saving Christian faith working in them by charity, or as S. Chrys. says, a faith that shewed itself by the gift of miracles, at that time commonly given to the first Christians.—*Unless perhaps you are disapproved*, ^[2] rejected, and justly deprived of this gift, which was a proof that they were Christians, and had received the Spirit of Christ. I judged it better to translate here *disapproved*, that *reprobates*, which in other places is often taken as opposed to the predestinate and the elect, whereas there it signifies those who were rejected, and deprived of the gifts of the spirit, particularly of that of miracles, and of those spiritual gifts granted to the first Christians, and which were a proof that they had received the grace: and the 7th verse, *not that we may appear approved, but that ... we may be as reprobates*. That is, we wish that we may have no occasion to shew the power and the gifts of the spirit, and that of miracles, but as if we were rejected, disapproved, reprobated, and deprived of such proofs. Wi.

Ver. 6–7. I trust that we have not fallen from the state in which we were, but that we continue to exercise our ministry and to use the power which he has given us. Though I do not wish to find you guilty of any sins which may oblige me to use this power over you. I rather wish in this respect to have no authority whatever over you, to be as it were an outcast or reprobate, that you may never feel the power that God hath given me for the punishment of the wicked. S. Chrys.—*Reprobates*. That is, without proof, by having no occasion of shewing our power in punishing you. Ch.

Ver. 9. *We rejoice* that we have not made our power appear in punishing the wicked, and afflicting our enemies; we are glad that we appear to them to be weak; but we are particularly glad, when you live in such a manner as to give us no occasion of reprimanding you, or of exercising our power over you. S. Chrys.

Ver. 10. We write this for the edification of Christ's mystical body,

and to cause all men to enter; not for its destruction, and to compel many to abandon it.

Ver. 11. *Rejoice.* Χαίρετε, bene valete. In this sense the Greeks used this term at the conclusion of their writings; and Λοιπον, to denote that the writer or speaker was hastening to a conclusion. P.—*Be perfect.* ^[3] Lit. in the Latin *be exhorted.* Wi.

Ver. 12. This was customary with both Jews and Persians, as we learn from Xenophon and Herodotus, and with other oriental nations. And in process of time, from the custom of common life, it was introduced into ecclesiastical assemblies. The ancients were in the habit before they began their meal to embrace each other, to manifest by that sign their mutual cordiality and friendship; then they contributed their alms, that they might give a substantial proof of what was represented by their kiss of charity. P.

Ver. 13. For my part, I wish you, with all my heart, that the grace of our Lord Jesus Christ, the charity of God, and the communication of his holy Spirit, may dwell with you all. Amen is wanted in the Greek, but was added by the Church of Corinth, which was accustomed to make this reply as often as this epistle was read. When we recall to our mind the excess of corruption that had reigned in the city of Corinth under paganism, excess attested by profane authors, and which S. Paul brings to their recollection, (1 Cor. 6:9) we are all astonishment that in the short space of four years the gospel had operated amongst the faithful of this church, such a prodigious change in their manners, and that they were become capable of receiving lessons of morality so very pure as is this of the apostle. Bergier.

GALATIANS

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE GALATIANS

INTRODUCTION

The Galatians, soon after S. Paul had preached the gospel to them, were seduced by some false teachers, who had been Jews, and who were for obliging all Christians, even those who had been Gentiles, to observe circumcision, and the other ceremonies of the Mosaical law. In this epistle he refutes the pernicious doctrine of those teachers, and also their calumny against his mission and apostleship. The subject matter of this epistle is much the same as of that to the Romans. It was written at Ephesus, about twenty-three years after our Lord's ascension. Ch.—The Galatians were originally Gauls, who under their leader, Baennus, spread themselves over Greece, and at length passed over into Asia Minor, where they settled between Cappadocia and Phrygia, in the province afterwards called from them Galatia. It seems that S. Peter preached first in those parts; but it was only to the Jews, as may be gathered from the inscription of his first epistle, which he addresses to the Jews of Pontus, Galatia, Cappadocia, Asia, and Bithynia. But S. Paul was the first that preached to the Gentile inhabitants of this province. When he first preached to them, he was received as an angel from heaven, or rather, as Christ himself: he visited them oftener than once, and the Church he there formed was very considerable. It was the Jewish converts of Galatia (who, as we have before mentioned, were the spiritual children of S. Peter) that caused those troubles which gave rise to this epistle. They strongly advocated the legal observances; and making a handle of the high pre-eminence of S. Peter, they decried S. Paul, even calling in question his apostleship. They taught the necessity of circumcision, and other Mosaic rites, which the apostles then in part retained. Thus divisions were raised in this infant Church. On these accounts the apostle warmly asserts his apostleship, as being called by Christ himself. He shews that his doctrine was that of the other apostles, who, in the council of Jerusalem, four years before, testified their exemption from the legal observances. He teaches, that it is not by the law, but by faith, that the blessings of salvation are imparted to them. After establishing these more important parts of the epistle, he gives them instruction on various heads. The Greek subscription to this epistle informs us, that it was written from Rome. S. Jerom says, he wrote it when in chains. Theodoret says, it was the first epistle that S. Paul wrote from Rome. This opinion has probably been adopted from a mistaken interpretation of the text: *I bear the marks of the wounds of Christ in my body*. By these marks they understand chains, whilst the text equally applies to the mortifications and self-denials of a Christian. The contrary opinion is, that this epistle was written from Ephesus in the year of Christ 55. This is the more probable opinion,

and is maintained by S. Greg. the Great, Ludovicus, Capellanus, Estius, Usher, Pearson, and many others. The authority of the Greek copies, in assigning the places whence the letters were written, has been long rejected by the learned. We find not such information in the more ancient Greek manuscripts of S. Germanus and Clermont, &c. Calmet.

GALATIANS 1

Ver. 1. &c. The apostle begins by asserting his apostleship which the false teachers had called in question. He was called to it by Christ himself, in his miraculous conversion, being changed “into a vessel of election to carry his name before kings and nations, and the children of Israel.” Thus chosen, we see him immediately after his conversion, preaching in Damascus and Arabia. Calmet.—Let us beware of self-appointed teachers, who are neither called by God nor rightly ordained by men, and yet are observed to intrude themselves into the ministry.—*Not from man, neither by man.* ^[1] The apostle here expressly says, all the brethren who are with me; to shew that he advanced nothing which was not conformable to the belief of all the faithful. S. Jerom.—And again he says, (v. 12) *neither did I receive it from man, nor did I learn it, but by the revelation of Jesus Christ.* That is, not from him, who was a man only, but from Jesus Christ, who was both God and man. S. Jerom, who has left us a commentary on this epistle, (tom. iv. p. 222. Ed. Ben. as also S. Chrys. tom. iii. p. 709. Ed. Sav.) takes notice, that Christ’s divinity is proved from these expressions, that S. Paul was not an apostle, nor had his mission from man only, but from Jesus Christ, who therefore was not a man only.—*By Jesus Christ and God the Father.* A second argument to shew the equality of the Son with the Father. And thirdly, it destroys another objection of the Arians, who used to pretend that the Father, being always first named, he only, and not the Son, was properly God. Fourthly, another of their arguments to prove only the Father truly God, was that he was called *the God*, with the Greek article; and here the Father is called God, without the said Greek article. Fifthly, they also pretended that the Son was not God, because the Father was said to deliver him to death: and here (v. 3) the Son is said *to give* and *deliver* himself. Wi.

Ver. 6–7. This was about three or four years after their conversion. The apostle knowing very well how to suit his discourse to his auditors, in this epistle makes use of a more severe and harsh address than is observable in his other epistles. The reason is, the Galatians were a less civilized people, and had already shewn the little

attachment they had to their spiritual father. Calmet.—*To another gospel: which is not* ^[2] *another*. That is, it is not properly another, because they pretended to be Christians, and teach the faith: and yet it was in some measure *another*, because *changed* by such teachers with a mixture of errors, particularly that all converted Gentiles were to observe the Jewish law: and in this sense, they are said *to subvert*, or *destroy the gospel of Christ*: so that the apostle hesitates not to pronounce and repeat *an anathema, a curse* upon all that preach any thing *besides*, that is, in point of religion, not agreeing with what he had taught. I cannot omit here a reflection, which S. Chrys. makes on the 7th verse. *Where are they*, saith he, *who condemn us* (Catholics) *for the differences* we have with heretics? and *who pretend there is no* such essential *difference betwixt us and them*, so as to judge them excluded from the communion of the Catholic Church, out of which there is no salvation, unless perhaps through ignorance.—*Let them hear what S. Paul says, that they destroyed the gospel who made any such innovations*: to wit, by introducing again as necessary some of the Jewish ceremonies, even at a time when the Christians, who had been Jews, might lawfully use them, and even they who had been Gentiles. S. Paul says, this is to *change* and *destroy* the gospel; he repeats *anathema* against them. Let them hear, and take notice of this, who pretend that the unity of the one Catholic faith is sufficiently maintained by all Christian societies, that agreeing, as they say, in fundamentals, their faith is a saving faith: that the council of Trent, without reason, pronounced such anathemas against them: that all Catholics are uncharitable for denying them to be in the way to salvation, when they make Scripture alone, as interpreted by their private judgment, the only rule of their faith. They may as well accuse not only S. Chrys. but also S. Paul, of *uncharitableness*, &c. Wi.

Ver. 9. The terrible sentence awarded by S. Paul, bears equally strong against modern as against ancient innovators in religion.

Ver. 10. *If I did yet please men, I should not be the servant of Christ*. I should not have embraced the Christian faith, I who was so zealous against it, and who by changing have exposed himself to persecutions, &c. Wi.

Ver. 14. He here alludes to his being a Pharisee, as he himself mentions more openly in Acts 23:6. *A Pharisee, and son of Pharisees*. This sect always distinguished itself by its zeal for ancient traditions, which shews evidently that he was very far from being instructed in a religion of which he was the sworn enemy; nor since his conversion did he apply for instruction. What he delivered, he learned not of man, but of God. See below.

Ver. 16. *I condescended not to flesh and blood.* Lit. *I did not acquiesce to flesh and blood.* I had no regard to temporal friends or advantages. Some expound it, I did not think it necessary to consult the other apostles, men who were my countrymen: and so it follows, *I came not to Jerusalem to the apostles*, to be instructed by them, having been instructed by Christ himself. Wi.

Ver. 17. So far from receiving his apostleship from the other apostles, he saw none of them, till he had spent three years in announcing the word of God. Calmet.—In this epistle to the Galatians, S. Paul treats the same matter as in his epistle to the Romans; to the former he writes less exactly and more briefly, as very rude and uncivilized; to the latter, with more precision, and with greater copiousness, as *replenished with all knowledge*: repleti omni scientia. Rom. 15:14.

Ver. 18. *Then three years after, I came to Jerusalem to see* (and as S. Chrys. says, out of respect to make a visit to) *Peter*, but staid only at Jerusalem fifteen days, and saw none of the apostles except him, and James, the brother, or cousin of our Lord; so that I was yet unknown by face to the Christian churches in Judea. Wi.

GALATIANS 2

Ver. 1. *Then fourteen years after.* That is, after my former going to Jerusalem, which was seventeen years after my conversion, an. 51. See Tillemont. Wi. The cause of S. Paul's second journey to Jerusalem was as follows. Some brethren coming from Judea to Antioch, there maintained the necessity of circumcision and the other Mosaic rites, asserting that without them salvation could not be obtained. S. Paul, upon his return to Antioch, strongly defended, in conjunction with Barnabas, the liberty of the gospel. As the contest grew warm, it was resolved to depute Paul and Barnabas to consult the other apostles and ancients of Jerusalem. By the approbation of the living and speaking tribunal, which all are commanded to hear, the Scriptures are not made true, altered or amended; they merely are declared to be the infallible word of God, a point only to be learned by authority; hence that memorable saying of S. Austin: "I would not believe the gospel unless the authority of the Church moved me." Cont. ep. fund. c. v.

Ver. 2. *According to revelation*, or an inspiration from the Spirit of God, and conferred with them, as an equal, says S. Jerom.—*But apart to them, who seemed to be something* considerable. That is, with the other apostles, lest I should run in vain, not for fear of false doctrine, says S.

Chrys. but that others might be convinced that I preached not any thing disapproved by the apostles, which would prejudice the progress of the gospel. Wi.—The particle *but*, which begins this verse, is quite useless: the Latin Vulgate and the Greek copies have it indeed, but in many copies it is not found; it is omitted also by S. Jerom and Theodoret; and this verse is united in sense with the preceding. Titus was not compelled to be circumcised on account of the false brethren, &c.

Ver. 3. *Neither Titus ... circumcised*, who had been a Gentile. A convincing proof, says S. Chrys. that even according to the other apostles, the Gentiles converted, were not subject to the Jewish laws. Wi.

Ver. 5. *To whom we yielded not*. S. Jerom takes notice that in some Latin copies read, *to whom we yielded*; but that was not the true reading by the Greek and Syriac. Wi.

Ver. 7. *As to Peter was that of the circumcision*. Calvin pretends to prove by this, that S. Peter and his successors are not head of the whole Church, because S. Peter was only the apostle of the Jews. But S. Paul speaks not here of the power and jurisdiction, but of the manner that S. Peter and he were to be employed. It was judged proper that S. Peter should preach chiefly to the Jews, who had been the elect people of God, and that S. Paul should be sent to the Gentiles; yet both of them preached both to Jews and Gentiles: and S. Peter, by receiving Cornelius, first opened the gate of salvation to the Gentiles, as he says of himself, (Acts 15:7) *that God made choice of him, that the Gentiles by his mouth should hear the gospel, and believe*. That S. Peter was head of the Church, see the notes on Matt. 16. and John 21. Wi.

Ver. 9. *James, and Cephas, and John*. No proof of any greater authority can be drawn from the placing or numbering of James first, which perhaps S. Paul might do, because of the great respect he knew the Jewish converts had for S. James, bishop of Jerusalem, where the ceremonies of the law of Moses were still observed. Several Greek copies have *Peter, James, and John*. So we also read in S. Jerom's Commentary, p. 240, and S. Chrys. in his Exposition, p. 729, has *Cephas, John, and James*. Wi.

Ver. 11. *But when Cephas, &c.* ^[1] In most Greek copies, we read *Petrus*, both here and v. 13. Nor are there any sufficient, nor even probable grounds to judge, that *Cephas* here mentioned was different from *Peter*, the prince of the apostles, as one or two later authors would make us believe. Among those who fancied Cephas different from

Peter, not one can be named in the first ages, except Clemens of Alexandria, whose works were rejected as apocryphal by Pope Gelasius. The next author is Dorotheus of Tyre, in his Catalogue of the seventy-two disciples, in the fourth or fifth age, and after him the like, or same catalogue, in the seventh age, in the Chronicle, called of Alexandria, neither of which are of any authority with the learned, so many evident faults and falsehoods being found in both. S. Jerom indeed on this place says, there were some (though he does not think fit to name them) who were of that opinion; but at the same time S. Jerom ridicules and rejects it as groundless. Now as to authors that make Cephas the same with S. Peter, the prince of the apostles, we have what may be called the unexceptionable and unanimous consent of the ancient fathers and doctors of the Catholic Church, as of Tertullian, who calls this management of S. Peter, *a fault of conversation, not of preaching* or doctrine. Of S. Cyprian, of Origen, of the great doctors, S. Jerom, S. Aug. S. Chrys. S. Greg. the Great, of S. Cyril of Alex. of Theodoret, Pope Gelasius, Pelagius the second, S. Anselm, S. Thomas. In later ages, of Bellarm. Baronius, Binius, Spondan, of Salmeron, Estius, Gagneius, Tirinus, Menochius, Alex. Natalis, and a great many more: so that Cornelius a Lapide on this place says, *that the Church neither knows, nor celebrates any other Cephas but S. Peter*. Tertullian and most interpreters take notice, that S. Peter's fault was only a lesser or venial sin in his conduct and *conversation*. Did not S. Paul on several occasions do the like, as what is here laid to S. Peter's charge? that is, practise the Jewish ceremonies: did not he circumcise Timothy after this, an. 52? did he not *shave his head* in *Cenchrea*, an. 54? did he not by the advice of S. James (an. 58.) *purify himself with the Jews in the temple*, not to offend them? S. Jerom, and also S. Chrys. ^[2] give another exposition of this passage. They looked upon all this to have been done by a contrivance and a collusion betwixt these two apostles, who had agreed beforehand that S. Peter should let himself *be reprehended* by S. Paul, (for this they take to be signified by the Greek text) and not that S. Peter was *reprehensible*; ^[3] so that the Jews seeing S. Peter publicly blamed, and not justifying himself, might for the future eat with the Gentiles. But S. Aug. vigorously opposed this exposition of S. Jerom, as less consistent with a Christian and apostolical sincerity, and with the text in this chapter, where it is called a *dissimulation*, and that Cephas or Peter *walked not uprightly to the truth of the gospel*. After a long dispute betwixt these two doctors, S. Jerom seems to have retracted his opinion, and the opinion of S. Aug. is commonly followed, that S. Peter was guilty of a venial fault of imprudence. In the mean time, no Catholic denies but that the head of the Church may be guilty even of great sins. What we have to admire, is the

humility of S. Peter on this occasion, as S. Cyprian observes, ^[4] who took the reprehension so mildly, without alleging *the primacy, which our Lord had given him*. Baronius held that S. Peter did not sin at all, which may be true, if we look upon his intention only, which was to give no offence to the Jewish converts; but if we examine the fact, he can scarce be excused from a *venial indiscretion*. Wi.—*I withstood*, &c. The fault that is here noted in the conduct of S. Peter, was only a certain imprudence, in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts: but this in such circumstances, when his so doing might be of ill consequence to the Gentiles, who might be induced thereby to think themselves obliged to conform to the Jewish way of living, to the prejudice of their Christian liberty. Neither was S. Paul's reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior. Ch.

Ver. 16. &c. *Knowing that a man is not justified by the works of the law.* S. Paul, to the end of the chapter, seems to continue his discourse to S. Peter, but chiefly to the Jewish Galatians, to shew that both the Gentiles, whom the Jews called and looked upon as *sinner*s, and also the Jews, when converted, could only hope to be *justified* and saved by the faith of Christ, and not *by the works of the law*.—*But if while we seek to be justified in Christ*, by faith in him, and by his grace, *we ourselves also are found sinners*, as the false doctors teach you, and not to be justified but by the ceremonies and works of the law of Moses, this blasphemous consequence must follow, *that Christ is the minister* and author of *sin*, by making us believe that by faith in him, and complying with his doctrine, we may be justified and saved. For thus we must be considered *transgressors*, unless we renew and *build again* what Christ and we have destroyed.—*For by the law I am dead to the law*. That is, says S. Jerom, by the evangelical law of Christ I am dead to the ancient law and its ceremonies. Others expound it, that by the law and its types and figures, and by the predictions contained in the law, I know the Mosaical law hath now ceased, in which sense he might say, *by the law I am dead to the law*.—*If justice*. That is, if justification and salvation be to be had, or could have been had *by the works of the law*; *therefore Christ died in vain*, and it was not necessary that he should become our Redeemer. Wi.

Ver. 19. He here expresses the change which had been wrought in him. The law to which he had been attached, had passed away from him. Now he was so united to Christ and his cross, that he says: Not I, but Christ liveth in me. The strong expressions made use of by S. Paul with regard to the Jewish law in this chapter, may appear strange, and very capable of a wrong interpretation. But we must ever bear in mind

that S. Paul speaks exclusively of the *ceremonial* part of the law, and not of the *moral*, contained in the decalogue: of this latter he says in ep. to the Romans, (2:13) the doers of the law shall be justified. But to effect this, was and is necessary the grace which Jesus Christ has merited and obtained for all, grace which God has shed on all, more or less, from the commencement of the world.

GALATIANS 3

Ver. 1. *Before whose eyes Jesus Christ... crucified among you.* ^[1] The common exposition is, that S. Paul had *before described* and set before them Christ crucified. Others, that it had been clearly foretold by the prophets that Christ was crucified for them. Wi.

Ver. 2. *Did you receive the Spirit by the works of the law?* As if he said, you esteem it a great favour to have received those spiritual gifts of working miracles, &c. When you were made Christians, had you these favours *by the works of the law*, or was it not *by the hearing of faith*, and by the faith of Christ, that you had such extraordinary graces? and when you *have begun* thus happily by the *spirit* of Christ and his spiritual gifts, are you for *finishing* and thinking to make yourselves more *perfect* by the exterior works of the law, the circumcision of the flesh, and such like ceremonies? Wi.

Ver. 4–5. *If yet in vain:* i.e. I have still good hopes, that what you have already suffered by persecutions and self-denials, since your conversion, will not be in vain; as they would be, if you sought to be justified by the works and ceremonies of the law of Moses, and not by the faith and law of Christ, by which only you can be truly sanctified. Wi.—S. Jerom, S. Aug. and others, suppose that the power of working miracles still remained in the Galatians, notwithstanding what had passed; but S. Chrysostom and several others, explain it of a power they had formerly possessed. Calmet.

Ver. 6. *As it is written: Abraham believed God, and it was reputed to him unto justice.* See Rom. 4:3. They only who imitate the faith of Abraham shall *be blessed* with him, and are his spiritual *children*, whether Jews or Gentiles, whom God promised to bless by the seed of Abraham; i.e. by Christ, who descended from Abraham. Wi.—The apostle thus argues with the Galatians; Abraham, who was never under the law, still received the grace of justification in reward of his faith, even before he had received circumcision. Now, if a person can be justified without the law, the law can be no ways necessary to salvation.

Ver. 10–14. *Are under a curse.... cursed is every man, &c.* The sense of these is to be found Deut. 27:26 in the Sept. Some expound them thus: curses are pronounced against every one who keeps not all the precepts of the law, but there is not any one; i.e. scarce any one, who keepeth them all; therefore all under the law are under some curse. But as it cannot be said that no one kept all the precepts, especially the moral precepts of the law, mentioned in that place of Deuteronomy; (for Zacharias and *Elizabeth were both just in the sight of God*, Luke 1 and doubtless many others lived so as not to incur those curses, but were just and were saved, though not by virtue of the works of the law only, nor without faith in God, and in their Redeemer, who was to come) therefore others understand that all such persons fall under these curses, who think to comply with all these precepts by their own strength, or who confide in the works of the law only, without faith in Christ, the Messiah, and without which they cannot be saved. This agrees with what follows, that *the just man liveth by faith*. Habac. 2:4. See Rom. 1:17.—Now the law is not of faith, i.e. the works done merely in compliance with the law, are not works of faith that can save a man: *but he that doth those things of the law, shall live in them*; i.e. says S. Jerom, shall have a long temporal life promised in the law; or, as others say, shall have life everlasting, if they are done with faith.—*Christ hath redeemed us* from these curses; but to do this, hath made *himself a curse for our sake*, by taking upon himself the similitude of a sinner, and by dying upon the cross, as if he had been guilty of the greatest sins, having only charged himself with our sins, inasmuch as it is written: (Deut. 21:23) *cursed is every one who hangeth on a tree*; which is to be understood, in case he deserve it for his own sins.—*That the blessing of Abraham* (or promised to Abraham) *might be fulfilled*; i.e. Christ redeemed us, that these blessings might be fulfilled on all nations, and that all might receive the *promise of the Spirit*, or the promised spirit of grace believing in Christ, who is now come. Wi.

Ver. 15, &c. *I speak after the manner of man*; or, by a comparison, says S. Chrys. common among men. If a man make or execute his last will, or any deed or contract, it stands good; no one *contemns* it, or pretends to annul it, or add *any* thing to it: how much more shall the testament, the covenant, or solemn promise which God made to Abraham, to bless all nations, stand firm and have its effect? And he said to *his seed*, to *one*, i.e. in *Christ only*, not to *his seeds*, as it were by *many*. It is observed, that the word *seed* being a collective signification, may grammatically be taken for the plural as well as for the singular number; so that we are to have more regard to S. Paul's authority,

who expounds to us what is here signified by the word seed, than to the word itself.—*The law which was made after four hundred and thirty years* (consult the chronologists) does not make void the testament: nor the *promise* which God himself made to Abraham, that mankind should be blessed only by Christ. These blessings could not be by the law of Moses *ordained*, or delivered *by angels* in the *hand of a mediator*, to wit, of Moses, according to the common interpretation, who, in receiving and publishing the law, was as it were a mediator betwixt God and his people.—And *a mediator is not of one*, (but is called so, as mediating betwixt two parties) *but God is one*. This is to signify, that when he made the covenant or promise to Abraham, he made this promise himself, and did not make use of a mediator inferior to himself, as when he gave the law; and the law, in this respect, was inferior to the promise; but the chief difference was, that true justice and sanctification was not given by the law, for so it would have contradicted and have made void the promise made before to Moses, that the blessings of true sanctification should only be by his seed and by faith in Christ, the Son of Abraham and of David. According to the Scriptures all things (i.e. all men) were shut up together *under sin*, under the slavery of sin, from which they were not to be redeemed but by the accomplishment of the promise, and by the coming of Christ, by his grace, and faith in him. Wi.—*Because of transgressions*. To restrain them from sin, by fear and threats.—*Ordained by Angels*. The law was delivered by Angels, speaking in the name and person of God to Moses, who was the *mediator* on this occasion between God and the people. Ch.—The law was established not to occasion sin, but to *manifest* sin, and to *punish* sin. Ezechiel (20:11) shews the meaning of the apostle, when he says: that God, after bringing the Israelites out of Egypt, imposed laws upon them that gave life to such as observed them. This was the decalogue, published immediately after the passage of the Red Sea; but violating these commandments, they became guilty of idolatry. To *punish* them, God imposed upon them precepts *which are not good, and which give not life*. v. 24, 25. This is the ceremonial law, which was established and published by degrees during the forty years the Israelites sojourned in the desert. It is then evident that this law was given to punish transgressions in the Israelites, and to prevent relapses. This is the sense of S. Paul.

Ver. 22. *Hath concluded all under sin*; i.e. hath declared all to be under sin, from which they could not be delivered but by faith in Jesus Christ, the promised seed. Ch.—The law was not given to all; but all its precepts and prohibitions were binding under sin, and all violators of the law were guilty of sin.

Ver. 24. As for the *law*, it was *put* or given *because of transgressions*, to

put a stop, by the punishments prescribed, to idolatry and other crimes, which the Jews had learnt from other nations, particularly in Egypt. The law was a *pedagogue*, or schoolmaster, to direct and correct and bring men to Christ, our chief Master, our great Mediator, who being now come, we are no longer under our former pedagogue. Christ hath by his grace made all, who believe in him and follow his doctrine, his *sons* and his adoptive children, whether they were before *Jews* or *Gentiles*; now they are all *one*, united in the same *faith*, and in the same spirit of charity. All the faithful are to be accounted of *the seed* of Abraham, and his spiritual children by the accomplishment of the promise. Wi.—*Pedagogue*; i.e. schoolmaster, conductor, or instructor. Ch.

Ver. 27. The baptism of infants shews that the sacrament gives grace of itself, by divine appointment; or, as divines say, *ex opere operato*.

Ver. 28. *Neither Jew*, &c. That is, no distinction of Jew, &c. Ch.

GALATIANS 4

Ver. 1. By the child, in this place, the apostle understands all the Jewish people, who, as long as they were under the childhood of the law, were subject to numerous restrictions, although they were the favorite children of God. But when the fulness of time came, they received the adoption of children, and were in possession of the liberty of the law of grace. They were no longer obliged to observe the legal rites. Whence the apostle wishes the conclusion to be drawn, that if persons once subject to the law were now exempt from it, how much more will those be excused from its yoke, who were never under its control. Calmet.

Ver. 3. *Under the elements of the world*. S. Chrys. understands the exterior ceremonies and precepts of the law of Moses, with an allusion to the first elements or rudiments which children are taught. Wi.

Ver. 4. *The fulness of the time*. That is, the time decreed by Divine Providence.—*God sent his Son made of a woman*, who took a true human body of his virgin Mother.—*Under the law*, as he was man, because he was pleased to make himself so. Wi.

Ver. 6. *Crying, Abba*. That is, *Father*; Christ taught us in prayer to call God *our Father*, he having made us his adoptive *sons* by his grace, and *heirs* of heaven. Wi.

Ver. 8–9. *You served them, who by nature are no gods.* These words are to be understood of the converts, who had been Gentiles.—*Known of God.* That is, approved and loved by him. Wi.—The language of the apostle in this verse is not perhaps strictly precise. The Galatians, whom he addresses, had been converted from paganism, and of course were never subject to the law of Moses. But the apostle, by these words, entreats them not to begin now to serve these weak and useless elements, (as he calls the Jewish rites) or by this expression he may mean (as S. Chrys. and Theophyl. explain it) the tyranny of error and wickedness. Calmet.

Ver. 10–11. *You observe* ^[1] *days, &c.* These false teachers were for obliging all Christians to observe all the Jewish feasts, fasts, ceremonies, &c. Some of the later reformers find here an occasion to blame the fasts and holydays kept by Catholics. S. Jerom, in his commentary on these words, tells us that some had made the like objection in his time: his answer might reasonably stop their rashness; to wit, that Christians keep indeed the sabbath on the Sunday, (not the Jewish sabbath on Saturdays) that they keep also divers holydays, and days on which great saints suffered martyrdom, (let our adversaries take notice of this) but that both the days are different, and the motives of keeping them. See S. Jer. tom. iv. p. 271. Wi.—This text cannot mean to condemn the feasts appointed to be kept holy in the Catholic Church. For on the festivals dedicated to our Lord, S. Austin writeth thus: “We dedicate and consecrate the memory of God’s benefits with solemnities on solemn appointed days, lest in process of time they might creep into ungrateful and unkind oblivion.” And of the martyrs thus: “Christian people celebrate the memories of martyrs with religious solemnity, both to move themselves to an imitation of their virtues, and that they may be partakers of their merits, and helped by their prayers.” Cont. Faust. l. xx. c. 21. And of other saints thus: “keep ye and celebrate with sobriety the nativity of saints, that we may imitate them that are gone before us, and that they may rejoice in us, who pray for us.” In Ps. 88. Conc. 2. in fine.

Ver. 12. *Be ye as I, for I also am as you.* I add no word in the translation, because it is uncertain what is to be understood: some give this construction, be you as *I am*, because I also *was*, as you now *are*; and they expound them thus: lay aside your zeal for the Jewish ceremonies as I have done, who *was* once as zealous for them as you seem now to be. Others would have the construction and sense to be: be you as *I am*, because I *am* as you; that is, be affected to me, and love me, as I have still a true affection and love for you, which is agreeable to what follows, *you have not offended me at all.* Wi.

Ver. 13–16. *Through infirmity of the flesh ... and your temptation in my flesh.* S. Jerom thinks the apostle had some bodily infirmity upon him. S. Chrys. understands his poverty, and want, and persecutions, and that some were inclined to contemn him and his preaching on these accounts. Yet others among them did not esteem him less: they received him, respected him as an *Angel of God*, as *Christ Jesus*; they would have given him *their eyes*, as one may say, and all that was dear to them. He puts them in mind how *happy* then they thought themselves, and asketh why they are now so much *changed*? Wi.

Ver. 17–20. He tells them this change comes from the false teachers among them, who with a false *zeal* would *exclude them* from a friendship and a submission to S. Paul, and deprive them again of that Christian liberty by which Christ, and the faith of Christ, had freed them from the yoke of the Mosaical law. On this account I must labor and *travail*, as it were to *bring you* forth a second time. How do *I now wish* to be *with you*, to *change my voice*, to exhort you, to reprehend you, to use all ways and means to regain you to Christ?—*I am in confusion about you*, ^[2] I am perplexed, as the Greek signifies, as not knowing what to say or do. Wi.

Ver. 22. *It is written* in the law, that is, in Genesis, (c. 16 and c. 21) that *Abraham had two sons*, &c. that his two sons, *Ismael*, born of his servant, *Agar*, and *Isaac* of his wife, *Sara*, in an *allegorical sense*, represent the two *testaments* or covenants, which God made with his people: that by *Ismael* was represented that covenant of the former law delivered to Moses on Mount Sina, by which the Jews were made his elect people, yet as it were his *servants*, to be kept to their duty by fear of punishments; but by *Isaac* is represented the new covenant or testament of *Christ*, given at Jerusalem, where he suffered, where the new law was first published; by which law, they who believe in Christ were made the spiritual children of Abraham, the *sons of God*, and heirs of the blessings promised to Abraham: that *Sina*, the *mountain in Arabia*, hath ^[3] *an affinity with Jerusalem*, and *with her children*, who remain under the *servitude* of the law of Moses: we cannot understand a *conjunction*, or an *affinity*, as to place and situation, Sina and Jerusalem being near twenty days' journey distant from each other; therefore it can only be an affinity in a mystical signification, inasmuch as Jerusalem was the capital of the Jews, where the children of those who received the law on Mount Sina lived still under the servitude of the same law: but Christians, who believe in Christ, must look upon themselves as belonging to Jerusalem, and not to the city of Jerusalem upon earth, but to the celestial Jerusalem in heaven, which is our *mother*, now no longer servants and slaves to the former law, but *free*, being made the *sons of God* by the grace of Christ, and heirs

of heaven. And these blessings were promised to all nations, not only to the Jews, of which the much greater part remained obstinate, and refused to believe in Christ, but also particularly to the Gentiles, according to the prophecy of Isaias, (c. 54) *rejoice thou* that hast been *barren*, like *Sara*, for a long time; i.e. rejoice, you Gentiles, hitherto left in idolatry, without the knowledge or worship of the true God, now you shall have more children among you than among the Jews, who were his chosen people. Wi.

Ver. 29. S. Paul makes another observation upon this example of Ismael and Isaac: that as Ismael was troublesome to Isaac, for which he and his mother were turned out of the family, *so also now* the Jews insulted and persecuted the Christians, who had been Gentiles; but God will protect them as heirs of the blessings promised: they shall be accounted the spiritual children of Abraham, while the Jews, with their carnal ceremonies, shall be cast off. Wi.—This, says S. Austin, is a figure of heretics, (who are the children of the bond-woman) unjustly persecuting the Catholic Church. Ep. 48.

GALATIANS 5

Ver. 1. *Be not held again under the yoke of bondage*, of the old law. Wi.—This verse must be understood in the same manner as the 9th verse of the preceding chapter. See the annotations upon it.

Ver. 2. *If you converted from heathenism be circumcised*, it must be by believing and professing it necessary, which is false doctrine, and then *Christ will profit you nothing*: not that the practice of those ceremonies was at the time sinful, especially for those that had been Jews, but it was an error to judge them necessary for converted Gentiles. Besides, he that judges circumcision necessary, must also judge himself bound to keep all the other ceremonies and precepts of the law. Wi.

Ver. 3. The false teachers had insisted on the observance of circumcision and a few other rites only, as necessary for salvation; but S. Paul assures them, that the receiving of circumcision is an open profession of Judaism, and that he that makes this profession, binds himself to the observance of every part of the law, since a curse is pronounced against those that do not keep it in all its parts. If then circumcision be necessary for salvation, the whole law is necessary also. Calmet.

Ver. 4. If you think that justice cannot be obtained but under the law,

you make a renunciation of the justice of Christ: his mediation becomes of no avail to you. Calmet.

Ver. 5–6. *We in spirit hope for true justice by faith in Christ; yet not by faith only, but by faith working by charity.* Wi.—Here note with S. Austin, that faith is not to be idle, but working or doing good works in charity: wherefore not faith alone. De opere et fide. c. xiv.

Ver. 8, &c. *This persuasion of yours is not from him who calleth you; is not from God: and I hope you will be shortly again of no other mind than what I taught you.* Wi.—This was a Jewish proverb, and alluded to the time of the Pasch, when it was not permitted to eat of any but unleavened bread; during which time the least leaven made the whole mass unclean to a Jew.... Some Greek copies read, μικρὰ ζυμὴ ὅλον το φουρμα ζυμοί, when the sense will be, “a little leaven causes the whole mass to rise.” Calmet.—Hence the introduction of any, however small, share of the ceremonial and Jewish rites, will greatly disfigure the purity and simplicity of the Christian institute.—*As for me*, my adversaries misrepresent me, when they say I preach circumcision; which if I did, I should not be persecuted as I am by the Jews. I never preach it necessary for Gentiles converted, though I have not condemned the use of it in the Jewish converts, provided they do not oblige other converts to it.—*The scandal of the cross is therefore made void.* The sense is, according to S. Jerom, that the Jews’ greatest objection against S. Paul used to be, because he preached that circumcision and the law of Moses need not be observed: another objection against him was, that he preached Jesus, who was crucified on an infamous cross, to be their great Messias. He reasons then in this manner, that if the Jews think he again preacheth the necessity of circumcision and the precepts of the old law, they will no longer be offended that he preacheth Christ crucified, because they were not so much offended with the latter as with the first. Thus also S. Chrys. on this verse. Others expound it thus: If I preach circumcision and the ceremonies of the law, therefore according to my doctrine, the cross of Christ, and justification by the merits of Christ crucified, is abolished, because justification is still to be sought for by the works of the law.—*I would they were even cut off:* separated from your communion by excommunication. This seems the true sense; so that I need not mention any other exposition. See Corn. a Lapide. Wi.

Ver. 13. *An occasion to the flesh;* i.e. that you abuse not, by a vicious life, that Christian liberty which Christ hath purchased for you, but be united in the *spirit of charity.* Wi.

Ver. 14. All the law, as far as it regards our duty to our neighbour, is

contained in this text of the apostle; he says the same in his epistle to the Romans, C. 13. He that loves his neighbour has fulfilled the law.

Ver. 17. *So that you* ^[1] *do not the things that you would.* He does not say, so that *you cannot do*, as others falsely translate; as if men were under an absolute necessity of sinning, or doing ill; which is also contradictory to the foregoing words, *walk by the spirit, and you will not accomplish the works of the flesh.* Wi.—Here some suppose, says S. Austin, that the apostle denieth that we have free liberty of will: not understanding that this is said to them, if they will not hold fast the grace of faith conceived, by which only they can walk in the spirit, and not accomplish the lusts of the flesh. S. Austin, in c. v. Gal.

Ver 19–21. *Uncleanness, immodesty, luxury.* In the Greek there are but two vices named; *luxury* is not mentioned; and, perhaps, the Latin interpreter put two words to explain one Greek word. Wi.—S. Austin here sheweth that there are other damnable sins besides infidelity.

Ver. 22. *The fruit of the Spirit is charity, &c.* There are numbered twelve of these fruits in the Latin, though but nine in the Greek text, in S. Chrys. S. Jerom, S. Aug. tract. lxxxvii. in Joan. p. 756. The difference may again happen by the Latin interpreter using two words to express one Greek word. It is observed, that *longanimity* and *patience* are in a manner the same; so are *benignity* and *goodness*; and so may be here *continency* and *chastity*. Wi.

GALATIANS 6

Ver. 2. *One another's burdens.* This is not contrary to what is added v. 5, that *every one shall bear his own burden*, because in the first place the sense is, that we must bear patiently with one another's faults and imperfections; in the second, that every one must answer for himself at God's tribunal. Wi.—Every one has his failings and weaknesses, and stands in need of indulgence from his brethren; he must, therefore, grant to them what he so much desires to receive from them. Calmet.

Ver. 6. *Communicate ... in all good things:* by this *communication*, is understood an assisting of others in their wants. Wi.—Such as are blessed with the goods of this world, should gladly communicate a share of their efforts to the preachers and teachers of the true faith; and this not merely as a return for what they have received, but also that they may be made thereby partakers of their merit. S. Aug. l. 2. evang. quæst. q. 8.

Ver. 7. This is addressed to the avaricious, who, under various pretexts, excused themselves from contributing to the support of their teachers. But they are here informed, that their excuses will not screen them from the anger of God. Calmet.

Ver. 8. *He that soweth in his flesh, &c.* The apostle represents the flesh and the spirit like two fields, on which men sow good or bad seed, according to which they shall reap. Wi.

Ver. 9. Works of mercy are the seed of life everlasting, and the proper cause thereof, and not faith only.

Ver. 10. *The household of the faith:* those who profess the same true faith. Wi.—We are more bound to assist Christians than Jews; Catholics than heretics. S. Jerom, q. 1. ad Hedibim.

Ver. 11. *What a letter I have written ... with my own hand.* S. Jerom understands this of what he is now beginning to write, the rest being written by the hand of another. Others understand the whole letter. Wi.—S. Chrys. Theophylact, and Theodoret, suppose that the apostle wrote the whole epistle with his own hand, and here excuses himself for writing so ill the Grecian letters, which were so very different from those of his native language. But S. Jerom understands, that he wrote only this latter part of the epistle, as a testimony that the whole came from him. Calmet.

Ver. 12–13. He tells them the false teachers would have them circumcised first, to avoid *persecution* from the Jewish party; and secondly to glory in having made them their proselytes. Wi.

Ver. 14. As for my part, I will *glory* in nothing *but in the cross of our Lord Jesus Christ*, but in Christ crucified. Wi.

Ver. 15. *But a new creature;* but to be born anew, to receive the spiritual life of grace. Wi.

Ver. 17. *I bear the marks of the Lord Jesus in my body,* by the stripes and wounds I have received for preaching the gospel. Wi.—Formerly it was not unusual to stamp certain characters on the bodies of soldiers, fugitives, and of domestics, purposely to distinguish them. — There are three principal parts in this epistle. The first is the history of the vocation of S. Paul, c. 1 and 2; the second is on justification and the abrogation of the law; the third is an exhortation to persevere in Christian liberty, to avoid its abuse, and to perform the various duties of a Christian.

EPHESIANS

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE EPHESIANS

INTRODUCTION

Ephesus was a famous city, the metropolis of Asia Minor, upon the Ægean Sea, now called the Archipelago. In it was the temple of Diana, one of the seven wonders of the world. S. Paul had staid there two years, and preached another year thereabouts. See Acts 20. The chief design of this Epistle was to hinder the Ephesians, and others in the neighbouring cities, from being seduced by false teachers, who were come among them. In the first three chapters he extols the grace of God, in mercifully calling the Gentiles. It was written when S. Paul was a prisoner; (see C. 4:1 and 6:20) but whether during his first imprisonment, at Rome, an. 62, or in the latter imprisonment, as others judge about an. 65, is uncertain. Wi.—Ephesus was the capital of Lesser Asia, and celebrated for the temple of Diana, to which the most part of the people of the East went frequently to worship. But S. Paul having preached the gospel there for two years the first time, and afterwards for about a year, converted many. He wrote this Epistle to them when he was a prisoner at Rome, and sent it by Tychicus. He admonishes them to hold firmly the faith which they had received; and warns them, and also those of the neighbouring cities, against the sophistry of philosophers and the doctrine of false teachers, who were come among them. The matters of faith contained in this Epistle, are exceedingly sublime, and consequently very difficult to be understood. It was written about twenty-nine years after our Lord's ascension. Ch. —Ephesus was the chief city in Asia Minor, much given to superstitions, and not less to debauchery and libertinism. In it was the famous temple of Diana. S. Paul had preached in this place three years; (Acts 20) so that all, both Jews and Gentiles, heard the word of the Lord, till he was driven away by Demetrius, the silversmith. At his departure, he left Timothy (1 Tim. 1) to maintain the purity of the gospel, and preserve them from the fables, which S. Paul had warned the Ephesians, would be introduced among them by rapacious wolves, and men talking perversely, to lead disciples after them. The Gentile

converts held fast to the doctrines they had received from S. Paul: the Jews were the chief innovators. To the former the apostle writes this Epistle, praising their steadfastness, and instructing them more fully in the hidden mysteries of faith, viz. *redemption, justification, call of the Gentiles, predestination*, and the *glorification of Christ*, and *his body*, the *Church*. In the fourth, and succeeding chapters, he exhorts them to the practice of morality, and to fulfill their respective duties of parents, children, masters, servants, &c. and finally reminds all the soldiers of Christ, to be armed with spiritual weapons against all the assaults of the devil. S. Jerom observes that this Epistle, especially the first three chapters, are intricate and difficult; probably owing to the sublimity of the subject. The last three contain the most interesting morality. Estius. passim. See also Acts 18:19 et seq. and 19:1 et sequ.—When Cardinal Pole was consulted by what method the obscure passages of S. Paul's Epistles could be best unfolded, he replied: Let the reader begin with the latter part, where the apostle treats of morality, and practise that which is delivered there; and then let him go back to the beginning, where points of doctrine are discussed with great acuteness and subtilty.

EPHESIANS 1

Ver. 1. S. Chrysostom takes notice, in his preface to this epistle, that the doctrinal part in the first three chapters is treated in a very sublime manner, with long periods and sentences, which makes the style more perplexed and the sense more obscure than in his other epistles. On this account I shall first give the reader a paraphrase as literal as I can, and then make some short notes on the difficulties in the text. Wi.

Ver. 3. *Blessed be the God*, who, through his Son *Jesus Christ*, made man, hath *blessed us with all spiritual blessings* and gifts; and by his grace, infused into our souls, has given us a title to a happy eternity in heaven. Wi.—*In heavenly things; (in cœlestibus)* i.e. all spiritual blessings for heaven, or for eternity. This is the object of all the blessings we receive from God; and we ought, according to the first intention of them, to refer them all to eternal or heavenly beatitude. S. Paul distinguishes the blessings which we receive in Jesus Christ from those bestowed upon the Jews, which were temporal and limited to this earth. Calmet. Ch.

Ver. 4–8. As by his eternal decree, according to the *purpose of his*

good *will* and pleasure, he hath made choice of us to be his *adoptive sons*, and predestinated us to be saved and glorified by the merits and grace of his *beloved Son*, our Redeemer, without any merits of ours to the glorious *praise* and *riches* of his *grace*, by which he hath made us *abound* in *all wisdom* and true *prudence*. Wi.

Ver. 9. *That he might make known to us*, and to all men, *the mystery of his will* and pleasure in establishing his new law, of calling all Gentiles, as well as Jews, to believe in his Son, made man for us, *in the dispensation of the fulness of times*, (that is, at the time decreed from eternity) *to establish*, to accomplish, and, as it is in the Greek, *to recapitulate all things in heaven and on earth, in Christ*, and *through him*, and his merits; on earth, by fulfilling all the types, figures, and prophecies concerning the Messiah; and in heaven, by filling up the number of his elect. Wi.—*The mystery of his will*. The word *mystery* signifies a secret, an unknown design. It was the will of God, to reveal to us the great design he had in the incarnation of his Son, viz. the formation of one great body of true adorers; composed, without distinction, of Jew and Gentile: till (v. 10) when the time appointed shall come, he will reunite and perfect in or under Christ this one body, composed of the Church triumphant, Angels and saints in heaven, and the Church militant upon earth. S. Chrysostom, Estius, &c.

Ver. 11. In Christ *we also are called by lot*; i.e. to this happy lot, this share and state of eternal happiness, (he seems to speak with an allusion to the manner by which the lands of a temporal inheritance was distributed to the Israelites, in Palestine) *that we* (v. 12) who are saved, *may be to the praise of his glory*; might praise God for ever in the kingdom of his glory; particularly we Jews, who *before hoped* in the Messiah to come, and also you Gentiles, who now having heard the gospel, have believed in Christ, and who, together with all Christians, have been now *sealed* as it were *with the holy Spirit* of promise; i.e. by the Spirit promised, and all those spiritual graces which are an earnest and pledge, which give us an assurance of our future glory and happiness. *For our redemption* from our sins, and in order to the *acquired possession*, to the possession of that glorious happiness which Christ, by his incarnation and death, hath acquired for us. Wi.

Ver. 13. *In whom you... were sealed*, &c. Having been regenerated in baptism, you have received the Holy Spirit and the supernatural gifts which he communicates, by which he has, as it were, impressed upon you the seal of your sanctification and the pledge of your salvation. It is not an external impression, such as that by which soldiers are marked by their sovereigns, nor circumcision, as of old, but it is a

mark within you—the grace with which you are filled—which shews itself outwardly by miraculous effects, &c. Calmet.—Some refer these words, in whom you were sealed, to the sacrament of *baptism*; others to *confirmation*: both, with the sacrament of holy orders, confer a *character*, or mark, of which S. Paul seems to speak whenever he speaks of God *sealing* us.

Ver. 15, &c. *Wherefore ... hearing of your constancy in the faith of Christ*, and of your charitable *love* to all the *saints*, or faithful, I *give* always thanks to God; I pray that God may be more *revealed* to you, that *the eyes of your heart* may be *enlightened*, (v. 18) that you may know what ground you have to hope in the transcendent *greatness* of God's *almighty power*, who *raised Christ from the dead*, (v. 20) and set him on his right hand in heaven, above all the choirs and orders of blessed spirits, putting all things under his feet, making him, as man, head over all his Church militant on earth, and triumphant in heaven: *which Church* is his mystical *body*, *who is filled all in all*, (v. 23) or as others have translated, *who filleth all in all*; the sense is, that the glory of Christ, as head of all, is filled and increased by the salvation and happiness of all his chosen members, and of all his elect, to the end of the world. Wi.

Ver. 19. *His power.* The greatest exertion of the power of God, or that action by which he shewed his power most, is the resurrection from the dead, which he exercised in Christ, when he raised him from the tomb, and placed him over all the Angels of heaven; and which shall likewise be exercised over us all, when we too shall be raised from the dead, and constituted members of the triumphant Church, and rewarded with a share of glory proportioned to our merits. These are the hopes to which we are called.

Ver. 21. *All principality.* The Fathers agree that there are nine orders of blessed spirits, of which some are specified here; in the Epistle to the Colossians we have the order of *thrones*, to which if we add the cherubim, seraphim, Angels, and Archangels, we shall have nine. Calvin and other heretics strive to bring into doubt, and to corrupt many points of Catholic doctrine, sufficiently clear in holy writ, and sanctified by the general belief of the Universal or Catholic Church.

Ver. 22. As Christ is king, and yet men are kings also; so Christ is head of the Church, and yet man may be head thereof also. Jesus Christ is bishop and pastor of our souls; (Heb. 3) but is that a reason why there should be no other bishop and pastor of our souls?

Ver. 3. *With all spiritual blessings in heavenly places:* lit. in *heavenlies*,^[1] or *celestials*, which some expound and translate, in *heavenly things*; but this being expressed just before by *spiritual blessings*, it rather seems to be understood of the glory prepared for *us* in heaven, or in the heavenly mansions; in which sense it seems to me, according to the interpretation both of S. Jerom and of S. Chrys. in their commentaries on these words. Estius takes notice that the same expression, *in the celestials*, is used five times in this epistle, and in all of them signifies places above us. Wi.

Ver. 6. *To the praise of the glory of his grace;* i.e. unto the glorious praise or commendation of his grace. Wi.

Ver. 8. *In all wisdom and prudence;* which may be either referred to the wisdom and prudence of God, the giver of grace, or to the gifts of wisdom and prudence bestowed upon the elect. Wi.

Ver. 9. *Which he hath purposed in him;*^[2] i.e. in Christ: but in the Greek the sense is, in himself; i.e. in God the Father, who sent his Son. Wi.

Ver. 10. *In the dispensation of the fulness of times.* It may perhaps be translated, *at the appointed fulness of time*, which is generally expounded to signify at the time decreed from eternity.—*To establish* (or restore) *all things in Christ*.^[3] The Greek is to recapitulate, or, as the Prot. translation, to gather together all things in Christ; which S. Jerom expounds, by a fulfilling at once in Christ all the ancient figures and prophecies of the former law. Wi.

Ver. 14. *The redemption of acquisition;*^[4] i.e. in order to the acquired possession, or to the obtaining of that glory which Christ, by redeeming us, hath acquired for us. Wi.

Ver. 23. *Who is filled all in all.*^[5] In the Latin the words have a passive signification, is filled; in the Greek may be signified, who filleth all in all. Wi.

EPHESIANS 2

Ver. 1. He enlivened you, *when you were dead*. These words, he enlivened or restored to life, are necessary to express the literal sense and construction, as appears from the following fifth verse. By what is here translated *offences*, are commonly understood trespasses less grievous than by the word *sins*. Wi.—*God hath quickened you, or restored you to life;* these words, expressed in v. 5, are understood in

this: in some editions they are expressed. V.

Ver. 2. *According to the course of this world*, (i.e. the customs of this wicked corrupt world) *according to the prince of the power of this air, of the spirit*, &c. meaning the devils, who are permitted to exercise their power upon the earth, or in the air. See Jo. 12:10. 14:30. 16:11. Wi.—*Secundum sæculum mundi hujus*: according to the custom of this world. You were dead to the eyes of God, but you live in the eyes of the world: and how do you live? according to the maxims of the world, in idolatry, in crime, in corruption of manners. *Corrumpti et corrumpere sæculum est*. Tacitus. Calmet.

Ver. 3. *Among whom*, &c. S. Jerom (p. 3) refers it to *trespasses* or *sins*.—*Were by nature*; not by nature according to the state of man's first creation in paradise, but by nature infected with original sin by the fall of our first parents.—*Even as the rest*; that is, all mankind. Wi.

Ver. 4, &c. *But God ... hath raised us up together*, both Gentiles and Jews, to life in Christ, remitting our sins by *faith* in him, and by the grace of our merciful Redeemer, by his pure mercy, not by any works of ours, nor merely by the works of the former law.—Hath *made us* in a condition to *sit together in heavenly places*, to be hereafter crowned in heaven. Wi.

Ver. 5. *Quickened us together in Christ*. Faith, baptism, and grace, are pledges of our future resurrection and glorification in heaven. Our present conversion is also a kind of resurrection. The time is come, when the dead shall hear the voice of the Son of God, and those who hear shall live. S. Aug. upon S. John, No. 7.

Ver. 8. Faith is the beginning, foundation, and root of justification, and the first of all other virtues, without which it is impossible to please God. B.

Ver. 9. *Not of works*, as of our own growth, or from ourselves: but as from the grace of God. Ch.

Ver. 10. *For we are his workmanship*, not only as to our body and soul, but by a new creation in Christ Jesus, with a new heart by his grace. Wi.—S. Paul now compares our conversion to creation, to shew that we had been called and justified without preceding merit. In the same manner as the things which God has drawn out of nothing, cannot glory as if they had contributed any thing to their existence. S. Jerom. hic.

Ver. 11–12. *Be mindful* that as for you, who were Gentiles, who were called an *uncircumcised* people by the circumcised Jews, that you were

without Christ, without the hopes or expectation of the Messias, *alienated from the conversation of* those who were God's elect people, and from the promises particularly made to them, that the Messias should be of their race: *without God in this world*, i.e. without the knowledge and the worship of God. But now *by Christ*, by believing in him, you who seemed to *be afar off*, *are made near by his blood*, (v. 13) by him who died for all; for he hath brought *peace* to all men, *breaking down* by his incarnation and death that *wall of partition*, that enmity betwixt the Jews and Gentiles, making them *but one*; abolishing that former *law*, of so many *ordinances*, ^[1] precepts, and ceremonies, by *decrees*, (which may signify by his divine decrees; or rather, as S. Jerom expounds it by the Greek, *abolishing* the old law and its precepts by the precepts and doctrine of the new law) that he might reconcile to God both the Jews and Gentiles, that now they might be one mystical body, to wit, the Church of Christ, of which he is the head. Remember then that you are no longer *strangers and foreigners*, as you were when the Jews were the only elect people of God: now, by faith and hope, you are fellow-citizens with the saints and with all the elect people of God: you are built *upon the foundation* of the *apostles and prophets*, (v. 20) who, by their prophecies concerning the Messias, and by their teaching and preaching of the gospel, are as it were subordinate foundation-stones under Christ, the chief founder and the *chief corner-stone* of his Church; *in whom you also* (Christians, at Ephesus, and all the faithful) *are built up together*, (v. 22) as parts of a spiritual edifice or temple, where God inhabits. Wi.

Ver. 14. Christ destroyed the enmity which, like a wall of separation, stood between Jew and Gentile, and united them into one people. He did this in his flesh, by his own blood, or the sacrifice he made of his flesh on the cross. Calmet.

Ver. 19. You are no longer strangers with regard to God and his holy alliance. You are no longer travellers and vagabonds, without a God, as you were before your conversion; not knowing to whom you belonged, nor finding in paganism either solid foundation or truth, neither hopes for this nor consolation for future life. But now you are become citizens of the same city as the saints, and domestics of the house of God. Calmet.

Ver. 20. The Church is in this place said to be built upon the apostles and prophets; why not then upon S. Peter?

EPHESIANS 3

Ver. 1. *For this cause I, Paul, the prisoner, &c.* The sense seems to be, I, Paul, *am* a prisoner; otherwise the sense will be suspended, and interrupted by a long parenthesis till the 14th verse, where it is again repeated, “for this cause I bow my knees.” Wi.

Ver. 2. *If yet* ^[1] *you have heard. If yet* doth not imply a doubt, but is the same as, for you have heard *the dispensation.* ^[2] This word, dispensation, is divers times taken by S. Paul to signify the manner by which a thing is done, or put in execution; the sense therefore here is, for you have heard how by the grace of God I have been made your apostle. Wi.

Ver. 3. *The mystery, &c.* By this mystery, he means what he has already mentioned in the last chapter and what he continues to speak of, to wit, that by the coming of Christ, and the preaching of his gospel, all both Jews and Gentiles, all nations should be united into one Church, by one and the same faith. Wi.—*Mystery, &c.* Revelation, the same as he mentions Gal. 1:12.; where speaking of his gospel, he says, For neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ. This revelation seems to have regarded principally three things: 1. The redemption and justification of man by Jesus; 2. the vocation of the Gentiles; and thirdly, a positive command to announce the gospel to them. He speaks particularly of the second and third. Estius.—*Made known to me* by revelation, and to the other apostles and prophets. Wi.

Ver. 5. *As it is now revealed.* ^[3] S. Paul, as both S. Jerom and S. Chrys. take notice, does not absolutely say that this mystery was *not known*, but only *not known as* it was afterwards to the apostles. For whether by this mystery we understand the incarnation of Christ, or the uniting of the Jews and Gentiles into one Church, we cannot doubt but both were revealed to Abraham, to David, to many prophets and just men in the time of the law; but now it was revealed and made known to all. Wi.

Ver. 6. *That the Gentiles should be coheirs, &c.* This is the mystery which was heretofore unknown, and now revealed. This is what the greatest part of the Jews could never be brought to believe, that the Gentiles should be equally sharers with them of God’s promises and blessings. They were strangely scandalized that S. Peter should receive Cornelius, an uncircumcised man, into the same communion. On the like account they persecuted S. Paul. Wi.

Ver. 7. *I am made a minister, &c.* i.e. an apostle, to preach this same doctrine of the gospel of Christ. Wi.

Ver. 8. *To me, the least of all the saints*, (i.e. of the faithful) is given this mission by the grace of God, and power from the Almighty of working miracles, and other miraculous gifts from him, who created all things in order to *enlighten* ^[4] or *bring light to all men*, that they may know and be convinced of the *dispensation* and manner in which God will have this mystery now made known and preached to all the world. Wi.

Ver. 9. The Lord has commanded me to teach and declare his wisdom, displayed at this time in the mystery of our redemption; a mystery, which for so many ages, nay even from all eternity, has been locked up in the breast of the Almighty, but which he has at length vouchsafed to reveal. Menochius.

Ver. 10. That *the manifold wisdom of God*, and his other divine perfections of mercy, of justice, &c. may be more known, and seen executed by the coming of his Son, according to his eternal decrees of sending a Redeemer, in whom they are to believe, and have a hope and confidence of their eternal salvation. Wi.

Ver. 13. *Wherefore, I beseech you*, be not discouraged nor *disheartened at my tribulations* and persecutions on the account of the gospel, nor at your own, which ought to be a subject both for you and me to glory in. Wi.

Ver. 14–15. *For this cause I pray and bow my knees to the eternal Father of our Lord Jesus Christ, of whom all paternity* (or fatherhood ^[5]) *in heaven and earth is named*. The Greek word oftentimes signifies a family, and therefore may signify, of whom the *whole family in heaven and earth is named*; and thus the sense will be, that God is not only the Father of his eternal Son, but (as not only the Latin text, but even the Greek may signify) of all angelical spirits in heaven, and of all men, especially Christians, made his adoptive sons in baptism. But here may be signified not only a *family*, but those in particular who are honoured with the name and dignity of *fathers*; so that the name which they have of fathers, or patriarchs, is derived from God the Father of all, and communicated to them in an inferior degree. This exposition is found in S. Jerom, in Theodoret, Theophylact. S. John Damascen, &c. Wi.—*All paternity, or the whole family*; πατρία. God is the Father both of angels and men: whosoever besides is named father, is so named with subordination to him. Ch.

Ver. 17. Christ dwelleth in us by his gifts, and we are just by those his gifts remaining in us; and not by Christ's proper justice only, as some modern innovators will have it. B.—And this not by *faith* only, but by faith rooted and founded in *charity*, which accomplishes all virtues. *Ibidem*.

Ver. 18. *What is the breadth*, &c. It is not expressed to what must be referred these metaphorical words of breadth, length, &c. Some expound them of the charity which in our hearts we ought to have for one another; others, of the love which Christ shewed towards mankind, in coming to redeem all. Wi.—*What*, &c. This thought seems borrowed from Job 11: “Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly.” The inspired writer then shews us how the Almighty is incomprehensible; for, says he, “God is higher than the heavens; and what wilt thou do? he is deeper than hell; and how wilt thou know? The measure of him is longer than the earth, and broader than the sea.” The apostle, alluding to these words, prays that the Ephesians may have faith and charity sufficient to enable them to comprehend all that is comprehensible of God; as S. Dionysius explains it. But we are not hence to conclude, that there exists such a thing as dimension or size with regard to God, for he is a pure Spirit: but these expressions are merely metaphorical. For by *breadth* we are to understand his virtue and wisdom, which extend over all his creatures: (Eccl. 1) “he poured out wisdom upon all his works.” By *length* is meant his eternal duration: (Ps. 101) “but thou, O Lord, remainest for ever.” By *height* we are taught the infinite superiority of his nature over ours: (Ps. 112) “The Lord is high above all nations.” And by *depth* we are shewn the incomprehensibility of his wisdom: (Ecclesiastes) “Wisdom is a great depth; who shall find it out?” Hence it appears that the end of faith and charity is, that we may arrive at a *perfect* faith; which may know, as far as it is intelligible, the greatness of his wisdom, his eternal duration, &c. S. Tho. Aquin. in Eph.

Ver. 19. *That you may be filled unto all the fulness of God*; i.e. that as God is full of love and charity for all, so may you in an inferior degree, according as you are capable, be filled with charity. Wi.

EPHESIANS 4

Ver. 1. Here begins the second part of this epistle, in which he exhorts them to the practice of Christian virtues. Wi.

Ver. 4. *In one hope of your vocation.* The three great reasons that we have to love one another are contained in this verse, because we have but one body, of which Christ is the head. We are all animated by the same spirit, viz. the Holy Ghost, who is given to us all, and we all live in the same hope of eternal happiness. Calmet.

Ver. 5. This contains some more reasons why Christians should love one another. We are all the servants of the same God, believe the same mysteries, and receive the same sacraments, whoever may be the dispenser of them.—*One faith.* As rebellion is the bane of commonwealths and kingdoms, and peace and concord the preservation of the same; so is schism, and diversity of faith or fellowship in the service of God, the calamity of the Church: and peace, unity, and uniformity, the special blessing of God therein. S. Cyprian, in his book on the unity of the Church, writeth thus: “One Church, for one is my dove. This unity of the Church, he that holdeth not, doth he think he holdeth the faith? He that withstandeth or resisteth the Church, he that resisteth Peter’s chair, upon which the Church was built, doth he trust that he is in the Church?” And again, Ep. xl. “There is one God, and one Christ, and one Church, and one chair, by our Lord’s voice founded upon Peter. To set up another altar, or to constitute another priesthood, besides the one altar and the one priesthood, is impossible. Whosoever gathereth elsewhere scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by man to the breach of God’s disposition. Get ye far from such men: they are blind, and leaders of the blind.” S. Hilary also applies this text against the Arians thus: “Perilous and miserable it is that there are now among them as many faiths as wills, and as many doctrines as manners; whilst modes of faith are written as men will, or as they will, so are understood. Whereas the one truth teaches there is but one God, one Lord, one baptism, and also one faith: hence whilst more faiths are made, they begin by falling from that which is the only faith, and end in having no faith at all.” S. Hilary, l. ad Constantium Augustum.

Ver. 7. *To every one of us is given grace according to the measure of the gift of Christ.* That is, as it hath pleased Christ to bestow his free gifts upon us; to shew, says S. Chrys. that it was not according to any merit of ours. The words also shew that Christ is the giver and author of graces, and consequently the true God. Wi.—We must endeavour by all means in our power to preserve this unity, especially by avoiding jealousy, or being envious of the graces which have been given to our neighbour; considering that they all proceed from the same God, who divides to each one as he pleaseth. Tirinus.

Ver. 8. *He led captivity captive.* ^[1] S. Jerom and others expound these words of Christ’s delivering the pious souls that had died before his ascension, and which were detained in a place of rest which is called Limbus Patrum.—*He gave gifts to men.* Having delivered men from the captivity of sin, he bestowed upon them his gifts and graces. Wi.—*Wherefore he,* David, in Ps. 67 makes use of these words, in order to

shew that these gifts were gratuitous, and that no person had a right to complain that another had received more: after this the apostle proceeds to shew that Christ even descended to the lower parts of the earth, in order to teach us humility; whence he concludes that we ought to be humble and live in union with our brethren, which is the chief subject of the present chapter. Tirinus.

Ver. 9. *Into the lower parts of the earth.* This cannot signify into the grave only, especially since in that which we look upon as the apostles' creed, we first profess to believe that he was buried, and afterwards that he *descended into hell*. Wi.

Ver. 11. *Some indeed he gave to be apostles, &c.* It is said (1 Cor. 12:28) that *God* (even with the Greek article) *gave some to be apostles, &c.* and here it is said of Christ: another proof that Christ is the true God. Wi.

Ver. 13–14. *Unto a perfect man, unto the measure of the age* ^[2] *of the fulness of Christ;* that is, according to the measure of the full and perfect age of Christ. Of the ancient interpreters, some expound this of what shall happen in the next world, after the resurrection, when all the elect shall have bodies every way perfect; and as some conjecture, (when all who rise by a happy resurrection) shall seem to be about thirty, of the stature and age of Christ when he suffered. But others, especially the Greek interpreters, understand this verse of a spiritual perfection in this life, by which the members of Christ's mystical body *meet in the unity of faith*, and increase in grace and virtue by imitating Christ, and following his doctrine and example. And this seems more agreeable to what follows: *that we may not now be children, tossed to and fro by the wickedness,* ^[3] *of men.* The Greek word, as S. Jerom observes, may signify by the *deceit* or fallacy of men; by *illusion*, says S. Aug. And S. Chrys. tells us it is spoken by a metaphor, taken from those who cheat at dice, to gain all to themselves, to draw men into *errors* and heresies. Such, about that time, were the disciples of Simon the magician. Wi.—Every one must labour to become perfect in the state in which he is placed, by increasing in the knowledge and love of God, which knowledge and love of God constitute the full measure of a Christian. S. Chrysostom.—S. Austin also admits to another interpretation of this place, but prefers the former. According to him, it may mean: that all people, at the resurrection, will be raised in such a state as they would have had if they lived to the age of Christ, viz. thirty-three years. S. Thomas.—This text of the apostle, assuring to the one true Church a perpetual and visible succession of pastors, in the ministry, successors of the apostles, warranted the holy Fathers in the early ages of the Church, as it does Catholics of the present day, to try all seceders by the most famous succession of the popes or bishops of

Rome. See this in S. Irenæus, l. iii. c. 3. Tertul. in præscript. Optatus. l. ii. cont. Parmen. S. Austin, cont. ep. Manic. c. iv. Ep. 165 & alibi. S. Epiphani. hæres. 27.

Ver. 16. *By what every joint supplieth*, &c. S. Paul compares the Church and mystical body of Christ (as he does elsewhere) to a natural body, whose perfection depends on the harmony, union, and concurrence of all the different parts; and so in the Church, of which Christ is the head, some are apostles, some prophets, &c. and Christ hath been pleased to give them different offices, talents, and gifts, for the edifying and increase of the whole body, which is his Church, that they may no longer be like *Gentiles*, ... *alienated from the life of God*; from such a life as God requires they should lead. Wi.—The obscurity of this verse may be thus explained: the apostle compares the mystical body of the Church, of which Christ is the head, to the natural body of man; and as the head directs different members to different operations, according to their various properties, so in the Church Christ distributes to each his proper office, that being all intent upon their relative duties, all may grow up in charity and become perfect. Estius.

Ver. 19. *Who despairing*, ^[4] (without faith and charity) according to the Latin text and some Greek manuscripts; though according to the ordinary Greek, *without grief or sorrow*, (to wit, for their sins) *have given themselves over* to all manner of vices, *unto covetousness*. ^[5] Some take notice that the Greek word may not only signify avarice, or covetousness of money, but any unsatiable desires or lusts. See C. 5:3 and 5. Wi.

Ver. 26. *Be angry, and sin not*, as it is said Ps. 4:5. Anger, as a passion of the mind, may proceed from a good motive and be guided by reason; as our Saviour, Christ, (Mark 3:5) is said to *have looked about at the Jews with anger*, i.e. with a zeal against their blindness and malice.—*Let not the sun go down upon your anger*. If moved to anger, return without delay to a calmness of mind and temper. Wi.—Be angry when reason or necessity compels you; but even then, so restrain your anger that you neither offend God nor scandalize your neighbour. Moreover, lay it aside as soon as you are able, so that the sun go not down upon your anger. Jansenius.

Ver. 29. *That it may afford grace to the hearers*; i.e. that your speech may contribute to their good and edification. Wi.

Ver. 30. *Grieve not the Holy Spirit*: not that the Holy Ghost can be contristated. It is a metaphor; and the sense is, sin not against the Holy Ghost. Wi.—To contristate the Holy Spirit is a metaphorical

expression, which signifies to offend God, or the Holy Ghost, who has sealed us by the sacraments of baptism and confirmation with particular marks, by which we shall be distinguished from others in the day of our retribution. SS. Chrysostom, Jerom, Ambrose, &c.

EPHESIANS 5

Ver. 3. *Covetousness.* ^[1] The Latin word is generally taken for a coveting or immoderate desire of money and riches. S. Jerom and others observe, that the Greek word in this and divers other places in the New Testament may signify any unsatiable desire, or the lusts of sensual pleasures; and on this account, S. Jerom thinks that it is here joined with *fornication* and *uncleanness*. But S. Chrys. in the last chapter, (v. 19. hom. xiii. and on this chap. 5:3) shews that by the Greek word is understood *avarice*, or an immoderate desire of riches, when he tells (hom. xviii) that this sin is condemned by those words of Christ, Luke 16:13. *You cannot serve God and mammon.* Wi.

Ver. 4. *Nor obscenity.* ^[2] What is here meant by this word, S. Chrys. tells us at large in the *moral* exhortation after his 17th homily; to wit, jests with immodest suggestions or a double meaning, and raillery or buffoonery against the rules of good conversation, scarce made use of by any but by men of low condition and of a mean genius, *which is not to the purpose* of a Christian, who must give an account to God of all his words. Wi.

Ver. 5. *Nor covetous person, which is a serving of idols.* It is clear enough by the Greek that the covetous man is called an idolater, whose idol is mammon; though it may be also said of other sinners, that the vices they are addicted to are their idols. Wi.

Ver. 6. The apostle here puts them in mind of the general judgment, when the angel of God will, on account of their crimes of avarice, fornication, &c. fall on the children of unbelief; by which are meant the wicked. He had before assured them that the perpetrators of such crimes would be excluded from the kingdom of heaven; and now he moreover informs them, that the severest punishments will be inflicted on such wicked persons. Estius.

Ver. 7. *Be ye not, therefore, partakers with them:* do not imitate their wickedness, or the wrath of the Almighty will likewise fall on you. Estius.

Ver. 8. By *darkness* is here meant the state of infidelity into which they had been plunged so far as to adore stones as God, and committed without remorse the above-mentioned grievous sins. But delivered by Christ from this darkness, they have become light in the Lord, shining in faith and justice. Estius.

Ver. 9. *For the fruit of the light.* So the Latin and divers Greek copies; not the fruit of *the spirit*, as we read in many Greek manuscripts; and in this Dr. Wells thought fit to change the Prot. translation. Wi.

Ver. 10. With solicitude seek out what things are pleasing to God, and carefully perform them. Estius.

Ver. 11. You are light, they are darkness; do you, therefore, shew by the light of your good works how base and detestable their works of darkness are. Estius.

Ver. 14. *Rise, thou that sleepest.* The sense may be taken from Isai. 60:1. S. Jerom thinks they may be cited from some work not canonical. Wi.

Ver. 23. *For the husband is the head of the wife.* Though S. Paul here speaks of a man, who is a husband, we may rather translate *man* than *husband*, being the same sentence and same words as 1 Cor. 11:3 where even the Prot. translation has, that the *man is head of the woman*.—*He* (Christ) is *the saviour of his mystical body*, the Church: though some expound it, that the husband is to save and take care of his wife, who is as it were his body. Wi.

Ver. 24. *As the church is subject to Christ.* The Church then, according to S. Paul, is ever obedient to Christ: and can never fall from him, but remain faithful to him, unspotted and unchanged to the end of the world. Ch.

Ver. 26. *Cleansing it by the laver* ^[3] *of water, in the word of life.* By this washing is generally understood the sacrament of baptism; and by *the word of life*, not the word of the gospel preached, but the words or form used in the administration of baptism, according to Christ's institution: but this is not so certain. Wi.

Ver. 27. *Not having spot or wrinkle.* S. Aug. and others expound it of the glorious Church of Christ, in heaven: others even of the Church of Christ in this world, as to its doctrine, sacraments, and discipline, or practices approved by the Catholic Church. Wi.

Ver. 28–31. *He that loveth his wife, loveth himself.* S. Paul would have this a love like that which a man hath for himself, or for his own flesh,

when they are now joined in wedlock, and are become as it were one flesh and one person, as to a civil life and society. See Mat. 19:5. The wife is to be considered as a part of the husband, as a member of his *body*, of *his flesh*, and of *his bones*. The words are to be taken with an allusion to what Adam said, (Gen. 2:23) *This is now bone of my bones*, &c. And so, according to the apostle, speaking figuratively, the Church, which is the spouse of Christ, is framed as it were of his bones and of his flesh sacrificed on the cross. Wi.

Ver. 32. *This ... sacrament, (or mystery) ... in Christ, and in the Church.* *This sacrament*, in construction, must be referred to what immediately went before, i.e. to the conjunction of marriage betwixt man and wife; and this is called a great sacrament, or mystery, as representing the union or spiritual nuptials of Christ with his spouse, the Church. Wi.

EPHESIANS 6

Ver. 2. *With a promise.* This commandment being delivered with a special promise of a long life, which promise is to be understood conditionally, especially in regard to Christians, i.e. unless it be a greater favour to be taken out of the world young. Wi.

Ver. 5. *Your carnal; temporal masters*, whether Christians or heathens. Wi.

Ver. 6. *Not serving to the eye; to please men only, but to do the will of God.* Wi.

Ver. 9. *Forbearing threatenings; forbearing*, and remitting the punishments which you might perhaps threaten them with, and they deserve. Wi.

Ver. 12. *Flesh and blood*, which may either signify temptations of the flesh, or raised by mortal men.—*Principalities and powers*; i.e. devils, or apostate angels, who before their fall were in such ranks of spirits, and who are permitted to *rule* over the wicked in this world of *darkness*. Wi.—By which we are to understand the fallen angels. For as by nature, and from their creation, they were the governors of this corporeal world, and were deprived of this their power on account of their pride, they received it (though limited by certain restrictions) in order to tempt man. Estius.—*Rulers of the world of this darkness*. By these are meant the devils who exercise their power and authority in our inferior and dark atmosphere, by raising winds, storms, tempests,

&c. By darkness may be understood the wicked, in whom Satan reigns as in a citadel. Menochius.—Our inferior world is called dark and misty in comparison of the world above, which is always bright, serene, and clear. Our atmosphere is called the cloudy and dark heavenly. Cicero, in his *Tuscul Quæst.* Prudentius likewise, in *Hamartigenia*, writes thus:

Non mentem sua membra premunt, nec terrea virtus
Oppugnat sensus liquidos, bellove lacescit;
Sed cum spiritibus tenebrosis nocte dieque
Congredimur quorum dominatibus humidus iste
Et pigris densus nebulis obtemperat aer.
Scilicet hoc medium cœlum inter et infima terræ
Quod patet ac vacuo nubes suspendit hiatu,
Frena potestatum variarum sustinet, ac suo
Principe Belial rectoribus horret iniquis.
His colluctamur prædoribus, at sacra nobis
Oris Apostoli testis sententia prodit. — Estius.

—*Against the spirits of wickedness:* or wicked spirits in the air, says S. Jerom. *Lit. in celestials.* Wi.—*High places.* That is to say, in the air, the lowest of the celestial regions in which God permits these wicked spirits or fallen angels to wander. Ch.

Ver. 14. *Your loins ... with truth,* both as to doctrine and a good life, keeping your baptismal promises.—*Having on the breastplate of justice,* not only of the particular virtue of justice, but of all virtues in general. Wi.

Ver. 15. *Your feet shod with the preparation of the gospel;* i.e. prepared to walk in the ways of the gospel, as a soldier must be prepared and in readiness to march or fight. Wi.

Ver. 16. *The shield of faith.* A lively faith working by charity, which will enable you to conquer your greatest enemies, and to escape their fiery darts, their greatest temptations, and attacks. Wi.

Ver. 24. *Who love our Lord Jesus Christ.* Lit, “in incorruption;” with purity of heart and mind. Wi.

PHILIPPIANS

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE PHILIPPIANS

INTRODUCTION

Philippi, a considerable city in Macedonia, so called from Philip, father of Alexander the Great. S. Paul had preached there. Acts 16. Those people had a great veneration for him, and supplied his wants when he was at Corinth, and again when he was a prisoner at Rome, sending to him by Epaphroditus, who is thought to have been the bishop of Philippi. S. Paul sent this letter by him to the Philippians, (written during his imprisonment) from Rome; but whether during his first or second imprisonment, is uncertain. Wi.—It is generally believed that S. Paul wrote it about the year 62, in his first confinement. In it he testifies to the faithful his most tender gratitude and acknowledgement for the assistance they had sent him, and a zeal the most ardent for their salvation. He felicitates them on their courage under sufferings for the cause of Jesus Christ, on their good works also, and forcibly excites them to confidence and joy.—The Philippians were the first among the Macedonians converted to the faith. S. Paul, in this epistle, recommends charity, unity, and humility; and warns them against false teachers, whom he calls *dogs*, and *enemies of the cross of Christ*. He also returns thanks for their benefactions. It was written about twenty-nine years after our Lord's ascension. Ch.

PHILIPPIANS 1

Ver. 1. *With the bishops and deacons.* ^[1] By *bishops* many understand those who were only priests; for the name of priests, at that time, was common to those who were by their ordination priests or bishops, though the order as well as the functions were different. S. Chrys. also takes notice, that the name of deacon then signified any minister of Christ. S. Paul also might mean the bishops, or priests and deacons, not only of Philippi, but also of the adjacent places. Wi.

Ver. 5. *For your fellowship.* This word is divers times used by S. Paul for a contribution of charitable alms, which it may also signify in this place; though others expound it of their being made partakers of the graces of Christ, by the gospel. Wi.

Ver. 7. *In the defence,* &c. being then a prisoner, waiting for his trial; and the defence he could make for himself, and the sentence of the judge. Wi.

Ver. 9. *That your charity,* &c. It is worthy of remark, that S. Paul does not beg that the Philippians may enjoy temporal blessings, but that they may be rewarded with an increase of spiritual favours; (Cal.) and as he remarks in the succeeding verses, that they may be filled with the fruits of justice.

Ver. 12. *Now I desire,* &c. From hence it appears, that what was intended as the greatest hindrance to the propagation of the Christian religion, eventually proved the most direct method of extending it. S. Paul was not less zealous in prison, and in chains, than when he laboured under no obstacles to his designs: how much the reverse is the conduct of our late reformers!

Ver. 13. *In all the court,* ^[2] or in the whole palace of the emperor, and to all others, or in all other places at and near Rome. Wi.

Ver. 14. *And many of,* &c. encouraged by the intrepidity and perseverance of the apostle. Calmet.—Knowing that sufferings undergone for the cause of Jesus Christ were most honourable, and the portion truly enviable of all the saints, as by sufferings they were known to be his disciples, and by sufferings they were to purchase that eternal weight of glory prepared for all that suffer patiently and joyfully for God's sake.

Ver. 15. *Some ... out of envy and contention publish and preach Christ,* thinking perhaps that this would displease me, or exasperate my persecutors against me; but whatever their motive be, if they preach the true doctrine of Christ, I rejoice. Wi.

Ver. 19. *I know that this shall turn to my salvation,* &c. It may either signify to his spiritual good and the salvation of his soul, or to his safety and deliverance out of prison: if this was his first imprisonment. Wi.

Ver. 20. *Whether it be by life, or by death.* To live longer, if God pleaseth, or to suffer death at this time, he shews himself resigned to either. Wi.

Ver. 21. *To live is Christ.* If it be his will that I live, my life shall be spent in his service.—*To die*, and suffer martyrdom, will be my *gain*, by coming to the enjoyment of Christ sooner. Wi.

Ver. 22. *This is to me*, &c. His meaning is, that although his dying immediately for Christ, would be his gain, by putting him presently in possession of heaven; yet he is doubtful what he should choose, because by staying longer in the flesh, he should be more beneficial to the souls of his neighbours. Ch.—*What I shall choose I know not*: though my earnest desire is to *be dissolved* from this mortal body, *and to be with Christ*, as my greater happiness, yet if it be the will of God that I labour longer, as necessary for your good, and that I again come to you, let God dispose of me according to his holy will. Wi.

Ver. 25–26. *And having this confidence.* In effect S. Paul escaped this first danger, for after having remained two years at Rome, he was taken from his confinement. Calmet.—*I know* (or am persuaded, as in the Greek) *that I shall remain ... by my coming to you again.* This is one argument that this epistle was written during his first imprisonment at Rome: yet this is not agreed upon by the interpreters, and especially whether he ever returned again to Philippi. Wi.

Ver. 27, &c. *Whether when I come, and see you*, &c. This implies a doubt of his seeing them again. At least endeavour you to lead a life *worthy of the gospel*, according to the principles of *your faith*; *and be not terrified by your adversaries* and persecutors: God permits this for your *salvation*, though an occasion of *perdition* to your persecutors: you having the like to combat as you have seen in me, when whipped at Philippi. See Acts 16. Wi.

Ver. 28. *The adversaries.* Either by the persecutions of the Jews and Gentiles, or by the doctrine of false brethren.

PHILIPPIANS 2

Ver. 1. *If there be, therefore, any consolation.* If you have any desire to comfort me in Christ, or for Christ's sake. Wi.

Ver. 3. *Esteem others better than themselves.* S. Thomas (22. q. 162. a. 3.) puts the question, how an innocent man can with truth think himself worse than the most wicked of men? He answers, that a man who has received very extraordinary gifts from God, cannot think these gifts less than what any other has received; but *he* may reflect that he has nothing, and is nothing of himself. And a man truly humble considers only his own sins and failings, and is persuaded that any other person would have made better use of the same graces; which agrees with what follows, (v. 4) *not considering the things that are his own.* Wi.

Ver. 4. *The things that are his.* Self-love and self-interest are the two great sources of divisions. The Christian religion teaches a contrary doctrine. Calmet.

Ver. 6. *Who being in the form* ^[1] *of God, (that is truly, properly, and essentially God from eternity, as the ancient Fathers here observed against the Arians) taking the form of a servant, (i.e. taking upon him our human nature) became truly a man, and as man the servant of God, but remaining always God as before, thought it not robbery, no injury to his eternal Father, to be equal, to be esteemed, and to declare himself equal to God, to be one thing with him: as on divers occasions he taught the people, as we have observed in the notes on S. John's gospel, &c. Wi.*

Ver. 7. *But debased himself:* divested himself of all the marks of greatness, for the love of mankind. The Greek text signifies, *he made himself void;* ^[2] on which account Dr. Wells, instead of *made himself of no reputation*, as in the Prot. translation, has changed it into *emptied himself;* not but that the true Son of God must always remain truly God, as well as by his incarnation truly man, but that in him as man appeared no marks of his divine power and greatness.—*Made to the likeness* ^[3] *of men*, not only as to an exterior likeness and appearance, but at the same time truly man by uniting his divine person to the nature of man.—*In shape* ^[4] (or habit) *found as a man:* not clothed exteriorly only, as a man is clothed with a garment or coat, but found both as to shape and nature a man; and, as S. Chrys. says, with the

appearance of a sinful man, if we consider him persecuted by the Jews, and nailed to an infamous cross. Wi.

Ver. 9. *God ... hath given him a name, &c.* The name or word *Jesus* represents the dignity of him who is signified by the name, and who is exalted even as man, above all creatures in heaven, earth, and hell; all which creatures either piously reverence him, or are made subject to him against their will, that every tongue may confess our Lord Jesus to be now, and to have been always, in the glory of his Father, equal to him in substance and in all perfections. Wi.

Ver. 10. If we shew respect when the name of our sovereign is mentioned, may we not express our respect also at the name of Jesus; and if to his name, why not to his cross as well as to the throne of the king?

Ver. 12. *With fear and trembling.* That is, be equally upon your guard against presumption and despair. S. Paul is anxious to inspire a just confidence in Jesus Christ, but he is not less solicitous to root out all self-confidence arising from our supposed merits or excellence.

Ver. 13. *It is God who worketh in you both to will and to accomplish.* We can neither have a will, nor begin, nor fulfil any thing of ourselves, in order to a reward in heaven. Wi.—Our free-will is not taken away, or we should not be commanded to work; but it is added, with fear and trembling, says S. Austin, that we might not be proud of our good works. De grat. et de lib. ab. c. ix.

Ver. 16. *To my glory, &c.* That is, I beseech you to continue in faith, and comply with the word and doctrine of the gospel, that I may have glory, and rejoice together with you in the day of Christ, when he shall come to judgment.

Ver. 17. *And if I be made a victim upon the sacrifice* ^[5] *and service of your faith, I rejoice, &c.* The sense of these obscure words seems to be: that I shall rejoice, and you also may rejoice and congratulate with me, if after having first offered up your faith and obedience to the gospel, as an acceptable sacrifice to God, I myself (or my blood, by martyrdom) be also added, and poured out as a second sacrifice upon the other. It is to be understood with an allusion to those sacrifices of the old law called *libations*, consisting of liquid things, as wine, oil, blood, which were poured out, or at least sprinkled, upon other victims and things sacrificed: so that he compares the shedding of his blood to these libations, and their submission to the faith of Christ to the sacrifice before offered to God. Wi.

Ver. 19. *To send Timothy.* It appears that S. Paul could not send Timothy to Philippi till some time after his deliverance from prison, about the year 63 of Jesus Christ. Tillemont.—In the succeeding verse, we see the high esteem in which Timothy was held by this apostle.

Ver. 21. *All seek the things that are their own;* i.e. many do so. Wi.

Ver. 24. *That I also.* This did not take place till full two years were expired, in the year 64: (Tillem.) and others are of opinion, that he was in Macedon when he wrote his first epistle to Timothy. Theo. Atha. Tille.

Ver. 25. *Epaphroditus ... your apostle, and the minister to my wants.* Epaphroditus had also laboured after S. Paul, and is thought to have been the bishop of the Philippians; thus he might be called their apostle; though, as others conjecture, the word *apostle* may be here applied to him as one *sent* by the Philippians to S. Paul with contributions to supply his wants. Wi.

Ver. 26. *And was sad.* Nothing is a stronger proof of the union that existed between the ancient Christians, than this description of S. Paul: Paul is in prison, and Epaphroditus is dismissed from the extremity of Macedon to come and attend him; Epaphroditus falls sick, and the whole Church at Philippi is in mourning. Calmet.

Ver. 28. *And I may be without sorrow;* without the great concern and trouble that I am now in for you. Wi.

Ver. 30. *Delivering up his life* to persecutions, and to this danger that he was in by a sickness which was mortal, had not God restored him his health. He came with your charities, to supply that *which was wanting on your part*, or which I stood in need of; and I am persuaded you desired to do it sooner, if you had met with an opportunity. Wi.

PHILIPPIANS 3

Ver. 1. *To write.* From hence it would appear, says Grotius, that S. Paul had intended to have finished his letter at the end of the preceding chapter; but something new occurring to him, he added the two following chapter.

Ver. 2. *Beware of dogs.* ^[1] The Jews called so the Gentiles; and S. Paul now applies it to those among the Jews who spread false doctrine, who privately snarled and publicly barked against the true apostles.

None deserve sharp reprehension more than heretical preachers.—*Beware of the concision*, or as some French translations, of false circumcision. S. Paul by derision makes use of this word, which signifies a cutting to pieces, or destruction. Wi.

Ver. 3. *For we are the circumcision.* We Christians now use the only profitable and commendable spiritual circumcision; which, to the Coloss. (2:11) he calls the *circumcision of Christ*, and to the Rom. (2:29) *circumcision of the heart in the spirit*.—*Not having confidence in the flesh*; i.e. in such carnal ceremonies. Wi.

Ver. 4-7. *If any other thinketh he may have confidence in the flesh*, in being of the Jewish race and of their religion, *I more*; i.e. I have greater reasons to glory than they have, being *circumcised of the stock of Israel*, &c.—*But what things*, &c. as soon as I was miraculously called to the knowledge and faith of Christ. Wi.

Ver. 9. *I may be found in him not having my justice, which is of the law*; i.e. not pretending to be justified either by my own works or by the works of the Jewish law, but by that which proceedeth from *faith in Christ*, and by his merits. Wi.—S. Austin expounds the sense thus: not that justice which is in God, or by which God is just, but that which is in man from God, and by his gifts. 1. 3. cont. 2. ep. Pelag.

Ver. 10. *That I may know him.* This knowledge of Christ the apostle prefers to all honours and advantages accruing from his adherence to the synagogue.

Ver. 11. *If by any means I may attain to the resurrection, which is from the dead*; i.e. may attain to a happy resurrection, when the dead shall rise again. Wi.—This manner of expression does not betray any distrust or fear, but merely insinuates the difficulty of the enterprise, the uncertainty of success, and the ardent desire of the apostle, who sought by every means to arrive at this happiness, either by sufferings and labours, or even by martyrdom. S. Chrys. Estius.

Ver. 12. *Not as though I had already attained* the happiness I hope for, *or am now become perfect* as to that perfection in virtue, which I must always endeavour to increase in; but, like a person still running a race for a prize, *I pursue* and run as well as I can, I stretch myself with perseverance towards ^[2] *the mark*, *forgetting* that part of the course which I had made. Let all of us, though perfect as to the knowledge of the mysteries we are to believe, be of this mind, that we are still to advance in the way of Christian perfection; and if any of you be of another mind, and think otherwise, God will reveal to you and teach you this truth, that we may all continue in the same rule of doctrine

and discipline. We may here take notice with S. Chrys. that it is not enough to believe, or have the true faith, but that we must strive and labour to the end in the way of perfection; secondly that S. Paul did not look upon himself absolutely certain of his salvation: and how much greater presumption would this be in us? Wi.

Ver. 13. *I do not count myself.* That is, I do not suppose that vain security is sufficient to put my salvation out of doubt, and that Christ having died, nothing remains for me to do. No; I consider myself as a wrestler at the games, uncertain of success. Calmet.

Ver. 17. *Be followers of me,* always in distrust of your own merits, and always eager to advance in perfection, as I am. It is a happy thing when a pastor can thus in all sincerity and simplicity address his flock. —He exhorts them to follow him in what he had taught them, and in the model of a good life, which he had set before them. He repeats to them, with tears, what he had formerly told them, that many *walk* and conduct themselves as *enemies to the cross of Christ*, to Christ crucified, by abandoning themselves to the pleasures of a sensual life, who glory in things they ought to be ashamed of. He hints at the disciples of Simon Magus, or of the Jewish doctors. Wi.

PHILIPPIANS 4

Ver. 2. *I beg of.* S. Chrys. Theod. and many others, think that these were two ladies particularly famous in the Church at Philippi, for their virtue and good works. Some critics are of opinion that Syntyche was a man. It is certain, at least, that this name agrees amongst the Greeks better with a man than a woman; and perhaps the latter of these two may be the husband of Evodia.

Ver. 3. *I entreat thee, my sincere* ^[1] *companion.* S. Chrys. expounds it of his fellow labourer or fellow soldier, and says that some pretended that by it was meant S. Paul's wife; but this he absolutely rejects, as do all the ancient interpreters, who teach us that S. Paul was never married, if we except the particular opinion of Clement of Alexandria, (l. 3. strom. p. 448. Edit. Heinsii) who at the same time tells us, that S. Paul and those ministers of the gospel who had wives, lived with them as if they had been *their sisters*. The pretended reformers, who bring this place to shew that bishops and priests may marry, will they be for living after this manner? See 1 Cor. 7:7, 8. But even Calvin, Beza, and Dr. Hammond, expound this of some man that laboured with S. Paul. Wi.—It seems probable that S. Paul is here speaking to one of the

persons mentioned in the preceding verse. Others think that he is speaking to the gaoler whom he had converted at Philippi. It seems most probable, however, that S. Paul is here speaking to the bishop of the Church, at Philippi. As to the opinion that he is speaking to his wife, we have elsewhere refuted that sentiment. Calmet.—S. Paul says of himself that he had no wife, (1 Cor. 7:8) and all the Greek Fathers are very positive on this point.—*With Clement*. S. Jerom, Estius, and some others, believe that this Clement was the fourth pope that governed the Church, after SS. Linus and Cletus: this at least is the common opinion.—*Those women who have laboured with me in the gospel*, not by preaching, but by assisting other ways to promote the gospel.

Ver. 6. *But in every* ^[2] *thing by prayer, &c.* By the Greek, the sense and construction cannot be *in every prayer*; but in every thing, in all circumstances, have recourse to prayer. Wi.

Ver. 8. *For the rest, brethren, whatsoever things are true, &c.* Here the apostle enumerates general precepts of morality, which they ought to practise.—*Whatsoever things are true*. In words, in promises, in lawful oaths, &c. he commands rectitude of mind and sincerity of heart.—*Whatsoever things are modest*. By these words he prescribes gravity in manners, modesty in dress, and decency in conversation.—*Whatsoever things are just*. That is, in dealing with others, in buying or selling, in trade or business, to be fair and honest.—*Whatsoever things are holy*. By these words may be understood, that those who are in a religious state professed, or in holy orders, should lead a life of *sanctity* and *chastity*, according to the vows they make; but these words being also applied to those in the world, indicate the virtuous life they are bound by the divine commandments to follow.—*Whatsoever things are amiable*. That is to practise those good offices in society that procure us the esteem and good will of our neighbours.—*Whatsoever things are of good repute*. That is, that by our conduct and behaviour we should edify our neighbours, and give them good example by our actions.—*If there be any virtue, if there be any praise of discipline*: that those in error, by seeing the morality and good discipline of the true religion, may be converted. And finally, the apostle commands not only the Philippians, but all Christians, *to think on these things*: that is, to make it their study and concern, that the *peace of God might be with them*. Ch.

Ver. 10. *Hath flourished again*. Lit. *that you have flourished again*, to think or *care for me*, which appears by your sending me a supply of money. Wi.—From hence it would appear, that the Philippians had in some respect been wanting in attention to this apostle: that their

former liberality, which for a time had been slack and dead, had again revived.

Ver. 11. *I have learned ... to be content therewith.* Lit. *to be sufficient.* I know how to be in a low condition. Wi.

Ver. 14. *In communicating;* ^[3] i.e. contributing to relieve my wants. Wi.

Ver. 15. *Giving and receiving;* by my giving you spiritual instructions, and you returning me temporal assistance; and know that these, your charities, are an *odour of sweetness, an acceptable sacrifice to God.* v. 18. Wi.

Ver. 19. *May God supply all your want.* ^[4] See the Greek, which determines the signification of the Latin. Wi.

COLOSSIANS

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE COLOSSIANS

INTRODUCTION

Colosse was a city of Phrygia, near Laodicea. It does not appear that S. Paul had preached there himself, (see C. 2:1) but that the Colossians were converted by Epaphras, a disciple of the apostles. However, as S. Paul was the great apostle of the Gentiles, he wrote this epistle to the Colossians when he was in prison, and about the same time that he wrote to the Ephesians and Philippians. The exhortations and doctrine it contains, are similar to those which are set forth in his epistle to the Ephesians. S. Chrys. takes notice, that the epistles he wrote in prison seem even more spiritual than the rest: the chief design of which was to hinder them from being seduced by false teachers. Ch. Wi.—The Colossians were first instructed in the faith by Epaphras, who is considered their first bishop. He was a prisoner, at Rome, with S. Paul,

when this epistle was written. The intent of it was to disabuse the Colossians of worshipping the Angels; for Cerinthus and others, had taught them to look upon Angels as superior to Christ, whom they looked upon as a mere man; to observe the law of Moses, with all its legal rites and ceremonies. He begins his epistle by insisting chiefly on the exalted state of Christ, saying that he is the image of the invisible God, the first-born of every creature, by whom all things visible and invisible were created, whether thrones, principalities, or powers, and that in him the divinity essentially exists. From this he proves the inutility of the ceremonies of the law, &c. (Fleury and Calmet) and takes great pains to prevent their relapsing either into paganism or Judaism. V.

COLOSSIANS 1

Ver. 6. *In the whole world;* i.e. a great part of it. Wi.—This epistle was written in the year 62, at which time the gospel had spread itself through the whole world by the preaching not only of the apostles, but of their disciples, and by the noise which this new religion made. Calmet.—S. Austin sheweth with S. Paul, that the Church and Christ's gospel was to grow daily, and to spread all over the world; which cannot stand with what heretics allude of the failure of the Church, nor with their own obscure conventicles. ep. lxxx. ad finem.

Ver. 7. *Of Epaphras,* who seems to have been their first apostle, and their bishop. Wi.

Ver. 8. *Your love.* Your charity for all men, founded on the love of God. Others understand it of the affection which they had for S. Paul. S. Chrys.

Ver. 9. *In all wisdom.* He begins by an admonition against false teachers, who it is likely, says S. Chrys. with their philosophical notions mixed errors and fables. Wi.

Ver. 10. *Worthy of God:* ἀξίως του κυριου. So S. Ambrose and the Greek doctors; or thus, worthily, pleasing God, and this not by faith only, but *fruitful in every good work.* Ibid.—*God, in* ^[1] *all things pleasing him.* This is the construction of the Latin by the Greek. Wi.

Ver. 14. It is through the blood of Christ, and not by the law of Moses, that we are freed from the power of death. If the law could have saved us, the coming of Christ would have been useless. See

then, he says, if it be proper to engage under a law which is so inefficacious. Calmet.—From this verse and from v. 12, et alibi passim, we are taught that we are not only by imputation made partakers of Christ's benefits, but are by his grace made worthy thereof, and deserve our salvation condignly, *ex condigno*. B.

Ver. 15. *The first* ^[2] *born of every creature.* S. Chrys. takes notice against the Arians, that the apostle calls Christ the *first-begotten*, or *first-born*, not the first created, because he was not created at all. And the sense is, that he was before all creatures, proceeding from all eternity from the Father; though some expound the words of Christ as man, and that he was greater in dignity. See Rom. 8:29. Wi.

Ver. 16. *Thrones*, &c. are commonly understood to refer to the celestial hierarchy of Angels, though as to their particular rank, &c. nothing certain is known. We may here observe, that the Holy Spirit proportions itself and speaks according to our ideas of a temporal kingdom, in which one authority is subject to another. In the same manner the Angels seem subordinate to one another. S. Dionysius in Calmet.—*All things were created by him, and in him*, and ^[3] *consist* in him. If all things that are were made by him, he himself was not made. And his divine power is also signified, when it is said all things consist or are preserved by him. Wi.

Ver. 18. *He is the head of the body, the church.* He now speaks of what applies to Christ as man.—*The first-born from the dead*; i.e. the first that rose to an immortal life. Wi.

Ver. 19. *In him it was pleasing, that all fulness should dwell.* ^[4] The greatest plenitude of graces was conferred on him as man, and from him, as he was our head, derived to all the members of his Church. The Prot. translation, followed by Mr. N. by way of explanation adds, *it hath pleased the Father*; but, as Dr. Wells observes in his paraphrase, there is no reason to restrain it to *the Father*, seeing the work of the incarnation, and the blessings by it conferred on all mankind, are equally the work of the blessed Trinity, though the Second Person only was joined to our nature. Wi.

Ver. 20. *To reconcile all things unto himself, ... through the blood of his cross*, (i.e. which Christ shed on the cross) *both as to the things on earth, and ... in heaven*: not that Christ died for the Angels, but, says S. Chrys. the Angels were in a manner at war with men, with sinners, as they stood for the cause and glory of God; but Christ put an end to this enmity, by restoring men to his favour. Wi.—*In heaven*. Not by pardoning the wicked angels did Christ reconcile the things in heaven, but by reconciling good Angels to man, who were enemies to him

before the birth of Christ. S. Austin.

Ver. 24. *And fill up those things ... in my flesh for his body, which is the church.* ^[5] Nothing was wanting in the sufferings or merits of Christ, for a sufficient and superabundant redemption of mankind, and therefore he adds, *for his body, which is the church*, that his sufferings were *wanting*, and are to be endured by the example of Christ by the faithful, who are members of a crucified head. See S. Chrys. and S. Aug. Wi.—*Wanting*. There is no *want* in the sufferings of Christ himself as *head*; but many sufferings are still *wanting*, or are still to come in his body, the Church, and his members, the faithful. Ch.—S. Chrysostom here observes that Jesus Christ loves us so much, that he is not content merely to suffer in his own person, but he wishes also to suffer in his members; and thus we fill up what is wanting of the sufferings of Christ. S. Chrys.—The wisdom, the will, the justice of Jesus Christ, requireth and ordaineth that his body and members should be companions of his sufferings, as they expect to be companions of his glory; that so suffering with him, and after his example, they may apply to their own wants and to the necessities of others the merits and satisfaction of Jesus Christ, which *application* is what is wanting, and what we are permitted to supply by the sacraments and sacrifice of the new law.

Ver. 25. *According to the dispensation of God;* i.e. to the appointment of his divine providence. Wi.

Ver. 26. *The mystery of Christ's incarnation, which hath been hidden,* &c. See Ephes. 1:12 and 5:4, &c. Wi.

COLOSSIANS 2

Ver. 4. *That no man may deceive you.* ^[1] He means those false teachers and vain philosophers, who deceived them by a sophistical way of reasoning, advancing in this manner their fabulous inventions; it is likely some disciples of Simon the magician. Wi.—The false teachers whom S. Paul wished to refute, despising the doctrine of the gospel, which appeared too simple and common, affected mysterious discourses, and examined the doctrine of the apostles, according to the maxims and axioms of philosophers. They also denied that Christ was God. Tirinus.—May not this advice be at present applicable to many of our Christian brethren, who are but too often led away by trusting too much to the vain reasonings of man. A.

Ver. 7. *Rooted and built up in him*, who is the head of all, your Redeemer, and author of your salvation, not upon Angels. Wi.

Ver. 8. *Lest any man impose upon you.* ^[2] In the Greek, *make a prey of you*, as thieves that steal things.—There were two sorts of false teachers among them; they who mixed vain errors from heathen philosophy with the principles of the Christian religion, and they who had been Jews, and were for making them retain those rites and customs which the Jews had among them, and were only from their private human traditions. Wi. This alludes to the traditions and observances which the Pharisees had added to the law of Moses, and which Christ had blamed; but which these false apostles wished to introduce amongst the Colossians. The ceremonial laws were the elementary instructions given by God to the world, but we are to attach ourselves to the doctrines of Jesus Christ, from whom alone we expect light and justice, and sanctity. V.—*According to the rudiments of the world:* by which some expound vain fallacies and false maxims of the first kind of teachers; others the Jewish ceremonies, which are called *weak and poor elements*, or rudiments. Gal. 4:9. This is neither to condemn in general the use of philosophy, which S. Aug. commends, and made use of, nor all traditions delivered by the apostles. See 1 Cor. 11 and 2. Thess. 2:14. Wi.

Ver. 9. *For in him* (in Christ) *dwelleth all the fulness of the Godhead* (of the divinity) *corporally.* ^[3] That is, in the person of Christ, the Son of God, *really and substantially* united to our human nature. Not *inhabiting*, as in a temple as the Nestorian heretics pretended, nor as by his grace in men's souls, but so as to be personally or hypostatically united to the soul and body of Christ. Wi.

Ver. 12. *Buried with him in baptism*, signified by the ceremony of immersion in baptism. See Rom. 6:3. Wi.

Ver. 14. *Blotting out, &c.* ^[4] This is commonly expounded of the sentence of eternal death pronounced against sinful Adam, and all his posterity, for having sinned in him. Others would have it to signify only the yoke and obligations of the Mosaical law, which could not of itself remit sins, and occasionally made persons greater sinners. This sentence of death (whether we understand the one or the other) Christ took away, fastening it as it were, to the cross, taking it away by his death on the cross. Wi.

Ver. 15. *And despoiling the principalities and powers;* the devil and his infernal spirits. Wi.

Ver. 16. *Let no man, therefore, judge you in meat or in drink.* That is, for

not abstaining from meats, called unclean, for drinking out of a cup without a cover, (see Num. 19) or for not keeping the Jewish festivals. For these were but *shadows*, types and figures of future things to be fulfilled in the new law of Christ: *but the body is of Christ*, (v. 17) i.e. was the body, the truth, the substance signified by these shadows and types. Wi.—He means with regard to the Jewish observations of the distinction of clean and unclean meats; and of their festivals, new moons, and sabbaths; as being no longer obligatory. Ch.—Modern dogmatizers wilfully or ignorantly misapply this text of the apostle, to disprove the fasts and festivals observed in the Catholic Church; but it is evident, as S. Austin observes, that the apostle is here condemning the legal distinction of clean and unclean meats, and the feasts of the new moon, to which false brethren wanted to subject the Colossians. S. Aug. ep. 59. ad Paulin. in solut. quæ. 7.

Ver. 18. *Let no man seduce you.* ^[5] In the Greek, hinder you from getting the prize.—*Willing* ^[6] (by their own will) *in humility, and religion of Angels*, practising a wrong and mistaken humility in regard of the Angels, when you pay them a worship not due to them, pretending them to be the mediators and saviours of mankind, as if they were equal, or greater than Christ, our only Redeemer; walking in things you understand not, these men being deceived by their vain philosophy, and pride of their own imaginations. By this means *not holding*, (v. 19) but having shaken off their only true invisible head, Christ Jesus, who is the head of his Church. It is admitted that these false doctors, among the Colossians, had introduced an undue and superstitious worship of Angels, and gave to them even a greater honour than to Christ. They worshipped them as the creators of the world, as mediators with God, even above Jesus Christ, which S. Paul here expresseth by these words, *not holding the head*. These seem to have been some disciples of Simon, and their heresies continued in some churches of Asia even to the fourth age, as we may find by a canon of the council of Laodicea. But there is nothing here nor in that council against a due, i.e. an inferior honour and veneration, nothing like a divine honour, nor injurious to Christ, our chief mediator and only Redeemer, which the Church, from the first ages, paid to saints and Angels. We do not ask grace, we do not offer up sacrifice, we hope not for salvation, but from God only, from Christ, God and man. Wi.—*Willing*, &c. That is, by a self-willed, self-invented, superstitious worship, falsely pretending humility, but really proceeding from pride. Such was the worship that many of the philosophers (against whom S. Paul speaks, v. 8) paid to Angels or demons, by sacrificing to them, as carriers of intelligence betwixt God and man; pretending humility in so doing, as if God was too great to be addressed by men, and setting aside the mediatorship of Jesus Christ; who is the head both of Angels

and men. Such also was the worship paid by the ancient heretics, disciples of Simon and Menander, to the Angels, whom they believed to be the makers and lords of this lower world. This is certain, that they whom the apostle here condemns, did not *hold the head*, (v. 19) that is, Jesus Christ, and his mediatorship; and therefore what he writes here no ways touches the Catholic doctrine and practice, of desiring our good Angels to pray to God for us, through Jesus Christ. S. Jerom, (Epist. ad Algas) understands by the *religion* or service of *Angels*, the Jewish religion given by Angels; and shews all that is here said to be directed against the Jewish teachers, who sought to subject the new Christians to the observances of the Mosaic law. Ch.—*Walking in the things which he hath not seen*. These false teachers pretended to know the number and names of the Angels, and how to distribute them into different orders and classes, with as much precision as if they had walked through heaven. Instead of following the revelation of the holy Spirit in the gospel, they followed their own spirit, boasting of what it was impossible for them to know. C.—But let no one snatch from you the glory of heaven, which should be the reward of your career, and the recompense of your fidelity, deceiving you by an outward show of false piety and affected humility. V.

Ver. 20. *If then you be dead with Christ*, or if you be not of this world, why do you act as if you were in it? practising the ceremonies of the law, as if you still expected Christ; all which are hurtful to you. S. Jerom.—In your baptism you died with Jesus Christ to all legal observances, and should not therefore suffer any carnal laws to be imposed upon you, as if you were still living in this first state of the world. V.—These things have an appearance of humility, if you abstain from them through mortification, and not through any necessity, as if they were unclean. But if we look upon them, and reject them as impure, and despise those who do not follow our example, then these things, so far from being useful, become prejudicial. Grotius.—*Why do you yet decree* ^[7] *in this manner?* Wi.

Ver. 21. *Touch not, &c.* That is, why do you permit yourselves to be taught in this manner by those Jewish doctors: why do you touch or eat this, lest you be unclean? such superstitious observations, now at least, when there is no necessity nor obligation for you to observe them, tend to destruction, &c. Wi.—The meaning is, that Christians should not subject themselves, either to the ordinances of the old law, forbidding touching or tasting things unclean: or to the superstitious invention of heretics, imposing such restraints, under pretence of wisdom, humility, or mortification. Ch.

Ver. 23. *Which things have indeed*, (as such masters teach you) *a shew*

of wisdom, in their nice superstitious ways, joined by some of them with extraordinary abstinences, and severities practised on the body in fasting, which they observe, without any honour or regard, even not to the satiating of the flesh; i.e. according to the common expression, with such an excess, as not to allow the body ^[8] what is sufficient or necessary to support nature, that a man may be able to labour and comply with his duties; but here is nothing against discreet fasting, and self-denials, so much recommended in the holy Scriptures. Wi.

COLOSSIANS 3

Ver. 1. Here begins the second or the moral part of this epistle.—*If you be risen*, &c. The remaining part of this epistle has no great difficulties, but excellent instructions, as that to the Ephesians. Wi.

Ver. 5. *Your members, ... fornication, uncleanness*, &c. He considers man's body as made up of sins and sinful inclinations. Wi.—It is not to bring back Judaism we practise abstinences and fasts, nor with the same motive as the Jews, but to accomplish the precepts of mortifying the irregular desires of the flesh among which gluttony must find a place. In a mortified body sensuality is more easily subdued. A.

Ver. 6. *The children of unbelief* are either those who perished in Noe's flood, for S. Peter in his epistle give them this title, or they are the inhabitants of Chanaan, whom Josue exterminated; for these also are called children of unbelief, in the epistle to the Hebrews, and their crimes were the same as those mentioned here. Calmet.

Ver. 8. *Blasphemy*. ^[1] It may here signify either the sin of blasphemy against God, or speaking ill of our neighbour by detraction, calumnies, affronts, &c. See S. Chrys. Wi.—Now that you live in God, with Jesus Christ, quit not only the above shameful crimes, but also these sins, which, although they excite less horror, will separate you no less from the Author of all sanctity.

Ver. 10. *According to the image of him who created him*. We are created to the image of God, inasmuch as our souls are spiritual and immortal, but here we are put in mind to imitate God by sanctity and justice, as God is holy and the fountain of justice. Wi.—The image or resemblance of our Creator was effaced by sin, but is retraced by Jesus Christ, who forms in us this new man. V.

Ver. 11. *Where*, or in which state, when we put on the new man by

sanctity and grace, God makes no distinction betwixt *Jew* and *Gentile*, &c. Wi.—In the Church of Christ God makes no exception of persons; all are called to the marriage feast, whether Jews (formerly the most favoured people of God) or Greeks, (who were reckoned the most polite, or learned) or Barbarians, or Scythians: (who are esteemed the most cruel and ferocious of men) still these are called; Christ died for all. Calmet.—In S. Paul's epistles, by the Greeks are usually designated the Gentiles. V.

Ver. 14. *Above all these things have charity*, the love of God, and of your neighbour, *which is the bond of perfection*, the end of all virtues, which unites the hearts of all to God. Wi.

Ver. 15. *The peace of Christ rejoice:* ^[2] reign, conquer, bear away the prize. Wi.

Ver. 16. Employ yourselves in studying and reading the Scriptures; meditate on what our Saviour has done and suffered for you. It is a calumny of our enemies, that we forbid the reading of the Testament. But the Church, fearing lest the faithful should read to their own destruction what was ordained for their salvation, wisely ordains that they should have recourse to their pastors, and receive from them those versions which she approves as most conformable to the Latin Vulgate, which has received the sanction of the holy Catholic Church, and at the same time forbids them those which might corrupt their faith. In this she acts the part of a good and provident mother, conducting her children to the rich and salutary pastures of peace and plenty, and carefully guarding them from others where tempting but noxious weeds luxuriantly grow up, watered with the baneful streams of polluted and poisoned sources.

If pure be the steams from the fountain,
As purely the river will flow;
If noxious the stream from the mountain,
It poisons the valley below.

Ver. 17. *Do all in the name of the Lord Jesus Christ.* Let all be done for his honour and glory. See 1 Cor. 10:31. Wi.

COLOSSIANS 4

Ver. 1. Masters should remember that they also have a Master to whom they must reckon, and from whom they must expect the same

justice they measure out to others.

Ver. 3. *A door of speech*; i.e. of free speech to preach the gospel. Wi.

Ver. 5. *Redeeming the time*. This expression occurs also in the epistle to the Ephesians, and seems to insinuate to the faithful to be on their guard not to irritate the Gentiles, nor to provoke them to persecution. Remember, says he, the times are bad; conduct yourselves with prudence; gain time, procure peace, and remain in silence. This was written towards the end of the reign of Nero, as cruel a prince as ever lived. C.

Ver. 10. The same as John and Mark mentioned in the Acts, 15:37, 39.

Ver. 12. *Epaphras*. He was apostle and bishop of the Colossians, as has been observed. It was he who engaged S. Paul to write to them, fearing lest they should give themselves up to the novelties of the false apostles, after having received the gospel from him in all its purity. C.

Ver. 16. *Read you that which is of the Laodiceans*. ^[1] Some expound these words of an epistle which S. Paul wrote to the Laodiceans, which is lost, for that now extant is no more than a collection of sentences out of S. Paul. By the Greek text is rather signified a letter writ from Laodicea, and might be a letter sent from the Laodiceans to S. Paul, which he had a mind the Colossians should read. Wi.—This opinion does not, however, seem well founded. Hence it is more probable, that S. Paul wrote an epistle from Rome to the Laodiceans about the same time that he wrote to the Colossians, as he had them both equally at heart, and that he ordered that epistle to be read by the Colossians for their instruction; and, being neighbouring cities, they might communicate to each other what they had received from him: as one epistle might contain some matters not related in the other, and would be equally useful for their concern; and more particularly as they were equally disturbed by intruders and false teachers, against whom the apostle was anxious to warn them, lest they should be infected by their pernicious doctrine. Ch.—It is the most common opinion, both amongst the ancients and moderns, that the epistle here alluded to was one written by the Laodiceans to S. Paul, which he sent to Colossus with this, and not one which he himself had written to the Laodiceans. It is however now lost. This exposition agrees best with the Greek. Calmet.

Ver. 17. What S. Paul here addresses to Archippus, gives us reason to presume that he was then bishop of the Colossians, having succeeded Epaphras, who was then prisoner at Rome with S. Paul. V.

1 THESSALONIANS

THE FIRST

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE THESSALONIANS

INTRODUCTION

S. Paul having preached with success at Thessalonica, the chief city of Macedonia, wrote to them this letter, to confirm them in the Christian faith and in the practice of virtue. This, in order, is the first epistle of S. Paul. He wrote it about the year fifty-two, as it is thought, from Corinth. Wi.—S. Paul having preached the gospel in this place, converted some Jews and a great number of Gentiles; but the unbelieving Jews, envying his success, raised such a commotion against him, that he and his companion Silvanus were obliged to quit the city. Afterwards he went to Athens, where he had heard that the converts in Thessalonica were under a severe persecution ever since his departure; and lest they should lose their fortitude, he sent Timothy to strengthen and comfort them in their sufferings. In the mean time S. Paul came to Corinth, where he wrote this first epistle and also the second to the Thessalonians, both in the same year, being the nineteenth after our Lord's ascension. Ch.—S. Paul preached the faith in this city, assisted by Silas or Silvanus, whose name is joined with the apostle's in this letter. See Acts 17. Being driven away from this city by the violence of the Jews, he left Timothy and Silas in Macedonia, to confirm the new converts in their faith. But having afterwards called them to him, and hearing of their constancy and perseverance, he writes this epistle to encourage them and praise them. It is the first in time of all S. Paul's epistles, and filled with the most affectionate expressions of love and tenderness for his spiritual children in Jesus Christ. In the latter part of the epistle, he gives some short instructions concerning the state of souls after death, and the coming of the last day; as his companions had informed him that strange reports concerning these two articles were in circulation at Thessalonica, to the disturbance of the faithful. Calmet. Estius et alii. —The first three chapters are to confirm and comfort the Thessalonians against the temptations of persecution; the other two are to exhort them to live up to the precepts he delivers them.

1 THESSALONIANS 1

Ver. 1. *Paul.* It is observed that S. Paul never calls himself an *apostle* in either of the epistles to the Thessalonians. The reason why he deviates from his ordinary custom on this occasion, probably is, that joining his name with the other two, he did not like to assume a title, though his due, which the others did not possess. Estius.—Such condescension to your neighbours' feelings, even in trifles, is highly delicate and praiseworthy. A.

Ver. 3. The apostle praises the Thessalonians for the progress they had made in the theological virtues, and enumerates the profit they had derived from each. Their *faith* had produced *works*; their *charity* rendered their *labour* light and easy, and their *patience* was the fruit of their future hopes, in confidence of which they bore what they had to suffer from their unconverted countrymen. Estius.

Ver. 5. *In power.* The sense is, I have preached the gospel to you, not only in words of persuasion, but have proved it by the power of miracles, in much fulness, or in great abundance. I have also taught you the gospel not by my words only, but by my actions; for you know what kind of a life I led among you. I had no interest but in gaining your souls. And I rejoice to hear you have received it in much power, by the Holy Ghost working within you. A.—*And in much fulness.* ^[1] Some would have the Greek word to signify in a full assurance; but in the style of the New Testament, it may as well signify a fulness, or plenitude. Wi.

Ver. 8. *From you was spread abroad the word.* ^[2] The Greek, *was sounded about.*—*In every place.* In very many places. Wi.

1 THESSALONIANS 2

Ver. 1. *Vain.* Our entrance among you was not in *vain* fables, or lies; our preaching was not in trifles: (Œcumenius) or rather was not without fruit. Others have spoken of it every where; but why refer you to others when yourselves know that it was every where followed by abundance of good works, faith, patience? &c. Estius.

Ver. 3. *Our exhortation was not proceeding from error.* ^[1] That is, was not by promoting errors, or uncleanness. Wi.

Ver. 4. As we were approved of and chosen by God to announce his

gospel, we have tried to correspond with his designs; and we speak in a spirit of disinterestedness, not to please men, but God. Being chosen by God, it is to him we must render an account. Have we spoken to you in words of flattery? Have we disguised the gospel truth, or concealed its austerity? Have we made piety a cloak for avarice? &c. Calmet.

Ver. 5. *Nor taken an occasion of covetousness.* Not so as to make the gospel a cloak for gain-sake. Wi.

Ver. 7. *But we became little,* ^[2] by our carriage, and by our humility and kindness. In the Greek, made ourselves gentle, good natured, &c. Wi.

Ver. 8. *Because you were become most dear to us.* Lit. *desiring you.* ^[3] S. Chrys. admires the tender expressions of love in S. Paul. Wi.

Ver. 10. *You are witnesses.* We must necessarily conclude that the apostle speaks this not from vain glory, or personal vanity; but in the just right of defending his own character against the aspersions of enemies, and lest the faith of any might be staggered by the calumnies. In such cases self-praise is not only lawful, but frequently an imperative duty, if confined within the limits of truth. A.

Ver. 13. *The word* ^[4] *of the hearing of God,* which can only signify the word of God you heard from us. Wi.

Ver. 16. *To full up the measure of their sins,* after which God's justice would punish them. Wi.—The Jews filled up the measure of their iniquities by the opposition they every where manifested to the religion of Christ. The earliest Fathers of the Church testify that they dispersed people into every nation to blaspheme the name of Christ; and hence sprang the evil fame which Christians bore among the pagans. See the apologies of S. Justin, Tertullian, Origen, &c.—*For the wrath of God is come upon them to the end.* It seems a foretelling of their entire destruction, which happened not long after under Vespasian and Adrian. Wi.

Ver. 17. *Being taken away from* ^[5] *you.* Lit. *become desolate,* because of our separation from you. Wi.

Ver. 18. *Satan hindered us.* That is, has raised such an aversion to me among the pagans and Jews of Thessalonica, that my friends do not think it safe I should come among you. I am now detained from you by violence; but when this life is past, you shall form my joy and my crown. I will present you at the tribunal of my Saviour, and say: Behold me and my children; behold the fruits of my labours, the

proofs of my fidelity, and my claims for a recompense. Calmet.—If the apostle here calls his disciples his hope, joy, glory, why may we not call the blessed Virgin Mary, or other saints, their joy and hope, for the special confidence they have in their prayers?

1 THESSALONIANS 3

Ver. 1. *Forbearing no longer.* That is, not being able to be at rest, for not seeing you, nor hearing concerning you. Wi.—Not bearing to be any longer uncertain and uninformed of your constancy, amidst the tribulations you had to endure, I sent Timothy to strengthen you, that you might not be moved in the difficulties to which we are destined, and which it is appointed for us to undergo. Calmet.

Ver. 3. *That we are appointed thereunto.* That is, meet with trials and troubles in this world, as our Saviour Christ foretold. Wi.

Ver. 8. *We live.* That is, we live in joy and comfort, if you stand firm in the faith of Christ, as you ought. Wi.—The news that you stand steadfast in the Lord, reanimates me under all my sufferings, and as it were raises me to life again from the shadow of death, under which I am placed. O that I could see you, to complete the work of instructing you in the faith, which I have begun.

Ver. 10. *That we may see you face.* Though epistles in absence give great comfort, and help to confirm the faith once delivered, it is by preaching that the faith of Jesus Christ and true religion are both begun and accomplished.—*And may accomplish those things that are wanting to your faith?* That is, give you fuller instructions. Wi.

Ver. 12. *And may the Lord multiply you.* That is, increase the number of Christians among you. Wi.

1 THESSALONIANS 4

Ver. 1. In this chapter the apostle begins to remind them of their obligation of always striving to increase in virtue. Though he praises them through the whole epistle, he still thinks it necessary to warn them not to be surprised in uncleanness. He repeats what he had taught them before; first, that there is vengeance awaiting the workers of evil; and secondly, that the favour of God is the reward of those

who deal with the brethren in simplicity, and preserve themselves from the defilements of the Gentiles. S. Ambrose, Comment. hic.

Ver. 4. *His vessel.* That is, his own body. See 1 K. 21:5. Wi.

Ver. 6. *That no man overreach, nor deceive his brother in business.* ^[1] The Prot. and Mr. N. even in their translations, add, in *any* matter, because some expound it of frauds and circumventions in any kind of business. But this addition of *any*, should be left out, seeing the best interpreters expound it of a prohibition of adultery, and the injury thereby done to another, and of sins of that kind only, which is confirmed by what follows and what goes before. See S. Jerom in c. iv. ad Ephes. tom. 4. p. 369. S. Chrys. serm. 3 on this place. Here, says he, he speaks of adultery, as before of fornication, &c. See Theodoret, Theophylact. Estius, Menochius, A. Lapide, &c. Wi.

Ver. 11. *And that you want nothing of any man's.* ^[2] This is the sense by the Greek, nor does the Latin here signify to *desire*, but to *want them that are without*; i.e. infidels out of the pale of the Church. Wi.—In regard of brotherly love, he advises them to remain quiet, at peace with every one, troubling nobody, nor interfering with the concerns of others, but each one minding his own work. It had been reported to the apostle that there were some at Thessalonica who made religion a pretext for idleness. It is to reprove such persons as these, that we are given to understand in this place that religion will never excuse the neglect of relative duties, either to our neighbours or to ourselves. It is the duty of all to labour, in order to prevent the evils of poverty; for involuntary poverty is a great snare, and a dangerous temptation against salvation. It exposes to ignorance, to meanness, and low actions; it conducts to fraud, to falsities, to impudence, and forgetfulness of God. Happy are the poor in spirit, but miserable they who are involuntarily so: miserable, not for the wants, the humiliations, or inconveniences of their state, but for the irregularities and disorders of conduct to which they are exposed. It is therefore wise of man to pray, Give me not riches nor poverty, but give me only what is sufficient, &c. Calmet.

Ver. 15. *With commandment.* ^[3] God's command will in a moment raise and bring all to judgment.—*And the dead, who are in Christ*, in the grace of Christ, shall rise first, not as to time, but in dignity. Wi.—*Shall rise first.* Not in order of *time*, for all shall rise in the twinkling of an eye, but first in order of *dignity*. S. Chrysostom, however, thinks that the elect rise before the reprobate, to go before the Lord; whereas the latter shall come behind him, only to appear before the tribunal of justice. S. Chrys.

1 THESSALONIANS 5

Ver. 1. *Of the times and moments.* That is, of the day of judgment, of the end of the world, of the destruction of Jerusalem. It is enough to know the time is uncertain, and that death cometh as *a thief in the night*. Wi.—When the judgment shall take place the Angels themselves do not know. Perhaps S. Paul, when wrapt up to the third heaven, may have learnt something on this subject; for he was told many things which he could not announce to man; therefore, he says, I need not write to you: it is unnecessary for us to know it. Calmet.

Ver. 4. *Overtake you.* It is a subject of astonishment, that some people are so childishly afraid of the last day, that they cannot think of it without consternation, lest it should happen in their time. Weak souls! Do they not recollect that death will certainly overtake them, and that will be to them individually the end of the world, and the last day. The whole world then does perish as far as regards them. A.

Ver. 5. *You are the children of light.* That is, there is little danger of thieves in the day time, when it is light. Also watch and have arms to defend you, the coat of mail of faith; the helmet of hope: you are under the protection of Christ, who died for you, and for your salvation. See S. Chrys. p. 293, &c. Wi.

Ver. 8. The Christian's panoply is not faith alone, but faith, hope and charity, as we see here.

Ver. 10. *Whether we wake or sleep.* That is, whether we be of the number of those whom Jesus Christ shall find still upon earth, when he shall come to judgment, or among those who have slept and returned to dust, it is his will that we should be his. Theodoret.

Ver. 14. *Rebuke, or correct the unquiet.* ^[1] By the Greek, it signifies the *disorderly*, or those that keep no order. Wi.

Ver. 16. *Always rejoice.* It is usual for S. Paul to recommend joy to the faithful. Cheerfulness is indeed the characteristic of true virtue, which by no means consists in, nor encourages, sourness or moroseness, as some mistaken people imagine. God loves a cheerful giver. Sorrow, which is of this world, killeth. A.

Ver. 19. Do not oppose either the interior gifts of the holy Spirit, which are his graces, nor his exterior gifts of prophecy, &c. Take the regular precautions of prudence, that you be not deceived by those who pretend to be inspired; but when satisfied that the inspiration comes from heaven, do not despise it. Be like good bankers, take the

good coin, and reject the counterfeit. S. Cyril Alex.

Ver. 21. *Prove all things.* That is, examine prophecies whether they be true, and the doctrine which you hear from new preachers, and refrain yourselves not only from evil, but from every thing that hath the appearance of evil, and which may disedify and scandalize others. Wi.—*Hold that which is good.* This we can best learn from the doctrine of the apostles, and the spirit of the Catholic Church. Men can deceive and be deceived, but the Spirit of God, speaking to us by his Church, can neither deceive us nor be deceived.

Ver. 23. *Spirit, and soul.* The former marks the understanding, the latter the will: hence these two terms give the two principal faculties of the soul. V.

2 THESSALONIANS

THE SECOND

EPISTLE OF S. PAUL, THE APOSTLE, TO THE THESSALONIANS

INTRODUCTION

In this epistle S. Paul admonishes the Thessalonians to be constant in the faith of Christ, and not to be terrified by the insinuations of false teachers, telling them that the day of judgment was near at hand, as there must come many signs and wonders before it. He bids them to hold firm the traditions received from him, *whether by word or by epistle*; and shews them how they may be certain of his letters by the manner he writes. This epistle was written soon after the former, and also from Corinth, about A. 52. Ch. Wi.—From the context we learn that the present is a continuation of the former epistle. He not only rectifies wrong impressions caused by his former letter, but finding that those indolent characters whom he had reprimanded were no ways corrected, he determines to reprimand them still more severely

in this letter, which he tells us he writes because he has it not in his power to visit, as he could wish, the Thessalonians.

2 THESSALONIANS 1

Ver. 5. *For an example of the just judgment of God.* That is, that the persecutions and troubles you suffer in this world shew the justice of God in punishing men for their sins, even in this life, so that by these temporal pains you may be found worthy of a crown of eternal glory in the kingdom of God. Wi.—The afflictions, which are here frequently the portion of the just, are sensible proofs of the rigour with which the Almighty will, at the day of final retribution, pour out his indignation on the wicked. For, if he is unwilling to let the just be free from all temporal punishment, (though he discharges their debt of the eternal) and if he continually exposes them to the derision, calumnies, and persecutions of the wicked, what have not the wicked to apprehend when he shall stretch forth his hand in vengeance? Or, as others explain it, God permits the good to be persecuted here, that one day he may treat the wicked according to the rigour of his justice. He permits them here to fill up the measure of their iniquities, that on the last day he may reward the long suffering of the one, and punish the infidelity of the other. In both the one and the other, the finger of God's justice will clearly manifest itself. If the hopes of the good reached no farther than this life, they would be the most wretched of beings; for here, in general, they are more exposed than any to the injuries of the wicked. Nothing proves more clearly the necessity of a general judgment, than this his conduct to his most chosen servants. For it is impossible that, just as he is, he should permit patience and faith to go unrewarded, or wickedness and injustice unpunished. The Son of God has promised us heaven only on condition that we bear wrongs patiently. Calmet.—Here again the apostle teaches the advantages of sufferings which the Thessalonians joyfully underwent, to be counted worthy of the kingdom of God, Καταξίωθηναι υμᾶς; and v. 11, *ibid.* αξίωση. The apostle teaches here, that nothing defiled shall ever enter into the kingdom of heaven; and gives us to understand at the same time, that he will one day punish with extreme rigour the cruelty and impiety of persecutors. V.

Ver. 6. *Seeing* ^[1] *it is a just thing.* Lit. *If yet it be just.* S. Chrys. takes notice, that we must not expound the text as if S. Paul made a doubt whether it was just or not for God *to repay retribution* to such as troubled, afflicted, and persecuted his faithful servants, and to punish

them when *he shall be revealed* (i.e. at the day of judgment) with *flaming fire*, or with the flames of hell: nothing certainly is more just; as on the contrary, it is just to reward the pious and those who are found worthy of the glorious kingdom of God. Wi.

Ver. 9. Being confounded with the face of the Lord, whom they have rejected, and with the glory of his power and greatness, which will appear in irresistible splendour and majesty.

Ver. 10. This shall be at the last day, when Christ *shall come to be glorified in his saints, and to be made* ^[2] *wonderful* (to be admired and praised) *in or by all them who have believed in that day:* (i.e. the things foretold of that day) *because our testimony* ^[3] *was believed upon you concerning that day,* i.e. as to the punishments and rewards that shall be given on that day. Wi.

Ver. 11. *Wherefore, also we pray, &c.* By the Greek, the sense and construction cannot be *in*, or on *which day*; and therefore it must be referred to what was said before, that God should *be glorified in his saints*, and so may be translated, *on which* ^[4] *account we pray, &c.* that *Christ may be glorified in you*, being made saints by his grace, &c. Wi.

Ver. 12. *That the name of our Lord, &c.* The name of God is glorified by the virtuous lives of Christians, but more especially by that constancy and firmness evinced by the faithful under the hands of the executioner. It is an act of the most perfect charity, to lay down our lives in defence of his truths and the glory of his name, and the most disinterested testimony of our allegiance to him. Nothing appeared more admirable than the constancy of the first Christians, and nothing contributed more to the conversion of the Gentiles than the firmness with which they maintained, even in death, the truths that had been taught them. For, said they, this religion is certainly true, since there is nothing they are not willing to suffer in defence of it. Calmet.—*And you in him, &c.* If Christians are any way instrumental in procuring the glory of God, let them not attribute it to themselves, but to God alone, from whom comes every gift. If they procure his glory before men, he at the day of final retribution will clothe them with never-fading robes of immortality, in the presence of men and Angels. If it be glorious for God to be adored by such faithful servants, it is much more glorious for Christians to be rewarded by such a Master: for it is the glory of a servant to be faithful to his master, and the glory of the master to recompense his servant. Est. Grot. Theophylact. &c.

2 THESSALONIANS 2

Ver. 1. *And we, &c.* Some impostors had taken occasion from S. Paul's first epistle to the Thessalonians, to teach that the day of judgment was at hand. The apostle here maintains that it certainly will come, but that it will come like a thief in the night. He says nothing of the time when it is to arrive; he merely refutes those who spoke of its taking place immediately.—*By the coming, &c.* Grotius and some others explain this coming, of the vengeance he took on the Jews by the arms of the Romans. It is true he speaks in many places of the destruction of Jerusalem, and of his coming at the last day, in terms exactly the same. But the context of the whole epistle demonstrates that he is here speaking of the last day. Calmet.—*And of our gathering together* ^[1] *unto him.* Lit. *of our congregation unto him.* That is, that you be not moved by any pretended revelation, nor by any words or letter, as spoken or written by me. Wi.

Ver. 2. S. Austin, writing to Hesychium, declareth that no one from the Scripture can be assured of the day, year, or age when the second coming shall be. ep. lxxx. Let us attend to what S. Austin declares he had learnt from the first Church authorities. At the last judgment, or about that time, will arrive Elias, the Thesbite, the conversion of the Jews, the persecution of antichrist, the coming of Jesus Christ, the resurrection of the dead, the separation of the good from the bad, the conflagration of the world, and the renovation of the same: that these things will arrive, we are to believe, but in what manner and in what order experience will teach better than reason. It is my opinion that they will come in the order I have related them. De. Civ. Dei. lib. xx. cap. ult. That the man of sin will be born of the Jewish tribe of Dan, that he will cruelly persecute the faithful for three years and a half, that he will put to death Henoah and Elias, and that great, very great, will be the apostacy, is the general belief. Oh! God, preserve us with thy grace, and do not permit us to lose sight of the dreadful danger that threatens even the elect.

Ver. 3–4. *First, &c.* ^[2] What is meant by this falling away, (in the Greek this apostacy) is uncertain, and differently expounded. S. Jerom and others understand it of a falling off of other kingdoms, which before were subject to the Roman empire; as if S. Paul said to them: you need not fear that the day of judgment is at hand, for it will not come till other kingdoms, by a general revolt, shall have fallen off, so that the Roman empire be destroyed. The same interpreters expound the sixth and seventh verses in like manner, as if when it is said, *now you know* ^[3] *what withholdeth, &c.* That is, you see the Roman empire

subsisteth yet, which must be first destroyed. And when it is added, *only that he who now holdeth, do hold, until he be taken out of the way*; the sense, say these authors, is, let Nero and his successors hold that empire till it be destroyed, for not till then will the day of judgment come. A. Lapide makes this exposition so certain, that he calls it a tradition of the fathers, which to him seems apostolical. But we must not take the opinion of some fathers, in the exposition of obscure prophecies, where they advance conjectures (which others at the same time reject, or doubt of) to be apostolical traditions, and articles of faith, as the learned bishop of Meaux, Bossuet, takes notice on this very subject, in his preface and treatise on the Apocalypse, against Jurieux. S. Jerom indeed, and others, thought that the Roman empire was to subsist till the antichrist's coming, which by the event most interpreters conclude to be a mistake, and that it cannot be said the Roman empire continues to this time. See Lyranus on this place, S. Tho. Aquin. Salmeron, Estius, and many others; though A. Lapide, with some few, pretend the Roman empire still subsists in the emperors of Germany. We also find that divers of the ancient fathers thought that the day of judgment was just at hand in their time. See Tertul. S. Cyp. S. Greg. the Great, &c. And as to this place, it cannot be said the fathers unanimously agree in their exposition. S. Chrys. ^[4] Theodoret, S. Aug. in one of his expositions, by this falling off, and apostacy, understand antichrist himself, apostatizing from the Catholic faith. And they who expound it of Nero, did not reflect that this letter of S. Paul was written under Claudius, before Nero's reign. According to a third and common exposition, by this revolt or apostacy, others understand a great falling off of great numbers from the Catholic Church and faith, in those nations where it was professed before; not but that, as S. Aug. expressly takes notice, the Church will remain always visible, and Catholic in its belief, till the end of the world. This interpretation we find in S. Cyr. ^[5] of Jerusalem. Catech. 15. See also S. Anselm on this place, S. Thomas, Salmeron, Estius, &c. In fine, that there is no apostolical tradition, as to any of the interpretations of these words, we may be fully convinced from the words of S. Aug. ^[6] 1. xx. de Civ. Dei. c. 19. t. 7. p. 597. Nov. edit. where he says: *For my part, I own myself altogether ignorant what the apostle means by these words; but I shall mention the suspicions of others, which I have read, or heard.* Then he sets down the exposition concerning the Roman empire. He there calls that a suspicion and conjecture, which others say is an apostolical tradition. In like manner the ancient fathers are divided, as to the exposition of the words of the sixth and seventh verse, when it is said *you know what hindereth*; some understand that antichrist must come first. Others, that the beforementioned apostacy, or falling off from the Church, must happen before. And when S. Paul

says, (v. 7) *that he who now holdeth, do hold*; some expound it, let him take care at the time of such trials, to hold, and preserve the true faith to the end. When the expositions are so different, as in this place, whosoever pretends to give a literal translation ought never to add words to the text, which determine the sense to such a particular exposition, and especially in the same print, as Mr. N. hath done on the seventh verse, where he translates, *only let him that now holdeth the faith, keep it until he be taken out of the way.*—*And the man of sin* ^[7] *revealed, the son of perdition, so that he sitteth in the temple of God, shewing himself as if he were God.* He is called again, (v. 8) *that wicked one ... whom the Lord Jesus Christ shall kill with the spirit of his mouth.* By all these words is described to us the great antichrist, about the end of the world, according to the unexceptionable authority and consent of the ancient fathers. It is as ridiculous as malicious to pretend, with divers later reformers, that the pope, and all the popes since the destruction of the Roman empire, are the great antichrist, the man of sin, &c. Grotius, Dr. Hammond, and divers learned Protestants, have confuted and ridiculed this groundless fable, of which more on the Apocalypse. It may suffice to observe here that antichrist, the man of sin, the son of perdition, the wicked one, according to all the ancients, is to be one particular man, not so many different men. That he is to come a little while before the day of judgment. That he will make himself be adored, and pretend to be God. What pope did so? That he will pretend to be Christ, &c. Wi.—S. Aug. (de Civ. Dei. b. xx. c. 19) says, that an attack would be made at one and the same time against the Roman empire and the Church. The Roman empire subsists as yet, in Germany, though much weakened and reduced. The Roman Catholic Church, notwithstanding all its losses, and the apostacy of many of its children, has always remained the same. Calmet.—The two special signs of the last day will be a general revolt, and the manifestation of antichrist, both of which are so dependent on each other, that S. Austin makes but one of both. What presumptive folly in Calvin and other modern reformers, to oppose the universal sentiments of the fathers both of the Latin and Greek Church! What inconsistency, to give such forced interpretations, not only widely different from the expositions of sound antiquity, but also widely different from each other! The Church of God, with her head, strong in the promises of Jesus Christ, will persevere to the end, frustra circumlatrantibus hæreticis. Aug. de util. cred. c. xvii.—*In the temple.* Either that of Jerusalem, which some think he will rebuild; or in some Christian Church, which he will pervert to his own worship; as Mahomet has done with the churches of the east. Ch.

Ver. 7. *The mystery of iniquity already worketh,* ^[8] *or is now wrought,* by the precursors of antichrist; i.e. by infidels and heretics. For, as S.

John says, there *are many antichrists*, precursors to the great antichrist, and enemies of Christ. 1 John c. 2. Wi.—*That he who now holdeth, do hold.* That is, let each one remain in the faith which he has received of us, and let him not permit himself to be deceived by any discourse, as coming from us. Or rather, let those who shall then be in the world keep their faith, remaining firm in their belief and attachment to the Church of Christ, until antichrist, that man of iniquity, shall be taken away. Calmet.—According to others, it is an admonition to the faithful not to be beguiled during this day of trial by such, as under the garb of religion, and with an ostentatious parade of zeal for the holy Scriptures, seek to deceive them. When the mystery of sin shall be revealed, then shall we plainly discover that apostacy from the Catholic Church is the obvious and certain road to a dereliction of all religious principle; yes, to antichristianism and to atheism. A.

Ver. 8. *Spirit of his mouth*, &c. S. Paul makes use of this expression, to shew the ease with which God can put down the most powerful from his seat. He does it likewise to give the Thessalonians a right notion of the man of sin. For as he before told them, he would cause himself to be adored, they might have imagined him more upon an equality with the Almighty. These words, however, quite take away that meaning. *He shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.* Isai. 11:4. &c. Calmet.

Ver. 10. *God shall send them the operation of error.* ^[9] That is, says S. Chrys. and S. Cyril, he will permit them to be *led away with illusions*, by *signs*, and *lying prodigies*, which the devil shall work by antichrist, &c. Wi.—God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth. Ch.—The end God proposes is the judgment and condemnation of such as reject the proffered light. This is the march of sin, according to S. Tho. Aquin. on this place. In the first place a man, in consequence of his first sin, is deprived of grace, he then falls into further sins, and ends with being eternally punished. Hence it happens that his new sins are a punishment of his former transgressions; because God will permit the devil to do these things. Deus mittet, quia Deus Diabolum facere ista permittet. S. Aug. lib. xx. de Civ. Dei. c. 19.

Ver. 12. *That God hath chosen you first-fruits.* Called you the first, or before many others, by his eternal decree, to the faith, whilst he hath left others in darkness and infidelity. Wi.

Ver. 14. *Traditions, ... whether by word*, ^[10] *or by our epistle.* Therefore, says S. Chrys. the apostle did not deliver all things that were to be believed, by writing; (Wi.) but many things by word of mouth only,

which have been perpetuated by tradition, and these traditions, no less than the writings of the apostles, are deserving of faith. Ομοίως δε κακείνα, και ταυτα εστιν αξιοπιστα. S. Chrysos. hic.

2 THESSALONIANS 3

Ver. 1. *May run.* That is, may spread itself, and have free course. Ch.

Ver. 2. *From troublesome,* or importunate men. In the Greek, is signified men who act unreasonably, absurdly, &c. Wi.—*For all men have not faith.* Faith is a gift of God, which he is not obliged to give but to whom he will. S. Paul here assures us that he finds nothing but obstacles in his great work, nothing but enemies of the truth, and nothing but men who resist the inspirations and calls of God, opposing the preaching of the gospel. He exhorts them not to be scandalized at what they see him suffer, but to return thanks to God, who has vouchsafed to call them, giving them an understanding and docile heart. Calmet.

Ver. 3. *From evil.* It may either signify evil things, or the evil one, the devil. Wi.

Ver. 5. Or, according to the Greek, may the Lord direct and carry your hearts to the love of God, and to the expectation of Jesus Christ.

Ver. 6. *Charge,* or declare; or by the Greek, we command.—*In the name of our Lord.* This may signify a separation by excommunication. Wi.—*That you withdraw,* &c. S. Chrysostom upon this place, S. Austin, Theophylactus, and others understand S. Paul as speaking of a kind of excommunication. But S. Chrys. on v. 13 and 14 seems to restrain its meaning to a prohibition for the guilty to speak to any body, unless they spoke to him, if their conversation tended to exhort him to repentance. Theophylactus likewise remarks that this punishment was formerly much dreaded, though now not in use.

Ver. 8. *Burthensome.* By the Greek, he understands those who being idle, and not keeping themselves employed, lead a disorderly life. Wi.

Ver. 9. If I, to whom you are indebted for the preaching of the gospel, have yielded my claims, unwilling to receive any thing from you, and even labouring with my own hands for the necessities of life, how are those to be borne with who do nothing, and yet will be supported at another's expense? for S. Paul had witnessed amongst them some of this idle disposition. Estius.

Ver. 10. *Not work.* By prying with curiosity into other men's actions. He that is idle, saith S. Chrys. will be given to curiosity. Wi.—The apostles, like our Lord, were fond of introducing popular saying or axioms. Another, and not unlike the former, is found in one of the Jewish rabbies, Zeror:

Qui non laboraverit in Prosabbato, nè edat in Sabbato.

Ver. 12. *Eat their own bread,* which they work for, and deserve, not that of others. Wi.

Ver. 14. Here the apostle teaches that our pastors must be obeyed, and not only secular princes; and with respect to such as will not be obedient to their spiritual governors, the apostle, (as S. Austin affirmeth) ordains that they be corrected by admonition, by degradation, or excommunication. Cont. Donat. post Callat. c. iv. 20. & l. de correp. & grat. c. iii.

Ver. 15. *Do not regard him as an enemy.* A necessary introduction for those whom Providence has placed over others, to admonish and correct them, but with charity and peace; so that we neither be, nor give them occasion to think we are their enemies. Wi.—He is your brother; compassionate his weakness; he is a sick member of the same body of which you are one of the members; the greater his infirmity, the greater should be your charity and anxiety for his cure; the greater excommunication separated the delinquent from the communion of the Church, making him in our regard as a heathen or a publican. But he is not here speaking of this kind, for he allows the faithful to speak to him for his spiritual advantage. Calmet.

Ver. 17. *The salvation of,* &c. The apostle gives them this caution, for fear the faithful might be deceived by fictitious letters. For they had already received one of this kind, which had terrified them, by foretelling that the day of judgment was at hand. This deception he is here anxious to remove, signing the present communication with his own hand, and sealing it with his own seal. For although the rest of the epistle had been written by another, these words to the end were written by himself. Estius.—All the civilities of this great doctor of grace terminate in wishing it to his friends. This is his genuine character, because it is the love and continual effusion of his heart. V.—*Amen.* This the congregation added after the epistle had been read, and from this circumstance alone has it found a place here. Polus synopsis Criticorum, p. 1003, vol. 4.

1 TIMOTHY

THE FIRST

EPISTLE OF S. PAUL, THE APOSTLE,

TO TIMOTHY

INTRODUCTION

S. Paul passing through Lycaonia, about the year 51, some of the brethren at Derbe or Lystra recommended to him a disciple, by name Timothy, who from his infancy had studied the Holy Scriptures. S. Paul took him, making him his companion and fellow-labourer in the gospel: and not to offend the Jews, who could not be ignorant that Timothy's father was a Gentile, he caused him to be circumcised. Afterwards he ordained him bishop of Ephesus. Wi.—S. Paul writes this epistle to his beloved Timothy, to instruct him in the duties of a bishop, both in respect to himself and to his charge; and that he ought to be well informed of the good morals of those on whom he was to impose hands: *Impose not hands lightly upon any man*. He tells him also how he should behave towards his clergy. This epistle was written about thirty-three years after our Lord's ascension; but where it was written is uncertain: the more general opinion is, that it was in Macedonia. Ch.—After his epistles to the Churches, now follow those to particular persons; to Timothy and Titus, who were bishops, and to Philemon. Timothy was the beloved disciple of S. Paul, whom he frequently styles his son; but it is not certain that they were at all related. After having accompanied the apostle in many of his travels, the latter at last ordained him bishop, and fixed him permanently at Ephesus. Shortly after he wrote him this epistle, to instruct him in the episcopal duties, as he was but young for those great functions. He might be then about thirty-five. He mentions, likewise, in short the chief heresies which were then making mischief at Ephesus, and gives regulations and instructions for different states of persons in the Church. S. Timothy, who had been so long the disciple of S. Paul, and who never left him except when ordered by his master, could not be ignorant of his duties, but it was destined for the use of bishops of every age. Hence S. Austin says that such as are destined to serve the Church, should have continually before their eyes the two epistles to Timothy and that to Titus.

1 TIMOTHY 1

Ver. 1. *Of God, our Saviour.* God the Father is here called our Saviour, as also to Titus, (3:4) being author of our salvation, as are all the three divine persons. Wi.—As this letter was to be read to the faithful, it was proper that S. Paul should speak with dignity and authority; and, as in the course of it he reproves false apostles who taught from themselves, he reminds them at the beginning of his letter, that he himself had entered the sacred ministry, and was an apostle by the command of God. Calmet.

Ver. 2. *To Timothy, beloved son* ^[1] *in faith:* not that S. Paul first converted him, but that by his instructions he was settled in the principles of faith and of the Christian religion. Wi.

Ver. 3. *Not to teach otherwise;* ^[2] *i.e. than what I taught them.* Wi.—The distinctive mark of a heretic, is the teaching differently from that which they found generally taught and believed in the unity of the Catholic Church before their time. The Greek word admirably expresses this; *ετεροδιδασκαλειν*. Had Luther and the other original reformers attended to this, the peace of the Church would not have been so disturbed.

Ver. 4. *Nor to give heed to fables and endless genealogies,* ^[3] *or disputes about pedigrees from Abraham and David, which furnish questions rather than the edification of God,* or godly edification. ^[4] In some Greek MSS. is read, *dispensation, or economy;* and so the sense may be, which contribute nothing to the explaining the dispensation of grace in the mystery of Christ's incarnation. The construction of this and the former verse is imperfect, when it is said, *as I desired thee,* nothing being expressed corresponding to the word *as*. Some understand it, *As I desired before, so now* in this epistle I desire it of thee again. The same difficulty occurs in the Greek as in the Latin text. Wi.—The Jews were accustomed to dispute and make endless questions concerning their origin from Abraham, Isaac, and other patriarchs, and concerning their different tribes, which their captivity had confounded together. Hence there was no end of their questions, how, when, why? which gave rise to many fables, to the great disturbance of the faithful. Whereas, they ought to have taken the shortest way to edification, which was to confine themselves to what was of faith. S. Ambrose.

Ver. 5. *The end of the commandment.* By the precept many understand, as it were by way of a parenthesis, all that is here contained from the 3rd to the 18th verse, where *precept* is again repeated. We may understand by *the commandment*, the law of Moses in general, comprehending both the ceremonial part and the moral precepts, which are also the law of nature. The ceremonial part was designed to bring us to Christ by types and figures; and the moral precepts, which were also of the law of nature, or natural reason, were to bring men to observe them by punishments, and so were delivered against wicked criminals, *ungodly*, who worshipped ^[5] not God; against *the unjust*, ^[6] (in the Greek, lawless men) Sodomites, &c. Wi.

Ver. 8. *The law is good.* Do not think I condemn the law of Moses, or those who observe it; it is good, if properly understood and rightly practised. I only blame those who make the law an occasion of disturbance; who, without understanding, pretend to be masters, and teach idle curiosities. Theodoret.

Ver. 9. *The law is not*, &c. He means that the just man doth good, and avoideth evil, not as *compelled* by the law, and merely for fear of the punishment appointed for transgressors, but voluntarily, and for the love of God and virtue; and would do so, though there were no law. Ch.—If all men were just, the law would be unnecessary, as law are made against transgressors. Calmet.—It is not the just, but the unjust, that the law threatens, binds, and chastises. The just man obeys it without violence or constraint; he fulfils it with pleasure. S. Augus. lib. de Spiritu. &c.

Ver. 13. *Because I did it ignorantly in unbelief*, or in incredulity. Not that we can think it an invincible and altogether an inculpable ignorance, such as would have made S. Paul blameless in the sight of God. It was through his pure mercy that he called S. Paul, when his great sins and false zeal made him a greater object of the divine mercy: and God in him was pleased to make known to all men his wonderful patience, that no sinner might despair. The grace of God was superabounding, or exceedingly abundant in him. Wi.

Ver. 15. *Christ Jesus*, the true son of God, *came into the world to save sinners, of whom* (says S. Paul) *I am the chief*, the first, the greatest. Wi.

Ver. 18. *This precept I commend to thee.* Some understand it a precept of what follows, that he should wage a good warfare against the enemies of God and of his salvation. Others refer it to the precept mentioned before, v. 5, to wit, that Timothy should charge all the new converts not to give ear to new teachers.—*Prophecies.* He seems to mean some particular predictions made by some who had the gift of

prophecies, and who foretold that he should be a great minister of God. Wi.—The apostle reminds his disciple that he did receive him in the number of his disciples, and ordained him a ruler of the Church, in consequence of a prophecy; that is, a particular inspiration and revelation of the divine will. S. Chrysostom.

Ver. 19. An evil life is not unfrequently the leading principle of defection from the faith. The heart, not the mind, is generally the first corrupted.

Ver. 20. *I have delivered to Satan*; whom I have excommunicated, that they may learn not to blaspheme, or speak against the truth of the faith. Theophylact.—The devil frequently, at that time, took possession of, or afflicted the excommunicated with diseases and other temporal evils. S. Chrysostom.

1 TIMOTHY 2

Ver. 1. *Intercessions*, as in the Prot. translation. If men's intercessions to God in favour of others, are no injury to Christ, as our mediator, how can it be any injury to Christ for the Angels and saints in heaven to pray or intercede to God for us? Wi.—S. Austin writes thus on this verse: By *supplications* are meant what are said before the consecration. By *prayers*, are what are said in and after the consecration and communion, at mass, including the Pater Noster; which S. Jerom also says, our Lord taught his apostles to recite at the daily sacrifice of his body. l. iii. cont. Pelag. c. 5. By *intercessions*, what are said after the communion: and by *thanksgivings*, what both the priest and people give to God for so great a mystery then offered and received. ep. 50. ad Paulin. See S. Chrys. in hunc locum.

Ver. 2. *For kings*, who were then heathens, this being in Nero's time. Wi.—Upon the happiness of the king generally depends that of his subjects. We pray for the emperors, says Tertullian, that God would grant them a long life, a secure throne, and a safe family, brave armies, a faithful council, and a just people. In fine, that he would grant them peace, and whatever else they could wish, either for themselves or their empire. Apologet. cap. 30.

Ver. 4. *All men to be saved*. They contradict this, and other places of the Scripture, as well as the tradition and doctrine of the Catholic Church, who teach that God willeth only the salvation of the predestinated, of the elect, and as they say, of the first-begotten only:

and that he died only for them, and not for all mankind. But if it is the will of God that all and every one be saved, and no one resists, or can frustrate the will of the Almighty, whence comes it that every one is not saved? To understand and reconcile divers places in the holy Scriptures, we must needs distinguish in God a will that is absolute and effectual, accompanied with special graces and assistances, and with the gift of final perseverance, by which, through his pure mercy, he decreed to save the elect, without any prejudice to their free will and liberty; and a will, which by the order of Providence, is conditional, and this not a metaphorical and improper will only, but a true and proper will, by which he hath prepared and offered graces and means to all men, whereby they may work their salvation; and if they are not saved, it is by their own fault, by their not corresponding with the graces offered, it is because they resist the Holy Ghost. Acts 7:51. If in this we meet with difficulties, which we cannot comprehend, the words of S. Paul, (Rom. 9:20) *O man, who art thou, who repliest against God?* may be sufficient to make us work our salvation with fear and trembling. Wi.

Ver. 5–6. *One mediator of God and men, the man Christ Jesus: who gave himself a redemption for all.* Take all these words together, and we may easily understand in what sense the apostle calls our Saviour Christ, the one or only mediator; that is, he is the only mediator, who at the same time is our Redeemer; the only mediator who could mediate betwixt God, the person offended by sin, and men the offenders; the only mediator who reconciled God to mankind by his incarnation and death, by the infinite price of his blood, by his own merits, independently of the merits of any other. All Catholics allow that the dignity and office of mediator in this sense belongs only to our Redeemer, Jesus Christ, the Son of God, made man to save us. The sense then of this place is, that as there is but *one* God, who created all, so there is but one mediator, who redeemed all. But yet the name of mediator is not so appropriated to Christ, but that in an inferior and different sense the Angels and saints in heaven, and even men on earth, who pray to God for the salvation of others, may be called mediators, intercessors, or advocates; and we may apply ourselves to them to pray, intercede, and mediate for us, without any injury to Christ, since we acknowledge that all their intercession and mediation is always grounded on the merits of Christ, our Redeemer. The same word for mediator, in the Greek as well as in the Latin, is given to Moses, God's servant. Gal. 3:19. See also Deut. 5:5. The words of our Saviour himself, (Mat. 23) taken according to the letter, contain an express prohibition of being called masters, or fathers; and this reason is given, because all men have one Father in heaven, and because Christians have one master, Christ. Yet no one can justly pretend from

thence, that in a different sense, a man may not be called father or master, without any injury to God, or to Christ. Wi.—Christ is the one and only mediator of redemption; who gave himself, as the apostle writes, a redemption for all. He is also the only mediator, who stands in need of no other to recommend his petitions to the Father. But this is not against our seeking the prayers and intercessions, as well of the faithful upon earth, as of the saints and Angels in heaven, for obtaining mercy, grace, and salvation, through Jesus Christ. As S. Paul himself often desired the help of the prayers of the faithful, without any injury to the mediatorship of Jesus Christ. Ch.—If there be other mediators among the Angels and saints, they are only so in subordination to the first, who by themselves have no right to mediation or favours, and who cannot demand them but through the merits of him who is our only essential mediator. Estius, Menoch. &c. Consult. Judg. 3:9. 2 Esd. 9:17. Acts 7:35.—*A redemption for all.* Not only for the predestinated, not only for the just, not only for the faithful, but for all Gentiles and infidels: and therefore he says again, (c. 4:10) that Christ is *the Saviour of all men, and especially of the faithful*. See S. Aug. ^[1] and S. Chrysostom. ^[2] Wi.

Ver. 8. How beautifully does S. Paul teach that modesty and chastity are the greatest ornaments of the female sex, not only in the sight of God and of Angels, but also of men, who although by their own neglect they have not always grace and courage sufficient to be virtuous themselves, cannot help admiring virtue wherever they see it in others. Even the pagan fully acknowledges the native attractions of virtue. *Virtus per se placet*: Virtue pleases with unborrowed charms.

Ver. 11. *In silence.* See 1 Cor. 14:34. See S. Chrys. ^[3][11](#). of the next chapter. It would appear from this regulation of the apostle, as well as from the writings of the earliest fathers, that the practice and condemnation of women interfering at all in spiritual affairs, is not new. Tertullian says: We do not permit a woman to teach, to baptize, or to arrogate to herself any part of the duty which belongs to man. De Veland. Virg. cap. 9.—The woman has tried once to teach, when she persuaded Adam to eat the forbidden fruit, and has woefully failed. Let her now be content to remain in silence, and subjection to man; (S. Chrys. hic.) as appears also from the order of the creation. See v. 13. Seduction began with Eve, a subject of profound humiliation for women; but this ought not to deprive them of confidence in God's mercy, nor take from them the hope of salvation. V.

Ver. 13–14. *Adam was first formed ... and was not seduced.* That is, was not at least seduced first, as the woman. Wi.

Ver. 15. *She shall be saved by bearing children*, &c. and performing other duties of a wife, with a due submission to her husband, taking care to serve God, and bring up her children in the faith of Christ, in piety, &c. Wi.—This would perhaps be more properly rendered, from the Greek, by the *bringing up* of her children in faith, charity, and holiness. This is the duty of the woman; upon the faithful discharge or neglect of which she must expect her salvation, or reprobation, to hang. Thus repairing the evil which the first of all women brought upon man, by seducing him to evil. V.

1 TIMOTHY 3

Ver. 1. *He desireth a good work.* No doubt but the work, or office, and charge of a bishop is good; but the motive of desiring to be a bishop not always good. However, in those days, the *desire* could scarce be grounded on temporal advantages. Wi.

Ver. 2. *A bishop* (the same name then comprehended priest) *to be blameless*, as to life and conversation, adorned, (says S. Chrys.) with all virtues. See also S. Jerom in his letter to Oceanus.—*The* ^[1] *husband of one wife*. It does not signify, that to be a bishop or priest he must be a married man; nor that he must be a man who has but one wife at a time; but that he must be a man who has never been married but once, or to one wife: because to be married more than once, was looked upon as a mark of too great an inclination to sensual pleasures. It is true, at that time a man might be chosen to be a bishop or priest whose wife was living, but from that time he was to live with her as with a sister. This S. Jerom testifies as to the discipline of the Latin Church. Wi.—The meaning is not that every bishop should have a wife, (for S. Paul himself had none) but that no one should be admitted to the holy orders of bishop, priest, or deacon, who had been married more than once. Ch.—*Sober*. ^[2] The Greek rather signifies *watchful*.—*Chaste*. ^[3] There is nothing for this in the Greek text at present, unless in some few MSS. Perhaps the ancient Latin interpreter added it, as being signified and comprehended in the other words.—*Teacher*: a doctor, as the Greek signifies. Wi.

Ver. 3. *Not given to wine*, or a lover of wine. This, says S. Chrys. is less than to be a drunkard; for such are excluded from the kingdom of heaven, whoever they be. 1 Cor. 6:10.—*No striker*. S. Chrys. understands not striving, fighting or quarreling even with his tongue.—*Not covetous* ^[4] of money, as appears by the Greek text. Wi.

Ver. 4. *Ruleth well his own house*, &c. Before he is set over the Church, let him have given proofs of his talents for governing within his own house, by the regularity he has made all his dependants observe. In the infancy of the Church, it was frequently necessary to ordain the most regular fathers of families bishops, for want of others of a sufficient age who had observed perpetual continency.—*With all chastity*. The Greek implies, grave, sober, temperate; but as this seems to answer what is said Tit. 1:6 it seems to be properly understood of chastity. Wi.

Ver. 6. *Not a neophyte*. Not one newly as it were *planted*, or newly instructed in the faith. Wi.—That is, one lately baptized, a young convert. Ch.—*He fall into the judgment and condemnation of the devil*, by returning to his evil habits he has so lately quitted. Wi.—*Devil*; i.e. into the same punishment to which the devil is condemned; (Theodoret) or into the power of the devil, who will accuse him at the judgment. Calmet.—Or again, seeing himself so soon after his conversion raised to the first dignities of the Church, might imitate in his pride the devil, who could not bear the weight of glory in which God had created him. V.

Ver. 8. *Deacons*, &c. By the Greek, grave, sober, &c. But why does he pass from bishops to deacons, not naming priests? S. Chrys. answers, that priests were comprehended under the name of bishops, their functions being much the same, except as to the ordination of the ministers of God. Wi.—After speaking of bishops he passes on to deacons, because priests are included in the former title; and every thing that he has said of the first, is applicable to them. Estius.

Ver. 11. *Women*, &c. By the Greek again, sober, grave, &c. By these women are commonly understood such as had made a vow of not marrying, and who assisted at the baptism of women; (Wi.) i.e. deaconesses, who were women charged with the assistance, and sometimes with the instruction, of persons of their own sex. V.—*Not given to detraction*,^[5] or calumnies, as in the Greek. A necessary admonition. Wi.

Ver. 15. *The pillar and ground of the truth*. By the promises of Christ to direct his Church by the infallible spirit of truth; (see John 16:7. Mat. 28:20. &c. Wi.) and therefore, *the Church of the living God* can never uphold error, nor bring in corruptions, superstition, or idolatry. Ch.—That the Church, the pillar and ground of truth, is to be conducted by the constant superintendence and guidance of the Holy Spirit into all truth to the consummation of days, every one whose mind is not strangely prejudiced may easily discover in various places of the

inspired writings.

Ver. 16. *Mystery of piety*, meaning the mystery of the incarnation of the Son of God: and so in most Greek copies, and in S. Chrys. we read, *God appeared in the flesh*. ^[6]—*Taken up into glory*, by Christ's glorious ascension into heaven. Wi.—After having spoken of the grandeur and infallibility of the Church, the apostle takes occasion from it to extol the great mystery of love, the incarnation and redemption of man. By this mystery the Second Person of the blessed Trinity became manifested in the flesh, justifying or proving his divinity by the virtue of the Holy Spirit appearing in his miracles, made known to the Angels, who were his messengers to bear the tidings to man, or assisting spirits to wait upon him, as at the nativity, in the desert, the agony, &c. preached to the world, and at length consummated to the world by his ascension into glory. Calmet et alii.

1 TIMOTHY 4

Ver. 1. *In the last times*. Lit. *last days*; i.e. hereafter, or in days to come. —*To spirits of error and doctrines of devils*; or, to seducing spirits and doctrines of devils, as in the Prot. translation. The sense must be, that men shall teach false doctrine by the suggestion of the devil. Wi.

Ver. 2. *Their conscience seared*; hardened: a metaphor from the custom of burning malefactors with a hot iron. Wi.

Ver. 3. *Forbidding to marry, to abstain from meats*, &c. Here says S. Chrys. ^[1] are foretold and denoted the heretics called *Encratites*, the *Marcionites*, *Manicheans*, &c. who condemned all marriages as evil, as may be seen in S. Irenæus, Epiphanius, S. Aug. Theodoret, &c. These heretics held a god who was the author of good things, and another god who was the author or cause of all evils; among the latter they reckoned, marriages, fleshmeats, wine, &c. The doctrine of Catholics is quite different, when they condemn the marriages of priests and of such as have made a vow to God to lead always a single life; or when the Church forbids persons to eat flesh in Lent, or on fasting-days, unless their health require it. We hold that marriage in itself is not only *honourable*, but a sacrament of divine institution. We believe and profess that the same only true God is the author of all creatures which are good of themselves; that all eatables are to be eaten with thanksgiving, and none of them to be rejected, as coming from the author of evil. When we condemn priests for marrying, it is for breaking their vows and promises made to God of living unmarried,

and of leading a more perfect life; we condemn them with the Scripture, which teaches us that vows made are to be kept; with S. Paul, who in the next chap. (5:12) teaches us, that they who break such vows incur their damnation. When the Church, which we are commanded to obey, enjoins abstinence from flesh, or puts a restraint as to the times of eating on days of humiliation and fasting, it is by way of self-denial and mortification: so that it is not the meats, but the transgression of the precept, that on such occasions defiles the consciences of the transgressors. “You will object, (says S. Chrys.) that we hinder persons from marrying; God forbid,” &c. S. Aug. (l. 30. cont. Faustum. c. vi.) “You see (says he) the great difference in abstaining from meats for mortification sake, and as if God was not the author of them.” We may observe that God, in the law of Moses, prohibited swine’s flesh and many other eatables; and that even the apostles, in the Council of Jerusalem, forbade the Christians, (at least about Antioch) to eat at that time *blood and things strangled*; not that they were bad of themselves, as the Manicheans pretended. Wi.—S. Paul here speaks of the *Gnostics* and other ancient heretics, who absolutely condemned marriage and the use of all kind of meat, because they pretended that all *flesh* was from an evil principle: whereas the Church of God so far from condemning marriage, holds it to be a holy sacrament, and forbids it to none but such as by vow have chosen the better part: and prohibits not the use of any meats whatsoever, in proper times and seasons, though she does not judge all kinds of diet proper for days of fasting and penance. Ch.—We may see in the earliest ages of Christianity, that some of the most infamous and impure heretics that ever went out of the Church, condemned all marriage as unlawful, at the same time allowing the most unheard of abominations: men without religion, without faith, without modesty, without honour. See S. Clem. lib. 3. Strom.

Ver. 5. *It is sanctified by the word of God, and prayer.* That is, praying that they may not, by the abuse we make of them, be an occasion to us of sinning and offending God. Wi.—The use of all kinds of meat is in itself good; but if it were not, it would become sanctified by the prayer which we usually pronounce over it, and by the word of Christ, who has declared that not that which enters the mouth defiles a man. Calmet.

Ver. 7. *Old wives’ fables.* [2] Some understand the groundless traditions of the Jews; others the ridiculous fictions of Simon Magus and his followers. In the Greek they are called *profane* fables. Wi.

Ver. 8. Some think S. Paul alludes in this verse to the corporal exercises of wrestlers, which procured them but a little short renown,

whereas the works of piety have a more lasting reward. Menochius. Tirin.—Corporal exercises of temperance, mortification, &c. are good, but not to be compared with the spiritual virtues of charity, piety, &c. D. Bernard.

Ver. 10. *Of all men*, and especially of the faithful, who have received the grace of faith. Wi.

Ver. 12. *Let no man despise thy youth.* That is, let thy behaviour be such that no one can have occasion to despise thee. He seems then about the age of forty. Wi.

Ver. 13. *Attend to reading*, &c. He recommends to him the reading of the Holy Scriptures; which, says S. Amb. (l. 3. de fid. c. vii.) is *the book of priests*. Wi.

Ver. 14. *Neglect not the grace.* The Greek seems to imply the gifts of the Holy Ghost, given by the sacraments, ^[3] *by prophecy*; which may signify, when the gift of preaching or of expounding prophets was bestowed upon thee.—*With the imposition of the hands of the* ^[4] *priesthood*. Some expound it, when thou didst receive the order of priesthood, or wast made bishop: but the sense rather seems to be, when the hands of priests of the first order (i.e. of bishops) were laid upon thee, according to S. Chrysostom. Wi.—S. Austin sayeth that no man can doubt whether holy orders be a sacrament; and that no one may argue that he uses the term improperly, and without due precision, he joineth this sacrament in nature and name with baptism. Cont. Ep. Parmen. l. 2. c. xiii. S. Ambrose on this verse understands in the words *imposition of hands*, all the holy action and sacred words done and spoken over him when he was made a priest; *whereby*, says the saint, *he was designed to the work, and received authority that he durst offer sacrifice in our Lord's stead unto God.*

1 TIMOTHY 5

Ver. 1. *An ancient man.* ^[1] Here the word presbyter is not take as in other places, for a bishop or priest, but for an elderly man, who is otherwise to be dealt with than young men. Wi.—We cannot sufficiently admire the tenderness and prudence of all this saint's counsels. Reproof, under any circumstances, is always sufficiently painful, without being accompanied by harsh and unfeeling words and manners. Age, though not exempt from fault, should always be treated with tenderness and respect.

Ver. 2. A just medium must be observed in the guidance of the sex, avoiding equally an indiscreet severity or an affection too tender and bordering on sensuality. A just diffidence in self is the best security.—*All chastity* refers to the heart, eyes, ears, words, looks, with the precautions of times and places.

Ver. 3. *Honour widows.* To *honour*, here means to relieve and maintain. Wi.

Ver. 4. *Let her* ^[2] *learn first*, &c. He gives this as a mark to know if widows deserve to be maintained out of the common stock; if they have been careful of their own family, and to assist their parents, if yet alive. In most Greek copies, and in the Syriac, is read, *let them learn*; i.e. let the children and grandchildren learn to govern their family, and to assist their parents, when they are widows; that, as it is said v. 16 the Church may not be burthened with maintaining them. Wi.—Let her render to her children the same good services she has received from her parents, that she may also expect from them what is her due as mother. Theodoret.

Ver. 5. *She that is a widow indeed, and desolate*, (destitute of help, as the Greek word implieth) may be maintained; and then let her be constant in prayers and devotions night and day. Wi.—Every Christian soul is a widow of Jesus Christ, who has been forcibly torn from her: and in her communications with heaven she ought to offer up an afflicted and humbled heart—the heart of a widow. It is thus she will avoid the dangers of the world, and secure true life in unchangeable felicity. A.

Ver. 6. *For she that liveth in pleasure*, (i.e. that seeks to live in ease and plenty) *is dead* ^[3] *while she is living*, by the spiritual death of her soul in sin. See S. Chrys. with no less eloquence than piety, expounding this riddle, as he terms it, to wit, what it is to be at the same time alive and dead. Wi.

Ver. 8. *He hath denied the faith*, (not in words, but in his actions) *and is worse than an infidel*; nay, even than brutes, that take care of their young ones. Wi.—Faith may be renounced either by words or by actions, when our conduct shews that in our hearts we really do not believe what would otherwise influence our lives. Calmet.—We have a horror of the name of apostacy, and fear not its works. Is not this to be a Christian in appearance, and an infidel in heart?

Ver. 9. *Not under threescore years of age.* Some think he speaks only of such a widow as was placed over all the rest: but the common exposition is of all such widows as were maintained in that manner,

who made a vow of chastity, who assisted the ministers of the Church in looking to the poor, and in the administering baptism to women.—*Who hath been the wife of one husband*; i.e. hath never been married but once. Wi.

Ver. 11. As for the *younger widows*, ^[4] admit them not into that number; *for when they have grown wanton in Christ*, which may signify in the Church of Christ, or as others translate, *against Christ*; when they have been nourished in plenty, indulging their appetite in eating and drinking, in company and conversation, in private familiarities, and even sometimes in sacrilegious fornications against Christ and their vows, they are for marrying again. See S. Jerom. Wi.

Ver. 12. *Having*, or incurring and making themselves liable to *damnation*, by a breach of their *first faith*, their vow or promise, (Wi.) by which they had engaged themselves to Christ. Ch.

Ver. 13. *Idle*, &c. He shews by what steps they fall. Neglecting their prayers, they give themselves to idleness; they go about visiting from house to house; they are carried away with curiosity to hear what passes, and speak what they ought not of their neighbour's faults. Wi.—The young widow that bears a near resemblance with this portrait, is not less to be lamented on her own account than feared and shunned on account of others.

Ver. 14. *The younger* ^[5] (widows) *should marry*. They who understand this of a command or exhortation to all widows to marry, make S. Paul contradict himself, and the advice he gave to widows 1 Cor. 7 where he says, (v. 40) *She (the widow) will be more happy if she so remain according to my counsel*; and when it is there said, *I would have all to be as myself*. [See the notes on those places.] He can therefore only mean such young widows, of whom he is speaking, that are like to do worse. Thus it is expounded by S. Jerom to Sabina: ^[6] “Let her rather take a husband than the devil.” And in another epistle, to Ageruchia: “It is better to take a second husband than many adulterers.” S. Chrys. ^[7] on this verse: I will, or would have such to marry, because they themselves will do it. See also S. Aug. ^[8] *de Bono viduitatis*. c. viii. Wi.

Ver. 15. *For some are already turned aside after Satan*, by breaking the vows they had made. “Yet it does not follow, (says S. Aug. in the same place) that they who abstain not from such sins may marry after their vows. They might indeed marry before they vowed; but this being done, unless they keep them they justly incur damnation.” “Why is it, (says he again, on Ps. lxxv.) they made void their first faith? but that they made vows, and kept them not. But let not this (says he) make

you abstain from such vows, for you are not to comply with them by your own strength; you will fall, if you presume on yourselves; but if you confide in him to whom you made these vows, you will securely comply with them.” How different was the doctrine and practice of the first and chief of the late pretended reformers, who were many of them apostates after such vows? Wi.

Ver. 17–18. *The priests*, or ancient ministers, (i.e. bishops, priests, &c.) deserve a *double honour*; i.e. to be more liberally supplied and maintained by the flock, especially when they labour in preaching the word.—*Thou shalt not muzzle*, &c. See 1 Cor. 9:9. Wi.—It is the obligation of the faithful to provide a decent maintenance for their pastors, and the duty of pastors to be content with little. Happy the church where there is no further difference found than between the liberality of the former and the disinterestedness of the latter!

Ver. 19. *Against a priest*. The word presbyter ^[9] is commonly here expounded of bishops and priests; though S. Chrys. understands it of men advanced in age.—*Receive not an accusation*; i.e. do not sit as judge, nor hearken to such information. Wi.

Ver. 20. *Them that sin*, so as to be public criminals, &c. Wi.

Ver. 21. *Without prejudice* ^[10] for or against any one, not *declining to either side*, holding the scales of justice equally. Wi.

Ver. 22. *Impose not hands lightly upon any man*, in promoting him to be a minister of God by the sacrament of orders, unless he be duly qualified.—*Neither in this be partaker of other men’s sins*, as they make themselves who ordain others rashly. Wi.

Ver. 24–25. *Some men’s sins are manifest*, &c. These two verses seem connected with the admonition before given, as to ordaining ministers, some men’s sins and evil life being so manifest, that they are certain to be rejected.—*And some men they follow after*: they appear not till after a trial and examination.—*In like manner also good deeds*, and good lives of some men, are so manifest, that they are easily admitted. And such as *are otherwise*, (that is, when they are desirous to conceal their virtues) they *cannot be hidden*: by an examination and trial they will appear. Wi.—This refers to what he had said before, that he ought not easily to ordain others, but pass his judgment with scrutiny and impartiality. But there are some whom the public voice already condemns; their crimes are manifest: and there are others, though bad, whose crimes cannot be proved without examination. Calmet.—S. Basil thinks it refers to the general judgment. Many both good and bad actions are at present manifest:

others shall not be known till the day of judgment. Hypocrites are reserved to be judged by the Lord, as we cannot pronounce upon their actions. S. Basil, lib. de Virgin.

1 TIMOTHY 6

Ver. 1–2. *Lest the name and doctrine of the Lord be blasphemed*, or ill spoken of by infidels, when such as were converted refused to be servants.—*Let them not despise them*, &c. That is, they who were servants under Christian masters, ought to think themselves more happy on that account, being *brethren*, and partakers of the same benefit of faith and grace. Wi.—If servants be insolent and disobedient, their infidel masters will blaspheme the Christian religion, as if that were the cause of their disrespectful behaviour. And let them not be arrogant, or aspire to an equality with their Christian masters, under pretence that the profession of the same religion makes them brothers; but rather serve them with greater submission and affection, as partakers of the benefit of the same faith, the same baptism, the same hope, &c. Calmet.

Ver. 4. *But sick about questions*, ^[1] unprofitable disputes, *blasphemies*, which may either signify against God, or railing one against another, *conflicts*, &c. ^[2] and dissensions of *men corrupted in* their minds: such is the character and description he gives of those ancient heretics, which applies to heretics in general. Wi.

Ver. 5. *Supposing gain to be piety*. ^[3] The sense is the same, that they make a shew of piety only for gain-sake. Wi.

Ver. 6. *But piety with sufficiency*, or when a man hath what is sufficient to support his necessities, is certainly *great gain*, is accompanied with the most valuable advantages, the treasure of a good conscience, peace of mind, the grace of God, and hereafter a recompense of eternal glory. Wi.—That man is certainly rich, however small his possession, if he desire nothing more below, and aspires eagerly after that blessing above, which alone can fill his heart. Mediocrity is an enviable state; it frees us from the dangers of riches, and from the temptations of extreme poverty: with this lot let us be content. Why should we fix our hearts on the fleeting possessions of the day: we had not them yesterday, and to-morrow they will not be ours; for as we were born so we must die.

Ver. 9. *For they who wish to become rich*. ^[4] He does not say, as S.

Chrys. observes, they who are rich; as persons may be rich, and make good use of their riches to God's honour, and the good of others. But such as would be rich, who seek riches, and have their heart and affections upon riches, fall into various temptations of injustice, of pride, and vanity, into hurtful lusts, which drown and plunge ^[5] men into perdition, &c. Wi.

Ver. 10. *The root of all evils* is covetousness, ^[6] or the love of money, as it is in the Greek; a covetous man being ready to sacrifice his soul for money. Wi.—This truth is verified and illustrated by the example of Judas, in the gospel; of Ananias and Saphira, in the Acts; of Demas, mentioned by S. Paul in his second epistle to Timothy; and many others, who have made shipwreck of their faith through eagerness to gain riches. Whoever seeks visible and terrestrial goods with great avidity, cannot be supposed to retain much faith in things that are celestial and invisible. He quits a future real and substantial good to seek for a delusive happiness that presents itself, but which will prove a source of present and future evils.

Ver. 11. *But thou, O man of God.* ^[7] This, says S. Chrys. is one of the highest title and commendations that can be given to any man. So are called Samuel, Elias, Eliseus. 1 K. 2 and 9. 3 K. 13. Wi.

Ver. 12. *Fight the good fight.* Lit. *strive* ^[8] *a good strife.* S. Paul oftentimes brings this comparison of men striving for a prize.—*And hast confessed a good confession before many witnesses*, not only when baptized, not only when thou wast ordained a bishop, but by thy constancy and sufferings and persecutions, says S. Chrys. though we know not the particulars. Wi.—Timothy had made profession of his faith at his baptism, at his ordination, and during the whole course of a life which, through many labours and persecutions, had been dedicated entirely to promote the faith. D. Thomas.—Like him let us also combat, if we aspire after the same triumph and prize.

Ver. 13. *Under Pontius Pilate, &c.* Some expound it of the words and particular testimony Christ gave when he said he was king, but not of this world, who came to teach the truth. We may rather understand it with others, of all Christ taught and suffered under Pilate, or whilst he was governor of Judea. Wi.

Ver. 14. *That thou keep the commandment.* Some understand that of fighting manfully; others of loving God; others rather comprehend all that S. Paul had commanded him, and all the instructions given.—*Unto the coming of our Lord;* ^[9] which coming, he in due time will shew. This is the construction by the Greek. Wi.—This coming will be desirable for Christians who have preserved or recovered their

baptismal innocence, and for pastors who have faithfully fulfilled their ministry; but terrible, in the extreme, for all who have lived in the constant neglect and omission of their duties.

Ver. 16. *Who only hath immortality*; i.e. is immortal of himself, and by his own nature.—*Light inaccessible*; to human eyes or understandings. Wi.

Ver. 17. *Charge the rich of this world* not to confide in such uncertain goods; to strive *to be rich in good works*; to communicate ^[10] in lending, assisting, giving to others, by which they will lay up an everlasting treasure. Wi.

Ver. 20. *O Timothy, keep that which is committed* ^[11] *to thy trust*. He does not mean his charge of bishop, nor the graces of God, but the true and sound doctrine delivered to him either by writing or word of mouth, according to the common interpretation. See S. Chys.

Vincentius Lirinensis, *Commonitorii*, c. xvii. This is confirmed by the following words, *avoiding the profane novelties* ^[12] *of words*: (in the Greek empty, vain, babbling). The apostle here condemns new words, which change the doctrine; but sometimes to express the ancient doctrine, new words may be found necessary, as those of trinity, incarnation, consubstantiality, transubstantiation, &c. as S. Athan. S. Aug. and others observed. See 2 Tim. 1:14.—*Oppositions of knowledge falsely so* ^[13] *called*. S. Chrys. understands in particular the errors of the Gnostics, so called from the same Greek word, who were the successors of Simon Magus. But they perhaps not having the name when S. Paul wrote, we may rather understand heretics in general, who all pretend to an uncommon knowledge in Scriptures, when they follow their own private judgment, and so *fall* from the faith. Wi.—Keep the deposit, viz. *of faith*, which has been committed to thee. Throughout this whole epistle the apostle beseeches Timothy, in the most earnest manner, as a guardian of the faith, to preserve it without change. He every where condemns sects, heresies, and changes in faith. It would be well for the modern religionists, to inform us and themselves, why S. Paul is so particular in insisting upon union of faith, under pain of damnation, if it was the intention of Christ that men *should* differ on questions of religion. Let them tell us what S. Paul means, or else say plainly that they differ from the apostle's religion, and have formed theirs upon a more liberal scale. A.

2 TIMOTHY

THE SECOND

EPISTLE OF S. PAUL, THE APOSTLE,

TO TIMOTHY

INTRODUCTION

The main subject and design of this epistle is much the same as the former; in it the apostle again instructs and admonishes Timothy in what belonged to his office, and also warns him to shun the conversation of those who had erred from the truth, describing at the same time their character. He tells him of his approaching death, and desires him to come speedily to him. It appears from this circumstance, that he wrote this second epistle in the time of his last imprisonment at Rome, and not long before his martyrdom. See Euseb. S. Jerom, and others cited by Tillemont, and by P. Mauduit, (Diss. xi.) where this historical fact is discussed at large. Ch. Wi.

2 TIMOTHY 1

Ver. 3. *Whom I serve from my forefathers with a pure conscience.* That is, have always served and worshipped the one true God, as my forefathers had done, which was true, even when he persecuted the Christians; though this he did not with a pure conscience, but with a false mistaken zeal; and his ignorance could not excuse him, after he might have known Christ. Wi.

Ver. 5. *Thy grandmother, Lois.* The principal intention S. Paul seems to have had in writing this second epistle to Timothy, was, to comfort him under the many hardships under which he laboured for the faith of Christ. To this end he endeavours first to strengthen his faith, by calling to his mind the example given him in his grandmother, as also in his mother, Eunice. Some likewise think S. Paul is here exhorting Timothy to a desire of martyrdom, in the perfect discharge of his ministry, by his own example; as the same writers think it most probable that he was confined in prison at Rome, or at Laodicea, at

the time he wrote this epistle. Dionysius Carthus.—*Certain* ^[1] *that in thee also.* Wi.

Ver. 6. *That thou stir up* ^[2] *the grace of God.* In the Greek is a metaphor for fire that is blown up again.—*Which is in thee by the imposition of my hands,* when thou wast ordained bishop. Wi.—The grace, which S. Paul here exhorts Timothy to stir up in him, was the grace he had received by imposition of hands, either in his confirmation, or at receiving the sacrament of orders, being a bishop. This verse seems to shew that the imposition of hands is used in these two sacraments, as the essential matter of the sacraments, being the instrumental cause of the grace therein conferred. Dion. Carthus.

Ver. 7. *Of fear.* ^[3] *Of a cowardly fear, and want of courage.—Of sobriety.* ^[4] Though the Protestants here translate of *a sound mind*, yet they translate the same Greek word by *sobriety* in divers other places, as Acts 26:25. 1 Tim. 2:9 and 15 and c. 3:2. Tit. 1:8. &c. Wi.

Ver. 8. *Labour with* ^[5] *the gospel.* That is, labour with me in preaching, &c. Or by the Greek, be partner with me in suffering. Wi.

Ver. 10. *By the illumination of our Saviour.* That is, by the bright coming and appearing of our Saviour. Ch.

Ver. 12. *I am certain that he (God) is able to keep that which I have committed to him* ^[6] *against that day.* That is, to the day of judgment. S. Paul here means that which he had committed, or as it were deposited in the hands of God; to wit, the treasure of an eternal reward, due in some measure to S. Paul for his apostolical labours. This treasure, promised to those that live well, the apostle hopes he has placed and deposited in the hands of God, who will reward him, and repay him at the last day. This is the common interpretation. Wi.

Ver. 14. *Keep the good (doctrine) deposited* or committed ^[7] *in trust to thee.* This is different, though the word be the same, from what he spoke of, v. 12. There he mentioned what he had committed and deposited in the hands of God; here he speaks of what God hath committed, and deposited in the hands of Timothy, after it was delivered to him by S. Paul and the other preachers of the gospel: that is, he speaks of the care Timothy must take to preserve the same sound doctrine, and to teach it to others. See 1 Tim. 6:20. Wi.

Ver. 15. *All they who are in Asia, are turned away from me.* That is, all who are of Asia, or all the Asiatics now at Rome, where I am prisoner, have withdrawn themselves from me, now when I am in danger; but he excepts Onesiphorus, who sought him out, assisted and relieved

him in his wants. Wi.—*Phigellus*, &c. These two, whom S. Paul says were the chief of those in Asia Minor, who had departed from the faith, had become his followers by deceit, in order to become acquainted with the mysteries of religion, taught by him, intending to make use of them, as affording them matter for calumniating him. Dion. Carthus.

Ver. 16. *Onesiphorus*. This person, also an inhabitant of Asia, seems to have supplied S. Paul with necessities, as well at Rome during his confinement, as at Ephesus. Timothy being with S. Paul at the latter place, knew better the charities of Onesiphorus there than at Rome, at which place he was not eye witness of them. Dion. Carthus.

2 TIMOTHY 2

Ver. 1. *The grace which is in Christ Jesus*; i.e. which is in thee by Christ Jesus. Wi.

Ver. 2. *Before many witnesses*. Some expound it, in the presence of many witnesses; others, of the witnesses and testimonies which S. Paul had brought out of the Scriptures, when he instructed Timothy. Wi.

Ver. 3. *Labour*. ^[1] The Greek word implies, take pains in suffering; as C. 1:8.—*As a good soldier*, &c. The apostle bringeth three comparisons: 1. of a soldier; 2. of one that strives and runs for a prize; 3. of a husbandman. Wi.

Ver. 4. *No man ... entangleth himself with worldly concerns*: with other affairs of the world: much less must the soldier of Christ, who *striveth*, ^[2] (better than *fighteth*) which belongs to the first comparison. Wi.

Ver. 6. *The husbandman who laboureth* ^[3] *must first partake*. Both the Latin and Greek texts admit of two interpretations: the sense may either be, that it is fitting the husbandman partake first and before others of the fruits of his labours, or that he must first labour and then partake. Wi.

Ver. 7. *The Lord will give thee understanding*. ^[4] In some Greek copies, *may he give thee*. Wi.

Ver. 8. *According to my gospel*. He seems to understand his preaching. Wi.

Ver. 9. *In which I labour*, or suffer, by the Greek. Wi.

Ver. 10. *The elect.* By the elect, we need not always understand those predestinated to eternal glory, but chosen or called to the true faith; and this must rather be the meaning of S. Paul in this place, who could not distinguish between those predestinated to glory and others. Wi.—Therefore I announce it with full liberty, suffering willingly all I have to endure for the sake of the elect.

Ver. 11, &c. *If we be dead with him,* to sin, or as others expound it, by martyrdom, *we shall live also,* and reign with him in heaven. But *if we deny him,* by renouncing our faith, or by a wicked life, *he also will deny us,* and disown us hereafter. See Mat. 10:33. He continues always faithful and true to his promises. He is truth, and cannot deny himself. Wi.

Ver. 13. *If we believe not;* i.e. if we refuse to believe in God, or if after having believed, we depart from our faith, the Almighty still continues faithful; he is still what he was. Our believing in him cannot increase his glory, nor can our disbelief in him cause any diminution thereof, since it is already infinite. Estius.—The sense may be: when we renounce God, and refuse to believe in him, will he be less powerful to punish us? or, will his menaces be less true or less efficacious? He will effect his work without us, for he will infallibly bring about the salvation of his elect. V.

Ver. 14. Give this admonition to all, especially to the ministers of the gospel, that they may expose themselves willingly to suffer every thing for the establishment of the faith in Jesus Christ.—*Testifying.* Call God to witness the truths which you announce to the faithful; and for your part, do not amuse yourself with disputes about words. In the Greek it is thus translated by many: Warn them of these things, by conjuring them in the name of the Lord not to amuse themselves with disputes about words. Calmet.

Ver. 15. *Thyself approved,* ^[5] or acceptable to God.—*Rightly handling.* ^[6] In the Greek, cutting or dividing the word of truth, according to the capacities of the hearers, and for the good of all. Wi.—The Prot. version has, dividing *the word of truth.* All Christians challenge the Scriptures, but the whole is in the *rightly handling* them. Heretics change and adulterate them, as the same apostle affirms, 2 Cor. 11 and 4. These he admonishes us (as he did before, 1 Tim. 6:20) to avoid, for they have a popular way of expression, by which the unlearned are easily beguiled. “Nothing is so easy,” says S. Jerom, “as with a facility and volubility of speech to deceive the illiterate, who are apt to admire what they cannot comprehend.” Ep. ii. ad Nepot. c. 10

Ver. 16. *Vain speeches*, or vain babbling. ^[7] He seems to hint at disciples of the magician, and their fables. Wi.

Ver. 17. *Like a cancer*; ^[8] others say a canker or gangrene, a distempler that eats the flesh and parts affected. Wi.

Ver. 18. *Saying: That the resurrection is past already.* It is uncertain what these heretics meant. Some say they held no resurrection, but that by which some died and some were born. Others that they admitted no resurrection but that by baptism from sin. Others that they called what is related in the gospel, that *many bodies of the saints rose*, at Christ's death, the only resurrection. Wi.—The fall of Hymenæus and Philetus, who seduced by the false reasonings of Simon Magus had abandoned the faith of the Church, convinced S. Paul of the great importance of opposing the profane novelties of heretics. It is for this that he insists so much on this subject, as well in this as in his first epistle to Timothy. The ancients expressly tell us, that Simon the magician did not believe in the resurrection of the body, but only that of the soul; meaning its resurrection from sin to grace. Epiphanius.

Ver. 19. *But the sure foundation of God* and of the Christian faith standeth firm, though some fall from it, and will stand to the end of the world, the Church being built on a rock, and upon the promises of Christ, which cannot fail. *Having this seal: the Lord knoweth who are his.* The words are applied from Num. 16:5. The sense is, that the faith and Church of Christ cannot fail, because God has decreed and promised to remain with his Church, and especially to protect his elect, to the end of the world. *To know his*, here is not only to have a knowledge, but is accompanied with a love and singular protection over them, with such graces as shall make them persevere to the end.—*And let every one that nameth* (or invoceth) *the name of the Lord, depart from iniquity.* Several understand these words, which are similar to those Num. 16:26. *depart from the tents of these wicked men*, to be as it were a second seal, or part of the seal of God's firm decree, inasmuch as the elect by his grace, or when they are prevented and assisted by his grace, will always depart from iniquity; will remain firm in faith, and in the practice of good works: so that this may rather be an effect of the former seal, i.e. of God's decree to protect his elect, than a different seal. Wi.—Whatever efforts hell may make by its agents, the eternal edifice, of which the elect are the living stones, is immoveable, being founded on the immutable decree of divine election, and upon the efficacious and infallible means, which separate the children of the wicked Adam, to bring them and to unite them to Jesus Christ.

Ver. 20. *In a great house there are, &c.* Though S. Chrys. by a great house, understands this world, and seems to think that in the Church there are none but precious *vessels of gold and of silver*, yet this is only true of the perfect part of the Church, as it comprehends the elect only. The common exposition, by the *great house*, understands the Catholic Church of Christ here upon earth, in which are mixed both vessels of gold and of earth, both good and bad; both the faithful that will be saved, and others that will be lost by not persevering in the faith and grace of Christ. Every one's endeavour must be to *cleanse himself from these*, to depart from the ways of iniquity, by the assistances of those graces which God offers him, that so he may be a *vessel unto honour*, not troubling himself about the mysteries and secrets of predestination, but believing and knowing for certain, that if he be not wanting on his part, he can never be lost: and therefore let him follow the admonition of S. Peter, 2 Pet. 1:10. "Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election: for doing these things, you shall not sin at any time." Wi.

Ver. 21. Man, we see here, hath free-will to make himself a vessel of salvation or reprobation; though salvation be attributed to God's mercy, the other to his justice, neither repugnant to our free-will, but working with and by the same, all such effects in us, as to his providence and our deserts are agreeable. B.

Ver. 22. *Youthful desires* of any kind, not only of luxury and intemperance.

Ver. 24. *Fit to teach* ^[9] and instruct others. Wi.

Ver. 25. *If at any time* ^[10] God may touch the hearts of those who believe not, or who lead a wicked life. Wi.—In the Greek it is μηποτε, *lest*; that is, correct those who resist the truth, in hopes that God will some time bring them by repentance to the knowledge of the truth. The Greek does not express a fear that they will repent, but a certain doubt, mixed with strong hope and earnest desire of their conversion. Conversion from sin and heresy is the gift of God, yet we see good exhortations and prayers are available thereto; which would not be the case if we had not free-will. But these exhortations, to be profitable, must be made as the apostle says, εν πραοτητι; i.e. with modesty and meekness. Si fortè det Deus illis meliorem mentem; i.e. ut perveniant ad agnitionem ejus veritatis, quam nunc oppugnant.

Ver. 26. *By whom they are held captives* ^[11] *at his will*: for sinners wilfully put themselves under the slavery of the devil, and wilfully remain in it. The Greek signifies, that they are taken alive in the

2 TIMOTHY 3

Ver. 1. *Know.* Do not be troubled at the many evils, persecutions, and heresies, which rise up against the Church. There have ever existed such since the Church was first established, and such ever will exist. Did not Jannes and Mambres rise up against Moses? Calmet. See 1 Tim. 4:1. 2 Pet. 3:3. Jud. 18.—*That in the last days.* It only signifies hereafter. And the advice S. Paul gives to Timothy, (v. 5) *now these avoid*; shews that some of those false teachers should come in S. Timothy's days. We may observe that few agree exactly in translating or expounding the sense of so many Greek or Latin words, which express the vices of such heretics; but the difference is so small, that it need not be taken notice of. Wi.

Ver. 2. S. Cyprian, expounding these words, says: "Let no faithful man, who keepeth in mind our Lord's and apostle's admonition, marvel, if he see in latter times proud and stubborn men, enemies of God's priests, go out of the Church to attack the same, since both our Lord and his apostle have predicted that such things would be."

Ver. 5. *Having an appearance indeed of piety,* in some things, as we may see heretics affect to be thought more exact than the Catholics in some things, by which the devil more easily deceives souls, but denying by their lives the power, virtue, and force of piety. Wi.—*These avoid.* S. Paul having in the preceding verses described the vices and enormities which were to reign in the world in the latter days, here warns Timothy, that already people given to such extravagancies were in the world, and that consequently in regard to Timothy, those days were already come. Chrysos. Theophyl. &c.—How many crimes are covered with the cloak of knowledge, and the exterior of piety, and what mischief arises to religion from such base and hypocritical conduct: it cannot be too severely attacked, as we see in Christ's comportment towards the Pharisees.

Ver. 6. *Of this sort,* &c. Here S. Paul gives a true description of heretics, and evil men; such as they have existed in every age. For there never existed a time, either under the Old or New Testaments, in which such have not appeared. Even in the apostle's time, we behold heresies and disorders in the Church. We see them increase rapidly after their decease. Simon, the magician, seems to have been dead when S. Paul wrote this epistle, which was but a short time before his

martyrdom. But he had left a great number of disciples behind him, known by the numerous sects, the Gnostics, the Simonians, the Encratians, &c. &c. into which, after the death of their master, they were split. Calmet.—*Who creep* ^[1] *into houses and lead captive silly* ^[2] *women*, &c. That is the custom of almost all heretics. See S. Jerom to Ctesiphon, tom. iv. part 2. p. 477. Nov. edit. where he brings a number of instances, from Simon Magus to his time. Wi.

Ver. 7. *Never attaining to the knowledge of the truth.* These words, in construction, agree with the aforesaid women. Wi.

Ver. 8. *Jannes and Mambres.* The names of the magicians, who in Egypt, resisted Moses, says S. Chrys. and though not mentioned in the Scriptures, their names might be known by tradition. Wi.—Since the Old Testament does not mention these magicians of Pharao, who opposed Moses, it seems probable that S. Paul either learnt their names by a particular revelation, as S. Chrys. Theophyl. and Tirinus think, or by some tradition of the Jews, agreeably to the opinions of Theodoret, Grotius, Estius, &c. Others think he might have found their names in some ancient histories, which have not reached our time; or perhaps from the apocryphal book of Jannes and Mambres, mentioned by Origen and Ambrosiaster. Certain it is, that in S. Paul's time the names of these two famous magicians were very well known; thus it is by no means necessary in this instance to have recourse to a particular inspiration. The Orientals say there were many magicians who opposed Moses. Among others, they mention Sabous and Gadous, who came from Thebias; Graath and Mospha, from some other country. They wished, as they inform us, to imitate the miracle by which Moses turned his rod into a serpent, by throwing their canes on the ground, and ropes filled with quicksilver. These ropes began to move a little, one twisting with another, on account of the heat of the earth warmed by the sun. But the rod of Moses in a moment broke them to pieces. Calmet.—These magicians are called by different names. The Greek has Jannes and Jambres. Some ancient writers, Jannes and Mambres; as Cyprian, Optatus, (c. 7.) Born. &c. The Jews call that Joanne, or Johanna, whom the Greeks name Jannes; and that called by the Jews Jambres, the Greeks name Mambres. The Hebrews would have them to be the sons of Balaam, the soothsayer, and the masters of Moses in the sciences of the Egyptians. Calmet.

Ver. 9. *But they shall proceed no farther.* How doth this agree with v. 13 where it is said, that *seducers shall grow worse and worse?* or with what he said in the last chapter, (v. 17) that *their talk spreadeth like a cancer?* We may answer, that the heretics became worse, and seduced very many in all ages, but the providence of God always put a stop to

their progress, so that they could never prevail against the Church, as they hoped and proposed to do. Wi.—S. Paul shews what will be the fate of all heresies; and the annals of the Church prove good his words, that they will appear to flourish for a time, and then will die away and be forgotten.

Ver. 14. *But continue thou in the things which thou hast learned, &c.* S. Paul here gives particular advice to his disciple, S. Timothy, who had been long since instructed in all the truths and mysteries of the Christian faith, who had received the gifts of the Holy Ghost, of prophecy, of interpreting the Scriptures, who was a priest, a bishop of Ephesus, the metropolis of Asia, whose office it was to instruct, direct, and convert others. He tells this great bishop, that *the holy Scriptures* are able, and may conduce or can *instruct* him *unto salvation*, (v. 15) unto his own salvation and that of others. Wi.—The apostle here entreats his disciple, and in him all future Christians, to adhere to the true deposit of doctrine. He teaches with Catholics, that all Scripture is profitable; but not with Protestants, that Scripture alone is necessary and sufficient.

Ver. 16. *All scripture divinely inspired is profitable to teach, to reprove, to correct, or admonish, to instruct others in justice,* and in the ways of virtue, that thus he who is a man of God, a minister of the gospel, may be perfect and instructed unto every good work. But when our adversaries of the pretended reformation, undertake from these four verses to shew, first, that every ignorant man or woman is hereby warranted to read and put what construction his or her private spirit, or private judgment, suggests upon all places of the holy Scriptures; and secondly, that the Scriptures alone contain all truths which a Christian is bound to believe; or at least, that the Scriptures teach him all things necessary to salvation, without regard to the interpretation and authority of the Catholic Church: I may at least say (without examining at present any other pretended grounds of these assertions) that these consequences are very remote from the text and sense of S. Paul in this place. As to the first, does this follow; the Scriptures must be read by Timothy, a priest, a bishop, a man of God, a minister of the gospel, whose office it is to instruct and convert others, therefore they are proper to be read and expounded by every ignorant man or woman? Does not S. Paul say elsewhere, (2 Cor. 2:17) that *many adulterate* and corrupt *the word of God*? does not S. Peter tell us also, (2 Pet. 3:16) that in S. Paul's epistles *are some things.... which the unlearned and unstable wrest, as also the other scriptures, to their own perdition*? See the preface to S. John, where reasons are brought for which it was requisite that the Church should put some restraint to the abuse which the ignorant made of reading the Scriptures in vulgar

tongues. As to the second consequence, does it follow: every Scripture divinely inspired is *profitable* for S. Timothy, for a priest, a bishop, a man of God, a minister and preacher of the gospel, to teach and instruct, and conduce to bring both him and others to salvation; therefore they contain all things that a Christian need to believe? &c. Is not every Christian bound to believe that the books in the canon of the New and Old Testament are of divine authority, as in particular these two epistles of S. Paul to Timothy? Where does the Scripture assure us of this? But of this elsewhere. Wi.—Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, (that is, with the Old Testament alone) nor yet with the New Testament, without taking along with it the traditions of the apostles and the interpretation of the Church, to which the apostles delivered both the book and the true meaning of it. Ch.

2 TIMOTHY 4

Ver. 1. *I charge thee* (lit. *testify* to thee) *before God and Jesus Christ, who shall judge the living and the dead*; i.e. all those that have been dead for so many ages since the beginning of the world; and the living, i.e. those who shall be found living at the end of the world, but who shall die, and be presently raised again. See 1 Cor. 15:52.—*By his coming*.^[1] The sense by the Greek seems to be, who shall judge them *at* or *by* his coming, rather than *I charge thee by his coming*, as others translate. Wi.

Ver. 2. *In season*,^[2] *out of season*; i.e. whether the hearers are willing to hearken to thee or not. Or, as others understand it, whether it be convenient or inconvenient for thee to signify that the ministers of God must not desist from preaching, whatever troubles they are under. Wi.

Ver. 3. *Having itching ears*; ^[3] i.e. the hearers have such ears, running after novelties and such doctrine as favours their passions. Wi.

Ver. 5. *Be thou vigilant*, &c. It may either be expounded, *watch in all things*; or, *take pains in all things*. The latter seems the true construction. Wi.—*An evangelist*; a diligent preacher of the gospel. Ch.—*Fulfil thy ministry*.^[4] So even Dr. Wells, in his amendments to the Prot. translation, which hath, *make full proof of thy ministry*. See Luke 1:1. See also S. Chrys. on this place.—*Be sober*. There is nothing for

this in the Greek, nor in S. Chrysostom. The Latin interpreter seems to have added it, as being contained in the other Greek words in this verse. Wi.

Ver. 6. *I am even now ready to be sacrificed.* ^[5] Lit. to be immolated. See Philip. 2:17.—*The time of my dissolution* (lit. resolution) *is at hand.* This makes many judge that this letter was written during his last imprisonment; but the sense perhaps may be, that being old and worn out with labours, he could not live long. Wi.

Ver. 7. *I have fought a good fight, or strived a good strife.* ^[6] The Latin and Greek may signify any kind of striving for a prize.—*I have kept the faith,* not only the Christian faith, but been faithful in my office. Wi.

Ver. 8. *A crown of justice, which the Lord, the just judge, will render to me.* These words confirm the Catholic doctrine, that good works performed with the assistance of God's grace, deserve and are meritorious of a reward in heaven: it is what is signified, 1. by *a crown of justice*, 2. from *a just judge*, 3. which he will *render* or give as a *reward*. Yet we own with S. Aug. that we have no merit, but what is also a gift of God from his grace and mercy, and grounded on his promises. Wi.—“A crown of *justice*,” which the Protestants translate, of righteousness; but let us see how the learned S. Austin, 1400 years ago, expounds the apostle's meaning: “How should he repay as a just judge, unless he had first given as a merciful Father?” De grat. et lib. arb. c. vi. See Heb. 6:10. *God is not unjust, that he should forget your works*; this the Protestants change into, God is not unrighteous.

Ver. 9. *Demas hath, &c.* The Demas here mentioned, is the same that was at Rome with S. Paul in his first voyage, in 61 or 62, and of whom he makes mention in his epistle to the Colossians, (4:14) also in that to Philemon, v. 24. He was perverted in this last voyage, in 65, and abandoned his master in the time of danger. It is not ascertained whether he entirely renounced his faith, or whether God gave his grace to rise from his fall; or whether the love of the world, with which S. Paul here reproaches him, was only a passing fault, and an effect of pure human infirmity. S. Epiphanius (hæres. 51.) presumes that he renounced the faith, and was engaged in the heresies of Cerintus, Ebion, and others, who held Jesus Christ to be no more than a mere man. Many moderns, Grotius, Men. Cornel. &c. believed that he returned with S. Paul: and Estius himself seems to think that he was the same Demas of which S. Ignatius speaks, writing to the Magnesians, calling him *a worthy bishop of God*. But this is founded on a false supposition, that this letter was written during his first confinement at Rome, or at least before S. Paul wrote his epistles to

the Colossians and to Philemon. Calmet.—*Loving this world*; i.e. his safety, and to avoid persecutions. Wi.

Ver. 10. *Crescens into Galatia, Titus, &c.* These two did not abandon the faith, but only left S. Paul to preach the gospel, with his consent. Crescens went from Rome into Galatia, or into Gaul, as it is found written in the Greek. Theodoret, Eusebius, Epiphanius, &c. say that Galatia, in the Greek, is often put for Gaul, in profane authors. On this account it is said by some, that Crescens preached in Gaul. Adon makes him founder of the Church of Vienne, in Dauphinè; an opinion still prevalent in that city. The feast of S. Crescens is kept by the Latin Church, on the 27th of June. Calmet.—As to Titus, it cannot be doubted but he went into Dalmatia for the purpose of the ministry, and by the order of S. Paul. Thence it seems most probable that he went into Crete, where he governed the Church as bishop, and there died. Theod. S. Chrys. Theophyl. Est. &c.

Ver. 11. *Luke.* S. Luke was always much attached to S. Paul. It is thought he accompanied him to the time of his martyrdom. When S. Paul says Luke *alone* was with him, we must understand that no other disciple was at that time with him; not that the faithful of Rome, whose faith was so lively and charity so ardent, had abandoned him in this time of danger. S. Chrys. hom. x. p. 610.—*Mark.* This is John Mark, cousin of Barnabas, of whom mention was made, Acts 13:12. &c. also Coloss. 4:10. He rather wavered in faith at the beginning, but was afterwards much attached to the apostle. Calmet.

Ver. 12. *Tychicus.* Theodoret and some others have inferred from this verse, that Timothy was not at Ephesus at this time; otherwise S. Paul would have here said, *I have sent Tychicus to thee.* Timothy, in quality of bishop of Ephesus, had the inspection of the whole province of Asia; hence S. Paul might have presumed, that Tychicus would not be able to find him in that city. But these reasons do not appear sufficiently convincing. Tychicus might have been the bearer of this epistle; then S. Paul might say, *I have sent him to carry it.* Or S. Paul might have sent him before, and here tells Timothy of it; because, on account of the distance of Rome from Ephesus, he might not have yet heard of his arrival. Mention has been made of Tychicus before, Acts. 20:4. Ephes. 6:21. Coloss. 4:7. Calmet.

Ver. 13. *The cloak* ^[7] *which I left at Troas.* It is expounded a cloak by S. Chrys. S. Jerom, &c. Others think he may mean some coffer, or trunk, in which were his books and some things that he valued. Wi.

Ver. 14. *The Lord will render* ^[8] *to him.* We read *shall render*, not only in the Latin and Syriac, but also in divers Greek MSS. which Dr. Wells

again prefers before the ordinary Greek copies, in which we read, *The Lord render or reward him*, as in the Prot. translation. If that was the true reading, we must take the words by way of a prophecy, and not as an imprecation or curse. Wi.

Ver. 16. *At my first defence*, or trial, when I appeared before Nero and my judges, *no man stood with me*; all, or almost all, abandoned me in that danger: *may it not be laid to their charge*. Wi.

Ver. 17. *The Lord stood*, &c. All agree that Nero is here meant by the lion. S. Chrys. thinks that S. Paul was set at liberty after this first justification of his conduct, but that having afterwards converted the cupbearer of Nero, he was by him beheaded. S. Chrys. hom. x. p. 611. —But the Lord assisted and fortified me on this occasion by a vision, in which he assured me that he would prolong my life for the more perfect preaching of the gospel. V.—The times predicted by the apostle in this epistle, (v. 3 and 4) are now arrived; and the warnings he gives to Timothy and to all preachers of the word, should be sedulously attended to: *preach the word: be instant in season and out of season; reprove, entreat, rebuke with all patience and doctrine*. There will arrive a time when men will not bear sound doctrine; eager in the extreme to hear what flatters, they will have recourse to a variety of teachers not lawfully sent or ordained, calculated to *tickle their ears*: Assentatores populi, multitudinis levitatem voluptate quasi titillantes. Cic. In the same sense Plutarch says: τα ωτα αποκναιουσιν. It is yours, adds S. Paul, ως καλος στρατιωτης Χριστου Ιησου, as a valiant soldier of Jesus Christ, to oppose yourself as a wall to all these evils, to attend to every branch of your ministerial duty, not to yield to either opponents or dangers, and to see that the gospel is both preached and practised in all its purity. Thus may the Church find in you, and in her other ministers, what she is soon to lose in me, knowing as I do that my course is nearly run.—*That by me the preaching may be accomplished*, (or fulfilled) *and that all the Gentiles may hear it*. This is an argument that he wrote this letter in his first imprisonment.—*And I was delivered from the mouth of the lion*; that is, according to the common exposition, from Nero. Wi.

Ver. 22. *The Lord Jesus Christ be with thy spirit. Grace be with you*. These words are a fervent prayer, with which S. Paul divers times concludes his epistles; such is the prayer of the priest, when he turns about at mass, with *Dominus vobiscum*, the people answering, *et cum Spiritu tuo*. Wi.

TITUS

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO TITUS

INTRODUCTION

The design of this epistle is much the same as in the two former to Timothy. He had made this his beloved son Titus, chief bishop of Crete; in which island were formerly a hundred cities, on which account it was called Hecatompolis. It is now called Candy. We have a commentary of S. Jerom on this epistle, tom. iv, p. 409. E. B. Wi.—Titus was an uncircumcised Gentile: we know not on what occasion he attached himself to S. Paul. It is however certain that he was a great utility to S. Paul in the government of the Church.—S. Paul having preached the faith in the island of Crete, left his beloved Titus there to finish the work which he had begun. Afterwards the apostle, on a journey to Nicopolis, a city of Macedonia, wrote this epistle to Titus; in which he directs him to ordain bishops and priests for the different cities, shewing him the principal qualities necessary for a bishop, also gives him particular advice for his own conduct to his flock, exhorting him to hold to strictness of discipline, but seasoned with lenity. It was written about thirty-three years after our Lord's ascension. Ch.

TITUS 1

Ver. 1. *According to the faith of the elect of God;* that is, of the Christians, now the elect people of God.—*Truth, which is according to piety:* because there may be truth also in things that regard not piety. By *truth*, S. Chrys. here understands the truth of the Christian religion, as distinguished from the Jewish worship, which consisted in a great measure in the figures and types of truth. Wi.

Ver. 2. *Who* ^[1] *lieth not*, or who cannot lie, being truth itself.—*Hath promised;* that is, decreed to give life everlasting to his faithful servants.—*Before the times of the world.* ^[2] Lit. before secular times. Wi.

Ver. 3. *Manifested his word.* S. Jerom understands the *word incarnate*; others, the word of God preached, which S. Paul says, *was committed to him*, &c. See S. Chrys. p. 383. Wi.

Ver. 4. *To Titus, my beloved*, (in the Greek, my true and ^[3] genuine son, ... *grace and peace*. In the present ordinary Greek copies is added *mercy*, which the Prot. translators followed; but it is judiciously omitted by Dr. Wells, as not found in the best MMS. nor in S. Chrys. Greek edition, nor in the ancient Greek and Latin Fathers. Wi.

Ver. 5. *That thou shouldst*, ^[4] &c. The sense cannot be, that he was to change any thing S. Paul had ordered, but to settle things which S. Paul had not time to do; for example, *to establish priests* ^[5] in the cities, that is to say, bishops, as the same are called bishops v. 7; and, as S. Chrys. and others observe, it is evident from this very place, that the word *presbyter* was then used to signify either priests or bishops. If S. Jerom here meant that bishops were only placed over priests by ecclesiastical and not by divine institution, as some have expounded his words, his singular opinion against so many others is not to be followed. Wi.—That the ordaining of priests belongs only to bishops, is evident from the Acts and from S. Paul's epistles to Timothy and Titus. It is true, S. Jerom seems to express himself as if in the primitive Church there was no great difference between priests and bishops, yet he constantly excepts giving holy orders, (ep. 85) as also confirming the baptized, by giving them the Holy Ghost by imposition of hands and holy chrism; (dial. cont. Lucif. c. iv.) which pre-eminence he attributes to bishops only. To assert that there is no distinction between a priest and bishop is an old heresy, condemned as such by the Church. See S. Epiphanius, hæ. 75. S. Austin, hæ. 53.

Ver. 6. *Without crime.* See the like qualifications, 1 Tim. 3. Wi.—These words if taken in their strictest meaning, do not seem to have all the force S. Paul meant them to have. For it is not sufficient that a bishop be free from great crimes; he ought, moreover to lead such a life as to draw others by his example to the practice of virtue. Calmet.—If we consult all antiquity we shall find, that if in the early infancy of the Church some who had been once married were ordained to the ministry, we shall find that after their ordination they abstained from the use of marriage. See S. Epiph. l. iii. cont. hæ. and l. ii. hæres. 59.

Ver. 7. *Not proud.* ^[6] The Greek word is of an extensive signification, which the Protestants have translated *self-willed*. The Latin interpreter (2 Pet. 2:10) for the same Greek word has put, *pleasing themselves*; as it were never pleased with others, the unhappy disposition of a proud man. Wi.

Ver. 8. *Continent:* ^[7] though both the Latin and Greek word signify in general, one that hath abstained, or contained, and overcome himself: yet it is particularly used for such as contain themselves from carnal pleasures. Wi.

Ver. 10. *For there are also many.* ^[8] S. Paul here alludes principally to the Jews, who were of the circumcision, from whom S. Paul suffered much during the greater part of his life. They constantly enforced the necessity of the new converted Gentiles observing the law of Moses, and of their being circumcised, if they wished to be saved. There were many Jews of this description in Crete; to resist whom, S. Paul here tells Titus he ought to appoint bishops remarkable for their zeal and learning. Josephus. Socrates, l. ii. c. 38. Hist. Eccles.—*Especially they who are of the circumcision;* which shews who were chiefly the false teachers. Wi.

Ver. 12. *One of them, a prophet of their own.* ^[9] He does not mean a true prophet, but as the pretended prophets of Baal were called prophets. S. Paul understands Epimenides, a poet of Crete, who by some pagan authors was thought to know things to come; but Aristotle says, he knew only things past, not to come. The ill character he gave of the Cretians was, that they were *always liars, evil beasts, slothful bellies*, addicted to idleness and sensual pleasures. Wi.

Ver. 13. *This testimony*, or character, says the apostle, *is true*, by public fame of them, and therefore they *must be rebuked sharply*, ^[10] their condition and dispositions requiring it; which, therefore, is not contrary to the admonition he gave to Timothy, to be gentle towards all. 2 Tim. 2:24. Wi.

Ver. 14. *Jewish fables, and commandments of men.* False traditions of the Jewish doctors, which were multiplied at that time. Calvin pretended from hence, that holydays and fasting days, and all ordinances of the Catholic Church were to be rejected as null, because they are the precepts of men. By the same argument must be rejected all laws and commands of princes and civil magistrates, as being the precepts of men. Fine doctrine! He might have remembered what S. Paul taught, (Rom. 13) that all power is from God; and what Christ said, (Lu. 10:16,) “He that hears you, hears me,” &c. He might have observed that the men the apostle here speaks of, had *turned* ^[11] *away themselves* from the Christian *faith*. Wi.

Ver. 15. *All things are clean to the clean.* That is, no creature is evil of its own nature; and the distinction of animals, clean and unclean, is now out of date, as are the other ceremonies of the Jewish law. And that to *these unfaithful, defiled men, nothing is clean*, because their

consciences are defiled when they make use of them against their conscience. Wi.—S. Paul here tells Titus, to be particularly on his guard against those who wished to introduce among Christians a distinction of meats, and to preach up the necessity of divers purifications prescribed by the Mosaic law. All kinds of meats, he says, are clean to those who preserve their hearts free from sin; it is not what enters into the body defiles a man; it is from the heart that proceed wicked desires and wicked counsels: those defile a man. But to eat with unwashed hands; to eat swine's flesh, or meat that has been offered to idols: these things in themselves are indifferent actions, though particular circumstances may make them criminal. 1 Cor. 8:4, 5, 6, &c. Calmet.—*But to the defiled*, &c. On the contrary, the man whose soul is defiled with sin, or who lives in infidelity, never can possess purity of heart; whatever legal washings or purifications, whatever sacrifices or ceremonies of the law he may make use of, all these cannot wash away the stains of the soul. Estius. Men. Tir.

Ver. 16. *They confess that they know God.* He speaks not therefore of those who were properly infidels, without the knowledge of the true God; so that it is foolish to pretend from hence, that every action of an infidel must be a sin. Wi.

TITUS 2

Ver. 1. *Sound doctrine.* It is not sufficient to teach sound doctrine, says S. Jerom, if it be not at the same time taught in a manner worthy of itself; that is, if he who teaches it by his words belies it in his actions. S. Jerom.

Ver. 2. *Be sober.* The Greek Fathers, Theodoret, and Theophylactus, translate the word, *sober*, *attentive*, or *vigilant*. But Latin interpreters understand it of sobriety, in the literal meaning of the word. Old men oftentimes under pretense of weakness, drink wine to excess. The ancients called wine the milk of old men; hence *aquilæ senectus* has passed into a proverb, to designate an old man who drinks much and eats little. Calmet.

Ver. 3. *In holy attire.* ^[1] See 1 Tim. 2:9. The Greek word is sometimes used to signify the whole constitution, or state of a man's health in all the parts of his body: here it is taken for a woman's whole exterior carriage, her gait, gesture, looks, discourse, dress, that nothing appear but what is edifying. Wi.

Ver. 4. *Love their husbands.* This is the first lesson he wishes to be given to young women; that they should always manifest a love, an attachment, respect and obedience to their husbands. But it must be a chaste love. *Vult eas amare viros suos castè; vult inter virum et mulierem esse pudicam dilectionem.* S. Jerom.

Ver. 5. *Discreet, chaste, sober.* In the Greek is nothing for *sober*. The Latin interpreter seems to have added it, as another signification of one of the Greek words. See 1 Tim. 3:2. Wi.

Ver. 7. *In gravity:* to which is added in the Prot. *sincerity*,^[2] from some Greek copies; but it is left out by Dr. Wells, as being not in the best Greek MSS. nor is it in the Amsterdam edition, (1711.) Wi.

Ver. 9. *Servants to be obedient.* Servants owe respect and submission to their masters in every thing not contrary to the law, or the will of God. Hence they are strictly forbidden to murmur at their commands, to show any repugnance to obey them, or to censure their conduct. To avoid these evils, they ought to consider their masters as Jesus Christ himself, and their commands as those of God himself: which S. Paul often inculcates in other places in his epistles. Ephes. 6:5, 6. Colos. 3:23. S. Jerom.

Ver. 10. *Not defrauding.*^[3] S. Jerom puts, *not stealing*. The Greek signifies private thefts. Dr. Wells, *not by filching*.—*That they may adorn* (or give honour to) *the doctrine of God, our Saviour, in all things;* by whom we may understand God, i.e. Christ, God and Man, or God as common to the three divine persons. Wi.—Thus ought they to shew forth in their whole conduct that strict love of justice and sanctity which the Catholic faith inspires into those who profess it, and live up to the admirable rules it prescribes; thus alone can they be said to do honour to their religion, when they practically perform what they speculatively believe.

Ver. 11. *For the grace of God, our Saviour, hath appeared to all men.* In the Greek: For the saving grace of God, &c. Wi.

Ver. 12. *We should live soberly,*^[4] *and justly, and piously.* S. Jerom puts (as in other places for the same Greek word) *chastely, justly, and piously*. The words comprehend man's duty to himself, to his neighbour, and towards God. Wi.

Ver. 13. *Waiting for the blessed hope;* for the happiness of the blessed in heaven, promised and hoped for.—*And coming of the glory of the great God,*^[5] *and our Saviour Jesus Christ.* The title of great God, says Dr. Wells, is here referred to our Saviour Jesus Christ, by Clem. of

Alex. in protreptico, c. vi. He might have added, and by the general consent of the Greek and Latin Fathers. S. Chrys. here cries out: “where are now they who say that the Son is less than the Father?” S. Jerom in like manner: “where is the serpent Arius? where is the snake Eunomius?” And that this title of great God is here given to Jesus Christ, may be shewn from the text itself, especially in the Greek; for the *glorious coming, and appearance*, in other places of S. Paul, is always used to signify Christ’s coming to judge the world. Secondly, inasmuch as one and the same Greek article falls upon the *great God*, and *our Saviour Christ*; so that even M. Simon, in a note on these words, says the construction is, *and the coming of Jesus Christ, the great God, our Saviour*, and blames Erasmus and Grotius for pretending that this place is not a confutation of the Arians. Wi.

Ver. 14. *A people, particularly acceptable.* ^[6] S. Jerom translates an egregious or eminent people. He says in the Sept. it corresponds to *segula*, which signifies a man’s *proper possessions*, which he has purchased or chosen for himself. Budeus says it signifies what is *rare* and *uncommon*; and it is well translated by the Protestants, *a particular people*. Wi.

TITUS 3

Ver. 1. *Princes and powers.* At the time S. Paul wrote this epistle to Titus, there were many Jews, particularly the disciples of Judas of Gaulan, who maintained that the Hebrews were under no obligation of obeying any other than God, or at most the rulers of their own nation. S. Paul here admonishes them, that in conformity with the example and instruction of our divine Saviour, they ought likewise to obey every other temporal prince set over them by the Almighty, provided they commanded nothing contrary to the law of God. S. Jerom. Estius. Menochius.—Piety teaches, and pastors should enforce three duties towards princes: submission to their authority, obedience to their laws, and a disposition of heart to meet all their just desires.

Ver. 3. We may see in this portrait of a child of Adam, drawn by the hand of a master, what we should have been without Jesus Christ, and what we perhaps have been, as often as he has abandoned us to ourselves. Whoever cannot read in this his own depravity, has never studied as he ought his own heart.

Ver. 4. *The goodness and kindness.* Lit. *humanity of our Saviour.* By *humanity* ^[1] some expound Christ’s appearing in his human nature, but

by the Greek is meant the love of God towards mankind. Wi.

Ver. 5. *Not by the works, &c.* S. Paul in this verse alludes to the sacrament of baptism. This text is brought by divines to prove that baptism, like every other sacrament, produces its effect by its own power, (or, as it is termed in the schools, *ex opere operato*) independently of any disposition on the part of the receiver. We are saved, says the apostle, not by the works of justice, or any good works we have performed, but our salvation must be attributed solely to the mercy of our Saviour, God, manifested to us by the *washing itself of regeneration and renovation of the Holy Ghost*.—*By the laver of regeneration, &c.* ^[2] That is, baptism, by which we are born anew the adoptive children of God, by the grace of *the Holy Ghost, whom he hath poured, &c.* Wi.

Ver. 6. All presumption of human merits, which have not the grace of Jesus Christ for their principle, is here completely confounded; and the whole glory of our salvation is justly attributed to the mercy of God, through Jesus Christ. A new birth, new creature, new spirit. The effusion of the water upon the body in baptism, is a figure of the salutary effusion of the holy Spirit in the soul to renew it, and to make it a child of God.

Ver. 7. This admirable, and I may say divine adoption, is the sole foundation of a Christian's hope, as the eternal life of the blessed is the sole end of this adoption.

Ver. 8. *It is a faithful saying.* He means what he has already said, of our being justified by the grace and mercies of God.—*And of these things I will have thee to affirm* ^[3] *earnestly.* The sense is not, *I would herein confirm thee*, (as Mr. N. translates, without attention to the Greek, which in so many places shews us the literal sense of the Latin text) but that he would have his disciple, Titus, to confirm and settle others in the belief of these truths, *that*, as it follows, *they may be careful to excel in good works.* Wi.

Ver. 10. *A man that is, &c.* Many ancient copies have this passage thus, *Avoid a heretic after one reprehension.* S. Irenæus, Tertullian, S. Cyprian, Ambrose, &c. and many ancient Greek copies, omit a *second reprehension*. They thought once warning a heretic sufficient; a second correction only served to render him more insolent, and more obstinate in his false opinions. Certainly the faith of Christ has been so firmly established, that a man instructed in Scripture and tradition cannot conscientiously remain a heretic; he must be well aware of the crime of disunion; his own judgment, as S. Paul says, must condemn him.

Ver. 11. *Knowing that he that is such a one is subverted:* ^[4] a metaphor, from a house that is thrown down, even to the foundation, by the Greek. He speaks of heretics whose obstinacy seems evident, for no one is properly a heretic but who is obstinate in his errors.—*And sinneth, being* ^[5] *condemned;* or, condemned by his own *judgment*, when his ignorance cannot be a sufficient plea for him. Wi.—Other offenders are judged and cast out of the Church by the sentence of the pastors of the same Church. Heretics, more unhappy, run out of the Church of their own accord; and by so doing, give judgment and sentence against their own souls. Ch.

Ver. 14. *Let our men* (that is, all Christians) *also learn to excel in good and charitable works*, by furnishing to others, for necessary uses, according to their wants. Wi.

Ver. 15. There is no tie so tender or so strong as that of faith and charity. Nothing unites us truly together, but that which unites us all to God and to Jesus Christ, by an union of the same sentiments of faith, the same emotions of love, and the same inclinations of grace.

PHILEMON

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO PHILEMON

INTRODUCTION

Philemon was a rich man, of high birth. He had been converted by S. Paul, when he was preaching at Ephesus, or by his disciple Epaphras. His house was become not unlike a church. Onesimus, his slave, far from profiting by the excellent example set before him, became more wicked; he plundered his master, and flew to Rome, where S. Paul was detained in prison for the first time. He received the poor fugitive charitably, and wrote to his master in his behalf.—The letter seems to

have been written in the year sixty-one, during S. Paul's first imprisonment at Rome. It contains, as S. Chrys. observes, divers profitable instructions, and marks of S. Paul's charity towards a poor fugitive servant. Erasmus says Cicero never wrote with greater eloquence. Wi.

PHILEMON 1

Ver. 1. *Our ... fellow-labourer*, or coadjutor. He calls him so, because of the charity and zeal with which he promoted the gospel. Wi.

Ver. 2. *And to the Church*, or congregation of the faithful *which is in thy house*. Wi.

Ver. 5. *Thy charity and faith ... in the Lord Jesus*, ^[1] *and towards all the saints*. In the Greek is towards Jesus Christ, and towards all the saints. By the saints he seems to mean, as elsewhere, all Christians; so that the sense may be, of thy faith towards Christ, and of thy charity towards all the saints or Christians. Wi.

Ver. 6. *That the communication*. ^[2] That is, charitable contributions, done with a lively *faith*, *may become evident*, ^[3] and the good works known, which are *in you*; that is, done among you. This seems the sense of the following verse, where S. Paul expresseth his joy in hearing of Philemon's charity towards the saints. Wi.

Ver. 8. *Wherefore, though I might have much confidence*, &c. Now S. Paul disposeth Philemon to grant his request, I am persuaded I might command thee, and thou wouldst not take it amiss. Wi.—*To command thee*, &c. As an apostle of Jesus Christ, I have the power even of ordering thee to forgive Onesimus, and to receive him again into favour; likewise as Paul, the *aged*, respect and regard being always due in a particular manner to *old men*; or again, as a prisoner of Jesus Christ, suffering here out of love for Jesus Christ and the faithful: I might here make use of all these different reasons to induce thee to pardon a poor fugitive slave, but I will not; I merely as a poor humble suppliant, forgetting all the dignity due to my apostleship, my grey hairs, or my chains, beseech thee to pardon him. Nor can I for a moment doubt of obtaining my request, when I consider the great charity thou hast in Jesus Christ towards all the saints. Calmet. A.

Ver. 9. *I rather beseech thee, thou being such a one*, ^[4] *as Paul*. That is, united to him in spirit, by the same faith and charity; I am therefore

confident thou wilt not refuse the request of Paul, now an aged man, and a prisoner, for the sake of Jesus Christ. Wi.

Ver. 10. *I beseech thee*, &c. He at length tells Philemon what his request is, and names the person Onesimus, but in such terms as shew how much S. Paul has this affair at heart, and that he will look upon the favour he asks as done to himself. It is, that thou wilt pardon Onesimus, whom I look upon and love as *my son*, and a most dear son, *whom I have begotten*, a prisoner, and *in my chains*. Wi.—How great is the ingenuity shewn by S. Paul in this epistle, in obtaining for Onesimus the pardon of his master, Philemon. Having in the preceding verse endeavoured by every argument which a real tenderness and compassion could inspire, and making use of every expression that could conciliate the favour of Philemon, to obtain his charitable request, he in this verse for the first time dares mention *Onesimus* by name; a name which he was sensible must sound harsh in the ears of one who had received an injury from him. See how he endeavours to prevent so unhappy an effect, by adding to the name every epithet that could any way tend to soften all feelings of asperity, and excite compassion and pity. *I beseech thee then for my son, whom I have begotten, and that in my chains*. Calmet.—The pardon I crave is not for your *slave*, but for my *son*. If in all antiquity there be any thing in the persuasive kind of eloquence truly admirable, it is this short epistle in which there are contained almost as many arguments as words.

Ver. 11. *Who heretofore was unprofitable to thee*, in taking and spending what belonged to thee, yet now, after a sincere conversion, *is profitable* ^[5] *both to me and thee; to me*, by the services he has done me in prison; and the joy I have had by his conversion; and also *to thee*, because I know thou wouldst have been glad to have rendered me all possible services thyself, and he has done them *for thee*; he hath supplied thy place. For these reasons I could have wished to have detained him with me: but I have sent him back, thou being his master, nor would I do any thing in regard of thy servant, without thy advice and consent, that if thou thinkest it fitting to send him back again to me, and to give him his freedom, it may be without any constraint upon thee, without any necessity, thy voluntary and charitable act and deed. Wi.—S. Paul here makes an allusion to the word *Onesimus*, signifying *useful* in the Greek. He was before unprofitable, he says, to thee, contrary to the import of his name; but now he is truly an Onesimus, or *useful*, both to you and to me; to you indeed, by his conversion, and the resolution he now makes to serve you faithfully the remainder of his life; to me also, by the services he renders me in my chains. Calmet.—S. Jerom observes that some

hypercritics pretended that this subject was not deserving the solicitude of an apostle, and on that account questioned its author; but this reasoning is unworthy of those who adore a God who did not refuse to die for rebellious and impious slaves. It shews pastors how solicitous they should always be for the salvation of the meanest of their flock; yes, though they may appear obdurate, and dead and buried in the pit of sin.

Ver. 12–15. *Do thou receive him as my own bowels.* That is, as myself. Perhaps by the permission of God's providence (who never permits evil, but for some greater good) he *departed* from thee for a little while, ^[6] *that thou mightest receive him for ever*, being now after his conversion in a way of being made partaker with thee of the same eternal happiness. Wi.

Ver. 16. Receive him *not now as a servant*, but also as *a most dear brother, especially to me*. Nay I may say, how much more dear even to thee, both in the flesh, having been a Gentile as thou thyself wast, and having been also a servant in thy family. And secondly, he ought now to be dear to *thee in our Lord*, he who was thy servant, being now united to thee by the same faith, and by an union of charity. See Estius. Wi.

Ver. 17. *If, therefore, thou count me a partner,* ^[7] as a brother in Christ, as a member of Christ with thee, *receive him as myself.* Wi.

Ver. 18. *If he hath wronged thee in any thing*, as he confesses, *put it to my account*, to my debtor, *I will repay it*, and satisfy thee for it. Wi.

Ver. 19. *I, Paul, have written*, and testified this *with my own hand*. Some think he wrote the whole letter, with his own hand, to make it more acceptable to Philemon.—*Not to say to thee, that thou owest me thy own self*, the eternal salvation of thy soul, by thy conversion to the faith of Christ. Wi.

Ver. 20. *Yea, brother: may I enjoy thee in the Lord*, enjoy the fruits of thy friendship and love for me, and rejoice with thee. In this *refresh my bowels* in the Lord, grant me this satisfaction. I have written freely, and with confidence in thy *obedience*; that is, ready compliance, in giving him and me more than I ask, to wit, his freedom. After this, he was made a deacon, and, as some say, a bishop and a martyr. See S. Jerom, and Tillemont in his art. 45. on S. Paul, and his notes 70, 71. Wi.

HEBREWS

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE HEBREWS

INTRODUCTION

The Catholic Church hath received and declared this Epistle to be part of the Canonical Scriptures of the New Testament, though some doubted of it in the first ages, especially in the Latin Church, witness S. Jerom on the 8th chap. of Isaias; Luther and most of his followers reject it, but the Calvinists and the Church of England have received it. Others, who received this Epistle in the first ages, doubted whether it was written by S. Paul, but thought it was written by S. Barnaby, or by S. Clement, or S. Luke, or at least that S. Paul only furnished the matter and the order of it, and that S. Luke wrote it, and S. Paul afterwards read it and approved it. It was doubted again, whether this Epistle was first written in Hebrew (that is, in Syro-Chaldaic, then spoken by the Jews) or in Greek, as Estius pretends. The ancient writers say it was written in Hebrew, but that it was very soon after translated into Greek either by S. Luke or S. Clement, pope and martyr. Cornelius a Lapide thinks the Syriac which we have in the Polyglot to have been the original; but this is commonly rejected. See Tillemont on S. Paul, Art. 46, and note 72; P. Alleman on the first to the Hebrews, &c. S. Paul wrote this letter about the year 63, and either at Rome or in Italy. See C. 12:24. He wrote it to the Christians in Palestine, who had most of them been Jews before. This seems the reason why he puts not his name to it, nor calls himself their apostle, his name being rather odious to the Jews, and because he was chosen to be the apostle of the Gentiles. The main design is to shew that every one's justification and salvation is to be hoped for by the grace and merits of Christ, and not from the law of Moses, as he had shewn in his Epistles to the Galatians and the Romans, where we many observe this kind of difference: To the Galatians he shews, that true justice cannot be had from *circumcision* and *the ceremonies of the law*: to the Romans, that even the moral *precepts and works of the law* were insufficient without the grace of Christ: and in this to the Hebrews, he shews that our justice could not be had from *the sacrifices of the old*

law. As to the chief contents: He exhorts them to the faith of Christ, by shewing his dignity and pre-eminence above the Angels, and above Moses, C. 1, 2, 3; that Christ's priesthood was above that of Aaron, from the 4th to the 8th chap. v. 6; that the new law and testament is preferable to the old, from thence to the middle of chap. 10; he commends faith by the example of the ancient Fathers, C. 11 and in the beginning of the twelfth; then he exhorts them to patience, constancy, brotherly love, &c. The like exhortations are mixed in other parts of this Epistle. Wi.—We must here remark, that our separated brethren, relying solely upon tradition, admit in general this Epistle into their canon of Scriptures, though they are necessitated to allow that for some centuries great doubts were entertained on the subject. According to Mr. Rogers, in his *Defence of the Thirty-nine Articles*, whilst several among the Protestants have rejected as apocryphal the Epistle to the Hebrews, that of James, the 2d and 3d of John, and Jude, others have as strenuously maintained that they ought to be admitted into the sacred canon. The Catholic Church admits them as deuterocanonical books, and of equal authority with the protocanonical books.... After the arguments had been justly weighed on both sides, they seem to have been admitted by the general consent of the Latin Church, as they had all along been admitted by the Greek Church. The canon, as it now stands, both of the Old and New Testament, we find enumerated in Pope Innocent's letter to Exuperius, bishop of Toulouse, an. 405, in S. Austin, (l. ii. de doct. christ. c. viii) and in the decrees of an African Council, an. 419, consisting of 217 bishops, who declare that in giving a catalogue of the Holy Scriptures, they only confirm and ratify what they have received from their Fathers. This canon is attributed to the third Council of Carthage, an. 397. Dr. Cosin, an eminent Protestant divine, tells us in his canon of Scripture, p. 4, "that to know the books of Scripture, there is no safer course to be taken than to follow the public voice and the universal testimony of the Church." The sixth of the thirty-nine articles gives a similar rule, which excludes private judgment. And "what is this," asks Hooker, "but to acknowledge ecclesiastical tradition?" The mind of man, naturally fickle and unsettled, stands in need of a guide in the road to eternal life. I shall never hesitate, says a spirited author, to take for my guide the Catholic Church, which contains in herself the authority of past and future ages. The Syriac version of the Old and New Testament, which is deservedly allowed to be of greatest antiquity and authority, comprises the same deuterocanonical books as the canon of the Council of Trent; a convincing proof that the Church of Syria, immediately after the times of the apostles, considered them as part of the sacred canon, no less than the Catholics of the present day. For a very satisfactory account respecting the

authenticity and inspiration of this Epistle, as also for an excellent commentary with notes moral, doctrinal, and critical, see a late work entitled, *An Explanation of S. Paul's Epistle to the Hebrews*, by the Rev. Henry Rutter.—What can be the reason why Protestants admit the deuterocanonical books of the New and reject those of the Old Testament?—This Epistle merits the particular attention of Christians of every denomination, since it points out to them their various duties in respect to the necessity of faith and the practice of a holy life. In opposition to the Socinians, it tends to shew not only the divinity of Jesus Christ, but also that his death was a true and real sacrifice of atonement for the sins of mankind. See C. 1, v. 5, &c. In opposition to other sectarists, it proves that the bloody sacrifice of Christ, once offered on the cross, though a full, perfect, and sufficient sacrifice of redemption, does not exclude the unbloody sacrifice of the Mass, by which he is a *priest for ever, according to the order of Melchisedech*. See C. 5, &c. It is no less applicable to Catholics, in order to confirm them in the faith once delivered to the saints, and to point out the dreadful consequences of abandoning that religion which Jesus Christ came to establish in the world. *The just man lives by faith; but if he draw back, my soul shall have no pleasure in him. Let us, therefore, hold fast the confession of our hope, without wavering, or forsaking our assembly*, the Catholic Church, as many have done to follow Luther, Calvin, Wesley, and other separatists. *But we*, says the apostle, *are not of them who draw back unto perdition, but of them who have faith unto the saving of the soul*. Heb. 10:39.

HEBREWS 1

Ver. 1. *At different times*, ^[1] *and in many ways*. The first word signifies that God revealed the incarnation of his Son, as it were, by parcels, and by degrees, at different times, and to different persons, to Adam, to Abraham, to Moses, to David, &c. The latter word expresseth the different ways and manners, as by angels, by immediate inspirations, and revelations, by types, figures, and ceremonies. ^[2]—*Last of all*, by his Son, this true, natural, eternal Son, of whom we must always take notice, that being both true God, and true man, by the union of the divine and human nature to one and the same divine person, S. Paul speaks of him sometimes as God, sometimes mentions what applies to him as man, sometimes as our Redeemer, both God and man. This must necessarily happen in speaking of Christ; but when we find things that cannot be understood of one that is a pure or mere man only, or that cannot be true but of him, who is truly God, these are

undeniable proofs against the errors of the Arians and Socinians. Wi.

Ver. 2. *Whom he hath appointed heir of all things.* Heir is here not taken for one that succeeds another at his death, but for the same as Master or Lord. And though Christ be inseparably God and man, yet this applies to him, as man, because, as God, he was not constituted in time, but was always from eternity, Lord of all things, with the Father and the Holy Ghost: *by whom also he made the world.* That is, all created beings, and in such a manner, that all creatures were equally produced by the three divine persons. See Jo. 1:3 and the annotations on that place. Wi.

Ver. 3. *Who being the spendour,* ^[3] *or brightness of his glory,* not as beams or rays are derived from a lightsome body, but by a necessary and eternal communication of the same substance, and of the whole light; in which sense the council of Nice understood the eternal Son of God to be *light of light.* This partly helps us to conceive the eternal generation of the Son from the Father, because the brightness is at the same time with the sun, though all comparisons fall short of this mystery. Wi.—We may here observe the two natures of Christ. As God, he is the Creator of all things; as man, he is constituted heir of the goods of God. Not content to possess the inheritance of his Father in his own person, he will have us as coheirs to share it also with him. May we so live as to hear one day that happy sentence: *Come, ye blessed of my Father, &c.—And the figure of his substance.* ^[4] In the Greek is the *character* of his substance; which might be translated, the *express image.* There are different ways by which a thing may be said to be a *figure* or image of another: here it is taken for such a representation of the substance of the Father, that though the Father and the Son be distinct persons, and the Son proceed from the Father, yet he is such a figure and image, as to have the same nature and substance with the Father, as the Catholic Church always believed and declared against the ancient heretics, and particularly against the Arians. Their words may be partly seen in Petavius, l. ii. de Trin. c. 11. l. iv. c. 6. l. vi. c. 6. being too prolix for these short notes. And this may be understood by the following words concerning the Son: *and upholding* or preserving *all things by the word of his power.* As he had said before, that all things were made by him, so all things are preserved by him, equally with the Father. See Col. 1:16, 17. See also v. 10 of this chapter, and the annot. Jo. 1:3. Wi.—*Figure.* This does not exclude the reality. So Christ's body in the eucharist, and his mystical death in the mass, though called a figure, image, or representation of Christ's visible body and sacrifice upon the cross, yet may be and is the self-same substance. B.—*Sitteth on the right hand of the majesty on high.* This also may be taken to express the equality of the Son with

the Father, if considered as God; but this *sitting on the right hand of God*, both here, in S. Mark, c. 16 and in the apostles' creed, express what agrees with Christ, as our Redeemer, God made man by his incarnation, and who as man is made the head of his Church, the judge of the living and of the dead; and so S. Stephen said, (Acts 7) *I see the heavens open, and the Son of man standing at the right hand of God*. Wi.

Ver. 4. *Being made so much better, &c.* The Arians pretended from hence that Christ was *made*, or created. But the apostle speaks of Christ as man, and tells us that Christ, even as man, by his ascension was exalted above the Angels.—*As he hath inherited a more excellent name*. That is, both the dignity and name of the Son of God, of his *only Son*, and of his *true Son*. See 1 Jo. 5:20. Wi.

Ver. 5. *Thou art my Son, this day have I begotten thee*. These words, though commonly expounded of the eternal generation of the Son of God in the day or moment of eternity, yet may be truly applied either to Christ made man by his incarnation, or to Christ risen from the dead, as they are used by S. Paul, (Acts 13:33) because the same Christ both these ways is the Son of God. It was the only true and natural Son of God, who was made flesh, who was made man, who rose from the dead; and the eternal Father manifested his eternal Son by his incarnation, and shewed him triumphing over death by his resurrection.—*I will be to him a father, &c.* Although these words might be literally spoken of Solomon, yet in the mystical sense (chiefly intended by the Holy Ghost) they are to be understood of Christ, who in a much more proper sense is the Son of God. Wi.

Ver. 6. *Let all the Angels of God adore him*. These words seem to be cited out of Ps. 96:7 according to the Sept. And they seem to be an invitation, and a command to the Angels to adore Jesus Christ, when at the end of the world he shall come to judgment. This is one of the proofs which S. Paul here brings, to shew that the Angels are inferior to Christ, because they are commanded to adore him. Wi.—God shews the superiority of his divine Son over the Angels, in ordering the latter to adore him. Wherever the person of Christ is, there it ought to be adored by both men and Angels, therefore in the blessed sacrament.

Ver. 7. *Maketh his Angels, ^[5] spirits: and his ministers, a flame of fire*. S. Aug. on Ps. ciii., and S. Greg. hom. xxxiv. in Evang. would have the sense and construction of the words to be, who maketh the blessed spirits to be also his Angels, or messengers to announce and execute his will: (messengers and Angels signify the same in the Greek) Calvin and Beza by *spirits*, here understand the *winds*, as if the sense was

only, who maketh the winds and *flames of fire*, that is, thunder and lightning, the *messengers* and instruments of his divine will, in regard of men, whom he punisheth. But this exposition agrees not with the rest of the text, nor with the design of S. Paul, which is to shew Christ above all the Angels, and above all creatures. S. Paul therefore is to be understood of Angels or angelic spirits: but then the sense may be, who maketh his Angels like the winds, or like a flame of fire, inasmuch as they execute his divine will with incredible swiftness, like the winds, and with a force and activity not unlike that of fire. Wi.

Ver. 8–9. *But to the Son.* That is, to his Son Jesus Christ, he saith, *Thy throne, O God, is for ever and ever*, and lasts for eternity.—*A sceptre*, or rod of equity, *is the sceptre of thy kingdom.* That is, O Christ, God and man, head of thy Church, judge of all mankind, thou shalt reward and punish all under thee with justice and equity, as *thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee.* Many here understand *God* first named, to be in the vocative case, and that the sense is: therefore *thee, O God, thy God*, hath anointed: thus Christ is called God. Others take *God* in both places to be in the nominative case, and to be only a repetition of God the Father; and the sense to be, *thee Christ, God, thy God, hath anointed thee with the oil of gladness above them that are partakers with thee:* by which spiritual unction, some understand graces infused into Christ's soul at his incarnation, by a greater plenitude of graces than was ever given to any saints whom he made partakers of his glory in heaven; others expound it of an unction of greater glory given to Christ in heaven as man, because by his sufferings and merits he had destroyed and triumphed over sin. See Estius, A. Lapide, &c. Wi.

Ver. 10, &c. *And again: thou in the beginning, O Lord, hast founded the earth,* &c. The text, as well as the authority of interpreters, shew these words to be still spoken of the Son of God, of Christ, who was both true God and man. And though part of Ps. 101 from which these words are taken, contain a prayer to God for the restoring of the city of Jerusalem, yet in this psalm is chiefly signified the glory of Christ, and of his Church, which will be spread over all nations. See S. Chrys. Estius, A. Lapide, &c.—*As a vesture shalt thou change them,* &c. The apostle, in the second verse of this chapter, had said that the world was made by the Son of God: now he tells us that all created things shall wax old like a garment, shall decay and perish, (at least from their present state and condition) shall be changed; but thou, who art both God and man, art always the same, without decay or change. Wi.—The apostle here applies the work of the creation to the Son of God, and thus furnishes a clear and striking proof of his divinity, against the Unitarians. To elude this proof, some of them pretend that these

verses have been fraudulently added; but they are found in all the Greek copies, and in all ancient versions of this epistle. Others try to give forced interpretations to these verses, but the words are convincingly clear to all who do not purposely shut their eyes.

Ver. 13–14. *Sit on my right hand, &c.* The ancient Jews themselves understood this 109th psalm of their Messias, nor could they answer Christ's words, (Matt. 22:45) when he shewed them by these same words, that their Messias was not only the Son of David, but also the Lord of David, of whom it was said: *the Lord said to my Lord, sit thou on my right hand, until I make thy enemies thy footstool.* See also 1 Cor. 15:25 and in this epistle, C. 10:13.—*Are they not all ministering spirits?* &c. The apostle, in this chapter, not only shews how much the dignity of Christ is superior to that of the highest Angels, but also his divinity; and that he is both true God and true man, as the ancient Fathers took notice against the Arians. Wi.—The holy Angels, says S. Austin, to whose society we aspire, help us without difficulty, because their notion is pure and free. De Civit. l. 11. c. xxxi. Having then Jesus Christ for our advocate and mediator at the right hand of God, and his Angels for our guardians, ministering spirits, what can we wish for more?

HEBREWS 2

Ver. 1. *Lest perhaps we should let them slip away,* ^[1] or run out, like water out of leaking vessels, which is lost, and cannot be take up again. According to the letter it is, *lest we run out;* the sense must be, lest we do not sufficiently attend to these truths. Wi.

Ver. 2. *For if the word spoken by the Angels, &c.* That is, if the law delivered to Moses by Angels, became firm and was to be obeyed, and the transgressors punished, how much more is this true of the new law delivered by our Lord Jesus Christ himself, and preached by his disciples that heard him, and which hath been confirmed by so many miracles, and by so many gifts of the Holy Ghost, which the believers have received? Wi.

Ver. 4. The miraculous powers of the Almighty bestowed in the early ages of the Church, for the establishment and propagation of the faith, became afterwards less frequent, as there was less need of them; but they have ever been totally withdrawn, as some pretend, nor has there passed a single age from that of the apostles down to the present time, in which several most evident and stupendous miracles have not been

wrought in the Catholic Church.

Ver. 5. *God hath not put in subjection to the Angels the ^[2] world to come.* By *the world to come*, is meant the Church of Christ to the end of the world, and succeeding to the state of those who served God under the old law. The former world, under the law of Moses, might be said to be subject to Angels, by whom that law was delivered; but the church of the new law is subject to Christ, its author and publisher. Wi.

Ver. 6. *But one;* to wit, the author of the 8th Psalm said, *what is man,* &c. that it, man, or mankind, considered in his own frail nature, corrupted by sin, guilty of eternal death, that thou shouldst be mindful of him, restore him to thy favour, and bestow such graces upon him? But the words of the psalm, and of S. Paul in this place, though they may be understood of every man, yet are to be taken as particularly spoken of Christ as man, or of the human nature of Christ, exalted by the real union with the divine person of the Son of God. Wi.—If the sacred humanity of Jesus Christ spoke in this manner, when visited by the eternal word, with what humility ought a sinner to say: What is man?

Ver. 7. *Thou hast made him a little less than the Angels.* Man's nature, even the human nature of Christ in itself, is inferior to the nature of Angels, though raised to a degree of dignity above other creatures. Wi.

Ver. 8. *He left nothing subject to him.* He speaks here of Christ, to whom God hath made all creatures subject, whether in heaven, earth, or hell; whether they have been, or shall be hereafter, as to the judge and the head of all.—*But now we see not as yet all things subject to him.* This will only be at the end of the world. At present the devils and the wicked make opposition against Christ and his elect. Wi.

Ver. 9. *But we see* (by faith) *Jesus*, who as man, by his sufferings and death, was made less than the Angels, nay, despised as the last of men; now, by his glorious resurrection and ascension, and by the submission all nations pay to him, who believe in him and worship him, *crowned with glory and honour.* And he submitted himself willingly to all those sufferings, even to the death of the cross, that by *the grace of God he might taste death for all;* or, as we read in the Syriac version, *for every man:* therefore not only for the predestinate or the elect, who are saved. Wi.

Ver. 10. *For it became him,* &c. He gives the reasons for which the Son of God would become man and suffer death, not that this was absolutely necessary, but a convenient means to manifest the goodness, the wisdom, and the justice of God, by the incarnation and

death of his Son; that having decreed to bring many sons, or *children*, to eternal glory, he was pleased to send his divine Son to become man, and so to consummate the *Author* ^[3] of man's *salvation by suffering*; i.e. to make him a perfect and consummate sacrifice of expiation for the sins of all men, and to satisfy the justice of God in the most perfect manner. Wi.—By *suffering*, Christ was to enter into his glory, (Luke 24:26) which the apostle here calls being made perfect. Ch.—In this and the above verses we may observe three different states of Jesus Christ. The first, that of his humiliation by his passion and death; the second, that of his glory at his resurrection and ascension into heaven; the third, that of his consummated glory in heaven after the last judgment. In his first state, viz. his passion, he was made not only less than the Angels, but as the last of men; novissimus virorum. In his second, all power was given to him in heaven and earth; but this power he will not fully exercise till after the general judgment, when all things, without exception, will be made subject to him; and this is the third state, the permanent state of his glory, which is never to end. To thy sovereign power, O divine Jesus, subject my mind, will, and heart, and make my hitherto rebellious heart in all things conformable to thy sacred and loving heart.

Ver. 11. *For both he who sanctifieth*, (i.e. our Redeemer, who sanctifieth, or has obtained sanctification for all, by sacrificing himself on the cross) *and they who are sanctified*, are *all of one*; have the same human nature, and are from the same first parent Adam, whose Son, (Christ) as man, was; on which account he calls men his brethren. See Jo. 20:17 and Psalm 21:23 in which is a clear prediction of Christ's sufferings, where it is said: I will declare thy name to my brethren, &c. Wi.

Ver. 13. Christians are the disciples and children of Jesus Christ, begotten upon the cross, and offered with him and through him to his Father. Happy they who ratify this offering and consummate this sacrifice, by works of mortification and penance!

Ver. 14. *That, through death, he might destroy the power of him who had the empire of death*, who, by tempting men to sin, had made them slaves to him and to eternal death; so that they lived always slaves to the devil, under a miserable fear of death, and liable to eternal death. Wi.

Ver. 15. The devil, by exciting men to sin, made them liable to a temporal and eternal death? he was, therefore, the prince of death, both as to soul and body. Jesus Christ, the life and source of life, has

by his death destroyed sin and vanquished the devil; he has, at once, triumphed over the prince of death, and death itself; and by the assurance which he has given us of eternal life, has delivered us from the terrible apprehensions of dying. To a good Christian, death is the termination of misery and the beginning of eternal happiness; why, therefore, should we be afraid to die? We ought rather, with S. Paul, to say: I desire to be dissolved, and to be with Christ.

Ver. 16. *For nowhere doth he take hold of the Angels.* ^[4] Lit. that he apprehendeth, or layeth hold on the Angels; that is, according to the common interpretation, we nowhere find that he hath united their nature to his divine person to save them, though a great part of them had also sinned and fallen from heaven. But he taketh *the seed of Abraham*; i.e. he became man of the seed or race of Abraham, to redeem or save mankind. Wi.—*Nowhere*, &c. That is, he never took upon him the nature of Angels, but that of the seed of Abraham. Ch.

Ver. 17. *To be made like to his brethren* in all things; (sin always excepted) i.e. to be tempted, to suffer, to die, that having the true nature of a suffering man, he might become *a merciful high priest*, fit to compassionate us in our sins, in our temptations and sufferings. Wi.

HEBREWS 3

Ver. 1. *The ... high priest of our profession.* That is, of the faith we confess, or profess. Christ is also here called our *apostle*, i.e. sent by his Father. Wi.—Jesus Christ is not only our apostle, he is the doctor, the legislator of the religion we profess. He is our high priest, who offered himself in sacrifice for the sanctification of his Church, and who is now exercising at the right hand of his Father the office of the priesthood in our behalf, both in heaven and on earth. We here see our dignity: we have a God for the apostle and high priest of our religion.

Ver. 2. *Faithful to him,* &c. To be made, may apply to Christ as man; but here the sense is, who made him head over all his Church. Wi.

Ver. 3. *Of greater glory,* &c. The apostle shews Christ to be greater than Moses several ways. 1. Christ is as much above Moses, as an architect above the house which he has made; for Christ (who, as God, made all things) is the builder of that very house, that is, of the house of Israel, of which Moses was only a part of a member. 2. Moses was only employed in the house, *as a servant*, to *give testimony* to others, as he was ordered. Wi.

Ver. 6. *Christ, as a Son in his own house: which house,* or Church of the faithful *are we:* and Christ is our only Lord and Master, equally with the Father, and the Holy Ghost; but we are all members, and profitable members, *if we retain firm the confidence in him, and the glory of hope,* or a glorious hope *unto the end.* Wi.—Hitherto S. Paul endeavours to detach the Hebrews from Moses and the law, to attach them to Christ and his gospel. What follows, is an exhortation to persevere in the faith, lest we come to be cast off like the Jews.

Ver. 8. This alludes to the 17th chapter of Exodus, where the history of provocations and contradictions of the Israelites is related at large.

Ver. 11. *As I have sworn in my wrath:* ^[1] *if they shall enter into my rest.* But *if* here implies the same as *they shall not.* See Mar. 8:12. And that this is the sense here, appears by the 18th verse, where it is expressly said, *they should not enter into his rest;* i.e. to rest in the land of Chanaan, promised to them. Wi.

Ver. 12. *Take heed,* &c. Not to imitate their incredulous obstinacy, lest you never enter into the place of eternal rest, by departing from God

by sin. Wi.—To abandon Christ is to abandon God, since Christ is God. He who denies the Son, believes not the Father, who has wrought so many miracles to sanction his mission. 1 John 2:23. It is of little consequence to eternity whether it be the doctrine of faith or the life of faith we reject, if persons are equally lost by either practical or speculative infidelity.

Ver. 13. *To day.* The duration of the present life may be accounted but a day, which God destines for the trial of our faith and obedience; we ought, therefore, to labour hard during the short time of the present day, that we may live and reign with God for all eternity. We cannot too often entertain this truth in our hearts, if we wish to square our lives after the gospel. The heart of man becomes insensibly hardened to Christian truths, when its natural corruption is not courageously attacked.

Ver. 14. You have already been *made partakers* of the benefits of *Christ*, at your conversion and baptism, to *the beginning of his substance*,^[2] by which seems to be understood the faith of Christ. Wi.—If to subsist in Jesus Christ, to be washed in his blood, to be animated with his spirit, to be nourished with his flesh, is but a sketch, a seed of that union with him which on a future day is to be effected, how comes it that we are so attached to this earth, how can we hazard for such a mere trifle such immense felicity?

Ver. 15. From the 6th and 14th verses we learn the great happiness conferred on us at baptism; but all this, happily, we are taught is dependent on faith, on the foundation of our spiritual and divine being.

Ver. 16. Let us not flatter ourselves with having quitted Egypt by our baptism, unless we also quit that opposition, and that disobedience of our heart to the laws and maxims of the gospel. The Israelites, under the guidance of Moses, left Egypt for the promised land, and after travelling in the desert for the space of two years, found themselves on the confines of the so much desired country; but the possession of it was denied them, and they were left to perish in the desert, because they distrusted God's promises, and were incredulous to his word. All that happened to this chosen people, says S. Paul, was a figure of what was to happen to us. Here then we may read our destiny, if, like them, we prove ungrateful to God.

Ver. 17. *Whose carcasses were laid, or buried in the desert?* None of those who were reckoned up (Num. 14) entered the land of Chanaan, except Josue and Caleb; but then we may take notice, that none were there numbered under twenty years of age, nor the Levites, nor the

women. Wi.

HEBREWS 4

Ver. 1. *Let us, therefore, fear,* &c. S. Paul continues his exhortation to them, not to be like the incredulous Jews, and so to be excluded from the place of eternal rest. Wi.

Ver. 2. *To us ... hath been declared, as well as to them.* That is, as the riches of the country of Chanaan, was told by Josue and Caleb to the people, but they would not believe them; so the happiness of the kingdom of heaven has been preached by us to you: but the word they heard (lit. *the word of hearing*) *did not profit them*, not *being mixed*, or received *with faith*: let not this be your case. Wi.—As the want of a firm faith was the cause of the punishment of the Israelites, of their privation of a promised inheritance, so Christians will be eternally excluded from the kingdom promised them, unless they steadily believe and obey the gospel of Jesus Christ. The reason why so few profit of the word, is because few take care to meditate on it, to digest it, and as it were, incorporate it with themselves by proper considerations.

Ver. 3, &c. It is faith that opens heaven; but faith animated by charity, nourished by good works, and perfected by mortification of the senses. God only enters into his rest after the accomplishment of his works, and shall we expect to enter before we accomplish what he has given us to do? Let us fear, but in hoping; let us hope, but in labouring.—*The works.... were finished.* ^[1] This place is the same, and equally obscure in the Greek as in the Latin text. The apostle here examines what David, as a prophet, could mean, when he said of some: they shall not enter, or, *if they shall enter into my rest*. His argument is this: David could not prophesy of that *rest*, by which God, after he had created all things, (Gen. 2:2) is said to have rested *the seventh day*, when he had finished the works of the creation. Nor could David speak of that other time of *resting*, which was promised and given to the Israelites, when, having conquered all their enemies, they were introduced by *Jesus*, or Josue, into the promised land of Chanaan; for these two rests were passed long before his prophecy: therefore David must speak of some rest that was to come afterwards, when he said: *To-day, if you shall hear his voice, harden not your hearts,* &c. Therefore it must needs follow that some *day of rest*, some sabbatism, as he calls it, after his time, must remain for the *people of*

God, that should not harden their hearts: and from hence he concludes that David had in view that eternal rest of happiness which the Messias was to obtain for us, a rest without end in the kingdom of heaven.—*Let us hasten, therefore*, or as it is in the Greek, *let us make it our endeavour*, to gain that place of *rest*, by our persevering in faith and good works, and take heed not to be excluded with the unbelievers. Wi.

Ver. 12. *For the word of God is living*, &c. Some understand by *the word of God*, the eternal word, or Son of God: (to whom may apply all in the 12th and 13th verses) but others rather expound it of the words, promises, and menaces of God, either foretold by the prophets, or preached by the apostles. Wi.—All this language is metaphorical, but perfectly well understood by the Jews. In their sacrifices, the Levites made use of a two-edged knife to separate from the victim what was for God, what was for the priests, and what was for the people. Thus in sacrificing sinners to the justice of God, Jesus Christ, like a two-edged knife, will separate what is for God, and what is for man; i.e. whatever is good or evil in the whole of man's conduct.

Ver. 13. *In his sight*, or *to the eyes*, must signify in the sight of God. Wi.—If the word of God in Jesus Christ be so terrible, what will Jesus Christ be himself, when he comes to judge us according to the severity of his justice?

Ver. 14. *Having, therefore*, as I told you before, *a great high priest*, Christ, who ascended into heaven, who can compassionate our infirmities, let us with a firm confidence approach the throne of grace, by faith, hope, charity, and good works. Wi.

Ver. 16. Let us often contemplate Jesus Christ on his two thrones, that of his *mercy*, and that of his *justice*; of his mercy, where at present he is seated as our compassionate high priest, to bestow on us the riches of his grace; of his justice, where he will one day sit as judge, to examine most rigorously both our faith and our practice. Our separated brethren pretend to prove from this text that we need no help of saints to obtain any favour. But by this argument they may as well take away the helps and prayers of the living for one another. For we do not require the help of either the saints in heaven, or of our brethren on earth, through any mistrust of God's mercy, but on account of our own unworthiness, convinced that the prayer of a just man availeth more with Him, than the desire of a grievous sinner; and of a number making intercession together, rather than of one alone. This they cannot deny, except they deny the holy Scriptures. Neither do we come less to Him, or with less confidence, when we come

accompanied with the prayers of Angels, saints, priests, or just men, with us, as they fondly imagine and pretend; but with much more confidence in his grace, mercy, and merits, than if we prayed ourselves alone. B.

HEBREWS 5

Ver. 1. *Every high priest.* He speaks first of the office of priests in general, before he speaks of Christ's priesthood. A priest is chosen and preferred before other men, as qualified for the divine ministry, to offer up gifts, oblations, sacrifices, in order to obtain forgiveness for his own sins and those of the people, who, by the experience he has of his own infirmities, may *compassionate* others who offend through frailty or ignorance, every priest (excepting our Saviour Christ) being a sinner. Nor must he take upon himself rashly and inconsiderately, for temporal motives, this sacred ministry, formidable (says S. Gregory) even for the shoulders of Angels; he must consult God by prayer, follow the advice of his spiritual guides and pious parents; by these means to know whether he has a call from God to this ministry, as Aaron had. Wi.—The priest and pastor should never forget that he is a man and a sinner; that he is honoured with this divine ministry, to offer sacrifice both for his own sins and for the sins of the faithful; that prayer should be his delight, the altar his centre, and the sacrifice of the body and blood of Christ his supreme felicity. "This sacrifice of the Eucharist," says S. Austin, "has succeeded to all the ancient victims that were immolated of old, to signify the future sacrifice." 1. 10. c. xx. de Civit. Dei. As to the word *mass*, it was in use to signify this holy sacrifice of the altar above thirteen hundred years ago. See the second C. of Carthage, can. 3. S. Jerom upon the Prov. c. 11. S. Ambrose, l. 2. ep. 14. Missam facere cœpi; I began to say mass. It was introduced into this country with Christianity itself. See V. Bede's history, c. xxvii. & b. 4. c. xiv.

Ver. 4. See in 3 Kings 13 2 Paralip. 26 and 1 Kings 13 the manifest punishments of the Almighty on laics that impiously and sacrilegiously attempted the ministry of priests. In the Christian dispensation, archbishop Cranmer, the very soul of the pretended reformation, dictatorially pronounces, "he that is appointed to be a bishop or priest, needeth no consecration:" words quoted by Dr. Stillingfleet from his own handwriting, in his Irenicum, p. 391, 2d ed. But the Catholic Church has given a very different decision, which is confirmed by the testimony of Scripture, apostolical tradition, and the

unanimous consent of the Fathers. See Acts 6:6 and 13:3 and 14:22 1 Tim. 4:14. &c. See in the history of Socrates, who lived in the fifth century, how the usurpation of Ischyrras, in taking upon himself the name and office of a priest without receiving *holy orders*, was reprobated as a crime worthy of death. l. 1. c. xxvii. Ed. Val.

Ver. 5. *So also Christ*, as man, *did not glorify himself*, by assuming this dignity of *high priest*, but had it conferred upon him by the divine decrees of his eternal Father, who said to him: Thou art my Son, and thou art a priest forever, &c. Wi.

Ver. 6. Some may perhaps wonder why S. Paul does not dwell more in this epistle on the eucharistic sacrifice; but until the Hebrews understood the *bloody* sacrifice on the cross, they could not be supposed to understand the *unbloody* sacrifice of the altar. The holy Fathers observe, that the sacrifice of Melchisedech, (Gen. 14:18) offered in bread and wine, prefigured the unbloody sacrifice offered by Jesus Christ at his last supper. See Clemens Alex. l. 4. Strom. c. viii. S. Cyp. l. 2. ep. 3. ad Cæul. Euseb. of Cæsar. l. 5. Dem. Evang. c. iii. S. Jerom ad Marcel. S. Aug. ep. 95. ad Inn. Pap. S. Amb. Epip. Chrys. &c. apud Bellarm. l. 1. de missa. c. vi. Hence it follows, that the holy Eucharist is truly and properly a sacrifice as well as a sacrament, as the paschal lamb or passover of the old law was both a sacrament and sacrifice. For either our Saviour offered sacrifice at his last supper under the forms of bread and wine, or he cannot be called *a priest forever according to the order of Melchisedech*. For the different orders of priests are chiefly distinguished by their sacrifice; (see v. 1) and if it be supposed that our Saviour only offered a bloody sacrifice, he would with more propriety have been called a priest according to the order of Aaron, and not of Melchisedech. See S. Aug. l. 16. de Civitat. Dei. c. xxii.

Ver. 7. *Who in the days of his flesh*, of his mortal and suffering condition, even with strong and fervent crying out, and tears, offering up as man, *prayers and supplications to him*, to God, *who could save him from death*; to wit, in the garden of Gethsemani, and on the cross, yet with a perfect resignation and conformity of his human will to the divine will, *was heard for his reverence*.^[1] I leave this translation, which is in the Rhemes Testament, very literal from the Latin Vulgate, and which cannot be said to be any ways disagreeable to the Greek. As to the sense, there are two expositions in the best interpreters. S. Chrysostom and many others understand, that he was heard as to every prayer that he made absolutely, and not conditionally only, (as when he prayed that the cup of his sufferings might pass from him) and he *was heard for that reverence*, reverential regard, and just

consideration which the eternal Father had for him, who was his true Son. This interpretation agrees better with the Greek text, in which is left out the word *his*. Others by his *reverence*, understand that he was heard on account of that reverential fear, that respectful submission and piety, which he always had towards his eternal Father. And if it be asked in what Christ was not heard, and in what he was heard: he was not heard when he said, let this cup of sufferings, or this death, pass from me, because it was not what he asked and prayed for with an absolute desire, but only thereby expressed the natural fear which, as man, he had of death, and therefore presently added, but *not my will but thine be done*, expressing what he knew to be the divine will. And to shew this, S. Chrys. on these words, brings all those sentences by which our Saviour, Christ, had declared that he had power to lay down his life, and power to take it up again; that no one taketh it from him, but that he laid it down of himself. See John 10:18 and S. Chrys. hom. vii. p. 475. But Christ was heard in all he prayed for with an absolute will, according to what he said to his Father, *I know that thou always hearest me*. Jo. 11:42. He was heard as to all that he asked with an absolute will, either for himself or his Church. Wi.—What excellent dispositions these of Jesus Christ in his sacrifice, which we learn from his apostles. How truly worthy are these tears both of our love and our adoration! Hence it appears, that Jesus Christ in his prayer both in the garden and on the cross shed tears, though the evangelists are silent on this head. Menochius.

Ver. 8. He that was truly the Son of God, and knew all things, learnt practically, and taught us perfect obedience in suffering and dying a cruel death on the cross. Wi.

Ver. 9. *And being consummated*, or perfected as man in all kinds of virtues, and at the same time true God by his divine person, became the author of salvation to all those who both believe in him and obey him. Wi.

Ver. 10. There is but one eternal Pontiff, one universal Priest given by God all others are his vicars, but not successors, whom he associates to his priesthood, to continue those same functions on earth which he himself exercises in heaven, and which had been prefigured in Melchisedech.

Ver. 11. *Of whom*, i.e. of his high priesthood, according to the order of Melchisedech, we have mighty things to say, and very hard to be expounded or understood by you, at least many of you, who, though you ought to be masters after the gospel hath been so long preached, and even by the apostles of Christ, yet you are weak as to

understanding it; (the Greek also signifies slothful and negligent) you stand in need of being taught the first elements and principles of the Christian faith, like children, who are rather to be fed with milk than with more solid meats. How many are there now in the like condition, who are for reading and expounding all the holy Scriptures according to their own way of thinking? Wi.

HEBREWS 6

Ver. 1–2. *Wherefore leaving the word, &c.* This is to be taken as connected with what he had said in the last chapter, (v. 12) of the elements, or *rudiments* of Christian faith, concerning which, though some seemed not sufficiently instructed, yet he thinks it here enough to name them, and pass them over: to wit, 1. *Penance*, or the dispositions of a sincere repentance. 2. *Faith*, when they are come to the years of being instructed. 3. The *doctrine of baptisms*, which he expresseth in the plural number, either because all the faithful must be baptized once, if we speak of Christian baptism; or he means that persons ought to know they cannot receive Christ's baptism over again. Or, in fine, he means that the baptisms used by the Jews, which they so frequently repeated, could not make them justified. 4. The *doctrine of imposition of hands*, by which is commonly expounded that which was given in the sacrament of confirmation. 5. *Of the resurrection of the dead*. 6. *Of the judgment*, by which God would judge all mankind. Of these things he supposeth them already instructed. Wi.—We see here the order in which the apostles taught the Christian doctrine to the catechumens: 1. They excited them to sorrow for their sins. 2. They required of them acts of faith in God and his Son Jesus Christ. 3. They explained the nature of Christ's baptism, its virtue, and difference from the baptism of the Baptist and others. 4. After baptism, they laid their hands on them, that they might receive the strengthening grace of the Holy Ghost in confirmation; and finally, they excited them to perseverance, by the hope of a glorious resurrection, and of eternal life, and by setting before their eyes eternal damnation as the consequence of apostacy.

Ver. 3. *And this we will do*, meaning what he said in the first verse, that his design was to proceed *to things more perfect*, which, after some admonitions, he comes to in the next chapter, when he speaks of the priesthood of Christ. Wi.

Ver. 4. &c. *For it is impossible,* ^[1] &c. This is an obscure place,

differently expounded, which shows how rash it is for the ignorant to pretend to understand the holy Scriptures. Many understand these words, *it is impossible*, &c. of the sacrament of penance, or of returning to God by a profitable repentance, especially after such heinous sins as an apostasy from the true faith. But then we must take the word *impossible*, to imply no more than a thing that is very hard to be done, or that seldom happens, as when it is said, (Matt. 19:26) that *it is impossible* for rich men to be saved: and (Luke 17:1) *it is impossible that scandals should not come*. For it is certain that it is never impossible for the greatest sinners to repent by the assistance which God offers them, who has also left the power to his ministers to forgive in his name the greatest sins. But others (whose interpretation seems preferable) expound this of baptism, which can only be given once. The words here in the text very much favour this exposition, when it is said, *who were once enlightened*. For baptism in the first ages was called the sacrament of *illumination*. See S. Denis de cœlesti Hierar. c. iv. S. Greg. Naz. &c. The following words also agree with baptism, when they are said to have been *made partakers of the Holy Ghost*; to have *tasted the good word of God, and the powers of the world to come*; all which signify the interior graces, the miraculous gifts, and *power* of working miracles, which they who were baptized frequently received in those days.—They cannot be *renewed again unto penance*. That is, they cannot be *renewed* again by baptism, which is also called a *renovation*. Tit. 3:5. Their sins may indeed be forgiven them in the sacrament of penance, but this is not a *renovation* like that in baptism, in which both the guilt, and all pain due to past sins, is remitted; whereas in the sacrament of penance, though the guilt, and the eternal punishments due to sins be remitted, yet many times, temporal punishments, to be undergone either in this world or the next, still remain due to such as have been great sinners, to them who by relapsing into the same sins, have crucified *again to themselves the Son of God, making a mockery of him*; i.e. who, insensible of the favours received, have ungratefully renewed sin; to take away which Christ suffered, was mocked, crucified, &c. Wi.—Macknight observes that Beza, without any authority from ancient MSS. hath inserted in his version *Si, If they shall fall away*, that this text might not appear to contradict the Calvinistic doctrine of the assurance of salvation. The English translators have followed Beza. The biblical student will be glad to find Dr. Wells, in his elegant edition of the New Testament, frequently restoring and preferring those readings which agree with the Latin Vulgate. The same just tribute is paid to the Vulgate by Walton, Mills, Gerard, Griesbach, Harwood, and others. Indeed the Vulgate has been declared authentic in a general council, and probably expresses more of the true reading of the original or autograph, than any Greek

edition that is now to be found, and certainly much more than modern versions, which are stained more or less by the preconceived sentiments of the translators.—*For the earth that drinketh in the rain,* &c. He bringeth this comparison, to give them a horror of abusing God's graces and favours, and of making themselves guilty of hell fire. Wi.

Ver. 9, &c. *We trust better things of you,* &c. That is, though I have admonished you in this manner, I hope the best, especially knowing how charitable many of you have been to your Christian brethren. Wi. —Faith begins the work of salvation; good works from a principle of charity continue it; perseverance in virtue, and patience under afflictions complete it. To assert the contrary is not to derogate so much from the work of man, as from the grace of God, which is the cause and ground of all that is good in man. “Mark,” says S. Austin, “that he to whom our Lord gave grace, hath our Lord, also his debtor. He found him a giver in the time of mercy: he that him his debtor in the time of judgment.” In Ps. 6.—It is certain God, who is not unjust, will reward these good works, if you continue in the same, *to the accomplishing of hope even to the end.* ^[2] for the obtaining the happiness you hope for. Be not therefore *slothful*, and negligent; it is by *faith*, *patience*, and perseverance, that you will *inherit* God's promises. Wi.

Ver. 13, &c. *For God promising to Abraham,* to bless all nations in his seed; i.e. by the coming of Christ, *swore by himself*, having no greater to swear by, &c. He shews them how certain they may be of eternal happiness, unless they be slothful. First, it is God himself, who hath promised to make them happy. Secondly, he promised it with an oath; and these are two unchangeable things in God, who cannot lie. And the oath was: *unless blessing, I will bless thee,* &c. The sense is, unless I give thee great blessings, let me not be esteemed the true God. By this God hath given the *strongest consolation* to us, who have fled from the imperfect works of the former law of Moses, by believing and hoping in Christ. This hope is as a *sure* and *firm anchor* of our souls, amidst all persecutions and dangers, which will make us enter in, *even within the veil*, as it were into that part of the temple called the holy of holies, which was a figure of heaven, into which Christ *Jesus* himself *entered* first, by his glorious ascension after his sufferings. He entered as our *high priest*, and to prepare us there a place. Wi.

Ver. 1. *This Melchisedech.* If we look for the construction, *Melchisedech* may be joined with what follows, (v. 3) *continueth a priest for ever.* Wi.—The excellency of this personage was so transcendent, that some of the ancients took him to be an Angel, and some the Holy Ghost. This the Fathers condemn; for had he not been a man, a king, and a priest, he would not have been so worthy a type of our Saviour.

Ver. 2. *King of justice*, according to the signification of the word *Melchisedech*, and *of peace*, signified by the place *Salem*, of which he was king. By *Salem* is commonly expounded Jerusalem, though S. Jerom thinks it was a town in Samaria afterwards called Sichem. This king was also a priest of the Most High; i.e. of the true God. He blessed Abraham, after he had defeated Chodorlahomor and the other kings; (Gen. 14) and Abraham gave him the tithes of all things which he had taken from his enemies. He is said (v. 3) to have been *without father, without mother, without any genealogy, without beginning of days or end of life*, inasmuch as we have no account in the Scripture of these particulars. He is said in Genesis to have brought out, inasmuch as he was a priest, that is, to have offered up a sacrifice to God of bread and wine. The apostle here shews two things, that Melchisedech was greater than Abraham, and that he is a figure of Christ, *who is a priest for ever, according to the order of Melchisedech.* Ps. 109:4. Wi.

Ver. 3. *Without father*, &c. Not that he had no father, &c. but that neither his father, nor his pedigree, nor his birth, nor his death, are set down in Scripture. Ch.—Not that he was without father and mother, says S. Jer. (ep. cxxxvi.) for Christ himself was not without a Father according to his divinity, nor without a Mother in his humanity; but because his genealogy is not given in Genesis, as that of the other patriarchs is, but he is abruptly introduced without any mention of either his birth or death. In Melchisedech all was prophetic and figurative of Jesus Christ; and Abraham undoubtedly in this patriarch saw Jesus Christ in spirit, and exulted that all the nations of the earth were to be blessed in him. *Abraham, your father, greatly desired, says our Lord to the Jews, to see the day of my coming: he saw it, and was filled with joy.* Jo. 8:56.

Ver. 4. *Consider how great this man* (Melchisedech) *was*, and greater than our great patriarch, Abraham: 1. Because Abraham, of his own accord, paid tithes to this priest of all the chief things he had: which was to own himself inferior to him: as the rest of the Jewish people are inferior to the sons of Levi, the descendants of Aaron, who being raised to the dignity of the priesthood by the command of God, have a right to take tithes or tenths of the people; and so are honoured above the rest. 2. This Melchisedech blessed, or gave a benediction to our

great father Abraham, to whom the promises of blessing all nations was made. Now he that gives a blessing to another, must be better or greater than he to whom the blessing is given; therefore Melchisedech was greater than Abraham. 3. To shew another pre-eminence of the priesthood of Melchisedech (which was a figure of the eternal priesthood of Christ) above the priesthood of Aaron, the apostle takes notice that the sons of Levi, the priests of the ancient law, to whom tithes were to be paid, were no more than mortal men, always dying, whereas the Scripture only witnesseth of Melchisedech that he liveth; he is represented as one that hath neither beginning nor end of his days. This agrees chiefly with Christ, who by the psalmist is called, a priest for ever. And, though Christ also died for us, for it was chiefly by his death that he offered his sacrifice, yet he presently rose again, and continues for ever a priest, without a successor as to his priesthood, and as to the sacrifice of expiation for the sins of mankind. His priesthood, his sacrifice, and oblation for our redemption, lasts for ever. 4. Another reason that shews the priesthood of Melchisedech (and of our Saviour, Christ) to be above the Aaronical priesthood, is, that not only Abraham, but even Aaron and Levi, and all their successors, may be said in the person of Abraham to have paid tithes to Melchisedech, because we may consider them as yet in the loins of Abraham, from whom they descended; though it cannot be said, in like manner, that Christ himself was in the loins of Abraham, because though he was Son of Abraham, yet his conception was not in the ordinary way of human generation, but by the operation of the Holy Ghost. See S. Aug. l. x. de Gen. ad lit. c. 20. tom. 3. p. 270. nov. edit. 5. S. Paul (v. 11) brings another reason to shew that the priesthood according to the order of Melchisedech was more perfect, because true justice and sanctification could not be given either by the priesthood of Aaron or by the law of Moses, which began as it were together; for if the former law and sacrifices offered by the priests of Aaron, had been sufficient for man's justification and salvation, there would have been no necessity of a new priesthood according to the order of Melchisedech. Of this S. Paul speaks elsewhere to the Romans. And, as there is a new priesthood, so there is a new law, by which the former is no longer in force. 6. He takes notice of this difference from the former priesthood, that they were priests of the tribe of Levi, but that Christ, the priest according to the order of Melchisedech, is of the tribe of Juda. 7. Another difference is, that the former law, and all belonging to it, consisted of *carnal* precepts, (v. 16) in outward ceremonies and sacrifices, with promises of temporal blessings and a long life in this world; but the new law and sacrifice of Christ, is *according to the power of an indissoluble and never-ending life*, conferring inward graces, with the remission of sins, by which men

are justified and saved, with promises of eternal happiness. 8. He tells us that Christ's priesthood was confirmed by God himself with an oath: not so the priesthood of Aaron. This second testament therefore is much better, and more excellent. 9. The former testament *brought nothing to perfection*. v. 19. It had nothing but types and figures of what was to be fulfilled under the priesthood of Christ. The priests died, and succeeded one to another; and there was need of different sacrifices, which they were to offer daily for their own sins and for the sins of the people; but Christ was *innocent, undefiled, separated from sinners*, (v. 26) could not sin, but by suffering once has redeemed all, has satisfied for the sins of all mankind, and by this one sacrifice can save all that come to him by faith, hope, and love; he lives for ever to make intercession for us, as our Mediator and Redeemer. As he remains for ever, he is a priest for ever; and by virtue of that one sacrifice on the cross, all that believe in him and obey him may be may be saved, and be happy for eternity. Christ's sacrifice and oblation on the cross, is that one sacrifice of the new law which remains and will be continued by his ministers, the priest of the new law, to the end of the world, the manner only being different, but not the sacrifice. This is the doctrine of the Catholic Church, delivered to the faithful in the Council of Trent, ^[1] (sess. 22. cap. 2.) where it is declared, that in the Mass is continued the same sacrifice and oblation which Christ offered, who is still the chief priest, in whose name only his ministers, the bishops and priests, speak and act as his instruments. The Victim that is offered is also the same, to wit, the body and blood of Christ, after a spiritual and unbloody manner, according to his command at his last supper. The oblation at the Mass is indeed a true and proper sacrifice, yet not a new or different sacrifice of expiation for the sins of mankind, but an application of Christ's satisfactions and merits, which, though of infinite value, and more than sufficient to satisfy for the sins of the whole world, yet by the will of God are to be applied to us by faith, by the sacraments, by the same sacrifice of Christ's body and blood, offered at the mass, &c. Wi.

Ver. 12. After giving a decided preference to Melchisedech, and his priesthood, over the Levitical priesthood, S. Paul proves the abrogation of the latter, and even of the law, by the introduction of a new priesthood, according to the order of Melchisedech.

Ver. 20. The old law was good in itself, being established by God, who does nothing in vain; but it was weak and imperfect, and the shadow and figure of that which was to come. It was preparatory to a more perfect dispensation under Jesus Christ, who, as our new high priest, was to finish by the gospel what Moses began by the law.

Ver. 23. *Many priests*, &c. The apostle notes this difference between the high priests of the law, and our high priest, Jesus Christ: that they being removed by death, made way for their successors: whereas our Lord Jesus is a priest for ever, and hath no successor; but liveth and concurreth for ever with his ministers, the priests of the New Testament, in all their functions. Secondly, that no one priest of the law, not all of them together, could offer that absolute sacrifice of everlasting redemption, which our one high priest, Jesus Christ, has offered once and for ever. Ch.

Ver. 25. *Make intercession.* Christ, as man, continually maketh intercession for us, by representing his passion to his Father. Ch.

Ver. 27. Jesus Christ offered himself but once in a *bloody* manner on the cross; but, besides this bloody offering, he still continues to offer himself in an *unbloody* manner. This he does both in heaven and upon earth; in heaven, by presenting his sacred humanity continually to his Father; and on earth, by daily offering himself, under the appearances of bread and wine, on our altars. Hence this eucharistic sacrifice is both a commemoration and continuation of the sacrifice of the cross. To understand this, it must be observed, that the essence of a sacrifice includes several actions, the principal of which are the immolation of the victim, and the *oblation* of the victim when immolated. Now the sacrifice of Jesus Christ on the cross, ended only as to the *bloody* immolation; the same victim is still immolated mystically, by the separate consecration of the bread and wine, and continues as the oblation. Jesus Christ, in quality of the eternal high priest, has carried his victim, i.e. his body, into heaven, and there offers it continually to his Father. He continues also his sacrifice here on earth, by the ministry of his priests: who to the end of time will offer to God the same immolated victim, present on our altars under the appearance of bread and wine—a sacrifice infinitely perfect, since a God is the priest, and a God the victim. The chief-priest who offers it is a God-man; the victim offered is a Man-God: a God the victim, offered by a God the priest! Behold a sacrifice truly worthy of God—a sacrifice capable of atoning not only for our sins, but for the sins of ten thousand worlds. What confidence then ought Christians to have in such a sacrifice! How solicitous ought they to be to assist daily at these awful, or, to use S. Chrysostom's expression, these tremendous mysteries! Let us now examine the sentiments of learned Protestant divines: "It is certain," says Dr. Grabe, "that Irenæus and all the Fathers, either contemporary with the apostles, or their immediate successors, whose writings are still extant, considered the blessed Eucharist to be the sacrifice of the new law, and offered bread and wine on the altar, as sacred oblations to God the Father; and that this was not the private

opinion of any particular Church or teacher, but the public doctrine and practice of the universal Church, which she received from the apostles, and they from Christ, is expressly shewn by Irenæus, and before him by Justin Martyr and Clement of Rome.” *Nota in Irenæum*. p. 323.—“The elements being really changed from ordinary bread and wine into the body and blood of Christ, mystically present, as in a sacrament, and that by virtue of the consecration, not by the faith of him that receives, I am to admit and maintain whatsoever appears duly consonant with this truth, viz. that the elements so consecrated are truly the sacrifice of Christ upon the cross, inasmuch as the body and blood of Christ are contained in them.... And the sacrifice of the cross being necessarily propitiatory, and impetratory both, it cannot be denied that the sacrament of the Eucharist, inasmuch as it is the same sacrifice with that upon the cross, is also both propitiatory and impetratory.” *Thorndike Epil.* p. 44 and 46.—“The holy Fathers frequently say, that in the Eucharist is offered and sacrificed the very body of Christ, as is evident in almost innumerable places.” *Bp. Forbes’ de Euch.* l. iii. c. 2. sect. 10.—“The sacrifice of the supper is not only propitiatory, and may be offered up for the remission of our daily sins, but likewise is impetratory, and may be rightly offered for the obtaining all blessings. Although the Scripture does not plainly and in express words teach this, yet the holy Fathers with universal consent have thus understood the Scripture, as has been demonstrated by many; and all the ancient liturgies prescribe, that in time of the oblation, prayers be offered for peace, &c. as is evident to all.” *Id.* Sect. 12.—“The Church, commemorating the sacrifice of Christ with the usual rites and words, in this also sacrificeth and offereth that which is her own, given to her by Christ; that she placeth before the eyes of God; by that she beseecheth God; and it is the same sacrifice that Christ offered; the same one, true, and singular sacrifice, as S. Austin calls it; a sacrifice of memory according to Eusebius; a spiritual sacrifice, according to others. After that the faithful offer themselves according to the example of Christ, &c. In all this what is there new, what deformed, what hurtful? But minds once distracted, distract all things into a depraved meaning, and then are glad to find a hint for it in any of the schools.” *Grotius of Christian sacrifice.*—To these we may add the authority of Ed. Burke, in his speech to the electors of Bristol: “The mass is church service in the Latin tongue, not exactly like our liturgy, but very near, and contains no offence whatever against the laws of good morals.” p. 29.

Ver. 1. *Of the things spoken* ^[1] *the sum is.* This word *sum*, many expound, as if S. Paul said: I will sum up, and give you an abridgment or recapitulation of what I have said. But S. Chrys. and others, by the Greek would rather understand the chief, or greatest thing of all, when he adds, that Christ is our *high priest, who is set on the right hand of the throne of majesty in the heavens.* Wi.

Ver. 2. *A minister of the holies.* Lit. *of the holy places, and of the true tabernacle:* he adds *true*, to signify that though he speaks with an allusion to the sanctuary, and the priests of the former law, yet that Christ hath now entered into the true holy of holies; that is, into heaven, of which the Jewish sanctuary was only a type or figure.—*Which the Lord hath pitched, and not man;* i.e. all the parts of the Jewish sanctuary was the work of men's hands; but heaven, the habitation prepared for the saints, is the work of God. Wi.—The Old Testament was a figure of the New; but the tabernacle of Moses, and the temple of Solomon, were in particular an image and figure of the Christian Church. v. 5. The Church triumphant in heaven is the true sanctuary; the Church militant on earth is the true tabernacle; and Jesus Christ is the sovereign priest of both the one and the other, and exercises his priesthood both in heaven and upon earth.

Ver. 3. *For every high priest, &c.* That is, as all priests are ordained to offer up to God some gifts and sacrifices; so Christ, a priest for ever, has now in heaven *something to offer* to his eternal Father; to wit, the infinite merits and satisfactions of his death and passion. This he doth in heaven, and also by the ministry of his priests on earth, who offer the same in his name. ¹⁰ of this epistle. The apostate Courayer, who pretending to remain a Catholic, ended by becoming a Socinian or Unitarian, taught that persons were at liberty to deny the real presence, and admit with Catholics a *commemorative* or representative sacrifice, which applies to us the merits of Christ's death. But this system was condemned by the Gallican church, as contrary to the doctrine of the Council of Trent, which has defined the mass to be not merely a *commemorative* and *representative* sacrifice, but a true and real offering of a victim, really present, and actually offered to God by the priest. "By his *last sentiments*, (published by Dr. Bell) it appears, says the New Gen. Biogr. Dict. edited by Chalmers, an. 1814, vol. lxxx. art. *Courayer*, that although he professed to die a member of the Roman Catholic Church, he could not well be accounted a member of that, or of any other established Church. In rejecting the doctrine of the Trinity, he became nearly, if not quite, a Socinian, or modern Unitarian; he denied also the inspiration of the holy Scriptures, as to matters of fact; and as to baptism, seems to wish to confine it to adults. In 1811 a more full exposure of his sentiments was published

by Dr. Bell, in a posthumous work of Courayer, *on the Divinity of Jesus Christ*, 8vo. a publication we have little hesitation in saying ought never to have appeared. It could not be wanting to illustrate the wavering, unsettled character of the author. The creed of innovators is never fixed; and when once they cast off the authority of the Church, they are carried about, like children, with every wind of doctrine.”

Ver. 4. *If then he were on earth, he would not be a priest.* He speaks of a priest according to the custom of the Jews, where none were priests but of the tribe of Levi, and Jesus Christ was of the tribe of Juda: and if the law of Moses was to continue, there would not be wanting priests to offer sacrifices according to their worship, though such priests were only employed about things that were types ^[2] and shadows of heavenly things in the new law after Christ's coming, and of the sacrifice by which he offered himself on the cross. And this God doubtless revealed to Moses, when he said to him: take heed “thou make all things according to the pattern which was shewn thee on the mount.” Wi.—*Earth*, &c. That is, if he were not of a higher condition than the Levitical order of earthly priests, and had not another kind of sacrifice to offer, he should be excluded by them from the priesthood, and its functions, which by the law were appropriated to their tribe. Ch.

Ver. 5. *Who serve unto*, &c. The priesthood of the law and its functions were a kind of an example, and shadow of what is done by Christ in his Church militant and triumphant, of which the tabernacle was a pattern. Ch.

Ver. 6. *But now* Christ, the Messiah, being come, hath ordained a more excellent ministry and priesthood, being the great Mediator betwixt God and man of a better and more excellent testament, accompanied with greater graces and blessings, and established with better and more ample promises, not of temporal blessings, as the former, but of eternal happiness. Wi.

Ver. 7. *For if that first testament had been faultless*: if it had not been imperfect, and all those sacrifices and ceremonies insufficient for the justification, salvation, and redemption of mankind, there would have been no need of a second. Wi.

Ver. 8. *For finding fault with them.* It is not said here, blaming the law, says S. Chrys. which in itself was good, just, and holy, (see Rom. 7:12) but blaming the breakers and transgressors of it; not but that men were saved in the time of the law, who by God's grace believed in their Redeemer that was to come, and lived well. And the mercies of God were so great, even towards sinners, that he made them a solemn

promise, clearly expressed in the prophet Jeremy, (C. 31:31. &c.) *The days shall come, saith the Lord, and I will make a new covenant, ... not according to the covenant* (or not such a one) *as I made to their fathers, at the time when I took them as it were by the hand to lead them out of ... Egypt, &c.* with signs and prodigies: I then made choice of them to be my people, but they were always transgressing against this testament, this covenant, which I had made with them: and for their transgressions I neglected them, punished them from time to time, and, what was the greatest punishment of all, permitted such ungrateful and obstinate offenders to run on in their own sinful ways to their own ruin. Wi.

Ver. 10. *For this is the testament which I will make with the house of Israel, and with all nations, as I promised to Abraham, I will give* (lit. by giving) *my laws into their mind, and I will write this new law, not as the former, in tables of stone, but in their hearts, and to them I will be a merciful God, and they shall be my elect people.* Wi.—The Jews were like slaves, and God ruled them as a master; Christians are his children, and God rules them as a father: and so great is the efficacy of this divine teacher, that by means of a short and easy catechism, children are now taught to know God more perfectly than the first sages of antiquity by their abstruse and erudite disquisitions. We moreover observe under the new law the grace and spirit of love, engrafted in the hearts of the faithful by the Holy Ghost working in the sacraments and sacrifice of the new law to that effect ... This covenant was made at the last supper, and ratified the next day by the death of the Testator on the cross, when he exclaimed, “consummatum est,” all is consummated.

Ver. 11. *They shall not teach, &c.* So great shall be the light and grace of the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him. Ch.—*All shall know me, &c.* This seems to signify that by the truths which Christ preached, and which the apostles published to all nations, the faithful in the new law should have a greater knowledge of God, of the true manner of worshipping him, and of heavenly things, and also greater and more abundant graces than they had before Christ’s coming. They shall also serve God with greater fidelity, by considering his mercy in sending them a Redeemer to free them from the slavery of sin and damnation, of which they stood guilty. Wi.

Ver. 13. In calling this testament a *new* one, *he hath made the former old.* This is to put the Hebrews in mind that the former law, as to its ceremonies and sacrifices, is now to be laid aside, and the new law or

testament to be received and complied with. Wi.—Thus the first alliance was to end according to the testimony of Scripture itself, and make place for the second, which is infinitely more perfect. To be fully satisfied of this, it is merely necessary to compare the one with the other. V.

HEBREWS 9

Ver. 1. *The former.* ^[1] In the ordinary Greek copies is expressed the *former tabernacle*; but even the Prot. translators have abandoned that reading, and understand the former testament or *covenant*, which they have put in a different character.—*Worldly sanctuary*, or a temporal sanctuary, to last only for a time, like the things of this world. Wi.—The word ordinances (δικαιώματα) is frequently used for the laws and ordinances of God, because the observance of the laws is the justification of man; see particularly in the 118th Ps. the legal rites justified in regard to the outward policy of the Jews.

Ver. 2. *First tabernacle.* By this word is signified, the sanctuary or place for worshipping God, ordained by Moses, which was an oratory to be moved from place to place with the Israelites, which they kept afterwards, and had a resemblance of it in the temple. This tabernacle consisted of two parts, which S. Paul here calls the first and second. The first part was called the *holy*, which was separated from the rest of the temple by a *veil*. In this first part were the *candlesticks*, i.e. one candlestick, as it is called, Exod. 25:37 having seven branches in which were placed lamps; and a *table*, on which were placed twelve loaves, according to the number of the Jewish tribes, to be changed every week. Wi.

Ver. 3. *And after the second veil*, or partition, was the second or inward part, or that part called the holy of holies. Wi.—The first veil was at the entrance of the holy place, and separated it from the outward court; the second veil separated the holy place from the holy of holies.

Ver. 4. *Having the golden censer.* What is meant by this is uncertain, no mention being made of a golden censer in either part of the tabernacle made by the order of Moses, which the apostle here speaks of. Some say that the high priest, when he entered once a year into the holy of holies, made use of a golden censer, which he left there: but this is merely a conjecture. Others think that by the golden censer is meant the altar of perfumes, or where perfumes were burnt, which was, as it were a large censer, and is called by the same Greek word by

Josephus, the historian; but then there occurs this difficulty, that this altar was in that first part called the holy, not in the holy of holies, to which the same interpreters answer, that this altar was placed just at the entrance into the holy of holies, and so may be looked upon as belonging to the holy of holies: not does the text say it was in the holy of holies, but only *having*, &c. as a town may be said to have fortifications which are not within the town itself.—*And the tables of the testament*, or covenant. The ark was certainly in the holy of holies, in which ^[2] was the golden urn, with a measure of manna, and Aaron's rod that budded, and the tables of the testament, or the tables of stone, on which were engraven the ten commandments. Nothing but these tables were within the ark: (see 3 K. 8 and 2 Par. 5:10) so that when it is said, *in which was the golden urn and the rod of Aaron*, the meaning seems to be, that they were indeed in the holy of holies with the ark, but not within the ark. Wi.—In the Greek it is easy to confound the word θυσιαστηριον, which signifies altar, with θυμιατηριον, which means censer. It was placed adjoining the inward veil, so that the clouds of the incense filled the holy of holies; and hence it is mentioned by S. Paul as contained therein.—The apostle describes these things as they were in the tabernacle which Moses constructed in the desert. V.—We see with what great and continued respect and veneration the manna and Aaron's rod, &c. were kept by the Jews, and shall not Christians be allowed to preserve with equal respect the monuments of God's mercies, and tokens of Christ's passion? See S. Cyril, (l. iv. cont. Julianum) where he defends against the apostate, the keeping and honouring the cross on which Christ died. See also in S. Jer. (ep. xvii. c. 5.) and in S. Paulinus, (ep. 11.) what reverence the faithful in those early periods of the Church paid to the sepulchres of Christ and his martyrs, as also to their relics. "We reverence and worship," says the latter, "the sepulchres of the martyrs; and, if we can, we apply the holy ashes to our eyes and mouth."

Ver. 5. *And over it* (the ark) *were cherubims of glory* or glorious cherubims, (in what shape they were represented, is not certain) *overshadowing the propitiatory*, or seat of mercy, which was all of gold, of the same size as the ark, and like a cover to it. Just over this propitiatory were placed the two cherubs, spreading their wings looking towards one another, and upon the propitiatory. See Exod. 36 and 37. From this place God made known his presence, and the effects of his mercy to the people. Here he was said to be seated on the cherubims, and that the ark was his footstool. Ps. 98. *Adore his footstool*; i.e. prostrate before his ark. These two images of cherubs, shew that God did not absolutely forbid images at that time, when the people were so addicted to idolatry, but only to adore them. Wi.—

How futile is it to object from the commandment that it is forbidden to use holy images in the Church, when we here behold even amongst the people most prone to idolatry, most gross in their ideas of spiritual things, and to whom the precept was specially given not to make any graven *idols*, the same God commanding these images of angels to be made and set in the most holy place of the tabernacle or temple.

Ver. 6. *The rites of the sacrifices.* The priests, as he tells us, entered every day, that is, by turns, (see Luke 1:5) to make the offering of incense morning and night, also to change the loaves, take care of the lamps, &c. But we must not think that they offered in that place victims or holocausts of sheep, lambs, oxen, &c. This was not done in any part of the sanctuary, neither before nor after the building of the temple, but in a place or court adjoining the tabernacle, upon a large altar of five cubits long and as many broad. See Exod. 27 and 38. Wi.

Ver. 7. *Into the second part of the sanctuary, (i.e. the holy of holies) no one entered but the high priest, and he but once a year, on the feast called of expiation, to make an aspersion of blood upon the ark and round about, which he offereth for his own and the people's ignorance, or ignorances, as in the Greek; that is, for all his and their sins. See Lev. 10. Wi.—*He offered the blood of a calf for his own sins and those of his family, and the blood of a goat for the sins of the people. Lev. 16.

Ver. 8. *The Holy Ghost signifying this.* Here the apostle begins to tell us in what manner the sanctuary was a figure of things in the new law of Christ. The holy of holies was a figure of heaven, and this prohibition of any one going into it, was to signify that the way to heaven was not *to be made manifest*, nor to be opened, as long as the former tabernacle and law subsisted; that it was not to be opened till Christ, the high priest of the new testament, first entered, by shedding his blood on the cross, and by his glorious ascension. Wi.—But when Christ expired, the veil of temple was rent asunder, to shew that the way to heaven was now laid open to mankind.

Ver. 9–10. *Which is a parable of the time then present; or, unto the present time, as in the Greek. By the present time, according to the common exposition, is not meant the time of the new law, as some would have it, but the time of the former law; so that the sense is, which parable or type was a representation of things as they were to be performed, and to last during the time of the law, which was before present.—According to which.* Some understand, according to which time; others, according to which parable, type, or typical worship of the former law, *gifts and sacrifices* are (i.e. were, and are) still offered by those who adhere to the Jewish law and ceremonies, which cannot

of themselves make such worshippers perfect in conscience; i.e. can never give true interior sanctification, being only in meats, and drinks, and baptisms, &c. These words must not be referred to gifts and sacrifices, but to the worshipper; (lit. server) and the sense is, that to the priests, who worshipped and served God in the sanctuary and in offering sacrifices, was not prescribed an interior purity and sanctity, as in the new law, but only that legal sanctity which consisted in abstaining from such meats or drinks as were called unclean, or made them unclean. See Lev. 10:9 where the priests are forbidden to drink wine when they were to enter into the tabernacle of the testimony.—*In divers washings*, &c. These precepts and ceremonies were only to last *till the time of their correction*, by the coming of Christ under the new and better law and testament. Wi.—*Of correction*; viz. when Christ should correct and settle all things. Ch.

Ver. 11. *Christ coming* ^[3] *is a high priest of the good things to come*; of things which we hope for in heaven.—He has entered by a *more perfect tabernacle*; i.e. not passing, like the priests of the former law, into a tabernacle made by human art and hands, but by the tabernacle of his own body or flesh, says S. Chrys. framed by the Holy Ghost. Wi.

Ver. 12. *By the blood of goats*, &c. This is another difference and pre-eminence of Christ above the priests of the law of Moses, that they could only offer the blood of beasts; but Christ entered into heaven by the effusion of his own precious blood in his sufferings, and on the cross, by this having found an eternal redemption for mankind, having satisfied for the sins of all men in the sight of God, which the former priests, with all their sacrifices, could not do. Wi.—*Eternal redemption*. By that one sacrifice of his blood, once offered on the cross, Christ our Lord paid and exhibited, once for all, the general price and ransom of all mankind; which no other priest could do. Ch.—The force of the apostle's reasoning is to convince the Jews of the inefficacy of the legal sacrifices, and of the virtue of the Christian sacrifice.

Ver. 13–14. *For if the blood of goats*, &c. Another main difference betwixt the sacrifices in the old, and that of Christ in the new law. Those imperfect carnal sacrifices could only make the priests and the people reputed clean, so that they were no longer to be treated as transgressors, and liable to punishments, prescribed and inflicted by the law: but the sacrifice of Christ has made our consciences interiorly clean, and sanctified them even in the sight of God. Having offered himself unspotted to God by the Holy Ghost, the divine Spirit of the Holy Ghost moving Christ as man to make this oblation of himself, though free from all sin, and incapable of sinning. And being this oblation, made by him, who was God as well as man, it was an

oblation of infinite value, which repaired the injury done to God by sin, and redeemed mankind from the slavery of sin. Wi.—Here we have an abstract of the passion of Jesus Christ, or of the sacrifice of the cross. We see who is the priest, and who is the victim; we see the virtue and efficacy of this sacrifice, and why it was offered; also by what signs we may know whether we partake of it, viz. if dying to sin and to the world, we live to God, and serve him in spirit and truth. Calvin makes Jesus Christ a priest and mediator, according to his *divinity*; but in that case Christ would be inferior to his Father, not only as man, but according to his divinity: for the priest is inferior to the God to whom he offers sacrifice, which is an expression of supreme excellence. See Dr. Kellison's survey of the Protestant religion.

Ver. 15. *And therefore he is the mediator of the new testament.* [4] The mediator, so as to be our Redeemer, which applies only to our Saviour, Christ. Moses is called a mediator betwixt God and his people. See Gal. 3:19 and 1 Tim. 2:5. &c. The saints in heaven, and men on earth, may be called mediators in an inferior and different sense: but Christ alone is the mediator who reconciled God to men, by satisfying for their sins, and by a redemption from the slavery of sin. This sense, in which Christ is the mediator of the New Testament is expressed in these following words: *that by means of his death, for the redemption of those transgressions which were under the former testament, they who are called may receive the promise of eternal inheritance*; that is, Christ by his death, redeemed all men. He names in particular the sins of those under the former *testament*, to shew them that the sacrifices of the Mosaical law could not of themselves obtain a remission of sins, so that all saved from Adam, or that shall be saved to the end of the world, have their sins forgiven, and obtain salvation by virtue of Christ's sacrifice upon the cross. He paid the ransom of their sins, and is the Redeemer of all. Wi.

Ver. 16. *For where there is a testament, the death of the testator, &c.* The same Greek word, corresponding to the Hebrew word *Berith*, is often used both in the books of the old and new Scriptures. The ancient Latin interpreter puts for it *testamentum*, a *testament*: but others would rather have the Hebrew and Greek word to signify any agreement, bargain, alliance, or *covenant*, which last word is generally put in the English Prot. translations, followed also by Mr. N. We do not deny but the Hebrew and Greek word have this signification, but not exclusively: this place of S. Paul shews evidently that they also signify what both in Latin and English is called a *testament* or *last will*, which is only of force by the death of the testator. The Protestants, therefore, here find themselves obliged to translate *testament*, contrary to their

custom, and to apply this word not only to the promises and blessings God made to Christians, of which Christ is the mediator, and which were confirmed by his blood and by his death, but also to the former alliance and promises or blessings God made to the Israelites, when he chose them to be his elect people, and gave them his law and his commandments under Moses. It is true God is immortal in his own nature, cannot die, and therefore cannot make a testament that shall be confirmed by his own death. But as for the new alliance, or New Testament, as here it must be called, it was confirmed by the death of the Son of God; that is, of God made man, by which it is true to say that God died for us, though he did not die, nor could die, as God. And as for the former alliance, or *first testament*, as it is called here, (v. 18) that, says S. Paul, (which was only a figure of the *second* or *new testament*) was not made nor ratified *without the blood* of so many victims as used to be offered and sacrificed. Wi.

Ver. 20. *This is the blood of the testament, which God hath enjoined unto you;* (Exod. 24) that is, this is to confirm that testament. Christ made use of the like words, when he bequeathed us the divine legacy of his Body and Blood, at his last supper, saying: (Mat. 26:28) *This is my blood of the new testament.* And as the words of Exodus were understood of the true blood of the victims offered, so the words of Christ signify the true blood of Christ, there really present in the sacrament, in a spiritual manner, and to be shed in a bloody manner upon the cross. Wi.—The correspondence of words, in dedicating both testaments, proveth the real presence of blood in the cup or chalice.

Ver. 22. S. Paul speaks here of legal purifications and remissions, which (v. 10) he calls *carnal justices* and *ordinances*, (v. 13) *purifying the flesh*. How then, it may be asked, were sins remitted under the law? I answer, by true repentance, joined with faith and hope in the promised Messias. As to the cleansings and expiations of the Mosaic law, they were generally effected by water and animal blood, and were typical of the real cleansing of the conscience by the water of baptism, and by the blood of Jesus Christ. The flowing, therefore, of the pure water and blood from the wound in Christ's side, denoted that the real expiation was now complete, and the cleansing font set open; and on this account, they are appealed to by S. John, as two of the three terrestrial witnesses, whose testimony is so efficacious for the confirmation of our faith, that the crucified Jesus was the Christ foretold by the prophets. And thus "the old law confirms the new, and the new fulfils the old." S. Paulinus.

Ver. 23. *It is, or was necessary that the patterns of heavenly things* (i.e. the former tabernacle and sanctuary) *should be cleansed with these;* that

is, by the blood of such victims then offered.—*But the heavenly things themselves with better sacrifices.* By the heavenly things, may be understood the faithful, who are the members of Christ's Church, to whom heaven is prepared, and who must be cleansed by better sacrifices; that is, by the blood of Christ, and by his sacrifice on the cross. Wi.

Ver. 25. *Should offer himself, &c.* He takes notice that Christ, by virtue of his sacrifice, and his dying once on the cross, satisfied for the sins of all men that ever were from the beginning of the world. It was decreed from eternity that the Son of God should come to redeem mankind: the ransom that was not yet paid was accepted; and all might be saved who believed in their Redeemer, who was to come, and who, by the graces that God offered and gave them, lived well. Wi.—Christ shall never more offer himself in sacrifice, in that violent, painful, and bloody manner, nor can there be any occasion for it; since by that one sacrifice upon the cross, he has furnished the full ransom, redemption, and remedy for all the sins of the world. But this hinders not that he may offer himself in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls. Ch.

Ver. 26. He came at *the end of the ages*, as it were in the last age of the world, to the putting away or abrogating of sin. Wi.—Though less, viz. a single tear, might have satisfied the justice of God, nothing less than his own precious blood could satisfy the charity of Jesus Christ. By his death, as S. Austin observes, Christ has bound the devil in a chain, so that he can tempt us no further than we are able to resist: he may bark, he may tempt, he may solicit us; but he can bite none, except those that wilfully cast themselves within his reach. Sermon. 1. post Trin.

Ver. 28. *To exhaust the sins of many.* That is, of all, according to the style of the Scriptures. When he came first, he took upon him the load of our sins; but at his second coming, at the end of the world, he will come in a quite different manner, not as laden with our sins, not after the similitude of a sinful man, not to redeem us, but with great power and majesty to judge all men. Wi.—*To exhaust.* That is, to empty or draw out to the very bottom, by a plentiful and perfect redemption. Ch.

Ver. 1. *The law having a shadow* ^[1] *of the good things to come.* The apostle continues till the 19th verse to shew the insufficiency of the former law, as to the redemption and salvation of mankind. By the *good things to come*, some understand heaven itself, and the happiness of the elect there, of which the law was but a shadow, whereas we have a much more perfect *image* and knowledge of heaven in the new law, than they who were under the former law. Others by *good things to come*, understand the blessings of interior graces, with a remission of our sins in the sight of God, and true sanctification, of which all the sacrifices and sacraments of the old law, without faith in Christ, were but a *shadow*: and now in the new law we have an express image of them, i.e. we have these blessings themselves. Wi.

Ver. 2. *Then they would have* ^[2] *ceased to be offered.* That is, if they could have made the worshippers perfect; to wit, in such a manner as the one sacrifice of Christ, who was the Lamb of God that took away the sins of the world, by making a full reparation to the divine justice for the sin of Adam, and of all his offspring. For we must take notice that he compares the sacrifice of Christ, which wrought a general redemption, with the sacrifices of the former law, which could never make any sufficient atonement to the majesty of God offended by sin, and which, by the decree of heaven, were to cease as soon as Christ's sacrifice of a general redemption was made: for then the worshippers would be so cleansed from sin, that they would stand in need of no more, but that the merits and satisfactions of Christ, their Redeemer, should be applied to them according to the order of God's providence; that is, by faith in Christ, by his sacraments, by a true repentance, and the practice of virtue and good works. Wi.—If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is, there would have been no occasion of so often repeating them; as there is no occasion for Christ's dying any more for our sins. Ch.

Ver. 3–4. *But in them a remembrance of sins is made every year. For it is impossible that with the blood of oxen and goats sins should be taken away.* The sacrifices of the former law, even that great sacrifice on the day of expiation, when victims were offered for the ignorances or sins of the priests, and of all the people, were only types and figures of Christ's sacrifice upon the cross, it was impossible that they themselves should take away sins, like that one oblation of Christ, though in them was made a remembrance of sins, and of the same sins for which so many victims had been offered. Wi.

Ver. 5–9. *Therefore, Christ as it were, coming into the world, he saith, by the psalmist, (Ps. 39:7. 8) Sacrifice and oblation thou didst not desire,*

&c. That is, such sacrifices as were offered in the former law, they could not please thee, appease thy anger, nor make a sufficient reparation for sin.—*But a* ^[2] *body thou hast fitted to me.* Thou didst decree I should be made man, to suffer and die upon a cross to redeem mankind. And I as willingly undertook the work of man's redemption.—*Behold I come: in the head of the book it is written of me.* ^[3] That is, in the volumes of the Scriptures.—*He taketh away the first, that he may establish the second.* ^[4] That is, he taketh away what I first mentioned, the imperfect sacrifices of the law of Moses, that to them might succeed the sacrifice of Christ. Wi.

Ver. 10. The source and primary cause of our sanctification is the will of God, *who so loved the world as to give us his only Son*; the *meritorious* cause of our sanctification is the voluntary oblation of Jesus Christ, sacrificed for us upon the cross. Methodists shamefully misrepresent the tenets of Catholics, as if we excluded Christ from the work of our salvation, or hoped to be saved not by the merits of Christ, but by our own.

Ver. 14. *By one oblation* ^[5] *he hath perfected* or consummated *for ever them that are sanctified*, or justified, because this one oblation was sufficient to sanctify all men. He repeats this, to shew them the excellency of Christ's sacrifice above those of the former law. Wi.

Ver. 15–18. *The Holy Ghost also doth testify to us*, and assures us of this, by the prophet Jeremy, (C. 31:33) in the words above cited, (C. 8, v. 8) when he promises to give a new testament, and that he will remember no more their sins.—*Now where there is remission of these, there is no more an oblation for sin.* That is, there is no need of any other oblation to redeem us from sin, after the price of our redemption from sin is paid. There is no need of any other different oblation; all that is wanting, is the application of the merits and satisfactions of Christ. No need of those sacrifices, which were ordered in the law of Moses. To convince them of this, is the main design of S. Paul in this place. The pretended reformers, from several expressions of S. Paul in this chapter, think they have clear proofs that no sacrifice at all ought to be offered after Christ's one sacrifice on the cross; and that so many sacrifices and oblations of masses, are both needless and against the doctrine of the apostle, who says, that Christ *by one oblation hath perfected for ever them that are sanctified.* v. 14. And again, *that where there is a remission of sins, now there is no more an oblation for sin.* This objection, which is obvious enough, was not first invented by the Calvinists against them they nickname Papists: the same is found in the ancient Fathers; and by their answers, and what they have witnessed concerning the daily sacrifice of the mass, they may find

their doctrine of a religion without a continued sacrifice evidently against the doctrine and practice of the Catholic Church from the first ages of the Christian religion, till they came to be reformers, not of manners, but of the Catholic belief. Hear S. Chrys. (hom. xvii) in his commentary on this very chapter: "What then, saith he, do not we offer up (or make an oblation) every day? We offer up indeed, but with a remembrance of his death. And this oblation is one, and not many. How is it one, and not many?... because, as he that is offered many times, and in many places, is the same body, not many and different bodies, so is it one sacrifice. He (Christ) is our high priest, who offered this sacrifice, by which we are cleansed: we now offer up the same ... He said: Do this in remembrance of me. We do not offer a different sacrifice, but the very same, as then our high priest." S. Chrys. here says, and repeats it over and over again, that we offer up *a sacrifice*. 2. That we offer it up *every day*. 3. That the sacrifice which we daily offer is *one and the same oblation*, one *and the same sacrifice*, which our high priest, Christ, offered. 4. That in offering this sacrifice, which in *all places, and at all times*, is the same body of Christ, and the same sacrifice, we do, and offer it, as he commanded us at his last supper, with a remembrance of him. Is this the practice, and is this the doctrine of our dear countrymen, the English Protestants? But at least it is the constant doctrine, as well as practice, of the whole Catholic Church. The council of Trent, as we have already cited the words, (c. 7) teacheth the very same as S. Chrys. who never says, as some one of late hath pretended, that what we offer is a *remembrance only*. As the sacrament of the Eucharist, according to the words of Christ in the gospel, is to be taken with a remembrance of him, and yet is not a *remembrance only*, but is his *body and blood*, so the sacrifice is to be performed with a remembrance of his benefits and sufferings, by his priests and ministers, but at the same time is a true and propitiatory sacrifice, the priests daily sacrifice, and offer up the same sacrifice, the manner only being different. The sacrifice and mass offered by Peter, is not different in the notion of a sacrifice or oblation from that of Paul, though the priests and their particular actions be different: the same sacrifice was offered by the apostles, and in all Christian ages; and the same sacrifice, according to the prophecy of Malachy, (c. 1, v. 11) shall be offered in all nations to the end of the world. This doctrine and practice is not only witnessed by S. Chrys. but generally by the ancient Fathers and interpreters, as we have taken notice in short in the annotations on S. Matt. See S. Ignatius, in his epistle to the people of Smyrna; S. Justin, in his dialogue with Tryphon; S. Iren. l. 4. c. xxxii. and xxxiv.; Tertull. lib. de Velandis Virg. Euseb. l. 1. de demonst. Evang. c. ult. S. Jerom ep. ad Evangelum; S. Amb. in Ps. 38. and on 1 chap. of S. Luke; S. Aug. l. 16. de civ. Dei. c. xxii. l. cont.

Advers. legis c. 22. and lib. ix. Confess. c. xii.; S. Chrys. hom. lx. ad Pop. Antiochenum. et hom. lxxii. in Matt. The first gen. coun. of Nice. —But from this *one oblation* on the cross and *remission of sins*, obtained by our Saviour Christ, will our adversaries pretend insisting on the bare letter, that Christ has done all for us, and that we need do nothing, unless perhaps endeavour to catch hold of the justifying cloak of Christ's justice by faith only? At this rate the love of God and of our neighbour, a life of self-denials, such as Christ preached to every one in the gospel, the practices of prayer, fastings, almsdeeds, and all good works, the sacraments instituted by our Saviour Christ may be all safely laid aside; and we may conclude from hence, that all men's sins are remitted before they are committed. Into what extravagances do men run, when their private spirit pretends to follow the letter of the Holy Scriptures, and when they make their private judgment the supreme guide in matter of divine faith? It is very true, that Christ hath paid the ransom of all our sins, and his satisfactions are infinite; but to partake of the benefit of this general redemption, the merits and satisfaction of Christ are to be applied to our souls, and this by the order of Providence is to be done not only by faith but by other virtues, by good works, by the sacraments, and by repeating the oblation and the same sacrifice, the manner only being different, according to the doctrine and practice of the Catholic Church from the apostle's time. Wi.—Where there is a full remission of sins, as in baptism, there is no more occasion for a *sin-offering* to be made for such sins already remitted; and as for sins committed afterwards, they can only be remitted in virtue of the one oblation of Christ's death. Ch.

Ver. 19. *Having therefore, brethren, a confidence.* Here begins as it were the second part of this epistle, in which the apostle exhorts the Hebrews to the practice of Christian virtues, to a firm hope, and *confidence* of entering with Christ into the holy of holies; i.e. into heaven. Wi.

Ver. 20. *A new and living way;* that is, having a new way, which he hath traced out and opened for us, by entering himself first into heaven, *through the veil*, i.e. through *his flesh*, or by taking upon him, our flesh or human nature. He speaks with an allusion and comparison with the high priest of the former law, who to enter into the sanctuary, was to pass through the veil of separation. He compares Christ's flesh or body to this veil, inasmuch as Christ entered into the sanctuary of heaven by his sufferings in the flesh, and by the death of his body on the cross; or, inasmuch as the divinity of Christ was hidden from us by the veil of his human nature, as the sanctuary was hidden from the people by its veils. Wi.

Ver. 21. *And a high priest;* i.e. and having a great priest, to wit, Christ, *over the house of God*, that is, over the Church, or over all the faithful, both in the Church militant on earth and in the Church triumphant in heaven. Wi.

Ver. 22. *Let us draw near* with a full and firm faith, our hearts being cleansed and *sprinkled* from sin. He again alludes to that ceremony, by which the high priest of the Jews on the feast, called of expiation, sprinkled the people with the blood of the victim offered. Wi.—Εὐ πληροφωρία πιστεως. The Prot. version gives erroneously, *in full assurance of faith*. See Ward's Errata.

Ver. 25. *Not forsaking our assembly.* ^[6] S. Chrys. understands the assemblies of Christians, where they met to celebrate the divine mysteries. Others expound it of not leaving the faith and communion of the Catholic Church by turning apostates: this is confirmed by the following words: *for if we sin wilfully, ... there is now left no sacrifice for sins*. The Novatian heretics understood no pardon for sins after baptism. S. Chrys. and others understood no second baptism, wherewith to be cleansed in the same manner as before; but the most probable interpretation, and most agreeable to the text and doctrine of S. Paul, seems to be, that now remained no sacrifice for sins, i.e. no other sacrifice but that of Christ, which the apostate renouncing, by quitting and abandoning his faith, thereby cuts himself off from the very groundwork and foundation of salvation, as long as he continues in his apostacy. So that nothing remains for him but a dreadful expectation ^[7] of God's just and severe judgments. Wi.

Ver. 26. *If we sin wilfully.* He speaks of the sin of wilful apostacy from the known truth; after which, as we cannot be baptized again, we cannot expect to have that abundant remission of sins, which Christ purchased by his death, applied to our souls in that ample manner as it is in baptism; but we have rather all manner of reason to look for a dreadful judgment; the more, because apostates from the know truth seldom or never have the grace to return to it. Ch.

Ver. 28–29. *A man making void, &c.* He brings this comparison from the manner that transgressors were dealt with under the law of Moses, to shew how much greater punishments Christians deserve when they are ungrateful to Christ after much greater benefits, when they may be said to have *trodden under foot the Son of God* by despising him, who was the author of their salvation, by shedding his blood upon the cross. Wi.—What is here said of the crime of apostacy, may in some measure be applied to every deadly sin committed after baptism or the sacrament of penance; for a Christian by returning to sin, treads under

foot the Son of God, despises the adorable blood by which he was sanctified, and offers a heinous affront to the spirit of grace. Apostacy, though enormous, like all other sins can be forgiven by true repentance; but the apostle declares, there is no victim for the guilt of a person who perseveres and dies in apostacy.

Ver. 31. Man is mortal, and therefore cannot extend his vengeance beyond death; God is immortal, and, as he lives eternally, can punish eternally; and he who during life despises a God who died for him, will at death experience the rigour of a God always living to punish him.

Ver. 32. *But call to mind the former days, &c.* After having laid before them the severity of God's judgments, he comforts them with the hopes they may have of their eternal salvation, from what they had already suffered soon after they received the light of the gospel, and were *illuminated* by baptism. Wi.

Ver. 36. He encourages them to *patience* in the short time of this mortal life. Wi.

Ver. 37. *Yet a very little while*, and the judge that *is to come*, and who is to judge every one, *will come*. Wi.—Ο ερχόμενος, he who is coming. It is observed by commentators, that this is the appellation given by the Jews to the Messias. See Matt. 11:3 and 21:9.

Ver. 38. *But my* ^[8] *just man*, he that liveth according to the doctrine I have taught, liveth by faith, which is the groundwork and foundation of a good life.—*But if he withdraw himself*, and fall from this faith of Christ, *he shall not please my soul*. It is a Hebrew way of speaking, and as it were in the person of God. Wi.—Luther and Calvin teach that faith alone is sufficient for justification, and they define this faith to be *an assured confidence that their sins are forgiven them wholly by Christ's passion*. No text, however, in Scripture teaches that a man is justified by faith *only*. In Romans, (2) Luther makes S. Paul say that a man is justified by faith *only*, without the works of the law: the authorized Protestant version has omitted the word *only*, foisted into the German translations. Solifidians vainly cite this text, as its obvious meaning is, that neither the works of the *written* law, done by the Jew, nor the works of the law of *nature*, done by the Gentile, before either of them believe in Christ, can without faith in Christ justify any one. Saving faith is a faith working through charity in Jesus Christ, a faith which includes hope, love, repentance, and the use of the sacraments. Hence S. James (C. 2) declares, that a man may have faith but not works, but that faith without works will not save him. S. Paul teaches the same, 1 Cor. 13:2. "If I should have *all faith*, so as to move

mountains, and have not charity, I am nothing;” where we should observe the word *all* faith.

Ver. 39. *But we are not the children of withdrawing;* ^[9] i.e. we are not such as withdraw ourselves in this manner from the true faith to perdition, but remain constant in the faith and law of Christ. Wi.

HEBREWS 11

Ver. 1. All this chapter is a commendation and recommendation of faith, which *is the substance* ^[1] *of things hoped for*, giving as it were a substance in our minds to such things as we are in hopes and in expectation of hereafter, and making them present to us before they come to pass.—It is also a sure *conviction* ^[2] *of things that appear not*. For when God has revealed things, and we believe them upon the divine and infallible authority of the revealer, we have a greater certainty of them than any demonstration can afford us. By this virtue of faith, they of old, our forefathers, *obtained* ^[3] *a testimony* from God that their actions were pleasing to him. Wi.—Faith is the basis, the foundation supporting our hope; for unless there be faith, there cannot possibly be any hope. Menochius.

Ver. 3. The faith so highly commended here is not that *special faith* of sectarists, by means of which persons of various and contradictory tenets pretend to assure themselves that their sins in particular are pardoned for Christ’s sake, but a firm and lively belief of all that God has revealed or promised.

Ver. 4. *A sacrifice.* ^[4] Lit. *a greater sacrifice* than his brother *Cain*, offering to God the best and fattest cattle he had, *by which he obtained a testimony* (a mark of God’s approbation) *that he was just*, and his piety pleasing to God. S. Jerom, from a tradition among the Hebrews, thinks that this mark was, that fire descended from heaven upon Abel’s sacrifice and not upon that of Cain.—*And by it, he being dead, yet speaketh.* By it, in construction, may be either referred to his faith or to his sacrifice. Some expound it, that by reason of his faith, or of his sacrifice, his memory still lives after his death, and he is commended by all good men. Others think that the apostle alludes to the words which God spoke to Cain, (Gen. 4:10) “The voice of thy brother’s blood crieth to me from the earth,” and that in this manner he is said to have spoken after his death. Wi.—Men of all religions, whether true or false, have offered sacrifices, as being the supreme act of religion; and therefore we may conclude, that what is so general

and universal, must have come from the instinct and light of our nature, and be a kind of first principle implanted in us by God himself.

Ver. 5. *Henoch was translated*, so as not to die nor see death. In Ecclesiasticus (C. 44) he is said to be translated into paradise. By these words, *that he should not see death*, it is the general exposition of the ancient interpreters, that he is not dead; but in what place, or in what manner God preserveth him, we know not. See S. Aug. l. de pec. orig. c. xxiii. S. Chrys. &c. Wi.

Ver. 6. He proves the Henoch was translated by faith, or on account of faith, thus: Henoch was translated because he pleased God; now he could not please God but by faith; therefore by faith he was translated. Menochius.

Ver. 7. *Having received an answer, ... moved with fear;* ^[5] i.e. with a religious fear: by the Greek, prepared the ark, by which he condemned the rest of the incredulous world, who would not take warning nor believe. Wi.—Noe warned impenitent sinners of impending judgments; but unbelievers and scoffers, they only laughed at Noe's credulity: thus worldlings, who laugh at the simplicity of the few, who work out their salvation with fear and trembling, will one day see their error, when the former shall perish in their infidelity, and the latter shall triumph in the midst of a falling world.

Ver. 8. *By faith he that is called Abraham*, &c. He commends his faith, who believing God, left his own country, lived in Chanaan as in a strange country, waiting for the promise and for a city, whose builder and maker is God; i.e. for an habitation in the kingdom of heaven. Wi.

Ver. 10. The Patriarchs, who lived to a great age, dwelt not in fixed dwellings, but in moveable tents, as pilgrims; whereas their descendants, the period of whose existence is greatly curtailed, pass their time in building and planning as if they were never to die. This earth is a place of our exile, heaven is our true country: let us then live here as strangers and pilgrims, looking forward with anxious desires for our true country, the land of the living, in the bosom of our God.

Ver. 11. *By faith also Sara*, &c. Though Sara seemed at first incredulous, yet she presently believed, and conceived Isaac when she was past the age of having children. Wi.

Ver. 12. *Him as dead:* ^[6] dead in a manner in that respect, and incapable of having children by Sara. Wi.

Ver. 13. *All these died* in the faith of God's promises; that is, of their

posterity, being to be introduced into the promised land of Chanaan, but chiefly into the happy country of heaven. For had they only aspired and wished for the country of Chaldea, out of which Abraham came, they had time enough to have returned thither. Wi.—A metaphor taken from sailors, who, after a long and dangerous voyage, no sooner descry their native country, but they hail it with transports of joy: thus in Virgil:

Italiam, Italiam, primus conclamat Achates.

Thus the Patriarchs, when beholding at a distance, and through faith, their heavenly country, hailed it with joyous and repeated accents, eagerly desiring to reach the envied port.

Ver. 17. *By faith Abraham.... offered up Isaac*; i.e. was ready and willing to do it, when Isaac was his only son, by whom God had promised to give him a numberless progeny, but by faith he considered that God, who had miraculously given him a son, could if he pleased raise him to life again. Wi.

Ver. 19. *Whence also he received him for a parable.* ^[7] Some understand by this, that both Abraham and his son became hereby an example of a perfect obedience to God, which all nations should admire. S. Chrys. says, that Abraham received again his son safe in a figure, by being ordered to sacrifice for him a ram, which was a figure of Isaac. Others, that Abraham received again his son Isaac, who was a figure of Christ sacrificed on the cross, and risen again. Christ carried the cross on which he was to suffer, as Isaac carried the wood up to the mountain where he was to have been offered. Wi.—*Parable*; that is, as a *figure* of Christ slain and coming to life again. Ch.

Ver. 21. *Jacob ... worshipping the top* ^[8] *of Joseph's rod, or staff of command, or of his sceptre.* See Gen. 47. Jacob, by bowing to Joseph and his sceptre, acknowledged and revered the power of Joseph, whom Pharaoh called the saviour of the world: and it is probable that Jacob, by the spirit of prophecy, knew Joseph to be a figure of Christ, and his power to be a figure of the spiritual power of the Messias. Wi.—The apostle here follows the ancient Greek Bible of the seventy interpreters, (which translates in this manner, Gen. 47:31) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But some translators, who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff*; as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken

notice of by the Holy Ghost: (Ch.) Besides, if Jacob's staff, and not Joseph's rod or sceptre, had been spoken of, the Greek would have been αὐτοῦ, suæ, not αὐτοῦ, ejus: but this relative honour or worship is not pleasing to them.

Ver. 22. *Concerning his bones.* That is, that when the Israelites should leave Egypt, they should take with them his bones, to be buried in Chanaan with his ancestors. This shews he had faith on God's promises, that he would give the Israelites the land of Chanaan. Wi.

Ver. 23. *By faith Moses.... was hid three months,* &c. It is not improbable what Josephus relates, (l. ii. Antiq. c. 5) that the parents of Moses, by revelation from God, or by some extraordinary marks, were persuaded that he should deliver the Israelites from their slavery in Egypt, and conduct them into the land of promise. Wi.

Ver. 24–26. *By faith Moses ... chose rather to be afflicted with the people of God,* than to be honoured as the son of Pharaoh's daughter, and to enjoy short sinful pleasures in the court of the king.—*Esteeming the reproach of Christ:* by which seems to be signified, that Moses, to whom Christ and his sufferings were revealed, chose rather to endure such reproaches and contradictions from his brethren, the Israelites, as Christ was to suffer from the Jews, than to have all the short pleasures of what is called a happy life. See S. Chrys. hom. xxvi.—*For he looked unto the reward;* not any temporal reward or advantage in this life, but a reward from God in heaven, or rather where God himself would be his reward. Wi.

Ver. 27. *He left Egypt.* Some understand this, when he fled to Madian, after he killed the Egyptian; but it was rather fear than faith which made him flee at that time. We may rather expound it of his going away with all the people, when by faith he trusted that God would deliver him and the people from the known fierceness of king Pharaoh, as it also happened.—*For he endured, as seeing him that is invisible.* ^[9] That is, seeing by the eyes of faith the invisible God to be his protector, he endured and overcame all difficulties with courage and constancy. Wi.

Ver. 30. The following examples are clear enough, if we look into the history and particular actions of those here named. It was a faith in God's mercies and promises that gave them courage, resolution, and perseverance amidst all dangers and difficulties, against all afflictions and persecutions, that made them despise the short happiness of this mortal life, in hopes of an immortal happiness hereafter. Yet they who are so much commended and approved for their faith, received not the great promise of entering into the kingdom of heaven; and they who

lived and died well, were indeed in a place of rest, but their souls were not admitted to the beatifical vision, to see and enjoy God in heaven, till our blessed Saviour, at his glorious ascension, entered first, and opened as it were heaven's gates for others to enter. In this God provided something better for us, who, after his coming, if we die without sin, and without any temporal punishments due to sin, our souls are presently happy with God in heaven. Wi.

Ver. 37. Μηλον signifies a sheep; μηλωτη signifies a sheep skin, with the wool on it. This, or a goat skin, was the usual covering of poor people, and as such was adopted by the ancient prophets, mortified to all the luxuries of life. Thus Elias is called *vir pillosus*, a hairy man, not for his beard or hair, but for his shaggy or hairy covering.

HEBREWS 12

Ver. 1. *Laying aside every weight;* ^[1] i.e. all that may hinder us when we run in the way of virtue.—*To the fight proposed to us.* In the Greek it is more clear: *let us run the proposed race.* He compares the condition of Christians to those who run a race, who fight or strive for a prize in the Olympic games, who strip themselves, and make themselves as light as possible, the better to run and fight. Wi.—This Christian's life is both a race and a combat. In baptism we enter the lists; therefore we must fight in running to Jesus Christ, for he is the term, the goal, and the prize. To run well, we must be as light and disengaged as possible; and the same if we hope to combat with success. We should look up to the battles fought by our captain, Jesus Christ, and contemplate the glory he now enjoys on that account; for this he means to share with us, if we imitate his virtues: let us then rejoice to suffer with our Captain (αρχηγον) here, and we shall be glorified with him hereafter.

Ver. 2. *Who having joy* ^[2] *proposed to him, underwent the cross.* The sense seems to be, who by reason of the joy he had to perform the will of his eternal Father, for which he knew he should be exalted above all creatures, underwent willingly the ignominy and death of the cross. Wi.

Ver. 4. *You have not yet resisted unto blood.* Though you have met with some persecutions, you have not yet shed your blood for his sake who laid down his life, and shed every drop of his blood for you. Wi.

Ver. 5. *You have forgotten the consolation, &c.* He puts them in mind,

that it ought to be a subject of great comfort to them, that God calls them his children, *his sons*, and treats them as his true and legitimate children, when he admonished them to live under discipline and obedience to him, when, to correct their disobedient and sinful ways, he sends the afflictions and persecutions in this world, which they ought to look upon as marks of his fatherly tenderness; for this is what a prudent kind father does to his legitimate children, of whom he takes the greatest care: and not to use these corrections, is to neglect them, as if they were ^[3]illegitimate children. We *revere the father of our flesh*, (v. 10) our parents in this world, when they instruct and correct us, how much more ought we to *obey the Father* and Creator of spirits, (i.e. of our souls) that being truly sanctified by him, we may live and obtain life everlasting. Wi.

Ver. 8. In these last four verses we may observe as many subjects of consolation under afflictions. God, our Father, is the author of them; the chastisement he inflicts is the proof of his love; it is the sign or mark of our divine adoption; it is a necessary condition of our being adopted.

Ver. 11. It is true all discipline, all corrections, and sufferings in this present life, are disagreeable to our nature, because they bring not joy, but trouble and grief with them; yet afterwards, they who have been exercised with them, will reap *the most peaceable fruit of justice*, eternal peace and happiness in heaven. Wi.—We must not judge of sufferings by the smart they occasion, but by the fruits of peace, justice, and eternal glory they produce in such as submit to them with patience.

Ver. 12–14. *Wherefore life up the* ^[4]*hands*, &c. Be fervent in piety, walk firmly in the way of virtue, *make straight* ^[5]*steps*, without declining to one side or the other, without halting or going astray, and strive to be healed from your sins by his grace.—*Follow* and seek *peace*, as much as lies in you, with all men, and ^[6]*purity* of life, *without which no man shall see* and enjoy God. Wi.

Ver. 15. *Be wanting to the grace of God*, by resisting and abusing his favours, or by falling from the grace of God received.—*Lest any root of bitterness*, &c. He means scandalous wicked persons, by whom others are infected, defiled, and corrupted. Wi.

Ver. 16. *Or profane person, as Esau*, who had so little regard for the blessing and inheritance of his father, that he sold his right of first-begotten for one mess of broth, and afterwards *found no place for repentance, although with tears he had sought for it*; that is, he could not make his father repent or change what he had once done, though he endeavoured with his tears and lamentable outcries. Or if any one will

have repentance referred to Esau himself, still the Novatian heretics can have no advantage in favour of their error, when they deny that sinners can repent, because Esau's tears might only be for a temporal loss, not for God's sake, nor for the guilt of his sins, so that he wanted the dispositions of a true penitent and of a contrite heart. Wi.—Βεβηλος, profane, like Esau, who for a trifling meal could forfeit his right of primogeniture, and the honour of priesthood thereto attached. Oh, how many give up all right to a heavenly and eternal inheritance for even a mere trifling consideration! And how will they one day, with Esau, regret the same inflexibility on the part of God, their Father!

Ver. 17. *He found*, &c. That is, he found no way to bring his father to repent, or change his mind, with relation to his having given the blessing to his younger brother, Jacob. Ch.

Ver. 18. *For you are not come to a mountain*, ^[7] &c. That is, to a mountain on earth that can be touched; to wit, to Mount Sinai, where the law was given to Moses, where the mountain seemed all on fire, with dreadful thunder and lightning, whirlwinds, darkness, tempests, sounding of trumpets, voices, &c. which they who heard excused themselves, begging that Moses only, and not God, might speak to them, for they could not without exceeding consternation think of what was then said; that if any man, or even beast, should touch the mountain, he should be stoned to death. Ex. 19:15. Nay Moses himself, trembling, was frightened. This particular is nowhere mentioned in the Scripture, but the apostle might know it by revelation, or by some tradition among the Jews. Wi.

Ver. 22. *But you are come to Mount Sion*, where not a law of fear, like that of Moses, but a new law of love and mercy hath been given you, preached by our Saviour himself, and by his apostles, testified by the coming of the Holy Ghost, and by the effusion of God's spirit upon the believers. Here you are called to the city of the living God, (to the Christian Church on earth) and even to the celestial Jerusalem, there to be for ever happy in the company of many millions of Angels; *to the church of the first-born, who are written in heaven*, (v. 23) to be happy with those who have been chosen by a special mercy of God, and blessed with an endless happiness; to be there in the presence of God, the judge of all men, with all the celestial spirits and souls of the just and perfect in the kingdom of God. Jesus Christ is the mediator of this new testament, the redeemer of mankind by his death on the cross, by the sprinkling and effusion of his blood, which speaketh better than that of Abel: the blood of Abel cried to heaven for vengeance, and the blood of Christ for mercy and pardon. Wi.

Ver. 25. *Refuse not* then to hearken to him; for if the Jews escaped not God's severe judgments, for being deaf to his admonitions, given by an Angel to Moses on Mount Sinai, and by him to the people, much less shall we escape, if we turn away our minds, and harden our hearts against the instructions of our Redeemer, who came from heaven to speak to us, and teach us the way to our eternal salvation. Wi.

Ver. 26. *Whose voice then moved the earth*, by such signs and prodigies on Mount Sinai: *but now he promiseth, saying* by the prophet Aggeus: *yet once; and I will move not only the earth, but heaven also.* These words of the prophet are commonly understood of Christ's first coming at his incarnation, when at his birth a star appeared, Angels were sent, and sung his praises, when the heavens opened at his baptism, when the earth trembled at his resurrection, when the sun and moon were darkened at his death, &c. Yet others expound these words of Christ's coming to redeem mankind, so as to comprehend all the time of the law of grace, and even his second coming to judge all men, at the end of the world, of which may particularly be understood those words, (v. 27) *of the translation of the moveable things*; that is, of the elements, and of the heavens changed to a more perfect state. See here S. Chrys. S. Aug. l. 18. de civ. Dei. c. xxxv. p. 517. Nov. Editionis. Wi.

Ver. 27. Some refer these words to the tabernacle, to the ark, the altar, and other parts of the Jewish religion; which, as figures were to be altered and to be replaced by the more lasting and more perfect dispensation of the gospel. Estius.

HEBREWS 13

Ver. 2. *And hospitality do not forget, ... some being not aware* ^[1] *of it, have entertained Angels.* They imagined they received men, when they were Angels. The Latin interpreter followed exactly the Greek, though the expression be unusual in both languages. It is meant of Abraham, (Gen. 18:2) and of Lot, Gen. 19:1. Wi.

Ver. 3. *As being yourselves also in the body.* That is, liable to troubles and afflictions as long as you are in a mortal body. Wi.

Ver. 4. *Marriage honourable in all.* ^[2] It is doubtful both in the Latin and Greek, whether the sense be, marriage is honourable, or *let* it be accounted honourable, as it rather seems to be by the rest of the text. Again it may be doubted whether the sense be honourable in all persons, or in all things, and in all respects; as it seems to be the

obvious signification that persons do nothing to dishonour their state, as they do who violate by adulteries the fidelity they owe to one another, who regard not the sanctity of this sacrament, who love not each other, who take not care of the education of their children. It does not follow from hence, that all persons without any exception, even those who have already made a vow to God to lead a single life, may lawfully marry. Such persons, by pretending to marry, incur their damnation. See 1 Tim. 5:12. Wi.—Or, *let marriage be honourable in all*. That is, in *all things* belonging to the marriage state. This is a warning to married people, not to abuse the sanctity of their state, by any liberties or irregularities contrary thereunto. Now it does not follow from this text that all persons are obliged to marry, even if the word *omnibus* were rendered, *in all persons*, instead of *in all things*: for if it was a precept, S. Paul himself would have transgressed it, as he never married. Moreover those who have already made a vow to God to lead a single life, should they attempt to marry, would incur their own damnation. Ch.—As marriage is a great sacrament, (Eph. 5) married persons should be careful to honour and respect it, by chaste and prudent behaviour; (see 1 Peter 3 and 1 Thess. 4) but it too often happens that by criminal incontinence they change a great sacrament into a great sacrilege.

Ver. 5. *I will not leave thee, neither will I forsake thee.* It is an exhortation to covetous persons not to be too solicitous, but to trust in Providence. Wi.

Ver. 7. *Remember your prelates, &c.* who have been placed over you to be your guides and directors in what belongs to the service of God; he seems to mean the two SS. James, the apostles, who perhaps had already suffered martyrdom for the gospel. Wi.

Ver. 8. *Yesterday, and to-day, and the same for ever.* That is, Christ is the same merciful and powerful advocate and protector, in regard of all that serve him faithfully to the end of the world. Wi.

Ver. 9. *With various and strange doctrines.* Such as the disciples of Simon Magus had begun to teach; nor with the false doctrine of those among you, who would make you subject to the ceremonies and sacrifices of the former law, which never of themselves profit those who walk in them, so as to give true sanctification, and which now are no longer obligatory. Wi.—The grace of Jesus Christ is the true support of our hearts, and this grace is conveyed to us by means of the sacraments, especially the holy Eucharist. Hence S. Ignatius addresses the Ephesians as follows: “Brethren, stand fast in the faith of Jesus Christ; in his passion and resurrection; breaking that one bread, which

is the *medicine* of immortality, the antidote against death, and *the means of living in God* by Christ Jesus; the *medicament* that expels all evil."

Ver. 10. *We, Christians, have at present an altar,* ^[3] and consequently a sacrifice, *whereof they have no power to eat*, who serve the tabernacle, confiding in the law and in Moses, not in Christ and the gospel. He does not say, we had an altar. Wi.—S. Paul has often mentioned the high priest and victim; here he tells us we *have* an altar, and of course a sacrifice. Let us then go out of ourselves to offer to God by, with, and in Jesus Christ, this his beloved Son, in the holy Eucharist, for this is a victim of praise worthy of God, and let us not forget to offer ourselves to our eternal Father daily, in union with our great high priest and victim, Jesus Christ; 1st, on the cross; 2dly, in the Eucharist; and 3dly, in heaven, the immaculate Lamb slain as it were from the beginning before the throne of God.

Ver. 11. This is commonly interpreted of the sacrifice of the Eucharist, by which is continued (though in a different manner) Christ's sacrifice on the cross, of which he speaks in the following words, telling them that *the bodies of those beasts*, with the blood of which the sanctuary was sprinkled on the feast of expiation, (see Levit. 16:29 and 23:27 and Numb. 29:8) were *burnt without the camp*, not eaten as the other victims. Wherefore Jesus, when he fulfilled this figure, and offered himself on the cross, a sacrifice of expiation for the sins of all mankind, and to obtain for them true *sanctification*, was pleased to *suffer out of the gate* of Jerusalem. Wi.

Ver. 13. *Let us go forth, therefore, to him without the camp.* It is an exhortation to them to be willing to suffer with Christ reproaches, persecutions, and death itself, if they desire to partake of the benefit of Christ's redemption. Wi.—*Bearing his reproach.* That is, bearing his cross. It is an exhortation to them to be willing to suffer, with Christ, reproaches, persecutions, and even death, if they desire to partake of the benefit of his suffering for man's redemption. Ch.

Ver. 14–15. *We have not a permanent city* in this world, but are like pilgrims or banished men, *seeking* for our happy country of heaven; but in the mean time must offer to God a sacrifice of praise and thanksgiving, which is done chiefly in the holy sacrifice of the Eucharist, also by confessing *his name*, and praying to him with our lips and hearts; and by a kind of sacrifice of charity, by *doing good* to every one, and of *communication* to others; lit. *of communion*, or union with our neighbours. Wi.—When we read in the psalms, and in the old Scripture, of a sacrifice of praise, we may look upon it as a prophecy

of the Christian Eucharist or sacrifice of praise, of which S. Austin says: "What is a more holy sacrifice of praise, than that which consisteth in thanksgiving, which the faithful offer now in the sacrifice of the Church." l. 1. cont. Advers. leg. and proph. c. xviii. And again c. xx. "The Church from the time of the apostles, by an uninterrupted succession of prelates, offers to God in the body of Christ the sacrifice of praise."

Ver. 16. *For by such sacrifices God's favour is obtained,* ^[4] and a recompense or a reward from him. Wi.—The Protestant version, God is well pleased: If God be well pleased and shew favour for them, then are they meritorious, and faith alone is not the sole cause of God's favour to man.

Ver. 17–18. *Obeys your prelates,* &c. Join the sacrifice of obedience to your bishops and pastors, whom God has placed over you, who must render an account even of your souls, i.e. whether they have discharged their duty towards you, and whether it be not by their neglect that you have remained in your sins. Follow their commands and instructions, with such a ready willingness, that you do not contristate them, but that you may be a subject of comfort and joy to them, in their heavy and dangerous employments.—Fail not to *pray for me*, who am such a minister of God. Wi.

Ver. 20–21. *Who brought, or raised from the dead, the great pastor of the sheep,* of all the faithful, *Jesus Christ, in the blood of the everlasting testament:* in the testament that is to last for ever, not for a time, like the former testament made to the people of Israel. These words, *in the blood*, may either be joined with *brought from the dead his son*, as man, by the merits of his blood, which he had shed on the cross, as it is said Philip. 2:8. Or they may be joined with the *great pastor*, and then the sense will be, that God raised Jesus Christ, who, by his blood shed on the cross, became the great shepherd of all the faithful. Working in you by his grace *every good work*, &c. Wi.

Ver. 22. *Bear with the word of consolation,* with what I have written to exhort and comfort you in a very few words, considering the importance of the subject, and the sublime mysteries. Wi.

Ver. 23. *Our brother, Timothy, is set at liberty.* From which we may conjecture that Timothy had been a prisoner, though it is not known where, nor on what occasion. Wi.

JAMES

THE

CATHOLIC EPISTLE OF S. JAMES,

THE APOSTLE

ON THE CATHOLIC EPISTLES

INTRODUCTION

The seven following Epistles have been called *Catholic* or general, not being addressed to any particular Church or person, if we except the Second and Third of S. John. They are called also *Canonical*, having been received by the Church as part of the canon of the New Testament, and as writings of divine authority. It is a matter of fact allowed by every one, that five of these epistles, to wit, this of S. James, the Second of S. Peter, the Second and Third of S. John, that of S. Jude, as also the Epistle of S. Paul to the Hebrews, and the Apocalypse or Revelation of S. John, were doubted of, and not received *always* and every where in the three first ages, till the canon and catalogue of Scripture books was examined by tradition, and determined by the authority of the Catholic Church, the supreme judge of all controversies in matters of faith and religion, according to the appointment of our Saviour, Christ, expressed in many places in the holy Scriptures. But I could never learn upon what grounds they who deny the Catholic Church and General Councils to be of an infallible authority, and who deny Christ's promises to guide his Church in all truth to the end of the world, can be certain which Scriptures or writings are canonical, and which are not. I could never understand what construction to put on the sixth of the Thirty-nine Articles of Religion of the Church of England. We there meet with this declaration: *In, or by the name of the holy Scripture, we understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church.* These I have mentioned were certainly for some time doubted of; they are still doubted of by some of the late reformers: Luther, the great doctor of the reformation, is not ashamed to say that this epistle of S. James is no better than *straw*, and *unworthy of an apostle*. These writings therefore, according to the said

declaration, ought not to be accounted and received as canonical; and yet before the end of the said sixth article, it is again declared, that *all the books of the Old and New Testament, as they are commonly received, we do receive and account canonical*. And in all New Testaments of the Church of England, all these are received for canonical in the same manner as the four gospels, without any remark or advertisement to the contrary.—The first of the seven epistles was written by S. James, surnamed the *lesser*, and *James of Alpheus*, (Mat. 10:3) one of the twelve apostles, called the *brother of our Lord*, (Gal. 1:19) who was made bishop of Jerusalem. His mother is thought to have been Mary, sister to the blessed Virgin Mary, and to have been married first to Alpheus, and afterwards to Cleophas; to have had four sons, *James, Joseph, Simon*, (or Simeon) and *Jude*, the author of the last of these epistles. All these four being cousins-german, are called *brothers of our Lord*, Mat. 13:55. How great a veneration the Jews themselves had for this apostle and bishop of Jerusalem, see not only Hegisippus apud Euseb. l. ii. hist. c. 23. and S. Jer. de viris illustribus, also the same S. Jer. in Gal. i. 19 (tom. iv, p. 237, l. 1. cont. Jovin. tom. iv, part 2, p. 182.) but even Josephus, (l. xxviii. Antiq. c. 8.) where he calls him *the brother of Jesus, surnamed the Christ*. This epistle was written about the year 62. The chief contents are: 1. To shew that faith without good works will not save a man, as S. Aug. observed, l. de fid. et oper. c. iv.; 2. He exhorts them to patience, to beg true wisdom, and the divine grace; 3. He condemns the vices of the tongue; 4. He gives admonitions against pride, vanity, ambition, &c.; 5. To resist their disorderly lusts and desires, which are the occasions and causes of sin, and not Almighty God; 6. He publisheth the sacrament of anointing the sick with oil; 7. He recommends prayer, &c. S. Jerom, in a letter to Paulinus, (t. iv. part 2, p. 574.) recommends all these seven epistles in these words: James, Peter, John, and Jude, published seven epistles ... both short and long, short in words, long as to the content; *Jacobus, Petrus, Joannes, Judas, septem epistolas ediderunt ... breves pariter et longas, breves in verbis, longas in sententiis*. Wi.—S. Gregory Nazianzen remarks, that the faithful were not agreed as to the number of these epistles; some admitted seven and some only three, viz. this of S. James, the first of S. John, and the first of S. Peter:

Καθολικων Επιστολων
Τινες μεν επτα φασιν, οι δε τρεις μονας
Χρηναι δεχεσθαι την Ιακωβου μιαν,
Μιαν δε Πετρου, τηντε Ιωαννου μιαν.—Naz. Carm. de Script.
Canon.

We shall state at the beginning of each epistle, the reason why they have been adopted into the canon of Scripture. C.—The object of these

epistles was, according to the remark of S. Augustine, to refute the rising errors of Simon Magus, the Nicolaites, and other such heretics, who abusing the liberty of the gospel, and perverting the meaning of S. Paul's words in his epistle to the Romans, pretended that faith alone, without good works, was sufficient for salvation; although S. Paul expressly requires Christians, a faith working by charity, Gal. 5:6 and 1 Cor. 13 where he uses these emphatic words: "If I should have all faith, so as to remove mountains, and have not charity, I am nothing." S. Aug. lib. de fide et operibus, c. xiv. C.—As to what regards the authenticity of S. James' epistle, although Luther with his usual boldness asserts that many with good reason denied this epistle to be canonical, and affirmed that it was unworthy the pen of an apostle, yet, admitting that some individuals in the first ages of the Church doubted of its authority, we are nevertheless assured from certain monuments that it was always considered as sacred and inspired both by the Latin and Greek Churches. This is evident from the sixtieth canon of the council of Laodicea; from the forty-seventh of the council of Carthage, in 397; from Origen, hom. vii. in Josue; from S. Athanasius in synopsi, Epiphanius hæresi 76; from S. Jerom, ad Paulinum Epis.; from S. Austin, lib. ii. de Doc. Chris. c. viii; from S. Gregory Nazianzen, tom. iii, p. 98; from Amphilochus, apud Greg. Nazian. tom. ii. p. 194; from Innocent I. Epis. ad Decentium; from Rufinus, Exposit. Symboli; and from Gelasius I. who in the fifth age, in a council of seventy bishops, at Rome, settled the canon of the genuine books of the holy Scripture, and distinguished them from what are spurious. Cal. et Habert de Sacr. Ext. Un.—S. Jerom and S. Austin quote frequently this epistle as the undoubted work of this apostle; and since their time, its authenticity has never been called in question by Catholics. It is believed S. James wrote this epistle in Greek, as he quotes the Scripture according to the version of the Septuagint, as C. 4:6; and as this language was commonly spoken in the East by the dispersed Jews, to whom he wrote. His style is concise and sententious, like that of Solomon in his proverbs, and like the maxims of the Orientals even to the present day. C.

JAMES 1

Ver. 1. *James, a servant of God, and of our Lord Jesus Christ.* Some have doubted whether the author of this epistle was S. James, the apostle, because he does not call himself an apostle. By the same weak argument we might reject all the three epistles of S. John and his Apocalypse, and the epistle of S. Jude. Nor does S. Paul give himself

this title in those to the Thessalonians, to the Philippians, to Philemon, or to the Hebrews.—*To the twelve tribes, which are dispersed.* Lit. *which are in the dispersion.* That is, to the Jews converted in all nations.—*Greetings.* ^[1] Lit. *salvation.* Which comprehendeth much the same as, when S. Paul says, *grace, peace, mercy, &c.* Wi.

Ver. 2. *Into divers temptations.* The word *temptations*, in this epistle, is sometimes taken for trials by afflictions or persecutions, as in this place; sometimes for a tempting, enticing, or drawing others into sin. Wi.

Ver. 3–4. *The trying of your faith worketh patience.* S. Paul seems to assert the reverse: (v. 3) when he says, *patience worketh a trial.* They are easily reconciled. Here S. James teacheth us, that patience is occasionally obtained, and strengthened by sufferings, the meaning of S. Paul is, that patience worketh, sheweth itself, and is found perfect in the sight of God by trials. Wi.

Ver. 5. *And upbraideth not.* That is, God does not think much, nor reproach us with the multitude of his benefits and favours: and if he puts sinners in mind of their repeated ingratitude, it is for their good and conversion. Wi.

Ver. 7. *Let not that man think that he shall receive.* He that has not a lively faith and firm hope, wavering with a distrust of God's power or goodness, must not imagine to receive what he so faintly asks. Wi.

Ver. 8. Such a one, is as it were a *double-minded man*, ^[2] divided betwixt God and the world, halting betwixt two, and becomes *inconstant in all his ways*, always rising and falling, beginning and relapsing. Wi.

Ver. 9–12. *The brother of low condition.* Lit. *humble.* ^[3] See Luke 1:48. The sense is, that a Christian, of never so low and poor a condition, may *glory*, and rejoice even in his poverty, that he is not only the servant, but even the adoptive son of God. *But the rich, in his being low.* Some word must be here understood to make the sense complete. If we understand, let the rich man glory, it must be expounded by irony, by what follows, of his passing away like a flower. But others rather understand some other word of a different signification; as, let the rich man lament the low condition that he must come to; for he must quickly fade away like grass.—*The beauty of the shape thereof* ^[4] *perished.* So the Hebrews say, the *face* of the heavens, the *face* of the earth, &c. Wi.

Ver. 13. *God is not a tempter* ^[5] *of evils, and he tempteth no man.* Here to

tempt, is to draw and entice another to the *evil* of sin, which God cannot do. The Greek may also signify, he neither can be tempted, nor tempt any one. But every one is thus tempted by the evil desires of his corrupt nature, which is called *concupiscence*, and which is not properly called a sin of itself, but only when we yield to it. Wi.

Ver. 15. *When concupiscence hath conceived*, (man's free will yielding to it) *it bringeth* ^[6] *forth sin*, our perverse inclinations become sinful, and *when any grievous sin is completed*, or even consented to, it *begetteth death*, it maketh the soul guilty of eternal death. It may not be amiss here to observe with S. Gregory, &c. that there are three degrees in temptations: the first, by *suggestion only*; the second, by *delectation*; the third, by *consent*. The first, the devil, or our own frail nature, tempts us by a suggestion of evil thoughts in our *imagination*: to have such thoughts and imaginations may be no sin at all, though the things and objects represented be never so foul and hideous, though they may continue never so long, and return never so often. The reason is, because we cannot hinder them. On the contrary, if our will remains displeased with them, and resist them, such a resistance is meritorious, and by the mercies of God will purchase us a reward. Second, these representations may be followed with a delight or delectation in the senses, or in the body only; and if by an impression made against the will, which we no ways consent to, there is again no sin. There may be also some neglect in the person tempted, by not using sufficient endeavours to resist and repel those thoughts, which if it be only some small neglect, the sin is not great: but if the person tempted hath wilfully, and with full deliberation, taken delight in evil thoughts, either of revenge, or of fornication, or adultery, or about any thing very sinful, such a *wilful delight* is a grievous and deadly sin, though he hath not had a will or design to perform the action itself. The reason is, because he then wilfully consents in mind and heart to a sinful delight, though not to the execution or action. And the sin may be great, and mortal, though it be but for a short time: for a temptation may continue for a long time and be no sin; and there may a great sin in a short time. The reason again is, because we are to judge of sin by the dispositions and consent of the will, not by the length of time. Third, when the sinner yields to evil suggestions and temptations, so that his will fully consents to what is proposed, and nothing can be said to be wanting but an opportunity of putting his sinful desires in execution, he has already committed the sin; for example, of murder, of fornication, &c. in his heart, as our blessed Saviour taught us. Mat. 5:28. Wi.

Ver. 16–17. *Do not err*, nor deceive yourselves by yielding to temptation; beg God his supporting grace, for every good gift is from

him. Wi.

Ver. 18. *By the word of truth.* Some, with S. Athanasius, understand the eternal word made man. Others commonly understand the word of the gospel, by which we have been called to the true faith, &c.—*Some beginning* ^[7] *of his creatures,* (or as the Greek signifies) such a beginning as are the *first-fruits*; and perhaps S. James may so call the Jews, as being the first converted to believe in Christ. Wi.

Ver. 19. *You know,* or you are sufficiently instructed in these things.—*Let every man be swift to hear* the word of God, *but slow,* or cautious in speaking, especially *slow to anger,* or to that rash passion of anger, which is never excusable, unless it be through a zeal for God's honour, and against sin. Wi.—S. James in this epistle does not aim at a regular discourse: he proposes a diversity of moral sentences, which have not much connection with each other. He here instructs the faithful how to behave in conversation. He recommends to them modesty and prudence in their discourses; and rather to be fond of hearing much, than of speaking much; and of practising the truth, than of preaching it to others. "For not those who understand the law, nor those who preach it, are justified before God, but the doers of the law shall be justified before God." Rom. c. 2:13. C.—A wise man is known by the fewness of his words. *Sapiens verbis innotescit paucis.* Regl. S. Ben. c. vii. With hearing, the wise man will become wiser. Sen. lib. ii. de Irâ. c. 28.—Anger is a short madness. The best cure is to permit it to subside, and to let our reason have time to reflect upon the propriety of doing what we are at first inclined to. The first motions to anger are frequently indeliberate, and consequently not sinful; but we must be careful to resist as soon as we perceive them, lest they should become too violent, and obtain the consent of our will. C.—Learn of me, says our Saviour, because I am meek and humble of heart. Mat c. 12:29. If, says S. Francis de Sales, being stung and bit by detractors and enemies, we fly out, swell, and are enraged, it is a great sign that neither our humility nor meekness are true and sincere, but only apparent and artificial. It is better, says S. Austin, writing to Profuturus, to deny entrance to just and reasonable anger, than to admit it, be it ever so little; because, being once admitted, it is with difficulty driven out again; for it enters as a little twig, and in a moment becomes a beam: and if it can once but get the night of us, and the sun set upon it, which the apostle forbids, it turns into a hatred, from which we have scarcely any means to rid ourselves; for it nourishes itself under a thousand false pretexts, since there was never an angry man that thought his anger unjust. Introduction to a devout life, p. 3. c. viii.

Ver. 20. *The anger of man*, &c. Let us not then be angry with each other on the way to eternal life, but rather march on with the troop of our companions and brethren meekly, peaceably, and lovingly; nay, I say to you absolutely and without exception, be not angry at all, if it be possible, and admit no pretext whatsoever to open the gate of your heart to so destructive a passion: for S. James here tells us positively, and without reservation, “the anger of man works not the justice of God.” S. Francis, *ibidem*.—The patient man is better than the valiant; and he that ruleth his spirit, than he that taketh cities. Prov. c. 16:32. The anger of man is the daughter of pride, the mother of enmities, he enemy of peace and harmony, and the source of stubbornness and blindness of mind and heart. The justice of God is humility, meekness, charity, peace, docility, and forbearance. How great the contrast!

Ver. 21. *All uncleanness*. ^[8] The Greek shews that hereby is meant a sordid, filthy uncleanness, infecting and defiling the soul.—*The engrafted* ^[9] *word*. The word and doctrine of Christ, by the labours of his preachers, and chiefly by his divine grace engrafted and fixed in your souls. Wi.

Ver. 23. *He shall be compared to a man*, &c. The sense is, that it is not enough for a man to examine and look into his interior, and the state of his conscience in a negligent and superficial manner, no more than one that goes to a looking-glass, but does not take care to take away the dirt or spots which he might discover. Wi.

Ver. 25. The law of Christ, called here *the perfect law of liberty*, as it is distinguished from the Jewish law of fear and slavery, is as it were a looking-glass, which may make us know ourselves, and discover and correct our failings. Wi.

Ver. 26. *If any man think*, &c. He here blames those hot disputes, which seem to have been frequent amongst the converted Jews, concerning the necessity of observing the legal rites. In vain, says he, do you pique yourselves upon the rigorous observance of the law, and your zeal to unite its ceremonial rites with the practice of the gospel. If you be void of the essence of Christianity, which is charity, prudence, and moderation, your religion will avail you nothing. C.—This may also be understood of those devotees who are fond of making a parade of their virtues, and who, as S. Gregory says, (hom. xii. in Mat.) afflict their bodies indeed with fasting, but for this they expect to be esteemed by men. A.—A man must not imagine *himself to be religious*, and perfect in the way of virtue, unless he governs and bridles *his tongue* from oaths, curses, calumnies, detractions, lies, of which more in the third chapter. Wi.

Ver. 27. *Religion pure and unspotted*, &c. S. James may use the word *pure*, as a proper admonition to the Jews, who were generally mostly solicitous to avoid *legal* uncleanness, such as were incurred by eating meats forbidden in their law as unclean, by touching a dead body, &c. He therefore tells them that the Christian religion is known by acts of charity, by visiting and assisting widows, the fatherless, and such as are under afflictions, and in general by keeping our consciences interiorly clean, unspotted, and *undefiled from this world*, from the corrupt maxims and sinful practices so common in this wicked world. Wi.

JAMES 2

Ver. 1. *With respect of persons.* This partial respect of persons is several times condemned both in the Old and New Testament. S. James here speaks of it as it was committed in the *assemblies*, by which many understand the meetings of Christians, in ^[1] synagogues and places where they celebrated the divine service, or met to keep the charitable feast, called Agape. Others expound it of meetings where causes were judged. If it be meant of Church meetings, the apostle might have even greater reason to condemn such a partiality at that time than at present; for when the poorer sort of people, of which was the greatest number of converts, saw themselves so neglected and despised, and any rich man when he came thither so caressed and honoured, this might prove a discouragement to the meaner sort of people, and an obstacle to their conversion. But if we expound it of meetings where causes were judged betwixt the rich and others of a lower condition, (which exposition the text seems to favour) the fault might be still greater, when the judges gave sentence in favour of great and rich men, biassed thereunto by the unjust regard they had for men rich and powerful. This was a transgression of the law: (Lev. 19:15) *Respect not the person of the poor, nor honour the countenance of the mighty. But judge thy neighbour according to justice.* See also Deut. 1:17. Wi.—*Respect*, &c. The meaning is, that in matters relating to faith, the administering of the sacraments and other spiritual functions in God's Church, there should be no *respect of persons*: but that the souls of the poor should be as much regarded as those of the rich. C. 1:17. Ch.

Ver. 4. *Are become judges of (or with) unjust thoughts*, ^[2] when against justice you favour the rich. Or, if in Church assemblies you discover a wrong and partial judgment in your minds and *thoughts*, by the high value and esteem you shew to the rich on account of their riches, and

the contempt you have of poverty and of the poor, when they are perhaps more deserving in the sight of God, *who hath chosen* them who *are rich in faith*, whom he hath made his adoptive children, and heirs of his kingdom. These are much the greater riches: this is a dignity far surpassing that of the greatest king or emperor. And you have less reason to shew such distinguishing marks of honour and esteem for the rich of this world, since it is they who by might and violence oppress you, draw you to judgment-seats: and they are less worthy of your honour and esteem, when by their scandalous behaviour they blaspheme, or cause to be blasphemed and ill-spoken of, the good and holy name of God, which is invoked upon you. Wi.

Ver. 8. *If then you fulfil the royal law, ... thou shalt love, &c. you do well.* By these words, the apostle explains what he had said before of the particular respect paid to rich and powerful men, that if these were no more than some exterior marks paid them without any injustice or interior contempt of such as were poor, so that they took care to comply with that royal precept given to every one by Almighty God, the King of kings, *thou shalt love thy neighbour*, that is, every one without exception, *as thyself*; in this *you do well*; and the respect of persons was less blameable. Wi.

Ver. 10. *Is become guilty of all.* It is certain these words are not to be taken merely according to the letter, nor in the sense which at first they seem to represent, as if a man by transgressing one precept of the law transgressed and broke all the rest: this appears by the very next verse, that a man may commit murder by killing another, and not commit adultery. And it is certain, as S. Aug. observes, that all sins are not equal, as the Stoic philosophers pretended. See S. Aug. Epist. clxvii, (nov. ed. tom. 2, p. 595) where he consults S. Jerom on this very place out of S. James, and tells us that such a man may be said to *be guilty of all*, because by one deadly sin he acts against charity, ^[3] (which is the love of God and of our neighbour) upon which depends the whole law and all its precepts; so that by breaking one precept, he loseth the habit of charity, and maketh the keeping, or not breaking of all the rest, unprofitable to him. Secondly, it may be added, that all the precepts of the law are to be considered as one total and entire law, and as it were a chain of precepts, where by breaking one link of this chain the whole chain is broken, or the integrity of the law, consisting of a collection of precepts. Thirdly, it may be said, that he who breaks any one precept, contemns the authority of the lawgiver, who enjoined them all, and under pain of being for ever excluded from his sight and enjoyment. A sinner, therefore, by a grievous offence against any one precept, forfeits his heavenly inheritance, becomes liable to eternal punishments, as if he had transgressed all

the rest: not but that the punishments in hell shall be greater against those who have been greater sinners, as greater shall be the reward in heaven for those who have lived with greater sanctity and perfection. Wi.—*Guilty*, &c. That is, he becomes a transgressor of the law in such a manner, that the observing of all other points will not avail him to salvation; for he despises the lawgiver, and breaks through the great and general commandment of charity, even by one mortal sin. Ch.

Ver. 12. *By the law of liberty*; i.e. by the new law and doctrine of Christ. Wi.

Ver. 13. *For judgment without mercy*, &c. It is an admonition to them to fulfil, as he said before, the royal precepts of the love of God and of our neighbour, which cannot be without being merciful to others. *Blessed are the merciful, for they shall obtain mercy.* Mat. 5:7.—*And mercy exalteth itself above judgment.* Some understand this as a confirmation of God's infinite mercies, out of Ps. 144:9 where it is said that his "mercies are over all his works;" that is, though all his perfections be equally infinite, yet he is pleased to deal with sinners rather according to the multitude of his mercies than according to the rigour of his justice. Others expound these words of the mercy which men shew to one another, and that he exhorts them to mercy, as a most powerful means to find mercy; and the merciful works done to others will be beneficial to them, and make them escape when they come to judgment. Wi.—Similar to this are the words of old Tobias to his son: "Alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it." Tob. 4:11, 12. "Blessed are the merciful," says our divine Judge, "for they shall obtain mercy." Mat. 5:7. C.—And the definitive sentence of Christians, at the day of judgment will be favourable or not, as they have complied in life with the calls of charity.

Ver. 14, &c. *Shall faith be able to save him?* He now comes to one of the chief points of this epistle, to shew against the disciple of Simon, the magician, that faith alone will not save any one. We may take notice in the first place, that S. James in this very verse, supposes that a man may have faith, a true faith without good works. This also follows from v. 19 where he says: *Thou believest that there is one God: thou dost well.* And the same is evident by the words Jo. 12:42 where it is said, *that many of the chief men also believed in him*, (Christ) ... *but did not confess it, that they might not be cast out of the synagogue.* Now that faith alone is not sufficient to save a man, S. James declares by this example: If any one say to the *poor and naked, go in peace, be you warmed and filled*, and give them nothing, what *shall it profit? Even so*

faith, if it have not works is dead, &c. i.e. such a faith, though it be not lost and destroyed, yet it remains in a soul that is spiritually dead, when it is not accompanied with charity and grace, which is the life of the soul, and without which faith can never bring us to eternal life. In this sense is to be understood the 20th and 26th verses of this chapter, when faith is again said to be dead without good works. This is also the doctrine of S. Paul, when he tells us that a saving faith is a faith *that worketh by charity*, Gal. 5:6. When he says, that although faith were strong enough to remove mountains, a man is nothing without charity. 1 Cor. 13:2. When he teacheth us again, that *not the hearers of the law are just before God, but the doers of the law shall be justified*. S. John teacheth the same (1 Jo. 3:14) *He that loveth not, remaineth in death*. But of this elsewhere. Wi.—Grotius in this place makes a very candid and remarkable profession of his faith, very different from that of his associates in the pretended reformation, called Solifideans: “There are some who say, ‘My works indeed are not as they ought to be,’ but my faith is firm, my salvation is therefore out of danger. This opinion, which has sprung up in this our unhappy age, and recommends itself under the name of reformed doctrine, ought to be opposed by every lover of piety, and all who wish well to their neighbour’s salvation.... no faith has ever availed any man, unless it were accompanied by such works as he had time and opportunity to perform.” His words are: “Opera quidem mea non recta sunt, sed fides recta est, ac propterea de salute non periclitor.... Renata est hoc infelici sæculo ea sententia et quidem sub nomine repurgatæ doctrinæ, cui omnes qui pietatem et salutem proximi amant, se debent opponere.... cœterum nulla cuiquam fides profuit, sine tali opere, quale tempus permittebat,” &c. In vain do we glory in our faith, unless our lives and works bear testimony of the same. Faith without charity is dead, and charity cannot exist without good works. He who bears the fruits of Christian piety, shews that he has the root, which is faith; but the root is dead, when it affords no produce. Works are to faith what the soul is to the body. See the remainder of this chapter.

Ver. 18. *Some men will say: Thou hast faith, and I have works. Shew me thy faith*, &c. He confutes the same error, by putting them in mind that one can shew that he has faith, which is an interior virtue, only by good works, and that good works in a man shew also his faith; which is not to be understood, as if good works were merely the marks, signs, and effects of faith, as some would pretend, but that good works must concur with faith to a man’s salvation by an increase in grace. Wi.

Ver. 19. *The devils also believe, and tremble*. S. James compares indeed faith without other virtues and good works, to the faith of devils: but

comparisons must never be stretched farther than they are intended. The meaning is, that such a faith in sinners is unprofitable to salvation, like that of devils, which is no more than a conviction from their knowledge of God; but faith which remains in sinners, is from a supernatural knowledge, together with a pious motion in their free will. Wi.

Ver. 21. *Was not Abraham ... justified by works?* We may observe, that S. James here brings the very same examples of Abraham and Rahab, which it is likely he knew some had misconstrued in S. Paul, as if the great apostle of the Gentiles had taught that faith alone was sufficient to salvation. But S. Paul neither excludes good works done by faith, when he commends faith, excluding only the works of the law of Moses, as insufficient to a true justification. See Rom. 3:27. And S. James by requiring good works does not exclude faith, but only teacheth that faith alone is not enough. This is what he clearly expresseth here in the 22d and in the 24th verse. *Man, says he, is justified, and not by faith only.* And (v. 22) *seest thou that faith did co-operate with Abraham's works, and by works faith was made perfect.* In fine, we must take notice, that when S. James here brings the example of Abraham offering his son Isaac, to shew that he was *justified by works*, his meaning is not that Abraham then began first to be justified, but that he then received an increase of his justice. He was justified at least from his first being called, and began then to believe and to do good works. It is true his faith was made perfect, and his justice increased, when he was willing to sacrifice his son. Wi.

JAMES 3

Ver. 1. *But not many masters,* teachers, and preachers. An admonition to all those who are not called, or not qualified to undertake this high ministry, lest they incur a greater condemnation. Wi.

Ver. 2. *For in many things we all offend,* ^[1] fall into many, at least failings.—*If any man offend not in word, the same is a perfect man.* He that in all occurrences can govern his tongue, has attained to a great degree of perfection.—*He is able also with a bridle to lead about the whole body.* He alludes to the comparison in the following verse; and the sense is, that when he has once perfectly subdued this unruly adversary, it may be presumed he can govern himself as to other passions, and *the whole body* of his actions. Wi.

Ver. 3. *If we put bits, &c.* By the help of a bridle, a skillful rider can

turn and guide horses never so headstrong and unruly. An experienced pilot sitting at the helm, steers the course of the vessel in a storm, turns and guides the ship what way he thinks most proper; so must a man learn, and use his utmost endeavours to bridle and govern his tongue. Wi.

Ver. 5–6. *The tongue is indeed a little member, yet doth great things:* ^[2] causeth great evils and mischiefs, when it is not carefully governed; as a little *fire*, ^[3] it *kindleth* and consumeth a great wood. It is a world of *iniquity*, the cause of infinite evils, dissensions, quarrels, seditions, wars, &c. It defileth the whole body, even the body politic of kingdoms. This *fire*, kindled by *hell*, sets all in a flame during the course of our lives, (lit. *the wheel of our nativity*) from our cradle to our grave. Wi.

Ver. 7. *Is tamed*, &c. The wildest *beasts* may be *tamed*, lions and tigers, and *the rest*, ^[4] and so managed as to do no harm. Wi.

Ver. 8. *But the tongue no man can tame*, without the special assistance of God. Wi.—Wherefore we are to understand, says S. Austin, that as no one is able of himself to govern his tongue, we must fly to the Lord for his assistance. S. Aug. ser. 4. de verb. Mat. 6.—It is an unquiet *evil*, ^[5] which cannot be stopt. It is full of *deadly poison*, which brings oftentimes death both to men's bodies and souls. Wi.

Ver. 9–13. *By it we bless God*, &c. Such different effects from the same cause, as of *blessing God*, and *cursing* men, created to the likeness of God, seem contrary to the ordinary course of nature; for a *fountain* from the same source doth not *send forth* both *sweet* and *bitter* streams.—*Who is a wise man, and endued with knowledge among you?* &c. This seems to be connected with the admonition given at the beginning of the chapter, *be not many masters*; let none pretend to this but who have wisdom and knowledge, which also may be known by their prudent and *mild conversation*.

Ver. 14–16. *But if you have bitter zeal*. He hints at that bitter, false zeal, which many teachers among the Jews, even after their conversion, were apt to retain against the converted Gentiles, pretending with *lies*, and against the truth of the Scriptures, that they are not to be made partakers of the blessings brought to all nations by the Messias.—*Glory not*, boast not in this pretended *wisdom*, which descendeth not *from above*, from God, but which is *earthly, sensual, diabolical*, from an evil spirit, which foment these jealousies and divisions; and where there are such emulations and divisions, there is nothing but *inconstancy*, and all kind of evils. Wi.

Ver. 17–18. *But the true wisdom, which is from above, ... is chaste, and pure, peaceable, modest, free from such divisions, tractable, easy to be persuaded* ^[6] of the truths foretold in the Scriptures, &c. Now the fruit and effect of such justice, piety, and sanctity, is sown in peace, with peaceable dispositions, in those who with sincerity seek true peace, and who hereby shall gain the reward of an eternal peace and happiness. Wi.—S. Paul gives a similar character of charity. 1 Cor. c. 13. “Charity is patient, is kind, ... is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, ... believeth all things, hopeth all things, endureth all things.”—*Easy to be persuaded.* A good lesson for those devotees, who are not few in number, who are so obstinate and so wedded to their own opinions and ways, as to be unwilling to be controlled, even by those whom God has placed over them, for the direction of their souls. A.—*Without judging.* That is, it does not condemn a neighbour upon light grounds, or think evil of him. It puts the best construction upon every thing he says or does, and never intrudes itself into the concerns of others. C.—“Judge not, and you shall not be judged,” says the Saviour of our souls; “condemn not, and you shall not be condemned.” S. Luke, 6:37. “No,” says the holy apostle, (1 Cor. 4:5) “judge not before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.”

JAMES 4

Ver. 1. *Whence are wars* ^[1] *and contentions*, in all kinds, but from your lusts and disorderly passions, coveting to have and enjoy what you have not, as to pleasures, riches, honours, &c. Wi.

Ver. 2. *You covet, and have not.* Though God has promised that whosoever asks shall receive, (Mat. 7:8) yet no wonder you receive not, *because you ask amiss*, by asking such temporal things as would be prejudicial to your soul, or because you ask not with humility, devotion, and perseverance. Wi.

Ver. 4. *Adulterers*: which is here taken in a figurative sense for those who love creatures more than God, the true spouse of their souls; who reflect not that the love and friendship of this world is an enemy to God, and the true manner of serving him. Wi.

Ver. 5. *Do you think that the scripture saith in vain: To envy doth the spirit covet, with dwelleth in you?* ^[2] This verse is obscure, and differently expounded. By some, of an evil spirit in men, by which

they covet and envy others for having what they have not. Others understand God's spirit inhabiting in them; and then it is an interrogation, and reprehension, as if he said: Doth God's spirit, which you have received, teach or excite you to covet and envy others, and not rather to love and wish their good? And to enable men to do this, God is not wanting, who gives us greater grace, especially to the humble that ask it, though he resists the proud. Wi.—It is not evident to what part of Scripture S. James here alludes, the exact words are nowhere in the sacred writings. That which seems the most like this text, and the most adapted to his subject, is a passage from Ezechiel, "I will set my jealousy against thee;" (Ezech. 23:25) i.e. I have loved thee with the love of jealousy, and I will revenge upon thee my slighted affections.

Ver. 6. *But he giveth greater grace.* The Holy Spirit which dwelleth in you, giveth you graces in proportion to your fidelity in complying with them, and according to your humility and the love which you bear to your neighbour. C.—S. James may also mean by these two verses, to exhort the Jews and Gentiles, who were rather jealous of each other, to nourish no jealousy against one another, nor be troubled at the blessing which their neighbour enjoyed from the bountiful hand of the Almighty. Then will God deal to us with a more liberal hand, and will bestow upon us greater graces in proportion as we lay aside all ill-will towards our neighbour. But that he will withhold his hand from the envious man, because he resists the proud, and gives his grace to the humble. Glory is the exclusive property of heaven; whoever, therefore assumes it to himself, makes God his enemy. There is nothing in man since his fall; there is nothing in holy writ which does not preach to us this truth.—N.B. These last words, "God resisteth the proud, and giveth grace to the humble," are only in the Septuagint edition. Prov. 3:34. The Heb. and Vulg. read in this place, "He shall scorn the scorers, and to the meek he will give grace." C.

Ver. 7. *Be subject therefore to God;* humble yourselves in his sight, considering your own nothing. Wi.

Ver. 8. *Purify your heart* from the love of creatures, so that your affections be not divided betwixt God and this world, like persons of *two minds* ^[3] or two souls. Wi.

Ver. 9. *Be afflicted* ^[4] *and mourn,* and deplore your sins against his divine majesty; punish yourselves, and think not that a mere change of life is sufficient after so many sins committed. Wi.

Ver. 11. *Detract not one another,* (nor judge rashly) *brethren.* Though

he spoke so much against the evils of the tongue, he gives them a special admonition against the vice of detraction, so common in the world, as also against rash judgments, which happen so frequently where there are dissensions and divisions. He that detracteth, judgeth, and rashly condemneth his brother, may be said to detract and judge the law, inasmuch as he seems to condemn and condemn the law, by which these sins are forbidden; when, instead of obeying and complying with the law, he rather takes upon himself to act as a judge, ^[5] without fear of the law and of God, the only lawgiver, who is to judge all our actions, and who alone is able to destroy, or to free us and deliver us from the punishments we have deserved. Wi.

Ver. 13. *To-day or to-morrow, &c.* An admonition against that presumption, when persons forget the uncertainty of life, and the vanity of all things in this world, which vanish like a vapour, and can never be relied upon, so as to count upon years and the time to come. All things here appear and disappear in a moment. Take heed, therefore, not to *glory* or boast *in your arrogancies*; (v. 16) lit. *pride*; like the rich man, (Lu. 10) who thought of nothing but a long and merry life, and was cut off that very night. And being now admonished, reflect that it is sinful to know what is good, what is your duty, and not to comply with it. Wi.

Ver. 15. *For what is your life? it is a vapour.* We frequently meet with three beautiful comparisons in holy writ. “Remember that my life is but wind.... As a cloud is consumed, and passeth away; so he that shall go down to hell, shall not come up.” Job 7:7, 9. “Man is like to vanity, his days pass away like a shadow.” Ps. 143:4. Similar expressions also frequently occur in profane authors.

Nemo tam Divos habuit faventes
Crastinum ut possit sibi polliceri. *Seneca.*

With reason then did our Saviour say, “Be you then also ready, for at what hour you think not, the Son of Man will come.” Lu. 12:40. C.

JAMES 5

Ver. 1–6. *Go now rich men, &c.* In the first six verses, he gives admonitions to those among the Christians who were rich, not to rely on riches, nor value themselves on this account. You must look upon your riches and treasures as if they were already *putrefied* and corrupted, your gold and silver eaten and consumed with rust: and

their rust shall rise in *testimony* and judgment against you, for not making better use of them. As your coin is eaten with rust, so shall your bodies be hereafter as it were eaten and consumed by fire. You heap up to yourselves a treasure in the day of wrath, while through covetousness, and hard heartedness, you defraud *labourers* of their *hire*, living at the same time in feasting and luxury, as *in the day of slaughter*. That is, feasting as men are accustomed to do, on the days when victims are slaughtered, offered, and eaten with great rejoicing. Others expound it, as if you were feeding, and making yourselves fit sacrifices and victims for God's anger and indignation. Wi.—*You have feasted*, &c. The Greek is, “you have lived in delicacies and debaucheries, and have feasted upon your hearts as for the day of sacrifice:” Ετρυφησατε, και εσπαταλησατε εθρεψατε τας καρδιας υμων ως εν ημερα σφαγης. That is, you have fattened yourselves with good cheer and sensual pleasures, like victims prepared for a solemn sacrifice. C.—Others among you have unjustly oppressed, accused, and brought to condemnation *the just one*, by which seems to be understood just and innocent men, who are divers times deprived of their fortunes, and even of their lives, by the unjust contrivances of powerful wicked men. Wi.

Ver. 7–11. *Be patient*, &c. He now in these five following verses turns his discourse from the rich to the poor, exhorting them to patience till the coming of the Lord to judgment, which *draweth near*; his coming to judge every one is at his death. Imitate the patience of the husbandman, waiting for fruit after that the earth hath received the timely and *early* ^[1] rain soon after the corn is sown, and again more rain, that comes later to fill the grain before it comes to be ripe. This seems to be the sense by the Greek: others expound it, till he receive the early and latter fruits. Wi.—*Behold the judge standeth before the door*. This expression is synonymous with that in the foregoing verse. “The coming of the Lord is at hand.” This way of speaking is not uncommon in Scripture. Thus God said to Cain: “If thou hast done evil, shall not sin forthwith be present at the door?” S. James is here speaking of the approaching ruin of Jerusalem, the destruction of the temple, and the dispersion of the Jews by the Romans. C.—Call to mind for your encouragement the trials and constancy ^[2] *of the prophets: the patience of Job*, after which God rewarded him with great blessings and property, and *you have seen the end of the Lord*; that is, what end the Lord was pleased to give to Job's sufferings. But S. Aug. Ven. Bede, &c. would have these words, *the end of the Lord*, to be understood of the death of our Lord Jesus Christ, on the cross, for which God exalted him, &c. Wi.

Ver. 12. *But above all things ... swear not*, &c. This earnest admonition

is against all kind of oaths in common conversation, (not against oaths made on just and necessary occasions) and in the very same words, as our blessed Saviour warned all people against this sin of swearing. Mat. c. 5. How unaccountably is this commandment of God contemned? And what a dreadful account will some day be exacted for so many oaths, curses, and blasphemies, which are now so common, that we may rather wonder at the patience of God and that already exemplary punishments have not fallen upon whole cities and kingdoms for this continued profanation of the holy name of God? Wi.—S. James here repeats the injunctions of our Saviour, *not to swear at all*. Mat. 5:34. See the annotations in that place.

Ver. 14–15. *Is any man sick among you?* ^[3] or in danger of death by sickness, *let him call, or bring in the priests of the Church, &c.* The apostle here enjoins the constant use of the sacrament, called extreme unction, or the last *anointing with oil*, instituted, (as were all the sacraments of the Church) by our Saviour Christ, and which is here fully and clearly delivered in plain words, expressing, 1. the persons to whom this sacrament is to be administered; 2. the minister; 3. the form; 4. the matter; 5. the effects. As to the first, *is any man sick among you?* This sacrament then is to be given to every believing Christian, who is in danger of death by sickness. 2. *Bring in the priests*, one or more, they are the ministers of this sacrament. The Protestant translation has the *elders*; yet in their book of common prayer, he who is called in to assist and pray with the sick, is called either the minister, the curate, or the priest, never the elder. Dr. Wells has not changed the word *elders* in his translation; but in his paraphrase he expounds it of those ministers of the church who are above deacons. 3. *And let them pray over him.* Besides other prayers, the form of this sacrament is by way of prayer, *let the Lord forgive thee, &c.* 4. *Anointing him with oil.* The oil with which he is anointed by the priest, is the outward visible sign, and the matter of this sacrament, as water is the matter of baptism. 5. *And the prayer of faith shall save the sick man, &c.* All the sacraments of the new law have their virtue from the merits of our Saviour, Christ, and therefore must be ministered and received with faith in our Redeemer. Wi.—*Is any man sick?* &c. The Greek expression in this place is equivalent to, “Is any one dangerously ill amongst you?” Ἀσθενεὶ τις ἐν ὑμῖν. The primary intention of this sacrament of extreme unction, is to confer a special grace upon the dying Christian, to strengthen him in his last and dreadful conflict, when the prince of darkness will exert his utmost to ruin his poor soul. But besides this, it was also intended to free man from venial sin, and likewise from mortal, if guilty of any, provided he were contrite and not able to have recourse to the sacrament of penance. But the sacrament of penance being the only regular means of obtaining

pardon for mortal sin committed after baptism, a person must first have recourse to this sacrament, if he be able, as a necessary preparation for the sacrament of extreme unction. Other effects of this sacrament are, that it lessens the temporal punishment due to sin, and restores health to the worthy receiver, if it be expedient for the good of his soul. S. Aug. serm. 215. C. Theol. Petav. Habert. Bailly, &c. de Extrem. Unct.—How great then is the folly of such persons as are afraid to receive this sacrament, imagining it to be the irrevocable sentence of impending dissolution? whereas one of the very effects of this sacrament is to restore health, if it be expedient for the soul; and who would wish for health upon any other conditions? A.—The anathemas pronounced by the council of Trent against those who deny the existence of this sacrament, are sufficient to establish the belief of it in the minds of Catholics. See sess. 14. can. 1. 2. and 3. of the council of Trent. It may be proper, however, to observe, in confirmation of our belief of this sacrament, that whenever the ancient Fathers have had occasion to speak of extreme unction, they have always attributed to it all the qualities of a sacrament, as S. Chrys. who proves from this text of S. James the power which the priest has to forgive sins; (lib. 3. de Sacerdotio. S. Aug. ser. 215) not to mention Origen, who wrote at the beginning of the third century, (hom. ii. in Levit.) enumerating the different ways by which sins are forgiven in the new law, says, “That they are remitted when the priests anoint the sick with oil, as is mentioned in S. James.” When Decentius, bishop of Eugenium in Italy, in 416, wrote to Innocent I. upon this sacrament, he makes no question whether it was a sacrament, but only consults him concerning the manner of administering; whether a bishop could give it, or whether priests were the only administerers of this sacrament, as S. James says, “Let them call in the priests of the Church;” and whether it could be given to penitents before they had been reconciled by absolution. To the former question, the pope replied there could be no doubt, as S. James could never mean that bishops were excluded as being higher than priests; but that he supposed them to be taken up with other things. We might add to this, the word presbyter was then used indiscriminately for both bishops and priests. A.—As to the next question, whether penitents could receive this sacrament before absolution, he answered in the negative. “For,” says he, “can it be thought that this one sacrament can be given to those who are declared unworthy of receiving the rest?” Innocent I. in epist. ad Decent. c. viii. Habert. de Extre. Unct.—If it be objected that mention is not more frequently made of this sacrament in the writings of the ancients, we will answer with Bellarmin, that the most evident things were not always written, but only as occasion offered, that many of

the mysteries were kept secret, to preserve them from the ridicule of the infidels. That in the times of persecution it was more difficult to administer this sacrament and less necessary, as the greatest part of Christians died not by sickness but by martyrdom. Theol. Petav. de Extre. Unc.—Ven. Bede in Lu. ix. speaketh thus: “It is clear that this custom was delivered to the holy Church by the apostles themselves, that the sick should be anointed with oil consecrated by the bishop’s blessing.”—*Let him bring in*, &c. See here a plain warrant of Scripture for the sacrament of extreme unction, that any controversy against its institution would be against the express words of the sacred text in the plainest terms. Ch.—And *the Lord*, by virtue of this sacrament, or if you will, sacramental prayer, *shall raise him up*, shall give him spiritual strength and vigour to resist the temptations which at that hour are most dangerous. He shall also *raise him up*, by restoring him his corporal health, when God sees it more expedient for the sick man.—*And if he be in sins, they shall be forgiven him*, not merely by prayer, but by this sacrament. Wi.

Ver. 16. *Confess, therefore, your sins*, &c. Divers interpreters expound this of sacramental confession, though, as the authors of the annotations on the Rheims Testament observe, this is not certain. The words *one to another*, may signify that it is not enough to confess to God, but that we must also confess to men, and not to every man, but to those whom God appointed, and to whom he hath given the power of remitting sins in his name. I cannot but observe that no mention at all is made, “in the visitation and communion of the sick,” in the Prot. common prayer book, of this comfortable passage out of S. James, of calling in *the priests of the Church*, of their *anointing him with oil* ... and that *his sins shall be forgiven him*. Perhaps having laid aside that sacrament, it seemed to them better to say nothing of those words. But such a confession as is practised by all Catholics, is at least there advised. “The sick person,” saith the book of common prayer, “here shall be moved to make a special confession of his sins ... After which confession, the priest shall absolve him after this sort. Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent, forgive thee ... and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father,” &c. Here is a special confession, or a confession of particular sins; here is a power of forgiving sins in God’s name, acknowledged to be given to the Church, and to priests; here are the very same words used by every Catholic priest in the sacrament of penance. This is clearly ordained in their liturgy: how far it is complied with, I know not. Wi.—*One to another*. That is, to the priests of the Church, whom (v. 14) he had ordered to be called for, and brought in to the sick: moreover, to confess to persons who had no power to forgive sins, would be useless.

Hence the precept here means that we must confess to men whom God hath appointed, and who, by their ordination and jurisdiction, have received the power of remitting sins in his name. Ch.—*Pray for one another*. Here is recommended prayer in general, as a most necessary Christian duty. He encourages them to it by the example of Elias. ^[4] in the beginning of the third age, (hom. ii. in Levit.) who numbering up the different ways by which sins are forgiven in the new law, says, that they were remitted when *priests anoint the sick with oil*, as in the epistle of S. James; S. Chrys. ^[5] in the end of the fourth age, (in his third book de Sacerdotio, tom. i. p. 384. Nov. Ed. Ben. written before the end of the fourth age, about the year 375) says, that *priests* (and his word expresseth sacrificing priests, not elders) *have now* a power to remit *sins*, which he proves from those words in S. James, *Is any man sick among you?* &c. This shews, as do also Origen's words, that this custom was then continued in the East, in the Greek Church, and that it was believed a sacrament, of which the priests only were the ministers. Innocent I. ^[6] in his answers to Decentius, bishop of Eugenium, in Italy, at the beginning of the fifth age, an. 416, calls this anointing and prayer over the sick, set down in S. James' epistle, *a sacrament* in the same sense as other sacraments in the new law. See Labbe's Councils, tom. ii, p. 1248. And as to what Innocent I. and Ven. Bede relate of a custom by which lay persons, when a priest could not be had, anointed and prayed over a person in danger, it was only to testify their desire of having the sacrament: as it was likewise a pious custom in some places for sinners to make a confession to a layman, not that they then looked upon it as a sacrament, but only that they hoped God would accept of their private devotions and humiliation, when they could not have a priest to administer the sacraments to them. It is needless to mention authors in the following ages. S. Greg. (Sacramentarium. fer. 5. in Coena Dni.) describes the ceremony of blessing oil to be used in the anointing of the sick. Theodore, made archbishop of Canterbury, an. 668, among other decrees, ordains that sick persons receive the holy unction, set down by S. James. The Capitularia of Charles the great, say that no one, when about to depart out of this world, ought to want the anointing of the sacrament of oil. The same is ordained in a council of Chalons, an. 813, can. 48; by a council at Aix la Chapelle, an. 830, can. 5; by the council of Mayence, an. 847, can. 26, &c. Now since we find this anointing made use of as a sacrament at least from the fourth age, let our adversaries tell us when this anointing prescribed by S. James was left off, and when and how it came to be taken up again. They have no manner of proofs for either; and yet we have a right, as the authors of the annotations on the Rhem. Testam. observe, to demand clear and convincing proofs in this case, when the Scripture seems so clear for

us and against them. Dr. Fulk affirms boldly, that *this anointing was never to this day received in the Greek Church as a sacrament*. This only shews how little credit is to be given to him. He might have found great reason to doubt of his bold assertion, since neither Photius, in the ninth age, nor Michael Cerularius, in the eleventh, ever objected this difference betwixt their Greek and the Latin Church, at a time when they reckoned up even the most minute differences either in doctrine or discipline, so as to find fault with the Latins for shaving their beards. He might have found it by what happened at the time of the council of Lyons, in the thirteenth age, when the pope, in his letter to the emperor of Constantinople, wrote that the Latin Church, and all in communion with him, acknowledged seven sacraments, which the Greeks never blamed. He might have observed the same when the Greeks and Armenians came to an union in the council of Florence, in the fifteenth age. The same Dr. Fulk, who wrote about the year 1600, could scarce be ignorant of the ill success the *Augsbourg confession* met with among the Greeks, to whom, when the Lutherans had sent copies of their faith and of their reformation, Jeremy, the patriarch of Constantinople, with a synod of the Greeks, condemned their articles, and among other points, declared that they held “in the orthodox Catholic Church seven divine sacraments,” the same as in the Latin Church, *baptism ... and the holy oil*. Had Dr. Fulk lived a little longer, he must have been more and more ashamed to find other Greek synods condemning him and all the said reformers. For when Cyrillus Lucaris, advanced to the see of Constantinople by the interest of the French Calvinists, began to favour and support the doctrine of the Calvinists, the Greeks in several synods under their patriarchs, (an. 1639, 1642, 1671, and 1672) condemned Cyril and the new doctrine of the said reformers, and expressly declared that they held *seven sacraments*. See M. Arnauld, tom. iii. Perpetuité de la Foy; and the dissertations of M. Le Brun, tom. iii. p. 34, and 572, disert. 12, where he shews that all the churches of the East, and all the Christian churches of the world, though separated from the communion and subordination to the Pope, agree with the Latin Church, as to the sacrifice of the Mass, as to the real presence of Christ in the Eucharist, and as to the seven sacraments. Wi.—If, with holy Scripture, we must allow that charitable persons on earth may prove instrumental, under God, to their neighbour’s salvation, why are we to deny this to the saints in heaven, whose charity for man is much greater?

1 PETER

THE FIRST EPISTLE OF S. PETER, THE APOSTLE

INTRODUCTION

This first Epistle of S. Peter, though brief, contains much doctrine concerning faith, hope, and charity, with divers instructions to all persons of every state and condition. The apostle commands submission to rulers and superiors, and exhorts all to the practice of a virtuous life, in imitation of Christ. This epistle was written with such apostolical dignity, as to manifest the supreme authority with which its writer, the prince of the apostles, had been invested by his Lord and Master, Jesus Christ. He wrote it at Rome, which figuratively he calls Babylon, about fifteen years after our Lord's ascension. Ch.—S. Peter, otherwise called Simon, son of John or Jonas, was from Bethsaida, a city of Galilee. He was married, and lived at Capharnaum, and was employed with his brother Andrew, as fishermen, when our Lord called them. S. Peter on every occasion testified a more than usual zeal for his Master, and hence our Lord shewed him a very particular and very marked attention. He would have Peter present at his transfiguration; (Luke 9:28) and at another time declared that he was a rock, upon which he would build his Church, against which the gates of hell should never prevail. Mat. 16:18. Although S. Peter had the misfortune or weakness to deny Jesus Christ in his passion, our Lord, after his resurrection, gave him fresh proofs of his regard. Mat. 16:7. He continued him in his primacy over all, and appointed him in the most explicit manner visible head of his Church, when thrice asking Peter: “lovest thou me more than these?” and S. Peter as often answering, Christ said to him: “feed my lambs, feed my sheep.” John 21:15.—This epistle was always received in the Church as *canonical*, and as written by S. Peter, prince of the apostles. It is commonly agreed that it was written from Rome, which S. Peter calls Babylon, (C. 5:13) and directed to those in the provinces of Pontus, Galatia, &c. (v. 1) who were before Jews or Gentiles, and had been converted to the Christian faith. It is certain this letter was not written till after the true believers had the name of Christians. C.

4:16. Many think it was written before the year 49; but this is not certain. Others judge not till after the year 60, and some not till a short time before he wrote his second epistle. See Tillem. t. i. Art. 31. on S. Pet. and tom. ii. on S. Mark, p. 89. The main design is to confirm the new converts in the faith of Christ, with divers instructions to a virtuous life. Wi.—Grotius, Erasmus, and Estius, discover in this epistle, a strength and majesty worthy the prince of the apostles. Est autem epistola profecto digna Apostolorum Principe, plena authoritatis et majestatis Apostolicæ: verbis parca, sententiis referta.

1 PETER 1

Ver. 1. *Peter, an apostle of Jesus Christ, to the strangers dispersed.* Lit. *of the dispersion*; i.e. to the Jews or Gentiles now converted, who lived dispersed in those countries, chosen or elected ^[1] according to the foreknowledge and eternal decrees of God unto *the sanctification of the spirit*. Wi.—Asia is taken for one of the four quarters of the globe, or for Asia Minor, or for that province of Asia Minor of which Ephesus is the capital. It is in this latter sense it appears here to be understood, since Pontus, Galatia, Cappadocia, and Bithynia are also contained in the provinces of Asia Minor. V.

Ver. 2. *Unto the obedience and sprinkling of the blood of Jesus Christ;* i.e. to be saved by the merits of his death and passion. Wi.—All the three divine Persons conspire in the salvation of the elect. The Father as principle of their election, by his eternal prescience; the Son as victim for their sins, and the source of all merit; the Holy Ghost as the spirit of adoption and love, animating and sanctifying them, and leading them to glory.

Ver. 4. *Reserved in heaven for you.* Lit. *in you*; that is, it is also in you by reason of that lively faith and hope, which is in you, of enjoying Christ. Wi.

Ver. 7. *At the appearing of Jesus Christ.* Lit. *in the revelation*; i.e. when he shall be revealed, manifested, and appear at the day of judgment. Wi.

Ver. 11. *Searching into what time, or manner of time.* The ancient prophets with longing and ardent desires, obtained to know of the Holy Ghost, the *spirit of Christ*, the time and the glory that followed those sufferings, by Christ's resurrection and ascension. All these were revealed to them, and they saw that they ministered things to you, not

to themselves; that is, that these things they were ministers of, in prophesying about them, were not to happen in their time, but are not come to pass, as they have been preached to you. Wi.

Ver. 12. *The Holy Ghost being sent down from heaven, on whom the Angels desire to look.* [2] This place is differently expounded. Some refer these words, *on whom the Angels desire to look*, to Jesus Christ, who was named in the foregoing verse; some to the Holy Ghost, who, being one God with the Father and the Son, the Angels are happy in seeing and loving him. See Estius and the Greek text. Wi.

Ver. 13. *The loins of your mind girded.* It is a metaphor, to signify they must live in such a manner as to be always prepared for heaven, as persons used to gird their garments about them, when about to walk or run, or to undertake any labour. Wi.

Ver. 14. *As children of obedience;* i.e. as obedient children. Wi.

Ver. 18. *From your vain conversation of the tradition of your fathers.* S. Peter teacheth what S. Paul repeats in many places, that it was in vain for them to hope to be saved by the ceremonies and precepts of the former law, to which their forefathers had added many unnecessary and groundless traditions. They could only hope for salvation by believing in Christ, by the price of whose precious blood they were redeemed from their sins, as they had heard by the word of the gospel preached to them. His doctrine is the same with that of S. Paul, of S. James, of S. John, and of the other apostles, that to be saved it is not enough to have faith or hope in Christ, but it must be a faith joined and working by charity, obeying the law of Christ in the spirit of charity with a sincere and brotherly love of every one, without setting our hearts upon the vanities and corruptible things of this world, remembering that all flesh is as grass, or the flowers of the field, which wither and pass away in a very short time. Thus presently vanish all riches, honours, pleasures, and all the glory of this life, but the word of God and his promises will bring us to happiness which will last for ever. Wi.

Ver. 23. Thus this new birth, common to you all, should form between you an union much more stable and solid than that formed in you by the ties of blood. V.

1 PETER 2

Ver. 1. *Wherefore laying aside all malice.* S. Peter having put them in mind of the great benefit of Christ's coming to redeem us from sin, exhorts them to avoid sin, to lead a life worthy of their vocation, to follow Christ's doctrine, and imitate his example. Wi.

Ver. 2. *Desire the rational* ^[1] *milk without guile*, or deceit. Without guile, in construction, does not agree with *new-born children*, but with milk, as appears by the text. The sense is, follow the pure doctrine of the gospel, without mixture of errors. Wi.

Ver. 3. Whoever has a relish for Jesus Christ, has also for his word; and such as have a relish for neither, are truly deplorable. Let us pray then that God would feed us with his word, and with the holy Eucharist, that contains his body and blood, his soul and his divinity, that we may thereby grow up to salvation.

Ver. 4. *The living stone, rejected*, &c. Christ is the chief foundation of his Church, the *corner-stone* of the building, whom the Jews, and other obstinate unbelievers, reject to their own condemnation and destruction. See Isai. 28:16. Mat. 21:42. Acts 4:11. Rom. 9:32. Wi.

Ver. 5. *You also ... a holy* ^[2] *priesthood*; and, as he saith again, (v. 9) *a royal priesthood*. 1. Because they had ministers of God, who were truly and properly priests, of whom Christ is the chief. 2. Every good Christian in a less proper sense may be called a priest, inasmuch as he offers to God what in a less proper and metaphorical sense may be called sacrifices and oblations; that is, the sacrifice of an humble and contrite heart, (Ps. 50) the sacrifice of self-denials and mortifications, of prayer, almsdeeds, &c. And it is called a *royal priesthood*, as Christians may be called metaphorically kings, by governing their passions, or because they are invited to reign with Christ in his kingdom, to sit on his throne, &c. See Apoc. 3:21. &c. Wi.

Ver. 8. *Whereunto also they are* ^[3] *set*, or placed, i.e. by God's permission; not that God is the cause of their sins or damnation, (whose will is that every one be saved) but his justice has appointed and decreed punishments against those who, by their own wilful malice, refuse to believe and to follow his doctrine: their *stumbling* against this *stone* is wilful and obstinate. Wi.

Ver. 9. *You are ... a purchased people*, whom Christ purchased, bought and redeemed with the price of his precious blood.—*That you may declare his* ^[4] *virtues*; i.e. the excellencies and perfections of God, who hath called you, and now made you his people, which you were not, at least in this matter before, neither you that were Jews, nor especially you that were Gentiles. Wi.

Ver. 11. *I beseech you ... to refrain*, &c. from all unlawful and disorderly passions, that the Gentiles not yet converted may have nothing to blame in your lives and conversation, but may be edified and induced to praise God. Wi.

Ver. 12. *In the day of visitation*. God is said to visit his people, sometimes by afflictions and punishments, and sometimes by graces and favours. Some think S. Peter here, by the *day of visitation*, means the approaching destruction of Jerusalem by the Romans, and that the sense is, that the heathen Romans seeing your peaceable dispositions and pious conversations, may have a favourable opinion of the Christian religion, and be converted. Others, that you and they to whom the gospel is preached, may glorify God when he visits them with graces and favours, whether exterior or interior. Wi.—Be careful not to give occasion to scandal. Detraction is the life of the world, and piety is most exposed to its shafts, because it most condemns the maxims of its followers.

Ver. 13. *To every human creature*, ^[5] to every one whom the order of Providence has placed over you, whether it be to emperors or kings, who have the supreme power in kingdoms, or to governors of provinces; obey your temporal princes, though heathens and idolaters, (as the Roman emperors were at that time enemies to the Christian religion) in all that is not sinful and against the law of God: for this is the will of God, and all power is from God. See Rom. 13. In like manner (v. 18) servants must be subject and obey their masters, though they be infidels. See 1 Cor. 7. By this you will silence the ignorance and calumnies of foolish men, who pretended that the Christian religion taught them to be disobedient to princes, and to be subjects of Christ only, their supreme spiritual king. Wi.

Ver. 16. *As free*; to wit, from the slavery of sin, but take care not to make this Christian freedom and liberty *a cloak for malice*, as they do, who pretend that this makes subjects free from their obedience to temporal princes and magistrates; or servants free from the obedience due to their masters, even when they are *froward*, ^[6] ill-humoured, or cross to them. Wi.—There were some heretics in the days of S. Peter, as there are at present, who under pretext of evangelical liberty seek to be free from all even lawful subjection, and thus set themselves above the ordinances of both civil and ecclesiastical power.

Ver. 19. Take notice that *this is praiseworthy*, an effect of God's grace, a thing acceptable to God, when you suffer injuries patiently; whereas it is no glory, nothing that deserves commendation or reward, either before God or man, to suffer for doing ill, as a malefactor, who

deserves punishments. But it is glorious and meritorious for you to suffer as Christians, and for the Christian faith: be not then ashamed to suffer in this manner. These sufferings are marks of God's favour towards you, and you have the example of Christ, which you must imitate. Wi.

Ver. 23. Christ, who was incapable of sinning, did not *revile* ^[7] them that reviled him; he suffered all with patience; he willingly gave himself up to Pontius Pilate, that judged him, and condemned him *unjustly* ^[8] to the death of the cross: and remember that all he suffered was to satisfy for your sins, that he bore our sins in his own body on the tree of the cross. Remember always this great benefit of your redemption, and of your being called to believe in him, and to be eternally happy by following his doctrine; that all of you were as sheep going astray, lost in your ignorance and in your sins, but that by his grace and by his merits you are now called and converted to Jesus Christ, the great pastor and bishop of your souls. You are happy if you live under his care, inspection, and protection. Wi.

1 PETER 3

Ver. 1. *Let wives, &c.* In the first six verses he gives instructions to married women. 1. By their modest and submissive dispositions to endeavour to gain and convert their husbands, shewing them such a respect as Sara did, (whose daughters they ought to esteem themselves) who called Abraham her lord, or master; (Gen. 18:12) 2. To be modest in their dress, without vanity; 3. That women take the greatest care of the *hidden man*, i.e. of the interior disposition of their heart, which he calls *the incorruptibility of a quiet and a meek spirit*; 4. *Not fearing any trouble*, when God's service or the duty to their husbands require it. Wi.

Ver. 7. *Husbands, &c.* His advice to husbands: 1. To carry themselves towards their wives with knowledge, prudence, and discretion; 2. Not in any imperious manner, but treating their wives with respect and honour, though a wife be the weaker vessel both in body and mind; 3. Considering themselves and their wives to be joint heirs with them of God's graces and favours, both in this world and the next; 4. That their prayers and duty to God be not hindered, neither by too great a fondness and compliance, nor by disagreements and dissensions. Wi.

Ver. 8. *Be ye all of one mind.* These instructions are not only for man and wife, but for every one, to whom in general these virtues are

recommended. And every one's duty is comprised in these few words of Ps. 33. "Turn away from evil, and do good.... The eyes of the Lord are upon the just.... But the countenance of the Lord is against them that do evil things," &c. Nothing can hurt you, and you need fear no menaces, no terrors, if with zeal you follow and adhere to what is good. Wi.

Ver. 15. *Always ready to satisfy,* ^[1] &c. S. Peter would have every Christian, according to his circumstances and capacity, ready to give general reasons of his faith and hope of salvation, both to infidels and heretics that refuse to believe. Wi.

Ver. 18. *Christ ... being put to death indeed in the flesh, dying on the cross for our sins, but brought to life by the spirit.* ^[2] By the *spirit* here some understand Christ's divine spirit, and power of his divinity, by which he soon raised himself again from death to an immortal life by his glorious resurrection. But others by the *spirit* rather understand Christ's soul, by which he never died, which always remained united to his divine person, and which the third day he again reunited to his body. Wi.

Ver. 19. *In which (to wit, soul or spirit) also he came, and preached to those spirits who were in prison.* The true and common interpretation of this place seems to be, that the soul of Christ, after the separation from the body and before the resurrection, descended to a place in the interior parts of the earth, called *hell* in that which we call the apostles' creed, (sometimes called Abraham's bosom, sometimes Limbus Patrum, a place where were detained all the souls of the patriarchs, prophets, and just men, as it were in prison) and preached to these spirits in this prison; i.e. brought them this happy news, that he who was their Redeemer was now come to be their deliverer, and that at his glorious ascension they should enter with him into heaven, where none could enter before our Redeemer, who opened as it were heaven's gates. Among these were many who had been formerly at first incredulous in the time of Noe, who would not take warning from his preparing and building the ark, but it may be reasonably supposed that many of them repented of their sins when they saw the danger approaching, and before they perished by the waters of the deluge, so that they died at least not guilty of eternal damnation; because, though they were sinners, yet they worshipped the true God, for we do not find any proofs of idolatry before the deluge. These then, and all the souls of the just, Christ descended to free from their captivity, from their prison, and to lead them at his ascension triumphant with him into heaven. The Church of England cannot quarrel with this exposition, which seems altogether conformable to the third of their

thirty-nine articles, which at present runs thus: "As Christ died for us, and was buried, so also it is to be believed that he went down into hell." It is thus expressed in the articles under queen Elizabeth, an. 1562; and in the articles put out ten years before, an. 1552, in the fourth year of king Edward the sixth, the words were: "that the body of Christ lay in the grave until his resurrection, but the spirit which he gave up was with the spirits which were detained in prison, or in hell, and preached to them, as the place in S. Peter testifieth." Dr. Pearson on the fifth article of the creed, writes thus: "There is nothing which the Fathers agree in more, than as to a local and real descent of the soul of Christ into the infernal parts, unto the habitation of the souls departed.... This was the general opinion of the Church, as may appear by the testimonies of those ancient writers, who lived successively and wrote in several ages, and delivered this exposition in such express terms as are not capable of any other interpretation." Thus Dr. Pearson. He cites the Fathers. See the edition, an. 1683, p. 237. Wi.—*Prison*. See here a proof of a third place, or middle state of souls: for these spirits in prison, to whom Christ went to preach after his death, were not in heaven, nor yet in the hell of the damned; because heaven is no prison, and Christ did not go to preach to the damned. Ch.—S. Austin, in his 99th epistle, confesses that this text is replete with difficulties. This he declares is clear, beyond all doubt, that Jesus Christ descended in soul after his death into the regions below, and concludes with these words: *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?* In this prison souls would not be detained unless they were indebted to divine justice, nor would salvation be preached to them unless they were in a state that was capable of receiving salvation.

Ver. 21. *Baptism*, &c. That is, the ark was a figure of baptism, which saveth you from the death of the soul; and as no one was saved from the waters of the deluge but those few eight persons who were in the ark, so no one can enter into heaven if he hath not been baptized, or hath had a desire of it when come to the use of reason. And such persons as are capable of knowing what they receive, must come with the dispositions of faith and a true repentance, which is here called *the examination* (lit. *the interrogation* ^[3]) *of a good conscience*, who therefore are examined whether they believe in one God and three Persons, &c. Wi.—Baptism is said to be the like form with the water by which Noe was saved, because the one was a figure of the other.—*Not the putting away*, &c. As much as to say, that baptism has not its efficacy, in order to salvation, from its washing away any bodily filth or dirt; but from its purging the conscience from sin: when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to faith, the renouncing of Satan with all his works,

and the obedience to God's commands. Ch.

Ver. 22. Jesus now as our Redeemer, and as man, *sitteth on the right hand of God*, (see Mark 16:19. Coloss. 1. Heb. 1:3. &c.) having swallowed up ^[4] (devoured or destroyed) death; having conquered and triumphed over the devil, sin, and death, that by his grace and his merits we might become heirs of eternal life; and is gone into heaven, Angels, &c. being made subject to him. Wi.

1 PETER 4

Ver. 1. *He that hath suffered in the flesh, hath ceased from sins.* Some expound these words of Christ; but he never had committed the least sin. The true sense is, that every one who suffers by Christ's example, leaves off a sinful life, so as not to fall into great sins. Wi.

Ver. 3. *For the time past is sufficient, &c.* As if he said, you who were Gentiles, have already lived too long in vices before your conversion; so that they who are not yet converted, *admire* ^[1] at the change they see in you, make a jest of you, talk against you for your not running on with them in the same wicked and shameful disorders: but they shall render an exact account of all to the just Judge of the living and the dead. For as I told you before, in the last chap. (v. 19) for this cause (i.e. because Christ is judge of all) he descended to the place where the souls of the dead were, and preached to them, shewing himself, their Redeemer, who judgeth and condemneth those who had lived according to the flesh, but gave life to those who had lived well, or done penance according to the spirit of God. Wi.

Ver. 8. *Charity covereth a multitude of sins.* It is a great means to atone for them; or it may signify, that a charitable mind excuses many sins in others. Wi.

Ver. 10. *As good stewards of the manifold grace of God.* An admonition to the ministers of the gospel, to employ well their talents and the graces received to the honour and glory of God. Wi.

Ver. 12. *Think not strange, &c.* Be not surprised, nor discouraged that a hot and sharp persecution is come upon you at this time, as if it were a *new* and an extraordinary thing. It is what you must expect and be ready to receive with patience, and even with joy, when you suffer as Christ did before you, and for his sake: this is the way to eternal happiness in heaven. Wi.

Ver. 14. *Which is of the honour, glory, &c.* He gives them the reason why they must rejoice and look upon themselves happy to suffer for the name of Christ, because to suffer for God's sake is glorious, is a mark that the glorious, the honourable, and the powerful spirit of God rests upon them: for as Paul said, (Heb. 12:6) "For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth." Nothing then is more honourable, nothing more advantageous, than to

suffer for being a *Christian*. This word is only found here, and Acts 11:26. Wi.

Ver. 15. *Or a railer.* ^[2] The Greek here signifies one that does evil, or a malefactor.—*Or as coveting the goods of others.* ^[3] The Greek rather signifies one curiously prying into the affairs of others, which Protestants translate *a busy body*. Wi.

Ver. 17. *The time is that judgment should begin at the house of God.* By *judgment* seems to be here understood afflictions, persecutions, and trials in this world; and the sense is, that the time of this life is a time of suffering.—*And if first at us.* That is, if the justice of God deal in this manner with his friends whom he loves, much greater will be hereafter the punishments of sinners, and of those who have refused to believe in Christ. Wi.

Ver. 18. *Scarcely.* That is, not without much labour and difficulty. Ch.

1 PETER 5

Ver. 1. *The ancients, therefore, that are among you, I beseech, who am myself also an ancient,* ^[1] &c. According to the letter, *the senior, I, a fellow senior*; or, *the elder, I, a fellow elder*. Mr. Nary, and also the French translators, commonly put, *the priest, I, your fellow priest*. Or even it might be, *the bishops, I, your fellow bishop*. The Latin word, *senior*, and the Greek word *presbyteros*, which here are in the text, if we should follow their derivation only, signify *elderly men*, or men advanced in years; but since by a received use, they signify and represent to us offices and dignities, either ecclesiastical or civil, either belonging to the Church or state, which in other languages are now generally known by other words, we may however be permitted to use, even in translating the holy Scriptures, those words and names by which now are represented to us those offices and dignities. It cannot be doubted but the Greek and Latin words, which we find in this verse, were applied, after the establishment of the new law of Christ, to signify such ministers of God and the Church which are now called priests and bishops: and it is for this reason that I judged it better to put the word *priest*, and *fellow priest*, (meaning priests of the higher order, commonly known by the name of bishops) than to use the words *seniors*, *elders*, or *presbyters*. I should not blame the Prot. translators for translating always the Greek word, *presbyter*, by the English word *elder*, nor the Rhemes translators for putting it here *senior*, if these words were sufficiently authorised by an ecclesiastical

use and custom to signify priests or bishops; which I think can scarce be said, to say nothing that the word *elders* hath been used by fanatical men, who admit of no ordination of bishops or priests by divine institution, and who have affixed it to their *lay elders*, who are appointed and degraded as it seemeth good to their congregations. Though the Protestants of the Church of England always translate *elders* for *presbyters* in the New Testament, yet I do not find this word once used in their liturgy or common prayer book, when any directions are given to those that perform the church office, who are called priests, bishops, curates, or ministers.—*And a witness of the sufferings of Christ*. S. Peter being called and made the first or chief of the apostles soon after Christ began to preach, he was witness of what Christ suffered, both during the time of his preaching and of his passion.—*Glory*. Some think that S. Peter only means, that he was present at his transfiguration, where was shewn some resemblance of the glory which is to come in heaven. Others think, that he expresseth the firm hopes he had of enjoying the glory of heaven. Wi.

Ver. 2. *Feed the flock*. This shews he speaks of bishops and priests, and not of elders in years only.

Ver. 3. *Neither as domineering over the clergy*. ^[2] This may not only signify over the inferior ministers, who were subject to the bishops or priests, but also over the particular flocks which fell to their share, or to their lot to take care of. See the Greek. Wi.

Ver. 5. *Ye young men*, not only younger in age, but employed in offices inferior to those of the bishops and priests, *be subject to the ancients*. But even all of you by your carriage insinuate, practise, and give examples of humility one to another: *for God resisteth the proud, and giveth grace to the humble*. S. James (C. 4:6) repeats the same doctrine and the same words. See also James 2:12. Wi.

Ver. 12. *I have written briefly*, considering the importance of such mysteries, and necessary instructions. Wi.

Ver. 13. *The church, which is in Babylon*, (at Rome, say Euseb. S. Jerom, &c.) so called not only on account of the extent of its empire, but also for its idolatry and vices.—*Mark, my son*: generally thought to have been S. Mark, the evangelist. Wi.—See the unjust prepossession of certain seceders. In this text, where all the lights of antiquity understand Rome by Babylon, they deny it; and in the book of Revelation, where all evil spoken of Babylon, there they will have it signify nothing else but Rome: yes, and the Church of Rome, not (as the holy Fathers interpret it) the temporal state of the heathen empire.

2 PETER

THE SECOND EPISTLE OF S. PETER, THE APOSTLE

INTRODUCTION

This Epistle, though not at first received as canonical, was acknowledged as such about the end of the fourth age. See Euseb. l. iii. Hist. c. 3. S. Jer. de Vir. Illust. Tillem. art. 33. The design, as it appears, C. 1:13. and C. 3:1. was to give them admonitions and instructions against teachers of false doctrine, particularly against the *Simonites*. It seems to have been written a little before his martyrdom, about the year 66. Wi.—In this epistle S. Peter says, (C. 3) “Behold this is the second epistle I write unto you:” and before, (C. 1:14) “Being assured that the putting off of this my tabernacle is at hand.” This shews that it was written a very short time before his martyrdom, which was about thirty-five years after our Lord’s ascension. In this epistle he admonishes the faithful to be mindful of the great gifts they received from God, and to join all other virtues with their faith. He warns them against false teachers, by describing their practices and foretelling their punishments. He describes the dissolution of this world by fire, and the day of judgment. Ch.—This epistle may be considered as the spiritual testament or last will of the apostle, as it contains his last admonitions to the faithful. He first calls their attention to the care they should have of their sanctification and perfection, next to the perils that concern the Church on the part of heretics, those that menaced her in her infant state, and those that will assail her in the latter days, which includes an invincible proof of her perpetuity; for it is the same infallible and indefectible Church that is to encounter the latter as the former trials, but always with promised success. Hence the great S. John Chrysostom says: the same day that shall see the Church of God ended, shall see the end of the world; and to these continued struggles shall succeed perfect peace, to be enjoyed through a blissful eternity. If some are still found to object, that the present epistle was not written by S. Peter, on account of the marked difference of the style, S. Jerom removes this objection thus: S. Peter employed different interpreters, sometimes Glaucias, and

sometimes S. Mark; hence the difference of the style, from the diversity of his scribes. S. Mark was with him when he penned the first, but was not with him when he dictated the present. The present epistle contains, as we said above, an account of the last dreadful trials that are to assail the faithful before the end of time; but all that faith teaches us on that subject is: first, That the world will have an end; secondly, that it will end by fire; and thirdly, that the world will not be destroyed, but changed and perfected. Hence all that is said with regard to the duration of the world; on the nature and quality of the fire that is to burn and purify the world; if it be to precede or follow the last judgment, all is problematical, all is doubtful. Hence the Christian knows a good deal, who knows how to entertain proper doubts.

2 PETER 1

Ver. 1. *In the justice* (or by the justice) *of our God and Saviour, Jesus Christ.* As justice and sanctification are equally attributed to God and to Jesus Christ, it shews that the Son was equally and the same God with the Father. Wi.

Ver. 3. *Glory and virtue.* ^[1] By the Greek text, *virtue* is not here the same as power, as commonly in other places, but signifies God's goodness, mercy, and clemency. Wi.

Ver. 4. *Partakers of the divine nature.* Divine grace infused into our souls, is said to be a partaking in the divine nature by an union with the spirit of God, whereby men are made his adoptive children, heirs of heaven, &c. Wi.

Ver. 5. *Join with your faith, virtue:* think not that faith alone will save you without the practice of virtues and good works. By *abstinence* or temperance, is understood that virtue which helps to moderate the inordinate love of sensual pleasures, and to govern all disorderly passions and affections. Wi.

Ver. 9. *Groping,* ^[2] like one that is blind. The Greek may signify one who hath his eyes shut, or that is like a blind mole. Wi.

Ver. 10. *By good works you may make sure,* &c. without diving into the hidden mysteries of predestination, &c.—*You shall not sin at any time.* These words evidently suppose, that the graces and assistances of God will not be wanting; for it would be in vain to command, unless a man

had both free will and capacity to perform. But, as it follows, these helps shall be *abundantly ministered to you*. Wi.

Ver. 12. *I will begin.* ^[3] That is, by the Greek, I will take care. Wi.

Ver. 13. *As long as I am in this tabernacle:* to wit, of the body, in this mortal life. Wi.

Ver. 14. *The laying aside,* ^[4] or dissolution; i.e. my death is at hand. Wi.

Ver. 15. *That you frequently have after my decease,* ^[5] &c. Some expounded these words to signify: I will have you frequently in my thoughts, and remember you, praying for you after my death. But this does not seem the true and literal sense, nor do we need such arguments to prove that the saints pray for us. Wi.

Ver. 16. *We have not by following artificial fables.* Lit. learned fables, ^[6] invented to promote our doctrine. *We*, I with others, *were eye-witnesses* of his glory on Mount Thabor. Wi.

Ver. 19. *And we have the surer word of prophecy,* or to make our testimonies and preaching of Christ more firm. The revelations of God made to the prophets, and contained in the holy Scriptures, give us of all others the greatest assurance. Though the mysteries in themselves remain obscure and incomprehensible, the motive of our belief is divine authority. Wi.—If our testimony be suspicious, we have what you will certainly allow, the testimony of the prophets: attend then to the prophets as to a lamp that illumines a dark place, till the bright day of a more lively faith begins to illumine you, and the day-star arises in your heart: till this faith, which is like the day-star, give you a perfect knowledge of Jesus Christ. It is by the divine oracles you will acquire this knowledge, provided you peruse them with proper dispositions.

Ver. 20. *No prophecy of the scripture is made by private interpretation;* or, as the Protestants translate it from the Greek, *is of any private interpretation*, i.e. is not to be expounded by any one's private judgment or private spirit. Wi.—The Scriptures cannot be properly expounded by private spirit or fancy, but by the same spirit wherewith they were written, which is resident in the Church.

Ver. 21. *For prophecy came not by the will of man at any time.* This is to shew that they are not to be expounded by any one's private judgment, because every part of the holy Scriptures is delivered to us by the divine spirit of God, wherewith the men were inspired who wrote them; therefore they are not to be interpreted but by the spirit

of God, which he left, and promised to his Church to guide her in all truth to the end of the world. Our adversaries may perhaps tell us, that we also interpret prophecies and Scriptures; we do so; but we do it always with a submission to the judgment of the Church, they without it. Wi.

2 PETER 2

Ver. 1. *Lying teachers among you*, some of which were already come, and many more were to follow, *who shall bring in sects*, ^[1] (heresies) leading to *perdition*, and *deny the Lord who bought them*, denying the divinity of Jesus Christ, our Redeemer; such were the disciples of Simon, and many after them. Wi.—*Sects of perdition*; that is, heresies destructive of salvation. Ch.

Ver. 2. *Many shall follow their luxuries*, or lasciviousness, such as are related of the Nicolaites and Gnostics, by reason of *whom the way of truth shall be blasphemed*, or ill spoken of, by those who made no distinction betwixt true and false Christians. Wi.

Ver. 3. *They shall make merchandise of you*, preaching such lying doctrine as might please the people, but through a motive of covetousness, and for their own gain. Wi.

Ver. 4. *If God spared not the Angels*, &c. ^[2] S. Peter here brings these examples of God's justice. 1. Towards the rebellious angels that fell from heaven; 2. that of the general flood, or deluge; 3. when he destroyed Sodom and those other cities. First, *angels that sinned*, *God by his justice delivered them*, *drawn down with infernal ropes into hell to be tormented*, and to be reserved even for greater torments after the day of judgment. This seems to be the liberal sense of this fourth verse, which is obscure, and has divers reading in the Greek. In the examples of the deluge and of Sodom, S. Peter shews not only the severity of God's judgments upon the wicked, but also his merciful providence towards the small number of the just, as towards Noe, a preacher of justice, the eighth and chief of those who were preserved in the ark, when he spared not the world that was of old, (lit. the original world) or wicked of those ancient times. When he delivered that just man, Lot, at the time he reduced Sodom and those other cities to ashes: for Lot was just both in sight and hearing, without being corrupted by what he saw and heard; chaste as to his eyes and ears, or as to all that could be seen or heard of him, when the wicked among whom he lived vexed and grieved his just soul by their impious deeds. God,

therefore, who knows and approves the ways of the godly, preserves them by his providence amidst temptations. Wi.

Ver. 9. *To reserve the unjust unto the day of judgment, &c.* That is, God many times does not punish the wicked in this life, he suffers them to run on in the ways of iniquity, with prosperity as to the enjoyment of a short and vain happiness in this world, but his judgments are most of all to be dreaded, when the punishments are *reserved* till the next life, as it will appear at the day of general judgment: and from the time of their death they shall be tormented in hell. Wi.

Ver. 10. *Especially those who walk after the flesh, &c.* Such were the Gnostics, and divers of the first heretics, as well as many of them in after ages, who *despise authority*, condemn the laws, both of church and state; *self-willed*, full of self-love, lovers of their own infamous pleasures; *blaspheming* against God, his ministers, and against those who serve God. Wi.

Ver. 11. *Whereas angels, &c.* By comparing this place with what we read in S. Jude, (v. 9) he speaks of the good angels whom God employed to banish the rebellious angels out of heaven, and on other occasions, who, though they had greater strength and power given them by the Almighty, yet did not bear execrable judgment against themselves; i.e. one against another, or against those who at first had been happy spirits with them in heaven; did not exult over them with injuries and reviling reflections, but executed their commands in the name of God, saying, *let the Lord command you*. See Jude, v. 9. Wi.—*Bring not an execrable judgment, &c.* That is, they use no railing, nor cursing sentence; not even in their conflicts with the evil angels. Ch.

Ver. 12. *But these men, &c.* These infamous heretics of whom he speaks, like brutes, void of reason, naturally following the disorderly inclinations of their nature corrupted by sin, tend, or run headlong into the snares of the devil, to their own destruction and perdition, blaspheming against the mysteries of religion, and against what they do not understand. Wi.

Ver. 13. *Counting the delights of the day to be pleasure; such is their impiety and their folly, that they have no regard to all the punishments they make themselves liable to, if they can but pass their days in this short life, or even one day, in shameful pleasures and delights.* They may be called the *stains and blemishes*, the shame and disgrace of mankind, on account of the abominations they practise in their rioting and banquetings. ^[3] See what S. Epiphan. relates of Gnostics. Wi.—*Delights; that is, the short delights of this world, in which they place all their happiness.* Ch.

Ver. 14. And what is still an aggravation to the weight of their sins, they entice and allure others, *unstable souls*, not sufficiently grounded in faith and virtue, by promising them liberty and happiness, though they themselves be miserable slaves to their passions. At the same time they make dupes of them out of covetousness, to get a share of their money and riches. Wi.

Ver. 15. In this they are like *Balaam, of Bosor*, (a town of the Madianites) who coveting the reward promised him, (Judg. 11) was willing, if God had permitted him, to have cursed the people of Israel: but God put a check to his madness, by making the ass which he rode upon speak with a human voice. Wi.

Ver. 17. *These are fountains without water.* The like lively description is given of the manners of these heretics by S. Jude, so that the text of one of these apostles helps to expound the other. Wi.

Ver. 20. *For if flying*, and been happily freed from the pollutions, the abominations, and corruptions of a wicked world, be upon your guard, and take great care not to be entangled again in these dangerous snares and nets, lest your latter condition (as Christ said, Matt. 12:45) be worse than the former, lest you be like a dog that returns to his vomit, or like a sow that is washed and wallows again in the mire. Wi.

2 PETER 3

Ver. 3. *Scoffers* ^[1] *with deceit*, (such as make a jest of all revealed religion) *walking according to their own lusts*, as if they might indulge themselves in every thing which their inclinations prompt them to, *saying: where is his promise, or his coming?* They have no belief nor regard for what has been revealed concerning the coming of Christ to judge every one, to reward the good, and punish the wicked. Such were the Sadducees, who believe not the immortality of the soul, nor the resurrection; such were at all times those atheistical men, who endeavoured to persuade themselves that all religion is no more than a human and politic invention; of this number are they who some in our days call free-thinkers. S. Peter here gives us the words of these unbelieving libertines, whom he calls scoffers: *where*, they say, *is his promise?* those pretended promises of God, those predictions and menaces in the Scriptures? what appearance of Christ's *coming* to judge the world? *for, since the Fathers slept*, ever since the death of the patriarchs and prophets, *all things continue.* Wi.

Ver. 5. *For this they are wilfully ignorant of.* The ignorance of these unbelievers is wilful and inexcusable, when they question the existence of a Supreme Being, of a future state, wherein God will reward the good and punish the wicked; when they laugh at all the miracles, and all the extraordinary effects of God's power and justice, such as was the general flood or deluge, by which God destroyed the wicked by an inundation of waters. And as our blessed Saviour said of those, who would not believe in the days of Noe, "They were eating and drinking, marrying, and giving in marriage, ... and they knew not till the flood came, and took them all away: so shall also the coming of the Son of man be." Mat. 24:38, 39. Wi.

Ver. 10. *The heavens, &c.* He puts the faithful in mind not to regard these profane scoffers, but to be convinced of the truths revealed, and that the world shall be destroyed a second time by fire. Reflect that the time of this life, and all the time that this world shall last, is nothing to eternity, which has no parts, no beginning, nor end; so that in the sight of God, who is eternal, a thousand years are no more to be regarded than one day, or one moment. The long time that hath hitherto passed, must not make you think that God is slack as to his promises, or that they shall not infallibly come to pass at the time and moment appointed by his divine providence. God's infinite mercy, and his love for mankind, bears patiently with the provocations of blind and unthinking sinners, not willing that any of them should perish, but that they should return to him by a sincere repentance and true penance, and be saved. But watch always, according to the repeated admonition of our blessed Redeemer. Mark 13:37. &c. For both the day of your death, and the *day of the Lord* to judge the world, will *come like a thief*, &c. Wi.

Ver. 11. *Seeing then that all these things are to be dissolved*, that the world, and all things in the world, shall pass in a short time, set not your affections upon them: let your life and conversation be holy. According to the divine promises, *look for new heavens, and a new earth*, where justice is to dwell, whither sinners shall not enter, but the just only, in a new state of never-ending happiness. Make it then your endeavour to be found in the sight of God *spotless and blameless*; and look upon the long forbearance of God, who defers to punish sinners as they deserve, to be an effect of his mercy, and for your salvation. Wi.

Ver. 15–16. *As also our most dear brother, Paul, ... hath written to you.* He seems to mean in his epistle to the Hebrews or converted Jews, (C. 10:37) where he says: *yet a little while, ... and he that is to come, will come, and will not delay.*—*In which are some things hard to understand,*

especially by unlearned, ignorant people, *unstable*, inconstant, not well grounded in faith, and which they *wrest*, ^[2] *as they do also the other scriptures*, by their private interpretations, *to their own perdition*. Wi.

Ver. 17. Being forewarned, therefore, and *knowing these things before*, take heed not to be *led away by the errors* of such false and *unwise* teachers, whatever knowledge they boast of, as did the Gnostics. But make it your serious endeavour to increase in grace by God's assistance, in the true knowledge of our Lord God and Saviour, Jesus Christ, to whom, as being one God with his eternal Father and the Holy Ghost, be glory now, and for all eternity. Amen. Wi.

1 JOHN

THE

FIRST EPISTLE OF S. JOHN,

THE APOSTLE

INTRODUCTION

This epistle was always acknowledged for canonical, and written by S. John, the apostle and evangelist. At what time and place, is uncertain. It is sometimes called the Epistle to the Parthians, or Persians. The chief design is to set forth the mystery of Christ's incarnation against Cerinthus, who denied Christ's divinity, and against Basilides, who denied that Christ had a true body; with zealous exhortations to love God and our neighbour. Wi.—The same vein of divine love and charity towards our neighbour which runs throughout the gospel, written by the beloved disciple and evangelist, S. John, is found also in his epistles. He confirms the two principal mysteries of our faith: the mystery of the Trinity, the mystery of the incarnation of Jesus Christ, the Son of God. The sublimity and excellence of the evangelical doctrine he declares: "And this commandment we have from God, that he who loveth God love also his brother;" (C. 4:21) and again, "For this is the charity of God, that we keep his commandments; and his

commandments are not heavy.” C. 5:3. He shews how to distinguish the children of God from those of the devil; marks out those who should be called antichrists; describes the turpitude and gravity of sin. Finally, he shews how the sinner may hope for pardon. It was written, according to Baronius’s account, sixty-six years after our Lord’s ascension. Ch.—The effect of all is to prove the certainty of the Catholic faith, and to renounce all heretics and schismatics, who entice persons from the true saving faith.

1 JOHN 1

Ver. 1. The first two verses and part of the third have a great conformity with the beginning of S. John’s gospel. The construction is somewhat obscure, unless we observe that the second verse is to be taken by way of a parenthesis, and the sense is not complete till these words, *we declare to you*, &c. The whole may be expressed in this literal paraphrase: We *declare* and preach to you the eternal and always living *word*, which *was from the* ^[1] *beginning*, (for this word which was with the Father from eternity, *hath appeared*, ^[2] and manifested himself to us, when he took upon him our human nature, and was made flesh). This word I say, incarnate, *we have seen with our eyes*, we have *heard him* preach his gospel, *we have touched his true body with our hands*, as we witness and declare to you, *that you may have fellowship with us*, and be made partakers of the graces which God came from heaven to bestow upon mankind, to make us his adoptive sons and heirs of heaven. Wi.

Ver. 5. *God is light*, ^[3] &c. We cannot have this fellowship with God the Father and his Son Jesus Christ, if we walk in the darkness of sin: we must walk as the children of light. Wi.

Ver. 8. Not that we say or pretend *we have no sin*; ^[4] thus truth would not be in us, and we should even make God a liar, who has declared all mankind guilty of sin. We were all born guilty of original sin; we have fallen, and still frequently fall into lesser sins and failings. We can only except from this number our Saviour Christ, who, even as man, never sinned, and his blessed Virgin Mother, by a special privilege, preserved from all kind of sin: and of whom S. Aug. ^[5] says, “that for the honour of our Lord, when we speak of the holy Virgin Mary, he will have no mention at all made of any sin.” Wi.

1 JOHN 2

Ver. 1. *That you may not sin*, or not lose the grace of God by any considerable sin.—*But if any man sin, we have an advocate with the Father, Jesus Christ*, the eternal Son of the Father, who being made man to redeem us from sin, is our great Advocate, our chief Mediator, and only Redeemer, by whose merits and grace we have been reconciled, after we had lost and forfeited the grace and favour of God by our offences. He is the only *propitiation* for the sins of the whole world; for, as S. Paul says, (Heb. 10:14) Christ, for *one oblation* on the cross, *hath perfected for ever them that are sanctified*. All remission of sins, all sanctification, is derived from the merits and satisfaction of our Redeemer, Jesus Christ; not but that the Angels and saints in heaven, and virtuous persons upon earth, when they pray to God for us, may be called advocates, mediators, and intercessors (though not redeemers) in a different sense, and in an inferior manner, without any injury, but on the contrary with an honour done to Christ; because what they pray and ask for us, is only begged and hoped for through Christ, and by his merits. S. Aug. ^[1] in his commentary on this epistle, on these very words, *we have an advocate*, &c. prevents and answers this very objection of the late pretended reformers: (tom. iii, part 2. p. 831. Nov. Edit.) “Some one will say: therefore the saints do not ask for us, therefore the bishops and governors of the Church do not ask for the people.” He denies that this follows, the saints being advocates in a different sense. Though God be our protector and defender from dangers, this does not hinder us from owning the Angels to be our defenders in an inferior manner under God, as the Church of England acknowledges in the common prayer book on the feast of S. Michael, and all Angels, which runs thus: “mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth through Jesus Christ, our Lord. Amen.” Wi.—The calling and office of an advocate is in many things proper to Christ, and in every condition more singularly and excellently applying to him than to any Angel, saint, or living creature, though these also may be truly so called without any derogation from Christ. To him solely it belongs to procure us mercy before God, by the general ransom of his blood for our delivery; hence he is our only advocate of redemption, though others may be and are advocates of intercession. Hence S. Irenæus (l. iii. c. 33. et l. v. post med.) says: “the obedient Virgin Mary is made the advocate of the disobedient Eve.” Our Saviour declares that Angels are deputed for the protection of infants; (Mat. 18) and frequent are the examples we find in the old Scripture, such as Gen. 48:16. Tob 5:27 and 12:12 Dan. 10. See also the common prayer book, in the collect of Michaelmas day.

Ver. 3. *We have known him, if we keep his commandments.* He speaks of that *practical knowledge* by love and affection, which can be only proved by our keeping his commandments; and without which we cannot be said to *know* God, as we should. Ch.

Ver. 4. *He that says he knoweth him, &c.* To *know*, in this and many other places, is not taken for a speculative knowledge alone, but is joined with a love of God, and an earnest desire of serving him and keeping his commandments. Wi.

Ver. 5. *The charity of God is truly perfect.* ^[2] Notwithstanding his lesser failings, he retains the habit of charity and grace, by which he remains united to God.—*And by this we know that we are in him;* i.e. we are morally, though not absolutely, certain that we are in the state of grace. Wi.

Ver. 7–8. *An old commandment... and again, a new commandment.* He means the commandment of charity, or of the love of God and the love of our neighbour. This he calls both an *old* and a *new* precept. It may be called old, not only as being a precept of the law of nature, and always obligatory, but because S. John and the other apostles had delivered it to them long ago, i.e. when these persons were first converted. It may also be called a new precept, S. John recommending it anew to them in this epistle, and declaring it to be enjoined in a particular manner by our Saviour Christ, after it had been misconstrued and neglected, especially as it regards our neighbour, that is, every one without exception; so that if any one *hate* another, it is in vain that he pretends to walk in the light of the gospel. Wi.—*A new commandment;* viz. the commandment of love, which was given in the old law, but was *renewed* and extended by Christ. See John 13:33. Ch.

Ver. 12. *I write to you, little children, &c.* S. Aug. and divers others think that by these different words, he only means Christians more or less instructed and advanced in the knowledge and practice of the Christian faith. Others expound it with a regard also to their different ages and advancement in years. Wi.

Ver. 15. *If any man love the world,* this wicked world, or any thing in it, as pleasures, riches, honours, so that his affections be more upon these than upon God, *the charity of the Father* (or of God) *is not in him.* Wi.

Ver. 16–17. *All that is in the world, is the concupiscence of the flesh,* under which is comprehended all that pleaseth the senses, *or the concupiscence of the eyes;* i.e. a longing after such things which enter

by the eyes, as of riches in gold and silver, in apparel, in houses and palaces, train and equipage, &c. curiosity as to vain arts and sciences; or, *the pride of life*, as to honours, dignities, and preferments. But *the world passeth away*, and all these things that belong to it.—*He that doth the will of God, abideth for ever*, with God in heaven. Wi.

Ver. 18. *It is the last hour.* That is, according to the common interpretation, the last age of the world, from the coming of Christ to the day of judgment, and the end of the world, which S. Paul calls the end and consummation of ages. Heb. 9:26.—*And as you have heard that antichrist* (the great antichrist) *cometh*, or is to come in this last age: *now there are already many antichrists*; i.e. as the word signifies, many adversaries to Christ, who are forerunners of the great and last antichrist. Wi.—*Many antichrists*; that is, many heretics, enemies of Christ and his Church, and forerunners of the great antichrist. Ch.—S. Cyprian says all are called antichrists that have divided themselves from the charity and unity of the Catholic Church. Ep. lxxvii. ad Magnum.—*Whereby we know that it is the last hour*, it being foretold that many false prophets should rise in the latter days. Mat. 24:11. &c. Wi.

Ver. 19. *They were not of us*, true and profitable members; though it can scarce be doubted but that some of them, at least for some time, truly believed: and by their going off, God was pleased to make it manifest that they were not of his faithful members. Such were Simon Magus, Cerinthus, Ebion, Nicolas of Antioch, &c. Wi.—*They*, &c. That is, they were not solid, steadfast, genuine Christians, otherwise they would have remained in the Church. Ch.—The true note or mark of heresy, is the going out of or leaving the Catholic Church. God permitteth some to go out, that the true and tried faithful may be known.

Ver. 20. *You have an unction from the holy one.* You are sufficiently instructed by the grace and spirit of God against such false teachers. Wi.—*An unction*, &c. That is, grace and wisdom from the Holy Ghost. Ch.—*And you know all things*, as to what you ought to believe and practise, and therefore I have not written to you as to ignorant persons. Wi.—The true children of God's Church, remaining in unity, under the guidance of their lawful pastors, partake of the grace of the Holy Ghost, promised to the Church and her pastors; and have in the Catholic Church all necessary knowledge and instruction, so as to have no need to seek it elsewhere, since it can be only found in that society of which they are members. Ch.

Ver. 22–23. *He who denieth that Jesus is the Christ? He is antichrist:* is in

a special manner an adversary of Christ and the Christian religion, when he denies Jesus to be the Messiah, or to have been from eternity the true Son of God.—He who *denieth* him to be *the Son*, *neither hath he the Father*. He who denies either of these truths denieth both. He who denies the Son of God to be the eternal Son, denies the Father to be the eternal Father. Wi.

Ver. 24. *Let that (faith) which you have heard from the beginning, abide in you:* when you received the Christian faith, and were baptized in the name of the three divine Persons. The promise which was then made to you, was life everlasting. Wi.

Ver. 27. *You have no need, &c.* You want not to be taught by any of these men, who, under pretence of imparting more knowledge to you, seek to seduce you, (v. 26) since you are sufficiently taught already, and have all knowledge and grace in the Church, with the unction of the Holy Ghost, which these new teachers have no share in. Ch.—*His unction teacheth you concerning all things.* Unction here signifies the doctrine which they received together with the Holy Ghost or Spirit of God; in which he exhorts them to remain, as being sufficient for their instruction, and to make them avoid the new teachers of false doctrine. Wi.

1 JOHN 3

Ver. 1. *Behold what manner of charity (or of love) the Father hath bestowed upon us.* S. John had said in the last verse of the foregoing chap. that *every one who doth justice, is born of him*; i.e. is the son of God by adoption. But *the world knoweth us not*, nor esteems and values us as such: and no wonder, because they have not known, nor acknowledged, nor revered God as they ought. We indeed are the sons of God; we believe it, because God has assured us of it; *but it hath not yet appeared what we shall be*, (v. 2) to what glory or happiness we shall thereby be exalted hereafter, for neither the eye hath seen, nor the ear heard, nor hath it entered into the heart of man, what things God hath prepared for those who love him. 1 Cor. 9:2. We only know this, that his elect shall be like to him, because they shall see him as he is, when they shall enjoy him in heaven. Wi.

Ver. 4. *Committeth also iniquity.* ^[1] By the Greek text, iniquity is here taken for a transgression or prevarication of the law, which makes the sense clearer. Wi.—*Iniquity*; (ἀνομία) transgression of the law. Ch.

Ver. 6. *Whosoever abideth in him*, complying with his law, *sinneth not; and whosoever sinneth, hath not seen him, nor known him*; that is, with such a knowledge as is joined with love. Wi.—*Sinneth not*; viz. mortally. See C. 1:8. Ch.

Ver. 8. *The devil sinneth from the beginning*: not that he was created in sin, but sined soon after he was created. Wi.

Ver. 9. *Doth not commit sin*. That is, as long as he keepeth in himself this seed of grace, and this divine generation, by which he is born of God. But then he may fall from this happy state by the abuse of his free-will, as appears from Rom. 11:20 21 22 1 Cor. 9:27 and 10:12 Phil. 2:12 Apoc. 3:11. Ch.—*He cannot sin, because he is born of God*. The meaning of this can be no more, than that he cannot sin as long as the seed of grace remaineth in him, and as long as he is the adoptive son of God. But it is evident he may fall from this happy condition, and from the grace of God, otherwise S. John would not so often in this epistle have exhorted them not to sin. Wi.

Ver. 14–15. *We know that we have passed from death to life*; i.e. from the death of sin to the life of grace: we know it by a moral certainty, when we experience in our heart a love of our neighbour.—*He that loveth not God and his neighbour, abideth in death*. He that *hateth his brother* with a mortal hatred, or to a considerable degree, is a *murderer*. Wi.

Ver. 16. *The charity of God*, ^[2] *because he hath laid down his life for us*. Jesus Christ, therefore, who laid down his life for us, was God. It is true at present the words *of God* are wanting in most Greek MSS.: yet the Prot. translation has them. Wi.

Ver. 19–20. *And in his sight we shall persuade our hearts*. That is, if we love God and our neighbour *in deed*, as he said before, we may rest satisfied in conscience that we follow the ways of truth, and may have a well-grounded confidence in God.—*But if our hearts reprehend us*, for not complying with this duty and precept of charity, *God is still greater than our heart*; i.e. he sees and knows the interior dispositions of our heart, even better than we know ourselves, and therefore we have more reason to fear him, especially when even our heart and conscience reprehend us. Wi.

Ver. 24. *We know that he abideth in us, by the Spirit which he hath given us*. These words may be either referred to the body of the Church in general or to the apostles, or to every one in particular. It is certain that God gave his Spirit to his Church and to the apostles, by the coming of the Holy Ghost in a visible manner, and by the miraculous

gifts bestowed upon the apostles; but every one in particular has only a moral certainty that he has the Spirit of God, and his sanctifying grace in his soul. Wi.

1 JOHN 4

Ver. 1. *Try the spirits;* i.e. every doctrine that you hear: for now are many false teachers, false doctors, and false prophets. Wi.—*Try*, &c. viz. by examining whether their teaching be agreeable to the rule of the Catholic faith and the doctrine of the Church. For, as he says, (v. 6) “He that knoweth God, heareth us: (the pastors of the Church) ... by this we know the spirit of truth, and the spirit of error.” Ch.—The Church only, not every private man, hath to prove and discern spirits.

Ver. 2. *By this is the Spirit of God known.* He gives the new converts first this general mark, by which they might have good grounds to think that the teachers they met with in those days had a good spirit, were of God, if they confessed and acknowledged Jesus Christ to have come from heaven and to have been made flesh, or made man; i.e. to be truly God and truly man. But if (v. 3) they met with teachers of such a spirit as *dissolveth Jesus*, ^[1] by denying him either to be the Messias or to be truly God, or to be a true man, they might conclude for certain that such men had not a true spirit, but were heretics, antichrists, and forerunners of the great antichrist. Such, even in S. John’s time, was Simon the magician, who, according to S. Epiphan. (hær. xxi. p. 55. Ed Petav.) pretended among his countrymen, the Samaritans, that he himself was God the Father, and among the Jews that he was God the Son, and that Jesus suffered death in appearance only. His disciple also, Menander, said he was sent from heaven for the salvation of men. See S. Epiphan. hær. xxii. p. 61. 3. Cerinthus, as also Carpocras, held that Jesus was a mere man, born of Joseph and Mary, and also different from Christ. See S. Epiphan. hær. xxxvii. and xxix. p. 102. and 110. 4. Ebion held much the same. See the same S. Epiphan. hær. xxx. p. 142. These heretics and divers of their followers divided Jesus, and destroyed the faith and mystery of the incarnation. Wi.—*Every spirit which confesseth*, &c. Not that the confession of this point of faith alone, is at all times and in all cases sufficient; but that with relation to that time, and for that part of the Christian doctrine, which was then particularly to be confessed, taught, and maintained against the heretics of those days, this was the most proper token by which the true teachers might be distinguished from the false. Ch.

Ver. 3. *That dissolveth Jesus*, viz. either by denying his humanity or his divinity. Ch.—*This is antichrist*; ^[2] i.e. such is the spirit of antichrist, of whom you have heard that he cometh, or is to come in the latter times.—*And he is now already in the world*, not the chief and great antichrist, but his precursors, in whom he may be said to come. Wi.—*Ibid.* Not in his person, but in his spirit and in his precursors. Ch.

Ver. 4. *You ... little children*, born anew in Christ by baptism, *have overcome him*, (i.e. every such antichrist) not by your own strength, but by the grace of Christ, *because greater is he that is in you than he that is in the world*; i.e. the Spirit of God in you is above all your enemies. Wi.

Ver. 5. *They are of the world*. Such antichrists and heretics are guided by a worldly spirit, teaching men to follow the corrupt customs and inclinations of the world and the flesh, therefore *the world heareth them*, and men are more easily seduced by them. Wi.

Ver. 6. *We (Christians) are of God*, have received the Spirit; we, the apostles of Christ, were lawfully sent by him.—*He that knoweth God, heareth us*, &c. That is, they who love and serve God, and comply with the doctrine of his Son, Jesus Christ, hear and follow the doctrine which we were commissioned by him to teach.—*He that is not of God, heareth us not*. They are not of God, who refuse to hear and obey the voice of the Church and those whom Christ appointed to govern his Church, as hath been observed elsewhere.—*By this we know the Spirit of truth and the spirit of error*. Here S. John gives them the second general mark and rule, to preserve them and all Christians from errors and heresies to the end of the world. He that knoweth God, heareth us Apostles, whom he sent, and heareth our successors, invested with the same mission and authority, whom Christ sent, as his heavenly Father sent him, whom he appointed to govern his Church, and with whom he promised to remain to the end of the world. Wi.

Ver. 7. *Let us love one another*. This is the repeated admonition of S. John, the evangelist, both in this epistle and to the end of his life, as S. Jerom relates in his Epist. ad Galat. cap. vi. tom. 4, part 1, p. 414) that the apostle being very old, and when carried to Church meetings of the Christians, being desired to give them some exhortation, he scarce said any thing, but “love one another;” and it being tedious to his disciples to hear always the same thing, they desired some other instruction, to whom (says S. Jerom) he gave this answer, worthy of S. John: that this was the precept of our Lord, and that if complied with, it was sufficient.—*Charity is of God*, is love, is the fountain and source of all goodness and mercy, infinitely good in himself, and in his love

and mercy towards mankind. This love and charity of God hath appeared by his sending his only begotten Son into the world, that we might live through him. See Jo. 1:14.—Thus God having *first loved us*, (v. 10) when we were sinners, and his enemies, let us not be so ungrateful as not to love him, and to love one another after his example. Wi.

Ver. 12. *No man hath seen God at any time.* No mortal man hath seen God and the perfections of his divine Majesty in such a manner as the blessed in heaven, but we have powerful motives to love and serve him, and to love our neighbour for his sake. Wi.

Ver. 17. *The charity of God* (which may either signify the love by which we love God, or by which God loves us) *perfected with us*, or in us, and so possesseth our souls, as to give us an humble *confidence* of our salvation, when we shall appear before his tribunal at *the day of judgment: because as he is, we also are in this world.* These words are differently expounded. They may signify, that as God is always loving us, and giving us marks and effects of his love, so we in this world by his grace are always loving him and our neighbour, and increasing in this love, which gives us a confidence of our salvation. Or they may bear this sense, that as Jesus Christ was suffering in this world for us, so we are suffering for his sake. Wi.

Ver. 18. *Fear is not in charity, &c.* By the *fear*, which a perfect charity and love of God excludes, we may understand a fear of temporal losses in this world, of the loss of goods, of banishment, of torments, of death itself, which the love of God made so many glorious martyrs contemn; or an anxious servile fear of punishment in the next world, for the more perfect charity and the love of God is, so much the more doth it banish this imperfect and servile fear; but as perfect charity does not exclude a love, and constant desire of loving God as our last end, for whose enjoyment we were created, so it does not exclude a fear of displeasing, offending, and losing him by sin. Wi.—Perfect charity, or love, banisheth *human fear*, that is, the fear of men; as also all *perplexing fear*, which makes men mistrust or despair of God's mercy; and that kind of *servile fear*, which makes them fear the punishment of sin more than the offence offered to God. But it no way excludes the wholesome *fear of God's judgments*, so often recommended in holy writ, nor that *fear and trembling* with which we are told to work out our salvation. Phil. 2:12. Ch.

Ver. 20. *He that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?* By this is signified, that it is more easy and natural to love the things that we see, and that enter by the senses.

Pretend not then to love the invisible God, whose perfections are hidden from you in this life, unless you love your brother whom you see. But he adds another reason to prove that no man can love God unless he love his brother; because saith he, (v. 21) this is God's express command, *that he who loveth God love also his brother*: so that a man cannot love God unless he also love his neighbour. Wi.

1 JOHN 5

Ver. 1. *That Jesus is the Christ*, the promised Messiah, the Redeemer of the world, *is born of God*, is made his adoptive son by his grace in baptism. Wi.—*Is born of God*; that is, is justified, and become a child of God by baptism; which is also to be understood, provided the belief of this fundamental article of the Christian faith be accompanied with all the other conditions, which, by the word of God and his appointment, are also required for justification; such as a general belief of all that God has revealed and promised; hope, love, repentance, and a sincere disposition to keep God's holy law and commandments. Ch.—*Loveth him* ^[1] *that begot*; i.e. the eternal Father. —*Loveth him also who was born of him*; i.e. loveth him who is his only begotten and eternal Son. Wi.

Ver. 2. *In this we know that we love the children of God*, (that is, all men, and especially the faithful, who are made his adoptive children) *when we love God, and keep his commandments*, for these two branches of charity, the love of God and of our neighbour, are inseparable: the one is known and proved by the other. Wi.

Ver. 3. *And his commandments are not heavy*; not burdensome. Not but that they comprehend what seems hard to human frailty, and especially to men carried away with the love of vanities in this world, who think it hard to comply with Christ's doctrine of self-denials, of renouncing their inclinations, of suffering death, sooner than to sin against God, or to renounce their faith: but the love of God, and the promises of an eternal happiness in the next life, with the assistances which God gives them, make the yoke of Christ sweet, and his burden light. See Mat. 11:30. How different is this doctrine from that of those late heretics, who pretend that God's commandments are impossible, even to just men, when they employ all their endeavours. See the first proposition of Jansenius, and this heresy of Calvin condemned by the council of Trent, sess. 6, cap. xi. can. 18. Wi.

Ver. 4. *This is the victory which overcometh the world, our faith*. That is,

a lively faith, working by charity, makes a man victorious over the greatest temptations, and over all the adversaries of his salvation. Wi.—*Our faith*; Not a bare speculative or dead faith, but a *faith working by charity*. Gal. 5:6. Ch.

Ver. 6. *Came by water and blood.* The sense seems to be, by *water*, with which he ordered every one to be baptized and made Christians; 2ndly, by his blood shed on the cross for our redemption. Wi.—*Blood*: not only to wash away our sins by the *water* of baptism, but by his own *blood*. Ch.—*And it is the Spirit that testifieth that Christ* ^[2] *is the truth.* By the *Spirit*, which is not here called the *Holy Spirit*, or the Holy Ghost, as in the next verse, is either meant the Spirit or soul of Christ, which dying he recommended into the hands of his Father, and which shewed that he was truly man, against Cerinthus, and some heretics of those times; or else it may signify the spirit of grace, given in this world to the faithful, in the same sense as S. Paul says, (Rom. 8:16) that *the Spirit himself giveth testimony to our Spirit, that we are the sons of God*: and of which may be understood what is said here, (v. 10) *He that believeth in the Son of God, hath the testimony of God in himself.* Wi.

Ver. 7. *There are three that give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one:* i.e. one in nature, in substance, and in all perfections, in the same sense as when Christ himself said, (Jo. 10:30) *I and the Father are one*, or one thing. The Socinians object that this verse is wanting in many Greek manuscripts; and even Erasmus in one edition, and Mr. Simon in his Critics, have questioned it, or rejected it, as a false reading, but without any sufficient proofs and grounds, as hath been shewn by many learned Catholics, and also by Protestant writers, who receive in their translations this verse as canonical. It is easy to account for the omission of this verse; for as both the seventh and eighth verse begin and end with the same words, this gave occasion to the oversight and omission of the transcribers, whereas it is not credible that such a whole verse could be added. And that it was only by the mistake and oversight of transcribers may further appear, because we find part of the seventh verse, to wit, *and these three are one*, cited by Tertul. 1. cont. Praxeam. c. xxiii. p. 515. Ed. Rig. and twice by Cyprian, Epist. 73. ad Jubaianum. p. 125. Ed. Rig. in the Oxford Edition, p. 310. and in his Treatise de Unit. Ecclesiæ, p. 181. Ed. Rigal. and in the Oxford Ed. p. 79, where also Dr. Fell defends this verse of S. John to be genuine. Tertul. and Cyp. wrote long before the dispute with the Arians. The Socinians also object that this passage is not brought by S. Athanasius and some other fathers against the Arians, which they could scarce have omitted had they read this verse, but this only proves that this omission had happened in some MSS. in their time,

or, as some conjecture, that the Arians had corrupted some copies. S. Fulgentius made use of it against the Arians, and also others about that time. See the Benedictines of S. Maur against Mr. Simon, in the first tome of S. Jerom, p. 1670. Both Catholics and Protestants, after a diligent examination, have received this verse, which is found in the best MSS. See Greek Test. at Amsterdam, an. 1711. The three divine Persons, who are present everywhere, though said to be in heaven, gave testimony concerning Christ. The Father by a voice from heaven, both at his baptism (Mat. 3:17) and at his transfiguration, (Mat. 17:5) saying: "This is my beloved Son, in whom I am well pleased, hear ye him:" and also by all the miracles wrought by the same power of all the three divine Persons. 2. The Son testified to the Jews on many occasions, that he was sent from God, that he was the only Son of God, that he and his Father were one, &c. as in the annot. on John 3. The Holy Ghost confirmed the same, particularly by coming down upon the disciples on the day of Pentecost, and inspiring them to teach the same doctrine concerning Jesus Christ. Wi.—An express proof of the three distinct persons and unity of nature and essence in the blessed Trinity.

Ver. 8. *And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.* ^[3] This is a repetition of what was before said, v. 6, to be expounded in the same manner. But when it is added, *these three are one*, the sense is, that they witness one and the same truth. Wi.—As the Father, the Word, and the Holy Ghost, all bear witness to Christ's divinity; so the *spirit*, which he yielded up, crying out with a loud voice upon the cross, and the water and blood that issued from his side, bear witness to his humanity, and *are one*; that is, all agree in one testimony. Ch.

Ver. 10. *He that believeth not the Son, maketh him (God) a liar*, by refusing to believe the testimonies given by the three divine Persons, that Jesus was the Messiah and the true Son of God, by whom eternal life is obtained and promised to all that comply with his doctrine. In him we have also this lively confidence, that we shall obtain whatever we ask, according to his will, when we ask what is for our good with perseverance and in the manner we ought. And this we know and have experience of, by having obtained the petitions that we have made. Wi.

Ver. 16. *A sin which is not unto death.... and life shall be given to him.* It is hard to determine what S. John here calls a *sin which is not unto death*, and a sin which is *unto death*. The difference cannot be the same as betwixt sins that are called *venial* and *mortal*; for he says, that if a man pray for his brother who commits a sin that *is not unto death*, *life*

shall be given to him: therefore such a one had before lost the life of grace, and been guilty of what is commonly called a mortal sin. And when he speaks of a sin that is *unto death*, and adds these words, *I do not say that any one should ask for that sin*, it cannot be supposed that S. John would say this of every mortal sin, but only of some heinous sins which are very seldom remitted, because such sinners very seldom repent. By a sin therefore which is not unto death, interpreters commonly understand a wilful apostacy from the faith, and from the known truth, when a sinner hardened by his own ingratitude becomes deaf to all admonitions, will do nothing for himself, but runs on to final impenitence. Nor yet does S. John say that such a sin is never remitted, or cannot be remitted, but only has these words, *I do not say that any one should ask for the remission of that sin*; that is, though we must pray for all sinners whatsoever, yet man cannot pray for such sinners with such a confidence of obtaining always their petitions, as S. John said before, v. 14. Whatever exposition we follow on this verse, our faith teaches us from the holy Scriptures, that God desires not the death of any sinner, but that he be converted and live. See Ezech. 33:11. Though men's "sins be as the scarlet, they shall be made as white as snow." Isaias 1:18. It is the will of God that every one come to the knowledge of truth and be saved. See John 6:40. There is no sin so great but which God is willing to forgive, and has left power in his Church to remit the most enormous sins; so that no sinner need despair of pardon, nor will any sinner perish but by his own fault. Wi.—*A sin unto death*. Some understand this of *final impenitence*, or of dying in mortal sin, which is the only sin that never can be remitted; but, it is probable, he may also comprise under this name the sin of apostacy from the faith, and some other such heinous sins as are seldom and hardly remitted: and therefore he gives little encouragement to such as pray for these sinners, to expect what they ask. Ch.

Ver. 17. *All iniquity* ^[4] *is sin*. The sense here is, that sin is always an injury or an injustice done to God; but though every sin implies such an injury and an offence against God, yet there are different degrees in such injuries, which are not always such an injustice as S. John calls *the sin unto death*. Wi.

Ver. 18. *Sinneth not*. See the annotation on chap. 3:6. &c. Ch.—*The generation* ^[5] *of God preserveth him*, (i.e. the grace of adoption, as long as it remains in the soul; see C. 3:9) *and the wicked one* (i.e. the devil) *toucheth him not*. Wi.

Ver. 19. *And the whole world is seated in wickedness*; ^[6] i.e. a great part of the world. It may also signify, *is under the wicked one*; meaning the

devil, who is elsewhere called the prince of this world, that is, of all the wicked. Jo. 12:31. Wi.

Ver. 20. *And may be in his true Son.* ^[7] *This is the true God, and eternal life.* Which words are a clear proof of Christ's divinity, and as such made use of by the ancient Fathers.

Ver. 21. *Keep yourselves from idols.* An admonition to the new converted Christians, lest, conversing with heathens and idolaters, they might fall back into the sin of idolatry, which may be the sin unto death here mentioned by S. John. Wi.

2 JOHN

THE SECOND EPISTLE OF S. JOHN, THE APOSTLE

INTRODUCTION

This Second and Third Epistles of S. John were not at first received as canonical by all Churches. See Euseb. and S. Jerom, in Catalogo, and Tillemont, art. 9, on S. John, p. 349. The style sufficiently shews they were written by S. John the evangelist. The time and place whence they were written is uncertain. The design in both is to exhort those he writes to, to stand firm in the faith of Christ against all seducing heretics, to love one another, &c. Wi.—But though these last two Epistles of the beloved apostle were frequently contested till the fourth or fifth century, from that period they have been regularly received; and even during the first ages, they were frequently cited by many of the holy Fathers as Catholic Scripture. This short Epistle may still be divided into two parts. The first, a congratulation to the lady he styles *Elect*, in which he felicitates her on account of the faith and virtue he had discovered in some of her children. He exhorts both them and their mother to be more and more confirmed in charity, as

the essential and fundamental precept of Christianity, and of which the unequivocal mark is the observance of the other commandments. This part is from the beginning to v. 6, inclusive. The second, which begins with v. 7, and continues to the end, is to put them on their guard against the errors of Simon, of Cerinthus, of the Gnostics, and of Basilides, and prescribes the manner how they are to behave themselves towards these seducers. Though the time and place be uncertain, there is some appearance that it was written from Ephesus, when the apostle governed this Church and all the others of Asia.

2 JOHN 1

Ver. 1. *The ancient* priest, or bishop. See 1 Pet. 5:1.—*To the lady Elect.* Some conjecture that *elect* might be the name of a family, or of a particular church; but the common opinion is, that it was the proper name of a virtuous lady.—*Whom I love in truth*, with a sincere Christian charity as well as *her children*. By reason of the truth, or the true faith, that abideth in us. Wi.

Ver. 6. This is the rule of a Christian and Catholic to walk in that faith and worship which he hath received from the beginning, and which we now call according to the Scriptures, the *tradition of the apostles*. Thus shall the faithful avoid seducers that start up in every age, teaching new doctrines. B.

Ver. 7. *Many seducers are gone out into the world*; antichrists, who confess not Christ to have *come in the flesh*. These were the disciples of Simon, the Cerinthians, Ebionites, &c. See 1 John 2:18. Wi.

Ver. 8–9. We here see the reward for adhering to the Catholic faith, and the condemnation for revolting from the received truth. The apostles, and their lawful successors in the ministry, determine the true doctrine in points which innovators call into controversy, which being once done and declared to the faithful, they need no other mark to know a false teacher, but that he cometh with another doctrine than that which has been delivered.

Ver. 10. *Nor say to him, Hail*; or peace be to you, God speed you, all hail; or use any form of saluting him, as you would a friend, much less *receive* or entertain him in your house: this admonition is in general to forewarn persons of the dangers which may arise from a familiarity with heretics, and such as teach evil doctrine. But by this is not forbidden civility, kindness, and a sincere charity for all men, by

which we ought to wish and pray for the eternal salvation of every one. I translate *Ave* by peace be to you, because this was the usual salutation among the Jews, and in those times, as we see Luke 24 and John 20.

3 JOHN

THE THIRD EPISTLE OF S. JOHN, THE APOSTLE

INTRODUCTION

S. John commends Gaius for his faith, charity, and hospitality towards strangers and the ministers of the gospel, to whom he would have every one to give a kind reception, and such charitable assistance as they can afford, and which others want. Wi.—Gaius, to whom this epistle is addressed, is apparently one of the two disciples of S. Paul, who bore this name. The best known is that of Corinth, with whom S. Paul lodged, and who had been converted and baptized by S. Paul. Others, with greater probability, suppose it was Gaius, of Derbe, mentioned in Acts 20:4. All that we know for certain of this Gaius is, that he was a great friend of S. John, that he exercised hospitality with great zeal and generosity, notwithstanding the harshness and severity of Diotrephes, who appears to have been his bishop, and who was not willing that hospitality should be shewn to the brethren converted from Judaism. S. John promises to visit Gaius, and to reprimand Diotrephes. There is great probability that this letter was carried by the converted Jews, who travelled to diffuse the gospel, and who made a religious point not to enter among the Gentiles, and not to receive any thing from them. It may then be considered as a commendatory letter in favour of these apostolic men. It appears that great pains were taken to remove the antipathy that existed between these two parties, even after their conversion. The same seeds

of division are discernible in S. Paul's epistles between the Jews and the converted Gentiles: and one of the earliest concerns of this apostle was, to suppress in the Jews all sentiments of vanity and self-sufficiency, which made them prefer themselves to the Gentiles; and in Gentiles a different kind of pride, which caused them to despise the Jews. In the first part of this letter S. John congratulates Gaius on his good works, and recommends to him certain evangelical preachers, who were to deliver him this letter as they called upon him. v. 1, 8. In the second part he complains of Diotrephes, who affected independence, and proposes to Gaius the example of Demetrius, the faithful servant of Jesus Christ, v. 9. ad finem.

3 JOHN 1

Ver. 4. *No greater grace.* That is, nothing that gives me greater joy and satisfaction. Ch.

Ver. 7. *Taking nothing of the Gentiles.* These ministers and preachers of the gospel, whom S. John recommends, took care, as S. Paul did, not to take any thing of the Gentiles, to whom they preached, lest they should be thought to preach to get money by it. But he puts Gaius in mind, that by assisting such men, he would become a fellow labourer in the gospel, and have a share in their reward. Wi.

Ver. 9–10. *Diotrephes ... doth not receive us,* nor those we recommend, but prattles and talks against me. We know no more of this man, nor of Demetrius, of whom S. John gives so favourable a character. Wi.—It seemeth, saith Ven. Bede, that he was an arch heretic, or proud sect master—*υπομνησω*. I will rebuke them, and make them known to be wicked. Bede.

Ver. 14. This was a very usual salutation among the Jews, by which they wished every possible blessing might come upon their friends they thus saluted. Menochius.

JUDE

THE

CATHOLIC EPISTLE OF S. JUDE,

THE APOSTLE

INTRODUCTION

This Epistle, as we find by Euseb. (l. iii. Hist. c. xxv.) and S. Jerom, (in Catal.) was not everywhere received as canonical till about the end of the fourth age. It is cited by Origen, hom. vii. in Josue; by Tertul. l. de cultu foëminarum; by Clem. Alex. l. iii. Pædag.; by S. Athan. in Synopsi; by S. Greg. Naz. Carm. xxxiv.; by S. Cyr. of Jerusalem, Catech. 4ta.; by the councils of Laodicea and the third council of Carthage; by S. Aug. l. ii. de Doct. Christianâ, c. viii. See Tillemont, and Nat. Alex. in his preface to this epistle. The time when it was written is uncertain, only it is insinuated v. 17 that few of the apostles were then living, perhaps only S. John. The design was to give all Christians a horror of the detestable doctrine and infamous practices of the Simonites, Nicolaites, and such heretics, who having the name of Christians, were become a scandal to religion and to all mankind, as may be seen in S. Irenæus and S. Epiphanius. He copies in a manner what S. Peter had written in his third Epistle, C. ii. Wi.—S. Jude in the first part of his Epistle, (v. 1 to 16) writes against certain heretics of his day, known in history by the name of Gnostics, whose extravagant opinions and shameful and criminal disorders have been described by S. Epiphanius, S. Irenæus, and other Fathers. In the second part, he seems to have principally in view such as were to arise in the latter times; and he exhorts such of the faithful as should live to see those days, to remain firm in the faith which they had received, applying themselves to prayer, persevering in charity, and awaiting the mercy of our Lord Jesus Christ and eternal life, which He has promised them. S. Jude in thus exerting himself, like S. Peter, against the first and last heresies, has invincibly established the perpetuity of the Catholic Church. With regard to the doubts of certain authors relative to the authenticity of this Epistle, we can oppose Origen, who says that S. Jude wrote a letter, which in the few lines it contains, includes discourses full of force and heavenly grace—Ιουδας εγραψεν επιστολην ολιγοστιχον μεν, πεπληρομενην δε των της ουρανιου χαριτος ερρωμενων λογων.—And S. Epiphanius says, that he believed the Holy Ghost inspired S. Jude with the design of writing against the Gnostics in the letter he has left us.... We find it inserted in the ancient catalogues of sacred Scripture, as in that of the council

of Laodicea, can. lx; of Carthage, can. xlvii: nor can there be any reasonable doubt at present for admitting it into the canon of Scripture. It is received by the Catholic Church, and has been received ever since the fourth age. What gave doubts relative to the authenticity of this Epistle, was the author's quoting a prophecy of Enoch, which seemed to have been taken from a spurious work published under the name of this patriarch, and a fact concerning the death of Moses, not found in the canonical books of the Old Testament; but the apostle might have cited the prophecy of Enoch, and the fact concerning Moses, on the faith of some ancient tradition, without a reference to any book. Eusebius (Hist. Eccles. l. iii. c. xxv.) bears testimony that this Epistle, though not frequently cited by the ancients, was publicly read in many Churches. Clement of Alexandria, Tertullian, and the later Fathers, have admitted it as a part of canonical Scripture. Hence Luther, the Centuriators of Magdeburg, and the Anabaptists, have no just reason to look upon this Epistle as doubtful. Le Clerc, in his Hist. Eccles. (an. 90.) acts more candidly in admitting it without any scruple. As for the exception Grotius takes from S. Jude not assuming the quality of apostle, and from its not being universally received in the first ages, we can answer, that S. Peter, S. Paul, S. John, did not take the title of apostles at the head of all their letters, and that some Churches have doubted at first of the authenticity of other writings, which have afterwards been universally acknowledged as authentic and canonical.

JUDE 1

Ver. 1. *And brother of James*, the apostle and bishop of Jerusalem; he might have added, the brother of Christ, as he and the same S. James are so styled; i.e. cousin Germans.—*And called*. That is, to all converted to the faith of Christ, whether they were Jews or Gentiles. Wi.

Ver. 3. Being very solicitous to discharge my duty of an apostle, in writing and instructing you in the common concern of your salvation, I judge it necessary at present to write this letter, to exhort you to *contend earnestly*, ^[1] and stand firm in the Christian faith. Wi.

Ver. 4. *For there have crept in some men, impious men*, (who were of old ^[2] foretold that they should fall into condemnation, by their own obdurate malice) the disciples of Simon, and the Nicolaites, who endeavour to turn *the grace of our God*, and the Christian liberty into

all manner of infamous ^[3] *lasciviousness*; who, by their ridiculous fables, deny *the only sovereign Ruler, and our Lord Jesus Christ*. Some by *the only sovereign*, or master of all things, understand God the Father, and our Lord Jesus Christ, who, according to his divine Person, is the same God, Master, and Lord with him, and the Holy Ghost. But many interpreters think the true sense and construction is this, *denying* Jesus Christ, *our only sovereign master*, ^[4] *and Lord*. The reasons for this exposition are: 1. That this verse of S. Jude seems correspondent to that of S. Peter, (2 Ep. 2:1) where he says of the same heretics, that they deny *the Lord who bought them*, or deny him that bought them, to be Lord. 2. Because the disciples of Simon denied Jesus Christ to be truly Lord God, but denied not this of the Father. 3. Because the Greek text seems to denote one and the same to be sovereign master and the Lord. See Cornel. a Lapide. Wi.

Ver. 5. *But I will admonish you, that once* ^[5] (that is, some time ago, when you were converted and instructed) *knew all things* that were necessary as to the Christian faith, I will then put you in mind of the judgments and chastisements that such sinners may expect, *that Jesus*, ^[6] not as man, but as God, having *saved* the *people* of Israel from their slavery in *Egypt*, *did afterwards* on several occasions punish and *destroy those* among them, *who believed not*; who were rebellious and incredulous to his promises. Wi.—The Greek, and after it the Protestant version, have the *Lord saved*; the Vulgate has *Jesus*, which signifies Saviour, and may in this place be understood of the Word, who from his incarnation took the name of Jesus. V.—Menochius says it means Josue, who is thus styled by the seventy interpreters.

Ver. 6–7. Principality. That is, the state in which they were first created, their original dignity. Ch.—*Having given themselves over to* ^[7] *fornication*, or to excessive uncleanness.—*Going after other flesh*, and seeking unnatural lusts, with those of the same sex. Wi.—Impurity punished by fire and sulphur. Fire is a punishment proportioned to the criminal passion of the voluptuous. That of Sodom was most dreadful, but then it was of short duration. There is another fire that will never be extinguished.

Ver. 8. *In like manner these men* (heretics) *also defile the flesh* with their horrid abominations, *despise just dominion*, all lawful authority, as well as ecclesiastical as civil; *blaspheme majesty*, speak ill, and rail both against the majesty of God, and those whom he hath invested with power derived from him. Wi.—*Blaspheme*, &c. Speak evil of them that are in dignity; and even utter blasphemies against the divine majesty. Ch.—The justice of God generally punishes the pride of heart, by abandoning the body to shameful and humiliating abominations, and

this we observe in the chief heresiarchs. Their pride makes them rebel against authority; and when once they have got free of this yoke, every other restraint is laughed at.

Ver. 9. *When Michael, &c.* We do not find this in any other canonical Scripture, so that S. Jude must either have had it from some tradition among the Jews, or from some writing which he, by the Spirit of God, knew to be true. It is not expressed on what account this *dispute* or strife was, betwixt S. Michael and the devil, about *the body of Moses*. The common interpretation is, that S. Michael conveyed the body of Moses out of the way, and from the knowledge of the Israelites, lest they should pay to it some idolatrous worship; whereas the devil, for that end, would have it buried, so that the people might know the place and adore it. See Deut. 34:6 where it is said, “and no man hath known of his sepulchre until this present day.” Wi.—*Contended about the body, &c.* This contention, which is no where else mentioned in holy writ, was originally known by revelation, and transmitted by tradition. It is thought the occasion of it was, that the devil would have had the body buried in such a place and manner, as to be worshipped by the Jews with divine honours.—*Command thee, or, rebuke thee.* Ch.

Ver. 10. *These men blaspheme whatsoever things they know not,* as it is the custom of false and ignorant teachers: and as to things which they know by their senses, in *these they are corrupted*, following, like brute beasts, their natural lusts and appetites. Wi.

Ver. 11. *They have imitated, or gone in the way of Cain,* who murdered his brother; and they have a mortal hatred against the faithful. They have imitated *Balaam* ^[8] and his covetousness, (see 2 Peter 2:15) and *Core*, (Num. 16) who with others opposed Moses; and as these sinners perished, so will they. Wi.—*Way, &c.* Heretics follow the way of Cain, by murdering the souls of their brethren; the way of Balaam by putting a scandal before the people of God, for their own private ends; and the way of Core or Korah, by their opposition to the church governors of divine appointment. Ch.

Ver. 12–13. *These are spots in their banquets;* (see 2 Pet. 2:13) in which they commit unheard of abominations, *twice dead*, which signifies no more than quite dead, *clouds without water, &c.* All these metaphors are to represent the corrupt manners of these heretics. Wi.

Ver. 14. *Enoch, &c.* Though the ancient writers mention an apocryphal book of Enoch’s prophesies, yet S. Jude might know by tradition, or by the Spirit of God, what Enoch truly prophesied concerning God’s coming with *thousands of his saints*, to judge,

condemn, and punish the wicked for their impieties and blasphemies. Wi.—*Prophesied*. This prophecy was either known by tradition, or from some book that is since lost. Ch.

Ver. 15. Nothing more terrible than a God avenging in the majesty of his power his own cause. Then the impious libertine, in proportion as he has studied to extinguish in himself and to stifle in others the light of faith, the more shall be confounded and overwhelmed with the glory of God in the day of just retribution.

Ver. 16. *Speaketh proud things, admiring persons for gain's sake*. It is a part of the character of these heretics to seem to *admire* and flatter others when they can gain by it. Wi.

Ver. 17. *Be mindful*, &c. He now exhorts the faithful to remain steadfast in the belief and practice of what they had heard from the apostles, who had also foretold that in after times (lit. in the *last time*,) ^[9] there should be false teachers, scoffing and ridiculing all revealed truths, abandoning themselves to their passions and lusts, who *separate themselves* from the Catholic communion by heresies and schisms; *sensual men*, ^[10] carried away, and enslaved by the pleasures of the senses. Wi.

Ver. 20–21. *Building yourselves*. That is, raising by your actions a spiritual building, founded 1. upon *faith*; 2. on the *love of God*; 3. upon hope, whilst you are *awaiting* for the *mercies* of God, and the reward of *eternal life*; 4. joined with the great duty of *prayer*. Wi.

Ver. 22. *And some indeed reprove, being judged*. He gives them another instruction to practise charity in endeavouring to convert their neighbour, where they will meet with three sorts of persons. 1. With persons obstinate in their errors and sins, these may be said to be already judged and condemned, they are to be sharply reprehended, reprov'd, and, if possible, convinced of their errors. 2. As to others, you must endeavour to save them, by snatching them as it were out of the fire, from the ruin they stand in great danger of. 3. You must have compassion on others in great *fear*, when you see them, through ignorance or frailty, in danger of being drawn into the snares of these heretics; with these you must deal more gently and mildly, with a charitable compassion, hating always, and teaching others to hate the carnal coat, which is defiled, their sensual and corrupt manners, that defile both the soul and body. Wi.

Ver. 24–25. *Now to him*, &c. S. Jude concludes his epistle with this doxology of praising God, and praying to *the only God, our Saviour*, which may either signify God the Father, or God as equally agreeing

to all the Three Persons, who are equally the cause of Christ's incarnation and man's salvation *through Jesus Christ, our Lord*, who being God from eternity, took upon him our human nature, that he might become our Redeemer. Wi.—To whom, O Lord, can we give the glory of our salvation, unless to thee, to whom all is due? To whom can we consecrate our hearts, but to him who has redeemed them with his blood, sanctified them by his Spirit, and who is to make them happy by his glory? Reign there, O Lord, as on thy throne, now by thy love; that you may reign there hereafter with glory, magnificence, and sovereignty in heaven.

APOCALYPSE

THE

APOCALYPSE OF S. JOHN,

THE APOSTLE

INTRODUCTION

Though some in the first ages doubted whether this book was canonical, and who was the author of it, (see Euseb. l. 7, Histor. c. xxv.) yet it is certain much the greater part of the ancient fathers acknowledged both that it was a part of the *canon*, and that it was written by S. John, the apostle and evangelist. See Tillemont, in his ninth note upon S. John, where he cites S. Justin, S. Irenæus, Clement of Alexandria, Tertull. S. Cyp. S. Athan. Eusebius, S. Amb. S. Jerom, S. Aug. &c. It was written in Greek to the churches in Asia, under Domitian, about the year 96 or 97, long after the destruction of Jerusalem, when S. John was banished to the island of Patmos, in the Ægean Sea. It is by some called the prophecy of the New Testament, and the accomplishment of the predictions of all the other prophets, by the first coming of Christ at his incarnation, and by his second coming at the end of the world. As to the time when the chief predictions should come to pass, we have no certainty, as appears by the different opinions, both of the ancient fathers, and late interpreters. Many think that most things set down from the fourth chapter to the end, will not be fulfilled till a little time before the end of the world. Others are of an opinion, that a great part of them, and particularly the fall of the wicked Babylon, happened at the destruction of paganism, by the destruction of heathen Rome, and its persecuting heathen emperors. Of these interpretations, see Alcazar in his long commentary, the learned Bossuet, bishop of Meaux, in his treatise on this book, and P. Alleman, in his notes on the same Apocalypse, tom. xii, who, in his preface, says, that this in a great measure may be now looked upon as the opinion followed by the learned. In fine, others think that S. John's design was in a mystical way, by metaphors and allegories, to represent the attempts and persecutions of the wicked against the servants of God, the punishments that should in a short time fall upon Babylon, that is, upon all the wicked in general; the eternal happiness and reward which God had reserved for the pious inhabitants of Jerusalem, that is, for his faithful servants, after their short trials and tribulations of this mortal life. In the mean time we meet with many profitable instructions and admonitions, which we may easily enough understand; but we have no certainty, when we apply these predictions to particular events; for as S. Jerom takes notice, the Apocalypse has as many mysteries as words, or rather mysteries in every word. *Apocalypsis Joannis tot habet sacramenta quot verba ...*

parum dixi, in verbis singulis multiplices latent intelligentiæ. Ep. ad Paulin. t. iv. p. 574. Edit. Benedict. Wi.—In the first, second, and third chapters of this book are contained instructions and admonitions which S. John was commanded to write to the seven bishops of the churches in Asia. And in the following chapters, to the end, are contained prophecies of things that are to come to pass in the Church of Christ, particularly towards the end of the world, in the time of antichrist. It was written in Greek, in the island of Patmos, where S. John was in banishment by order of the cruel emperor Domitian, about sixty-four years after our Lord's ascension. Ch.—This is the last in order of the sacred writings, and contains, in twenty-two chapters, revelations, as the name imports, extremely obscure it must be acknowledged, yet undoubtedly of the utmost importance to the Christian Church, if we may judge from the dignity of the author, who was the beloved disciple, or the grandeur and majesty of the ideas, which pervade every chapter of the work. Being a *sealed book*, or a hidden mystery, in the beginning of the Church, when nothing of this important prophecy had yet been fulfilled, it is no wonder we are deprived of the usual lights which we have hitherto followed in expounding the Scripture, viz. the works of the fathers. So little was it indeed understood at that time, that by many it was long considered as a *reverie*, and an extravagant composition, though the most learned always looked upon it as an inspired work. One reason, which may have led the faithful to class this among the apocryphal works, was the number of fables and illusions published by the misguided piety of the ignorant. We know at least, that on account of the heresy of Cerinthus, which was filled up with illusion and fanaticism, this book was not circulated among the faithful: a few copies were kept with care in the archives of the Churches, to be perused only by the bishop, or such as he thought not likely to abuse it. With regard to the interpretation of it, it will not be expected that it should be attempted in a work of this kind. We shall therefore only give a short account of the principal commentators, and their plans, that the enlightened reader may consult their works, if he wish to enter deeper into the subject. But it should never be forgotten, that the connection of sublime and prophetic ideas which compose this work, has at all times been a labyrinth, in which the greatest geniuses have lost themselves, and a rock on which most commentators have split, the great Sir Isaac Newton not excepted. Hence Scaliger's praise of Calvin; Calvinus sapuit, quia non scripsit in Apocalypsim. 1. The fathers living before the accomplishment of the events, have of course given us no interpretation. Those, therefore, who have written on it at all, have explained it in a mere moral sense, and drawn from it useful parables and instructions. None of them have given a regular systematic

explanation. It must, however, be observed, as a circumstance of some moment, that many of them, particularly SS. Augustine and Jerom, thought the Apocalypse contained prophecies regarding the *whole time* of the existence of the Church of Christ, till its triumphant state in the new Jerusalem. 2. Among the moderns we have abundant interpreters of the Apocalypse in all the reformed Churches. It has indeed grown into a mania among them, the only difference being their respective degrees of absurdity. This has been to all of them the common quarry, whence they have hewn the stones to cast at their mother Church. For to this day they have continued to disgrace themselves and Christianity, by depicting the Church of Rome as the scarlet w——e of Babylon, popery the beast, and the pope antichrist. We must, however, except Grotius and Hammond, who have given historical interpretations, and some few others. 3. Among Catholic expositors stands eminently conspicuous the learned bishop of Meaux, Bossuet. This light of the Galican Church has improved upon and filled up the outlines which Grotius had only sketched. The first three chapters, according to him, regard only the Churches of Asia, to which they are addressed; the other chapters, to nineteen, have been fulfilled in the persecutions which the Church endured under the pagan emperors. The last three are merely allegorical of the triumphs which the Church finally gained over her persecutors. 4. *Du Pin* has taken a wider range. The last three chapters regard the final judgment, and the establishment of the Church in heaven. And all the chapters between the first three and last three, are mere general descriptions of persecutions, fall of tyrants, heresies, &c. which shall happen in the Church; represented under the various figures which the rich imagination of S. John supplied. This system certainly removes all difficulties at once, by saving the trouble of comparing each figure with corresponding historical facts; but substitutes a vague and indeterminate sense, which we do not expect in prophecy. 5. *Calmet* does not vary a great deal in the outlines with Bossuet; but their applications of the text to the history are in many points widely different. He conceives the intermediate chapters between the first three and last three to have been fulfilled in the general persecution begun by Diocletian, in 303, and the destruction of Rome, in 410, by Alaric. The last three chapters give the triumph of the martyrs at that period, as well as many things, which are to take place at the coming of antichrist, and the dissolution of the world. 6. Conceiving that all the above commentators had too much contracted the time for the accomplishment of the prophecy, by limiting it to the establishment of Christianity, *Monsieur de la Chetardie* established a new system upon the supposition that the Apocalypse includes the whole history of Christ's Church upon earth. In doing this, he had the authority of S.

Austin, and other fathers. Observing, therefore, upon an attentive perusal of this work, that there were seven seals, seven trumpets, seven vials, and that at the opening of each seal a new revelation was made, he ingeniously concluded, that the history of the whole Church was divided into seven periods or ages, and that to each period belonged one seal, one trumpet, and one vial. Six of these periods he conceives to be already accomplished, the seventh yet remains concealed in the womb of futurity. 7. Ingenious as is this system of Chetardie, it was not adopted, since Calmet, who wrote after him, preferred his own, which resembled that of Bossuet. It has, however, been renewed by the late bishop Walmsley, under the name of Signor Pastorini, who has taken up the idea and general outline from Chetardie, but illustrated the same with his own interpretation and application to historical facts. The erudition with which the latter author has clothed this system, and the striking aptness of his comparisons of the words of the prophecy to the events which have passed, have gained a very general approbation, and he is almost exclusively followed in the interpretation of this sealed book. How far he has succeeded in his explanation of the seventh age of the Church, cannot be determined by us, since it is shut up in the dark recess of futurity. Posterity will decide. To him we refer the English reader for any further information on the subject, convinced that his researches will be amply gratified, his education wonderfully improved. For, says the illustrious prelate Bossuet, “notwithstanding the obscurities of this book, we experience in its perusal an impression so sweet, and at the same time so magnificent, of the majesty of God; such sublime ideas present themselves of the mystery of Jesus Christ, such noble images of his victories and his reign, and such terrible effects of his judgment, that the soul is quite moved and penetrated. All the beauties of the Scriptures are collected in this book. Whatever there is melting, lively, and majestic in either the law or the prophets, acquires in this book an additional lustre.” O truly adorable truths contained herein! of which God is the plentitude and eternal source; of which Jesus Christ is the prophet, the teacher and master; truths which have the angels for servants and ministers; the apostles and bishops for witnesses and depositaries; and all faithful souls, v. 3 for children and disciples. Let us prepare our hearts to hear Jesus Christ arisen from the dead, discovering to us the mysteries of his kingdom, and the truths of the gospel of his glory. Let us hear his warning voice, and prepare for his speedy coming by a strict observance of every duty. Happy, thrice happy that Christian whom the death of sin, and the sleep of tepidity shall not render deaf to this voice!

APOCALYPSE 1

Ver. 1–3. *The Apocalypse, or Revelation.* I rather prefer the word Apocalypse, which the Latin interpreter did not think fit to change.—*Of Jesus Christ... by his Angel, sent to his servant John.* So that these things were immediately revealed to S. John by an Angel, who represented and spoke in the person of Christ.—*Which must shortly come*; and as it is again said, (v. 3) *the time is at hand.* This cannot be meant of all things in the Apocalypse, where mention is also made of the day of judgment, and of the glory of heaven at the end of the world. It can only mean, that some things were to happen shortly, i.e. what is said of the seven churches. C. 2 and 3. Or the persecutions foretold should begin shortly. Or else these expressions are only to signify, that all time is short, and that from the coming of the Messias, we are not in the last age, or the *last hour.* See 1 Jo. 2:18. Wi.—S. John excites their attention by the most pressing motives, the approach of the events. Whatever explanation be given of this book, it is equally true in all, that the time is at hand, when it will begin to be accomplished. To find our consolation and happiness in this sacred book, according to the promise of the Holy Spirit, we must peruse it with faith and humility, receive the interpretation of the Church with submission and docility, and practise the truths contained with fidelity and promptitude. What is the life of man, since ages are but moments that escape us? Eternity is but a moment, but a moment that will never end.

Ver. 4–6. *John to the seven churches,* ^[1] afterwards named; and by them, to be understood of all churches, bishops, and people in the like dispositions.—*From him, who is, who was, and who is to come.* As these words are only applied, and applicable to him, who is truly God and eternal, Alcazar (p. 176) applies them to God the Father. Others think them to be spoken of God, as the word God agrees to all the three divine persons, who are one and the same God. See Ribera.—*And from the seven spirits.* Alcazar understands them of seven of God's attributes, or perfections, but, by the common exposition, are meant seven of the chief created spirits, who in a special manner assist at the throne of God, employed to execute God's commands, as Raphael saith, (Tob. 12:15) *I am one of the seven who stand before God.* Wi.—*Spirits, &c.* Some understand this of the Holy Ghost, on account of his seven gifts; but the most literal interpretation is of the principal Angels, who always surround the throne of God, and are his ministering spirits. Calmet.—*And from Jesus Christ,* ^[2] made man, and the Redeemer of mankind, whom S. John here names after the seven spirits, because he continues his discourse about Christ, *who is the faithful witness*;

testified and approved of God by so many miracles, prophecies, &c. He is the chief of the martyrs or witnesses, as the Greek word signifies.—*The first begotten of the dead*, both first in dignity, and first that rose to an immortal life.—*The prince of the kings of the earth*, whose power is infinitely greater than all theirs; and this to put the suffering Christians in mind, that they needed not to fear the persecuting emperors, who have no power after this life.—*And Christ hath made us a kingdom*, inasmuch as by his grace he has made us members of his true Church, called the kingdom of God, and promised us to reign with him in his glorious kingdom in heaven.—*And hath made us priests to God, and his Father*, to offer up spiritual sacrifices. See 1 Pet. 2:9.—*To him be, or is due, glory and empire, for ever and ever. Amen.* That is, to Jesus Christ. Wi.

Ver. 7. *Behold he cometh*, or is to come at the day of judgment. Wi.

Ver. 8. *I am Alpha, and Omega.* These, the first and last letters of the Greek alphabet, signify the same as what follows, *the beginning, and the end*, the first cause and last end of all intelligent beings, *who is, and who was, and who is to come, the Almighty.* These words agree only to him, who is the true God, and here are applied to our blessed Redeemer, who is to come and judge all. Wi.

Ver. 10. *On the Lord's day.* ^[3] Not on the Jewish sabbath, which is our Saturday, but on the Christian sabbath, our Sunday, called the *Lord's day*. The Church, in the apostle's time, changed the day of rest, on which the Jews were commanded to rest and sanctify that day, from Saturday to Sunday, from the last day of the week to the first. They judged this only to be an indispensable precept, that some day or some time should be appointed, in a special manner, for God's service and worship, on which Christians should also abstain from servile works, that were not of necessity: as to the determination of such a day of the week, they judged that the Church had power to change the day. The late pretended reformers have all agreed with us in this change. And if they would have all that is expressed in this commandment, to be of an indispensable and unchangeable obligation, according to the letter of the law, they ought certainly to observe, to sanctify, and to abstain from all servile works on Saturdays, or on the Jewish sabbath.—*A great voice, as of a trumpet.* To signify the importance of things to be revealed. Wi.—*Voice, &c.* This was most likely S. John the Baptist, who calls himself the voice of one crying in the desert, and who in Malachy is called the Angel of the Lord, as he is also styled in the first verse of this chapter. Pastorini.

Ver. 12. *I saw seven golden candlesticks*, which, by the last verse of this

chapter, represented the seven Churches of Asia. We may suppose these candlesticks to have been shewn to S. John, like what is described, Exod. 25:31. For in these visions of S. John are frequent allusions to the former tabernacle, and to things relating to the service and worship of God, which Moses was ordered to make. Wi.

Ver. 13. *And in the midst of the seven golden candlesticks*, i.e. walking among the candlesticks, like unto Christ, as he many times called himself the Son of man, and at other times told the Jews he was the Son, the only begotten Son of God. By this walking among the candlesticks is signified his providential care over all the particular Churches, which make up one Catholic Church.—*With a long garment*,^[4] and a *golden girdle*, with a resemblance of the habit of the priests. Wi.—Jesus Christ is in the midst of his Church to enlighten it, to defend and sanctify it, the true model of pastors, who should reside in the midst of their flock, be clothed with sanctity and justice, and girt with the golden girdle, i.e. with singular purity, always ready for combat and labour, by their charity and zeal.

Ver. 15. *His feet like unto fine brass*, to signify the purity and steadfastness of his steps and actions.—*His voice as the sound of many waters*, the sound of his preaching by himself, and by his apostles, has been heard throughout all nations of the world. Wi.

Ver. 16. *In his right hand seven stars*, which, as it is said, (v. 20) were the *Angels*, i.e. the bishops of the seven churches, by this comparison is expressed their dignity.—*And from his mouth came out a sharp two-edged sword*. The word of God preached is compared to a two-edged sword. Ephes. 6:17 and Heb. 4:12. It also signifies God's severity in punishing sinners. Wi.

Ver. 17. *I am the first and the last*. These are the words of the Son of man, or of him that represented our Saviour, Christ, to S. John. To be the first and the last, is another expression agreeing only to him who is the true God, as it is divers times applied by the prophet Isaias. Wi.—From the 12th verse to this place we have a description of the Son of man, i.e. Christ. The different emblematical descriptions of his countenance, his dress, &c. are similar to what are used by other prophets, and easily explained of his attributes, his eternity, vengeance, &c. &c. Omnes passim.

Ver. 18. *And alive, and was dead*; always living as God, and as man was dead, died on the cross for the salvation of all men, rose again, triumphed over hell, death, and sin, and am living for ever and ever, and have the keys of death and of hell, power over all, all things being made subject to me, even as man, or as God and man. Wi.

Ver. 20. *Angels.* These are the seven bishops of the churches. Christ's having them in his right hand, shews the care he takes of his Church. Calmet.

APOCALYPSE 2

Ver. 1-7. *To the Angel of the church of Ephesus.* The great S. Timothy, who was bishop of Ephesus, died a glorious martyr about this time. But as for the admonitions and reprehensions given in these letters, we must take notice, that they are given to the faithful of each church, and not only to the bishops, as it appears by the words so often repeated. Wi.—*Angel.* This could have been no other than S. Timothy, who was then bishop of Ephesus. We must not suppose the faults, which are reproved by S. John, to belong individually to S. Timothy, but to some members of the Church. Bossuet, et alii.—*These things, saith he, who holdeth,* &c. That is, Christ, or the Angel who represented Christ, as appeareth by his titles repeated out of the last chapter.—*And hast not failed,* or fainted, in opposing the teachers of false doctrine.—*Thou has left thy first charity,* or first fervour, a common, yet a very dangerous disposition, and especially in a bishop, charged with the care of those under him.—*Do penance ... practise the first works,* return to thy first fervour, or *I will remove thy candlestick out of its place.* The church of Ephesus is threatened, as in danger to lose its faith, which faith should be transplanted and received in other places. It is what God has divers times permitted, that churches flourishing in the profession of the true Christian faith should be perverted by infidelity and heresy, while the faith hath been planted in other kingdoms of the world. I need not bring instances, where candlesticks have been removed out of their places. Wi.—The Nicolaites were an infamous sect, who disturbed the rising Church by the superstitions and all the impurities of paganism. See S. Aug. de hæresib.—*To him,* to every one *that overcometh, I will give to eat of the tree of life,* (that is, eternal happiness, differently expressed in these letters) *which is in the paradise of my God.* It is spoke in the person of Christ, as man. Wi.

Ver. 8-11. *To the Angel of the church of Smyrna.* To S. Polycarp, or some bishop there before him. No reprehension is given to this bishop, or to his church, but a commendation for suffering in poverty and tribulation, when they were rich in grace. Wi.—*Poverty.* He was poor in temporal things, but rich in grace and merits.—*Thou art blasphemed* by those false teachers, who call themselves Jews and Israelites, and the chosen people of God, waiting for the coming of the Messiah, but

are not to be looked upon as such; having refused to own their true Messias, Jesus Christ, they are *the Synagogue of Satan*, the greatest enemies of the true faith.—*You shall have tribulation ten days*, which several here understand for a long time, others for a short time, *ten times* being used in both senses. Wi.—The first death is that of the body, the second of the soul. Ven. Bede.

Ver. 12–17. *To the Angel of the Church of Pergamus.* This Church is exhorted to *do penance*, and reprehended, as the seat or throne of Satan. It is only said, that the bishop lives where this satanical seat is, that *he had not denied the faith*, even under the persecution, when S. Antipas suffered martyrdom, of whom see Tillemont in the persecution under Domitian, tom. ii, p. 119, and note 523; and Bollandus, April 11th; though the acts themselves be not of great authority.—Thou hast *them that hold the doctrine of the Nicolaites*, which is compared to that of *Baalam* who taught *Balac* to cast a scandal *before the children of Israel*, by which they were seduced by the women of the Moabites, and fell into the sin of fornication and idolatry. Num. 24 and 31:16.—*To him that overcometh, I will give the hidden manna*; a happiness in heaven, which the eye hath not seen, &c. —And a *white* ^[1] *stone, with a new name written*, as a mark of the happiness promised to all those who shall conquer. An allusion to the custom of giving a white stone to those that were tried and acquitted, and also to persons promoted to a dignity; and a black stone to such as were found guilty. See Acts 26:10. Wi.—This new name is the eternal recompense, unknown and despised by worldlings, but esteemed by the faithful, who know the excellence of the rewards promised by God. Calmet.

Ver. 18–29. *To the Angel of the church of Thyatira.* Here is first a commendation of their constancy in the *faith*, in good *works*, *charity*, *patience*, and *ministry*, which chiefly regards their bishop, whoever he was at that time. The heretics, called Alogians, who rejected the Apocalypse, (chiefly because of the clear proofs of the divinity of the Word, or Son of God) pretended that there was no church at Thyatira, when S. John is supposed to have written his Apocalypse. They have no proof of this. This same church was afterwards perverted by the Montanists. See S. Epiphan. hæc. li. p. 455. Here follows a reprehension that they permitted *the woman*, (here called by the name of *Jezabel*, ^[2] as was called the wife of Achaz, who persecuted the true prophets, and protected the false ones, 3 Kings 18) *to seduce the servants of God, to commit fornication*, and eat of things offered to idols. There is no probability that this Jezabel was wife to the bishop of that church. Had this been true, the bishop would have deserved a reprehension much more severe than is here given him. Alcazar thinks

that by this woman was meant some heretical sect, or the corrupt synagogue of the Jews; but interpreters commonly understand some powerful woman thereabout among the infamous Nicolaites, who by her authority and artifices, brought many to embrace that sect.—*I give her time to do penance; and she will not, or would not repent.* It is Christ who speaks as God, for who but God gives sinners time to repent?—*Behold, I will cast her into a bed, &c.* Some understand a bed of sickness, others of corporal death, others eternal torments in hell, where she, and *they that sin with her*, shall be *in very great tribulation, unless first they do penance.*—*All the churches shall know that I am he, who searcheth the reins and hearts*, which God alone can do. See Ps. 7:10, Jer. 17:10. &c. It is God also who *will give to every one ... according to his works.* See Ps. 61:13, Prov. 24:12, Rom. 2:6 and in divers other places.—*I will not put upon you any other weight, &c.* That is, not the insupportable burden of the Jewish ceremonies, to which teachers of false doctrines would have you subject. Wi.—Whoever does not give in to this new doctrine of the Nicolaites and Gnostics, and does not approve the deep and abstruse doctrines of Satan, which they teach, shall have no new weight or punishment. Let them keep the doctrine once delivered. Calmet.—Yet in the faith which you have already learnt, remain steadfast, *till I come.*—To them who shall *overcome, &c. I will give power over or above all nations.* This shews that the saints, who are with Christ our Lord in heaven, receive power from him to preside over nations, and provinces, as patrons; and shall come with him at the end of the world to execute his will against those who have not kept his commandments. Ch.—*End.* This alludes to the day of judgment, when the faithful shall sit on thrones with Christ. And he shall inherit the morning star of perpetual bliss, that shall never set.—They shall triumph over all the wicked world, and under me *shall rule them*, as it were, *with a rod of iron*, being so much exalted above them.—*As the vessel of a potter*, shall all their present greatness *be broken.* To every such faithful servant, I will give *the morning star*, another expression to signify eternal light, or eternal happiness. Wi.

APOCALYPSE 3

Ver. 1–6. *To the Angel of the church of Sardis.* He begins with a severe reprehension, *thou hast the name of being alive, and thou art dead*, which we may understand of the greatest part of them, and of being dead by the worst of deaths, which is that of sin. Wi.—In the style of the sacred writers, to live, is to be in the state of grace, and to bring

forth good works; as, to be dead, is to live in sin, and in the neglect of Christian duties. Calmet.—Here we see that the opinion of men is no advantage to us, when our internal dispositions are not correspondent to our external appearance. For what we are in thy sight, O Lord, so much we are, and no more, says S. Austin.—The bishop is charged with this fault, that he did not watch and take care of his flock. He is admonished to repent, and to *strengthen* those that were not dead, but *ready to die*. ^[1] Wi.—God does not seek to surprise us and lay snares for us. But when he tells us that he will come like a thief, it is only to admonish us not to slumber. Had he wished to take us unawares, he never would have admonished us beforehand. Calmet.—*But thou hast a few names*, &c. That is, a few persons not yet defiled, neither as to their consciences, souls, nor bodies.—*They shall walk with me in white apparel*, &c. It is a new way of expressing the happiness of heaven. Wi.—White is the color of joy, festivity, and triumph. The Angels always appeared clothed in white. Calmet.

Ver. 7–13. *To the Angel of the church of Philadelphia.* There were several towns of this name; here is understood that which was near Sardis, in Lydia. Here is no more than an admonition to persevere, to hold that which thou hast. Christ takes the title of the *Holy One*, and *True One*, *who hath the key of David*; i.e. being the son of David, and the promised Messiah, hath supreme power in the Church: who opens the gate of salvation, and no one shuts it against his elect. Wi.—By the key in this place may be understood either the key of the Church, or of the kingdom of heaven. Jesus Christ has both, he opens and shuts the heavens by his infinite power. But in the Church on earth he has entrusted this key (his power) to his apostles and ministers; whatever is bound or loosened by them is ratified by him in the kingdom of his glory. Calmet.—*I have set before thee a door open*, by giving thee graces to save thee, which no one shall be able to hinder, *because thou hast of thyself little power or strength*, ^[2] *and hast kept my word*, and not denied the faith. Wi.—I have sent you to preach, and have given my blessing to your labours. You shall, notwithstanding all your adversaries, eventually succeed. S. Paul makes use of the same manner of expression. 1 Cor. 16. I see a great door is open to me, and at the same time many adversaries; and again, 2 Cor. 2 and Coloss. 4. On account of your little strength, your want of talents, eloquence, supernatural gifts, &c. I have not exposed you to great trials. Thus does the Almighty always proportion the trials he sends, and the temptations he permits in his servants, to the graces and strength he has given them.—Those who were neither Jews nor Christians, shall come and abjure at your feet their former errors, and shall evidently perceive that you are strengthened by me. Calmet.—Christ also promises that he will make the false abandoned Jews subject to the

bishop and his Church, and to own them to be the beloved and chosen people. God promises to preserve them in *the hour* or time of *temptation* and persecutions, which should happen to all the inhabitants of the *earth*. Wi.—He here advertises him of the persecution which was about to take place, and by which he would try the fidelity of his servants. In v. 12 he relates the triumph and everlasting beatitude of the martyrs.—*He that overcomes, I will make him a pillar*, &c. so as to stand firm against his enemies, and to be secure of his endless happiness.—*I will write upon him the name of my God*, a subscribed citizen of the celestial Jerusalem, with *the new name* of Jesus, the Saviour and Redeemer of mankind. He alludes to the custom of writing names upon pillars, palaces, &c.—From the words *my God*, the Socinians pretend that Christ is not the true God, as we may find in the disputes which Servetus had with Calvin. Calvin answered the Socinians, as all Catholics do, that Christ was both God and man: this and divers things were spoken of Christ as he was man, but that many things in the Scriptures could not apply to him, unless he was also truly God. And by such places is clearly confuted the blasphemy and error of the Arians and Socinians. The argument concludes in the principles of the Catholics, who allow the authority of the Church in expounding the sense of the Scriptures; but the Calvinists, and all other pretended reformers, having shaken off that authority, and having allowed that the holy Scriptures are to be interpreted according to every man's private judgment or spirit, this set Calvin and Servetus, every Calvinist and Socinians, upon the same level. Wi.

Ver. 14–22. The seventh and last letter is *to the Angel of the Church of Laodicia*. Christ here takes the title of *the Amen*,^[3] as if he said, I am the Truth.—*The beginning of the creation*, or of the creatures of God, to which is added in the first chapter, *the beginning and the end*.—*Thou art neither cold nor hot, but lukewarm*. A dreadful reprehension, whatever exposition we follow. According to the common interpretation, by the *cold* are meant those who are guilty of great sins; by the *hot*, such as are zealous and fervent in piety and the service of God; by the *lukewarm* or tepid, they who are slothful, negligent, indolent, as to what regards Christian perfection, the practice of virtue, and an exact observance of what regards the service of God. On this account they are many times guilty in the sight of God of great sins, they forfeit the favour and grace of God, fancying themselves good enough and safe, because they live as others commonly do, and are not guilty of many scandalous and shameful crimes, to which they see others addicted.—*I would thou wert either cold or hot*. This is not an absolute wish, because the condition of the cold is certainly worse in itself; but it is to be taken with regard to the different consequences, which oftentimes

attend these two states, and to signify to us that the lukewarm may be farther from a true conversion, inasmuch as they are less sensible of the dangers to which they remain exposed, than such as commit greater sins. Their careless indevotion becomes habitual to them, they live and die with a heart divided betwixt God and the world; whereas greater and more shameful sinners are not without an abhorrence of such vices which they commit; a fear of punishment, of hell and damnation, strikes them by the mercies of God offered even to sinners, and makes them enter into themselves like the prodigal son; they detest their past lives, and by the assistance of God's graces become both fervent and constant in the duties of a Christian life. Wi.—Tepidity in a Christian life, and in the service of God, is oftentimes more dangerous than absolute wickedness. The open sinner is easily made sensible of his danger; he experiences the stings and reproaches of conscience, whilst the tepid Christian lives without remorse, fear, or apprehension, and listens not to those who wish to shew him the danger of his situation. I dare venture to affirm, says S. Aug. that to fall into some public and manifest sin would be of advantage to the proud, that so those who by their self-complacency had so often fallen before, may now become displeased with themselves and humble. Calmet.—To the lukewarm it is said, *I will begin to vomit thee out of my mouth*; i.e. if thou continue in that state, I will permit thee to run on and be lost in thy sins. Thou blindly sayest within thyself, *I am rich*, &c. A false conscience generally attends a lukewarm soul and those who serve God by halves; they flatter themselves that all goes well enough with them, when they see they are not so vicious, as many others: but here the spirit of God, who penetrates the secret folds and windings of slothful souls, admonisheth them of their dangerous mistakes, that they are *wretched, poor, blind, and naked*, when God, by his grace, does not inhabit their souls, though they may have millions of gold and silver in this world. *I counsel thee to buy of me gold tried in the fire*, the love of God purified by trials and troubles in this life, to recover thy lost innocence, to be *clothed* with the habit of grace, to *anoint thy eyes with eye-salve*, by a serious reflection on what regards thy eternal salvation.—I chastise *those whom I love*. He concludes all the former admonitions by telling them: first, that to be under trials and troubles, is a mark of God's favour and his paternal care; secondly, to hearken to the voice of God, when he knocks at the door of their heart; and thirdly, he promises them the reward of eternal happiness—he that overcomes, shall *sit with me on my throne*: though this does not imply an equality of happiness, not even to all the saints, much less with God himself, but only that the elect shall be in the throne as it were of heaven, and partakers of heavenly happiness according to their past good works.—I should not here mention the

wild and ridiculous fancies of one Mr. Brightman, when he pretends to expound to all men these letters to the seven bishops of Asia, were it not to shew how the obscure predictions of S. John's revelation have been turned and abused by the loose interpretations of some of the late reformers, as may be seen more at large, when we mention their arbitrary fancies about the whore of Babylon and the popish antichrist. I shall here with Dr. Hammond, give the reader a taste of such licentious expositions of the divine oracles. The Calvinist, Mr. Brightman, pretended he had his expositions by divine inspirations, and so gave his commentary the title of *Revelation of the Revelation*. I shall quote his words out of Dr. Hammond. "Mr. Brightman assures his readers, that by the churches of *Sardis*, *Philadelphia*, and *Laodicia*, were meant Germany, France, and Britain. He says a most heavy trial was now suddenly to invade the Christian world ... that the three said churches were most favourably admonished of this tempest by the epistles written to them *by name, nomination* ... that he found and understood this to be so by divine inspiration, from the inscriptions of these letters, and so should be guilty of a sin against the Divine Majesty, if he concealed them." Not to tire the reader with his fancies about *Ephesus* and *Pergamus*, which may be seen in Dr. Hammond. Rev. 2:13. "on those words, *in those days was Antipas*, &c. Mr. Brightman has this wanton fancy on the name Antipas, that it doth denote that the martyrs of his time (which was after Luther) should be antipapæ, or antipopes;" i.e. adversaries to the popes and popery. Dr. Hammond (p. 928) gives us Mr. Brightman's conceit on the name *Thyatira*, which must be taken for the same as *Thygateira*, signifying a young daughter, and so denotes the growth of piety in the Church from the year 1300, from Wycliffe's time to 1520, that is, till it came to perfection in *Luther's* days. Page 932. note *a*, "*Sardis*, according to Mr. Brightman," says Dr. Hammond, "is the first reformed church in the antitype, to wit, that of Germany, which began at Wittenburg, by Luther, an. 1517. And the proof is, that *Sardis* is more to the south than *Thyatira*, and so must have more of truth in it; or, because there is no mention made of Balaam and Jezabel, which he resolved must signify the doctrines of Christian Rome, the absence of which must signify a breaking off from the Romish communion; or, that she (the German Church) had *a name to be living, but was dead*, by the doctrine of *consubstantiation* among the Lutherans, even after the reformation. This," says Dr. Hammond, "were a strange way of interpreting dreams, which no oneirocritic would allow, but a much stranger of explaining prophecies." Page 933, "*Philadelphia*, says Mr. Brightman, must needs be the Helvetian, Swedish, Genevan, French, Dutch, and Scotch reformed Churches. No reason again for it, but that the city of *Philadelphia* was yet farther south than *Sardis*, and so must needs

signify more increase of reformation; 2. that the name of *Jezabel* was not in it; 3. that the word *Philadelphia*, signifying brotherly love, cannot be applied to any but this pattern of all piety (to which Mr. Brightman had so much kindness) the Church of Helvetia and Geneva. And the reformed Church of England must be that of *Laodicia*,.... because episcopacy was here retained, and so a mixture of cold with that of *heat*, and consequently is the *lukewarm* Church that is found fault with." O the profound interpretations and bright inventions of Mr. Brightman! Wi.

APOCALYPSE 4

Ver. 1. No sooner had S. John received in the preceding vision the documents he was to transmit to the seven Churches of Asia, when, behold, a new scene displays itself. Heaven opens, and S. John is invited up thither by the voice which had spoken to him before, and is told he shall see what is to happen in future ages. On a sudden appears a throne, and the Almighty himself seated upon it. The rainbow which surrounds the throne, denotes the covenant of reconciliation and peace between God and man. Walmesley.—*Behold a door open.* Here begins what may be looked upon as the second part of the Apocalypse, and from hence to the two last chapters are contained wars and victories of the Church over all its enemies, the devil, Jews, heathens, and heretics. These visions are so differently expounded, when applied to different events, that this alone may convince us how uncertain are those various interpretations. The servants of God are taught that they must expect to meet with many trials, afflictions, and persecutions; but this ought to be a great subject of consolation to the faithful, that they are assured of victory if they fight manfully, and of a recompense of endless happiness for their short labours. Such visions and majestic descriptions shew that S. John was inspired by the same spirit of God, as the ancient patriarchs and prophets.—*I will shew thee the things which must come to pass hereafter*; i.e. after the things already revealed concerning the seven Churches, and therefore after the destruction of Jerusalem, which was about twenty years before S. John wrote this Apocalypse. Wi.

Ver. 2. *I was in the spirit*, rapt as it were in an ecstasy into heaven, and saw a throne, and one sitting, representing God the Father. Wi.

Ver. 3. *And he ... was to the sight like the jasper*, ^[1] or had the appearance of jaspers, as to the colours with which he appeared, &c.

Wi.

Ver. 4. *About the throne were four and twenty seats*, or lesser thrones, with twenty-four seniors or senators upon them, representing the illustrious saints both of the Old and New Testament, *clothed in white garments*, in token of their innocence, and crowns of gold, signifying the glory of the heavenly inhabitants. Wi.—These four and twenty elders sitting round the throne of God, represent the judgment which the Almighty was about to pass upon the enemies of his Church. Thus in Daniel, when he was about to pronounce sentence against Antiochus Epiphanes, “thrones were placed, and the ancient of days sat, ... the judgment sat, and the books were opened.” Dan. 7:9, 10. They represent kings and priests who attend on the Sovereign Judge. It appears as if God intended to designate by the number the ancient patriarchs and the twelve apostles, who judge with the Lord, and condemn the injustice of their persecutors. Calmet.

Ver. 5. *Lightnings*, a symbol of God’s majesty and power.—*Seven lamps burning*, which signified the seven spirits of God, the chief spirits that attend his throne. See C. 1:4. Wi.—The lightnings, loud voices, and thunders, which come from the throne of God, announce alarms and severe hardships, such as persecutions, heresies, calamities, &c. by which he tries the fidelity of his servants on earth. And the seven spirits of God, who appear under the form of burning lamps, are seven Angels, as before mention, (C. 1:4) standing ready to execute the divine commands. Walmesley.

Ver. 6. *A sea of glass, like crystal*, calm and transparent, and may signify that the saints had passed a boisterous sea of troubles in this world, which is now changed into everlasting tranquillity.—*Four living creatures*, or animals. Alcazar (p. 364) takes notice of thirty different expositions of these animals. He understands the apostles, bishops, and preachers of the Christian faith: others, four of the chief Angels or celestial spirits. Several others expound them of the four evangelists: yet this was before S. John himself had written his gospel. Wi.—The extensive sea of glass, here described transparent as crystal, represents what may be called the floor of heaven. Before the throne and round it stand four living creatures, of an extraordinary shape, which denote the four great prophets, Isaias, Jeremias, Ezechiel, and Daniel. Their bodies are described full of eyes, both before and behind, an emblem of their prophetic sight, that penetrates into all ages past, present, and to come. And their being also full of eyes within, indicates that their extensive knowledge arises from an interior divine inspiration. They have each six wings, in the same manner as the seraphim appeared to the prophet Isaias. C. 6:2. Some have imagined these four symbolical

animals to represent the four evangelists; but we think improperly, as S. John was still living and there present in person. The first animal is here said to resemble a lion, the king of beasts, because the prophet Isaias, represented by it, was descended of the royal race of David. The second animal resembles a calf, and represents the prophet Jeremias in his character of priest; the calf, which was the principal victim in Jewish sacrifices, being on that account the emblem of the priesthood. The third animal, exhibiting Ezechiel, has the countenance of a man; because God, in speaking to that prophet, always addresses him by the name of son of man. The fourth animal, denoting Daniel, resembles a flying eagle, on account of the sublime oracles of this prophet, who soars to the highest objects, and views the succession of all the great empires that were to rise up in the world to the end of time. Probably these four principal prophets are to be understood to represent all the prophets of the old law. Walmesley.

Ver. 7. *Like a lion*, &c. The qualities in these animals are observed to be courage and strength in the lion; profit to human life, by the calf; reason and wisdom, by the face of man: soaring high, and rapidity or swiftness, by the eagle: whether we understand those spiritual perfections to belong to blessed spirits, or to the apostles in general, or to the four evangelists. Wi.

Ver. 8. *Each of them six wings.* See the like visions, Ezech. 1:4, Isai. 6:2. These signify their swiftness in executing God's just commands.—*Full of eyes:* a symbol of knowledge and watchfulness.—*They rested not day and night.* There is no night in heaven; but hereby is signified, that they praised God without intermission for all eternity, saying: Thou art worthy, O Lord, our ^[2] God, &c. Wi.—They repeat the word *holy* three times, probably in honour of the blessed trinity. And the four and twenty elders prostrate before the throne, in token of their acknowledging all their happiness and pre-eminence to be his gift. Walmesley.

Ver. 10. Nothing is so well adapted to give us an idea of the infinite majesty of God, and of the sovereign respect which is due to him, as this description. How ought Christians to appear in the presence of the God of armies, if what is most august and most elevated in heaven acknowledges its lowness and nothing before this tremendous Majesty? Calmet.

Ver. 1. *A book written within and without.* ^[1] Books were then skins, membranes, or parchments, and when written on both sides part of the writing appeared, though they were rolled up.—*Sealed with seven seals*, as containing mysteries and secrets of high importance. Wi.

Ver. 3. *No man was able,* ^[2] &c. As to the contents, some understand the prophecies and mysteries both of the Old and New Testament; others, the events that should afterwards happen to the Church of Christ, as various persecutions against Christians. Alcazar would have the sense of these words to be, that only Christ and his Spirit could open the book to others, and make them believe and know the punishments prepared for the wicked, and the reward reserved for God's faithful servants. Wi.

Ver. 5. *Behold the lion, of the tribe of Juda,* &c. viz. Jesus Christ, who was descended from that tribe, denominated a *lion* on account of his great power, by which title we find him designated also in the prophecy of Jacob. Gen. 49:9. Calmet.—It is he who has merited by his triple victory over death, sin, and hell, the great honour of opening the book, and revealing the secrets therein contained.

Ver. 6. *I saw.... a lamb standing as it were slain*, with the prints and marks of its wounds. It was of this lamb (i.e. of our Saviour Jesus Christ) that S. John Baptist said: "Behold the Lamb of God, that taketh away the sins of the world." Jo. 1:29. Wi.—Here again Jesus Christ is plainly marked out, the Lamb of God, the victim of expiation, who by his death has reconciled us with his Father; and who, even in heaven, bears the marks of his passion, and by the wounds therein received continually inclines his Father to shew us mercy. He has seven horns, as so many crowns and marks of his omnipotence; and seven eyes, to represent his infinite knowledge and wisdom. Calmet.—*Having seven horns and seven eyes*, (to signify his power and his knowledge,) *which are the seven spirits* subject to Christ. See C. 1:4. It is observed that in the Revelation of S. John, the number seven is divers times applied to signify a multitude, and a number implying perfection, and three and a half for a small number. Thus are represented the seven candlesticks, seven churches, seven spirits, seven seals, seven trumpets, seven vials, &c. Wi.

Ver. 7–8. *He ... took the book,* ^[3].... *and when he had opened it*, or was about to open it, (in the Greek is only, he took it: which was a sign that he would open it) ... *the four and twenty ancients fell down before the Lamb*, to adore him, as appears by what follows, v. 13.—*Having every one of them harps* to celebrate his praise, *and golden vials full of odours*, *which are the prayers of the saints*: which shews that the saints

in heaven offer up before the throne of the Divine Majesty the prayers of the faithful. Wi.—*Harps*, &c. These harps are symbols of the praise which good men render to God; and the vials full of odours, represent the prayers of the saints. In conformity with this idea, S. John wishes to represent these four and twenty ancients as so many senators, who present to the Almighty the prayers and homages of good men on earth. Estius. Clemens Alex.—This also is an imitation of what was practised in the temple, in which were always around the altar, in times of sacrifice, Levites with musical instruments, priests with vials to contain the wine and blood, and censers to hold the incense. Calmet.—*The prayers of the saints*. Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth. Ch.

Ver. 9. *They sung a new canticle*, &c. called *new*, as belonging to the New Testament, or alliance of the new law of Christ. Wi.—*Canticle*; that is, *excellent*. The Scripture generally attaches the epithet *new* to canticles. New canticles are always more agreeable, says Pindar. Grotius.—*And hast redeemed*, &c. The twenty-four ancients here may well represent all, who are in possession of beatitude. They all acknowledge it is to Jesus Christ they are indebted for the felicity they enjoy; it is he that has assembled at the foot of God's throne all the nations of the world, faithful souls from every tribe and tongue, and people and nation, by his blood. Calmet.

Ver. 10. *And hast made us to our God*, &c. See 1 Pet. 2:5, 9. Wi.—All Christians may justly be styled kings and priests of God, by the spiritual empire they possess over their passions and the world; and by the continual offering they make on the altar of their hearts, by means of the prayers they daily offer up to God. Origen.—Thus they say, we shall reign on the earth by the empire we shall exercise over our passions; and by the union we shall have with Jesus Christ and his Church, triumph over all who have persecuted us. Estius. Andræas.

Ver. 11. *The number of them was thousands of thousands.* ^[4] In the Greek also, ten thousand times ten thousand. Wi.

Ver. 12. *The Lamb is worthy ... to receive power and divinity,* ^[5] &c. The Socinians and new Arians from hence pretend that the Lamb, Jesus Christ, is not the same true God with the Father, but only deserved divinity, or to be made God in an inferior and an improper sense. The argument is of no force at all in the ordinary Greek, where for divinity is read *riches*. The sense is, thou art worthy to have thy *power and divinity* acknowledged and praised by all creatures both in heaven and earth: and the following words are a confutation of the Socinians, "I heard all saying: To him that sitteth on the throne, and to the Lamb,

benediction, and honour, and glory, and power, forever and ever," where the same divine power is attributed to the Father and to the Son of God, Jesus, true God and true man. Wi.

APOCALYPSE 6

Ver. 1. *I saw that the Lamb had opened one of the seven seals*, or the first seal. The interpreters are much divided in expounding what is to be understood by the sealed up contents, and in applying them to such and such persecutions, persons, and events, by all which it appears that there is no certainty as to such applications and expositions, even of particular ancient fathers; though at the same time it is both certain and evident that many pretended interpretations, (that is, arbitrary inventions, from the private spirit of heretics) are both false and groundless, *contradictory to the unexceptionable authority* (to use Dr. W.'s words) *of the primitive fathers, and inconsistent with the doctrine and belief of the Catholic Church*, as I may have occasion to shew that the ridiculous fable is of this number, of so many popes being antichrist, and the beast of this Apocalypse. I shall, for the satisfaction of the Christian reader, as I hinted in the preface of this book, give a short account of those expositions that are not improbable. Wi.

Ver. 2. *A white horse*, such as conquerors used to ride upon at a solemn triumph. This is commonly understood of our Saviour, Christ, who, by himself and by his apostles, preachers, martyrs, and other saints, triumphed over all the adversaries of his Church. He had *a bow* in his hand, the doctrine of his gospel, piercing like an arrow the hearts of the hearers; and the *crown* given him, was a token of the victory of him who went forth *conquering, that he might conquer*. Wi.—He that sitteth on the white horse is Christ, going forth to subdue the world by his gospel. The other horses that follow represent the judgments and punishment, that were to fall on the enemies of Christ and his Church: the red horse signifies war; the black horse famine; and the pale horse (which has death for its rider) plagues or pestilence. Ch.—*White horse*; viz. Jesus Christ, who came to subdue all nations to the faith. The *bow* signifies the gospel, and the word of God, those powerful arms, of which S. Paul so often speaks, as being so necessary for all who are engaged in bringing souls to the faith of Christ. The *crown* marks the sovereign power of Jesus Christ, and the assurance of conquest. Cornelius. Bossuet. Du Pin.

Ver. 3–4. *Opened the second seal*, &c. portending wars and shedding of

blood, and so he is said to have power *to take away peace from the earth*. Wi.—*Another red horse*. This red horse signifies the cruel persecutions, which the Roman emperors carried on against the Christian religion. For this end, it is said immediately after, one sat thereon, to take peace from the earth, and kill one another; for this purpose was a great sword given to him. Andræas. Menochius. Grotius.

Ver. 5. *The third seal ... a black horse*. This is also commonly expounded of wars and persecutions, and particularly of famine, by the *scales* in the rider's hand, and by two pounds of wheat being sold for a penny: a great price, considering the value of money at that time. Wi.—The black horse represents the public miseries, famines, &c. which, particularly the latter, the Roman empire frequently experienced during the reign of the persecuting emperors. The *balance*, which the rider is said to hold in his hand, represents the strict manner in which people would measure out whatever they sold during the time of famine. Andræas. Hamm. Bossuet.

Ver. 7–8. *The fourth seal... a pale horse*, the rider's name *death*. It is also expounded of trials, afflictions, persecutions, and especially of plagues, over *four parts of the earth*, by which may be denoted the great power and extent of the Roman empire. In the Greek we read, *over the fourth part of the earth*; which some reconcile, by observing that the Roman empire had dominions under it in all the four parts of the world, east, west, north, and south; and that its dominions might be said to comprehend the fourth part of the world. Wi.—By the pale horse, and the rider, death, who sat upon it, followed by hell, are meant that dreadful mortality which ever attends famines, &c. He had power to kill with sword, with famine, &c. All these evils came upon the Roman people, and history has preserved the memory of them, to shew the truth of the prophecy here delivered by S. John. Grotius. Calmet.

Ver. 9, &c. After the opening of the fifth seal, the souls of the martyrs under the altar cried aloud for justice, saying, *how long*, &c. Out of zeal for God's honour, and the good of the Church, they pray that the enemies of Christ, and of the Christian faith, may be humbled, and that all may acknowledge and fear the justice of God, by the punishment of his enemies, and the reward of his faithful servants. S. Jerom, by *under the altar*, understands Christ himself, under whom, as under their head, are all the martyrs. Some who doubted or held that the blessed were not admitted to see God, in heaven before the day of general judgment, have turned this expression, *under the altar*, or at least the expressions of some of the fathers upon these words, as if

they were favourable to their error, which is sufficiently disproved, even by the words that follow, that *white robes were given to each of them one*, in which they are said to walk with him wherever he goeth. C. 3:4 and C. 14:4. Wi.—*Under the altar*. Christ, as man, is this altar, under which the souls of the martyrs live in heaven: as their bodies are here deposited under our altars.—*Revenge our blood*. They ask not this out of hatred to their enemies, but out of zeal for the glory of God, and a desire that the Lord would accelerate the general judgment, and the complete beatitude of all his elect. Ch.—These holy souls, who had been slain for the word of God, do not beg the Almighty to revenge their blood, through any hatred to their enemies, but through the great zeal with which they were animated, to see the justice of God manifested: that by this severity they might be moved to fear him, and be converted to him. Thus in the Scripture we often read of the prophets beseeching the Almighty to fill their enemies with confusion, to humble them, &c. Perer. Bossuet. Du Pin, &c.—*And white robes*. To console them, they each had given them a white robe, as a mark of their innocence, and as an assurance that on account of it they would in due time receive the full measure of beatitude. They should rest yet a little while, most probably to the day of final retribution, when the number of those destined to be their brethren in bliss should be completed. Then they should altogether receive full recompense, and their persecutors be covered with confusion. S. Aug. serm. xi. de sanctis. Greg. Mag. lib. ii. Moral. cap. iv.

Ver. 12. At the opening of the *sixth seal*... *a great earthquake*, &c. Many think that these dreadful signs, of the sun turning black, &c. are not to happen till the time of antichrist, a little before the end of the world. See Matt. 14, Luke 21, Isaias 13 and 34, Ezec. 33, Dan. 12. &c. Others apply these prodigies to God's visible chastisements, on the heathen emperors and persecutors of the Christians, before the first Christian emperor Constantine. Wi.—*And I saw*. The sixth seal being opened, S. John sees painted before him the severe and terrible manner in which the Almighty would revenge himself on his enemies. It may refer either to the time of Constantine, when we behold the Christian religion triumphing on the ruins of paganism, and after his death, and that of his sons, the empire of Rome given up a prey to barbarians, Rome itself taken and pillaged, and all the provinces thrown into dreadful disorder and consternation; or it may likewise refer to the day of general judgment, when the Almighty will make sinners drink the wine of his indignation, in presence of all the just; of which dreadful time of vengeance all other particular judgments are only imperfect figures. Victorin. Bede. Tichon.—S. John, in imitation of the ancient prophets, makes use of the earthquake, &c. hyperbolically, to mark more strongly the dreadful and horrible evils

with which the Roman empire, and its persecuting emperors, were to be overwhelmed. Rome itself was filled with wars and seditions, both at home and abroad. The emperors were all destroyed by the Almighty in a most singular manner; witness Maxentius, who was thrown headlong into the Tiber; Maximin Jovius, who, under a horrible and incurable disease, owned the hand of the Almighty afflicting him; Maximin Daia, who, being overcome in battle, fled away in disguise, and at last, seized with a strange disease, his bowels were all consumed, he lost his eyes, and died reduced to a mere skeleton. Witness likewise Licinius, who, being engaged with Constantine, was always beaten, and at length strangled. Maximian also, the rival of Constantine, who strangled himself in Marseilles, where he had been confined. Calmet.

Ver. 14. *And every mountain.* In the dreadful confusion of the Roman empire, in the time of Constantine, so great was the revolution, that mountains appeared, as it were, moved out of their places; islands shifted from their accustomed situations. We behold at one time seven persons, Maximin Galerius, Maxentius, Severus Cæsar, Maximin, Alexander, Maximin Hercules, and Licinius, all aiming at the empire. The first six perished in nine years, from 305 to 314: Licinius was strangled in 324. All these were enemies of the Christian religion. Constantine, who supported it, remained sole master of the empire. Calmet.

APOCALYPSE 7

Ver. 1. *I saw four Angels, &c.* Though some understand here evil spirits, whom God may make use of as instruments to punish the wicked, yet we may rather, with other interpreters, understand good angels sent from God to guard and protect his faithful servants both from evil spirits and wicked men. Wi.

Ver. 2. *Having the seal.* This sign is generally supposed to be the sign of the cross. In the East, it was the custom to impress some indelible mark upon the soldiers. This sign amongst the ancient Christians was used on every occasion. Calmet.

Ver. 3. *Hurt not the earth, &c.* Some understand Christ himself, who gives his commands in this manner to the Angels; others, an Angel of a higher rank or order.—*Till we seal the servants of our God in their foreheads,* which may be expounded, let not persecutions and trials come upon them till they are strengthened by the spirit and grace of

God, with which S. Paul sometimes says the servants of God are *signed* and *sealed*. See 2 Cor. 1:22, Ephes. 1:13. He alludes to the passages of Ezech. (C. 9:4) where God bids an Angel mark with the letter Tau the foreheads of those who should not be hurt by the judgments that were to fall upon Jerusalem; so God would protect the faithful Christians, who believed and put their trust in Christ crucified, and who from the first ages, in testimony of this faith, used to sign themselves by making the sign of the cross on their foreheads, of which the letter Tau was a figure or resemblance. See Tertul. lib. de Corona militis. I beg the reader's patience, if I here set down what I find in the great Synopsis Papismi, in folio, put out by Mr. Andrew Willet, and dedicated first to queen Elizabeth, and afterwards to king James the first. Among his demonstrations, as he calls them, that the pope is the antichrist, (Controv. iv. q. 10. p. 232 and 233) he tells us in plain terms, "that the sign of the cross is one of the visible signs of antichrist. And who," saith he, "hath taught the papists that the sign of the cross is to be borne or made on men's foreheads? And that with crossing the forehead we are preserved from dangers? The superstitious marks of the cross *had their beginning from the beast's name*, since the number of the beast's name in the Revelation of S. John is by these Greek letters, χξς. The first letter, χ, is a cross; the middle letter, ξ, (in Latin, X) is also a side long cross; and the last letter, ς, contains both ς and τ of which the latter is called a headless cross;" and then Mr. Willet concludes in these words, "And thus it *plainly appears*, that the marks whereby the papists say they honour Christ, are rather a dishonour to him, and are *in very deed the cognizance of antichrist*." Such an ingenious, and at the same time learned fancy, may perhaps outvie even those we have cited out of Mr. Brightman, and may be equally serviceable to any country parson on the fifth of November, or on any day when he shall think fit to hold forth against the pope or popery. I suppose that Mr. Willet did not know that the Christians in the first ages (as all Catholics to this day) made so frequent use of the sign of the cross, as it is witnessed by Tertullian above two hundred years before even any Protestant pretended that the popes began to be antichrists, or the great antichrist. And this, says he, they do by a *tradition* from father to son. *At every setting forward or going about any thing, at coming home or going out, at putting on our clothes, at going to bathe, to table, to light a candle, to bed, to sit down, to any thing, we make the sign of the cross on our foreheads. And this is a tradition.* The like is witnessed by S. Chrys. S. Cyril of Jerusalem, and many of the Fathers. At the same time that with our hand we make the sign of the cross, we say these words, "in the name of the Father, and of the Son, and of the Holy Ghost;" the words used when any one is made a Christian, according to the command of Christ. So that the action itself puts us in

mind that Jesus Christ died for us on the cross; and by the words, we make a profession of our Christian faith, that we believe in one God and three Persons. Can we do this too often? Dare we be ashamed of doing it? Was ever any thing more ridiculous than to call this *in very deed the cognizance of antichrist*? What must Mr. Willet have thought of the Protestants, or what can they think of him, and such like folio scribblers, to prove the popes the beast of S. John's Revelation? What must, I say, Mr. Willet think of the public liturgy, or the book of common prayer, approved and used by the Church of England in his time, and which ordains that the *sign of the cross shall be made by the priest on the forehead of every one that is baptized*? This, according to Mr. Willet, is (when any one is made a Christian) to give him the badge, and *visible sign of antichrist*, to the dishonour of Christ, and what *in very deed is the cognizance of antichrist*. Wi.

Ver. 4. *I heard the number of them that were sealed.* By these determinate numbers need only be understood a great number of Jews converted and saved, though much greater was the number of the saved taken from among the Gentiles of all nations, of which it is said, *I saw a great multitude, which no man could number*, &c. Wi.—The number of one hundred and forty-four thousand is not to be taken in a literal and strict sense, but to express in general terms the great number of the elect; for it appears that the tribe of Dan, which certainly must have produced some elect, is not mentioned, and the tribe of Joseph is put in lieu of that of Ephraim: so that if it be supposed that these numbers must be taken literally, the tribe of Joseph would have produced a double number to that of any other tribe, since Manasses was his son, and the tribe of Dan would have produced none. Ven. Bede.

Ver. 10. *Salvation to our God*; i.e. our salvation is from God, to whom be praise for ever, *Amen, benediction, or blessings, thanksgiving*. &c. Wi.

Ver. 14. *White in the blood of the Lamb.* That is, they have been cleansed and purified from sin, by the death, merits, and grace of Christ crucified. Wi.—The whole of this verse must be understood in a mystical sense, for we are said to make our garments white in the blood of the Lamb, when we enter into his Church by baptism, or wash away our sins by penance or martyrdom. Calmet.

Ver. 15. *Therefore they are before the throne of God ... in his temple*; i.e. therefore are they now happy in heaven, where the temple was represented to be, as observed before.—*He that sitteth on the throne shall dwell, or dwelleth over them*. Wi.

Ver. 17. *The Lamb, which is in the midst of the throne*, God and man,

shall rule ^[1] *them* as a shepherd does his flock. By the Greek, *And shall lead them unto fountains of living waters*; ^[2] *lit. to the fountains of life of waters*; shall bless them with everlasting happiness. Wi.—He represents the happiness of the saints, under the idea of being exempt from all the wants and evils of this life. For we are not able, according to truth itself, to conceive the happiness that is prepared for us; wherefore we must content ourselves with considering what it is not, rather than what it is. He, nevertheless, seems to compare heaven to a temple or palace, in which we observe ministers and servants all in their proper order, his counsellors (if we may be allowed the expression) and friends seated in presence of their prince, and the souls of the just singing the praises of the Most High. Car.

APOCALYPSE 8

Ver. 1. *There was silence in heaven:* which is to represent as it were a general consternation, and an expectation of dreadful events at the opening of the seventh seal, and when seven Angels stood prepared to sound seven trumpets. Wi.

Ver. 3. *Stood before the altar, having a golden censer.* In the visions is an allusion to the tabernacle and its parts. The altar of perfumes was in the sanctum, hard by the entrance into the sanctum sanctorum, and here the golden altar is said to be before the throne of God. The incense from the censer is said to be the prayers of all the Saints, which the Angel offered up. The altar seems to signify our Saviour Christ, as the prayers of all the faithful are always made through the merits of Christ, our only chief Mediator or Redeemer. By the fire cast upon the earth, (v. 5) is signified the fire of divine charity, now to be exercised by the ways of justice, to draw persons to their conversion by punishments. Wi.—We may observe both in this and other places of the Apocalypse, that S. John makes continual allusions to what was done in the temple of Jerusalem, for which he gives us symbolical reasons. Thus on the present occasion, the incense which was offered morning and evening in the temple, on the golden altar, is represented as done here in heaven. Calmet.

Ver. 7. *The first Angel sounded, &c.* From this place to the eleventh verse of chap. 20 the visions are differently expounded. Some interpret them, without applying them to any particular events, as general comminations, in a mystical and allegorical sense of the many persecutions which God permits to happen to his Church. Others think

that they are all predictions, which shall not happen till a little time before the end of the world, in antichrist's time, after which will follow the day of the general judgment, the punishment of the wicked, and the reward of the just. But there are others, both ancient and later writers, as in particular Alcazar, the bishop of Meaux (Bossuet,) Pere Alleman, to whom we may add among the Protestants, Dr. Hammond, whom the bishop of Meaux calls the most learned of all the English Protestants. According to the interpretations which these writers have followed, these predictions of S. John (except the last persecution, when the devil shall be let loose, C. 20:7 in the time of the great antichrist) have already happened in the three first ages, during the persecutions of the heathen emperors, as I shall briefly take notice. *Hail* therefore, and *fire, blood, falling of stars*, &c. some look upon as mystical representations, to signify that a great many trials and persecutions shall happen to the good, and a great many punishments and chastisements shall fall upon the wicked; with this grand difference, that the sufferings of the good shall be short and momentary, and their reward a crown of endless glory; but the wicked, if any of them escape punishments in this world, can never escape eternal torments with the devils in the next. 2. It is also a very common opinion, that all these disasters shall happen in a great measure, literally about antichrist's time, a very short time before the end of the world. 3. Others apply all these events to the judgments which God's justice exercised either upon the Jews, in the time of Trajan and Adrian, or upon the heathen Roman emperors, and upon the pagan city of Rome, for persecuting the servants of God. Wi.—As these Angels with their trumpets, according to Pastorini, denote the sufferings of the Church during the seven ages that it lasts, it may not be improper to point out the time, according to his opinion, when each Angel sounded the trumpet. Thus the first trumpet denotes the persecutions of the first three centuries, in which the Christians suffered death by the sword, (denoted by blood) by being stoned, (denoted by the hail) and by fire, when the third part of the trees were burnt, that is, the third part of the clergy were destroyed. Pas.

Ver. 8. The great mountain denotes the heresy of Arius, which caused the greatest troubles in the Church, and destroyed many churches, which are here denoted by the ships. Pas.

Ver. 10. *A great star fell.* The bishop of Meaux thinks this agrees very well to Cochebas, or Barcochebas, who in Adrian's time pretended to be the true Messiah of the Jews; his name also signifying a star. He was the chief cause of those wars, and of the utter destruction of the Jews. Wi.—The third trumpet points out to us the punishment that falls upon the Roman empire, in its destruction by the northern

nations. These people spread themselves over the third part of the rivers and provinces of ancient Rome. The star is called wormwood, from the bitter calamities and miseries which they inflicted upon the Roman empire. Pas.

Ver. 12. *The third part of the sun was smitten.* This may signify a third part of men killed in those wars, or (according to the opinion that refers all to antichrist's time) that in those days the sun and moon shall not give above a third part of their light. Wi.—Here we behold a noble figure of the Church, which whilst in its most flourishing state, like the sun, is suddenly obscured, and a third part extinguished by the heresy and schism of the Greeks, under Photius, which began in 866, and infected all orders of Christians, clergy and laity, princes and individuals, signified by the sun, moon, and stars. Pas.

Ver. 13. *The voice of one eagle:* in divers Greek copies, of an Angel, saying, *Wo, wo, wo!* It is to foretell, in general, greater punishments and miseries. The Prot. translation has followed those Greek copies that read an *Angel*; but Dr. Wells, in his amendments, has restored that reading of an *eagle* which the ancient Latin interpreter had met with. Wi.—An eagle, on account of its swiftness, is here represented as chosen to announce by its cry of *wo* on the three succeeding ages of the Church, greater disasters to be sustained than in the preceding ages. Pas.

APOCALYPSE 9

Ver. 1. *The fifth Angel ... and I saw a star, &c.* This again may be to represent the confusion of all things in antichrist's time, or it may signify the fall and apostacy of great and learned men from the Christian faith. Bossuet applies it to the fall of Theodotus, of Byzantium, towards the end of the second age; but certainly no great stress can be laid on such arbitrary applications, which it is no hard matter to invent, as may be seen by the different fancies we may meet with about the *locusts*, &c. Wi.—Here is a description of the rise and progress of the reformation. This trumpet begins with announcing to us the fall of a star from heaven; a very just emblem of the apostacy of Luther, who in quality of a priest and religious man is styled a star, but renouncing his faith and vows, may truly be said to have fallen from heaven upon the earth. Past. hic.—*To him* (i.e. to the Angel, not to the fallen star) *was given the key of the bottomless pit*, which properly signifies hell. Wi.

Ver. 2. *And the smoke*, &c. Luther and his followers propagated and defended their new doctrines with such heat and violence, as to occasion every where seditions and insurrections, which they seemed to glory in. Luther openly boasted of it. "You complain," said he, "that by our gospel the world is become more tumultuous; I answer, God be thanked for it; these things I would have so to be, and wo to me if such things were not."—*The sun was darkened*, &c. The light of faith, which is the word of God, may well be represented by the sun, according to that of the Psalm 118:105. "Thy word, O Lord, is a lamp to my feet, and a light to my paths." And as the air is the spring of man's respiration and life, it may be a just type of morality, which gives spiritual life and worth to all human actions. By the sun, therefore, and air being darkened, we are to understand faith and morality obscured and perverted by the novel doctrines of the reformers. Past. hic.

Ver. 3. *There came out locusts*; devils, in antichrist's time, when the chief devil, *Abaddon, the destroyer*, shall be as it were let loose. Others by locusts, understand the Goths and those barbarous people that made an irruption into the Roman empire, in the time of Decius, about an. 250. Others again, by locusts, understand heretics, and especially those heretics that spring from the Jews, and with them denied the divinity of our Saviour Christ, as Theodotus, Praxeas, Noetus, Paul of Samosata, Sabellius, Arius, &c. These were the great enemies of Christian religion, and instruments of the devil: they tormented and infected the souls of men, stinging them like scorpions with the poison of their heresies. They had power for five months, by which is signified for a short term, but had no power to hurt those who were sealed with the seal of God in their foreheads. God protected, at least from sin, his faithful servants. It is to no purpose to give the reader divers fancies and inventions about their shape, their heads, tails, hair, teeth, &c. nor is it worth my while to confute such writers as Mr. Willet, who, Brightman-like, makes Abaddon the pope, and the locusts to be friars mendicant. With this fifth trumpet ended the first of the three woes, as we are told v. 12. Wi.—The locusts are commonly understood of heretics. They are not able to hurt the green tree; that is, such as have a lively faith, working by charity; but only the reprobate. The latter are represented as *prepared to battle*, as being ever ready to contend; they wear counterfeit gold on their heads, for all is but pretence and fiction; in shape they are as *men*, in smoothness of speech as *women*; in fury and rage against all that opposes them, as *lions*; their breasts and hearts are as hard as iron; they are full of noise and shuffling; the sting of their pestiferous doctrine is worse than that of a scorpion; but their reign is generally but for a short time. Ch.—Heretics are compared to locusts, says S. Jerom, because they are a

species of insects extremely hurtful to mankind, as they occasion famine, eat up the harvest, and even strip the trees and the vines. With very great propriety then may the locusts here mentioned be understood of the first reformers, not only on account of their rapacity, but also for their number. Luther was their leader, by allowing every one to be his own interpreter of Scripture, the effects of which we have described by Dudithius, a learned Protestant divine, in his epistle to Beza. "What sort of people are our Protestants, straggling to and fro, and carried about with every wind of doctrine, sometimes to this side, and sometimes to that? You may, perhaps, know what their sentiments in matters of religion are to-day; but you can never certainly tell what they will be to-morrow. In what article of religion do these churches agree, which have cast off the bishop of Rome? Examine all of them from top to bottom, and you will scarce find one thing affirmed by one, which is not immediately condemned by another for wicked doctrine." The same confusion of opinions is thus described by an English Protestant, the learned Dr. Walton: "Aristarchus heretofore could scarcely find seven wise men in Greece, but with us scarce are to be found so many idiots; for all are doctors, all are divinely learned; there is not so much as the meanest fanatic, or jack-pudding, who does not give you his own dreams for the word of God." Past. hic.

Ver. 4. *Nor any green thing.* The Greek and Latin texts express it *every* green thing; meaning, that though the locusts, or the sects of Protestants, are allowed by the Almighty to seduce some of all sorts from the Church, yet that the generality of the faithful will be preserved unhurt. Past.

Ver. 7. *And the shapes of the locusts.* We now come to the description of these locusts, which expresses the spirit of sedition and rebellion that animated the reformers and their proselytes. Luther proclaimed himself the leader in this as well as in other articles of the new discipline: see his works, particularly *Contra statum Ecclesiæ et falsò nominatum ordinem Episcoporum*, lib. contra Sylvest. Prieras, *De Sæculari potestate et Contra Rusticos*, &c. Erasmus thus describes the effects of the inflammatory doctrine of these ministers of evangelical liberty: "I saw them (the people) come forth from their sermons with fierce looks and threatening countenances," like men "that just come from hearing bloody invectives and seditious speeches." Accordingly, we found "these evangelical people always ready to rise up in arms, and equally as good at fighting as at disputing." The learned Protestant historian, Dr. Heylin, in his *Cosmography*, (B. i.) says of the Calvinists: "Rather than their discipline should not be admitted, and the episcopal government destroyed in all the Churches of Christ, they

were resolved to depose kings, ruin kingdoms, and to subvert the fundamental constitutions of all civil states.”—*And on their heads*, &c. These crowns shew clearly their general spirit of independence; and their faces being as the faces of men, indicate the presumption with which they announced themselves as teachers of orthodox and holy doctrine. Past. hic.

Ver. 8. *And they had hair as the hair of women.* This latter allusion, unhappily for the sectaries, betrays too plainly their sensual disposition towards that sex, their shameful doctrine on that score, and the scandalous example of their practice. Luther, in despite of a vow he had solemnly made to God of observing continence, married; and married a nun, equally bound as himself to that sacred religious promise! But, as S. Jerom says, “it is rare to find a heretic that loves chastity.” Luther’s example had indeed been anticipated by Carlostadius, a priest and ringleader of the Sacramentarians, who had married a little before; and it was followed by most of the heads of the reformation. Zuinglius, a priest and chief of that sect which bore his name, took a wife. Bucer, a religious man of the order of S. Dominic, became a Lutheran, left his cloister, and married a nun. Œcolampadius, a Brigittin monk, became a Zuinglian, and also married. Cranmer, archbishop of Canterbury, had also his wife. Peter Martyr, a canon regular, embraced the doctrine of Calvin; but followed the example of Luther, and married a nun. Ochin, general of the Capuchins, became a Lutheran, and also married. Beza, the most celebrated minister in the Calvinistic party, being asked in his old age, by an intimate acquaintance of his, (Deshayes, governor of Montargis) what was the leading reason which connected him so closely with the Calvinists? Beza called in his mistress, a beautiful young girl who lived with him, and said: “That is the principle reason which convinces me of the excellence of my religion.” Marsollier’s *Life of S. Francis of Sales*, book iii.—Thus the principal leaders in the reformation went forth preaching the new gospel, with two marks upon them—apostacy from the faith, and open violation of the most sacred vows. The passion of lust, it is also well known, hurried Henry VIII. of England, into a separation from the Catholic Church, and ranked him amongst the reformers. Past. hic.—*Teeth of lions.* What is more known than the truth of this representation? Did not the reformers, wherever they got footing, pillage the churches, seize the church possessions, destroy the monasteries, and appropriate to themselves the revenues? Such was the case in Germany, in Holland, in France, in Switzerland, in Scotland, and in England; what a scene of rapine! Let it suffice to say, that in the reign of Henry VIII. were suppressed not less than 645 monasteries, 90 colleges, 110 hospitals, and 2374 chantries and free chapels; (Baker’s Chron.) the lands, &c. of

all which were confiscated to the king. Is not this to devour with lions' teeth? The whole explication here given of the allegory of the locusts, we presume, appears so consonant with the history of the reformation, that the propriety will not be denied. The application is even so obvious, that the learned Protestant divine, Dr. Walton, used it for describing the multitudes of new sectaries that swarmed out of the English Church. Thus he speaks in the preface of his Polyglot: "The bottomless pit seems to have been set open, from whence a smoke has risen, which has darkened the heavens and the stars; and locusts are come out with stings, a numerous race of sectaries and heretics, who have renewed all the ancient heresies, and invented many monstrous opinions of their own. These have filled our cities, villages, camps, houses, nay our pulpits too, and lead the poor deluded people with them to the pit of perdition." Past. Apoc. ix.

Ver. 10. *And their power was to hurt men five months.* The duration of their power is here limited, but we dare not venture to explain what is meant by the dark expression, five months; time to come must clear up the difficulty. A.

Ver. 13. At the sounding of the sixth trumpet, are said to be loosed the four angels bound in the river Euphrates. By these four angels, and the two hundred millions of horsemen, many understand the devils and their instruments, men incited by them in antichrist's time, to make war and persecute the Church of Christ, who shall destroy a *third part*, that is, a great part of men then in the world. Divers others apply this to the Persians, the successors of the Parthians, who about the middle of the third age, in the time of Valerian, a great persecutor of the Christians, passed the Euphrates, which used to be the bounds of the Roman empire to the east, defeated, took, and kept Valerian prisoner, which by its consequences gave a great stroke to the Roman empire. See the bishop of Meaux, Pere Alleman, &c. Wi.

Ver. 15. *And the four angels were loosed.* This seems to indicate the moment in which Satan himself is loosed from the abyss or hell, where, as we shall see Apoc. 20:2 he was chained up for a thousand years. This is the time of antichrist, whose coming, as S. Paul says, is according to the working of Satan. 2 Thess. 2:9. The antichristian period is described by the ancient Fathers as the most dreadful of all; and the Apocalypse plainly shews it to be so, as we shall see. But we have this comfort, that his time will be short. He must be loosed a little time. Apoc. 20:3.

Ver. 16. *Twenty thousand times ten thousand,* or two hundred millions. Such an immense multitude cannot be accounted for, but by

supposing a great part of it to consist of the infernal beings in human form, as it is doubtful whether there be that number of men capable of bearing arms upon the whole globe of the earth.

Ver. 17. *And thus I saw the horses in the vision.* The horsemen appeared to S. John with breastplates of fire, and of hyacinth, and of brimstone. By this expression is indicated the firing of carabines, or such firearms as cavalry use, which are applied to the breast when shot off. S. John took the fire that issued out of the muskets to come from the horsemen's breast, on which the muskets rested, and so thought the horsemen had breastplates of fire. The prophet here even describes to us the composition of gunpowder, with its three ingredients, viz. brimstone or sulphur, fire or charcoal, and hyacinth or saltpetre; because saltpetre, when set on fire, emits a flame of a fine purple colour, similar to the colour of the hyacinth stone. Here then we see revealed to S. John both the composition and use of gunpowder, to which he and all mankind at that time were strangers. Then it is said: *And the heads of the horses*, &c. Here is pointed out the artillery of the army, or cannon. He saw in this vision the whole army drawn up at a distance, and the artillery placed upon a line with the cavalry. He seemed to confound the cannon with the horses, and the cannons' mouths with the mouths of the horses, as the height of both from the ground is nearly the same. He describes the appearances as he saw in the vision, not the reality. When therefore he says, *the heads of the horses were as the heads of lions*, it is the same as if he said, the mouths of the cannon were as to the noise they made, like the mouths of roaring lions. Hence it appears that S. John, in this vision, both saw the fire of the cannon, and heard the explosion.

Ver. 19. *For the power of the horses.* The power of the imagined horses or real cannon, lying in their mouths and in their tails, signifies that the mischievous *power* of the cannon is directed to the object by their *mouths*, but takes its birth in the *tail* or breech of the cannon, where the charge is lodged: whence the cannon's breech is here compared to the serpent's head, which contains its venom. Past. hic.

Ver. 20. *The rest of men, who were not slain by these plagues*, which before are metaphorically called *fire*, *smoke*, and *brimstone*, did not for all that do penance, nor repent of their idolatrous worship of devils, and of idols of gold, silver, &c. nor for their sorceries of magic, nor for their fornication, nor for their thefts. This again may be either understood of what shall happen hereafter, a little before the end of the world (see a Lapidé); or perhaps of the Roman heathen idolaters, who still persisted in their iniquitous practices. Dr. Hammond expounds it of the Gnostic heretics. But to apply it to popish

Christians, is a groundless invention of the late pretended reformers, neither supported by any authority or reason; (though Dr. W. is pleased to join with them) whereas all Catholics (and as he calls them, papists) have constantly declared in their controversies, in all their catechisms, that they adore none but God alone. Of this more hereafter. Wi.

APOCALYPSE 10

Ver. 1. *I saw another mighty Angel.* Some expound it of Christ himself: others of an Angel, representing the power of God over the sea and land. Wi.

Ver. 3. *Seven thunders uttered their voice,* to signify the following approaching evils, which S. John is ordered not to write down, though they were shewn to him; and if he was not to write them, even in such a mystical and prophetical manner as he wrote the other things, who can pretend to know any thing of them? Wi.

Ver. 4. *And when the seven thunders had,* &c. S. John is not permitted to write, but ordered to seal up the things which the seven thunders had spoken; which circumstance seems to insinuate, that the things spoken by the seven thunders were seven particulars of antichrist's persecution, as the word thunder is generally used in the Apocalypse to denote some disaster; and these seven particulars being most dreadful and severe, the Almighty chose to have them sealed up, or kept concealed, lest the foreknowledge of them should too much terrify and damp the human mind.

Ver. 5–6. *The Angel ... swore ... that time shall be no longer.* This seems to favour very much the exposition of those interpreters who think that all these things are not to be fulfilled till some short time before the end of the world. Others (of which see Alcazar, &c.) take this to be a prediction of the ruin and destruction of the Jews, particularly under the emperor Adrian. Others (see the bishop of Meaux) understand by this, that the time was approaching when God, by his judgments, would put an end to the idolatry and heathen worship of pagan Rome, and that his providence would make the Christian faith triumph over all its adversaries, and his Church flourish, as foretold by the ancient prophets; that is, this should come to pass when the seventh Angel should sound his trumpet. Wi.

Ver. 7. *Declared.* Lit. *evangelized*, to signify the *good tidings*, agreeable

to the gospel, of the final victory of Christ, and of that eternal life which should be the reward of the temporal sufferings of the servants of God. Ch.

Ver. 9–10. *Take the book, and devour it.* See Ezech. 2 and 3. It was sweet in my mouth; I was delighted to read and hear the victories and glory of God's faithful servants; but it became bitter in my belly, when I considered the judgments of God upon so many sinners, who by their own wilful blindness were lost for eternity. Wi.—This mysterious book, presented to S. John precisely between the sound of the sixth and seventh trumpet, or rather between the irruption announced at the sound of the sixth trumpet, and the persecution which is then to follow and to precede the sound of the seventh trumpet, appears to represent the book of the gospel, which shall be given to the Jews at the end of the sixth age of the Church. This book will be then to them full of sweetness, because they will see in it the tender love of Jesus Christ; but at the same time it will cause bitterness, because they will see in it with grief their infidelity and that of their fathers. V.

Ver. 11. *Thou must prophesy again:* we may understand what still follows in this Apocalypse, or his gospel written afterwards, or his preaching and instructing the Asiatic Churches. Wi.

APOCALYPSE 11

Ver. 1. The apostle is ordered to measure the temple. Two prophets are promised, to teach mankind. They are put to death, and in three days and a half after they are raised to life, and ascend to heaven. A great earthquake follows. The seventh Angel sounds the trumpet. The elders give thanks to God.—*Measure the temple, &c.* This is to signify that the divine Providence would always protect his faithful servants, who are called the temple of God; (1 Cor. 3:17 and 2 Cor. 6:16) but by the *outward court* not to be measured, *because it is given to the Gentiles, &c.* (v. 2) is commonly understood idolaters, infidels, heretics, who are not in the temple of God, nor in his Church. It is an allusion to the Jewish temple, and the different divisions of it, the Gentiles not being permitted to enter into the temple itself, but only into that outward part called the court of the Gentiles. Wi.—The churches consecrated to the true God, are so much diminished in number, that they are represented by S. John as one church; its ministers officiate at *one altar*; and all the true faithful are so few, with respect to the bulk of mankind, that the evangelist sees them assembled in one temple, to

pay their adorations to the Most High. Pastorini.

Ver. 2. *The holy city they shall tread under foot forty-two months.* ^[1] That is, Gentiles and Jews shall be permitted to persecute the Church and the faithful servants of God; but only for a short time, expressed by *forty-two months*, as elsewhere by *twelve hundred and sixty days*, and also by *a time*, and *times*, and *half a time*, which, as S. Jerom observes, is for a year, and two years, and half a year, which three different ways of speaking by years, by months, and by days, are only to signify that God never permits his faithful to be under any violent persecution for any long time. Wi.

Ver. 3. *My two witnesses.... shall prophesy twelve hundred and sixty days.* It is a very common interpretation, that by these two witnesses must be understood Henoch and Elias, who are to come before the end of the world. It is true this is what we read in several of the ancient Fathers, insomuch, that Dr. Wells, in his paraphrase, calls it the “consent of the primitive fathers,” and in his notes says, it is of “unexceptionable authority.” This opinion (at least as to Elias) is grounded on those words of the prophet Malachy, (C. 4:5) *behold, I will send you Elias, the prophet, before the coming of the great and dreadful day of the Lord*; and also on the words of our Saviour, Christ, (Matt. 17:11) where he tells his disciples: *Elias indeed shall come, and restore all things*. But I cannot say that the consent of the fathers is so unanimous as to Henoch: for we find by S. Hilary, that some thought Jeremy was to come with Elias, and he himself thought that with Elias would come Moses. See his commentary on Matt. p. 710, Nov. edit. Secondly, allowing it a received opinion that Henoch and Elias are again to come before the day of judgment, yet it is not the constant doctrine of the ancient fathers, that by these *two witnesses* in this place of the Apocalypse, must be understood Henoch and Elias. S. Cyprian expounds it of two sorts of martyrs for the Catholic faith; to wit, they who suffer death, and others who only suffered imprisonment, loss of goods, and the like. Others expound it of the testimonies concerning Christ and his Church, of which some are in the Old Testament, some in the New. To these we must join all those interpreters who expound all the visions and predictions in the Apocalypse, till the 20th chapter, of the persecutions raised by the Jews: or by the heathens against the Church, which have already happened. Of these, both as to ancient fathers and later interpreters, see Alcazar in his Prologomena, note 6, p. 33, and note 12, p. 48. Wi.—*Two witnesses*. It is commonly understood of Henoch and Elias. Ch.

Ver. 4. *These are the two olive-trees, flourishing with works of piety and mercy, and the two candlesticks shining with faith and good works.*

Wi.

Ver. 5. *And if any man would hurt them, &c.* These two verses seem to signify both the miracles which God many times wrought by the prayers of his martyrs, as he had done formerly in the time of Elias, and the exemplary punishments with which from time to time he chastised those by whom they were persecuted, and that he will do the like by Henoah and Elias, when they shall come. Wi.—In this and the following verse are expressed the miraculous powers with which the two witnesses will be invested. These powers will be necessary to enable them to prove the truth of their doctrine. Every messenger who appears with a commission from God, is always furnished with means to prove it. Thus our Saviour and his apostles worked miracles in testimony of the Christian religion. And in the Old Testament, Elias convicted the false prophets by a miracle. See 3 K. 18. Every new teacher consequently, who comes destitute of this sanction, can claim no credit, but is only to be considered as an imposter. Past.

Ver. 7. *The beast, &c.* God, for the greater good and glory of his servants, permits the devil by antichrist, and such like instruments, to torment them, and put them to death; and yet by dying they conquer, to the eternal confusion of their persecutors, who shall behold them going up to heaven, to be there happy with God in his kingdom for ever. Wi.—Antichrist, impelled by Satan, shall kill them. Past.

Ver. 8. *Their bodies shall lie in the streets.* It is what has often happened to the bodies of the martyrs, and may happen to Henoah and Elias, *for three days and a half*, for a short time.—*The great city.* Some understand any city where Christians are persecuted. Others by the following words, *where also their Lord was crucified*, will needs have to be understood Jerusalem, which they hold shall be rebuilt in the time of antichrist, and where by him shall be put to death Henoah and Elias. But others think it may be expounded of heathen Rome, which in a mystical sense might be called *Sodom* for its infamous crimes, and *Egypt* for its idolatries and superstitions, where Christ might be said to be *crucified*, not as to himself, but in his members, according to what he himself said, Mat. 25:40. “inasmuch as you did it to one of these, my least brethren, you did it to me.” Wi.—*City*; Jerusalem, which it is supposed will be the residence of antichrist, and filled with a great concourse of people. Menochius.

Ver. 10. *The inhabitants of the earth shall rejoice, &c.* The persecutors rejoice and make merry for a while, when they seem to get the better of the Christians. Dioclesian caused pillars to be erected to him, as if he had destroyed the Christian religion; and when, by his cruelties he

saw the faith of Christ, still increase more and more, he fell into a kind of madness, and laid down his empire. See Baron. ad an. Dni. 304, p. 771. Wi.

Ver. 11. *The spirit of life from God entered into them, &c.* It is an allusion to a vision in the prophet Ezechiel, c. 37. Wi.

Ver. 13. *A great earthquake.* By which may be signified the consternation that fell upon the persecutors of Christians, when by God's visible chastisements, *seven thousand* (i.e. many of them) perished miserably; others were struck with fear, others converted. Wi.

Ver. 14. These visions belonged to the second wo, and the third wo is at hand. Wi.—*Second wo*; the persecution of antichrist.—*Third wo*, or the day of judgment, is near at hand. Past.

Ver. 15. *The seventh Angel, &c.* The saints and blessed spirits in heaven are represented praising God with loud voices, at the approaching of the kingdom of God; some understand at the end and consummation of the wicked world, after the destruction of antichrist, when the blessed shall reign in heaven: but others expound this of the triumph of the Christian faith and Church, when the providence of God putting an end to the persecutions against the Christian religion, by the miserable end of Dioclesian, Maximian, Maxentius, &c., made *the kingdom of this world* (the powerful Roman empire) become the kingdom of our Lord, by his raising Constantine the great to the empire, and under him making the faith of Christ triumph over all its persecutors and adversaries. Wi.

Ver. 19. *The temple of God was opened ... the ark of his testament was seen*; which P. Alleman applies to the cross that appeared in the air to Constantine. Such applications may be probable, but cannot be called certain. Wi.

APOCALYPSE 12

Ver. 1. *A woman clothed with the sun, and the moon under her feet.* By this woman, interpreters commonly understand the Church of Christ, shining with the light of faith, under the protection of the sun of justice, Jesus Christ. The *moon*, the Church, hath all changeable things of this world *under her feet*, the affections of the faithful being raised above them all.—*A woman*: the Church of God. It may also, by

allusion, be applied to our blessed Lady. The Church is clothed with the sun, that is, with Christ: she hath the moon, that is, the changeable things of the world, under her feet; and the twelve stars with which she is crowned, are the twelve apostles: she is in labour and pain, whilst she brings forth her children, and Christ in them, in the midst of afflictions and persecutions. Ch.—Under the figure of a woman and of a dragon, are represented the various attempts of Satan to undermine the Church.—*On her head ... twelve stars*, her doctrine being delivered by the twelve apostles and their successors. Wi.

Ver. 2. *With child*, &c. to signify that the Church, even in the time of persecutions, brought forth children to Christ. Wi.—It likewise signifies the difficulties which obstructed the first propagation of Christianity. Past.

Ver. 3. *Another wonder in heaven*; that is, in the Church of Christ, though revealed to S. John, in the visions, as if they were seen in heaven.—*A great red dragon*; a fiery dragon, with *seven heads and ten horns*; i.e. many heads and many horns. By the dragon is generally understood the devil, (see v. 7 and 9) and by the heads and horns, kings and princes, who act under him, persecuting the servants of God. Wi.—*Dragon*, &c. the devil; and by the seven heads and ten horns, are meant those princes and governors who persecute the Church of Christ. Calmet.

Ver. 4. *His tail drew the third part of the stars*: a great part of mankind. This is spoken with an allusion to the fall of Lucifer from heaven, with the rebellious angels, driven from thence by S. Michael. Wi.—According to Pastorini, this passage refers to the angels whom Lucifer drew after him by sin to the earth. Menochius interprets it of those bishops and eminent persons who fell under the weight of persecution, and apostatized.—*And the dragon stood before the woman*, &c. The devil is always ready, as far as God permits him, to make war against the Church and the faithful servants of God. The woman, the Church, brought *a man child*, or rather many men children, stout and valiant in the profession of the true faith, able to resist and triumph over the attempts of the persecutors in all nations, not of themselves, but by the grace and power of Jesus Christ, their protector, who is able to rule all nations as it were with a rod of iron, to frustrate all their attempts, and turn their hearts as he pleaseth. Wi.

Ver. 5. *A man child*; that is, a masculine race of Christians, willing to confess the name of the Lord, and *to fight his battles*; who, through the merits of Jesus Christ, should triumph over all the attempts of the world. Calmet.—*Her son* (or children) *was taken up to heaven*, guarded

by the special favour of God. They always overcome the devil, and all their adversaries, by reason of *the blood of the Lamb*, by the merits of Christ. And they loved not the life of the body, so as to preserve it, by incurring the death of the soul. Wi.

Ver. 6. *The woman fled into the wilderness.* The Church, in the times of persecutions, must be content to serve God in a private manner; but by divine Providence, such persecutions never lasted with violence only for a short time, signified by 1260 days, or as the same is expressed here, (v. 14) *for a time, and times, and half a time*, i.e. for a year, and two years, and half a year. Wi.—The Christians were accustomed to fly during the times of persecution into the deserts, to avoid the fury of the pagans. This was done by the greatest saints; and S. Jerom remarks, that it was this which gave rise to the eremitical state of life.

Ver. 10–12. *Now is come salvation ... rejoice, O ye heavens.* The blessed in heaven rejoice for the victories of the faithful on earth, and also for the reward and glory which would shortly be given them in heaven. Wi.—*Wo to the earth*, &c. Both Pastorini and Calmet refer this wo to the persecution of Dioclesian. The dragon, the devil, is more irritated than ever against the Christians; he therefore stimulates the pagans to exercise their utmost cruelty against them, knowing that a Christian emperor (Constantine) would in a short time extend the reign of Jesus Christ over the whole world.

Ver. 14. *There were given to the woman two wings of a great eagle.* By these two wings, some understand the love of God, and the fear of offending him; others, piety, prudence, &c. Wi.—The Church, on account of the severe pressure of the persecution, obtained from the Almighty a special protection and assistance. Past.

Ver. 15. *The serpent (the dragon, the devil) came out of his mouth*, &c. He endeavoured to destroy the Christian religion; but the *earth*, that is, the princes of the earth, as God was pleased to turn their hearts, helped to turn away the persecutions. Wi.—As a last effort, the devil raises a more bloody persecution than was ever known before. See Euseb. Hist. Eccles.

Ver. 16. *And the earth helped the woman.* A prince of the earth, Constantine, came to the succour of the Church, and caused the persecution to cease.

Ver. 18. *And he stood upon the sand of the sea;* ^[1] i.e. the dragon seemed to be at a stand, to rest a while, not being able to raise any more persecutions. Now as to the time that these things should come

to pass, many by seven heads and ten horns understand many powerful wicked kings, who should persecute the good, especially about antichrist's time, when the faithful at different times should be oppressed, and forced to fly as it were into the wilderness to worship God in private. And when the end of the world seems to draw near, the devil with greater malice will persecute God's servants, his time being short. Others apply these predictions to the particular persecutions in the Church by the Jews, and by the heathen emperors in the first three Christian ages before Constantine's time, when idolatry was destroyed, when the face of the Church was changed, and when she became victorious, and publicly triumphed over her former enemies, the heathens; and by the man child, whom God took under his special protection, they will have to be understood Constantine himself. Wi.

APOCALYPSE 13

Ver. 1. *I saw a beast coming out of the sea.* By this first boast several understand antichrist, as S. Iren. l. v. c. xxviii. and S. Greg. l. xxxi. Moral. c. xli. But this is not certain. By the *other beast* ^[1] *coming up out of the earth*, (v. 11) many understand antichrist's false prophet, some famous impostor and magician in antichrist's time, who will do great wonders and signs. The *seven heads and ten horns*, may again signify a great number of kings and princes, who shall be overcome by antichrist, and submit themselves to him. The *dragon*, or devil, gives that great power to antichrist, signified by the different parts of the beast, some like to a *leopard*, others to a *bear*, and others to a *lion*. The head *wounded to death* and cured, is either antichrist himself or some one of those heads or kings, cured by the devil and diabolical arts after a mortal wound. Wi.—This first beast, with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires; which have exercised, or shall exercise, tyrannical power over the people of God: of these, five were then fallen, viz. the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies: one was present, viz. the empire of Rome: and the seventh and the chiefest was to come, viz. the great antichrist and his empire. The ten horns may be understood of ten lesser persecutors. Ch.

Ver. 2. M. Bossuet, bishop of Meaux, observes in the emperors

Maximian Hercules, Galerius Maximin, and Dioclesian, the distinguishing characters of these three animals. The leopard represents Maximian, a changeable, restless and cruel prince. The bear figures Galerius Maximin, a man from the north of cruel and brutal disposition, terrible mein, and gigantic stature. Lactantius moreover informs us, that he took a pleasure in feeding bears, which bore so great a resemblance to him in size and brutality. The lion, in fine, is the symbol of Dioclesian, who was cruel and vehement against Christians. Calmet.—The whole of this is by Pastorini applied to the empire of Rome, which was composed of the territories of the three preceding empires, which are represented by Daniel under the figure of these animals. And as the body of the beast was like to a leopard, the centre and capital of the Roman empire, under antichrist will be the Grecian empire, denoted by the leopard, of which Constantinople became the capital. Various interpreters explain the whole of this vision by different ways. A.

Ver. 3. *One of his heads, &c.* Some understand this of the mortal wound which the idolatry of the Roman empire (signified by the sixth head) received from Constantine; which was as it were healed again by Julian the apostate. Ch.

Ver. 4. *They adored the dragon;* i.e. in antichrist's time, they will adore both antichrist and the devil, who will make war against the saints for forty-two months, i.e. a short time, signified also by 1260 days, and by three years and a half. Wi.

Ver. 6. *His tabernacle, &c.* That is, his Church, and his saints. Ch.

Ver. 8. *Slain from the beginning.* In the foreknowledge of God; and in as much as all mercy and grace, from the beginning, were given in view of his death and passion. Ch.

Ver. 10. *Here is the patience, &c.* Here is the motive of the patience and the faith of the saints, or the servants of God in this world. By *faith* they rely on the promises of God for the reward of their *patience*, and leave him to vindicate as he may judge fit their cause with respect to their persecutors. Past.

Ver. 11. *I saw another* ^[2] *beast, &c.* He had two horns like those of the Lamb, pretending to imitate Christ by an outward sanctity, and by working strange things. Wi.—This second beast with two horns may be understood of the heathenish priests and magicians, the principal promoters both of idolatry and persecution. Ch.

Ver. 12. *He executed all the power of the former beast in his sight, or*

before him, doing great wonders, as Christ foretold should be done by false prophets, (Mat. 24:24) making even fire by lightning come from heaven, as the devil was permitted to do in the time of Job. C. 1.—*He caused men to adore the first beast, whose deadly wound was healed*, and the image of the first beast, of antichrist, to be adored, and that no one should buy or sell any thing, unless he had on his forehead or on his arm, some particular mark, called the *character* of this false Christ, or antichrist; or his name, or the number of his name, that is, his name which was made up of numeral letters, 666; but as S. Irenæus thinks, in Greek letters or characters, as S. John wrote his Revelation in Greek. According to the application made by the bishop of Meaux, &c. by the first beast with seven horns were signified the cruel persecutors of the Church, Dioclesian and other six persecuting emperors, to wit, Maximian Herculeus, Galerius Maximian, Constantius Chlorus (father to Constantine), Maxentius, Maximinus, and Licinius. These they look upon to have been the seven heads of the first beast, and by this beast they understand the idolatry of the heathen Roman empire; and by the *ten horns*, a great many barbarous nations, who in their time made irruptions and pillaged the empire, and afterwards brought destruction upon the whole Roman empire, to wit, the Goths, Vandals, and the rest. The resemblances of a leopard, bear, and lion, are introduced with an allusion to what is written by the prophet Daniel, (C. 7) meaning the four great empires: by the leopard, that of the Chaldeans; by the bear, that of the Persians; by the lion, that of the Grecians and of Alexander the great; lastly, that of the Romans, which is not represented by any one beast, but as a compound of others. When it is said that the beast had received a mortal wound, and was *cured again*, these interpreters understand the idolatry of the empire, which was in a great measure destroyed by Constantine, but which was again revived and renewed by Julian the apostate. He might well be said to have a *mouth speaking great things and blasphemies*; but his power lasted only for a short time, signified by forty-two months, though literally he did not reign so long. By the *other beast*, (v. 11) these interpreters, as also Dr. Hammond, understand the philosophers and magicians, with their auguries and pretended oracles of the heathen gods. For these men, under Dioclesian, and particularly under Julian, were constantly exciting the emperors and the people against the Christians, telling them that the gods required that the religion of the Christians should be utterly destroyed. We find in the histories of those times, that an *image* or statue was erected to Julian, together with Jupiter, Mars, and Mercury, and orders given to put to death all those who refused to adore that image. See S. Greg. Naz. Orat. 3. cont. Julianum, and Sozomen, l. v. Hist. c. xvii. Under Dioclesian, and also under Julian, meats offered to idols, were thrown into fountains; and

waters consecrated to idols, were sprinkled upon all things to be sold in the market, to the end that the Christians might be defiled by every thing that they bought or eat. As to the number of the name of the beast, 666, in these Greek letters, χξς, nothing can be produced but mere conjecture. S. Irenæus^[3] (l. v. c. xxx. p. 371. Ed. Feuardentii) says, that according to the testimony of those who had seen S. John, the number of the beast was to be computed by Greek letters. He takes notice that this number of 666 may be found in several names. He produces some examples, and amongst others the word Lateinos; of which he says, it may seem very likely that this is the name, because the last of the four empires, which were spoken of by the prophet Daniel, was then extant, and had this name of the empire of the Latins. Take notice, that he has not a word that hints at the Latin Church, as some of the late pretended reformation would insinuate. But, says he, the word Teitan carries with it a greater probability. Yet, he concludes, that such expositions are uncertain, and he will not venture to say that this will be the name. The bishop of Meaux proposes, DIoCLESAVgVstVs: but this is to look for it in Latin letters. Others have produced other names. Such fancies and conjectures seem full as well omitted. Wi.

Ver. 18. *Six hundred sixty-six.* The numeral letters of his name shall make up this number. Ch.

APOCALYPSE 14

Ver. 1. *Behold a Lamb*, by which is divers times represented our Saviour Christ. Wi.

Ver. 3. *They sung as it were a new canticle.* In these visions, after persecutions, are sometimes introduced rejoicings to encourage the servants of God in their sufferings from the wicked world.—*No man could say* (or sing) *the canticle, but those hundred and forty-four thousand:* by which are signified the elect, *who were not defiled with women.* Some expound this literally of those who always lived virgins; others understand all those who lived or died with a pure and clean heart, exempt from the corruption of vices, and of whom it is said, (v. 5) that *in their mouth was found no lie*, and that they were without spot for the throne of God. Wi.

Ver. 4. *These are they*, &c. In the style of the prophets, by fornication is meant idolatry, and virginity signifies cleanness from all sacrilegious worship. These, therefore, are virgins in this sense, who

have not fallen into the impurities of creature worship. But others, as S. Augustine, understand it of persons who have lived in continency. The first, however, is the more literal sense. Calmet.

Ver. 6–7. *Another Angel, ... saying: ... Fear the Lord.* ^[1] By this Angel are represented the preachers of the gospel, exhorting all men to the true faith and a good life. Wi.

Ver. 8. *Another Angel, ... saying: ... She is fallen, she is fallen, that great Babylon.* By Babylon, as observed before, may very probably be signified all the wicked world in general, whom God will punish and destroy after the short time of this mortal life: or may be signified every great city, and perhaps Rome returned to idolatry in the time of antichrist, a little before the end of the world, or may be signified the idolatry of heathen Rome, in the fourth age, when the Christian religion, under Constantine and his successors, began to triumph over paganism, i.e. according to those interpreters followed by Alcazar, Bossuet, P. Alleman, &c. which exposition Dr. Hammond thus expresseth: “the whole impure city of heathen Rome, under the title of Babylon, that old idolatrous city that had lain so heavy upon the people of God ... should speedily be destroyed, for advancing the heathen worship.” Wi.—It is probable that here by the great Babylon is meant the city of the devil; that is, the universal society of the wicked: as Jerusalem is taken for the city and the Church of God. Ch.

Ver. 9–10. *The third Angel followed ... if any man shall adore the beast, ... he also shall drink of the wine of the wrath of God, which is mingled with pure wine, &c.* That is, he shall drink of the bitter cup of God’s indignation, not mixed with water, or any thing to diminish its force, but with wine and wine; i.e. with punishments upon punishments for ever and ever. Wi.

Ver. 12. *Here is the patience of the saints.* Here patience is necessary, so as not to be carried away with such pleasures and vanities as are offered in the wicked Babylon, and to remain firm under persecutions with the pious inhabitants of Jerusalem. Wi.

Ver. 13. *Blessed are the dead (all the dead) who die in the Lord,* and not the martyrs only, for their works follow every one. Wi.—It is understood of the martyrs, who die for the Lord. Ch.—*For their works follow them.* It is just that they rest at length from their labours, and enjoy for eternity the recompense of their fidelity. They land on the shores of their native country, enriched with the treasures of the good works they have done in this lower world. This is said in express contradiction to those who denied the necessity of good works, and maintained the indifference of actions. This seems to have been the

doctrine of the Nicolaïtes and other heretics of those times. Calmet.—The Holy Ghost confirms the sentence of their happiness, not only because at the moment of their departure their hard labours and penitential works cease, but their souls are admitted to a glorious immortality, the recompense of their good works. Past.

Ver. 14–20. *Like to the Son of man.* That is, to our Saviour Christ, sitting on a white cloud, with a crown of gold, and in his hand a sharp sickle. And another Angel, desiring of him to do justice, by putting in his sickle, because the harvest of the earth was ripe, dry, and withered; i.e. the wicked, ripe for punishment. The like is again represented by the sickle, which is said to be put to the clusters of the vineyard: and they were cast into the great wine-press, or lake of the wrath of God, into hell, where the blood is said to come out *even up to the horses' bridles, for a thousand and six hundred furlongs*: a metaphorical way of expressing the exceeding great torments of the wicked in hell. But to pretend from hence to give the just dimensions of hell, is a groundless conjecture; of which see Corn. a Lapide. Wi.

APOCALYPSE 15

Ver. 1. *I saw ... seven Angels, having the seven last plagues.* Many by these understand chastisements that will fall upon the wicked a little before the end of the world, and so take these plagues and vials that are poured out, in the next chapter, mostly in a literal sense. Others apply them to different calamities that happened to heathen Rome; but the applications are so different, that they serve to convince us how uncertain they are. In the mean time S. John seems to repeat the same things in a different manner, and some times by way of anticipation, as here the saints are introduced rejoicing, in view of that happiness in heaven which is prepared for them. Wi.—Here is a new vision, great and wonderful, seven Angels holding the figurative symbols of seven plagues. They are called the last, because in them is completed the wrath of God, being inflicted on mankind in the last period of the world, the period of Christianity. The first of these scourges takes place shortly after the commencement of the Christian era, and the seventh puts an end to the world. Past.

Ver. 2. *I saw ... a sea of glass, mingled with fire:* by which are signified the storms and dangers which they had happily passed: now they are said to be singing the canticle of Moses after he had passed the Red Sea, *Cantemus Domino*, “Let us sing to the Lord,” &c. As Moses was a

figure of Christ, and the Israelites of the Christians, so it is now called the canticle of the Lamb. Wi.—By the sea of glass is meant the firmament that makes the floor of heaven, which is here said to be mingled with fire, in allusion to the troubles and persecutions which the faithful, who are standing on this sea, have sustained. The beast that is here mentioned is an allusion to idolatry or heresy. Past.

Ver. 3. *And singing.* This sea of glass and fire may also represent the sea which Moses passed in leaving Egypt; and the memory of this famous event, in every respect so similar to the deliverance of the saints from the persecutions to which they had been exposed during their lives, affords them the opportunity of singing the canticle of Moses, at the conclusion of which, they join in the praises of the Almighty for their own particular deliverance. Calmet.—*O King of ages.* In the common Greek is now read, *O king of saints.* Wi.

Ver. 5. *And after these things.* Here the scene changes, and is carried back to the period of time that immediately precedes the seven plagues. This removal of the scene S. John insinuates by the unusual circumlocution, “after these things I beheld,” and looked on the commencement of this scene. The temple opens, and the seven Angels with the seven plagues proceed from the sanctuary to execute the work they are charged with. Past.—One ought not to be surprised to see the good Angels employed in these kinds of offices, as justice is no less an attribute of the Deity than mercy, and therefore equally the object of the ministry of the Angels. Calmet.—*Behold, the temple of the tabernacle ... in heaven, was opened.* We have before observed, that these visions were shewn to S. John as it were in a temple in heaven, and with an allusion to the sanctuary and its parts under Moses. The Angels are seen coming out with clean and white linen, and with golden girdles, being an allusion to the habits of the priests in the ancient law. Wi.

Ver. 8. *The temple was filled with smoke, &c.* as in the time of Solomon. 2 Par. 7. Wi.—The vials are given to the Angels by one of the four living creatures, that is, by a prophet, because at that time the effects had not happened, but were to happen in time to come, and are therefore announced by way of prophecy; and the temple was filled with smoke, manifesting first the majesty of God, and secondly his power. Pastorini.

Ver. 1. *I heard a great voice.* Bossuet explains the pouring out of the seven vials in this manner. The five first he supposes to have taken place under the reign of Valerian and Gallien; the sixth he supposes to have been poured out during the reigns of Valerian, Dioclesian, and Julian; and the seventh under Honorius and the Alani. Bossuet.—All commentators, however, seem to agree that the great city mentioned in the 19th verse, is to be understood of Rome, and that the plagues which are here foretold, are denounced against her. Calmet, Pastorini, &c.—*Go and pour out the seven vials,* &c. According to the exposition followed by the bishop of Meaux, all these seven vials are already past, being punishments and judgments exercised against the heathen emperors, from the time of Valerian even to the time of Julian, at whose death it might be said, (v. 17) *it is done.* Idolatry is destroyed, as to its public worship. Here in particular, by the drying up of the Euphrates, and by the armies of the East, these interpreters understand those of the Persians, who first gave the great shock to the empire in Valerian's time, and by whom afterwards Julian the apostate was defeated, and killed. By the great Babylon they also understand idolatrous Rome; and by the islands and mountains sunk by earthquakes, they understand the destruction of divers kingdoms. According to another interpretation, (which is very common) all these judgments are to come before the end of the world; and will be in a manner literally executed about antichrist's time. At the first vial, men shall be struck with ulcers and wounds, not unlike to the sixth plague of Egypt. At the second and third vial, the sea and fountains shall be turned into blood, as in Egypt. At the fourth vial shall be excessive scorching heats, tormenting men, and burning every thing for their use. At the fifth vial darkness, like that of Egypt. At the sixth vial, (v. 12) the Euphrates dried up, to open a passage for the armies from the East, to come and join the forces of antichrist. And the three unclean spirits like frogs, may signify devils sent by the dragon, or chief of the devils, to excite the wicked to all manner of unclean abominations. They are here said to be gathered together in a place called Armagedon, perhaps with an allusion to Mageddon, in the tribe of Manasses, where the two kings of Israel, Ochozias and Josias, perished. 4 Kings 9:21. And they are brought in only to signify a place of great destruction. See also Zach. 12:11. At the seventh vial, a voice, *it is done*, i.e. the reign of the wicked in general, and of antichrist, is at an end. Wi.

Ver. 2. *And the first.* From hence it appears that the first vial was poured out indiscriminately upon the good equally with the wicked. But behold the different consequences that follow: those that have the mark of the beast are afflicted with a sore and grievous wound, which is said in allusion to the madness, fury, and despair with which the

wicked were afflicted, whilst S. John's omitting to say any thing of the just, shews that they bore it with resignation and joy. Calmet.

Ver. 3. *And the second.* On pouring out the vial follows the divine judgment. There appears blood, like that of a dead man. This passage, Pastorini is of opinion alludes to the Arian heresy, which, like blood, flowed in vigorous circulation whilst in health and strength, gradually retarded its motion, as in a dying man, and was at last totally lost and stopped, like the circulation in a dead man. Hence every living soul died in the sea. Pastorini.—Calmet interprets it as a prediction of the calamities which befell the Roman empire, during the invasion of the Persians on the east, and the Goths and other barbarous nations on the west.

Ver. 4. *Upon the rivers.* That is, on the Roman provinces in Italy, and Rome itself. This is the last stroke employed by the Almighty for the total destruction of Rome. The divine judgment being executed, the Angel of the waters, that is, the Angel that presided over the Roman states, cries out, (v. 5, 6) *thou art just*, &c. Pastorini.

Ver. 8. *And the fourth Angel.* Here is the punishment of the Greeks during the siege of Constantinople by the Turks, where the fire engines, that were then made use of for the first time, so reduced the Grecian army, that the walls of the city were reduced to ashes, and the whole town to flames. Hence it appears how the Greeks were scorched with great heat; and how they blasphemed the name of God, appears too evident from the history of Notaros, admiral of the Constantinopolitan fleet. Past.

Ver. 10. Calmet explains this passage of Rome the seat of idolatry, which was given up to the pillage of the barbarians under Alaric. Calmet.

Ver. 12. *River Euphrates.* That is, a passage is laid open for the potentates of the East to lay their destructive hands upon the countries on this side the Euphrates. For they are the spirits of devils working signs, which are sent forth by the eastern princes, to oblige all to unite in arms against the great day of the Almighty God. Pastorini.

Ver. 16. *Armagedon.* That is, the hill of robbers. Ch.

Ver. 18. The seventh vial is poured out upon the air which lies between the earth and the heavens, to indicate that the judgments of God are going to fall upon the whole creation. After which follow these words, *it is done*. All is over, time is no more; upon which immediately follow lightnings, &c.

Ver. 19. *Great Babylon came in remembrance before God.* The time of God's punishing the wicked world is approaching: for by a third interpretation, Babylon may signify metaphorically all the wicked in general. Wi.

Ver. 21. *And great hail like a talent came down, &c.* ^[1] Which need not be taken literally, but only metaphorically, to signify the heavy weight of God's judgments upon sinners. Wi.

APOCALYPSE 17

Ver. 1. I must repeat what I have already taken notice of, both in the preface to the Apocalypse, and sometimes in the annotations, that there are three ways of expounding all the visions of this revelation, from the end of chap. 3 to the end of ver. 10 chap. 20 all of which seem grounded on the opinions of the ancient Fathers. According to the first, all these visions are only to be fulfilled in antichrist's time, a little before the end of the world. According to the second, the visions may be applied to particular events, which happened in the first three or four ages, under the persecuting heathens, till by Constantine, and the succeeding Christian emperors, idolatry by degrees was extirpated, and the faith of Christ triumphed over all its enemies, whether Jews or pagans. According to the third, by the great city of Babylon, is mystically and metaphorically signified all wicked great cities in the world, all the multitude of the wicked dispersed in all nations, their short and vain happiness, their persecutions and oppressions of the good and faithful servants of God, who live piously in this world, and who are called to be citizens of the celestial Jerusalem in the kingdom of God, where he reigneth for ever with his Angels and saints, and where they all reign with him, happy in his sight and enjoyment. I am more and more inclined to this third exposition, by reading this 17th chapter, with the contents of the 18th, 19th, and 20th chapters, till the 11th verse, and by reading what S. Jerom says in general terms, in his epistle to Marcella, tom. 4, part 1, p. 166, Nov. edit. "*that all this book (of the Apocalypse) is either to be expounded spiritually, or if we follow a carnal interpretation, we must content ourselves with Jewish fables.*" And especially by reading what S. Aug. has delivered us upon the chief difficulties of the Apocalypse, in his 20th book de Civ. Dei, from chap. vi. to chap. xvi. and from p. 578. to p. 594. tom. 7. Nov. edit. To expound then these chapters together according to this third interpretation. Wi.—*Of the great harlot.* Nothing can be better applied than this epithet to ancient Rome, which had conquered almost all the

kingdoms of the known world, as it is said in ver. 18 *she is the great city, a kingdom which hath dominion over the kings of the earth*; ver. 9 it was built upon *seven mountains*; ver. 6 was watered with the blood of the saints and *martyrs of Jesus Christ*; and in fine, ver. 5 it was the great *Babylon*, as S. Peter, in his first epistle, pleases to call it. Calmet. —*Come, I will shew thee the condemnation of the great harlot, ... Babylon ... the mother of the fornications*. By this *harlot*, and this *Babylon*, is signified the multitude of all the wicked of all times and places, who have abandoned themselves to sensual pleasures, and sought for their happiness in riches and worldly grandeur; for this reason she is said to carry on her forehead this inscription, *a mystery*; that is, to be understood in a mystical sense of all the wicked, who make up as it were one city, as S. Aug. observes, which may be called *Babylon*, the city of confusion, the city of idolatry, and of all manner of vices.—*The beast*, that is, the devil, carries her, whose suggestions the wicked follow. He comes out from *the bottomless pit*. *He was*, i.e. had a much greater and more extensive power over the wicked world before Christ's coming and incarnation; *and he is not*, i.e. according to S. Aug. his power hath been much extenuated and lessened since that time. He is *bound* or *chained up for a thousand years*, as it is said, c. 20:2. By which may be understood all the time from Christ's coming, and the establishing of his Christian Church, till the last and severest persecution under antichrist. See S. Aug. l. xx. de Civ. Dei. c. vii. And when he shall come again, and be let loose, as it were, in antichrist's time, he must continue a short while: for all the ancient fathers agree, by the interpretations they give to the Scripture, that antichrist, and consequently the devil with antichrist, must reign but a short time. The *scarlet coloured beast*, the devil, called the prince of this world, on whom the *harlot gilded with gold* sat; that is, all the wicked, and particularly all wicked kings and princes, with their worldly greatness, who were *drunk with the wine of her prostitution*; that is, who abandoned themselves and indulged their passions with all sensual pleasures, and contented themselves with the vain and deceitful happiness of this life; to be convinced of which, the Angel is said to have taken S. John *in spirit into a wilderness* from the company of the wicked world, the better to see and contemplate the vanity of their short and false happiness. This *woman*, this *harlot*, this *Babylon*, this multitude of the wicked, especially the heathen persecuting emperors at Rome, and in all other places, (and they who acted against the Christians under them) are said to be *drunk with the blood of the saints, and the blood of the martyrs*, by putting the Christians, the Catholics and the servants of God to death, from the foundation of the world to its consummation, by the instigation of the *beast*, the devil. The *beast*, the devil, is represented with *seven heads* and *ten horns*; that is, with

many heads and many horns, signified by the numbers *seven* and *ten*. See S. Aug. c. xxiii. p. 606.—*The seven heads*, as it is said, v. 9, are seven mountains, and seven kings, i.e. a great many. And also the *ten horns*, (v. 12) are ten kings. Wi.

Ver. 4. *Cup.... full of the abomination*, &c. These are common scriptural expressions for the abominations of idolatry, with which ancient Rome had notoriously polluted herself. For not content with worshipping her own heathenish gods, she adopted those of all the countries and nations she had subdued. In Rome itself there were no less than 420 heathenish temples, so that one of their most famous poets, Ovid, (lib. i. Trist.) says:

Sed quæ de septem totum circumspicit orbem,
Montibus Imperii, Roma, Deûmque locus.

Ver. 5. *A mystery*. That is, a secret, because what follows of the name and title of the great harlot is to be taken in a mystical sense.—*Babylon*. Either the city of the devil in general; or, if this place be to be understood of any particular city, *pagan Rome*, which then and for 300 years persecuted the Church, and was the principal seat both of empire and idolatry. Ch.

Ver. 6. *Drunk with the blood of the saints*. Such was pagan Rome, for innumerable were the *martyrs* she put to death, both throughout the extent of her vast dominions, and even in her own bosom, the city itself. These were the victims of the ten persecutions raised by Rome against the Christians. Such was *the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus*. Pastorini.

Ver. 8. *The beast which thou sawest*. This beast, which supports Babylon, may signify the power of the devil; *which was, and is not*, being much limited by the coming of Christ, but shall again exert itself under antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen, as above, chap. 13 ver. 1. The beast itself is said to be *the eighth, and is of the seventh*; because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire distinct from them all. Ch.

Ver. 9. *Seven mountains*. We have already observed that ancient Rome stood upon seven mountains. The same cannot be said of modern Rome, as some of the hills are not inhabited.—*The seven heads ... are seven kings*, or seven Roman emperors, who were particularly distinguished as the chief supporters of idolatry, and the most virulent persecutors of the Christian religion. Their names were Nero,

Domitian, Severus, Decius, Valerian, Dioclesian and Antichrist.—*Five* of them *are* fallen or gone, viz. Nero, Domitian, Severus, Decius, Valerian, who supported the idolatrous empire for a time; *one is*, viz. Dioclesian, with whom the reign of idolatry falls; and *the other is not yet come*, that is, antichrist.

Ver. 10. *Five are fallen, one is, and the other is not yet.* The meaning of this is obscure. And perhaps it were better to own with S. Aug. that we do not know the meaning, than to advance suspicions and conjectures. But it is not improbable that by these seven kings may be understood the collection of kings, in what are called the seven ages of the world, from its creations to its consummation. The first age, is reckoned from Adam to Noe, and the deluge: the second age, from Noe to Abraham; the third, from Abraham to Moses; the fourth, from Moses to David; the fifth, from David to Christ. These five were past, and *fallen*, when S. John wrote. The sixth is, and is to last from Christ to antichrist. And another, the seventh, *is not*, being the time of antichrist, and only a short time. See A. Lapide on this verse. Wi.

Ver. 11. *The beast that was, and is not: is the eighth: and is of the seven.* The devil reigns with the kings in all these ages: he is *of the seven*, because he is the prince under whom reign the wicked in all ages: he is also *the eighth*, inasmuch as he is their prince, and they are only his instruments. Wi.

Ver. 12. *The ten horns*, or ten kings, *which thou sawest*, as yet have received no kingdom, *but shall receive power as kings one hour after the beast*; or, as it is in the Greek, with the beast. According to the common interpretation, this must be referred to ten, or many kings, who are different from all the wicked kings that had been, and who should follow and live at the same time with *the beast*, by which here seems to be signified antichrist. Or, if by these ten kings we understand all the wicked kings, who were to come after S. John wrote, to the end of the world, they had not yet kingdoms, but the kingdoms which they should have, and all their vain happiness, would be very short, and at the same time they would be under the beast, and subject to him. Wi.—*Ten horns*. These denote ten kings or ten powers; namely, Goths, Huns, Alans, Vandals, Saxons, Burgundians, Franks, Heruli, Suevi, &c. the chief of the Barbarians that invaded the Roman empire in the fifth century.—*They shall receive power as kings, one hour after the beast*; that is, they will serve under their own leaders, to assist pagan Rome a little against its enemies; and their *one design* is afterwards to take the fruitful provinces of Rome to themselves, which we know they did. Pastorini.—*Ten kings*. Ten lesser kingdoms, enemies also of the Church of Christ; which nevertheless

shall be made instruments of the justice of God, for the punishment of Babylon. Some understand this of the Goths, Vandals, Huns, and other barbarous nations that destroyed the empire of Rome. Ch.

Ver. 13. *These have one design*, to make themselves as happy as they can in this world: and their *power they shall give to the beast*, being always slaves of the devil. Wi.

Ver. 14. *These shall fight with the Lamb.* Their actions and affections being always led away with the love of this world, which is an enemy to Christ and his doctrine: but *the Lamb*, Christ, *shall overcome them*, and punish them, when he pleases: for he, Christ, God and man, *is Lord of lords, and King of kings*; and as S. John says again, (c. 19:16,) has written on his thigh, the *King of kings, and Lord of lords*, to signify to us his divinity, or divine nature. Wi.—All these different people were either heathens or heretics, and of course were bitter enemies to the Catholic religion; but *the Lamb overcame them*, by turning their hearts, and converting them to Christianity.

Ver. 15, &c. *The waters which thou sawest, where the harlot sitteth*, signify the different nations, in all which is a multitude of wicked, especially among the great ones of this world. Wi.

APOCALYPSE 18

In this chapter is a repetition of the fall of Babylon and the mourning of other nations, and their consternation for its sudden destruction, to which may be applied the three mentioned expositions. Among the sorts of merchandise, (v. 13) are *mentioned slaves, and the souls of men*. Some of our Prot. adversaries (see Mr. Theophilus Higgons) tell us, that it is only Popish Rome that deals with this sort of merchandise. But I must needs say, our adversaries have the misfortune to betray a shameful ignorance, whensoever they undertake to bring proofs to shew the popes to be antichrist. Here it is so evident that by the *souls of men* are meant only bond slaves, which merchants used to bring and sell at Rome, that Dr. Wells instead of *slaves and souls of men*, in the amendments made to the Prot. translation, has translated *hired servants and bond servants*, as Dr. Hammond had before put in his paraphrase, and proved it in his notes. It is from the mysterious visions of these revelations, especially in the 17th and 18th chapters, that divers Prot. writers would make the people believe that all the popes for above twelve hundred and sixty years have been the detestable antichrist, the great whore of Babylon, the monstrous beast

with seven heads and ten horns. This new invention, and their wild fancies upon it, are full as monstrous as the beast. The obscurity of the visions furnishes them with a more convenient handle for their main design, which is to make the pope and the popery odious to the people, where they can with less hazard advance their groundless and licentious expositions: and where the expressions are mystical and allegorical, it is no hard matter, said Dr. Hammond, *to transform any thing into any thing*, and thus to *lead the people by the nose*, said Mr. Thorndike on this very subject. Never was there a fable invented by men, that pretend to be interpreters of the holy Scriptures, so empty, so incoherent in its parts, so contradictory to the Scripture, and to the *unexceptionable authority of the primitive fathers*, to use the words of Dr. Wells, who therefore is pleased to own that he is not so *sanguine* as divers others of his communion, to think that the popes are the *great, literal, and famous antichrist, emphatically so called*, but by another new invention, as groundless and as frivolous as the former, he would have above two hundred popes for the same term of twelve hundred and sixty years, to have been the *mystical antichrist*: he does not only mean antichrist *improperly* and *metaphorically* so called, as are all heretics who teach false doctrine, and so are adversaries to Christ, of which S. John said, (1 Ep. 2:18) *they are become many antichrists*. The doctor's mystical antichrist or antichrists, he pretends were foretold in this revelation of S. John, who were to reign for twelve hundred and sixty days, that is by a new exposition of his learned divines of the reformation, twelve hundred and sixty *years*, which no one dreamt of before them. I had designed and prepared an appendix to these annotations on the Apocalypse, with a confutation of their arbitrary expositions and groundless arguments; but by the advice of a learned friend, for whose judgment I have the greatest esteem, I shall only give the reader in short what I hope may be sufficient to shew that the popes can neither be that mystical antichrist, nor antichrist *emphatically so called*: and that both from the authority of Scriptures and of all the primitive Fathers, both of the Greek and Latin Church, in which we find any thing concerning antichrist. It may be observed that the Fathers, or ancient interpreters, sometimes give us their private conjectures and opinions, as S. Augustine takes notice, in which others do not join with them, as that antichrist is to be of the tribe of Dan, a Jew, and chiefly to be acknowledged by the Jews, who will pretend to be their Messiah, who is to sit in the temple rebuilt at Jerusalem, to overcome three kings, and seven others to submit to him, &c. These are the suspicions and opinions of some; though none of them favour their system of the popish antichrist. But whosoever consults the primitive Fathers, as I make bold to say I have done with all possible exactness, will find that the Scripture and Fathers

unanimously agree in these three following points, (utterly destructive of their systems of the popish antichrist) to wit: 1. That antichrist must be one single man; 2. that he shall not come till about the end of the world; 3. that he shall but reign a very short time. In the holy Scriptures we only find the word itself, antichrist, five times, that is, in the 1st and 2nd Epistle of S. John. In four of these places, he only speaks of antichrists improperly so called, as being *seducers* and adversaries of Christ; and of the one proper antichrist he only says, (1 Ep. 2:18,) *as you have heard that antichrist cometh*, or is to come. But it is generally agreed, even by Protestants, that S. Paul (2 Thess. 2) speaks of the great antichrist; and there he is called *the man of sin, the son of perdition, he who opposeth, and is lifted up above all that is called God, or that is worshipped*, &c. S. Paul also there adds, *then that wicked one shall be revealed*, (i.e. about the time of the day of judgment,) *whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming*: from which it follows, both that antichrist is to be one man, and that his coming and the glorious coming of our Saviour shall concur together. If our adversaries will understand the predictions of the prophet Daniel (C. 7, &c.) of antichrist, and not only of Antiochus, he must also be one particular king, who shall overcome other kings, that *little horn* that sprang up amidst other ten horns. In the Revelation or Apocalypse of S. John, we no where find the name of antichrist. Secondly, I take notice that divers of the ancient Fathers, as S. Chrys. S. Cyril of Jerusalem, Theodoret, &c. never bring any passages out of the Apocalypse when they speak of antichrist. Thirdly, nor is this to be wondered at, since divers of them by the *beast*, *Babylon*, and the *scarlet whore*, understood the devil, or heathen Rome with its heathen Roman emperors, and taught that all those visions till the 20th chapter are fulfilled already, before the coming of antichrist. Dr. Hammond gives their interpretations in these words, in his first note on the Revel. chap. 18: "What is said of the fall of Babylon cannot belong to Christian Rome, neither to the emperor Honorius, who was then a Christian, and at Ravenna, nor to Innocentius, the pope or bishop of Rome, by the ordering of God's providence ... rescued like Lot out of Sodom also at Ravenna, nor generally to the Christians, who survived to restore and re-edify the city, a more Christian city than before, *but to the heathen part of the city*: so that the sum of the fall of Babylon is the destruction of the wicked and *heathen*, and the preserving of the *pure and Christian Rome*, and so in effect the bringing of that city and empire to Christianity." Thus Dr. Hammond. Nothing that the Protestants bring, as I think, has even the face or appearance of an objection, unless it be when they tell us, that by *Babylon* in S. John's Revelation is meant Rome; therefore, say they, the Church of Rome must be Babylon, and the

scarlet whore that sitteth there must be the pope with his cardinals, clothed in scarlet and purple. I answer: All Catholics, and all men of sense, have reason to wonder and ask by what kind of logic they have hooked or drawn into the consequence the Church of Rome. There is not, as the bishop of Meaux desires the Protestants to take notice, in all these visions and predictions the least hint or insinuation of a fallen corrupted church, but of a heathen city and pagan empire. Many by Babylon understand the multitude of the wicked in general: but we will willingly allow that by Babylon was meant Rome, yet not Christian Rome or the Church of Rome, but heathen Rome and its pagan emperors, with their dress of purple and scarlet. Let me again cite to these our adversaries, the paraphrase of their learned Dr. Hammond, p. 985: "I will shew thee the vengeance that is ready to befall the imperial dignity of Rome, fitly styled the great whore ... for their worship of many heathen gods. I saw a woman, that great whore, *the imperial power of pagan Rome, seated on an emperor in a scarlet robe, a great blasphemer against God,*" &c.—Now as to the ancient Fathers, and what they have witnessed and delivered to us concerning the three above mentioned points. **S. Irenæus**, on whose testimony the Protestants seem to lay the greatest stress, tells us, (l. v. c. xxx, p. 361. Ed. Rig.) *that antichrist shall be a wicked king ... who shall overcome ten other kings*. He also makes his conjecture on the number of the name of a single man. As to the time of his coming, he says, (p. 363) that it *shall be at the end of the world, and when the end of all things shall come. That he shall reign upon the earth three years and six months*: or, as he says again, for *forty-two months*. Rex impius et injustus ... novissimo tempore ... quoniam finis fiet ... regnans annis tribus et sex mensibus, &c. **S. Chrysostom**: (tom. 6. Nov. Ed. Ben. p. 238) *What is the little horn? I say it is antichrist appearing among some kings, and that he is a man*, ἀνθρώπος ἐστὶ. See also his 3rd homil. on 2 Thess. *Who is antichrist? a certain man*, &c. ἀνθρώπος τις. And hom. iv. *Antichrist, says he, will be destroyed by Christ's coming*, &c. **Theodoret**, on Daniel (C. vii. t. 2, p. 631. Ed. Par. 1642) *The little horn is antichrist*, &c. And C. xi. *He will glorify the god Maozim in this place*: which the Protestants may take notice of, that he expounds thus: *Instead of the gods which his forefathers adored, he will set himself up for the strong and powerful god*, signified by the word Maozim. See on Thess. tom. 3, p. 386. *Antichrist is called the man of sin, because by nature a man, who will call himself the Christ*, &c, *God hath decreed he shall appear at the end of the world*: παρὰ τὸν τῆς συντελείας καιρὸν. **S. Cyril of Jerusalem**: (Cat. xv, p. 162. Ed. Par. 1640): *The devil will bring a certain man, a magician, falsely calling himself the Christ*. And this will come after the time of the Roman empire, and when the end of the world shall approach: παρὰ τὸν τῆς συντελείας

καρπον. He shall *be destroyed by the glorious coming of Christ*. He will act only *for three years and six months*: ἐπὶ τρία ἐτὴ μὴνα, καὶ μὲνας ἐξ. He brings proofs, p. 165 and 166, to shew that antichrist's reign will last but three years and a half, being also expressed by months. And these things, says he, we draw from the divine Scriptures, ἐκ θείων γραφῶν, yet does not bring any place out of the Apocalypse. I do not cite Hippolytus on the Apocalypse, because that book we now have with his name is thought not to be his. Theophylact, Œcumenius, and Euthymius follow S. Chrysostom. In the BB. Patrum, (tom. 4. Ed. Colon. p. 517) we have a commentary on the Apocalypse of Andreas, bishop of Cæsarea, in Cappadocia, and another (tom. 6. p. 59) of Arethas, bishop of the same city, which is in a manner an abridgment of the former. They both agree that the reign of antichrist will last but three years and a half, for which also they cite Hippolytus. **S. John Damascen**, in the eighth age, (l. 4. Orthod. fid. c. xxviii. Ed. Basil. p. 389) says that antichrist is to come *at the end of the world*. None of these writers dreamt that the bishops of Rome were antichrist. The Latin Fathers, upon antichrist, deliver us the very same truths. **Tertullian**, to omit other places, l. de Resur. carnis. c. xxvii. *Those*, saith he, *in antichrist's time at the end of the world*, &c. **S. Cyprian**, in the middle of the third age, (Ep. 56. Ed. Rig. and in other epistles) was apprehensive that the time of antichrist was then approaching, as divers of the Fathers feared the same in their time, but he always joins with antichrist *the end of the world*. Scire debetis et occasum sæculi, et antichristi tempus appropinquasse ... prænuntiata sunt hæc futura in fine sæculi, deficiente jam mundo et antichristo propinquante. See Ep. 68. ad Clerum in Hispania, p. 115. See **Lactantius**, l. 7. div. Institut. c. xvii: *Antichrist*, says he, will come; *imminente jam tempore conclusionis*, &c. **S. Hilary** (on Matt. xxiv. can. or cap. 26) tells us, that antichrist is to come when the *day of judgment is at hand*. See also can. 33. See **S. Ambrose**, (t. l. de ben. Prophet. c. vii. p. 523) where he also thinks that antichrist will be of the tribe of Dan. See t. 2. in Psal. xlv. p. 1028. **S. Jerom** (on Dan. vii. tom. 3, p. 1101. Nov. Ed.) says, that by the *little horn* is meant antichrist. "Let us say what all ecclesiastical writers have delivered to us, that *at the end of the world*, when the kingdom of the Romans is to be destroyed, there will be ten kings, who will divide among them the Roman world, and the eleventh will rise up, a little king, who will overcome three of those ten ... and the other seven will submit to the conqueror." Take notice, that these words, "what all ecclesiastical writers have delivered to us," *quod omnes ecclesiastici scriptores tradiderunt, in consummatione mundi, quando regnum est Romanorum*, &c. are not to be extended to every particular in this sentence, but only to what he and other ecclesiastical writers agreed in, to wit, that antichrist was not to come till about *the*

end of the world, and that the heathen Roman empire was first to be destroyed. But it does not follow, that presently after the destruction of the Roman empire, both antichrist and the end of the world (which others also join together) should happen. This was indeed, for some time at least, the particular opinion of S. Jerom and of some other Fathers; but divers others hold that the Roman empire is now long ago destroyed, though antichrist be still to come. S. Jerom also tells us that ten kings shall divide the Roman world; but S. Augustine puts us in mind, that by *ten* may be signified *many*. And besides, there are other expositions on these kings and on Babylon, which are very probable, as shewn already. S. Jerom also (on Daniel, p. 1103) says, the reign of antichrist will last but *three years and a half*. On the 12th chapter, (p. 1133) he takes notice that the same short time is signified by 1260 days. P. 1127, he tells us Antiochus was a *figure* of antichrist, but that many things in that prophecy agree better to antichrist himself at the end of the world: *rectius in fine mundi hæc facturæ est antichristus*. See also his Ep. to Algasia, tom. 4, part 1, q. 11, p. 200. **S. Augustine** began his learned work, *de Civ. Dei*, soon after the destruction of Rome by Alaric, about an. 410, as he tells us l. 2. retract. c. xliii, though he did not finish these books about the year 427. He is far from finding any certainty of the approach of antichrist, as I shall have an occasion to shew on chap. 20 of this Apocalypse; and shall only here take notice, that he delivers it as a certain truth, that the reign of Antichrist will last but *three years and a half*, (l. 20, c. xxiii) which he tells us we are the more certain of, the same short time being expressed in the Scriptures by years, by months, and by days: *tres annos et semissem, etiam numero dierum aliquando, et mensium numero declaratur*. **S. Gregory**, in his moral books on Job, (tom. 1) makes frequent mention of antichrist, little dreaming that his predecessors for almost two hundred years, that he himself and his successors for so many ages, were antichrist, foretold in the Apocalypse. L. 12, c. xv, p. 410, he says antichrist will be permitted to be exalted for *a little time*; parvo tempore. L. 13, p. 32, he calls him that *damnable man whom* the apostate angel will make use of *at the end of the world*; in fine mundi: and again, (l. 29, c. vii, p. 925,) in mundi termino, &c.—Now to conclude from what hath been said. The Scripture, and all both Greek and Latin Fathers, acknowledge no particular antichrist, properly so called, but him who shall be *one single man*, who is not to come till about *the end of the world*, who is to *reign but a short time*. Let our adversaries reconcile this doctrine with their systems of the popish antichrist, whether *emphatical* or *mystical*. They tell us that 1260 days, being prophetic days, must be taken for years; and that just so long must reign the popish antichrist. It is true we have two examples in Scripture, and only two, as the bishop of

Meaux observes, in which days are put for years, to wit, Num. 13:34 and Ezech. 4:5 and in both places we are admonished that days unusually stand for years. And certainly, unless we have particular proofs to the contrary, days even in the writings of the prophets are to be taken for days, months for months, years for years. Now in this place, since the same term of antichrist's reign both in Daniel (to whom S. John alludes) and in the Apocalypse, is also expressed by as many years and months as come to no more than 1260 days, it is manifest that S. John by days means days, and not years. So divers other convincing proofs of this matter in the advertisement of the bishop of Meaux, num. 24. This the ancient Fathers saw very well, and so not one of them understood this of a number of so many years. Yet unless we allow this arbitrary and groundless exposition, that by 1260 days are meant years, the whole system of so many popes being antichrist is utterly destroyed. But let us see what pleasant work they can make of it, if we suppose days to be years; with a second supposition, that above two hundred men are one man; and with a third, that the end of the world, at which antichrist is to come, has now been ending for 1260 years. The popish antichrist, say they, is to last 1260 years and no longer: and they are certain that he began some time in the fifth age, as soon as the Roman empire was destroyed by ten kings; for the popish antichrist was to begin with those kings that began to reign *with the beast*, and the pope renewed heathenism and idolatry at that very time. From hence they have made different computations: 1. From the year 410, when Alaric, the Goth, pillaged and almost destroyed Rome; add to this number 1260 years, and the antichristian reign of the popes should have come to a period in 1670, or thereabouts. This by the event being found a mistake, others, as Jurieu and Mr. Whiston, found out a new epoch, and dated the beginning of the popish antichrist from the year 455 or 456, under the great, learned, and virtuous S. Leo, when Genseric, the Vandal, again plundered Rome; adding the aforesaid number, and the reign of the popish antichrist was to end in 1715 or 1716. The author of a late book, entitled *Charity and Truth*, laughs at Mr. Whiston, that he has outlived his nine whimsical *demonstrations*, by which in his Essay on the Revelation he had shewn that the papacy was to expire in the year 1716. This term being also expired, and this popish antichrist going prosperously on at this present year, (1730) under Benedict XIII. whom even the Protestants themselves, commonly allow to be a very holy and virtuous pope or antichrist, some have computed that the beginning of this popish antichrist may be dated from the year 475, when both the dignity and name of the Roman empire ceased under Augustulus: and thus they may hope for the destruction of antichrist, and (as I think they hold) of the end of the world, just

five years hence, 1735. Luther, at the beginning of the reformation, made some pretence to prophecies, as the particulars are related by the bishop of Meaux in his excellent History of the Variations, and among the rest, that the antichristian reign of the popes should come to an end in two years time. Luther's preaching was to be looked on as the breath of Christ, by which the *man of sin*, the popish antichrist, should be destroyed, and that whilst *he drank his beer quietly at his fireside with his two friends, Amsdorf and Melancthon*. See the Hist. of Variations, l. i. and num. ix. if you can—*Spectatum admissi risum teneatis*. Wi.

Ver. 2. *Babylon the great is fallen, is fallen.* Idolatrous Rome is fallen. That mighty seat of power and dominion is fallen. The long fixed abode of voluptuousness and luxury, for *the merchants of the earth have become rich by the strength of her delicacies*, and now the hand of God hath struck her. It is utterly destroyed; not a human being in it. Thus it is become an accursed place, given up for an *habitation of devils* and a *hold of every unclean spirit*, or of frightful spectres and ghosts, and a *hold of every unclean and hateful bird*, of owls, ravens, vultures, &c. &c. Past.

Ver. 4. *Go out from her, my people.* The people of God, the Christians, are all here told to leave the falling city, lest they *be partakers of her sins, and receive of her plagues*. At the time of Alaric's sacking Rome, many fled away to S. Jerom, who was then in Judea; others fled into other parts, as many holy fathers testify. S. Jerom says, (Ep. vii) that S. Paula and several illustrious Christian families had left Rome as if by particular inspiration, and retired into Judea. The holy pope Innocent was drawn by a particular providence out of the city, as Lot out of Sodom, that he might not see the ruin of a guilty people, says Orosius, lib. 7. c. xxxix. We read likewise that Melania, as if she foresaw the approaching catastrophe, had prevailed upon many Christians to retire with her from a city doomed to destruction. Histor. Laus. c. cxviii. In fine, we all know that when the storm broke out, the Christians took refuge and were saved in the Churches of S. Peter and S. Paul, which Alaric had allowed to be places of safety. A.

Ver. 10. *Alas! alas!* S. Aug. informs us, that the people of the eastern provinces, and the remotest cities, mourned in a public manner on this occasion. De Civ. Dei. l. 1, c. xxxiii.

Ver. 13. We see here enumerated the articles of the luxury of the pagan Romans in dress, in ornaments, in furniture, in equipage, in the sumptuousness of their tables, &c. &c. Nothing is more remarkable than the extravagant luxury and profusion of some of the Roman

emperors at their tables. Caligula once spent (according to Seneca) for a supper, 150,000 crowns. Suetonius tells us, that the emperor Vitellius would feast himself thrice, and often four times in a day, spending 10,000 crowns at each meal. But now they are all gone; they are now the fuel of fire, and *in one hour brought to nought*. A.

Ver. 20. *Rejoice ... heaven, the holy apostles and prophets*, and all the holy ministers of the gospel: and holy men are invited here to rejoice, because the divine justice is accomplished in the ruin of that guilty city. Past.—By the words *prophets*, &c. are not meant those of the old law, as pagan Rome had not been the cause of their deaths, but here only includes all the prophets, saints, and martyrs, who had been put to death for Christ throughout the whole Roman empire. A.

APOCALYPSE 19

Ver. 1. Here we enter upon a new scene. Babylon the great is fallen. The saints are here represented rejoicing over *the woman* who was *drunk with the blood of the saints*. C. 17:6. Calmet.—*The voice of many multitudes ... saying: Alleluia*. In these visions, when the martyrs have triumphed and overcome persecutors, are sometimes represented their praises of God in heaven. Here in the Protestant translation, are retained *Alleluia* and *Amen*, which as S. Aug. takes notice, used not to be changed nor translated in any language. Wi.

Ver. 6. *The voice of a great multitude*. Menochius applies this voice to the multitude of Angels and saints, which from its strength may be compared to the voice of rushing waters, and because of the terror with which it strikes the wicked. Pastorini understands by this *voice of many waters*, the voices of many Angels that preside over the nations, denoted by *waters*, which had all before groaned under the tyranny of antichrist; and the *voice of great thunders*, that of the Angel who presides over fire, which, as employed in military engines, by its explosion resembles thunder. It must be observed that the latter author refers it to the last stage of the world.

Ver. 7. *For the marriage*, &c. In the New Testament, the word marriage points out the establishment of the Church, the vocation of different people to the faith, or the reign of the Messias. Calmet.

Ver. 8. *Fine linen*. The symbol of justifications, or the good works and merit of her holy members; the most pleasing attire in which she can present herself to the Lamb. Her robe is *glittering and white*, because

she has been purified as silver in the furnace, and washed *white* in the waters of tribulation and persecution. Pastorini.—The fine linen, or *byssus*, here mentioned, is, according to Calmet, a kind of silk produced by a shell-fish, called *pinna*; though the same learned commentator allows that the Greek authors use this word for *fine linen*.

Ver. 10. *And I fell before his feet, to adore him.* ^[1] They of the pretended reformation think they have here a clear proof that no veneration is due to Angels and saints, and that papists in so doing are idolaters. In answer to this: First, they make S. John the apostle guilty of that idolatry which they lay to our charge. For they must suppose and grant that S. John, as to the dispositions of his mind and will, was just ready, or rather falling down, did pay an idolatrous worship to the Angel; and what Christian can believe this of so great an apostle, that after he had been favoured with all those extraordinary visions, he should either be so very ignorant as not to know what was idolatry, or so impious as to become guilty of it, and give divine honour to any creature? And what makes S. John altogether inexcusable, (had it been idolatry) we find him doing the very same a second time, in the last chapter of the Apocalypse; (v. 7 and 8) that is, falling *down* at the Angel's feet to *adore*. Secondly, as it would be extravagantly unreasonable to suspect this apostle, this evangelist, this prophet of the new law, to be guilty of what every Christian, every Jew knows to be idolatry; to wit, to give divine honour due to God alone to any creature whatsoever; so in reason we cannot but conclude that he was not for giving divine honour to any Angel, knowing them all to be God's creatures. If therefore he was about to pay divine honour, we must either say that he took him who then appeared to him to be our Saviour Christ, God and man, as some expound it; or, which seems more probable, he was only for offering an inferior honour and veneration to the Angel, such as he knew was lawful: and therefore he was for doing it afterwards a second time; though the Angel would not receive it from S. John, to make us the more convinced of the great dignity of this apostle and prophet, who should be raised in heaven to a degree of glory, not inferior to that of the Angels: and thus the Angel tells him, that he is his fellow creature, who with him must adore Almighty God, that by these prophecies they both bear testimony concerning Jesus Christ and his Church, the Angel by revealing them, and S. John by publishing them, which seems to be the sense of the following words, *for the testimony of Jesus is the spirit of prophecy*: or they may be expounded thus, for the testimony that we give concerning Christ and his Church, we both of us receive from the divine spirit of God, who reveals such truths to his prophets. Thirdly, the Protestants are for proving us idolaters from what S. John was

about to do, or rather from what he did, expressed in these words, *and I fell before his feet to adore him*; or, as in the Prot. translation, *and I fell at his feet to worship him*. Now it is certain and evident that these words neither in the Latin nor in the Greek, express that divine worship and honour which is due, and which is given to God alone, whether we consult the Hebrew or the Sept. of the Old Testament, the very same words are many times used to signify no more than an inferior honour given to creatures. This is a thing well known, and agreed upon by every Protestant as well as Catholic, who has read the Scriptures, or who knows any thing of Latin, Greek, or Hebrew. Fourthly, it seems very strange, very unaccountable, that our adversaries will not understand the difference betwixt divine honour due to God alone, and an inferior honour, respect, or veneration given to Angels or saints, to their relics or images, which inferior honour may, in some sense, be called a religious honour, inasmuch as it is paid to persons or things that may be called sacred or holy. Is not honour or veneration certainly different, as the *objects* or things we pay honour to, and the intention of him that pays this honour, are different, though perhaps the exterior marks of bowing, of kneeling, of prostrating, of kissing, may be the same? We honour the king, and we also honour his courtiers, his officers, and such as are invested with dignities and authority from him: but shall any one think that we pay the same honour to all these persons or things belonging to them? though the eastern people kneel or prostrate themselves before kings or persons in dignities, they neither give nor design to give them divine honour. Why will our adversaries pretend to make us idolaters against our wills, minds, and intentions, when we have always protested that we give divine honour and supreme worship to God alone? that we honour, worship, serve and adore him only as the author of all things? that we never design to pay any thing but an inferior honour to the highest Angels or saints, or to their relics and images. We know, believe, and profess that there is an infinite distance betwixt God the creator, and the highest and most perfect of all created beings; so that the honour we give them is infinitely inferior, as they themselves are, to the honour that with our hearts and minds we pay to God: and must it be said that we give divine honour to creatures, and so become idolaters, when we never design it, when we design quite the contrary? This made Mr. Thorndike, in his book of just weights and measures, tell his Protestant brethren, that the Church of Rome cannot be charged with idolatry for their reverencing images, nor on any other account; and so exhorts them not to pretend to lead the people by the nose, to make them believe suppositions which they cannot prove. See C. 2 and 19. Wi.—*Fell before*, &c. S. Athanasius and S. Aug. think S. John took the Angel to

be Jesus Christ, and as such was desirous of paying him the supreme homage, or λατρεία. Calmet.—S. John, in token of gratitude, offers to pay to the Angel such homage as is due to a being of his rank, which the Angel however refuses to accept, giving for reason, that his is a *fellow-servant* of the apostle, and of the apostle's *brethren*, who bear *testimony* to Jesus Christ. Pastorini.—This speech evidently agrees with the character of the Baptist, but not with that of a real Angel.—*Testimony of Jesus is the spirit of prophecy.* The testimony which you give to Christ, by suffering for his holy name and the profession of his doctrine, is of equal value with the *spirit of prophecy* which I possess. Past. Calmet.

Ver. 11. *Behold a white horse.* The titles and character given to him that sat on this white horse, shew that hereby was represented Jesus Christ, called also here the *word of God*, v. 13; and v. 16, *and he hath on his garment and on his thigh written: King of kings and Lord of lords*, &c. Wi.—*And he that sat*, &c. The heavens open and S. John sees Jesus Christ, the Son of God, descending, seated on a *white horse*. He is known by the peculiar appellations of *faithful and true*. Faithful, in protecting his servants; and true, by always keeping strictly true whatever he promises. Past.

Ver. 12. *Flame*, &c. Which shews his indignation.—*Diadems*; the mark of power. So Ptolemy, the king of Egypt, after he had entered Antiochia, took two crowns, to signify that he was king of two countries, Syria and Egypt. Pastorini.—*Which (name) no man knoweth but himself.* Some interpreters think S. John alludes to an ancient custom which still obtains among the Orientals, of having a secret name, which they discover to no one. Calmet.—Pastorini understands this to be the name of the *word of God*, as mentioned in the subsequent verse; which is so comprehensive in its meaning, that human reason cannot fathom it, *and no man knoweth but himself.*

Ver. 13. *Sprinkled with blood*, &c. Which betokens the carnage made among his enemies.

Ver. 14. *The armies*, &c. The celestial armies of saints follow the Son of God, as their captain and commander; they are all like him, mounted on *white horses*, and clothed in *fine linen, white and clean*, a symbol of their merit and glory. Past.

Ver. 15. *Sharp two-edged sword.* The power which Christ exercises over the impious. Menochius.—*Wine press*, &c. This painting corresponds to the triumph of Jesus Christ. Calmet.—Some of the attributes here mentioned are also ascribed to Christ, by the prophet Isaiah. C. 63:2, 3. “Why then is thy apparel red, and thy garments like theirs that

tread in the wine press? I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel." Past.

Ver. 17. *An Angel ... in the sun, ... with a loud voice* invites all the birds of the air to a most plentiful entertainment which is preparing for them, where they may fill themselves with human flesh of all kinds; from that of *kings* to that of *bondmen*; (v. 18) and with the *flesh of horses* and that of *them that sin on them*: an expressive picture of the immense slaughter that is going to be made. It would seem that this bloody scene will terminate in the evening of the day, as the invitation is given to a supper. Past.

Ver. 19. We have just now seen the heavenly captain on horseback, at the head of his holy troop, marching to battle; and now we see who are the enemies he comes to encounter. Here is the beast, or antichrist, with prodigious armies gathered from all parts of the earth, and headed by their kings and princes. Past.

Ver. 20. *The beast, &c.* Antichrist is taken alive. Menochius.

APOCALYPSE 20

Ver. 2. *And bound him for a thousand years.* I shall give the reader an abridgment of what S. Augustin has left us on this chapter, in his 20th book de Civ. Dei. From the 5th to the 16th chap. (t. vii. p. 578 et seq.) he treats upon these difficulties: What is meant by the first and second resurrection; by the binding and chaining up of the devil; by the thousand years that the saints reign with Christ; by the first and second death; by Gog and Magog, &c. As to the *first resurrection*, c. 6 he takes notice on the 5th verse, that *resurrection* ^[1] in the Gospels, and in S. Paul, is applied not only to the body but also to the soul; and the *second resurrection*, which is to come, is that of the bodies: that there is also a *death of the soul*, which is by sin; and that the *second death* is that of soul and body by eternal damnation: that both bad and good shall rise again in their bodies. On those words, (v. 6) *Blessed is he that hath part in the first resurrection; in these the second death hath no power.* Such, saith he, (c. 9) as have risen from sin, and have remained in that resurrection of the soul, shall never be liable to the second death, which is damnation. Cap. vii. p. 580, he says that *some Catholics not understanding rightly the first resurrection*, have been led

into *ridiculous fables*,^[2] and this by the interpretation which they put on the *thousand years*; as if the first resurrection implied *a resurrection of the bodies* of the martyrs and saints, who should live *on the earth with Christ* for a thousand years before the general resurrection, in all *manner of delights*. This was the opinion of those called Millenarians: this, saith he, might seem *tolerable in some measure*,^[3] if taken for spiritual delights, (for we ourselves were once in these sentiments) but if for carnal pleasures, it can only be *believed by carnal men*. He then expounds what may be understood by the *binding* and chaining of the devil for a thousand years; (Cap. vii. & viii, p. 581) that the thousand years, meaning a long time, may signify all the time from Christ's first coming^[4] to his second at the end of the world, and to the last short persecution under antichrist. The devil is said to be *bound*, that is, his power much *lessened* and restrained, in comparison of the great and extensive power he had over all nations before Christ's incarnation; not but that he still tempts many,^[5] and raiseth persecutions, which always turn to their greater good; and that towards the end of the world he shall be let loose, as it were, for a short time, and permitted with his infernal spirits to exercise his malice against mankind, to try the patience of the elect, and to shew the power of God's grace, by which his faithful servants shall triumph over the devil. N.B. What S. Augustine adds divers times in these chapters: "Let no one," says he, "imagine^[6] that even during that short time, there shall be no Church of Christ on the earth: God forbid: even when the devil shall be let loose, he shall not be able to seduce the Church." Cap. ix, p. 586, he expounds those words, (v. 4–5) *I saw the souls of them that were beheaded ... and they lived and reigned with Christ a thousand years ... This is the first resurrection*: i.e. the first resurrection is while the devil is chained up for the space of a thousand years. He takes notice that the *present state of the Church* is many times called *the kingdom of God*, and that the *Church of Christ reigns now with Christ*, both in the living saints and in those who are dead, in the souls of the martyrs, and of others, who having lived and died piously, now reign with Christ, not yet *in their bodies*,^[7] *but their souls reign with him*. On those words of the 4th verse: *who had not adored the beast, nor his image, nor received his mark*, he only gives this exposition, as agreeable to the Christian faith, that by the *beast* may be understood the multitude of wicked sinners in general, and the *image of the beast*^[8] those who are of the Church in outward appearance and profession only, and not by their works. When it is said (v. 5) that the *rest of the dead lived not till the thousand years were finished*: they lived not, says he, as to their souls, when they should have lived; and therefore not being happy in heaven, when their *bodies shall rise, it shall not be to life, but to judgment and damnation, which is the second death*. Cap. xi, he expounds the 7th

and 8th verses, where it is said that *Satan shall be loosed ... and seduce the nations which are over the four quarters of the earth, Gog and Magog,* ^[9] *and shall gather them together to battle.* This, says S. Aug. will be the *last persecution* at the approach of the day of judgment, which the whole city, or the whole Church of Christ dispersed through the universe, will suffer from the whole city of the devil. Neither need Gog and Magog be taken for a particular ^[10] barbarous people, but such as are dispersed in a manner in every nation, and who shall then break out by the instigation of Satan into an open hatred and persecution against the faithful servants of God; as it is said, (v. 8) *they ascended upon the breadth of the earth, and surrounded the camp of the saints*, where we cannot literally understand one camp, one city, or one place, but the Church every where dispersed. Cap. xii, he expounds the 9th verse, where he takes *fire* to signify, metaphorically, *the firm resistance* and constancy of the good, and the *fire* ^[11] of their zeal, which devoured as it were the wicked; or we may understand with others, the temporal *fire* of God's judgments in this world against the wicked, but not the last eternal fire; because the eternal fire comes *not down from heaven* but the wicked are cast into it below. Cap. xiii, he teacheth that the last persecution ^[12] of antichrist, here mentioned, shall last but three years and six months; i.e. a little while. Cap. xiv and xv, he expounds the 10th and following verse, of the devil being cast into the lake of fire, after the last persecution of antichrist. By *the beast* he understands, as before, the city or multitude of all the wicked; and by the *false prophet*, either antichrist or the outward appearance of faith in them that have none. Then follows the last judgment, where it is said that *the books are opened*, and also that *another book was opened*. By the first book, may be understood men and their consciences; and by the *other book*, *the book of life*, that ^[13] *of eternal predestination*. Thus far S. Augustine, where we see that he delivers the common Catholic doctrine, that by the thousand years, so often mentioned in this chapter, he understands all that time in which the souls of the martyrs, and of all other saints, reign happy with Christ in heaven, till after the general resurrection they receive a full and complete happiness, both as to soul and body. A false exposition of these *thousand years* gave occasion to the mistake, the error, and heresy of those called the Millenarians, which Mede and Dr. W. have followed. Papias, who lived soon after, or perhaps with S. John, was the chief promoter of this mistake; a man, says Eusebius, of "little judgment and capacity," ^[14] who misconstrued the discourses which he heard. He was followed by divers writers in the second, third, and fourth century, who did not hold with Cerinthus and his followers, that the saints should rise before the general resurrection, and reign with Christ on earth for a thousand years in all manner of *sensual pleasures*;

but in *spiritual delights*, in the city of Jerusalem, built anew after that glorious manner described in the next chapter. Now though this opinion had several considerable abettors, of which I find these seven: Papias, S. Justin, S. Irenæus, Tertullian, Nepos, (a bishop, in Egypt; in Euseb. l. vii. c. xxiv) Victorinus Petabionensis, Lactantius, and Severus Sulpitius: yet were there always other learned Catholic writers who rejected it as a fable. Of this number was Caius, a priest, at Rome, about the end of the second age; Origen, in his prologue on the Canticles; S. Denys, of Alexandria, who in the third age wrote to confute Nepos; (see Euseb. l. vii. hist. c. xxiv. who treats it as *a fable*) S. Basil, ^[15] who calls it an *old wife's tale*, and a Jewish fiction, Epist. 293; S. Greg. Naz. Orat. 52; S. Epiphan. S. Jerom, Philastrius, Theodoret, who place this opinion among the heresies and heretical fables: so that this could never be looked upon as the constant doctrine and tradition of the Church. The bishop of Meaux takes notice, that Mede either mistook or falsified the text of S. Justin, ^[16] who, in his Dialogue with Tryphon, holds that opinion of a *thousand years reign*; but adds, "I also told you, that many who are Christians of pious and sound sentiments, do not own this to be true." Thus we read in the Greek, as well as in the Latin translation: but Mr. Mede quite changes the sense, by adding a negative in this manner; *but many who are not of this pure and holy doctrine*, &c. We may observe that S. Justin says in the next page, that they who own not the resurrection of the body, and say that souls go to heaven without any future resurrection, are not to be accounted Christians, but are to be looked upon as Sadducees and unbelievers. Which is very true. And he adds, that he, and others who *think right* with him, know that there will be a resurrection of the flesh, and a rebuilding of Jerusalem for a thousand years, which S. Justin himself judged grounded on the prophets, Isaias, Ezechiel, &c. So that not to make S. Justin contradict himself, he mentions three opinions: the first is the heresy of those who absolutely denied the future resurrection of the dead: these were not Christians, but unbelievers, Sadducees, &c. The second was of those who held that the martyrs and saints should rise, and reign for a thousand years in their bodies on the earth; this, which was his own opinion, he calls *the right and true doctrine*. But thirdly, he does not condemn those pious Christians who, as he had said before, disowned this thousand years reign, for this would be to contradict himself. Wi.—In the above chapter, what man can reflect without trembling, that the devil has the rage of a dragon, the cunning of an old serpent, the malice of a calumniator, and that he is a most implacable enemy? On the other hand, what man is there that does not feel consolation in the reflection, that Jesus Christ has vanquished this savage fiend, and bound him in fetters, by limiting the exercise of his rage and malice?

Some understand this chaining of the dragon of the reign of Constantine, and particularly after the defeat of Licinius; (see sup. c. 12:18) and the thousand years of the intermediate period between Constantine and antichrist, when the devil will again be let loose, but for a short time, only three years and a half. V.—*Bound him*, &c. The power of Satan has been very much abridged by the passion of Christ; for a thousand years; that is for the whole time of the new testament, but especially from the time of the destruction of Babylon or pagan Rome, till the new efforts of Gog and Magog against the Church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, in the first resurrection, which is that of the soul to the life of glory, as the second resurrection will be that of the body, at the day of general judgment. Ch.

APOCALYPSE 21

From the seventh verse of the foregoing chapter, begins as it were the third part of the Apocalypse containing the coming of antichrist, the great day of judgment, the punishment of the wicked, and the eternal happiness of God's elect in heaven, or in the celestial Jerusalem, which S. John describes in this chapter as if it were like a large city, beautified and enriched with gold and all manner of precious stones, &c. Wi.

Ver. 1. *New*, by their form and qualities, but not by their substance.—*The first heaven and first earth was passed away*: being changed, not as to their substance, but in their qualities. Ch.

Ver. 2. *Coming down from God out of heaven*. By the city we must understand its citizens, the Angels and saints. Wi.—Justice, innocence, the good works of the saints, are the ornaments of the inhabitants of this new Jerusalem, the Church triumphant. If the world of the old Adam has appeared so beautiful, so magnificent, good God, what will be the riches of that which is made for Jesus Christ, the second Adam, and for his members! O Jesus! Father of the world to come, render us worthy of this new and everlasting world, and give us a disgust, a mortal hatred, for that which perishes, and which is the cause of our perdition.

Ver. 3. *Behold the tabernacle of God with men*, inasmuch as God's elect shall there dwell with him for ever and ever. Wi.

Ver. 6. *It is done.* The state of Christ's Church on earth, and in this world, is now finished; and the time is come to reward the good, and to punish the wicked in the lake burning with fire and brimstone, in hell, with the devils for all eternity. Wi.—This living water is God himself, of which the saints shall be inebriated at the source; i.e. in God himself. Enviably moment, when all the designs of God upon Jesus Christ and upon his Church will be accomplished: but how little thought of now! And how can we hope to be inebriated at this source of God above, if we do not aspire after it whilst we are in this dreary desert here below? He who begins and finishes gratuitously here below the work of our faith, crowns it still more liberally in heaven.

Ver. 9. *I will shew thee the bride, the wife of the Lamb:* all the Church triumphant in heaven. Wi.

Ver. 16. *The city is situate four-square;* ^[1] and by what follows, so as to be a perfect square, though every thing that is quadrangular is not always a square, or perfect square. Wi.

Ver. 17. *The measure of a man, which is of an Angel.* ^[2] This seems, without doubt, the sense of it. Wi.

Ver. 22. *No temple in it.* No need of a temple for divine worship, where God is in such a perfect manner present to all the blessed, where nothing can distract or divert their souls from endless adorations, praises, &c. Wi.

Ver. 23. *Needeth not sun nor moon,* where there is no vicissitude or succession of day and night, the divine brightness always shining to them. Wi.

Ver. 24. *The kings of the earth shall bring their glory;* the elect, of all states and conditions, shall now be exalted like kings, or rather infinitely above the glory that we can imagine of any kings in this world. Wi.

Ver. 27. *There shall not enter it any thing defiled.* This is what we ought always to remember and have in our minds. Wi.

APOCALYPSE 22

Ver. 1. *A river of water of life,* or of living water. It is spoken with allusion to the rivers of paradise and to the tree of life. Wi.

Ver. 2. *For the healing of the nations*, or Gentiles, to signify the call of all Gentiles or nations to this heavenly happiness. Wi.

Ver. 4. *They shall see his face.* Thus in a few words is expressed the happiness of the blessed in heaven; they shall see God, from which vision proceed love, joy, and everlasting praises of the divine Majesty. Wi.

Ver. 6. *These words are most faithful.* Here begins the conclusion and close of all these revelations.—*The Lord God of the spirits of the prophets sent his Angel to shew*, &c. and in the 16th verse it is said: *I, Jesus, have sent my Angel to testify*: from whence we may understand that Jesus, as to his person, is the same Lord God with the Father, though as man he is the *root of the offspring of David*, of the race of David, as the Messias was to be. Wi.

Ver. 7. *Behold I come quickly.* Man's life is short, and at his death he must give an account to God. All time is short, if compared with eternity. S. John (v. 8) was again for casting himself at the feet of the Angel, though here it is not expressed whether it were to adore God, or whether it were by an inferior veneration to the Angel, often expressed by adoration. Wi.

Ver. 8–9. This is the second time the saint wishes to adore the Angel, but not with the supreme worship of *latría*, as he knew the object of his worship was only an Angel, and of course a mere creature; but the Angel, through respect for S. John, still refuses the proffered honour, (see C. 19:10) and to shew the holy society that was hereafter to exist between Angels and men, who were to compose but one and the same family. V.

Ver. 10. *Seal not the words*; as not designed to be kept sealed or secret, but to be delivered to the faithful for their instruction, that they may be prepared to suffer persecutions; that their faith, hope, and charity may be enlivened and increased by a firm expectation of their happiness in the next world, after short sufferings in this. Wi.

Ver. 11. *He that hurteth*, (by living in sins against God, himself, and his neighbours) *let him hurt still*; i.e. he shall be permitted; *and he that is just, let him be justified still*, and increase in virtues by God's assistance. Wi.—It is not an exhortation or license to go on in sin, but an intimation that how far soever the wicked may proceed, their progress shall quickly end, and then they must expect to meet with proportionable punishments. Ch.

Ver. 13. *I am alpha and omega.* See C. 1:8. Wi.

Ver. 14. *That they may have a right or power to eat of the tree of life.* A right grounded on the promises of God and his graces. Wi.

Ver. 15. *Without are dogs;* meaning unbelievers, and whosever *loveth and maketh a lie*, i.e. all the wicked, who have not walked in the ways of truth. Wi.

Ver. 17. *And the Spirit and the bride say: Come.* That is, the *Spirit* of God, who moves us to love and praise him; and the *bride*, i.e. the Church, the spouse of Christ, which earnestly desires to be happy in the enjoyment of God: and every one that heareth these divine promises, let him with all the affections of his soul, with his whole heart, say: *Come.* He that thirsteth after justice, the Author and Fountain of all justice, *let him come* and be filled *gratis* by the bounty and liberality of our merciful God. Wi.

Ver. 18–19. *I, John, testify* and bear witness of all the truths contained in this revelation: *If any man shall add to these things*, he becomes guilty of sin, and makes himself liable to the punishments and *plagues* that are *written in this book.* Wi.

Ver. 20–21. *He that giveth testimony of these things*, i.e. God, and Jesus Christ by an Angel, saith, *surely*, (or even so, or truly, these are certain truths) *I come quickly*, to reward the good and punish the evil. To which words S. John himself replieth with a zealous prayer and earnest desire, saying, *Amen*, let it be so.—*Come, Lord Jesus*: come, and remain always in my soul by thy grace, and make me partaker of thy glory for ever and ever. Amen. Wi.—**Conclusion.** The Church in sighs and groans, and by the mouth of her children, solicits the coming of Jesus Christ, her divine Spouse. The fruit to be drawn from the perusal of this sacred book, is ardently to desire the kingdom of God, to sigh after the day of eternity, to feel the weight of the yoke of the present life, and the disgrace of our exile, and to live here below as strangers. Enkindle in me, O Lord, this desire; enable my poor soul to join with the beloved disciple in this prayer: *Come, Lord Jesus*; that she may go and lose herself in Thee, who art her Centre, her God, her All.

17. *The Rev. Fr. Haydock's original observations, or such, at least, as he could not easily trace to their real authors, either through forgetfulness, or because he adopted some alteration, or received them from some of his learned friends, whose names he was not at liberty to mention will be marked with the letter H*

18. The additional Notes in this Edition of the New Testament will be marked with the letter. Such as are taken from various Interpreters and Commentators, will be marked as in the Old Testament.

2. *Witham*
3. *Bible de Vence*
4. *Witham*
17. *Tirinus*
5. *Witham*
20. *Challoner*
11. *Witham*
10. *Witham*